The use of the Psalms in 1 Peter: an exegetical and hermeneutical study

GY Phillips
12403911

Thesis submitted for the degree *Doctor Philosophiae* in New Testament at the Potchefstroom Campus of the North-West University

Promoter: Prof Dr JJ Janse van Rensburg
Co-Promoter: Prof Dr HF van Rooy

October 2013

It all starts here ™

NORTH-WEST UNIVERSITY ®
YUNIBESITI YA BOKONE-BOPHIRIMA
NOORDWES-UNIVERSITEIT

ABSTRACT

The use of the Psalms in 1 Peter: an exegetical and hermeneutical study

New Testament use of the Old Testament is the ideal arena for cross-pollination of advancements in Old Testament and New Testament Studies. For example, new knowledge is available on the variant versions of the Septuagint and application of the literary concept of intertextuality has yielded significant results in recent biblical scholarship. However, considering that 1 Peter arguably uses the Old Testament in the most condensed manner of all the New Testament writings, it is surprising that relatively few recent studies have been carried out on the use of the Old Testament in 1 Peter.

As a partial corrective to this situation, this in-depth study is focused on the use of the Psalms in 1 Peter, utilizing an integrated hermeneutical procedure that combines traditional grammatical-historical analysis with the state of the art on New Testament use of the Old Testament. The aim is to clarify the hermeneutical implications of the use of the Psalms in 1 Peter for Old Testament and New Testament exegesis within the Reformed tradition today.

Thus, a comprehensive exegetical approach is systematically applied to each pericope of 1 Peter and to every relevant Psalm passage in order to establish a valid foundation for understanding how the author interprets the Psalms and how the Psalm references function within the argument of 1 Peter.

In addition, intertextual resonance is considered as an effective means to enhance understanding of the function and effect of Psalm references as intended by the author, and to determine the possible unintended effect of Psalm references upon the addressees and later readers. Furthermore, consideration of reader response sometimes makes it possible to identify echoes of Psalm passages not likely intended by the author, but nevertheless, very likely to have come to the minds of the recipients with significant effect.

One conclusion of this study is that there is no compelling evidence that the author's interpretation of the Psalms ignored the intended meaning of the Psalm in its own context, or merely reflected contemporary Second Temple interpretations.

Furthermore, it has been possible to refine the criteria for identifying and classifying Psalm allusions rather than merely following broad, predetermined criteria. Thus, a distinction is made between specific allusion, in which case the author's argument depends upon recognition of specific Psalm passages, and general allusion, in which case the author's argument depends upon a concept recognizably derived from the Psalms but not limited by the wording of specific references.

This study also demonstrates that the use of the Psalms in 1 Peter is based upon a strong sense of solidarity with believers of the past, especially as they expressed their responses to God in the context of suffering. In particular, compared with other New Testament writings, 1 Peter stands out for the fact that the majority of its Psalm allusions are used for the purpose of developing and reapplying significant themes.

Thus, 1 Peter provides compelling reason for present-day interpreters to view theme development as a valid and effective way to apply the Psalms to the circumstances of Christian believers as they face the challenge of living faithfully in new contexts of suffering and persecution.

KEY TERMS

New Testament--Relation to Old Testament; Old Testament--Use; Peter; Psalm*; Peter I--Criticism; Psalms--Criticism; Quotation*; Citation*; Allusion*; Echo*; Second Temple; Intertextuality; Reader Response; Exegesis; Hermeneutics; Interpretation.

OPSOMMING

Die gebruik van die Psalms in 1 Petrus: 'n eksegetiese en hermeneutiese studie

Die Nuwe Testament se gebruik van die Ou Testament is die ideale arena vir kruisbestuiwing van vooruitgang in Ou-Testamentiese en Nuwe-Testamentiese navorsing. Nuwe kennis is byvoorbeeld beskikbaar oor die verskillende resensiesvan die Septuagint, en die toepassing van intertekstualiteit het beduidende resultate opgelewer in onlangse Bibliologiese navorsing. As in ag geneem word dat 1 Petrus waarskynlik die Ou Testament op die mees kompakte wyse in die Nuwe Testament gebruik, is dit verbasend dat relatief min navorsing onlangs gedoen is op die gebruik van die Ou Testament in 1 Petrus.

As 'n gedeeltelike bydrae om hierdie agterstand in te haal, fokus hierdie diepgaande studie op die gebruik van die Psalms in 1 Petrus. Ek gebruik 'n geïntegreerde hermeneutiese benadering wat die tradisionele grammaties-historiese ontleding kombineer met die huidige stand van navorsing oor die Nuwe Testament se gebruik van die Ou Testament. Die oogmerk is om die hermeneutiese implikasies van die gebruik van die Psalms in 1 Petrus vir Ou- en Nuwe-Testamentiese eksegese binne ‘n hedendaagse Reformatoriese paradigma te verhelder.

Hiertoe is 'n omvattende eksegetiese benadering sistematies toegepas op elke perikoop van 1 Petrus en op elke betrokke Psalmgedeelte om sodoende 'n geldige basis daar te stel om te verstaan hoe die outeur van 1 Petrus die Psalms geïnterpreteer het en hoe die Psalmverwysings binne die argument van 1 Petrus funksioneer.

Daarbenewens is intertekstuele resonansie beskou as 'n effektiewe wyse om beter te begryp hoe die Psalmverwysings – soos bedoel deur die outeur van 1 Petrus – funksioneer en wat die effek daarvan is. Ook die moontlike onbedoelde uitwerking van Psalmverwysings op die geadresseerdes en latere lesers is só bepaal. Verder maak die oorweging van resepsie deur die lesers dit soms moontlik om eggo's van Psalmgedeeltes te identifiseer wat waarskynlik nie deur die outeur bedoel was nie maar tog opgekom het in die gedagtes van die ontvangers – met 'n beduidende uitwerking.

Een gevolgtrekking van hierdie studie is dat daar geen oortuigende bewys is dat die outeur van 1 Petrus se interpretasie van die Psalms die bedoelde betekenis van die Psalm in sy eie konteks ignoreer nie, of dat dit bloot kontemporêre interpretasies van die Tweede Tempelperiode weerspieël nie.

Verder, dit was moontlik om die kriteria vir die identifisering en klassifisering van Psalmverwysings te verfyn, eerder as om bloot breë voorafbestaande kriteria na te volg. Sodoende is 'n onderskeid getref tussen spesifieke toespeling, in welke geval die outeur se argument afhanklik is van die erkenning van spesifieke Psalm-gedeeltes, en algemene toespeling, in welke geval die skrywer se argument afhanklik is van 'n konsep wat aanwysbaar afgelei is van die Psalms, maar nie beperk word deur die frasering van ‘n spesifieke verwysing nie.

Hierdie studie toon ook dat die gebruik van die Psalms in 1 Petrus gebaseer is op 'n sterk gevoel van solidariteit met die gelowiges in die verlede, spesifiek in gevalle waar die gelowiges van destyds hulle reaksie op lyding teenoor God verwoord het. In die besonder, in vergelyking met ander Nuwe-Testamentiese geskrifte, is dit opvallend dat 1 Petrus die meerderheid van sy Psalmtoespelings gebruik om belangrike temas opnuut toe te pas en verder te ontwikkel. Só blyk dit dat 1 Petrus oortuigende rede vir hedendaagse verklaarders bied om tema-ontwikkeling te beskou as 'n geldige en doeltreffende manier om die Psalms op die omstandighede van gelowiges toe te pas wanneer hulle gekonfronteer word met die uitdaging om in nuwe kontekste van lyding en vervolging getrou te leef.

SLEUTELTERME

Nuwe Testament--Verhouding met Ou Testament; Ou Testament--Gebruik; Petrus; Psalm*; 1 Petrus--Navorsing; Psalms--Navorsing; Verwysing*; Aanhaling*; Toespeling*; Eggo*; Tweede Tempel; Intertekstualiteit; Resepsie Teorie; Eksegese; Hermeneutiek; Interpretasie.

ACKNOWLEDGEMENTS

Firstly, I give glory to God for His sustaining grace as I have run this race. I have had to look to Him continually for strength and reason to persevere.

Secondly, my wife Carol and our daughters Hannah and Ruth have shown remarkable patience and have made countless sacrifices to allow me the time to focus on this project. I am grateful beyond words.

Thirdly, I count it an immense privilege to have had as my promoter a researcher of the stature and character of Prof Dr Fika Janse van Rensburg. His comments and suggestions on my research and writing have always been helpful, but above all he has constantly encouraged me in word and attitude. I also want to thank Prof Dr Herrie van Rooy who as co-promoter has cast an expert second eye over my work and many times helped me to clarify points of interpretation and argumentation from the perspective of Old Testament research.

Fourthly, I acknowledge with heartfelt appreciation the support of family and friends who have walked with us on this road.

Finally, I am thankful to the Faculty and Staff of the Bible Institute of South Africa and of Dumisani Theological Institute and Bible School who have allowed me the time to carry out these studies and have encouraged and assisted me in many ways.

Thank you!

"Whoever speaks, *let him speak*, as it were, the utterances of God;
whoever serves, *let him do so* as by the strength which God supplies;
so that in all things God may be glorified through Jesus Christ,
to whom belongs the glory and dominion forever and ever. Amen."

(1 Pet 4:11, NASB)

October 2013

SYNOPTIC TABLE OF CONTENTS

CHAPTER 1: INTRODUCTION……..27

CHAPTER 2: THE STATE OF THE ART ON NEW TESTAMENT USE OF THE OLD TESTAMENT……35

CHAPTER 3: THE STATE OF THE ART ON THE USE OF THE OLD TESTAMENT IN 1 PETER……69

CHAPTER 4: INTRODUCTION TO 1 PETER AND SURVEY OF PSALM REFERENCES……..97

CHAPTER 5: EXEGETICAL STUDY OF THE USE OF THE PSALMS IN 1 PETER 1:3-9……..119

CHAPTER 6: EXEGETICAL STUDY OF THE USE OF THE PSALMS IN 1 PETER 1:10-12……..133

CHAPTER 7: EXEGETICAL STUDY OF THE USE OF THE PSALMS IN 1 PETER 1:17-21……..145

CHAPTER 8: EXEGETICAL STUDY OF THE USE OF THE PSALMS IN 1 PETER 1:22 – 2:3……..173

CHAPTER 9: EXEGETICAL STUDY OF THE USE OF THE PSALMS IN 1 PETER 2:4-10……191

CHAPTER 10: EXEGETICAL STUDY OF THE USE OF THE PSALMS IN 1 PETER 2:11-12……..209

CHAPTER 11: EXEGETICAL STUDY OF THE USE OF THE PSALMS IN 1 PETER 3:8-12……227

CHAPTER 12: EXEGETICAL STUDY OF THE USE OF THE PSALMS IN 1 PETER 3:18-22……239

CHAPTER 13: EXEGETICAL STUDY OF THE USE OF THE PSALMS IN 1 PETER 4:12-19……269

CHAPTER 14: EXEGETICAL STUDY OF THE USE OF THE PSALMS IN 1 PETER 5:6-11……303

CHAPTER 15: THE USE OF THE PSALMS IN 1 PETER: CONCLUDING EVALUATION……331

CHAPTER 16: THE USE OF THE PSALMS IN OTHER NEW TESTAMENT WRITINGS: CONCLUDING COMPARISON……353

CHAPTER 17: CONCLUSION: IMPLICATIONS AND PROPOSALS……..…375

BIBLIOGRAPHY……379

TABLE OF CONTENTS

ABSTRACT 3

KEY TERMS 4

OPSOMMING 4

SLEUTELTERME 5

ACKNOWLEDGEMENTS 7

SYNOPTIC TABLE OF CONTENTS 9

TABLE OF CONTENTS 11

LIST OF ABBREVIATIONS 21

CHAPTER 1 INTRODUCTION 27

1.1 PROBLEM STATEMENT AND SUBSTANTIATION 27

1.2 RESEARCH AIM AND OBJECTIVES 31

1.2.1 Aim 31

1.2.2 Specific objectives 31

1.3 CENTRAL THEORETICAL ARGUMENT 31

1.4 METHOD OF INVESTIGATION 31

1.5 CHAPTER DIVISION 33

CHAPTER 2 THE STATE OF THE ART ON NEW TESTAMENT USE OF THE OLD TESTAMENT 35

2.1 INTRODUCTION 35

2.2 DEFINITIONS, SOURCES AND CATEGORIES OF NEW TESTAMENT USE OF THE OLD TESTAMENT 37

2.2.1 Definitions 37

2.2.1.1 Quotations 37

2.2.1.2 Allusions 38

2.2.1.3 Echoes 38

2.2.2 Sources of Scripture 39

2.2.2.1 Hebrew 39

2.2.2.2 Greek 40

2.2.2.3 Aramaic 41

2.2.2.4 Christian *Testimonia* (collections of Old Testament texts) 41

2.2.2.5 Guiding summary 42

2.2.3 Categories of New Testament use of the Old Testament studied apart from Jewish methods and goals 42

2.3 SECOND TEMPLE AND DEAD SEA SCROLLS STUDIES: AN APPRAISAL OF RELEVANCE FOR STUDIES ON NEW TESTAMENT USE OF THE OLD TESTAMENT 43
2.3.1 Second Temple Jewish literature 43
2.3.1.1 Jewish apocalyptic literature 43
2.3.1.2 Rabbinic literature 44
2.3.1.3 The Dead Sea scrolls 45
2.3.2 Presuppositions of Second Temple and New Testament interpretation 46
2.3.2.1 The Scripture is God's word 46
2.3.2.2 Corporate solidarity 46
2.3.2.3 Correspondence in history or Typology 47
2.3.2.4 Eschatological expectation 48
2.3.2.5 Messianic expectation 49
2.3.3 Methods and goals of Second Temple and New Testament interpretation 49
2.3.3.1 Literalist interpretation 49
2.3.3.2 Midrashic interpretation 50
2.3.3.3 Pesher interpretation (Qumran community) 51
2.3.3.4 Allegorical interpretation (Philo of Alexandria) 52
2.3.4 Conclusion 52
2.4 ASPECTS OF MODERN LITERARY THEORY: AN APPRAISAL OF RELEVANCE FOR STUDIES ON NEW TESTAMENT USE OF THE OLD TESTAMENT 53
2.4.1 Intertextuality 53
2.4.2 Reader Response 55
2.5 FURTHER THEOLOGICAL AND HERMENEUTICAL ISSUES IN STUDIES ON NEW TESTAMENT USE OF THE OLD TESTAMENT 56
2.5.1 Theological issues 57
2.5.1.1 The Old Testament provided the substructure of New Testament theology 57
2.5.1.2 The purpose of the use of the Old Testament in the New Testament 57
2.5.2 Hermeneutical issues 58
2.5.2.1 *Sensus plenior* (“fuller sense”) and author’s intention (human and divine) 58
2.5.2.2 The problem of attention to the Old Testament context 59
2.5.2.3 Normativity of New Testament exegetical methods 60
2.5.2.4 Scripture, worldview, interpretive method, and interpretive goal ... 63

2.5.2.5 The distinction between meaning and significance 64
2.6 CONCLUSIONS 65
2.7 PROPOSED INTEGRATED APPROACH TO INTERPRETING NEW TESTAMENT USE OF THE OLD TESTAMENT 66
CHAPTER 3 THE STATE OF THE ART ON THE USE OF THE OLD TESTAMENT IN 1 PETER 69
3.1 INTRODUCTION 69
3.2 THE GENERAL USE OF THE OLD TESTAMENT AND PARTICULAR USE OF THE PSALMS IN 1 PETER 70
3.2.1 Beale and Carson 70
3.2.2 Carson 71
3.2.3 Davids 73
3.2.4 Grudem 75
3.2.5 Jobes 77
3.2.6 Moyise and Van Rensburg 85
3.2.7 Gréaux 89
3.2.8 Woan 91
3.3 SUMMARY AND CONCLUSION 96
CHAPTER 4 INTRODUCTION TO 1 PETER AND SURVEY OF PSALM REFERENCES 97
4.1 INTRODUCTION 97
4.2 INTRODUCTION TO 1 PETER 97
4.2.1 Authorship 97
4.2.2 Recipients 100
4.2.3 Date and place 101
4.2.4 Socio-historic context 102
4.2.5 Revelation-historic context 103
4.2.6 Literary affinities 106
4.2.7 Purpose 109
4.2.8 Unity 109
4.2.9 Overall structure 110
4.3 PRELIMINARY SURVEY OF PSALM REFERENCES IN 1 PETER 113
CHAPTER 5 EXEGETICAL STUDY OF THE USE OF THE PSALMS IN 1 PETER 1:3-9 119
5.1 INTRODUCTION 119
5.2 SYSTEMATIC ANALYSIS OF PSALM REFERENCES IN 1 PETER 1:3-9 121

5.2.1 Synopsis of Psalm references 121
5.2.2 Old Testament context and authorial meaning 121
5.2.3 Textual background and 1 Peter text form 123
5.2.4 Grammatical, historical and structural analysis and interpretation 123
5.2.5 Traditional Jewish interpretation of Psalm 66:10 128
5.2.6 Theological presuppositions 130
5.2.7 Type and technique of Psalm usage 130
5.2.8 Intertextuality 130
5.3 INTEGRATION AND SUMMARY 131
CHAPTER 6 EXEGETICAL STUDY OF THE USE OF THE PSALMS IN 1 PETER 1:10-12 133
6.1 INTRODUCTION 133
6.2 SYSTEMATIC ANALYSIS OF PSALM REFERENCES IN 1 PETER 1:10-12 133
6.2.1 Synopsis of Psalm references 133
6.2.2 Old Testament context and authorial meaning 133
6.2.3 Textual background and 1 Peter text form 136
6.2.4 Grammatical, historical and structural analysis and interpretation 137
6.2.5 Traditional Jewish interpretation of Psalm 22 142
6.2.6 Theological presuppositions 142
6.2.7 Type and technique of Psalm usage 142
6.2.8 Intertextuality 143
6.3 INTEGRATION AND SUMMARY 143
CHAPTER 7 EXEGETICAL STUDY OF THE USE OF THE PSALMS IN 1 PETER 1:17-21 145
7.1 INTRODUCTION 145
7.2 SYSTEMATIC ANALYSIS OF PSALM REFERENCES IN 1 PETER 1:17-21 145
7.2.1 Synopsis of the Psalm references 145
7.2.2 Old Testament context and authorial meaning 146
7.2.3 Textual background and 1 Peter text form 155
7.2.4 Grammatical, historical and structural analysis and interpretation 158
7.2.5 Traditional Jewish interpretation of the Psalm references 167
7.2.6 Theological presuppositions 170
7.2.7 Type and technique of Psalm usage 170
7.2.8 Intertextuality 170

7.3 INTEGRATION AND SUMMARY 171
CHAPTER 8 EXEGETICAL STUDY OF THE USE OF THE PSALMS IN 1 PETER 1:22 – 2:3 173
8.1 INTRODUCTION 173
8.2 SYSTEMATIC ANALYSIS OF PSALM REFERENCES IN 1 PETER 1:22 – 2:3 173
8.2.1 Synopsis of Psalm references 173
8.2.2 Old Testament context and authorial meaning 174
8.2.3 Textual background and 1 Peter text form 176
8.2.4 Grammatical, historical and structural analysis and interpretation 180
8.2.5 Traditional Jewish interpretation of the Psalm references 187
8.2.6 Theological presuppositions 188
8.2.7 Type and technique of Psalm usage 188
8.2.8 Intertextuality 188
8.3 INTEGRATION AND SUMMARY 188
CHAPTER 9 EXEGETICAL STUDY OF THE USE OF THE PSALMS IN 1 PETER 2:4-10 191
9.1 INTRODUCTION 191
9.2 SYSTEMATIC ANALYSIS OF PSALM REFERENCES IN 1 PETER 2:4-10 191
9.2.1 Synopsis of Psalm references 191
9.2.2 Old Testament context and authorial meaning 192
9.2.3 Textual background and 1 Peter text form 195
9.2.4 Grammatical, historical and structural analysis and interpretation 198
9.2.5 Traditional Jewish interpretation of the Psalm references 205
9.2.6 Theological presuppositions 206
9.2.7 Type and technique of Psalm usage 207
9.2.8 Intertextuality 207
9.3 INTEGRATION AND SUMMARY 207
CHAPTER 10 EXEGETICAL STUDY OF THE USE OF THE PSALMS IN 1 PETER 2:11-12 209
10.1 INTRODUCTION 209
10.2 SYSTEMATIC ANALYSIS OF PSALM REFERENCES IN 1 PETER 2:11-12 209
10.2.1 Synopsis of Psalm references 209
10.2.2 Old Testament context and authorial meaning 210
10.2.3 Textual background and 1 Peter text form 212

10.2.4 Grammatical, historical and structural analysis and interpretation 215
10.2.5 Traditional Jewish interpretation of the Psalm references 223
10.2.6 Theological presuppositions 223
10.2.7 Type and technique of Psalm usage 224
10.2.8 Intertextuality 224
10.3 INTEGRATION AND SUMMARY 224
CHAPTER 11 EXEGETICAL STUDY OF THE USE OF THE PSALMS IN 1 PETER 3:8-12 227
11.1 INTRODUCTION 227
11.2 SYSTEMATIC ANALYSIS OF PSALM REFERENCES IN 1 PETER 3:8-12 227
11.2.1 Synopsis of Psalm references 227
11.2.2 Old Testament context and authorial meaning 228
11.2.3 Textual background and 1 Peter text form 229
11.2.4 Grammatical, historical and structural analysis and interpretation 230
11.2.5 Traditional Jewish interpretation of the Psalm reference 235
11.2.6 Theological presuppositions 236
11.2.7 Type and technique of Psalm usage 236
11.2.8 Intertextuality 236
11.3 INTEGRATION AND SUMMARY 237
CHAPTER 12 EXEGETICAL STUDY OF THE USE OF THE PSALMS IN 1 PETER 3:18-22 239
12.1 INTRODUCTION 239
12.2 SYSTEMATIC ANALYSIS OF PSALM REFERENCES IN 1 PETER 3:18-22 239
12.2.1 Synopsis of Psalm references 239
12.2.2 Old Testament context and authorial meaning 239
12.2.3 Textual background and 1 Peter text form 244
12.2.4 Grammatical, historical and structural analysis and interpretation 247
12.2.4.1 The function of 1 Peter 3:18-22 within 1 Peter 3:13 – 4:19 247
12.2.4.2 Analysis of the thought structure and interpretation of 1 Peter 3:18-22 250
12.2.4.3 The function of the Psalm allusions within 1 Peter 3:18-22 256
12.2.4.4 Comparison with other New Testament uses of Psalms 110:1 and 8:6-7 257
12.2.5 Traditional Jewish interpretation of the Psalm references 261
12.2.6 Theological presuppositions 264

12.2.7 Type and technique of Psalm usage 264
12.2.8 Intertextuality 265
12.3 INTEGRATION AND SUMMARY 265
CHAPTER 13 EXEGETICAL STUDY OF THE USE OF THE PSALMS IN 1 PETER 4:12-19 269
13.1 INTRODUCTION 269
13.2 SYSTEMATIC ANALYSIS OF PSALM REFERENCES IN 1 PETER 4:12-19 269
13.2.1 Synopsis of Psalm references 269
13.2.2 Old Testament context and authorial meaning 273
13.2.3 Textual background and 1 Peter text form 285
13.2.4 Grammatical, historical and structural analysis and interpretation 290
13.2.5 Traditional Jewish interpretation of the Psalm references 298
13.2.6 Theological presuppositions 300
13.2.7 Type and technique of Psalm usage 300
13.2.8 Intertextuality 300
13.3 INTEGRATION AND SUMMARY 301
CHAPTER 14 EXEGETICAL STUDY OF THE USE OF THE PSALMS IN 1 PETER 5:6-11 303
14.1 INTRODUCTION 303
14.2 SYSTEMATIC ANALYSIS OF PSALM REFERENCES IN 1 PETER 5:6-11 303
14.2.1 Synopsis of Psalm references 303
14.2.2 Old Testament context and authorial meaning 304
14.2.3 Textual background and 1 Peter text form 312
14.2.4 Grammatical, historical and structural analysis and interpretation 316
14.2.5 Traditional Jewish interpretation of the Psalm references 324
14.2.6 Theological presuppositions 325
14.2.7 Type and technique of Psalm usage 326
14.2.8 Intertextuality 326
14.3 INTEGRATION AND SUMMARY 328
CHAPTER 15 THE USE OF THE PSALMS IN 1 PETER: CONCLUDING EVALUATION 331
15.1 INTRODUCTION 331
15.2 DESCRIPTION AND EVALUATION OF PERSPECTIVES 331
15.2.1 Scripture 331
15.2.2 Jesus 332

15.2.3 God 332
15.2.4 The Church 332
15.2.5 The last days 333
15.2.6 Christian life 333
15.2.7 Conclusion 333
15.3 EVALUATION OF INTENDED PSALMS USE IN 1 PETER 334
15.3.1 Type of reference and type of introduction 334
15.3.1.1 Direct quotation 334
15.3.1.2 Intended specific allusion 335
15.3.1.3 Intended general allusion 335
15.3.2 Source and type of modification 336
15.3.2.1 Direct quotation 336
15.3.2.2 Intended specific allusion 336
15.3.2.3 Intended general allusion 338
15.3.3 Type of use and technique 338
15.3.3.1 Direct quotation 338
15.3.3.2 Intended specific allusion 339
15.3.3.3 Intended general allusion 340
15.3.4 Function and effect 341
15.3.4.1 Direct quotation 342
15.3.4.2 Intended specific allusion 343
15.3.4.3 Intended general allusion 345
15.3.5 Conclusion 347
15.4 EVALUATION OF UNINTENDED ECHOES OF PSALMS IN 1 PETER 348
15.4.1 Summary of unintended Psalms use and effect 349
15.4.2 Conclusion 351
15.5 OVERALL FUNCTION AND ACCUMMULATED EFFECT OF THE PSALMS IN 1 PETER 351
CHAPTER 16 THE USE OF THE PSALMS IN OTHER NEW TESTAMENT WRITINGS: CONCLUDING COMPARISON 353
16.1 INTRODUCTION 353
16.2 QUOTATIONS 354
16.2.1 Introduction 354
16.2.2 Gospels 354
16.2.3 Acts 355
16.2.4 The writings of Paul 356

16.2.5 Hebrews 358
16.2.6 Summary 359
16.3 ALLUSIONS 360
16.3.1 Introduction 360
16.3.2 General statistics 360
16.3.3 Type of allusion: specific and general 361
16.3.4 Type of use 363
16.4 CONCLUSION 366
APPENDIX: Psalms used intentionally in 1 Peter also used in other NT writings 368
CHAPTER 17 CONCLUSION: IMPLICATIONS AND PROPOSALS 375
17.1 IMPLICATIONS AND ADVANCEMENTS 375
17.2 PROPOSALS FOR FURTHER APPLICATION AND RESEARCH 378
BIBLIOGRAPHY 379

LIST OF ABBREVIATIONS

General

א or S	Uncial Sinaiticus (Codex S)
A	Uncial Alexandrinus (Codex A)
B	Uncial Vaticanus (Codex B)
AD	Anno Domini
Art	Article
BC	Before Christ
BCE	Before the Common Era
Byz	Byzantine witnesses, majority of readings
c.	*circa*, about
CE	Common Era
cf.	compare
chap(s).	chapter(s)
Col.	Column
contra	against, opposing
ed(s).	editor(s), edition
e.g.	*exempli gratia*, for example
Eng.	English
esp.	especially
et al	*et alii*, and others
etc.	*et cetera*, and so forth
f.	following verse/page
ff.	following verses/pages
Frag(s).	Fragment(s)
Heb.	Hebrew
Ibid.	*ibidem*, reference previously cited
i.e.	*id est*, that is
IOSCS	International Organization for Septuagint and Cognate Studies
IVP	Inter-Varsity Press
lit.	literal(ly)
LN	Louw-Nida, Greek-English lexicon of the New Testament based on semantic domains. Volumes 1 (Domains) & 2 (Indices). Edited by J.P. Louw and E.A. Nida. 1988, 1989.

Niph.	Niphal
no.	number
NT	New Testament
OT	Old Testament
$\mathfrak{P}^{72}$	Papyrus manuscript 72
par.	parallel
pl.	plural
rev	revised
sing	singular
UBS	United Bible Society
v.	verse
vv.	verses
viz.	*videlicet*, namely
vol.	volume

Bible Versions

BHL	Biblia Hebraica Lenningradensia
BHS	Biblia Hebraica Stuttgartensia
ESV	English Standard Version
GNB	Good News Bible
KJV	King James Version
LXX	Septuagint
MT	Masoretic Text
NASB	New American Standard Bible
NEB	New English Bible
NIV	New International Version
NETS	New English Translation of the Septuagint
NRSV	New Revised Standard Version
RSV	Revised Standard Version
UBSGNT^{3}	The Greek New Testament. Edited by K. Aland *et al*. 3rd ed. 1983
UBSGNT^{4}	The Greek New Testament. Edited by B. Aland *et al*. 4th rev. ed. 1994

Old Testament

Gen	Genesis	Eccl	Ecclesiastes
Exod	Exodus	Song	Song of Songs
Lev	Leviticus	Isa	Isaiah

Num	Numbers	Jer	Jeremiah
Deut	Deuteronomy	Lam	Lamentations
Josh	Joshua	Ezek	Ezekiel
Judg	Judges	Dan	Daniel
Ruth	Ruth	Hos	Hosea
1 Sam	1 Samuel	Joel	Joel
2 Sam	2 Samuel	Amos	Amos
1 Kings	1 Kings	Obad	Obadiah
2 Kings	2 Kings	Jon	Jonah
1 Chron	1 Chronicles	Mic	Micah
2 Chron	2 Chronicles	Nah	Nahum
Ezra	Ezra	Hab	Habakkuk
Neh	Nehemiah	Zeph	Zephaniah
Esth	Esther	Hag	Haggai
Job	Job	Zech	Zechariah
Ps(s)	Psalm(s)	Mal	Malachi
Prov	Proverbs		

New Testament

Matt	Matthew	1 Tim	1 Timothy
Mk	Mark	2 Tim	2 Timothy
Lk	Luke	Titus	Titus
Jn	John	Philem	Philemon
Acts	Acts	Heb	Hebrews
Rom	Romans	James	James
1 Cor	1 Corinthians	1 Pet	1 Pet
2 Cor	2 Corinthians	2 Pet	2 Pet
Gal	Galatians	1 Jn	1 John
Eph	Ephesians	2 Jn	2 John
Phil	Philippians	3 Jn	3 John
Col	Colossians	Jude	Jude
1 Thess	1 Thessalonians	Rev	Revelation
2 Thess	2 Thessalonians		

Other Jewish and Christian Writings

Ant	Josephus, Jewish Antiquities

Ascen Isa	Martyrdom and Ascension of Isaiah 6-11
Bar	Baruch
Bel	Bel and the Dragon
1-2 Clem	1-2 Clement
Decalogue	Philo, On the Decalogue
1-3 En	1-3 Enoch
1-2 Esd	1-2 Esdras
Flacc	Philo, Against Flaccus
Jdt	Judith
1-4 Macc	1-4 Maccabees
Mar Isa	Martyrdom and Ascension of Isaiah 1-5
Odes	Odes
Pss Sol	Psalms of Solomon
QG	Philo, Questions and Answers on Genesis
Sacrifices	Philo, On the Sacrifices of Cain and Abel
Sir	Sirach / Ben Sira
T Levi	Testament of Levi
Tob	Tobit
Wisd	Wisdom of Solomon

Classical Writings

Ep.	Seneca,*Epistulae morales* (Moral Epistles)

Qumran / Dead Sea Scrolls

1QGen	1QGenesis
1QH	1QHodayot
1QpHab	1QPesher to Habakkuk
1QPs[a]	1QPsalms[a]
1QS	1QRule of the Community (Manual of Discipline)
4Q167	4QHosea Pesher[b]
4Q169	4QNahum Pesher
4Q171	4QPsalms Pesher[a]
4Q381	4QPseudo-Psalms
4Q434	4QBarki Nafshi 434
4QChr	4QChronicles
4QFlor	4QFlorilegium

4QLev^{b}	4QLeviticus^{b}
4QpHos	4QPesher to Hosea
4QpNah	4QPesher to Nahum
4QpPs	4QPesher to Psalms
4QPs^{a}	4QPsalms^{a}
4QPs^{b}	4QPsalms^{b}
4QPs^{c}	4QPsalms^{c}
4QPs^{e}	4QPsalms^{e}
4QPs^{f}	4QPsalms^{f}
4QPs^{g}	4QPsalms^{g}
4QPs^{h}	4QPsalms^{h}
4QPs^{j}	4QPsalms^{j}
4QPs^{q}	4QPsalms^{q}
4QPs^{x}	4QPsalms^{x}
5/6ḤevPs	5/6Naḥal Ḥever Psalms
5QPs	5QPsalms
11QMelch	11QMelchizedek
11QpaleoLev^{a}	11Qpaleo[ancient]Leviticus^{a}
11QPs^{a}	11QPsalms^{a}
11QPs^{b}	11QPsalms^{b}
11QPs^{d}	11QPsalms^{d}

Targumic Texts

Tg. Isa	Targum Isaiah
Tg. Pss	Targum Psalms
Tg. Ps.-J.	Targum Pseudo-Jonathan
Tg. Neof.	Targum Neofiti

CHAPTER 1

INTRODUCTION

OUTLINE OF CHAPTER

1.1 Problem statement and substantiation

1.2 Research aim and objectives

1.3 Central theoretical argument

1.4 Method of investigation

1.5 Chapter division

1.1 PROBLEM STATEMENT AND SUBSTANTIATION

New Testament use of the Old Testament has resurfaced as a live issue in current New Testament research, particularly its implications for hermeneutics (e.g., Kaiser & Silva, 2007:12) and the doctrine of Scripture (e.g., Enns, 2003). Scholars are reaching widely divergent conclusions, not only across the liberal-evangelical divide, but even within conservative evangelicalism. Evidence for this is found in the book, *The right doctrine from the wrong texts? Essays on the use of the Old Testament in the New*, edited by Greg Beale (1994). More recently, the ongoing debates between Beale (1999) and Moyise (1999), and between Beale (2006) and Enns (2007) highlight the division of opinion. In particular, Beale (2006:21) argues against Enns that there are "viable interpretive approaches along the spectrum between [the] two opposite poles of '*grammatical-historical* exegesis' and 'non-contextual exegesis'" for explaining New Testament use of the Old Testament. Moreover, in the modern age of specialisation, there is a tendency for Old Testament scholars to neglect advancements in New Testament research and for New Testament scholars to neglect advancements in Old Testament research. The New Testament use of the Old Testament, or the Old Testament in the New is the ideal area for cross-pollination of ideas. Co-operative research would benefit both fields and promote a greater recognition that biblical studies must bring together an understanding of both Testaments. One of my objectives in this thesis is to demonstrate how New Testament use of the Old Testament has implications for both Old Testament and New Testament hermeneutics.

Furthermore, new information has entered the discussion through ongoing research into Second Temple Judaism (e.g., Tomasino, 2003; Horbury, 2006), and the Dead Sea Scrolls (e.g., Fitzmyer, 2000; Flint & VanderKam, eds., 1998-1999; VanderKam & Flint, 2002). In particular, recent research and publications on the Septuagint (LXX) have made the Greek Old Testament far more accessible to scholars (e.g., Jobes & Silva, 2000; McLay, 2003; Kraus & Wooden, eds., 2006). Notable is the New English Translation of the Septuagint (NETS) project currently being

undertaken by the International Organization for Septuagint and Cognate Studies (IOSCS) (see Evans, 2004a:7). As a result New Testament scholars are now more aware of the variant versions of the LXX available to the New Testament writers (e.g., Bock, 2006:256).

Another major contributing factor to renewed interest in New Testament use of the Old Testament is the introduction of the concept of intertextuality as a literary approach. Julia Kristeva introduced the term in 1969 in *Séméiôtiké: recherches pour une sémanalyse*. In 1989, intertextuality entered the world of biblical studies through the two books: *Intertextuality in Biblical Writings* (Draisma, ed.) and *Echoes of Scripture in the Letters of Paul* (Richard Hays) (Moyise, 2000a:14-15). The concept was quickly taken up (e.g., Worten & Still, eds., 1990) and has recently been strongly promoted by Steve Moyise (e.g., 2002: *Intertextuality and Biblical Studies: A Review*; 2003: *Intertextuality and the Use of Scripture in the Book of Revelation*; 2005: *Intertextuality and Historical Approaches to the Use of Scripture in the New Testament*). Recently, Beale (2007:23) refers to "how the New Testament writers explore and tease out intertextual and intratextual relationships within the Old Testament itself." Other literary approaches such as narrative, rhetoric, and speech-act theory have caused scholars to re-examine the function of Old Testament citations and allusions in the New Testament (e.g., Hatina, 2002; Evans, 2004a; Stamps, 2006).

Furthermore, in reading recent scholarly articles, and edited publications on New Testament use of the Old Testament, and on New Testament hermeneutics, it has become clear that the General Epistles, and the epistles of Peter in particular, are largely neglected. As early as 1988, Richard Bauckham contributed an essay on James, 1 and 2 Peter, and Jude in *It is written: Scripture citing Scripture: essays in honour of Barnabas Lindars*. However, the scope of his essay leaves room for much greater focus and depth of study for each individual book. Other classic writings are similarly cursory (e.g., Longenecker, 1975), but at least the General Epistles were included. The reason for this neglect of the General Epistles in recent times appears to be that the emphasis of research is on use of the Old Testament by Jesus, Paul, the writers of the Gospels and Acts, Hebrews and Revelation. The book *Hearing the Old Testament in the New*, edited by S.E. Porter and published in 2006, is a case in point. It is a collection of papers read at the Colloquium on Hearing the Old Testament in the New, and includes essays on methodological issues, Matthew, Mark, Luke-Acts, John, Paul in the major and shorter epistles, and James. However, the chapter on the 'Use of Scripture in the Pastoral and General Epistles and the Book of Revelation' by Köstenberger, was included only in the book and not in the Colloquium. It was an afterthought and at least a recognition of a shortcoming, but still Köstenberger's treatment is rather shallow and hurried, as evidenced by the scope and by his very limited use of sources.

As a further example of neglect of the General Epistles I should mention Craig A. Evans who has been a very able researcher, lecturer and prolific writer on the subject of New Testament use of the Old Testament in the past twenty years. In his essays (e.g., 1989), articles (e.g., 2001, 2004b), and edited works (e.g., 2004a), he either neglects the General Epistles altogether or deals with them in a negligible manner alongside the book of Hebrews. Other examples could be listed (e.g., Moyise, 2000b), but the point has been made. In recent times few scholars are giving their attention to the use of the Old Testament in the General Epistles.

Turning our attention to 1 Peter, in the last twenty years there have been a number of broad studies on the use of the Old Testament in 1 Peter (e.g., Glenny, 1987; McCartney, 1989; Robertson, 1990; Gréaux, 2003; Carson, 2007), which demand attention. A number of essays and journal articles on Peter's use of the Old Testament have also appeared recently, but these are highly specific, focusing on use of the Old Testament or an Old Testament text in a brief Petrine pericope (e.g., Moyise, 2008; Williams, 2007; Moyise, 2005b; Moyise & Van Rensburg, 2002a; Jobes, 2002).

Commentaries on the first epistle of Peter seldom attempt to draw together the hermeneutical implications of Peter's use of the Old Testament in any significant way (cf. Kelly, 1969; Michaels, 1988; Marshall, 1991; Achtemeier, 1996; McKnight, 1996; Jobes, 2005). The most significant attempt has been that by Schutter (1989), but Webb is probably correct when he suggests that "Schutter's otherwise admirable work is marred by the imposition of the concept of 'homiletical' midrash – a throwback to the older 'liturgical' mode of thinking with respect to 1 Peter" (2004:379). Other exceptions may be that Elliott (2000:12-17) summarizes and categorizes the uses of the Old Testament in 1 Peter, and Davids (1990:24-26) lists probable citations and allusions and draws some conclusions, but these are very general and there is no consideration, for example, that the author might use the Psalms differently from how he uses Isaiah. In fact, the problem with both of these cases is that they present their conclusions in their introductions, before they have given the reader any exegetical basis for their conclusions.

Now, this general neglect of in-depth analysis of the use of the Old Testament in 1 Peter is made all the more strange by the observation that 1 Peter uses the Old Testament in the most condensed manner when compared with all the other New Testament letters. Davids states the case well: "When it comes to the use of the OT, 1 Peter stands out among the NT letters, especially when one compares the number of citations and allusions to the length of the letter. 1 Peter contains about the same number of OT references per unit of text as does Hebrews. Only Revelation contains more" (1990:24). And in a footnote on the same page Davids says, "In the Pauline letters only Romans has a greater number of citations and allusions, but it is so much longer than 1 Peter that in proportion to length it has less." It is also commonly noted (e.g., McCartney, 1989:58, 66; Carson, 2007:1015) that the overwhelming majority of Peter's citations and allusions are drawn from Isaiah, the Psalms and Proverbs, with only one explicit quotation outside of this cluster, namely Leviticus 19:2 - in 1 Peter 1:16. According to the United Bible Society's Greek New Testament, Fourth Edition (UBSGNT[4]) (Aland *et al*, 1994:890), Isaiah is explicitly quoted six times and the Psalms twice. Furthermore, allusions and verbal parallels to Isaiah number seventeen (1994:896-898) and those to the Psalms number ten (1994:895-896). Outside of Isaiah and the Psalms there are only twenty-three allusions or verbal parallels to other canonical books, four of which are references to Proverbs (1994:891-901). Thus, although sources may give varying figures especially for allusions, it is undisputed that second to Isaiah, the role of the Psalms in 1 Peter is of major significance.

Regarding the significance of the Psalms in 1 Peter, interpreters tend to isolate their exegesis of a particular psalm reference in 1 Peter from the other references, without following through on the overall accumulated effect produced by Peter's use of the Psalms. In fact, we should point out that it is precisely because most scholars are trying to deal with all the citations and allusions to the Old Testament in 1 Peter, that

they are obligated to deal with all the major interpretive issues (e.g. 1 Peter 3:18-22) and thereby fail to focus on the significance of the Psalms. On the other hand, where a psalm's repeated significance is noted, the implications are either not considered, or different conclusions are reached without in-depth analysis. For example, according to McCartney (1989:74), Psalm 34 is much on Peter's mind because it addresses the problem of the suffering of the just. Later he states that "the use of Ps 34 in 2:3 and 3:10-12 may evoke the entire Psalm's theodicy (1989:116). However, Jobes (2005:39) argues that the psalm is used because it is "a psalm of deliverance from sojourning as a foreigner." She also says that "Peter's extensive allusions to that psalm indicate that it is an important scriptural foundation for his thinking about Christian ethics" (2005:220; cf. Jobes, 2002). Thus, we detect differing views on the function of Psalm 34 in 1 Peter. The same could be said for the role of Psalm 118, and the other psalms alluded to. In exploring the relevant literature, I have noted that one major study on the use of the Psalms in the New Testament (Menken & Moyise, 2004), and one focused attempt at research on the Psalms in 1 Peter (Zwemstra & Cornelius, 2003; Zwemstra, 2004), have appeared recently and are of major significance to my study. However, the contributions are still minimal, which is surprising and surely needs to be corrected.

The above considerations offer me the opportunity to narrow the scope of my investigation significantly, by focusing on the use of the Psalms in 1 Peter, and then comparing these with their use by other New Testament writers.

Thus, it is my contention that in recent times, the use of the Old Testament in 1 Peter has been neglected by scholars, and that those investigations that have been carried out are either outdated (i.e. written before intertextuality and other literary approaches were being considered or without the advantages of new information available on Second Temple Judaism, the Dead Sea Scrolls and the Septuagint), too broad (i.e. covering the whole range of issues raised), too cursory, too narrow in scope (i.e. focused on only a small portion of 1 Peter or only one or two Old Testament texts or themes that are used in 1 Peter), or they do not attempt to bring together the overall hermeneutical implications of the particular New Testament use of the Old Testament for today.

As a remedy to this situation, I propose to carry out a balanced investigation that is both comprehensive and focused. I propose to research the following over-arching question:

How do new approaches and new knowledge enhance our understanding of the use of the Psalms in 1 Peter, and what clarity do we gain on the hermeneutical implications for Old Testament and New Testament exegesis within the Reformed tradition today?

To answer this over-arching research question the following specific questions will be addressed and applied to the use of the Psalms in 1 Peter:

- What specific approach from the state of the art on New Testament use of the Old Testament is the most effective and remains valid within the Reformed tradition?
- What is the state of the art on the use of the Old Testament, and specifically the Psalms, in 1 Peter?

- How and why are the Psalms used in the entire argument of 1 Peter, and what are the hermeneutical perspectives, methods, and goals of the author?
- What interrelationships and developments may be established between the use of the Psalms in 1 Peter and their use by other New Testament writers? How is the hermeneutic employed by the author of 1 Peter similar or distinct from the use of the Psalms by other New Testament writers?
- What clarity do we gain on the hermeneutical implications for Old Testament and New Testament exegesis within the Reformed tradition today?

1.2 RESEARCH AIM AND OBJECTIVES

1.2.1 Aim

The aim of this study is to utilize the state of the art on New Testament use of the Old Testament to make clear the hermeneutical implications of the use of the Psalms in 1 Peter for Old Testament and New Testament exegesis within the Reformed tradition today.

1.2.2 Specific objectives

In order to accomplish this aim the following specific objectives will have to be fulfilled:

- Determine a specific approach from the state of the art on New Testament use of the Old Testament which is the most effective and remains valid within the Reformed tradition.
- Review the recent history and present status of literature on the use of the Old Testament, and in particular the Psalms, in 1 Peter.
- Carry out a thorough exegetical study of the use of the Psalms in 1 Peter.
- Draw comparisons and establish interrelationships and developments between the use of the Psalms in 1 Peter and the use of the Psalms by other New Testament writers.
- Identify implications and advancements for Old Testament and New Testament hermeneutics today within the Reformed tradition, and propose avenues for further application and research.

1.3 CENTRAL THEORETICAL ARGUMENT

A combination of traditional grammatical-historical methods of interpretation with recent literary approaches to the use of the Old Testament in the New is a more effective and more valid way to engage with the use of the Psalms in the First Epistle of Peter.

1.4 METHOD OF INVESTIGATION

The approach followed in this study may be compared to that utilized by Moyise and Van Rensburg (2002a; 2002b) and may be described as a combination of traditional “historical, grammatical and structural modes of interpretation” with “those deriving from more recent literary theory,” in particular, “certain aspects of intertextuality” (2002a:275-276).

This exegetical study is undertaken from within a Reformed perspective on Scripture.

To determine a specific approach from the state of the art on New Testament use of the Old Testament which is the most effective and remains valid within the Reformed tradition, I will first analyse and evaluate the most important and most recent literature on New Testament use of the Old Testament. Then I will summarize and compare representative approaches, and finally integrate an approach which most consistently and effectively allows one to reach a valid explanation of the biblical data of New Testament use of the Old Testament. Validity will be determined on the basis of consistency with a Reformed view on the inspiration, authority and inerrancy of Scripture (cf. Grudem, 1994:47-138; Belgic Confession, Art 2-7; Westminster Confession of Faith, Chap 1).

To review the recent history and present status of literature on the use of the Old Testament, and in particular the Psalms, in 1 Peter, I will conduct a thorough study of the most important and most recent literature available on 1 Peter. This literature will be analysed for references to the Psalms and attempts to explain the use of the Psalms both in specific texts and overall. My findings will be summarized and evaluated and conclusions will be drawn on the current status.

To carry out a thorough exegetical study of the use of the Psalms in 1 Peter according to the grammatical-historical method I will be guided by De Klerk and Van Rensburg (2005) , Doriani (1996), Fee (1993), Fee and Stuart (2003), Greidanus (1988), Kaiser and Silva (2007), and Osborne (2006). In combining this with the specific approach determined from the state of the art on New Testament use of the Old I will be guided by Moyise and Van Rensburg (2002a, 2002b). Throughout the procedure described below, I will interact critically with the views of ancient Christian writers and recent scholars where applicable. My approach will be to give a brief introduction to 1 Peter to clarify my position on the issues of authorship, recipients, date and place, socio-historic and revelation-historic context, purpose, unity and in particular, overall structure. I will then utilize the UBSGNT[4] (Aland *et al,* eds., 1994:887-901) to obtain a preliminary identification of Psalm material in 1 Peter and make clear my definitions of types of references (e.g., citation, allusion, etc.). In the course of my study further Psalm references will most likely be identified and added to my considerations. From this base I will proceed to systematically analyse each Psalm reference in the following way:

1. Analyse the Psalm reference within its specific context in 1 Peter (i.e. literary: section, pericope, thought unit; socio-historic) to determine its function within the argument of the author.
2. Analyse the Psalm reference within its own Old Testament context (literary and historical) to determine its most likely authorial intent[1].
3. Examine and compare the textual background (e.g., MT, LXX; cf. Jobes, 2006) and use in early Jewish writings with the text and use of the Psalm in 1 Peter.

[1] I am aware that in the case of the Psalms authorial intent is complex because a psalm may have a compositional setting for the psalmist, a canonical setting in the Psalter for the compiler, and a liturgical / cultic setting for Israel. However, I continue to prefer the term 'authorial intent' because it anchors meaning firmly within the original historical and literary context(s).

4. Seek to explain the hermeneutic employed by the author of 1 Peter in terms of my specific state of the art approach.
5. Articulate a specific conclusion.

Finally, I will formulate a summative description of how and why the Psalms are used in the entire argument of 1 Peter, paying particular attention to the perspectives, methods, and goals of the author.

Having performed the above analysis and summarized my conclusions on how and why the Psalms are used in 1 Peter, I will be able to draw comparisons and establish interrelationships and developments between the use of the Psalms in 1 Peter and the use of the Psalms by other New Testament writers. Thus, I will assess to what extent the author of 1 Peter has used the Psalms in similar or distinct ways, compared with the uses of the Psalms by other New Testament writers.

To identify implications and advancements for Old Testament and New Testament hermeneutics today within the Reformed tradition, firstly, I will summarize my conclusions regarding the how and why of use of the Psalms in 1 Peter. Secondly, I will show how the perspectives, methods and goals of use of the Psalms identified in this study should impact our own hermeneutical perspectives, methods and goals when approaching the Old Testament and New Testament today. Thirdly, I will show how my analysis has produced results which consistently make better sense of the biblical data, compared with the explanations given in the literature reviewed and consulted throughout this study. Finally, I will propose avenues for further application and research which have been indicated but not followed within the scope of this research.

1.5 CHAPTER DIVISION

1. Introduction
2. The state of the art on New Testament use of the Old Testament
3. The state of the art on the use of the Old Testament in 1 Peter
4-14. Exegetical study of the use of the Psalms in 1 Peter (one pericope per chapter)
15. The use of the Psalms in 1 Peter: concluding evaluation
16. The use of the Psalms in other New Testament writings: concluding comparison
17. Conclusion: Implications and proposals
18. Bibliography

CHAPTER 2

THE STATE OF THE ART ON NEW TESTAMENT USE OF THE OLD TESTAMENT

OUTLINE OF CHAPTER

2.1 Introduction

2.2 Definitions, sources and categories of New Testament use of the Old Testament

2.3 Second Temple and Dead Sea Scrolls studies: An appraisal of relevance for studies on New Testament use of the Old Testament

2.4 Aspects of modern literary theory: An appraisal of relevance for studies on New Testament use of the Old Testament

2.5 Further theological and hermeneutical issues in studies on New Testament use of the Old Testament

2.6 Conclusions

2.7 Proposed integrated approach to interpreting New Testament use of the Old Testament

2.1 INTRODUCTION

"For I delivered to you as of first importance what I also received, that Christ died for our sins according to the Scriptures, and that He was buried, and that He was raised on the third day according to the Scriptures" (1 Cor 15:3-4, NASB).[2]

Thus, from the very beginning, the apostles proclaimed the saving work of God in Christ as a fulfilment of what was written in the Scriptures of Israel. The New Testament writers always understood their message as a continuation of Israel's story (Moyise, 2001:1; Hays and Green, 1995:222). The plain evidence for this direct continuity is that there are well over 250 explicit quotations from what Christians now call the Old Testament, and the number of allusions is at least 1000 but there could be as many as 2500 depending on criteria used (cf. Osborne, 1991:277).[3] Furthermore, the New Testament writers expressed repeatedly their

[2] Other relevant scriptures: Luke 24:44-47; 2 Peter 1:20-21; Hebrews 1:1. According to Longenecker (1975:84), "1 Cor 15:3-5 has the strongest claim to an early provenance and holds the most interest for a study of the use of the Old Testament among the earliest believers."

[3] See Kaiser (2007b:95-96) for an extensive history of estimates. "It is not always possible to decide with full accuracy if and when an explicit quotation is intended or where the quotation begins or ends. Because of this uncertainty, estimates as to the number of formal Old Testament quotations or allusions in the New Testament varies considerably" (Kaiser,

concern for correctly handling the Scriptures[4] (Beale, 1989:94), which means that not only the content but also the methods of their interpretations have important implications for Christians. As a result, many scholars have acknowledged the importance for Christian theology and hermeneutics of the Old Testament in the New[5]:

- The Old Testament is the greatest single influence in the formation of New Testament theology (Lindars, 1976:60).
- No subject is perhaps more important for understanding of the Christian faith than the use of the Old Testament in the New Testament (Snodgrass, 1994:29).
- The use of the Old Testament in the New Testament is the key to the theological relation of the testaments (Beale, 1989:94).
- The New Testament writers appeal to the Old Testament for apologetic, moral, doctrinal, pedagogical, and liturgical reasons. Only the gospel itself makes a greater contribution to New Testament thought (Evans, 2004b:130).
- This area of study is important to exegetes because it gives major clues as to how the early Christians unified the message of Jesus with the teaching of the old sacred Scriptures (Bock, 2006:255).
- "The interweaving of phrases and lines from the Old Testament by the New Testament writers with their own words and literary styles shows how the very fabric of their thought was immersed in the language and teaching of the earlier Testament. ... At several critical points, the Old Testament provided the foundational basis for several of the most significant doctrines in the New Testament" (Kaiser, 2007b:96).

Two broad interpretive approaches to Old Testament in the New may be distinguished:

(1) Some scholars focus on understanding Second Temple exegetical practices and then compare the way New Testament writers interpret the Old Testament with the interpretive conventions of the day (Longenecker, 1987:5-6; Hays and Green, 1995:229).[6]

(2) Other scholars take modern literary-critical approaches such as intertextuality and reader-response theory as their starting point and apply these to the use

---

2007b:95). Snodgrass (1994:35, footnote 17) is of the view that the first edition UBS Greek New Testament is a more accurate and useful guide to quotations and alllusions, whereas Marshall (1994:200) is of the view that the third edition is better.

4 See for example, Acts 17:2; 18:24-28; 1 Tim 1:6-10; 2 Tim 2:15.

5 For further examples of this evaluation see Hasel (1978), Baker (1977), Hays and Green (1995), and Snodgrass (1994).

6 See for example, Longenecker (1975), Ellis (1991) and Enns (2003). "In order to understand how the Old Testament functions in the New, we must immerse ourselves in the writings of the time" (Moyise, 2001:7); "The key to understanding the New Testament writers' use of the Old Testament is in understanding the presuppositions and exegetical methods by which they operated. Most of this necessary framework can be gleaned from the New Testament itself, but the discovery of the Qumran Scrolls has provided helpful insight and parallels to the practices of the New Testament writers" (Snodgrass, 1994:37).

of the Old Testament by New Testament writers (Hays and Green, 1995:230).[7]

Since both these approaches have their merits and are not mutually exclusive (Hays and Green, 1995:230), my aim in this chapter is to clarify the most helpful insights of each so that they may be combined and effectively used in a complementary manner. My overall aim is to study the state of the art on New Testament use of the Old Testament in order to understand clearly the New Testament use of the Old Testament, and thereby determine a specific approach which is the most effective and remains valid within the Reformed tradition.

To fulfil this goal I will analyse the most important and most recent literature relevant to New Testament use of the Old Testament in order to:

- Clarify the definitions, sources and categories of New Testament use of the Old Testament.
- Clarify the most useful insights of studies in Second Temple Judaism and the Dead Sea Scrolls for understanding the New Testament use of the Old Testament.
- Clarify the most useful insights of some aspects of modern literary theory for understanding the New Testament use of the Old Testament.
- Clarify some further theological and hermeneutical issues of New Testament use of the Old Testament.
- Integrate a specific approach which a) takes into account recent advancements in the understanding of Second Temple Judaism, as well as some aspects of recent literary theory; and b) most consistently and effectively allows one to reach a valid explanation of the biblical data of New Testament use of the Old Testament. Validity will be determined on the basis of consistency with a Reformed view on the inspiration, authority and inerrancy of Scripture (cf. Grudem, 1994:47-138; Belgic Confession, Art 2-7; Westminster Confession of Faith, Chap 1).

2.2 DEFINITIONS, SOURCES AND CATEGORIES OF NEW TESTAMENT USE OF THE OLD TESTAMENT

2.2.1 Definitions

The United Bible Society Greek New Testament Third Edition (UBSGNT^3) distinguishes the following categories of reference to the Old Testament and other ancient sources: (1) quotations; (2) definite allusions; (3) literary and other parallels (Aland *et al*, 1983:xlv). The fourth revised edition acknowledges the same categories (Aland *et al*, 1994:45*).

2.2.1.1 Quotations

Direct quotations are the most obvious way in which the New Testament writers made use of the Old Testament (Hays and Green, 1995:226) and involve the least controversy. There is usually little doubt about the source text or that the author is intending for the reader to recognize the reference to the Old Testament (Moyise, 2000:19). Various introductory formulae or other grammatical markers are used.

[7] See for example, Draisma (1989), Hays (1989), Green (1994), and Moyise (2008).

In this study quotations are defined "as those substantial portions of scripture that have been used in the New Testament where there is a more or less exact reproduction of the original text. Those that are introduced by a citation formula are termed explicit quotations, thereby distinguishing them from the implicit quotations, where there is no such formula" (Woan, 2004:213).[8]

2.2.1.2 Allusions

Allusions are less precise references to the Old Testament, and are therefore more difficult to identify and define. Scholars may argue whether there is an Old Testament reference or not.[9] They may argue about what measure of verbal or thematic commonality is sufficient to constitute an allusion.[10] They may argue for different texts as the source text, and they may argue whether the author is intending the allusion as part of his argument or not.[11] Therefore, scholars give many different definitions[12] and widely variant figures for allusions to the Old Testament found in the New Testament.[13]

In this study an allusion is defined as an intentional reference without actually quoting, containing sufficient key words or terms to identify a specific Old Testament text or texts as the source, woven into a New Testament composition to form part of the argument of the New Testament author.

2.2.1.3 Echoes

Echoes are the most difficult form of Old Testament reference to identify. Echoes are usually distinguished from allusions because the literary parallels are so slight that it is unlikely that the biblical authors were consciously referring to a particular Old Testament text. Therefore, the echo is not viewed as intended as part of the author's argument or composition. Such echoes are accounted for on the basis that the biblical authors were so immersed in Scripture that its idioms and expressions became their own (Moyise, 2001:6).[14] Some of the above discussion of allusions is relevant here, especially as it is not always possible to be certain whether or not the

---

8 For further clarification and examples see Aland *et al* (1994:887-890), Schutter (1989:35), Snodgrass (1994:35), Hays and Green (1995:226) and Moyise (2000:18-19).

9 See for example, Moyise (2001:6).

10 For example: "Is one word in common between New Testament and Old Testament texts sufficient? Certainly not unless there is something in the New Testament context that suggests dependence on the Old Testament text" (Snodgrass, 1994:46, footnote 54); "[I]s a literary parallel any verse which happens to contain some common words (even if they appear in a very different context) or only those verses that appear to have some connection with the text, be it structural, contextual or thematic?" (Moyise and Van Rensburg, 2002a:276, footnote 2). Cf. Moyise (2000:18). See Hays (1989), the opening chapter, for an attempt to define standards for determining when an allusion is present. See also Paulien (2001:113-129) and Leonard (2008:241-265).

11 For example, "one cannot simply inquire into the intentionality of the author, as though Paul knew at every point where he was dependent on the OT and purposely wove that dependence into the text" (Hays and Green, 1995:229).

12 See for example, Aland *et al* (1994:45*), Schutter (1989:35-36), Moyise (2001:6) and Bock (2006:275).

13 See Aland *et al* (1994:891-901) and Kaiser (2007b:95-96).

14 See also Hays and Green (1995:228).

allusion-echo was intended by the author. Some scholars view echoes as sometimes more significant than their 'volume' might suggest.[15] There is also the issue of the intention of the divine author as opposed to the human author. Although the human author may not have intended to echo any particular Old Testament text, it is possible that God intended it so that later generations of Christians would recognize a significant connection. Thus, the issues of *sensus plenior*, reader presuppositions, and reader responses become relevant. These will be discussed more fully later.

Thus, echoes are here defined as faint traces of Old Testament texts that the human authors were probably unconscious of, but which God may have intended for later Christians to recognize as significant (Moyise, 2000:18-19).

2.2.2 Sources of Scripture[16]

Any study of New Testament use of the Old Testament should take account of at least three considerations:

(1) In first-century Palestine, many Jews would have spoken two and some even three languages – Aramaic, Greek, and Hebrew.

(2) In first-century Palestine, the Scriptures were available in Hebrew, Greek and Aramaic.

(3) In first-century Palestine, the Hebrew, Greek and Aramaic texts were available in a number of versions, and were not yet standardized (Moyise, 2001:16; Longenecker, 1975:64-65).

2.2.2.1 Hebrew

The Leningrad Codex is the best, fully extant manuscript of the traditional Hebrew Scriptures or Masoretic Text (MT), even though it dates from as far back as the early eleventh century AD[17]. It is the basis of almost all modern Bible translations (Tov, 2001:47; VanderKam and Flint, 2002:87; cf. Hays and Green, 1995:224; Weil, 1990:xiii). The most current and accurate edition of the Leningrad Codex is *Biblia Hebraica Leningradensia* (BHL, 2001) though most scholars are still using *Biblia Hebraica Stuttgartensia* (BHS, 1967-77). However, another important manuscript of the Masoretic Text is the Aleppo Codex copied in about 925 AD. Although it is incomplete, the Aleppo Codex is used as the basis of the Hebrew University Bible Project editions which include the most comprehensive collections of variant readings (Tov, 2001:46-47; VanderKam and Flint, 2002:87). Thus, in fact, the Masoretic Text is not a single manuscript but a family of manuscripts produced and copied by a group of scholars from the eighth century AD onwards who were concerned to carefully preserve the traditional Hebrew text (Tov, 2001:22-23; VanderKam and Flint, 2002:88). Up until the discovery of the Dead Sea Scrolls, these were the earliest manuscripts of the Hebrew Bible. But now from Qumran, texts are available dating from about 200-50 BC. The many differences between the Masoretic Text and the Dead Sea Scrolls are mostly minor, although there are

---

15 See for example, Hays (1989) and Moyise (2000a & 2008).

16 See Smith (1972:3-13).

17 1009 or 1008 AD according to Weil (1990:xiii). Tenth-century CE according to Moyise (2001:18).

significant differences for some biblical books such as Numbers, Joshua, Judges, Samuel and Jeremiah including longer or shorter readings, differences in order and closer relationship to the Hebrew text behind the Septuagint (VanderKam and Flint, 2002:104-140; cf. Tov, 2001:319-348). These variant readings signal that the Hebrew Scriptures had not been standardized by the first-century AD (cf. Tov, 2001:116-117).[18] Precursors of the Masoretic Text, from the period before the destruction of the Second Temple in 70 AD and up to the eighth century AD, are referred to as the Proto-Masoretic texts (Tov, 2001:21). These give evidence of the active and increasing efforts of Jewish scribes to standardize the text of the Hebrew Bible by the elimination or suppression of variant readings that somehow deviated from the preferred textual form (Tov, 2001:32-35; VanderKam and Flint, 2002:90, 110).

2.2.2.2 Greek

The Greek Septuagint (LXX) is a collection of translations of the Hebrew Bible begun in Alexandria, Egypt in about 250 BC with the translation of the Pentateuch and ending in the first century BC or perhaps even the first century AD, by which time it had expanded to include all the biblical books. It also includes additional books such as those included among the Apocrypha of the Roman Catholic Church (VanderKam and Flint, 2002:96; Tov, 2001:134-135). It is likely that some of these Greek translations underwent later revision in order to produce a closer match with a particular Hebrew text, for example, the Theodotion version of Daniel (Tov, 2001:137-139, 143-148; Moyise, 2001:17). The most important manuscripts of the Septuagint are the fourth- and fifth-century uncials Vaticanus (Codex B), Sinaiticus (Codex S or ℵ)[19] and Alexandrinus (Codex A), of which Codex B is the best complete manuscript while Codex S and Codex A contain almost all the books of the Septuagint. Based on these uncials, the standard complete critical edition of the Septuagint available to scholars today is the reconstruction by Rahlfs (1935). Nevertheless, Rahlfs' reconstruction is being superceded by the Göttingen Septuagint series as the standard critical edition as more and more books are completed. The main significance of the Septuagint for biblical studies is that it reflects a greater number of important variants than all the other translations put together (Tov, 2001:142). It is noteworthy also that the Septuagint was the primary source of the Scriptures for the Christian church and that the best manuscripts available today were preserved by Christians (Tov, 2001:138-141; VanderKam and Flint, 2002:96-99; Moyise, 2001:16; Moyise, 2000b:22). Recent research and publications on the Septuagint have made these Greek translations far more accessible to scholars (e.g., Jobes & Silva, 2000; McLay, 2003; Kraus & Wooden, eds., 2006). Notable is the New English Translation of the Septuagint (NETS) project currently being undertaken by the International Organization for Septuagint and Cognate Studies (IOSCS) (see Evans, 2004a:7). As a result of greater awareness of the variant versions of the Septuagint available to the New Testament writers, New Testament scholars are now far more cautious in making statements about how a New Testament quotation differs from the Septuagint.

---

[18] Some earlier scholars debated this. See Bruce (1988:25-114).

[19] Moyise (2001:16 & 2000b:22) uses the abbreviation X.

2.2.2.3 Aramaic

In the actual events described in the New Testament, the Old Testament was most likely cited in Aramaic, the everyday language of Palestine (Bock, 2006:257). The Aramaic *Targumim* ("translations") of the Hebrew Old Testament range from very literal translation to interpretive paraphrase. The effect of paraphrase, is that text and interpretation are combined (Evans, 2004b:131). These interpretive paraphrases might also be called explanatory translations (cf. Nehemiah 8:8). All the Targums reflect a Hebrew text very close to the Masoretic Text (cf. Tov, 2001:149).

The six collections of Targums (Neofiti I, the Fragment Targum, the Cairo Geniza Targum Fragments, Onkelos, Jonathan and Pseudo-Jonathan) are only extant in relatively late manuscripts. In particular, the Cairo Geniza consisting of seven manuscripts dates from around the seventh to ninth centuries AD. Only two portions of the Targums (Leviticus and Job) have been found at Qumran that could date from around the second century BC (Moyise, 2001:17; Tov, 2001:149-151). This means that the significance of the extant Targums for New Testament interpretation is debated. However, in my view, since the existence of Aramaic Targums in the time of Christ and the apostles is historically unquestionable, the extant Targums do provide the modern scholar with valid comparative material for insight into the probable contemporary understanding of certain Old Testament passages. Furthermore, in targumic style, examples of interpretive paraphrase may be recognized in the New Testament (e.g., Isa 61:1 in Luke 4:16-20) (Bock, 2006:67-268).[20]

2.2.2.4 Christian *Testimonia* (collections of Old Testament texts)

In addition to the conventional sources of Scripture, there may have been Christian *testimonia* in circulation at an early stage in the life of the church. Early Christians may have selected and collected together important Old Testament texts and used these *testimonia* in various corporate and individual contexts of worship, proclamation, discipleship, study and writing. These collections of Old Testament texts may have been grouped thematically to better serve the various purposes within the life of the church. This would have been far more convenient than using the rather cumbersome ancient scrolls. The evidence for such *testimonia* consists in the fact that there is sometimes agreement in the combination of text references from one New Testament writer to the next (e.g., 1 Pet 2:6-10 and Rom 9:25-33). In fact, one New Testament writer may presuppose the understanding of a text as given by another writer (e.g., Heb 2:6-9; 1 Cor 15:27; Eph 1:20, 22) (Ellis, 1996:50). At times, the similarity may even go as far as agreement in wording which is unique by comparison with the wording of the Hebrew, Greek or Aramaic Scriptures. Pre-Christian collections or *florilegia* of messianic texts have also been found at Qumran (e.g., 4QFlor) and evidence for the use of *testimonia* continues into the patristic period (Snodgrass, 1994:44-45; Moyise, 2001:11-12, & 17-18; Marshall, 1994:196).[21]

---

[20] For further examples of targumic style, see Mk 4:12 / *Tg. Isa* 6:10, Lk 6:36 / *Tg. Ps.-J. Lev* 22:28, and Rom 10:6-8 / *Tg. Neof. Deut* 30:11-14.

[21] See further Harris & Burch (1916-1920), Dodd (1952:110, 126-127), Longenecker (1975:89-92), Beale (1989:90) and Ellis (1996:50).

Debate continues regarding whether or not texts uplifted from their original contexts and placed in these collections were then used by the New Testament writers and read by their readers without regard for the original contexts. Harris (Harris and Burch, 1916-1920), who was the first to propose the *testimonia* idea, held that Old Testament texts are often quoted without regard for context. But Dodd (1952) has argued convincingly that Old Testament texts were gathered from specific 'fields' with an awareness of context and read with the assumption that the larger context was important. In fact, often the larger context had already been recognized as Christological (Marshall, 1994:197, 202; Moyise, 2001:12-13).

2.2.2.5 Guiding summary

Thus, it is recognized that New Testament writers were able "to select from among various available text forms the reading most suitable for the purpose at hand" (Hays and Green, 1995:225). It follows that New Testament references to the Old Testament should be compared with the Masoretic Text, the Septuagint, the Aramaic Targums, and the Old Testament references made by other New Testament writers. However, it should always be borne in mind that other versions of the Hebrew and Greek texts were in circulation and that extant Targums post-date the biblical era. In addition, New Testament writers may at times have relied on memory which would account for some of the differences between quotations and the various known sources. At other times the New Testament writers may have altered the text form for semantic or interpretive purposes (Moyise, 2001:18; Wenham, 1993:100; Mickelsen, 1963:255).

2.2.3 Categories of New Testament use of the Old Testament studied apart from Jewish methods and goals

Any attempt to categorize the types of New Testament use of the Old Testament must recognize great variety and that there may be considerable difficulty deciding where to allocate specific examples (Marshall, 1994:204-205). For the purpose of this chapter categories are merely listed with brief examples and references to scholarly sources.

- Direct literal fulfilment of verbal prophecy (Beale, 1989:92; Beale, 1994c:269; Marshall, 1994:205; Bock, 2006:271; Kaiser, 2007b:98) (e.g., Dan 7:13-14 / Luke 21:27; Isa 53:7-8 / Acts 8:34-35; Joel 2:28-32 / Acts 2:16-21).
- Direct logical argumentation or authoritative appeal (Snodgrass, 1994:36; Marshall, 1994:205; Evans, 2001; Bock, 2006:273; Kaiser, 2007b:99) (e.g., Matt 4:4-5; 9:13; 12:7; Rom 4; Eph 6:2-3).
- Authoritative illustration by analogy (Bock, 2006:273-274; Evans, 2001; Marshall, 1994:205) (e.g., 1 Cor 10:1-13; James 2:20-26).
- Typological correspondence (Snodgrass, 1994:40; Beale, 1994c:266-267; Moyise, 2001:129; Bock, 2006:272-273) (e.g., Hosea 11:1 / Matt 2:15; John 3:15; exodus plague imagery in Revelation).
- Indirect typological fulfilment (Beale, 1994c:270; Bock, 2006:271-272; Kaiser, 2007b:98) (e.g., Isa 7:14 / Matt 1:23; Isa 65-66 / Rev 21-22).
- Signposts to larger contexts (Ellis, 1996:42, 50; Beale, 1989:90) (e.g., Matt 1:23; 27:46).

- Summaries or images (Bock, 2006:274; Hays and Green, 1995:227) (e.g., Acts 7; 13:16-41; 2 Cor 4:6).
- Theme development (Beale, 1994c:265) (e.g., “day of the Lord”).
- Universalization (Beale, 1994c:267-268) (e.g., Zech 12:10 / Rev 1:7 – Israelite tribes / peoples throughout the earth; Ezekiel 2:9 / Rev 5:1 and 10:8-11; cf. Dan 7:10; 12:4, 9 / Rev 5:1-5; Dan 12:4-9 / Rev 10:1-6).
- Combined quotations and catch-word links (Ellis, 1996:42; Moyise, 2001:129; Kaiser, 2007b:104-105) (e.g., Mark 1:2-3; Rom 3:10-18; 15:9-12; Gal 3:10-13; 1 Peter 2:6-9).
- Play on words (Ellis, 1996:44; Moyise, 2001:130) (e.g., Matt 2:23; 21:5; Gal 3:16).
- Ironic reversal or intended inversion (Beale, 1989:90; Beale, 1994c:270-272) (e.g., Isa 45:14, 49:23 and 60:14 in Rev 3:9; Dan 7:14 in Rev 5:9 and 13:7-8).
- Semitic idioms and Septuagint style (Beale, 1994c:272; Marshall, 1994:204-205; Evans, 2004b:138-139; Kaiser, 2007b:95) (e.g., Luke-Acts).
- Literary patterns for eschatological fulfilment (Beale, 1994c:263-265) (e.g., Rev 1; 4-5; 13).

2.3 SECOND TEMPLE AND DEAD SEA SCROLLS STUDIES: AN APPRAISAL OF RELEVANCE FOR STUDIES ON NEW TESTAMENT USE OF THE OLD TESTAMENT

In scholarship, there is always the danger of turning too quickly to extra-biblical evidence in order to explain the message and interpretive methods of the New Testament (Kaiser, 2007b:97). However, it is equally dangerous to ignore the Second Temple interpretive environment altogether. An awareness of the literature, presuppositions and methods of the first century is essential.

2.3.1 Second Temple Jewish literature

Besides the various versions of Scripture, there are several main collections of Jewish literature.[22]

2.3.1.1 Jewish apocalyptic literature

The Jewish apocalyptic literature originates from the first centuries BC and AD. It was not considered Scripture, but represents contemporary non-conformist interpretive retellings or extensions of biblical material (Helyer, 2002:112-113, 119-124; cf. Longenecker, 1975:26).[23] The authors of the pseudepigraphic literature felt free to creatively rework both Israel’s history and the biblical texts in order to convey new meaning using the traditional writings (Marcos, 2006:321). There are New Testament examples of such retellings of the biblical stories (e.g., Acts 7:2-53 & Heb 11:3-31), but of greater interest are places where the New Testament writers make

[22] See VanderKam (2001) and Helyer (2002) for excellent recent treatments of this subject.

[23] See Enns (2003:271) for examples. For a recent definition and explanation see Brooke (2000).

reference to portions of the Jewish apocalyptic literature.[24] By passing on these Second Temple interpretive traditions or "*haggada* legends" (Moyise, 2001:130-131) the New Testament writers reveal how they actually understood some of the biblical stories and passages (Enns, 2003:271). However, in my view, this is insufficient to prove that Jewish traditions had a significant impact on New Testament understanding of Old Testament events. Scholars have different views on whether or not these extensions of what is known from the Old Testament, now incorporated, endorsed and transmitted in the New Testament, are to be taken as historical fact or mere legend (Helyer, 2002:129-133). Does the doctrine of the inerrancy of Scripture allow room for the biblical writers, as constructs of their own times, to pass on contemporary myths as historical facts? Enns (2003:270-273)[25] answers in the affirmative, but Beale (2006:31-34) is opposed to such a view arguing that no one can be decisive about the sources and historicity of Jewish traditions, or the dependence of New Testament writers upon such traditions. In my view, the inspiration and inerrancy of Scripture dictates that the New Testament writers only pass on what is historically true, but this is a faith commitment which can neither be verified nor disproved.

2.3.1.2 Rabbinic literature

Rabbinic or talmudic literature represents the variety of traditional Pharisaic material (Longenecker, 1975:23-25; Evans, 2004:132).[26] However, since the earliest Rabbinic literature post-dates the biblical era,[27] it provides only *probable* but not certain evidence of the approaches and interpretive attitudes prevalent during the first-century AD (Enns, 2003:273-274, footnote 26). The Rabbinic literature includes the following:

- Mishnah – the basic halakic document containing 63 tractates with 6 headings, not necessarily attached to the text of Scripture.
- Tosephta "addition" – a supplement to the Mishnah, similarly organized.
- Gemaras "teachings" – the Palestinian Gemara is earlier, shorter, and simpler, yet more complete; the Babylonian Gemara is from the 4th to 6th centuries AD, is longer and more complex, and yet less complete. The Gemaras seek verse by verse to relate halakic pronouncements to Scripture.
- Midrashim – principally exegesis of Scripture. The exegesis of legal texts is called Midrash Halakhah (i.e. halakic - how to walk) and that of "narrative, exhortative, and theological texts" is called Midrash Haggadah (i.e. haggadic or homiletical – explanation) (Neusner, 2004:viii-ix; Evans, 2004b:132). The Tannaitic Midrashim are largely halakic and the product of the academies. The Homiletic Midrashim are a collection of sermons and are chiefly the

---

24 Enns (2003:272-273) lists and explains seven examples of Second Temple traditions that are commonly accepted by scholars as used in the New Testament (Gal 3:19, Acts 7:53 and Heb 2:2; 2 Tim 3:8; 2 Peter 2:5; Jude 9; Jude 14-15; Acts 7:22; and 1 Cor 10:4). Moyise (2001:130-131) adds 2 Peter 2:4 and Jude 6 (angels had intercourse with women to produce giants). For a full listing see Aland *et al* (1994:900-901).

25 See also Enns (1996:33, 37)

26 See Neusner (2004) for a comprehensive treatment.

27 The earliest Rabbinic Midrash compilations date from about AD 200-300 (see Neusner, 2004:15-16, 20-29 and below on Midrashic interpretation, 2.3.3.2).

product of the synagogue (Evans, 2004b:132). Midrash Rabbah is a complete commentary on the Pentateuch, as well as Song of Songs, Ruth, Lamentations, Ecclesiastes, and Esther (the Megilloth).

- Other peripheral, individual writings also exist (Longenecker, 1975:23-25).

2.3.1.3 The Dead Sea scrolls

The discovery of the Dead Sea Scrolls[28] from 1947 to 1956 has made available a vast array of texts[29] dating from about 200 to 50 BC.[30] These texts provide much information about contemporary Jewish society and its groups, practices (e.g., the copying and transmission of biblical texts) and teachings (e.g., on messianic expectation), and most importantly, fragments of over two hundred scrolls of the Hebrew Scriptures together with interpretations. The only biblical books not reflected are Esther and Nehemiah (VanderKam and Flint, 2002:321-345; Tov, 2001:103). Significantly, the books most copied and presumably most popular with the Qumran community were Deuteronomy, Isaiah and Psalms (Tov, 2001:104). The Qumran texts have been categorized into five groups: texts written in the Qumran practice, proto-Masoretic texts, pre-Samaritan texts, texts close to the presumed Hebrew source of the Septuagint, and non-aligned texts. These provide a helpful overview of the state of the variety of the biblical text in the Second Temple period, while at the same time strengthening confidence in the reliability of translations of the Hebrew, especially the Septuagint (Tov, 2001:114-117). The origins of the Qumran community, widely viewed as a group of Essenes, and the identity of the Teacher of Righteousness are still disputed,[31] but their hermeneutical presuppositions, methods and goals are now well understood and provide important comparisons for the New Testament use of the Old Testament (Moyise, 2001:9; VanderKam and Flint, 2002:349-350). This means that the New Testament writings are understood better because of the Dead Sea Scrolls (VanderKam and Flint, 2002:346). As with the Jewish apocalyptic literature, the Qumran commentaries represent a particular form of "non-conformist Jewish exegesis in the first Christian century" (Longenecker, 1975:27).

Frequently, in the Qumran commentaries, the meaning of the text is adjusted so as to apply directly to the Teacher of Righteousness, the community and their own history and experiences which are interpreted as nearing the end times (e.g., 1QpHab 6:12-7:5, 1QH Hymn 4 and 11QMelch 4-10) (Moyise, 2001:9-15; cf. VanderKam and Flint, 2002:293, 303-307).

---

28 Recent publications in English on the Dead Sea Scrolls include Wise, Abegg, and Cook (1996), Vermes (1997), Collins (1997), Evans and Flint (1997), Stegemann (1998), Flint and VanderKam (1998-1999), Abegg, Flint and Ulrich (1999), Ulrich (1999), Fitzmyer (2000), Schiffman and VanderKam (2000), Schiffman, Tov and VanderKam (2000), Herbert and Tov (2002), VanderKam and Flint (2002), Collins and Evans (2006) and many more, especially in the Discoveries in the Judaean Desert series.

29 Fragments of approximately 900 scrolls (Tov, 2001:101-102).

30 These are approximate dates since the three main scientific methods of dating (archaeology, palaeography and carbon-14 dating) each give different though overlapping results (see VanderKam & Flint, 2002:20-33, 311; Tov, 2001:105-106).

31 See VanderKam & Flint (2002:239-254) and Stegemann (1998).

2.3.2 Presuppositions of Second Temple and New Testament interpretation

Ancient interpretations of Scripture may sometimes appear arbitrary or *ad hoc* to the modern mind, but this was almost certainly not the case to the ancient interpreters themselves (Moyise, 2001:4-5). Therefore, modern ideas about exegetical method should not be presupposed when studying ancient Jewish or New Testament use of the Old Testament. It is most important to first understand the presuppositions, methods and goals of ancient Jewish and New Testament interpretation. These should be compared both for similarities and for differences (Beale, 1994a:9).[32]

It is evident in the New Testament that early Christians shared many of the presuppositions of ancient Judaism. However, Christians often developed these presuppositions in a distinctive way because "Jesus and the apostles had an unparalleled redemptive-historical perspective" (Beale, 1989:90).[33]

2.3.2.1 The Scripture is God's word

Even though in first-century Palestine the Hebrew, Greek and Aramaic versions of Scripture were not yet standardized and the extent of the canon was not finally established, the authority of Scripture as such, was never in doubt (Longenecker, 1975:64-65; Hays and Green, 1995:223-224; Moyise, 2001:16). The presupposition of interpretation was that Scripture was inspired by God, its one ultimate Author, and unified,[34] and as such, is always true, inerrant and relevant for every circumstance, whether past, present or future. All biblical promises would certainly be fulfilled (Neusner, 2004:2; Longenecker, 1975:20; Moyise & Menken, 2004:1; Bock, 2006:261).[35] It was also assumed that the Scripture had multiple meanings, both the plain or obvious meaning, and implied or deduced meanings (Longenecker, 1975:19; Schutter, 1989:94).

Thus, New Testament writers could confidently refer to Old Testament books and texts as "Scripture" with the understanding that it was nothing less than the word of God (Snodgrass, 1994:30). Scripture immediately and naturally became the pool of religious imagery and language from which they drew and by which they understood and proclaimed the significance of Jesus. Old Testament passages could be applied directly to the present and the person and work of Jesus could be seen as the fulfilment of Scripture (Moyise & Menken, 2004:1; Kaiser, 2007b:97-98).

2.3.2.2 Corporate solidarity

Corporate solidarity means that a single member of the community could represent the whole and the act of the individual could affect the whole community and vice versa. This is significant for the roles in Scripture of prophets, priests and kings, for

---

32 See McNamara (1983), Ellis (1978:199-219) and Baker (1991).

33 See Ellis (1978:199-219) and Baker (1991) for Christian presuppositions.

34 The Hebrew Scriptures present the history of Israel as a coherent, sustained narrative of past events, with beginning, middle and end; and with a purpose that explains the present and points to a future goal (cf. Neusner, 2004:6).

35 Neusner (2004:2) states, "Both Judaism and Christianity for most of their histories have read the Hebrew Scriptures in an other-than-historical framework. While, to be sure, they took for granted the historical facticity of Scripture, that was not the main point they sought in Scripture. Rather they found in Scripture's words paradigms of an enduring present, by which all things must take their measure."

the application of the experiences of a psalmist to another, and for the foundation of the entire sacrificial system (Bock, 2006:261-262; Snodgrass, 1994:37; Longenecker, 1975:93-94 & 1987:5).[36]

This concept of corporate solidarity and representation is fundamental to any understanding of how the New Testament applies the Old Testament to Jesus (Snodgrass, 1994:37). For example, Christ is the new Adam and the ultimate representative of true Israel (Beale, 1989:90; Beale, 1999:169).[37] The conviction of the early Christians was that those who belonged to Christ and were in solidarity with him, were the continuation of the true Israel. As a result, promises to old Israel were applied directly to the church (Beale, 1989:91, 95; Beale, 1994c:270; Marshall, 1994:201; Ellis, 1996:56).[38] In addition, what was true of Christ was true of those who were identified with him – what applied to Christ as the head of the church applied to the church as the body of Christ (e.g., 1 Pet 2:4-5; Gal 3:16, 29 / Gen 12:6) (Snodgrass, 1994:38; Enns, 2003:278).

2.3.2.3 Correspondence in history or Typology

Typology is a presupposition that underlies much of Jewish and Christian exegesis of Scripture (Evans, 2004b:133). It is the study of biblical history with an eye for correspondences between earlier and later events, persons and institutions, such that significant earlier events, etc. become the paradigm or pattern for understanding later events, etc., which are usually greater in importance, and from a retrospective viewpoint fulfil the earlier pattern. The earlier historical pattern points forward and beyond itself to one or more later fulfilments, but without losing its original significance. The premise is that God works consistently throughout history according to a sovereign plan and that as ultimate author he has designed Scripture to reveal that historical unity (Beale, 1989:90-91; Beale, 1994c:266; Snodgrass, 1994:37-38, 40; Marshall, 1994:205, 211; Bock, 2006:262, 271-273; Kaiser, 2007b:104-105). This essential tie with actual history means that typology is not the same as allegory which may arbitrarily identify correspondences that are not historically real or significant (Beale, 1989:91; Snodgrass, 1994:37, footnote 24; Evans, 2004b:133; Kaiser, 2007b:103). Some significant types include creation, exodus, Passover lamb, tabernacle, Sinai, Noah, Moses, and David. It is also important to distinguish typology from mere analogy or mere repetition because in biblical typology there is both historical correspondence and escalation from the earlier pattern (type) to the later fulfilment (antitype) (Marshall, 1994:211; Hays and Green, 1995:227-228; Ellis, 1996:55-56; Bock, 2006:262).[39]

In fact, typology has been described as “the basic approach of earliest Christianity toward the Old Testament” (Ellis, 1996:53). In other words, early Christians searched the Scriptures *expecting* to find prefigurements of the life, ministry, death

---

[36] See also the example of Israel punished corporately for the sin of David their king (1 Chron 21:1-17) (Beale, 1999:169).

[37] For Adam and Christ see for example: Rom 5:12-21; 1 Cor 15:20-23, 45-49; 2 Cor 5:14; 2 Sam 7:12-16 in Heb 1:5 and 2 Cor 6:18. See also Longenecker (1975:93-94) and Ellis (1978:170-171). For Jesus as the representative of true Israel see for example: Matt 2:4-22.

[38] See for example, Luke 2:32, Acts 13:47 and 26:23, and Rom 9:24-26.

[39] For further explanations and examples see Von Rad (1963), Goppelt (1982), Fishbane (1985), Foulkes (1994), Hugenberger (1994), Evans (2004b:134), Beale (2006:21) and Bock (2006:262-266).

and resurrection of Jesus, whom they believed to be the culmination of all God's purposes. The risen Jesus had told them that all the Scriptures pointed to him (Luke 24:44-45).[40] As a result, it was the conviction of the early Christians that Christ was the centre of history and the key to interpreting all of Scripture (Longenecker, 1987:5; Beale, 1989:90; Snodgrass, 1994:29, 31; Kaiser, 2007b:102; cf. Messianic expectation).[41] Thus, patterns from the Old Testament which had already received partial fulfilments were now recognized as fulfilled uniquely and climactically in Jesus (Snodgrass, 1994:41; Bock, 2006:262) and New Testament writers expected their readers to recognize allusions to Old Testament types (Hays and Green, 1995:227-228).[42]

2.3.2.4 Eschatological expectation

The Qumran sect in particular assumed that the last days were near, that the prophetic passages of Scripture must therefore be relevant to their own day, and that contemporary events formed a key to understanding those prophetic passages. The early church shared these assumptions with the Qumran sect, but there was one major difference. For the early church the last days had already begun with the life, ministry, death and resurrection of Jesus, and with the outpouring of the Spirit and the establishment of the church[43] (Beale, 1989:90; Marshall, 1994:209-210; Snodgrass, 1994:39; Moyise, 2001:11; Bock, 2006:263; cf. VanderKam and Flint, 2002:349-350).

More generally in Second Temple Judaism, the expectation was that the last days spoken of in the Scriptures would come all at once, in one brief period of restoration for Jews and judgement for their oppressors. However, the early church recognized that the arrival of the last days did not mean that the end had come. The last days had been inaugurated with the coming of Jesus, but final salvation for God's people and judgement for their enemies was yet to take place at some later stage in redemptive history (Bock, 2006:263). As a result, some prophecies of Scripture could be cited as only initially or partially fulfilled in Jesus and the early church, and therefore would await and anticipate final, exhaustive fulfilment at the consummation of the age (e.g., Joel in Acts 2:17-21) (Bock, 2006:263; Beale, 1989:91).[44]

---

40 As an example, see John 3:15.

41 See for example, 2 Cor 1:10-21, Matt 5:17, 13:11, 16-17, Lk 24:25-27, 32, 44-45, Jn 5:39 20:9, and Rom 10:4.

42 For discussion of criteria for identifying legitimate types within the Old Testament see Fairbairn (1864:32-44), Beale (1989:93), and Kaiser (2007b:103-104). A helpful set of criteria is: (1) a type must be connected with historical persons, events, or institutions (Kaiser, 2007b:104); (2) a type must be found in significant redemptive-historical and theological patterns rather than in minor details (Kaiser, 2007b:104); (3) a type must be in some way lesser than the anti-type which ultimately fulfils it; and (4) a type is usually only recognizable retrospectively in light of the anti-type.

43 See for example: Matt 3:2; Mk 1:15; Lk 4:16-20, 21; 7:18-23; 24:43-47; Acts 2:17-21; Rom 15:4; 1 Cor 9:10; 10:11; Gal 4:4; 1 Tim 4:1; 2 Tim 3:1; Heb 1:1-4; 9:26; 1 Pet 1:12, 20; 2 Pet 3:3; 1 Jn 2:18; Jude 18.

44 For further examples, see Beale (1994c:269-270).

2.3.2.5 Messianic expectation

In most of Judaism, it was assumed that the Scriptures were messianic. Many scriptural passages that may have been general statements about the nation, prophets, priests, or kings were often idealized in anticipation of God's end-time deliverer who would fill the categories as no one else had (cf. typology).[45]

The New Testament writers inevitably connected eschatological expectation and messianic expectation (Beale, 2006:29, footnote 19). They applied to Jesus scriptural passages that had already been recognized as messianic in Judaism. But, because now they knew who the messiah was and had witnessed what he had done, they could recognize Jesus in even more of the Scriptures (Snodgrass, 1994:39-40) as different trajectories set in the Old Testament clearly fitted together in Christ (Enns, 2003:275-276). Thus, recognition of the historical Jesus as the messiah was the presupposition and focus of all apostolic use of the Old Testament and in fact it is this that distinguishes apostolic hermeneutics from all Jewish interpretation of Scripture. The early church read and re-read the Old Testament in a thoroughly Christological and Christocentric way (McCartney, 1988:112-114; Juel, 1988:117, 169,171; Ellis, 1991:94; Marshall, 1994:202; Snodgrass, 1994:32; Longenecker, 1999:190, 208; Enns, 2003:275-276; Evans, 2004b:145). This has been helpfully termed as an eschatological, christotelic hermeneutic because in this reading of the Old Testament, Christ is the goal and completion of the Old Testament story (Enns, 2003:277-278).

2.3.3 Methods and goals of Second Temple and New Testament interpretation

Since most if not all the New Testament writers were Jewish, it is to be expected and is in fact the case that they used some common Jewish methods of exegesis (Bock, 2006:257; Evans, 2004b:131; Enns, 2003:267-268; Moyise, 2001:128; Longenecker, 1999:187).[46] However, since Jewish exegesis was not monolithic, generalizations and comparisons should be made with caution (Hays and Green, 1995:230; Longenecker, 1975:14). And yet, it is helpful to distinguish four main categories of Jewish interpretation: literalist, midrashic, pesher and allegorical (Longenecker, 1975:28; cf. Marshall, 1994:205).

2.3.3.1 Literalist interpretation

There are times when Jewish and early Christian exegesis is simply concerned to determine the plain or natural meaning of the text as it may be applied to life. This was, often in a hyper-literalistic manner. This type of interpretation is employed throughout the Jewish literature to varying degrees, particularly in the application of Deuteronomic legislation, most commonly where there are halakic concerns (Longenecker, 1975:28-32, 49). For examples of New Testament literalist interpretation, see throughout Longenecker (1975).

---

[45] For example, the expectation of an idealized Davidic king: Jer 23:5-8; 33:15-18; Ps 89. For further examples from Jewish writings see Kaiser (2007b:99, footnote 13).

[46] Recent works of the study of ancient Jewish exegesis include Neusner (2004), Tov (2001) and VanderKam (2001).

2.3.3.2 Midrashic interpretation

"*Midrash* is the Hebrew word for interpretation, amplification, exegesis of a holy, revealed text: the written Torah" (Neusner, 2004:vii). In Rabbinic midrash, Scripture functions as the normative source of enduring truth (facts) on certain themes, of problems to be solved, and of proof-texts for certain propositions (Neusner, 2004:18-19; cf. vii, 1).

In recent scholarship, the term 'midrash' is used to designate a) the actual process of exegesis used in Rabbinic hermeneutics; b) the specific interpretation produced on a particular verse; and c) the compilation of such interpretations into books (Neusner, 2004:vii-viii).[47] There are three basic types of Rabbinic midrash exegesis: (1) Verse-by-verse exegesis of a book of Scripture, occasionally formed into composite propositions. This is the earliest type of Rabbinic midrash compilations (c. AD 200-300), commonly referred to as Tannaite or Halakic midrashim (e.g., *Mekhilta attributed to R. Ishmael* for Exodus, *Sifra on Leviticus, Sifré to Numbers*, *Sifré to Deuteronomy*, and at a later period, c. AD 450, parts of *Genesis Rabbah*); (2) Exegesis of groups of diverse verses from diverse books, composed to establish general propositions on the basis of logic and rhetoric. This type of Rabbinic midrash is characteristic of the period c. AD 450-500 (e.g., *Leviticus Rabbah, Pesiqta deRab Kahana*, and parts of *Genesis Rabbah*); (3) Sequential exegesis within a given book of Scripture, composed to make the same point repeatedly about many things by combining words that are used as symbols. This type of Rabbinic midrash was produced c. AD 500-600 (e.g., *Song of Songs Rabbah,* and to a lesser degree, *Lamentations Rabbah, Ruth Rabbah,* and *Esther Rabbah*) (Neusner, 2004:15-16, 20-29).

In simple terms, midrashic interpretation is scriptural exposition using various rules of logical or rhetorical argumentation for the purpose of "[updating] scriptural teaching to make it relevant to new circumstances and issues" (Evans, 1992a:544; cf. Evans, 2004b:131-132; Marshall, 1994:206-208; Hays and Green, 1995:232; Bock, 2006:259).[48] It involves searching the text for meaning beyond the obvious, literal sense (Longenecker, 1975:32-33; Evans, 2004b:131-132). Thus, midrash starts with the text and then moves to application or implications (Snodgrass, 1994:42; cf. Neusner, 2004:15), sometimes taking the form of running commentary (Evans, 2004b:132).

Much of late Jewish midrash became atomistic, non-contextual and highly imaginative as a form of exegesis (Evans, 1992a:545; Longenecker, 1975:35-38). However, this does not mean that 'midrash' may legitimately be used as a catch-all for explaining any and every creative reading of Scripture found in the New Testament (Hays and Green, 1995:232). Although the midrashic literature suggests many ways that the biblical text might have been interpreted at the time of the New Testament (Moyise, 2001:18; Bock, 2006:260), it has been viably argued that pre-AD 70, following the rules developed by Hillel,[49] Jewish exegetes attempted to interpret

---

47 Ellis (1996:43) describes Midrash as both the literary genre and the actual expository methods used to produce it.

48 Compare Helyer (2002:133): The term Midrash, broadly speaking, may be used "to describe the process of contemporizing sacred texts."

49 The seven rules of Hillel are *Qal wahomer* ("the light and the heavy"), *Gezerah shawah* ("an equivalent regulation"), *Daber halamed me înyano* ("explanation from the context"), *Kelal*

Scripture according to its primary, straightforward, contextual meaning (Beale, 2006:27-29).[50] Nevertheless, some examples of early midrash-like interpretations have been identified by scholars.[51]

2.3.3.3 Pesher interpretation (Qumran community)

Although the Qumran community practised more than one type of interpretation (VanderKam and Flint, 2002:293-302), pesher interpretation was their characteristic technique of scriptural exposition.[52] Unlike midrash, pesher interpretation started with current persons and events and then searched the Scriptures for relevant insight and application (Snodgrass, 1994:41-42; Ellis, 1996:49; Evans, 2004b:132; Bock, 2006:260). Most scholars distinguish Qumran interpretation by their assumption that the Scriptures spoke specifically of eschatological events about to unfold within their own time and community (VanderKam and Flint, 2002:303; Swanson, 2005:260-261). Thus, in the Qumran commentaries, the meaning of the passage is adjusted so as to apply directly to the Teacher of Righteousness, the community and their own history and experiences which are interpreted as nearing the end times (Moyise, 2001:9-15; cf. VanderKam & Flint, 2002:293, 303-307). The early church interpreted the Scriptures with similar eschatological fulfilment perspectives (see presuppositions).[53] And yet in a distinctive way, New Testament interpretation had a very deliberate, all-encompassing hermeneutical focus upon the person and redemptive work of Jesus Christ (Luke 24:44-47; 1 Peter 1:10-12) (McCartney, 1988:109, 112-114). Thus, similar exegetical methods produced divergent conclusions because the expectations brought to the scriptural passage were different, that is, the hermeneutical goals were different.[54]

Furthermore, pesher interpretation was characteristically charismatic (Ellis, 1996:49) or revelational (Longenecker, 1975:50) exegesis. The eschatological meaning of a passage remained a 'mystery' until God revealed its 'solution' to a chosen interpreter, in this case, the Teacher of Righteousness (Longenecker, 1975:42-43; Marshall, 1994:207).[55] However, in addition to the need for an inspired interpreter (cf. VanderKam and Flint, 2002:303-307), the community recognized the need for a procedure or set of rules for exegesis. Significantly, for New Testament studies, these rules included the selection of variant readings to promote particular

---

upherat ("general and specific"), *Binyan ab mikathub 'eḥad* ("constructing a family from one passage"), *Binyan ab mishene kethubim* ("constructing a family from two texts"), and *Kayotse bo bemaqom 'aḥer* ("something similar in another passage") (Helyer, 2002:456; Evans, 2004b:132; Snodgrass, 1994:43; Moyise, 2001:18; Bock, 2006:260).

50 See for considerable debate, Beale (1999), Beale (2006), and Beale (2007) opposing the views of Longenecker (1987), Moyise (1999), Enns (2003), and Enns (2007).

51 For examples, see Bock (2006:267-268), Moyise (2001:18-19, 131), Longenecker (1975), Gertner (1962) and Doeve (1954). For examples of targumic style see Lk 4:16-20 / Isa 61:1; Mk 4:12 / *Tg. Isa* 6:10; Lk 6:36 / *Tg. Ps-J Lev* 22:28; Rom 10:6-8 / *Tg. Neof Deut* 30:11-14.

52 Some scholars dispute the distinction between Qumran and rabbinic (midrashic) exegesis (see Marshall, 1994:208).

53 See Ellis (1996:49) and Snodgrass (1994:42) for New Testament examples of eschatological fulfilment exegesis.

54 See McCartney (1988:107-109) for further explanation and examples.

55 "The 'inspiration gives the definitive interpretation of the prophecies for the last days, which their readers have already begun to experience" (Swanson, 2005:260, footnote 46).

interpretations, deliberate word alterations, regrouping of letters or word substitutions for syntactical and interpretive purposes, thematic stringing together of citations and other methods to arrive at the desired meaning (VanderKam and Flint, 2002:304; Longenecker, 1975:49-50; Marshall, 1994:206-208; Ellis, 1996:57). Thus, several methodological parallels may legitimately be identified in the New Testament and be characterized as pesher (VanderKam and Flint, 2002:346-361; see also Marshall 1994:209).[56]

Nevertheless, the validity of using the term "pesher" regarding exegesis in parts of the New Testament is contested by some scholars, especially when it is so loosely used that it is indistinguishable from midrash (Marshall, 1994:208-209). Thus, it is important to make the qualification that many of the arbitrary procedures used at Qumran to reveal hidden meanings simply do not occur in the New Testament (Marshall, 1994:209). When the New Testament writers made interpretive alterations the basic thrust of the original passage was left intact (Mickelsen, 1963:260).

2.3.3.4 Allegorical interpretation (Philo of Alexandria)

Philo of Alexandria is considered by most scholars to provide the best example of early Jewish allegorical interpretation.[57] Philo was not the first to interpret the Scriptures allegorically (e.g., Aristobulus of Alexandria, 2nd century BC), his dates of birth and death remain uncertain (~ 20 BC - AD 50), and he was not a resident of Palestine. Nevertheless, his writings represent a significant source of information on interpretive method in Hellenistic Judaism. Philo disregarded the historical and literal meaning of the text and instead sought the deeper, symbolic, 'spiritual' meaning using allegory (Longenecker, 1975:27-28, 45-48; Beale, 1989:91; Evans, 2004b:133).[58]

The only place in the New Testament where the 'allegory'-root is found as a verb is in Galatians 4:24 with reference to Sarah, Hagar and the two covenants. However, there are several other places where allegory is identified by scholars (e.g., 1 Cor 9:9 and 1 Tim 5:18; 1 Cor 10:1-4, and many images and numbers in the book of Revelation) though definitions and designations differ (see Marshall, 1994:205; Moyise, 2001:129; Evans, 2004b:133; Bock, 2006:273, "authoritative illustration") and sometimes overlap with typology is recognized (Evans, 2004b:133).

2.3.4 Conclusion

In conclusion, comparison with Second Temple interpretive presuppositions, methods and goals does provide helpful insight into the hermeneutical practices of

---

[56] For examples see Mickelsen (1963:260), Moyise (2001:130) and Kaiser (2007b:97). Longenecker takes the view that pesher interpretation is most characteristic of Jesus in the Gospels (1975:70-75). See also Longenecker (1975:100-101) for what he categorizes as New Testament pesher. According to Schutter (1989:141), "the single most important formal criterion for a pesher-like hermeneutic … [is] the use of a modified text-type." To my mind, this criterion is too broad and all-encompassing. In fact, I find that Schutter's list of criteria for identifying a pesher-like hermeneutic (see for example, Schutter, 1989:130, 151, 164-165) so extensive that almost any hermeneutical technique may be included and very few may be excluded as non-pesher-like.

[57] For a full discussion see Helyer (2002:311-335).

[58] See also Hay (1994).

Jesus and the New Testament writers. Clearly, the techniques of ancient Jewish exegesis were the environment of early Christian exegesis. However, the unique perspective and different goal of Christian exegesis meant that the New Testament writers developed a distinctive hermeneutical approach, using some of the forms and methods of Jewish exegesis, but not identically, in their entirety or without adjustment, and with different results (Bock, 2006:257; Moyise, 2001:19; Hays & Green, 1995:231). Thus, parallels in contemporary Jewish sources seldom fully explain the New Testament use of the Old Testament (Hays & Green, 1995:231). For this reason, I do not agree with those who insist that the Second Temple interpretive environment was determinative of how Jesus and the New Testament writers understood the Old Testament (contra Enns, 2003:267-268, 273-275). Comparisons with Second Temple interpretive methods must always be carefully qualified because interpretive goal is more important than interpretive method.[59] Since the clear, distinctive, definite and personal focus of the New Testament use of the Old Testament is the sufferings and resurrection of Christ and the proclamation of His redemptive work to all nations (e.g., Lk 24:44, 47; 1 Pet 1:10-12), this same focus must always be the goal of Christian interpretation (McCartney, 1988:112-115; Beale, 2006:28; cf. Enns, 2003:282).[60]

2.4 ASPECTS OF MODERN LITERARY THEORY: AN APPRAISAL OF RELEVANCE FOR STUDIES ON NEW TESTAMENT USE OF THE OLD TESTAMENT

2.4.1 Intertextuality

A literary theory favoured by several scholars for application to the use of the Old Testament in the New is that which uses the concept of intertextuality (Hays and Green, 1995:230, 238; Moyise, 2000b:16-17). At the simplest level of intertextual echo it is argued that the presence of a text within a text may be barely perceptible and yet, especially if it is frequent and well known, its effect on the reader will be profound. On the other hand, an explicit quotation may dominate the reader's attention and yet be less significant (Hays, 1989:155; Moyise, 2000b:14, 17-25). Moreover, a writer may have intended to echo, build upon and interpret an earlier textual pattern, or he or she may have been unconscious of the echo now perceived by the reader (Hays and Green, 1995:228-229).

At another level, intertextuality may be described as dialogical, where text and subtext "coexist in creative tension" (Moyise, 2000b:30), mutually and simultaneously affecting and interpreting one another (Moyise, 2000b:17, 25-26; Moyise, 1999:54-57; Hays, 1989:132-133, 142). Since the author juxtaposes old texts within a new context without full explanation, the intended meaning becomes dynamic and an outstanding ambiguity remains to be determined by the reader in every new context.

---

[59] For example, as a method of interpretation, midrash is not unique to Rabbinic Judaism, but is used wherever different communities give privileged place to certain normative writings. However, using the same methods they arrive at unique interpretations because of their different presupposed theologies (cf. Neusner, 2004:viii-ix).

[60] Jesus and the New Testament writers have the right interpretive goal (McCartney, 1988:110). "Jesus himself was the originator of the main interpretive approaches and presuppositions employed by his followers, especially the christocentric focus on the Old Testament; ... Can we be bold enough in a scholarly forum to ask the question whether or not Jesus' interpretive perspective was wrong?" (Beale, 1999:172).

However, the potential meaning of the text is still limited by the aim of determining the author's intention (Moyise, 2000b:17, 26, 30; Hays, 1989:177).[61]

The final, most extreme level of postmodern intertextuality proposes that in every text there is an interplay of other texts which is always dynamic and complex. The introduction of a new text into a complex matrix (web, surface, or tapestry) of intertexts disturbs and influences the meaning of the whole literary complex and its interpretive network (Hays and Green, 1995:228; Moyise, 1999:55-56; Moyise, 2001:136; Moi, 1986:36). As a result, meaning is always unstable and is located between texts rather than within texts (Vanhoozer, 1998:135). Every text possesses an indeterminate surplus of potential meaning dependent upon how these multiple textual interactions are configured by the reader (Beal, 1992:31; Moyise, 2000b:33, 37).[62] Thus, postmodern intertextuality becomes inseparable from reader-response theory (see below).[63]

However, some scholars are very wary of the intertextual approach arguing that the concept of never ending interconnectedness and open-ended meaning undermines the possibility of determining any definite meaning of texts (Thiselton, 1992:506; Vanhoozer, 1998:122-123, 135; Beale, 1999:157-158, 164, 178; cf. Moyise, 2001:136-137). Furthermore, the term intertextuality is often applied to a whole variety of approaches (e.g., source criticism, Jewish midrash, typology, biblical theology, inner biblical exegesis)[64] without being properly defined (Moyise, 2000b:16). For this reason, some scholars prefer to discard the term (e.g., Porter, 1997).[65]

In my view, the first two categories of intertextual echo and dialogical interaction are the most helpful. The best approach is to qualify and limit the implications of intertextuality for New Testament use of the Old Testament by insisting that while the old and new texts mutually interpret one another, there is no ultimate ambiguity about the author's intended, singular meaning, and the original meaning of the old text is not ultimately distorted, but only creatively developed in the new text (Beale, 2006:40, footnote 40; cf. Beale, 1998:127; Koptak, 2005:333).

---

61 For further examples see Moyise (2000b:27-32), as well as Moyise (1995) and Moyise (1999).

62 Enns (2003:285) says as much when he states, "Christian, apostolic proclamation of the OT is a subtle interpenetration of a myriad of factors, both known and unknown, that can rightly be described not as a product of science but as a work of art."

63 For further explanation and application see especially Moyise (2000b:33-40) and Koptak (2005:332-334). See also Fishbane (1985), Hays (1989), Buchanan (1994), Moyise (1995), (2001), (2002), (2003), (2005a) and (2008), and Moyise & Van Rensburg (2002a) and (2002b).

64 See for example, Kaiser (2007b:99) and Beale (2007:23).

65 Another interesting view is that the Hellenistic Jewish literary practice of imitatio or mimesis with regard to the biblical books has been disguised unhelpfully under the intertextual approach (Marcos, 2006:323). It is suggested that some of the Jewish writings of the Hellenistic period (the letter of Aristeas, Ben Sira, Philo and Josephus) could best be understood in terms of ancient Greek rhetoric and the practice of imitatio whereby a classic was considered to be a model worth imitating, transforming, personalizing and improving (Marcos, 2006:322-323, 335).

2.4.2 Reader Response

Reader-response critics use the theory of intertextuality to argue that meaning is not only inherently unstable and complex, but also inherently multiple and dependent upon the reader (Moyise, 2000b:17-18). In other words, when an author uses an earlier text, this author cannot entirely control its effect on the reader and how the reader will respond (Moyise, 2001:137). A text does not simply produce its meaning independently of the reader. Readers inevitably become involved in constructing meaning as soon as they try to make sense of textual interactions (Moyise, 1999:57-58; cf. Beale, 1999:163-164). The reader always brings other texts to a text so that a text may never be read in isolation from other texts (Moyise, 2000b:15-16). In fact, every reader is free or even bound to assign a different meaning to the text than the one intended by its author. Meaning derives not from authorial intention but from the creative processes of readers (Moyise, 1999:54; cf. Moyise, 1995:142). Since meaning is not simply given by a text, the reader must consciously or unconsciously make interpretive choices for certain compelling reasons (Moyise, 1999:57). Therefore, in the pursuit of meaning and coherence, it is the task of the reader to discern or determine which textual voices he or she is hearing (Moyise, 1999:57; Moyise, 2000b:14).[66] Valid meaning is not set by the author and singular, but produced or reproduced by the reader and multiple depending on the socio-historic, religious and ethical presuppositions of the reader (Moyise, 2000b:33, 37-38; cf. Beale, 1999:162; Moyise, 1995:143; Parry, 2005:659). The logical implication is that it is impossible to be certain (or unnecessary to decide) who is correct (Moyise, 1999:57-58) since no text could ever be misunderstood (Beale, 1999:172).[67]

My objection to reader-response theory is firstly, that there is no consideration of the most *probable* meaning of the text as intended by the author. The aim of teasing out every potential meaning of a text implies removing the traditional, proven Reformational controls for validating biblical interpretation. As a result, the reader-response strategy is more likely to reveal what the text does *not* mean, while the whole purpose of the hermeneutics of the Reformation is to eliminate as soon as possible any potential but false interpretations, and arrive at *the most probable, intended meaning of the text* (cf. Beale, 1999:164; contra Moyise, 2000b:39-40). Thus, it is not mere subjective choices that should guide a reader to reach an interpretation. The most probable meaning of the text as intended by the original author is the one that logically makes the most coherent and natural sense of the most biblical data (Beale, 1999:165-166, 175). More specifically, it is critical in the process of determining original meaning that the original referent, the original sense and the original intention of the author are correctly identified (Kaiser, 2007a:35; cf. Bock, 2006:264-265). "The referent is the object, event, or process in the world to which a word or a whole expression is directed" (Kaiser, 2007a:35). The sense of a word or passage is what the author intends to convey about the referent and is determined by how the word or passage is functioning in relation to its literary context (i.e., sentence, proposition, paragraph, discourse) (Kaiser, 2007a:36-37). Thus, the intended meaning of the author is the truth assertion he or she has sought

---

66 See Van Wolde (1989:47) and Moyise (2000b:33-37).

67 "What has been lost in the shuffle is the primacy of authorial intention and most possibilities for testing the validity of the various suggested interpretations. All meanings now potentially have an equal footing, but few interpreters are now able to say which are normative" (Kaiser, 2007a:34).

to express by choosing and putting together particular words, phrases and sentences to form a literary piece (Kaiser, 2007a:38). Therefore, even when an author has not communicated his or her intended meaning clearly, what an author intended to communicate is always relevant and can usually be determined from the context (Kaiser, 2007a:39). In my view, one can only speak of the validity of interpretation if one begins with the original intended meaning of the text.

Secondly, even though the presuppositions of modern readers hinder the understanding of ancient texts, and no individual may perfectly and exhaustively grasp the original intended meaning of a text, it is reasonable to assume that a reader may still attain a true understanding which partially and adequately overlaps with the intended meaning of the original author (Beale, 1999:152, 155, 163 & 177). One must assume that as a literary communicative act meaning is in fact a given, located in the text itself (locution) and in the intention of the author (illocution), rather than a construct located in the reader's response (perlocution) (Beale, 1999:156, 160 & 163; cf. Vanhoozer, 1998:209, 218 & 255; Moyise, 2000b:37-38).[68]

My third objection is that the ideologies that compel sincere scholars to find divergent meanings are not all equally valid in the light of the overall message of the Bible (cf. Beale, 2006:31). The presupposition in the case of Scriptural interpretation is that God is the ultimate author of every individual biblical text as well as the whole canon, and He intends and is able to communicate to finite creatures a reasonably certain knowledge of what He means (cf. McCartney, 1988:106-107; contra Moyise, 2000b:40). This means that when later texts expand earlier texts there is an overall unity of meaning as intended by God (Beale, 1999:164-165).[69] If one is seeking to interpret a biblical text in keeping with belief in the inspiration of Scripture, the overarching message of the Bible and the centrality of the person and work of Christ, then the first aim must be to understand what God as ultimate author intended the text to mean. Furthermore, a Christian ethic dictates that modern readers strive not to distort but to truly understand what ancient authors intended to communicate (Beale, 1999:178-179). Finally, since the New Testament authors were inspired by the Holy Spirit to complete the revelation of Jesus Christ (see e.g., John 16:13-14), it follows that subsequent readers are dependent on the illumination of the Holy Spirit for correct understanding, which means that reading the Bible is a spiritual exercise and not merely an intellectual one.

2.5 FURTHER THEOLOGICAL AND HERMENEUTICAL ISSUES IN STUDIES ON NEW TESTAMENT USE OF THE OLD TESTAMENT

The following problems frequently arise when it is recognized that New Testament use of the Old Testament is mostly not explainable only in terms of a grammatical-historical exegesis. These issues are often interdependent and overlap significantly, which means that the various discussions below need to be considered together.

---

[68] See also Vanhoozer (1998:260). Thus, I disagree with Enns (2003:283) who states, "What if biblical interpretation is not guided so much by method but by an intuitive, Spirit-led engagement of Scripture with the anchor being not what the author intended but by how Christ gives the OT its final coherence?"

[69] See further on *sensus plenior* (2.5.2.1).

2.5.1 Theological issues

2.5.1.1 The Old Testament provided the substructure of New Testament theology

That the Old Testament provided the substructure of New Testament theology is convincingly argued by Dodd (1952). The early church preached its message in the light of the Old Testament, recognizing various fields and themes that had particular theological significance for Christians (Marshall, 1994:197).[70] In order to conceive of a different substructure it would be necessary to demonstrate that the essential vocabulary, presuppositions, concepts and structure of New Testament theology are drawn from some source other than the Old Testament. But it is clear that Jewish apocalyptic, Hellenistic and Gnostic literature fail to match up (Marshall, 1994:199). Rather, it is the Old Testament together with the death and resurrection of Jesus that are decisive for New Testament theology (Marshall, 1994:196).

2.5.1.2 The purpose of the use of the Old Testament in the New Testament

Why did the New Testament writers appeal to the Old Testament? Barnabas Lindars has argued essentially for an apologetic use of Scripture:

> The place of the Old Testament in the formation of the New Testament theology is that of a servant, ready to run to the aid of the gospel whenever it is required, bolstering up arguments, and filling out meaning through evocative allusions, but never acting as the master or leading the way, nor even guiding the process of thought behind the scenes (Lindars, 1994:145).

In that case, the authors of the New Testament used the Old Testament whenever they needed to convince others of what they already believed about Jesus from their own experience (Moyise, 2001:134).[71] But it is clear from the text of the New Testament that this was not the only reason why New Testament believers went to the Old Testament. Jesus himself used the Old Testament and the early church evidently turned to the Old Testament for explanatory, pedagogical, apologetic, devotional, and liturgical reasons (Marshall, 1994:204). Depending on the intended audience or readers, often New Testament writers appeal to the Old Testament for the purpose of authoritative confirmation of truth claims, either prophetic fulfilments or theological and ethical teachings, or simply to illustrate those truths (Kaiser, 2007b:95).[72]

Therefore, instead of seeing the Old Testament as a mere servant of New Testament theology, it is best to recognize a reciprocal relationship between the New Testament and the Old Testament. The death and resurrection of Jesus provide the key to understanding the Old Testament, but the Old Testament provides the redemptive-historical background and presuppositional framework against which the Christ event is first understood and then better understood (Beale, 1994c:273; Moyise, 2001:135).

---

70 See also Black (1986), Wilcox (1979) and Bruce (1968).

71 See further, Lindars (1961) and Gundry (1967).

72 See also Snodgrass (1994:35-36).

2.5.2 Hermeneutical issues

2.5.2.1 *Sensus plenior* ("fuller sense") and author's intention (human and divine)

New Testament writers often appear to understand and apply Old Testament texts in ways that go beyond the original human authors' intended meanings. *Sensus plenior* is a Latin term introduced by scholars in the early twentieth century to refer to the "fuller sense" God intended for a text (Snodgrass, 1994:34). Scholars have different perspectives on this distinction between the original human author's intended meaning and the fuller meaning intended by God.[73] Significantly, after a period of disuse, the concept of *sensus plenior* has been reintroduced by advocates of such contemporary interpretive approaches as intertextuality and reader response criticism (Tate, 2006:335).

There are three broad evangelical views:

- The later New Testament reference clarifies what was not originally clear in the Old Testament text (Bock, 2006:269).
- The later New Testament reference only confirms the one, original intended meaning of the Old Testament text (Marshall, 1994:213; Bock, 2006:269).
- The later New Testament reference is an extension or new application of the original Old Testament meaning which does not deny or ignore the original meaning (Beale, 1989:91-92; Bock, 2006:269; Beale, 1994b:7).

The first position is not much different from the second, only less extreme. In the second position it is argued that the full meaning of Old Testament texts is exactly what the original human authors intended and were fully aware of. This single intended meaning (of both the human and divine authors) is discernible by simple means of grammatical-historical exegesis. The New Testament writers only applied the one meaning to new situations (McCartney, 1988:102; Beale, 1989:96, note 43; Moyise, 2001:133; cf. Kaiser, 2007b:101-103).[74] The problem with this view is that grammatical-historical exegesis alone does not account for how the New Testament writers actually interpret Scripture (McCartney, 1988:102-103; Enns, 2003:266-269).

The best understanding of *sensus plenior* depends on the presupposition that God is sovereign over history and author of all Scripture and that later biblical revelation is the broad context for understanding earlier biblical revelation (cf. Tate, 2006:335). This means that certain Old Testament incidents both occurred and were recorded in Scripture in order to serve as types to be fulfilled beyond their own immediate historical and literary significance (Ellis, 1957:127; Marshall, 1994:212).[75] Hence, the Old Testament authors did not understand the full significance of what they wrote, but with the death and resurrection of Jesus as the key to understanding, and under the inspiration of the divine author, the New Testament writers could expand the meaning, and draw out new implications and applications of what the Old Testament authors wrote. The fuller sense intended by God became apparent from a retrospective point of view but was never disconnected from the meaning intended

---

73 See Moo (1986) and Poythress (1986) for a full treatment of this issue.

74 See Kaiser (1985), (1994) and (2007b) for this position, especially Kaiser (2007b:94 & 100).

75 For a full treatment, see Bock (1987).

by the original human author[76] (Beale, 1989:90-93; Snodgrass, 1994:50; Beale, 1999:164-165; Bock, 2006:264, 268-9; contra Enns, 2003:269, footnote 14, 274).[77]

2.5.2.2 The problem of attention to the Old Testament context

The issue of whether or not the New Testament writers show respect for the original Old Testament contextual meaning of the texts they cite is one of the most frequently debated among scholars (Marshall, 1994:196; Moyise, 2000b:17).[78] In other words, it is asked, 'Did Jesus and the New Testament writers always intend to refer to Old Testament passages in a way that is consistent with the original intention and larger context of the Old Testament passages?' (Marshall, 1994:202; Beale, 1994b:7).

One perspective, perhaps even the majority perspective, is that although New Testament writers were always *aware* of Old Testament contexts, they did not always *respect* Old Testament contexts and often creatively used the Old Testament without regard for its original contextual meaning and even contradicted its intended meaning. In particular, it is implied that when New Testament authors change, modify or invert the meaning of the text, they are *disrespecting* the Old Testament context (Moyise, 1999:56; also Moyise, 2001:134; cf. Beale, 1994b:7, 9).[79] The suggestion that there is "some sort of conformity" between the New Testament author's understanding of the text and its original contextual meaning is rejected (Moyise, 1999:57). This seems to imply that Christian presuppositions, many of which are also Jewish presuppositions or are in continuity with them, do not constrain a New Testament author's use of Old Testament texts (cf. Beale, 1999:152). As a result, original contextual meanings may be ignored and texts may be made to mean something entirely different.

Other more conservative scholars argue that although the New Testament writers use the Old Testament creatively, their biblical presuppositions ensure that their dominant approach is to show respect for the original contextual meaning and remain consistent with the original intended meaning of the text (Beale, 1994b:7-8; 1999:152; 2006:23-24; cf. Moyise, 1999:56).[80] Respect for Old Testament context implies conformity in the sense of significant likeness or relatedness, but not absolute replication (cf. Beale, 1999:168). Firstly, it is argued that those possible examples of intentional non-contextual use are highly exceptional (as few as fifteen)[81] considering the overall number of times that the New Testament refers to

---

76 Thus, as Tate (2006:335) points out, "*Sensus plenior* does not preclude the literal, historical meaning of Scripture but makes room for theological interpretation."

77 For texts used in support of this view see Jn 11:49-52, Gal 3:16, 1 Pet 1:10-12, and Dan 12:5-13. For examples of fuller sense see Bock (2006:268-269).

78 See also Beale (1994d) and Moyise (1994).

79 For further examples see Sundberg (1959), Lindars (1961 & 1994), Edgar (1962-3), Stendahl (1968), Juel (1988), McCasland (1994), Mead (1994), Hooker (1994), Enns (2003), Enns (2005:115, 160) and perhaps Hanson (1983).

80 See for example, Kistemaker (1961), Rendell (1964), France (1971, reprint 1984), Beale (1988, 1989a, 1989b, 1999 & 2004), Dodd (1994), Fekkes (1994), Marshall (1994), Hafemann (1994 & 1995), Watts (2000), Pao (2000), Collins (2003), and Matthewson (2003). See also the contributors to Beale & Carson, eds. (2007) and Enns (2003:269, footnote 14).

81 These include: 1. *ad hominem* argumentation: the role of angels revealing the law in Galatians 3:19; the Exodus 'veil' theme in 2 Corinthians 3:13-18; 2. non-contextual midrashic treatments: the understanding of baptism and the 'following rock' in 1 Corinthians 10:1-4;

Old Testament texts (Beale, 2006:27, contra Enns, 2005:116).

Secondly, these examples may not in fact be beyond viable explanation either in terms of grammatical-historical exegesis (Beale, 2006:20) or in terms of awareness of larger literary and historical contexts (Beale, 1989:90 & 93; 2006:21-23). In other words, New Testament authors also use biblical-theological (canonical contextual) and typological approaches which are not purely grammatical-historical, but neither are they non-contextual (cf. Enns, 2005:159 & Kaiser, 2007b:103-104).[82] Thirdly, when allusions to Old Testament passages are most likely unintentional, non-contextual use is to be expected (Beale, 1989:90; Beale, 1994c:263; Bock, 2006:270-271). Thus, in my view, the New Testament authors showed more than mere awareness, they showed respect for Old Testament contexts because of their presuppositions about Scripture.

The analogy of a large jig-saw puzzle is helpful. Every piece of the picture has a certain shape and position and has a certain 'meaning' in its immediate context. But when one steps back and views each piece as a part of the complete picture, the overall significance of each piece is better understood, but its shape, position and immediate meaning do not change.

2.5.2.3 Normativity of New Testament exegetical methods

Are modern interpreters compelled to imitate all the exegetical methods used by Jesus and the New Testament writers? Or were some of their methods illegitimate by modern standards and yet somehow uniquely validated by the inspiration of the Holy Spirit? (Beale, 1994b:8; Longenecker, 1987:8; Snodgrass, 1994:49).[83]

One conclusion is that New Testament writers characteristically use the Old Testament in non-contextual ways, and therefore modern interpreters should not attempt to imitate inspired apostolic exegesis, except when they are using grammatical-historical exegesis as it is known today. However, to contend that since the New Testament writers were inspired they could do as they pleased with the text, while we cannot, is to undermine the very authority of Scripture, as well as the character of God as the One who is true (Enns, 2005:115-116). This view simply imposes a modern criteria of validity upon apostolic hermeneutics, and does not 'solve the problem' of what to make of non-literal apostolic interpretations (Longenecker, 1987:38 & 1975:218-219; Evans, 2001; cf. Snodgrass, 1994:49;

Deuteronomy 30:12-14 in Romans 10:6-8; Abraham's seed in Galatians 3:16 and 29; Psalm 68:18 in Ephesians 4:8; 3. allegorical interpretations: Deuteronomy 25:4 in 1 Corinthians 9:9; the OT in Galatians 4:24; Genesis 14 in Hebrews 7; 4. atomistic interpretation: Isaiah 40:6-8 in 1 Peter 1:24ff. (Beale 1989:90); Exodus 3:6 in Luke 20:27-40; Hosea 11:1 in Matthew 2:15; Isaiah 49:8 in 2 Corinthians 6:2; Isaiah 59:20 in Romans 11:26-27; Psalm 95:9-10 in Hebrews 3:7-11 (Enns, 2005:114-142).

82 See above discussions of the presupposition of correspondence in history and typology and of *sensus plenior*. Typological approach: "The later use grows out of the earlier narrated event and, thus, is organically or contextually related to it and its meaning; while being a progressive revelatory development of the Old Testament text, it is not inconsistent with the original context" (Beale, 2006:21). Biblical theological approach: The interpretation of texts in the light of their broader literary context and their broader redemptive-historical epoch in order to explain earlier texts in the light of the progress of revelation without ultimately distorting their original contextual meaning (Beale, 2006:40, footnote 40).

83 See also Longenecker (1970 & 1975:214-220) and Beale (1989).

Enns, 2003:281-282).[84] Instead most evangelical interpreters argue that if the authority of the New Testament interpretations is not to be denied and if the underlying presuppositions of the New Testament writers are kept in mind, the exegetical methods of the New Testament writers should also be viewed as normative for all subsequent exegesis of the Old Testament (Beale, 1989:90-94; Bock, 2006).

Another view is that grammatical-historical exegesis should not be imposed as normative (Enns, 2003:283; cf. Enns, 2005:159),[85] but instead the non-contextual methods of the New Testament writers should be viewed not as a problem to be overcome but as a hermeneutical trajectory to be embraced (Enns, 2003:265-267). It is argued that the inspiration of the New Testament does not make it unique in comparison to its Jewish literary and interpretive environment (Enns, 1996:35-36) but because of preconceived notions about what constitutes 'proper' hermeneutics, evangelicals are often closed to the suggestion that apostolic hermeneutics is only explainable in terms of Second Temple interpretive methods and traditions. It is also argued that these methods and traditions were characteristically non-contextual or even counter-contextual and in violation of modern grammatical-historical principles (Enns, 2003:265; 2005:130-131).[86] Thus, the problem of modern imitation of apostolic interpretations is not method at all. Instead, the focus of imitation should be on the apostolic christotelic, hermeneutical goal. It is advocated that modern interpreters follow as normative the apostolic hermeneutical goal of proclaiming Christ, and then all their contextual or non-contextual hermeneutical methods may be embraced (Enns, 2003:281-282). While grammatical-historical exegesis might help prevent hermeneutical "flights of fancy," more often than not it will prevent the achievement of the interpretive goal modelled by the apostles. The problem with this view is its unproven assumption that Second Temple hermeneutical methods were characteristically non-contextual and determinative of New Testament practice (Enns, 2003:269-273; cf. Beale, 2006:26-27),[87] and also that coherence in Christ on its own can function as an anchor or guide.[88]

However, in my opinion, the most convincing view is that the interpretive methods of Jesus and the New Testament writers are characteristically contextual and consistent with (though not limited by) the grammatical-historical method[89] when the

---

84 See Enns (2003:280-282) for further explanation.

85 See also Enns (2003:263-265, 279) and Enns (1996 & 2007).

86 Enns actually contends that many times Jesus and the New Testament writers approach the Old Testament "in ways that are adverse to grammatical-historical exegesis but firmly at home in the Second Temple world" (Enns, 2003:269-270). He also argues that Jewish traditions reflected in the New Testament are fictitious and yet are passed on as historical. However, one cannot be sure that the few traditions reflected in the New Testament are not historical.

87 To identify Christ and the apostles as first-century Jews does not mean that their hermeneutics were defined, determined or limited by mere or stereotypical first-century Jewish hermeneutics.

88 For example, Enns (2005:162, 171) concludes: "A christotelic coherence is not achieved by following a few simple rules of exegesis. ... There do not seem to be any clear rules or guidelines to prevent us taking this process [of biblical interpretation] too far. But again, this is why the metaphor of journey or pilgrimage is so appealing."

89 See above discussion of the problem of attention to Old Testament context.

broader context of the whole canon is also considered.[90] Therefore, although Jesus and the New Testament writers go beyond what may be established using grammatical-historical principles alone (Enns, 2003:266-269), and did not explicitly use the grammatical-historical method themselves (Enns, 2003:276), modern interpreters should view the grammatical-historical method as the normative starting point of exegesis, and then go on to imitate the New Testament christotelic goal and consideration of the broader typological and biblical-theological (redemptive-historical) context (McCartney, 1988:114). Thus, it is wrong to reject the grammatical-historical method simply because it is modern and was unknown to the biblical writers. The grammatical-historical method is compatible with the biblical worldview and complements other biblically legitimate interpretive methods (McCartney, 1988:111). It is important to clarify that apostolic worldview is not merely Second Temple worldview (contra Enns, 2003:284 – "embedded in culture"; 287 – "defined by its first-century context"), but it is in fact a correct biblical worldview. The worldview of the apostles is, to be sure, partially influenced by their Second Temple context, but it is not confined by it. The apostolic worldview, as it impacts upon Scripture, only adopts aspects of the Second Temple worldview that are true to the worldview of the whole Bible as the revelation of God (cf. Beale, 1999:167-170). If one does not agree that the hermeneutic of the apostles is non-contextual, then lifting up "grammatical-historical exegesis as the ultimate standard" does not necessitate distancing oneself from apostolic hermeneutics (contra Enns, 2005:159).[91] Grammatical-historical exegesis must be the foundation of modern interpretation, but ultimately the true meaning of Scripture will only be understood when the worldview of the Bible itself and its Christological goal are adopted (McCartney, 1988:115). The clear, distinctive, definite and personal focus of the New Testament use of the Old Testament is the sufferings and resurrection of Christ and the proclamation of His redemptive work to all nations (e.g., Lk 24:44, 47; 1 Pet 1:10-12), and it is this focus on Christ that must always be the goal of Christian interpretation (McCartney, 1988:112-114; cf. Enns, 2003:282).

The analogy of a tree is helpful. The trunk brings coherence to the whole tree – roots, trunk, and branches. The root system is the Old Testament (original context and author's intention as well as the unfolding of redemptive history and the development of biblical themes), the lower trunk is Christ (His person and work), the upper trunk is the apostolic proclamation of Christ (the New Testament), and the branches are the church (later context, interpretation and application). The whole root system (Old Testament) finds its completion and coherence in the trunk (Christ), but it is the root system not the trunk that anchors the tree. Thus, in my view, Old Testament biblical trajectories are only properly anchored and understood when their starting points (original context and author's intention – grammatical-historical analysis), routes (the progress of revelation – biblical theological and typological approaches), and end point (coherence in Christ) are determined. Thus, grammatical-historical analysis, biblical theological and typological approaches, and the apostolic Christotelic hermeneutic should be normative for the Christian

---

90 Since Christ and his redemptive work is the centre and fulfilment of history itself, typological meaning is essentially based upon grammatical-historical meaning (McCartney, 1988:114).

91 In my view, Enns (2003:276) misrepresents a 'normal' evangelical approach to interpretation that is based on the grammatical-historical method. In other words, Enns speaks as if it is normal for evangelicals to argue for *mere* grammatical-historical interpretation, determining *only* the meaning intended by the original human author, and no more.

interpreter. It is a mistake to think that these methods are incompatible and that only one on its own can be normative (so Enns, 2005:159). Rather, all fail without the others.

2.5.2.4 Scripture, worldview, interpretive method, and interpretive goal

The full implications of apostolic hermeneutics are often not embraced because of a wrong preconception of the Reformed doctrine of the inerrancy of Scripture. It must be recognized that the inerrancy of Scripture does not prevent erroneous interpretation of the inerrant text (McCartney, 1988:101). The hermeneutical-historical context of the Bible's composition is vital for understanding the hermeneutics of the biblical authors which in turn must be central to the articulation of a doctrine of Scripture that is supported by Scripture itself (Enns, 2003:268-269, 275). However, just as evangelicals must not assume or impose modernist hermeneutical standards upon apostolic hermeneutics and the doctrine of Scripture (Enns, 2003:264-265), so it is equally invalid to assume or impose Second Temple hermeneutical standards upon apostolic hermeneutics and the doctrine of Scripture (cf. Enns, 2003:279-280). In my view, this issue has been dealt with most convincingly and effectively by Dan McCartney (1988), as summarized below.

In order to achieve a biblically-consistent hermeneutic, interpreters must recognize: (1) the influence of worldview on hermeneutical method, and the need to be in harmony with the worldview of the Bible; and (2) the significance of hermeneutical goal above method, and the need to maintain the same hermeneutical goal as the New Testament writers (McCartney, 1988:103). In my view, the distinction between *harmony* in the case of worldview, and *identity* in the case of hermeneutical goal is significant if the interpreter is to avoid the extremes of either the narrow contextual stance (e.g., Kaiser, 2007b) or the open non-contextual stance (e.g., Enns, 2003).

Firstly, all readers,[92] whether first century or twenty-first century, come to a text with preconceived worldviews which determine their questions, the answers they expect, and the way they get answers out of the text. As a consequence, modern Christian interpreters must recognize that their own worldviews and 'hermeneutical grids' are inevitably a mixture of biblical and unbiblical perspectives and presuppositions, and that they need to strive continually to counteract unbiblical views of reality and replace them with biblical ones (McCartney, 1988:104-105; Beale, 2006:31). This means Christian interpreters must study the worldviews of the biblical writers and then shape their own worldviews to be compatible, though not identical, with the overall philosophy and theology of the Bible (McCartney, 1988:110-111). It is important to observe that the New Testament writers are inspired authors whose presuppositions (as far as they impact on their writings) are correct and authoritative, completing for the Christian a legitimate biblical worldview (cf. Beale, 1999:167-170).

Secondly, interpretive goal is more important than interpretive method. If similar exegetical methods are focused by different hermeneutical goals then they will produce widely divergent conclusions. In other words, the meaning of an Old Testament text is not so much determined by method as by the reference point of contemporary experience and conviction to which the text is applied. And of course, contemporary experience and conviction are essentially tied up with worldview (McCartney, 1988:107-109). Thus, in my view, worldview primarily influences

[92] See 2.4.2 above on Reader Response.

interpretive goal, and therefore interpretive conclusions. Interpretive methods are secondary, though also influenced by worldview. Jesus and the New Testament writers have the right worldview and interpretive goal and therefore their methods are right too.[93] To assert that the New Testament worldview and goal is correct is essentially a matter of faith commitment. And yet no other hermeneutical goal is more compatible with the Old Testament's own goal and worldview (McCartney, 1988:110).

In summary, if a reader's presuppositions are purposefully Christian and biblical, that is aligned as closely as possible with the presuppositions of Jesus and the biblical writers, then the meaning intended by the New Testament author is more than an optional goal, or even a "useful goal" (Moyise, 1999:57-58), it is an essential goal and an attainable goal, with reasonable certainty.

2.5.2.5 The distinction between meaning and significance

Often scholars[94] deal with 'odd' uses of the Old Testament by the apostles by distinguishing between interpretation and application on the one hand, and between meaning and significance on the other. Thus, at times it is argued that the apostles were not actually interpreting the Old Testament but only applying it. Or it is argued that the apostles were not assigning new meaning to the Old Testament but only explaining its new significance for the church.

In my view, the interpretation/application distinction is not valid. One cannot apply a text without interpreting it. The New Testament authors certainly did intend to interpret the meaning of Old Testament texts (Enns, 2005:115-116). However, on the presupposition of ancient interpretation that Scripture is always relevant to the contemporary situation, the aim of Second Temple and Christian interpretation was not merely to discover what the text meant originally (author's intent), but to show its relevance to the new situation (extended meaning and new application).[95] Thus, although Second Temple and Christian interpreters did not always maintain explicitly the original meaning / new significance distinction (Enns, 2003:274-275), it is nevertheless a valid and important distinction (Beale, 1999:152). Thus, in my view, Jesus and the apostles did recognize and respect the original meaning of the text, even though in the New Testament record, only the new significance of the text in light of Christ's coming is articulated and the distinction between original meaning and new significance is left implicit (contra Enns, 2005:115-116).

Therefore, when discussing the New Testament use of the Old Testament it is important to maintain the original meaning / new significance distinction for the following key reasons: (1) Even though an Old Testament text must now be understood in relation to the new context in the New Testament setting, its placement there does not annihilate or distort its original identity and meaning as intended by the original author or create an entirely new meaning that was not originally there. Only the text's significance changes in the light of the coming of

---

93 See footnote 60 under 2.3.4 above.

94 For recent discussion of this subject see Moyise (1995), Vanhoozer (1998), Beale (1998), Moyise (1999), Beale (1999) and Enns (2003). See also Hirsch (1967, 1984 & 1994).

95 Extended meaning refers to any ongoing implications intended by the original author while new application refers to the creative application of the original meaning to the new context (Beale, 1999:157).

Christ (Beale, 1998:51-52; Beale, 1999:157-158, 159; cf. Moyise, 1999:55-56).[96] (2) If the distinction between the original intended meaning of the author and the new significance of the text for the reader / interpreter is not maintained then ultimately the meaning of a text becomes cut off from its original context and becomes the mere construct of every interpreter's own thoughts and contexts (Beale, 1999:155-156, 159; cf. Vanhoozer, 1998:260). Original authorial meaning must remain distinct and determinate and must not be confused with or collapsed into the extension of that meaning or the application of that meaning to new contexts (Beale, 1999:158). In other words, the meaning of a text is anchored by the communicative intention of the writer (illocution – completed act) and not by the consequential effect of the text on the reader (perlocution – ongoing action) (Beale, 1999:160; cf. Vanhoozer, 1998:209, 218 & 255). Therefore, it is better to speak of 'new significance' or 'new interpretation' rather than 'new meaning.' This distinction is not mere empty semantics (cf. Moyise, 1999:55).

2.6 CONCLUSIONS

Firstly, it is recognized that the study of New Testament use of the Old Testament is extremely complex and continues to involve interpreters in significant historical, linguistic and hermeneutical challenges (Snodgrass, 1994:30; Moyise, 2001:137; Bock, 2006:275-276). However, the findings of this survey of current scholarship may be summarized as follows. The New Testament writers often argued from the "Scriptures" as their basis of authority even though the Hebrew text and canon were not yet fixed during the first century AD (see 2.3.2.1 above). They made wide use of quotations, allusions and echoes from the many different versions of the Old Testament available to them, depending on their particular purposes. Therefore, it is important to be aware of the various sources of Scripture available to Jesus and the New Testament writers. It is also important to appreciate the variety of ways the different New Testament authors used the Old Testament (Bock, 2006:267; Hays and Green, 1995:231). However, although early Christians shared some of the interpretive assumptions and practices of Second Temple Judaism, their exegesis of the Old Testament emerged as distinctive. As a result, it is important to understand both the shared Jewish and distinctively Christian presuppositions that underlie the exegetical methods used by the New Testament writers. In particular, the influence of Jesus' own teaching, his death, resurrection and ascension, and developments within the Old Testament itself, should be considered before the influence of any Second Temple texts and methods. Since the New Testament writers are inspired authors, their presuppositions (as far as they impact on their writings) are valid and authoritative, completing for the Christian a legitimate biblical worldview.

Furthermore, the exegetical methods of the New Testament writers should be viewed as normative, providing a model for modern exegesis of the Old Testament. The biblical evidence shows that the dominant approach of the New Testament authors, with very few apparent exceptions (see 2.5.2.2 above), was to respect the Old Testament context and therefore use the Old Testament in a manner consistent with though not confined by the original Old Testament author's intention. Significantly, the New Testament authors frequently used a typological approach in working out fulfilment in Christ within the broad context of redemptive history. As a consequence, the grammatical-historical method should be used as the foundation of present-day

[96] For example, it is said, "Every quotation distorts and redefines the 'primary' utterance by relocating it within another linguistic and cultural context" (Worten and Still, 1990:11).

interpretation, but always in conjunction with other interpretive methods such as the biblical-theological and typological approaches. However, since interpretive goal influences interpretive conclusions more than interpretive methods, it is more important to imitate the apostolic interpretive goal than their interpretive methods. The clear, definite and distinctive goal of New Testament use of the Old Testament is Christ and his redemptive work.

In fact, it is worldview that primarily influences interpretive methods and interpretive goals. Therefore, it is important to be aware that all interpreters, ancient and modern, are influenced by worldviews and not only by the Bible. All readers come to the text with 'hermeneutical grids' that to some extent reflect their own presuppositions. Therefore, modern interpreters must continually be seeking to make their own worldviews and methods more compatible (though not identical) with the biblical worldview. It is possible to assess, with reasonable certainty, whether or not one's worldview is compatible with the biblical worldview. A Christian reader's presuppositions should be aligned as closely as possible with the overall message of the Bible and the presuppositions of Jesus and the biblical writers. Likewise, it is possible to assess, with reasonable certainty, the validity or not of modern interpretations which should be evaluated upon how well they make sense of the majority of the biblical data. Hence, the meaning intended by the New Testament author is an attainable goal. Essentially, the presupposition is that God is able to communicate to finite creatures, a reasonably certain knowledge of his intended meaning. However, ultimately readers are dependent on the illumination of the Holy Spirit for correct understanding since reading the Bible is not merely an intellectual exercise but also a spiritual one.

Intertextuality is helpful for understanding New Testament use of the Old Testament provided that the dynamic relationship between texts is not said to obliterate or distort the original intended meaning of the Old Testament text and result in endless potential meaning for the New Testament text determined by the reader in every new context. The reader-response strategy is more likely to reveal what the text does not mean because it usually ignores consideration of the most probable, intended meaning of the text. Validity of interpretation may only be evaluated if one begins with the original intended meaning of the text. Even though no individual may perfectly and exhaustively grasp the original intended meaning of a text, it is reasonable to assume that a reader may still attain a true understanding which partially and adequately overlaps with the intended meaning of the original author. Common courtesy should dictate that modern readers strive not to distort but to truly understand what ancient authors intended to communicate.

However, it is important to distinguish between meaning, anchored by author's intention, and new significance, defined in terms of extended meaning and new application. Thus, the original meaning of the Old Testament text is not changed by its being placed into a New Testament context, but it does gain new significance in the light of the coming of Christ.

2.7 PROPOSED INTEGRATED APPROACH TO INTERPRETING NEW TESTAMENT USE OF THE OLD TESTAMENT

In implementing the following procedure the above conclusions must be kept in mind at all times. The following methodological guidelines are proposed as the most effective integrated approach to interpreting New Testament use of the Old

Testament and obtaining results that consistently explain all the biblical data and remain true to a Reformed Evangelical view of Scripture.

1. Identify the Old Testament passages in the New Testament passage (cf. Hays and Green, 1995:232; Snodgrass, 1994:48).[97]
2. Analyse the Old Testament reference within its own Old Testament context (literary and historical) to determine its most likely meaning as intended by the original author/editor. (cf. Snodgrass, 1994:48; Hays and Green, 1995:232; Bock, 2006:274).
3. Examine the textual background of the Old Testament reference and compare this with the text form in the specific New Testament context. Note any variations already in the Masoretic Text or Septuagint traditions. Targumim should be considered at the next stage. Identify any apparent modifications by the New Testament author and consider possible reasons for modifications (Hays and Green, 1995:232; Bock, 2006:275).
4. Analyse the Old Testament reference within the specific context in the New Testament (i.e. literary: genre, section, pericope, thought unit; socio-historic context) to determine its function within the argument or narrative of the author (cf. Hays and Green, 1995:232; Bock, 2006:275). Note whether or not an introductory formula is used. Thus, at this point, one should be able to decide whether the reference is likely an intended citation or allusion to a particular Old Testament passage using a particular source or modified form for a particular purpose, or whether it is an unintentional echo that is insignificant to the argument of the New Testament author (cf. Snodgrass, 1994:48; Evans, 2004b:134). Also consider the New Testament writer's recognition of the specific and wider contexts of the Old Testament text (cf. Marshall, 1994:202; Hays and Green, 1995:232). Finally, compare the particular New Testament writer's pattern of use of the Old Testament text with that by other authors (cf. Snodgrass, 1994:45).
5. Examine how the Old Testament reference was understood and used in later Scripture itself and in ancient Jewish writings and compare this with its use in the specific New Testament context (cf. Snodgrass, 1994:40, 48). In other words, study the pre-Christian history of interpretation of the Old Testament reference to assess whether or not the New Testament writer reflects or challenges traditional interpretations (cf. Hays and Green 1995:232; Evans, 2004b:134; Bock, 2006:275). The Jewish writings to examine include the Apocrypha, Old Testament Pseudepigrapha, Dead Sea Scrolls, Josephus, Philo and other early rabbinic sources, as well as the later midrashim and targumim. Be careful to check the dating of all ancient Jewish sources as many may in fact post-date the New Testament era while still shedding some helpful interpretive insight (cf. Bock, 2006:274).
6. Determine the theological presuppositions that are relevant to the particular use of an Old Testament passage, such as corporate solidarity, correspondence in history, eschatological fulfilment, messianic

[97] See also Dodd (1952:107-108).

expectation, and the church as the true Israel (cf. Snodgrass, 1994:48; Hays and Green, 1995:232).

7. Determine the type of usage the New Testament writer is making of the Old Testament, such as direct logical appeal to a law or principle, direct verbal or indirect typological fulfilment, straightforward analogy or authoritative illustration from the past, summary, universalization, or development of a theme (cf. Snodgrass, 1994:48; Bock, 2006:275). Secondly, consider whether the New Testament writer's use of the Old Testament may parallel any specific midrash-like or pesher-like techniques, such as *qal wahomer, gezerah shawah*, word-play, word-substitution, or quoting the text in an appropriate form (cf. Snodgrass, 1994:48).
8. Consider whether or not any dynamic intertextual resonance has been created by the author such that reference to one Old Testament passage is likely to have brought to the mind of the reader a number of other related passages. The intertextual significance created by the New Testament reference to the Old Testament passage must remain coherent with the originally intended meaning of the Old Testament passage.
9. Finally, integrate all one's analyses and summarize the exegetical and theological significance and relevance of the particular New Testament use of the Old Testament passage(s) (cf. Snodgrass, 1994:48).

CHAPTER 3

THE STATE OF THE ART ON THE USE OF THE OLD TESTAMENT IN 1 PETER

OUTLINE OF CHAPTER

3.1 Introduction

3.2 The general use of the Old Testament and particular use of the Psalms in 1 Peter

3.3 Summary and conclusion

3.1 INTRODUCTION

The aim of this chapter is to investigate and clarify the state of the art on the use of the Old Testament in 1 Peter, specifically the use of the Psalms. The purpose is to evaluate, from a Reformed perspective, the effectiveness and validity of approaches being used by scholars to interpret the use of the Old Testament by Peter in comparison with the state of the art on New Testament use of the Old Testament. In addition the completeness of recent studies is evaluated.

The approach taken is to review the most important and most recent literature available on 1 Peter by analysing each source in turn for references to and explanations of Peter's use of (a) the Old Testament generally, and (b) the Psalms specifically.

In each case the reference-specific and overall explanations given by scholars are evaluated for their use of traditional grammatical-historical methods of interpretation as well as new approaches and new knowledge from the state of the art on New Testament use of the Old Testament. The questions asked include: Is new information available on Second Temple Judaism, the Dead Sea Scrolls, and the Septuagint being used? Are recent literary approaches being considered? Are the issues of recent debate concerning New Testament use of the Old Testament raised? Are the explanations given by scholars wide-ranging or narrow in scope? Do they make any comparisons between Peter's use of the Old Testament in 1 Peter and in his speeches reported in Acts? Do they attempt to deduce any hermeneutical implications for present-day studies?

Finally, the current status of literature on Peter's use of the Old Testament, and specifically the Psalms, is summarized, and a concluding evaluation is presented.

3.2 THE GENERAL USE OF THE OLD TESTAMENT AND PARTICULAR USE OF THE PSALMS IN 1 PETER

3.2.1 Beale and Carson

Beale and Carson's recent contribution of the landmark "Commentary on the New Testament use of the Old Testament" (2007) is of major significance. Such a specialised commentary is of tremendous benefit because it allows the reader to view side-by-side cases of New Testament use of the Old Testament that are normally distanced from one another, both in the text and in the commentary. As a result, the reader is able to make comparisons, observe patterns of use, and draw out hermeneutical implications much more readily.

In the preface to this important commentary, the editors make the following revealing statement:

> [T]he writers of the [New Testament] books saw themselves not (in some Marcionite fashion) as originators who could cheerfully dispense with whatever they wanted from the [Old Testament], but as those who stood under the authority of those [Old Testament] documents even as they promulgated fresh interpretations of those documents. Whether we think the books of Scripture are the word of God or not, we ought to begin by extending to the writers of the [New Testament] the courtesy of trying to understand how they saw their task as they cited and explained the documents associated with the old covenant, the documents that they revered as *hē graphē* ("the Scripture") (Beale & Carson, 2007:vii).

Thus, the editors demonstrate their awareness of recent trends toward a more reader focused interpretation.

Furthermore, they indicate that while the contributors are well informed on contemporary issues in New Testament use of the Old Testament studies, their aim is "a reasonably comprehensive survey of all the textual evidence" rather than generalized discussion that uses "only a small percentage of the actual textual evidence" (Beale & Carson, 2007:xxiii). Thus, the focus of this work is on the analysis of all citations of and clear allusions to the Old Testament by the New Testament writers.

In terms of guiding principles, contributors have been encouraged to keep in mind six questions: (1) What is the New Testament context of the citation or allusion? (2) What is the Old Testament context from which the quotation or allusion is drawn? (3) How is the Old Testament quotation or source handled in the literature of Second Temple Judaism or of early Judaism? (4) What textual background must be borne in mind as one seeks to understand a particular use of the Old Testament? (5) How is the New Testament using or appealing to the Old Testament and on what basis is the connection made? (6) To what theological use does the New Testament writer put the Old Testament quotation or allusion? (Beale & Carson, 2007:xxiv-xxv).

In addition, the editors make the following general observations about the presuppositions behind this commentary on New Testament use of the Old Testament. (1) The New Testament authors make reference to the Old Testament in a great variety of ways. (2) The New Testament authors commonly apply to Jesus what in the Old Testament applies to the LORD[98] and on the basis of corporate

[98] "LORD" in small capital letters is used in this thesis to signify the special name of the God of

solidarity they associate Jesus and consequently the church with true Israel. (3) The New Testament authors distinctively read the Old Testament according to a salvation-historical grid that is chronologically sequential and provides a crucial interpretive key (Beale & Carson, 2007:xxvi-xxvii). (4) The New Testament authors insist that the Old Testament Scriptures actually teach that the promised messianic king would also be the Suffering Servant and that Jesus of Nazareth really does fulfil the ancient texts, even though it may not have been clear to the Old Testament authors. Yet at the same time the New Testament authors admit that they did not understand the biblical texts in this way until after the resurrection and Pentecost. This leads to "the concept of 'mystery'" and "sometimes a creative development or extension of the meaning of the [Old Testament] text that is still in some way anchored to that text" (Beale & Carson, 2007:xxvii). (5) The "contributors have been encouraged to deploy an eclectic grammatical-historical literary method" but "such an approach is fairly 'traditional'" though it "overlaps substantially with some recent postcritical methods that tend to read [Old Testament] books as whole literary units" (Beale & Carson, 2007:xxvii-xxviii).

When compared with the survey and procedure presented in chapter 2, the above questions and observations demonstrate, as expected, an awareness by the editors of most of the issues being debated in recent studies of the New Testament use of the Old Testament.

3.2.2 Carson

Carson (2007:1015) admits that a thorough treatment of the extensive use of the Old Testament in 1 Peter is not feasible in his publication and therefore narrows the scope "to the quotations and to only the most important or evocative allusions." He also makes a general remark about Peter's hermeneutic when he concurs with Achtemeier (1996:12-13)[99] that "by and large Peter cites the [Old Testament] for illustrative or supporting purposes rather than as fundamental proof" (Carson, 2007:1015).

Carson's analysis of each of Peter's most important Old Testament citations and allusions is helpfully structured according to the following headings in keeping with the editors' guiding questions (Beale & Carson, 2007:xxiv-xxv): A. New Testament context; B. Old Testament context; C. The context in Judaism; D. Textual matters; E. Peter's use of the Old Testament in the relevant verse; and F. Theological use. He also deals with some other significant allusions without keeping to the above structure.

Carson demonstrates skilled familiarity with up-to-date resources on the texts of the Masoretic Text, Septuagint (including the New English Translation of the Septuagint, NETS), Targums and other Jewish literature, including the Apocalyptic and Talmudic literature and the Dead Sea Scrolls. In fact, his consideration of the context in

---

Israel, which consists of the four Hebrew letters יהוה also commonly transliterated as YHWH or Yahweh or even Jehovah. Notably, the fact that Carson and Beale (2007:xxvi) use the transliteration YHWH while making this point means that they have probably inadvertently excluded the possibility that the New Testament writers also applied to Christ Old Testament passages that refer to the God of Israel using other titles, such as Adonai (אֲדֹנָי) and Elohim (אֱלֹהִים).

99 "Although he overstates the point" (Carson, 2007:1015).

Judaism is by no means superficial nor merely second-hand, and he is well aware that the datings of the Targums and Apocalyptic literature need to be carefully observed (e.g., Carson, 2007:1025, 1034).

Consistently, Carson's starting point of exegesis is the grammatical-historical method, as demonstrated primarily in his analyses of New Testament context and Old Testament context and his considerations of textual matters. Thus, at times Carson (e.g., 2007:1040) specifically points out that Peter has quoted a passage from the Old Testament with the entire context in mind as applicable to his readers (e.g., 1 Pet 4:8 alluding to Prov 10:12).

It is noteworthy that Carson (2007:1024, 1028) briefly compares Peter's use of stone imagery in 1 Peter 2:6-8 with Peter's use of the same imagery in his speech reported in Acts 4:8-12 (v.11 cites Ps 118:22). Carson (2007:1028) is not surprised by this in light of the centrality of the rejection and passion of Jesus Christ to the early Christian understanding of the gospel and the importance of establishing biblical warrant. As he continues to consider the theological use of Psalm 118:22 in 1 Peter 2:7, Carson (2007:1028) argues that here the vindication of Jesus is "limited to the quotation itself" whereas elsewhere in the New Testament "Psalm 118:22 directly contributes to the argument for Jesus' vindication … most explicit[ly] in Acts 4:11." Later, Carson (2007:1034) suggests that Peter's use of Isaiah 52:13 – 53:12 in 1 Peter 2:22-25 is not unrelated to the frequently recognized fact that two of the five New Testament references to Jesus as the "servant" (παῖς) are found in a speech attributed to Peter (Acts 3:13, 16) and two more in a prayer of the early Jerusalem church under Peter's leadership (Acts 4:27, 30) (cf. Jobes, 2005:193).

Furthermore, in connection with the stone theme in the book of Isaiah (28:16, cited in 1 Pet 2:6), Carson (2007:1025) not only shows familiarity with the concept of intertextuality, but agrees with the conclusion of Childs (2001:209-210) whom he quotes extensively with regard to the "intertextual interaction of passages" in the book of Isaiah as a whole: "The error of earlier interpreters has been in trying to isolate only one feature from within this larger whole without adequate attention to the dynamic interplay of texts that together comprise the truth of the prophetic proclamation." Notably, Carson nowhere attempts to implement reader response theory.

Carson (2007:1030-1031) explains some of Peter's use of the Old Testament in terms of typology that is unmistakeable in the New Testament (e.g., the exodus) even when the exact reference is ambiguous (e.g., Exod 19:5-6 and Isa 43:20-21 in 1 Pet 2:9-10) (see also Carson, 2007:1039). Furthermore, Carson frequently points out that Peter applies to Christians under the new covenant what in the original Old Testament context applied to an individual (e.g., David) or Israel as a whole under the old covenant (e.g., Carson, 2007:1030-1032, 1037). In these cases the principle of continuity is that both Old Testament believers and Christians belong to God as his redeemed people. But Carson (2007:1041) also notices the significance of Peter's application of Isaiah 11:2 directly to his Christian readers when in the original context the verse applies to the Messiah. Thus, in the light of the wider New Testament identification of Christians with Christ (e.g., Acts 9:4; Gal 2:20), Carson (2007:1041) observes that "Peter's application of [Isaiah] 11:2 to believers is not some metaphorical extension, still less an argument by analogy, but an application to believers grounded in their real participation in the end-time prophetic fulfillment inaugurated by Christ."

He also frequently points out that Peter is able to identify Old Testament passages that refer to God's activity and apply them to the activity of Jesus Christ (e.g., Carson, 2007:1035, 1038). Carson (e.g., 2007:1035, 1037, 1038) also recognizes that Peter sometimes makes grammatical changes to Old Testament passages for hermeneutical, rhetorical or semantic purposes. It is worth pointing out that Carson (2007:1044) identifies an allusion to Psalm 22:13 in 1 Peter 5:8 that is not listed in Aland *et al* (1994:895).

Overall, Carson makes good use of up-to-date resources (see his bibliography, Carson, 2007:1044-1045), is aware of current approaches to New Testament use of the Old Testament and demonstrates consistency with a Reformed perspective in terms of exegetical starting point, procedure and presuppositions. He also makes some meaningful use of the intertextual approach, but not reader response theory. He makes some useful comparisons with Peter's use of the Old Testament in his speeches reported in Acts. His treatment of the Psalms is useful but far from comprehensive since consideration of all allusions and echoes is beyond the scope and purpose of his article.

3.2.3 Davids

Davids' (1990) greatest contribution is his extremely thorough knowledge of the Old Testament and Second Temple backgrounds of the language and concepts used by Peter, and thus he frequently refers to examples in Jewish literature (e.g., Davids, 1990:57-58, 62; 74, 76-77, 85-86, 110-111, 171, 174, 177-179, 190). For example, Davids (1990:35-36, footnote 52) is well aware of the development of thought concerning the suffering of the righteous during the intense persecution of Jews in the Second Temple period, making reference to the relevant Old Testament Apocryphal literature and the Dead Sea Scrolls (Davids, 1990:36-37; cf. 55, 62). Again, commenting on 1 Peter 2:4, Davids (1990:85-86) notes the Targum interpretation of the stone in Isaiah 28 "as referring to the King or the Messiah" and the Qumran interpretation as referring to the community. Thus, Davids demonstrates a thorough working knowledge not only of the literature, but also of the presuppositions and theology of Second Temple Judaism and the Qumran community.

In his introduction, Davids (1990:25-26) makes several general observations, demonstrating a readiness to evaluate and summarize Peter's use of the Old Testament and not merely observe each case in isolation. Firstly, Davids (1990:25) argues that Peter's use of the Old Testament is not midrashic, but it is homiletic. Whether Peter is alluding to the Old Testament or quoting directly, he is always doing it in order to strengthen or advance his own arguments rather than beginning with the biblical passage and seeking to explain it. However, Davids (1990:85, footnote 16; 90) mentions 'midrash' again in his commentary without clear explanation. Furthermore, Davids (e.g., 1990:171, footnote 19) is aware of other rabbinic rules of interpretation and demonstrates readiness to take these into account in his own analysis of the New Testament.

Secondly, Davids (1990:25) agrees with scholars like Snodgrass (1977-1978) that although there are parallels between the quotations and allusions in 1 Peter and passages in Romans, Ephesians, James and the Dead Sea Scrolls, for example, there is no evidence for direct literary dependence upon these Christian or pre-Christian sources. Rather, the common themes and supporting citations and

allusions were part of a widespread tradition in both Judaism and early Christianity (cf. Davids, 1990:178, footnote 12).

Thirdly, Davids (1990:25-26) recognizes that in 1 Peter (see esp. 1 Pet 1:10-12) "the history of Israel is viewed as the prehistory of the church" with no sense of theological or historical inappropriateness.

It is helpful that Davids (1990:29) acknowledges his dependence on the third edition of the United Bible Society Greek New Testament as the basis of his commentary. He also demonstrates awareness that 1 Peter is well attested in the textual traditions and identifies the Bodmer Papyrus $\mathfrak{P}^{72}$ as the earliest manuscript of 1 Peter available and as one that is generally reliable.

Davids (1990:30-44) has a very insightful excursus on the theme of suffering in 1 Peter and some of his comments are particularly significant for this study. For example, with regard to vocabulary, he is able to demonstrate that Peter has decidedly not followed the Septuagint in his choice of word for "suffering" and that there is no direct Hebrew equivalent of either of the Greek words used in the Septuagint and New Testament (Davids, 1990:31).

In commenting on 1 Peter 1:12 ("the sufferings of Christ and the glories that should follow"), it is interesting that Davids (1990:63) notes first that the "critical apologetic problem" upon which the early church concentrated was "that the Jesus who had been crucified was now Lord of all," referring by way of example to Acts 2:22-36. Davids then points out Peter's "special interest" in the sufferings of Christ (1 Pet 4:13; 5:1, 9) but fails to make the connection with the fact that it is Peter the apostle whose sermon is reported in Acts 2:22-36 just mentioned. In fact, again, Davids (1990:85) notes that Psalm 118:22 is quoted in Acts 4:11 but does not mention that this is actually Peter speaking. Thus, Davids makes no meaningful effort to compare Peter's use of the Old Testament in 1 Peter and in his speeches reported in Acts.

Throughout the commentary, Davids (e.g., 1990:89-93, 110-111, 172, 185) demonstrates sound methodology, and is technically and theologically discerning in terms of a Reformed grammatical-historical approach and a procedure comparable to that presented in Chapter 2 of this study. For example, with regard to the direct quotation of Isaiah 40:6b-8 in 1 Peter 1:24-25, Davids (1990:78-79) applies the following considerations: (1) identification of the Old Testament passage; (2) identification of the source used (Septuagint); (3) comparison with the Masoretic Text; (4) comment on grammatical, stylistic and word changes and their purpose; (5) comment on the function of Peter's use of the quotation; (6) comparison with other New Testament occurrences of the same quotation; (7) comment on the meaning in the Old Testament context; (8) comment on the focus (significance) of the passage for Peter.

Davids (1990:127-128) again demonstrates sound methodology in his treatment of 1 Peter 3:10-12, quoting Psalm 34:12-16 (MT Ps 34:13-17a; LXX Ps 33:13-17a). He notes: (1) the function of the citation; (2) the identity of the citation; (3) that the vocabulary is the same as the Septuagint but the grammatical forms differ (Davids, 1990:127); (4) how the passage fits Peter's context and how Peter cuts the quotation short in order to serve his purpose better (Davids, 1990:127-128); (5) how Peter's eschatological understanding of the passage differs from its meaning in its original setting (Davids, 1990:128); and (6) the probable reason why Peter chose this Psalm to support his teaching (Davids, 1990:128).

Throughout Davids is very observant of small details of grammar. For example, he notes in connection with 1 Peter 2:4 (alluding to Isa 53:5, 12) that in "choosing the plural 'sins' instead of the singular of the Masoretic Text, Peter agrees with the Isaiah scroll of Qumran and other pre-Masoretic texts" (Davids, 1990:112, footnote 21).

In terms of Peter's particular use of the Psalms, Davids (e.g., 1990:84, 85, 95, 167, 173, 188, 190) recognizes the quotations and most but not all allusions, but certainly does not recognize any broad significance. For example, when Davids (1990:70-71) examines 1 Peter 1:17, it is significant that in selecting examples of these concepts in the Old Testament, Davids (1990:70-71) does not mention the three Psalms (28:4; 62:12; 89:26) listed under allusions and verbal parallels by Aland *et al* (1994:895-896). Instead, he lists Psalm 82:2 as an example of human partiality being condemned (Davids, 1990:70) and Psalms 33:5, 38:13 and 118:19 (all LXX though not indicated by Davids) as examples of the term "sojourning" (Davids, 1990:71). Davids (1990:83-84) does give lengthy consideration to the allusion to Psalm 34:8 (33:9 LXX) in 1 Peter 2:3. However, the focus of his discussion is upon the association of Psalm 34 with the Lord's Supper in the post-Apostolic writings. Nevertheless, Davids (1990:84) does note Peter's later allusions to the Psalm (1 Pet 2:4 = Ps 34:5; 1 Pet 3:10-12 – Ps 34:12-16) as well as the possible influence in 1 Peter 1:15-17 (Ps 34:5, 10) and 1 Peter 2:9 (Ps 34:6).

Overall, Davids is very strong in the area of Jewish literature, using it extensively, but he rather assumes the validity of this background information for New Testament interpretation, rather than make any general observations on principles. Davids is also methodologically very sound in the area grammatical-historical analysis and procedure, but again assumes rather than make any general observations on principles, for example about New Testament writers respecting the Old Testament contextual meaning of a passage. His treatment of the psalms references is fairly comprehensive but no significant pattern is observed. Since he writes in 1990, it is not surprising that he makes no mention of the newer approaches of reader response theory and intertextuality, and does not raise any of the major hermeneutical issues of recent scholarly debate.

3.2.4 Grudem

Grudem (1988:11), from the start, appeals to his readers to appreciate the value of "extra-biblical literature such as Josephus, Philo, the Apocrypha, the Rabbinic literature, the Apostolic Fathers and other early Christian writers, and even secular Greek authors." He explains that his references to these sources are not meant to prove "that Peter must have held a certain doctrine or agreed with some current opinion, no matter how popular in the first-century culture, for the biblical authors frequently differ from both their Jewish background and the secular culture which surrounds them." But rather, he argues that these extra-biblical sources can provide useful information for "understanding New Testament words, especially those for which there are few examples in the New Testament itself or in the Septuagint" and for understanding the historical situation and thought patterns familiar to Peter and his original readers (Grudem, 1988:11). Thus, Grudem (e.g., 1988:48, 58, 75) demonstrates the depth of his research and ability by interacting frequently with Jewish sources, although noticeably less with the Dead Sea Scrolls.

After a lengthy discussion of the probability of Peter knowing Greek well, Grudem (1988:29) concludes that Peter could easily "have become very familiar with the

Greek translation of the Old Testament, the Septuagint (as the Old Testament quotations in 1 Peter indicate)." Thus, throughout he is careful to compare Peter's Greek with that found in the Septuagint (e.g., Grudem, 1988:48, 60-61). Significantly, on one occasion, Grudem (1988:102) qualifies the fact that Peter follows the Septuagint by inserting in parenthesis the remark "most manuscripts" which shows that Grudem is aware that the extant manuscripts of the Septuagint are not entirely uniform. Significantly, Grudem (1988:48, 54, 60-61, 79, 95, 112, 148) frequently seems to demonstrate that Greek words used by Peter, occur particularly in the Septuagint Psalms, although he does not explicitly note this overall impression. For example, concerning 1 Peter 2:9, Grudem (1988:112) remarks that Peter's use of the word "declare" which occurs only here in the New Testament, "is used several times in the Psalms to speak of praising God (Pss 9:14; 71:15; 73:28; 79:13; 107:22; 119:13, 26)." Furthermore, Grudem (e.g., 1988:77-81, 96, 106-107) is skilled in both Greek and Hebrew, but especially Greek as he frequently comments on the grammatical constructions used by Peter and not merely on vocabulary.

In terms of methodology, Grudem (e.g., 1988:96, 101, 102, 105, 106-107, 111-112) frequently comments on the following issues: (1) the logic of Peter's arguments and the purpose of his quotations from the Old Testament in the New Testament context; (2) the identification of the Old Testament passage(s); (2) its source (e.g., Septuagint or Hebrew); (3) the exactness of the quotation or allusion and grammatical or syntactical alterations; (4) the meaning of the expression in the original Old Testament context; (5) the use of the same Old Testament passage(s) or words elsewhere in the New Testament; (6) the appropriateness of how Peter uses the Old Testament passage. For example, commenting on 1 Peter 3:9-12 (Peter's longest quotation of Psalm 34:12-16), Grudem (1988:147-148) is careful to demonstrate the logic of Peter's argument in verses 8 to 12, and then argues (Grudem, 1988:150) that the function of the quotation of Psalm 34:12-16 is to "provide a 'ground' or reason supporting verses 8 to 9." After explaining what is meant by "casting all your anxiety upon Him, because He cares for you" (1 Pet 5:7) in its New Testament context, Grudem (1988:195) points out that the background of this statement is Psalm 55:22. He notes that in the Septuagint (Ps 54:23) the same terms are used for both "cast" and "anxiety, burden."

It is significant that Grudem (1988:101) goes further than other commentators and states that the expression "For it stands in Scripture" (1 Pet 2:6) indicates that "what the Old Testament said was conclusive evidence in an argument, able to be trusted completely." He also points out that the word γραφή ("Scripture") is a technical term in the New Testament always used to refer to the canonical scriptures and never used to refer to any non-canonical writings such as those of the Apocrypha (Grudem, 1988:101-102). Furthermore, commenting on Peter's quotation of Isaiah 8:14, Grudem (1988:106) helpfully observes that this is "another instance of how readily the early Christians applied to Christ many Old Testament passages which spoke of 'the Lord' (Yahweh or Jehovah)." In other words, Grudem is thinking about Peter's presupposition in applying this verse to Jesus. Furthermore, with regard to the word ἀπειθέω ("I disobey") Grudem (1988:106-107) argues that the intended meaning is stronger than "disbelieve" and is better understood as "be rebellious against" which he says also "fits the context of the Old Testament quotations best." Thus, the presupposition of Grudem's argument is that Peter would use the Old Testament passages in ways that are in alignment with their original contextual meanings.

Grudem's (1988:112-113) footnote arguing for "excellencies" (NASB) as the better translation of ἀρετὰς (1 Pet 2:9) is significant for this study. He demonstrates concern to consider not merely the possible meanings of the word, but the most likely, and does this on the basis of the most common meaning of the word "in the five collections of literature closest to the language of the New Testament (the NT itself, the LXX, Philo, Josephus, and the Apostolic Fathers)"; the alternative words that Peter could have used if he had intended it to mean "praises"; and the fact that "the sense 'excellence' seems to be the meaning of the Hebrew תְּהִלָּה which underlies ἀρετή in Isaiah 43:21 and 42:12."

Thus, Grudem's methodology is sound in terms of a Reformed perspective, clarifying important issues of interpretive presupposition, and using a traditional grammatical-historical approach. However, Grudem (e.g., 1988:92-93, 184) is not consistent in terms of procedure in expounding Peter's use of the Old Testament. Not even on one occasion does he follow all the steps outlined above and sometimes he completely glosses over significant Old Testament allusions (e.g., Grudem, 1988:63-65, 80-82, 179, 196). For example, it is strange that Grudem (1988:63-65) does not mention Psalm 66:10 in his discussion of 1 Peter 1:7 (cf. Aland *et al*, 1994:895), the key Septuagint concepts, words and possible allusions that occur in 1 Peter 1:17 (cf. Aland *et al,* 1994:895-896) (Grudem, 1988:80-82), nor the possibility that Peter has Psalm 22:13 (LXX 21:14) in mind when he refers to "a roaring lion" (1 Pet 5:8) (Grudem, 1988:196).

Grudem's comparisons between Peter's use of the Old Testament in 1 Peter and in his sermons in Acts are very limited. Commenting on 1 Peter 2:4, Grudem (1988:98) observes that Peter's expression "living stone" with reference to Christ must be understood in light of the fact that Jesus had already applied Psalm 118:22 to himself (Matt 21:42, and parallels), and that Peter had already followed this application in his sermon recorded in Acts 4 (see v. 11). Grudem (1988:105) also points out concerning the quotations of Psalm 118:22 and Isaiah 8:14 in 1 Peter 2:7-8, that Peter identifies broadly all who reject Christ as "the builders," whereas in Matthew 21:42 and Acts 4:11 it is the Jewish leaders in context who are identified as "the builders" who reject "the stone." Thus, Grudem at least recognizes some development in Peter's thought from Acts 4 to 1 Peter 2.

Overall Grudem is reliable in terms of holding to a Reformed perspective on interpretive presuppositions and the usefulness of extra-biblical literature. He uses the traditional grammatical-historical method, but his procedure is not entirely consistent or adequate in terms of understanding Peter's use of the Old Testament. Grudem refers frequently to the Psalms but without indicating any overall significance. He makes limited comparison with Peter's use of the Old Testament in his speeches in Acts. Grudem also makes no reference to either intertextuality or reader response theory, but this is not surprising since he writes in 1988.

3.2.5 Jobes

In her preface, Jobes (2005:xi) immediately identifies as a distinct contribution of her commentary, the attempt "to make the role of the Septuagint (LXX) for interpreting 1 Peter more accessible to the reader." The significance of this is that Jobes writes with authority on the Septuagint as an expert in the Greek Old Testament (see Jobes & Silva, 2000). She then reveals much about her presuppositions concerning Peter's use of the Old Testament:

> It was the ancient Greek translation of the Old Testament (OT) that formed the scriptural context in which Peter wrote. Peter does not proof-text when he cites the [Old Testament] but applies the context of the passage as it occurs in the LXX to his Christian readers in Asia Minor. By interpreting his letter against the context of the passages quoted from the LXX, I seek to utilize an exegetical method that is truer to the historical origin of the letter (Jobes, 2005:xi; cf. 194).

Jobes (2005:xii) also reveals that in her exegesis of 1 Peter she made use of the text of the New English Translation of the Septuagint (NETS), even before its publication.

Jobes (2005:25, footnote 4) identifies a number of psalms as part of the Old Testament background to the "foreigners and resident aliens" concept which is so fundamental to 1 Peter. In particular, Jobes (2005:39) argues that the "motif of foreignness to the world" so frames "(1:1; cf. 5:13)" and saturates "(e.g., the extensive use of Ps. 33 LXX [34 Eng.], a psalm of deliverance from sojourning as a foreigner)" the entire book of 1 Peter that a purely spiritual application of the metaphor seems insufficient "to motivate and justify the metaphor." It is an important observation for this paper that Jobes suggests that Psalm 33 (LXX) has significantly influenced the major motif of foreignness that frames and saturates the entire book of 1 Peter. Moreover, Jobes (2005:40) argues that if Peter's "readers were Jewish Christians from Rome but perhaps included Gentile converts among them," then they could be expected to be familiar with the Septuagint and therefore able to understand and recognize Peter's many allusions and quotations based on the Septuagint.

When discussing Peter's theology Jobes (2005:52; cf. 49-51) mentions that compared with the more developed eschatological perspectives found in other apostolic writings, 1 Peter's "simple eschatological point that God will judge all stands close to Jewish eschatology." Commenting on 1 Peter 1:24-25, Jobes (2005:128) says, "Isaiah's eschatology for Israel is 1 Peter's eschatology for the Christian church because Peter has recognized Jesus to be the Suffering Servant of [Isaiah] 53, who brings God's redemption" (cf. Jobes, 2005:51, 187-193). Jobes (2005:130) explains the logic of this argument as follows: "Because God's final deliverance is still future for the church just as it was also for Israel, all of God's people of both the old and new covenants are joined in anticipation, making the eschatological promises of the [Old Testament] as relevant today as when they were first announced." In this way, Jobes addresses the issue of the eschatological hermeneutic of the New Testament, specifically as it is seen in 1 Peter.

Jobes' (2005:52) many observations on Peter's hermeneutic "inspired by the Spirit of Christ (1:10-12)" are particularly significant to this study. To begin with Jobes (2005:52; cf. Achtemeier, 1993:187) helpfully distinguishes "Peter's insight that Jesus Christ himself was in some form present to the prophets of ancient Israel" as unique compared with the hermeneutic employed by the writer of Hebrews or by Paul or by Matthew. Thus, according to Jobes (2005:101), the essence of 1 Peter 1:11 is that "the Spirit who was the agent of revelation to the prophets of old is the same Spirit of Christ known to the first-century church." This hermeneutic employed in 1 Peter, which assumes the unity of God's work in both covenants, allows Peter to identify the Suffering Servant directly with Jesus and to appropriate the exhortations and ethics of God's word to ancient Israel as God's direct word to the Christian church in Asia Minor. Furthermore, Peter maintains this solidarity between the ancient people of God and his Christian readers without concern as to their Jewish or Gentile backgrounds (Jobes, 2005:52, 97, 106; cf. 107, 164).

Thus, Jobes is well aware of the importance of understanding Peter's hermeneutic and recognizing the implications for present-day interpretation. In fact, Jobes (e.g., 2005:107, 127, 142, 151) repeatedly refers back to Peter's hermeneutic and to 1 Peter 1:10-12 in her exegesis.

Commenting on 1 Peter 1:12a, Jobes (2005:103-104) makes two other important observations. Firstly, she remarks that Peter's identification of "what was foreknown by the prophets" with "the very things that have now been preached to his readers" is "a move that splits Christian interpretation of the [Old Testament] prophets from subsequent Jewish interpretation" (Jobes, 2005:103). Thus, she recognizes a distinguishing presupposition of Christian interpretation and use of the Old Testament. Secondly, Jobes (2005:103-104) recognizes that the messiahship of Jesus is the presupposition and predetermined goal of Peter's reading of the Old Testament. In other words, it was not primarily Peter's knowledge of the Scriptures that led him to recognize Jesus as the Messiah. Rather, "*after* he recognized Jesus as the Messiah on the basis of Jesus' teachings and miracles, the prophets' forewitness provided a biblical basis that helped Peter later come to grips with the necessary suffering and death of the Messiah" (Jobes, 2005:103-104). In fact later, commenting on 1 Peter 2:21-25, Jobes (2005:194-195) makes a similar observation concerning Peter's interpretation of Isaiah 53, such that knowing Jesus as the Messiah enabled Peter to make better sense of Isaiah 53, but reciprocally, Isaiah 53 enabled Peter to make better sense of the suffering and death of Jesus.

Later, commenting on 1 Peter 1:16, Jobes (2005:113) recognizes Peter's assumption that "the [Old Testament] writings are authoritative and normative for his Christian readers, regardless of their previous ethnic origin" and relevant to his readers regardless of "the span of time between Leviticus and his letter." Furthermore, Jobes (2005:113) is careful to point out that Peter applies the principle of the required holiness of God's people in keeping with God's character, but he does not enforce the same specifics of holiness found in Leviticus.

Commenting on the quotation of Isaiah 40:6-8 in 1 Peter 1:24-25, Jobes (2005:125-126) recognizes the importance of "seeing the larger [New Testament] context of the quotation, for Peter echoes Isaiah's thought elsewhere."

Another very important section of 1 Peter in terms of use of the Old Testament is 2:4-10. Jobes (2005:142) helpfully introduces this passage with some important remarks about Peter's use of the Old Testament:

> Though heavily indebted to the Scriptures and interpretive traditions of Judaism, Peter nevertheless creatively transposes them in light of the new reality inaugurated by Christ's resurrection. His use of the [Old Testament] here is not simply rhetorical ornamentation; each reference contributes to the flow of his argument.

Thus, Jobes recognizes that Peter's creative use of the Scriptures is neither bound by Jewish interpretive tradition, nor merely motivated by a desire for rhetorical effect, but is ultimately shaped by the reality of the resurrection of Jesus. In fact later, commenting on 1 Peter 2:21-25, Jobes (2005:194-195) points out that the "resurrection of Jesus Christ was not only a historical event but also a hermeneutical event that allowed new understandings of the [Old Testament]."

Commenting on 1 Peter 2:4-8, Jobes (2005:146) presents a clear argument that Jesus himself is most likely the source of the "well-established Christian tradition" of identifying Jesus as the stone of the Old Testament stone passages (see Mk 12:10-

11; Matt 21:42-44; Luke 20:17-18; cf. Acts 4:11-12; Rom 9:32-33; Eph 2:20-22; 1 Pet 2:4-8). She states, "It is highly unlikely that all seven occurrences of the stone imagery in the New Testament can be accounted for by literary interdependence" (Jobes, 2005:146). In fact Jobes (2005:146-147) recognizes that "a well developed interpretive tradition apparently already existed in Jewish writings that identified the stone with the Messiah. All that remained for the [New Testament] writers was to identify Jesus as the Messiah." Thus essentially, Jobes recognizes that the form of the sources is of less importance than the presupposition that Jesus is the Christ.

Commenting on 1 Peter 2:9-10, Jobes (2005:159) demonstrates her awareness of the biblical theological perspective noting that "Israel's deliverance from exile in Babylon is the typological forerunner of the greater deliverance achieved by Jesus Christ." In fact, with regard to Peter's use of the covenant language of Exodus 19:5-6 (LXX), Jobes (2005:159-160) further says that the "exodus, being also a deliverance from the oppression of Egypt, is used throughout the [New Testament] as a type of what God has done in Christ." Thus repeatedly, Jobes (e.g., 2005:115, 160-161) is looking to learn principles of hermeneutics for today from Peter's use of the Old Testament, as she examines both his presuppositions and his methods.

Again, Jobes (2005:292) clearly states that "when Peter quotes [Old Testament] passages elsewhere in the letter and applies them to his readers, he consistently preserves the original context (e.g., Ps. 33 LXX; Isa. 53)." Thus, Jobes is well aware of many of the issues of New Testament use of the Old Testament, particularly recognizing that hermeneutical presuppositions and goals are more important than methods and the form of sources used (cf. Jobes, 2005:133, 151).

Jobes demonstrates critical skill when making comparisons with Second Temple Jewish literature. For example, Jobes (2005:54-55) is supportive of the designation of 1 Peter as a "Diaspora letter," and mentions that "Extant Jewish writings attest to other Diaspora letters." She notes Elliott's (2000:12) observation "that 1 Peter is closest in form to the Epistle of Jeremiah" and also mentions 2 Maccabees 1:1-9 and 2 Baruch 78-87 as examples of Jewish Diaspora letters. However, Jobes (2005:55) is discerning enough to note that "there is no reason to believe that the Diaspora letter formed a distinct, indigenous literary genre. Other than being addressed to a scattered people for whom the author assumed spiritual authority, there are no distinct markers of a common genre, and the content of Diaspora letters could be quite varied."

Clearly, Jobes (e.g., 2005:120-121) demonstrates her thorough knowledge of the Septuagint, including the Apocryphal writings throughout her commentary, and repeatedly (e.g., Jobes, 2005:117, 123, 132-133, 196-198) considers the use of Greek words in the Septuagint and the adaptations made by Peter (e.g., Jobes, 2005:63, 309). For example, with regard to the Greek term παρεπίδημος ("foreigner) used in Peter's greeting (1 Pet 1:1; cf. 2:11), Jobes (2005:61-62; cf. 167-168) notes that the term occurs only twice in the Septuagint, in Genesis 23:4 (LXX) and in Psalm 38:13 (LXX, 39:12 MT/Eng.). Commenting on 1 Peter 1:6, Jobes' (2005:92) knowledge of the Septuagint allows her to recognize that "[s]imilar syntax in the LXX argues against an adverbial sense for this prepositional phrase, especially in the Psalms, where the verb *agalliasthe* is often found with *en*, which phrase expresses the grounds of rejoicing, in this case represented by the relative pronoun *hō.*" Again, Jobes (2005:117, footnote 1), notes that the Greek verb λυτρόω ("I redeem") and the cognate noun λύτρον ("the redeemed") "occur at least 26 times in the LXX of

Leviticus, 27 times in Psalms, 12 times in Isaiah, and 11 times each in Exodus and Numbers."

Jobes is also clearly familiar with the broader literary context of 1 Peter. For example, with regard to the metaphor of gold tested by fire used by Peter (1 Pet 1:7), Jobes (2005:94) states that "Fire was a common symbol for affliction, adversity, and judgment in both Jewish and Greek thought." She then discusses (1) Seneca's proverb (cf. Jobes, 2005:40), (2) biblical thought, and (3) Jewish tradition (e.g., Sirach) (Jobes, 2005:94-95). However, in discussing 1 Peter 1:18, Jobes (2005:117) discerns:

> Although Peter's language might resonate with the Greco-Roman custom of manumission, the idea of redemption by the blood of a lamb is clearly rooted in the [Old Testament], most frequently found in Leviticus, Psalms, Exodus, and Isaiah – the very books from which Peter so often quotes.

On the other hand, Jobes (2005:362-363) makes far less use of the Dead Sea Scrolls than of the Old Testament Apocrypha and Pseudepigrapha. But for example, Jobes (2005:147) is aware of the contention by De Waard (1965:54) that the Qumran material 1QS 8.8 depends on Targum Jonathan of Isaiah 28:16 (Heb.), which would suggest a messianic reading of Isaiah 28:16 well before the Christian era.

In terms of exegetical procedure, Jobes (e.g., 2005:146-151, 194-200) is probably the most consistent and thorough in her analysis of Peter's use of Old Testament passages. For example, commenting on 1 Peter 1:16, Jobes (2005:112-113) applies the following steps: She (1) explains the New Testament context and purpose of the quotation, but on this occasion does not mention the introductory formula (cf. Jobes, 2005:125, 151); (2) clarifies the exact text that is quoted (Lev 19:2; not 11:44; 20:7-8; 20:26); (3) points out that Peter follows the Septuagint exactly, (Jobes, 2005:114); (4) explains the Old Testament context and purpose of the Holiness Code; (5) reiterates that Peter is concerned with applying to his first-century readers the principle of holiness unto God rather than the particulars of how ancient Israel were to show themselves to be set apart from their surrounding culture (Jobes, 2005:114).

Again, it is instructive to examine Jobes' methodology as she comments on the quotation of Isaiah 40:6-8 in 1 Peter 1:24-25. Jobes (2005:125) (1) identifies the purpose of the quotation from Isaiah in the New Testament context, mentioning the conjunction διότι ("for") which Peter uses to introduce the quotation; (2) explains the logic of Peter's argument which the quotation from Isaiah is meant to validate; (3) states directly that the quotation comes "from the LXX of [Isaiah] 40:6-8, which has numerous other connections both to the [New Testament] in general and to 1 Peter"; (4) explains the original significance of Isaiah 40 for God's people exiled in Babylon as well as its significance as "Isaiah's prologue to the revelation of God's eschatological redemption of his people" (Jobes, 2005:126). In fact, Jobes (e.g., 2005:153, 158-164) repeatedly demonstrates consideration of the whole context of the cited passage for a better understanding of how Peter is using the Old Testament to make his own point.; (5) discusses the continued relevance of Isaiah 40 both for Peter's original first-century readers in Asia Minor and for twenty-first century Christians today (Jobes, 2005:126-130).

Concerning Peter's use of the Old Testament, Jobes pays particularly attention to Psalm 34. In fact, Jobes (2005:137-138) states,

> Psalm 33 LXX in its entirety is in Peter's mind as he writes, for he later quotes it more extensively in 3:10-12 as the grounds for his exhortations. Moreover, the language and thoughts throughout 1 [Peter] 1-3 echo the language of [Psalm] 33 LXX in several places.

Since Jobes provides by far the most comprehensive recent study of the use and influence of a psalm on 1 Peter, it is instructive for the purposes of this chapter to examine her methodology carefully. However, it is important to recognize that Jobes approaches the allusion to Psalm 34, not as a direct focus on Peter's use of the Psalm per se, but rather as a solution to the question of how to understand the referent of "pure spiritual milk" (1 Pet 2:2).

(1) Jobes (2005:130, 132, 135) identifies the immediate context of the allusion to Psalm 33:9 LXX (Ps 34:8 MT/Eng.) as 1 Peter 2:1-3 and notes its logical coherence and syntactical links in the Greek. She also immediately identifies the reference as a "direct allusion to [Psalm] 33 LXX" (Jobes, 2005:132, 135) without yet explaining any differences between the 1 Peter 2:3 allusion, the Septuagint and the Masoretic Text.

(2) Jobes (2005:135, 137) recognizes the wider use of Psalm 33 (LXX) in 1 Peter, noting that it is quoted extensively in 1 Peter 3:10-12, and therefore contributes significantly to the broader interpretive context of the milk metaphor found in 1 Peter 2:2. She also notes that Peter's language and thought throughout 1 Peter 1-3 "echo the language of [Psalm] 33 LXX in several places" (Jobes, 2005:137-138).

(3) Jobes (2005:137) begins to analyse the Greek words, comparing their broad use in the Septuagint, noting Peter's adaptation of the Septuagint expression for his "new historical moment," and the possible wordplay between χρηστός ("good") and Χριστός ("Christ").

(4) Jobes (2005:137-138) reiterates the broad context of the influence of Psalm 33 LXX on Peter's thought and recalls and applies Peter's interpretive presupposition explained in 1:10-12.

(5) Jobes (2005:138) explains the original historical and literary context of Psalm 33 (LXX), and by comparison, demonstrates its appropriateness for the historical situation of the first-century Christians in Asia Minor.

(6) Jobes (2005:138-139) compares the Hebrew text of Psalm 34 with its Greek translation in Psalm 33 LXX, explaining some of the "rephrasings that contextualize the psalm specifically for the Diaspora setting." She also notes Peter's framing of his letter in Diaspora language (1 Pet 1:1; 5:13) and explains Peter's changes to the Psalm (33:9 LXX; 34:8 MT/Eng.).

(7) Jobes (2005:139-140) clarifies further the links between the exhortations found in the Psalm and the logic of Peter's argument in the immediate context, and thus argues that "pure spiritual milk" (1 Pet 2:2) more logically refers to the Lord God himself as the One who sustains spiritual life and is himself spiritual nourishment rather than to the word of God alone.

(8) Turning to the sub-section 1 Peter 2:4-8, Jobes (2005:145) presents a very insightful argument that Psalm 33:5-6 (LXX; 34:4-5 Eng.) has triggered in Peter's mind the shift from the thought of tasting the Lord (Ps 33:9 LXX; 1 Pet 2:3), experienced in and after conversion, to the idea of seeking and coming to the Lord (1 Pet 2:4-8), achieved through coming in faith to Jesus Christ and being built as living stones. She bases this argument on the key concepts *sought*, *come to him*

and *shall never be put to shame*, which occur in Psalm 33:5-6 (LXX), and the similar concepts of *come to him*, *trust in him* and *never be put to shame*, *you who believe*, which also occur in 1 Peter 2:4, 6-7 (incl. v.6 citation of Isa 28:16).

(9) Turning to the use of Psalm 33 (LXX) in 1 Peter 3:10-12, Jobes (2005:220) begins by arguing that the internal evidence of the implicit meaning of Psalm 33:13-15 (LXX) "corroborates the reading that takes the referent of the prepositional phrase 'to this [*eis touto*] you were called' to be the preceding thought, return blessing for insult." At the same time she points out that this understanding agrees with Peter's previous quotation (1 Pet 2:3) and extensive allusions to that same psalm as "an important foundation for his thinking about Christian ethics, much as [Isaiah] 53 forms the basis of his Christology" (Jobes, 2005:220).

(10) Jobes (2005:220) points out that "First Peter follows the Greek translation of [Psalm] 33, which is quite faithful to the Hebrew text (Ps. 34)."

(11) Jobes (2005:220) repeats step 6 above, but this time she states that the word παροικιῶν ("sojournings") is "the same word used in 1 [Peter] 1:17 to refer to the trying situation of Peter's readers as a 'sojourn'" (Jobes, 2005:220), instead of comparing it to the cognate word παροίκους ("resident aliens") "that Peter uses to address his readers in 2:11" (Jobes, 2005:138). In this way, Jobes has added weight to the argument that Psalm 33 (LXX) "is particularly well suited to [Peter's] purposes" (Jobes, 2005:220).

Jobes (2005:220) then launches out on an explanation of the pervasiveness of Psalm 33 (LXX) "throughout the paraenetic sections of 1 Peter as a scriptural basis for Christian ethics."

(a) Jobes (2005:221-223) tabulates seven echoes of the language of Psalm 33 (LXX) found in the first half of Peter's letter indicating just how extensively his thought is informed by this psalm, each time briefly explaining the correspondence of thought. Thus, she identifies the following links: (i) Psalm 33:2 and 1 Peter 1:3, both "start with blessing God" (Jobes, 2005:221); (ii) Psalm 33:5 and 1 Peter 1:17, both speak of deliverance from "sojournings" as a result of seeking the Lord; (iii) Psalm 33:6 and 1 Peter 2:6, both speak of the "absence of shame" (Jobes, 2005:221) for those who come to the Lord; (iv) Psalm 33:8, 10, 12 and 1 Peter 1:17; 2:17, both promise benefits to those who *fear* the Lord (Jobes, 2005:221-222); (v) Psalm 33:18 and 1 Peter 3:12, both speak of the "responsiveness of God to the suffering of the righteous" (Jobes, 2005:222); in other words, God is attentive to their cries; (vi) Psalm 33:20 and 1 Peter 1:6, both speak of the righteous being delivered from "many afflictions" (Jobes, 2005:222); (vii) Psalm 33:23 and 1 Peter 1:18; 2:16, both speak of the "redemption of the servants of the Lord" (Jobes, 2005:223).

What is significant about this list in the first place is that none of these echoes are recognized by Aland *et al* (1994:895) who actually only list 1 Peter 2:3 as an allusion to Psalm 34:8, whereas Jobes (2005:220) views this occurrence as a "direct reference to [Psalm] 33 LXX." Secondly, of the above, other modern interpreters (see e.g., Carson, 2007:1022; Davids, 1990:84; Woan, 2004:225-226) have suggested only the correspondences between Psalm 33:5 and 8 and 1 Peter 1:17 and that between Psalm 33:23 and 1 Peter 2:16. Thirdly, these same interpreters actually offer several more other possible echoes that Jobes does not list: Psalm 34:5 – 1 Peter 2:4; 3:6, 17; Psalm 34:6 – 1 Peter 2:9; Psalm 34:9 – 1 Peter 3:14; 4:10; Psalm 34:10 – 1 Peter 1:15, 17; Psalm 34:12 – 1 Peter 1:14. All this suggests

that there is a need for more exhaustive study on the influence of Psalm 33 (LXX) on Peter's thought than even Jobes has accomplished.

(b) Jobes (2005:223) then evaluates *how* Peter uses Psalm 33 (LXX) and argues that "Peter does not simply proof-text from [Psalm] 33 but grounds his points in the original sense of the psalm as it has been contextualized in the LXX for the Diaspora." She argues that Peter's application of the hopes and promises of Psalm 33 LXX to his Asian Christian readers is based on the presupposition that they are as much the covenant people of God as was David.

(c) Jobes (2005:223) reverts back to the point about the particular suitability of Psalm 33 (LXX) (cf. steps 6 and 11 above), but adds new detail concerning the hope that "is specifically for deliverance from shame (33:6 [34:5]), affliction (33:7 [34:6]), and want (33:10-11 [34:9-10]) - the very things Peter's readers are facing as sojourners in their own society." Thus again, the case is strengthened.

(d) Finally, Jobes (2005:224) clarifies that the function of the Psalm 33:13-15 (LXX) quotation in 1 Peter 3:10-12 "is to show that people who have been born again into the good days of new life with God are called to bless when insulted and to return good for evil." Since God is always opposed to those who do evil, such a response will ensure that Christians continue to experience God's blessing rather than his opposition.

Although Jobes' exposition of Peter's use of the Old Testament is generally very good, and extremely thorough in the case of Psalm 33 (LXX), she has not been thorough in every case. For example, Jobes (2005:115-116) makes no mention of any possible allusions to the Old Testament in 1 Peter 1:17, whereas Aland *et al* (1994:895-896) at least identify Psalms 28:4, 62:12 and 89:26 as possible allusions or verbal parallels and other scholars (e.g., Davids, 1990:84) have seen echoes of Psalm 34:5 and 10 in 1:15-17. Again, Jobes' (2005:142) list of quotations and allusions in 1 Peter 2:4-10 does not include several allusions and verbal parallels suggested by Aland *et al* (1994:891-901).

With regard to comparisons with Peter's sermons in Acts, Jobes has very little to say. Commenting on 1 Peter 2:4-8, Jobes (2005:146-147) discusses the use of the stone imagery elsewhere in the New Testament, beginning with Peter's identification of Jesus Christ as the rejected stone in his speech recorded in Acts 4:11-12. She notes that Peter "relates response to this stone with salvation" (Jobes, 2005:146). More significantly, however, Jobes (2005:154) recognizes a development in the overall use of the stone passages in the New Testament such that the identification of the builders who reject Jesus as the cornerstone and Christ reaches its broadest understanding in 1 Peter. Thus, she observes:

> In the Gospels and Acts (Matt. 21:42; Mark 12:10; Luke 20:17; Acts 4:11), the rejecters are the leaders of first-century Jerusalem, and the stone is identified as Jesus. In Rom. 9:32-33, where Paul conflates Isa. 8:14 and 28:16, those who reject Christ the cornerstone are the people of Israel as a nation. Here in 1 Pet. 2:8, the rejecters are any and all people, whether Jew or Gentile, who reject Christ (Jobes, 2005:154).

Jobes' (2005:193) conclusion on 1 Peter 2:21-25 is important for this study of Peter's use of the Old Testament:

> We are thus indebted to the apostle Peter alone for his distinctive Christological use of the Suffering Servant passage to interpret the significance of the suffering and

> death of Jesus. The Suffering Servant Christology may have even originated with Peter, possibly based on Jesus' teaching. Of the five [New Testament] verses referring to Jesus as the servant (παῖς, *pais*) of God, two occur in a speech attributed to Peter (Acts 3:13, 26) and two in a prayer of the early Jerusalem church when Peter is in leadership (Acts 4:27, 30).

Remarkably, Jobes makes no further comparisons between Peter's role of interpreting the Old Testament in his first epistle and Peter's role of interpretation reported in Acts.

Overall, Jobes provides the most thorough consideration of Peter's hermeneutic and its relevance for present-day interpretation. Jobes is particularly thorough in her treatment of Peter's use of Psalm 33 (LXX). Her knowledge and use of the Septuagint is very impressive and up to date. Her comparisons with other Jewish literature are also useful but limited. Her own hermeneutic conforms to a Reformed perspective and the traditional grammatical-historical approach. Her procedure of analysis is applied fairly consistently and effectively, although there are several possible allusions to the Old Testament that she has either not mentioned or pursued. Although Jobes' commentary is very recent (2005), she makes no reference to or use of the recent literary approaches of intertextuality and reader response theory.

3.2.6 Moyise and Van Rensburg

Moyise and Van Rensburg (2002a, 2002b) specifically set out to combine more traditional "historical, grammatical and structural modes of interpretation, with certain aspects of intertextuality" in order to better "illuminate the use of the Old Testament" in 1 Peter (Moyise & Van Rensburg, 2002a:275; cf. 2002b:12). They also aim to demonstrate the importance of both methods of interpretation (Moyise & Van Rensburg, 2002a:276; 2002b:14). They recognize that the intertextual approach is more focused on "the dynamic interaction between the Old and New Testament, rather than traditional categories such [as] prophecy and fulfilment, typology or midrash" (Moyise & Van Rensburg, 2002a:275; 2002b:12). Moyise and Van Rensburg (2002a:275-276; 2002b:12-14) clearly demonstrate their familiarity with the theory and distinct categories of intertextuality and the history of its adoption into biblical studies. Their article on 1 Peter 2:4-10 (Moyise & Van Rensburg, 2002b) is particularly influenced by the explanations of Greene (1982).

In particular, Moyise and Van Rensburg (2002a:276; 2002b:13) emphasize the suggestion of Miscall (1992:44) that an earlier text is always made secondary and superseded when used in a later text "precisely by being regarded as a model and a source." Furthermore, Moyise and Van Rensburg (2002a:275; 2002b:14) regard Vorster's (1989:21) summary of the distinctive characteristics of intertextuality over against traditional approaches as helpful: 1) a text is redefined as an intertext; 2) the process of production of a text is more important than the influence of sources; and 3) the reader has a significant role in determining the phenomenon of text.

Against this background, although their focus is on Isaiah in 1 Peter, Moyise and Van Rensburg demonstrate a methodology worth considering carefully. Firstly, they use the United Bible Society Greek New Testament (Aland *et al*, 1993:785-798, 890, 896-898) to obtain a preliminary survey of the use of Isaiah in 1 Peter. Thus, a) they draw up a list for 1 Peter of cross-references, quotations and allusions/verbal parallels to Isaiah (Moyise & Van Rensburg, 2002a:276; 2002b:14-15). b) They

utilize Aland *et al* (1993:896-898) again to identify other places in the New Testament where the same Isaiah passages are used and assume that this demonstrates that "the author of 1 Peter is greatly indebted to traditional Christian exegesis" (Moyise & Van Rensburg, 2002a:277; 2002b:15). c) Based on the above, they extract a list of "references to Isaiah which are unique to 1 Peter," eliminate those that are "easily linked to traditional Christian exegesis" and arrive at the conclusion that the author "was capable of [some] original exegesis but rarely strayed from the stock passages used by Christians before him" (Moyise & Van Rensburg, 2002a:277; 2002b:16). Significantly, in this context, Moyise and Van Rensburg (2002a:277, footnote 3; 2002b:16, footnote 2) cite Moyise (2001:116):

> Scripture in 1 Peter is essentially traditional, drawing on key psalms (34; 40; 118), key chapters of Isaiah (8; 40; 53) and wisdom sayings, some of which are found elsewhere in the New Testament (Prov 3.34). Hanson thinks it lacks the profundity of Paul but it appears to be of the same general type.

Moyise and Van Rensburg's second step is to analyse the author's argument in the specific passage within the overall context of 1 Peter and also within the narrower thought units using traditional grammatical and structural modes of interpretation. Thus, a) they outline the overall structure of 1 Peter and locate the specific passage within a particular thought unit (Moyise & Van Rensburg, 2002a:277-278; 2002b:16-17). Essentially, they present the analysis of Van Rensburg (1992:26-41) stating that the concept of new birth (1:3) forms the basis of four exhortations, namely 1:13-25, 2:1-10, 2:11-4:19, and 5:1-11 (Moyise & Van Rensburg, 2002a:277; 2002b:16). b) Moyise and Van Rensburg (2002a:279; 2002b:17-18) then break down the thought structure of the narrower pericope in order to interpret the place of the specific passage within that particular pericope. c) Whenever expressions occur that have caused difficulties for interpreters, alternative explanations are presented and reasons are given why one view should be favoured above others (Moyise & Van Rensburg, 2002a:279-280). d) The specific passage under consideration is interpreted by breaking down the thought structure into even smaller units (Moyise & Van Rensburg, 2002a:280; 2002b:18-20). In all of the above structural analysis, the method of diagramming the thought units of 1 Peter is extremely helpful (Moyise & Van Rensburg, 2002a:278-280; 2002b:17, 19-20). e) They summarize their interpretation of the argument of the specific passage (Moyise & Van Rensburg, 2002a:280-281; cf. 2002b:18). Finally, f) Moyise and Van Rensburg (2002a:281; 2002b:20) seek to articulate and explain the communicational goal(s) of the specific passage primarily by offering a summary paraphrase of the passage.

Thirdly, after completing the traditional grammatical and structural analysis, Moyise and Van Rensburg (2002a:281-283; 2002b:21-28) turn to focus on "Peter's utilisation of Isaiah as intertext." Immediately it becomes apparent that Moyise and Van Rensburg do not apply a fixed methodology, but take different approaches depending upon the multiplicity of allusions and citations in the specific passage under consideration.

a) Their study of intertextuality in 1 Peter 2:4-10 proceeds according to the following outline: i) They begin with introductory remarks considering other New Testament references to the same "stone" passages, alternative scholarly suggestions for the source used by the author, and finally, alternative scholarly theories as to how and why the author has selected and used the Old Testament passages (Moyise & Van Rensburg, 2002b:21). Significantly, they conclude that analysing the dynamics of the text as it has come to us is much more important for an intertextual study than

analysing the thought processes by which the author produced the text (Moyise & Van Rensburg, 2002b:22).

ii) Next Moyise and Van Rensburg (2002b:22-28) proceed verse-by-verse through the New Testament passage identifying and explaining definite quotations and allusions, as well as possible allusions or echoes. In each case they present in parallel the United Bible Society Greek New Testament of the verse, an English translation of the verse, the Septuagint translation of the quotations, allusions or echoes, and where necessary, the Masoretic Text (BHS) and the Greek of other New Testament passages that use the same references.

- Thus, firstly, in 1 Peter 2:4 they identify a preliminary allusion to Isaiah 28:16 in the pretext to the explicit quotation of the same passage in 1 Peter 2:6 (Moyise & Van Rensburg, 2002b:22). They argue that the effect is that "the author has set up both an interpretive framework for understanding the quotations that follow and a rhetorical strategy for increasing their value as proof-texts" (Moyise & Van Rensburg, 2002b:23).
- Secondly, in 1 Peter 2:5 they identify an allusion to Exodus 19:6 (again anticipating the fuller quotation in 2:9) and a possible echo of Isaiah 61:6 (Moyise & Van Rensburg, 2002b:23).
- Thirdly, in 1 Peter 2:6 Moyise and Van Rensburg (2002b:24-25) identify the quotation of Isaiah 28:16 introduced by διότι περιέχει ἐν γραφῇ ("For it stands in Scripture"), preferring the interpretation "in scripture" as opposed to "in writing." They explain the link with 2:4-5 and mention the possible parallel with Psalm 34:5 since Psalm 34:8 is alluded to in 2:3. At this point they discuss at length the wide differences between the Greek of 1 Peter 2:6 and all known Septuagint manuscripts of Isaiah 28:16, as well as the differences between 1 Peter 2:6 and Romans 9:33 (which also quotes Isaiah 28:16 as well as 8:14; cf. 1 Pet 2:8). Moyise and Van Rensburg (2002b:25) conclude that it is "unlikely that 1 Peter is dependent on Romans and so the most likely solution is that both are dependent on an existing [Greek] text."
- Fourthly, concerning 1 Peter 2:8, Moyise and Van Rensburg (2002b:25-26) identify the quotation of Isaiah 8:14, explain the links with the previous quotation of Isaiah 28:16 in 2:6, and finally consider the significance of the differences between the "version of Isaiah 8:14 quoted by 1 Peter and Romans" and known Septuagint manuscripts. Notably, it is here that Moyise and Van Rensburg (2002b:26), for the first and last time in this article, mention the meaning of the quoted passage in its original setting: "Combining it with Isaiah 28:16 ('see I am laying') has considerably changed the meaning of Isaiah 8:14, for in its Isaiah setting, it is God himself who is the stone of stumbling."
- Fifthly, in 1 Peter 2:9 they identify the quotations of Isaiah 43:20-21 and Exodus 19:6 as well as possible allusions to Isaiah 9:1 and 61:6 and a possible echo of Psalm 118:23 (Moyise & Van Rensburg, 2002b:26-28). They discuss the implied presupposition that the church is the "new Israel," changes to the Septuagint text and similar expressions elsewhere in the New Testament. However, the focus of their discussion is upon the "evocative power" (Greene, 1982:39) of the author's collected use of such a variety of sources without offering any exposition of the specific texts and without

needing to copy the texts word for word (Moyise & Van Rensburg, 2002b:27-28). In this way, they argue, the author "activates the associations of sacred language in order to bolster the self-understanding of his readers" (Moyise & Van Rensburg, 2002b:27).

iii) Finally, Moyise and Van Rensburg (2002b:28) conclude that in 1 Peter 2:4-10 the author "has made considerable use of intertexts from Isaiah," not for the purposes of exposition or "midrash," but rather for the rhetorical purposes of charging his exhortation with the evocative and artistic power of the original contexts from which the text were drawn. They are convinced that they have demonstrated that "traditional methodologies of grammatical, structural and historical analysis can be usefully complimented by [postmodern] literary concepts such as intertextuality."

b) Their study of intertextuality in 1 Peter 3:13-17 is somewhat simpler since only one reference to Isaiah 8:12-13 is identified and examined. In this case, Moyise and Van Rensburg utilize the following procedure:

- i) They set out in parallel the Greek (Rahlfs) and Hebrew (BHS) of Isaiah 8:12-13, together with their respective English translations (Moyise & Van Rensburg, 2002a:281).
- ii) They interpret the meaning of Isaiah 8:12-13 in its own context by identifying the pericope to which it belongs, by considering alternative explanations of the probable historical context represented by the term "conspiracy" (קצשר), and finally, by clarifying that "the 'fear' that the prophet is to avoid is the fear sweeping over the people" (Moyise & Van Rensburg, 2002a:282).
- iii) Moyise and Van Rensburg (2002a:282) examine how Isaiah 8:12-13 is quoted in 1 Peter 3:14-15 and conclude that the author's intention was to quote explicitly the Septuagint of Isaiah 8:12-13, even though he did not use an introductory formula and introduced four differences into the text.
- iv) Moyise and Van Rensburg (2002a:282-283) turn next to consider the meaning of Isaiah 8:12-13 as quoted in 1 Peter 3:14-15 and contend that two of the differences introduced into the text actually change the meaning of the text so that 'do not fear what they fear' becomes 'do not fear them' and 'revere the Lord your God' becomes 'revere Christ as Lord.' This raises the question, "Why then does the author of 1 Peter incorporate a quotation from Isaiah 8:12-13 when on two important points, it does not agree with what he wants to say?" (Moyise & Van Rensburg, 2002a:283).
- v) In response to this question, Moyise and Van Rensburg (2002a:283-285) offer an intertextual explanation at three levels. Firstly, they suggest that the author of 1 Peter might have quoted Isaiah 8:12-13 because of other texts in the background of Isaiah (e.g., 51:12-13; 40:6-8) that would expand the contrast between the fear of God and the fear of men, and show that the latter is unnecessary (Moyise & Van Rensburg, 2002a:283). Secondly, they suggest that "the quotation introduces a second source of meaning" beyond the grammatical argument of 1 Peter 3:13-17 outlined previously, by evoking for the reader powerful themes and associations that run through the whole of Scripture (Moyise & Van Rensburg, 2002a:284). Thirdly, they suggest that

the quotation of "a text only to change its meaning … might produce a tension that is not easily resolved" (Moyise & Van Rensburg, 2002a:284).

- vi) Finally, Moyise and Van Rensburg (2002a:285) conclude that an intertextual approach allows interpreters to seek explanations of such clashes of contexts that generate creative tensions of meaning, that go beyond the limitations of traditional exegesis.

Overall, Moyise and Van Rensburg offer an excellent model for combining traditional methodologies of grammatical, structural and historical analysis with the postmodern literary concept of intertextuality. In particular, their method for doing grammatical and structural analysis is the most effective seen. Of the two articles reviewed, the study of 1 Peter 3:13-17 exhibits a more complete procedure for combining the two approaches (Moyise & Van Rensburg, 2002a). However, it is noteworthy that their focus is definitely on the Isaiah texts used by the author of 1 Peter with the result that their treatment of quotations and allusions from other Old Testament books is very cursory. Furthermore, Moyise and Van Rensburg do not consistently analyse the meaning of the Old Testament passage in its original setting, but instead focus on its source and its function in the New Testament context. Finally, their references to Second Temple literature are minimal.

3.2.7 Gréaux

Gréaux's doctoral thesis (2003) is one of the most recent comprehensive studies of the function of the Old Testament in 1 Peter (see chapter 1). However, his most recent publication relevant to this study is his examination of the function of Psalm 34 in 1 Peter (2009). Gréaux begins with a brief introduction to the author and the Christians to whom he writes. He assumes that the author of 1 Peter is the apostle Peter and his concise statement of Peter's goal is excellent: "to motivate and encourage his elect and (metaphorically?) exiled readers to persevere and to maintain faithfulness to Jesus while suffering" (2009:604). Thus, Gréaux shows an awareness of current debate concerning the exiled status of Peter's addressees (see esp. Jobes, 2005), but does not enter into the discussion.

Gréaux (2009:610, endnote 3) is also well aware of both the significance of reference to the Old Testament in 1 Peter and the difficulties surrounding the identification and definition of allusions and echoes. However, based upon the criteria of Hays (1989), a disproportionate part of Gréaux's endnotes is taken up by a comprehensive listing of quotations and allusions/echoes of the Old Testament in 1 Peter (Gréaux, 2009:610-612, endnote 3). This seems unnecessary considering that his stated focus is on the function of Psalm 34.

Gréaux (2009:604) sees as significant the fact that the citation of Psalm 34:13-17 (MT) in 1 Peter 3:10-12 is "the longest sustained reference in 1 Peter." For some reason Gréaux (2009:603, 604, 607, 612) consistently uses the Hebrew versification when referring to the whole citation of Psalm 34 (34:13-17) but never indicates or explains this, and also makes no mention of the fact that Peter quotes Septuagint Psalm 33:13-17 almost exactly. His arguments are further confused by the fact that when he makes references to specific verses within Psalm 34 he uses the versification of the English Bible (Gréaux, 2009:606, 607, 608).

In order to examine the function of this citation of Psalm 34 in 1 Peter, Gréaux (2009:604-605; also, 612, endnote 4) follows the procedure proposed by Snodgrass

(1991) of considering first the context of the quotation within 1 Peter and then the significance of the verses cited within the context of Psalm 34 itself.

Gréaux's (2009:605-606) survey of the New Testament context of the citation of Psalm 34 is very brief and only covers what precedes the citation in 1 Peter 3:10-12. Nevertheless, it does successfully demonstrate that the words of Psalm 34 conclude a section of 1 Peter that is focused on how believers are to conduct themselves as a holy people of God in a society of non-believers in which they are likely to suffer increasing persecution.

Regarding the Old Testament context of Psalm 34, Gréaux (2009:606-607) assumes the validity of the superscription for determining both the authorship of David and the historical occasion. He effectively summarizes the message of the Psalm as one that encourages the suffering to live righteous lives because when they cry to the Lord, he will deliver them from all their afflictions. Thus, Gréaux sees the Psalm's theme of suffering and deliverance as key to its use in 1 Peter.

Gréaux's (2009:607) starting point as he begins to examine the function of Psalm 34:13-17 (MT) in 1 Peter 3:8-12 and in the entire argument of 1 Peter, is the assumption proposed by Dodd (1952:98-99, 126-138), that when New Testament writers quoted particular verses from the Old Testament, they consistently "intended to evoke the whole passage" from which they were taken.

Gréaux (2009:607-609) then seeks to summarize how 1 Peter 3:8-12 fits into the flow of Peter's argument from 2:11 to 5:11. His explanation of 1 Peter 3:9 is excellent: "believers are characterized by the unique ability not to retaliate when treated maliciously and the ability to bless when they are reviled" (2009:607-608). Gréaux (2009:608) goes on to state that the quotation of Psalm 34 provides the grounds for the command in 1 Peter 3:9 specifically, and does not mention 3:8 again.

He then attempts to provide evidence of further specific links between the quotation of Psalm 34 and Peter's various exhortations. The connection between Psalm 34:14 ("seek peace and pursue it") and Peter's warnings about wrongdoing in 2:12-17 and 4:15 is clear. However, Gréaux (2009:608) is unclear when he gives no reference in 1 Peter (4:17-19?) for his statement that "finally" Peter's addressees "can rest confident that their prayers will be heard and answered but that the wicked will be destroyed." Since he states that this idea is comparable to the exhortation of Psalm 34:16 and 21, it seems that he cannot be referring to the last verse of the quotation in 1 Peter 3:12 (Ps 34:16). Thus, at this point, Gréaux does not give convincing evidence for his conclusion that "the theme of Psalm 34 is identical to that of 1 Peter, namely, suffering is followed by eventual deliverance" (Gréaux, 2009:608).

However, Gréaux (2009:608-609) then continues by quoting or referring to several passages in 1 Peter that do substantiate the claim that suffering followed by deliverance or glory is a major theme of 1 Peter (3:14; 4:12-13; 5:1, 10), though he does not note this theme in 1 Peter 1:6-7 and 11. Thus, since it was effectively argued earlier that this is the theme of Psalm 34 (Gréaux, 2009:606-607), it seems that, despite some confusion in his argument, Gréaux is nevertheless correct to conclude that Peter was "fully aware" of this correspondence when he quoted Psalm 34 and used it to "highlight" and to "undergird" his arguments with scriptural authority (Gréaux, 2009:609).

Finally, Gréaux (2009:609) suggests that this method of investigating the Old Testament context of a citation or allusion in the New Testament may be fruitfully

applied to any New Testament text where a citation or allusion is detected. Though true, this article neither applies nor contributes any new hermeneutical insight.

Notably, despite pointing his readers to other relevant and recent literature (e.g., Jobes, 2005; Carson, 2007) in a final endnote, Gréaux (2009:613, endnote 8) refers to only three scholarly works in the entire article, none of which are concerned with the actual exegesis of 1 Peter, and all of which are quite dated (Hays, 1989; Snodgrass, 1991; Dodd, 1952). Thus, Gréaux does not appear to consider or apply any recent developments in Septuagint or Second Temple studies, or in hermeneutics or exegesis.

3.2.8 Woan

Moyise and Menken (2004) edited the most recent, most comprehensive and most focused study on the Psalms in the New Testament. Sue Woan has contributed the chapter on the Psalms in 1 Peter, and her study is the nearest to the purpose of my thesis, and is therefore of great significance. Having introduced 1 Peter as a book significant within the New Testament for its dense use of Old Testament quotations and allusions, Woan (2004:213) states explicitly that her purpose is "to identify the particular role that the Psalms play within the text of 1 Peter."

Firstly, it is clear that Woan is familiar with and makes effective use of both classic and recent works on 1 Peter and on New Testament use of the Old Testament (e.g., Bornemann, 1920; Bauckham, 1988; Michaels, 1988; Schutter, 1989; Davids, 1990; Eriksson, 1991; Achtemeier, 1996; Lindars, 1961; Hanson, 1983; Hays, 1989; McLean, 1992; Porter, 1997). However, obviously, Woan's study is already dated since there have been some significant contributions to the field since 2004 (e.g., Jobes, 2005; Beale & Carson, 2007; Moyise, 2008), as well as the New English Translation of the Septuagint.

Woan's (2004:213-215) initial approach is extremely helpful for she begins by discussing and clarifying the issue of criteria for identifying and distinguishing different types of quotations and allusions (see above 2.2.1). Thus, Woan (2004:213-214) identifies explicit quotations from the Psalms at 1 Peter 2:7 (Ps 118:22, MT) and 3:10-12 (Ps 34:13-17, MT) and helpfully makes the clear observation that there are no implicit quotations from the Psalms in 1 Peter. She is aware of the general consensus as well as some variations on the identification of quotations from the Old Testament in 1 Peter (Woan, 2004:214). She (2004:215) identifies Psalm 34:9 in 1 Peter 2:3 as a strong, clear allusion and Psalm 34:14 in 1 Peter 2:1, Psalm 39:13 and/or Genesis 23:4 in 1 Peter 2:11 and Psalm 118:22 in 1 Peter 2:4 as significant but less clear allusions. Her discussion of possible weak allusions is by nature more tenuous and involved but the following table reflects what she (2004:215, 225-227) has identified as worth considering:

1 Peter	Weak allusions to Psalm or other Old Testament reference
1:14	Psalm 34:12
1:15	Psalm 34:10
1:17a	Psalm 89:27 or Jeremiah 3:19

1 Peter	Weak allusions to Psalm or other Old Testament reference
1:17b	Psalm 34:5, 8, 10 or Proverbs 23:17 / Jeremiah 46:27-28
2:16	Psalm 34:23
3:6	Psalm 34:5
3:14	Psalm 34:9
3:17	Psalm 34:15
3:22	Psalms 8:6 or 118:15, 16 most likely; also 20:7, 48:11, 60:7, 108:7, 110:1
4:10	Psalm 34:9
5:7	Psalm 54:22 (LXX)
5:8	Psalm 22:14 or Job 1:7 or Ezekiel 22:25

Woan's (2004:215ff.) procedure, having clarified criteria and identified quotations and allusions, is to deal first with each explicit psalm quotation, then with allusions to Psalm 34, and finally with other psalm allusions, before drawing together overall conclusions. This procedure is helpful for the purpose of prioritising the significance of quotations and allusions, but at the same time it may obscure the impression made upon the reader by the progress and possible climax of psalm quotations and allusions.

In each case of an explicit quotation Woan (2004:216, 219) begins by presenting the English (NRSV) of the relevant passage in 1 Peter, together with any other similar references in the New Testament, alongside her own English translation of the Septuagint, each with parts of the Greek in parenthesis. This is not as clear or helpful as first presenting in Greek the whole 1 Peter passage (and where necessary other New Testament passages) and the whole Old Testament passage or passages then followed by the English alongside, and where necessary with the Hebrew also in parallel (cf. Moyise & Van Rensburg, 2002b:22-26).

Secondly, Woan (2004:216-217, 220) offers explanations as to how the Old Testament passages are quoted, with particular attention to the significance of differences between the 1 Peter passages and the sources, primarily the Septuagint, but also the Hebrew. In fact, in each case she comments on how closely the Septuagint translates the Hebrew (Woan, 2004:217, 220). Significantly, with regard to 1 Peter 2:6, she (2004:216, 217, including footnote 14) points out the contention of Bornemann (1920:147) that Psalm 34:6 and the theme of shame were foremost in the author's mind, before he made the connection with Isaiah 28:16 and then subsequently, on the theme of stones, with Isaiah 8:14 and Psalm 118:22. With regard to 1 Peter 3:10-12 in particular, Woan (2004:220) reveals her ability to distinguish between differences that are "important in terms of the function of the quotation in 1 Peter," and those that merely accommodate the quotation to fit the content and logic of the passage.

Thirdly, Woan (2004:217-218, 220-221) discusses the meaning of the psalm quoted within its original context in terms of its historical origin and date, its literary genre, its setting within the Psalter, its liturgical function in society, and its major themes or emphases. In this respect, she provides an excellent model, as far as it goes, but she does not offer any grammatical or structural analysis.

Fourthly, where necessary, Woan (2004:221) discusses the use of the particular psalm elsewhere in the New Testament and in Rabbinic literature, using mainly commentaries but also some specialist sources.

Fifthly, Woan (2004:218-219, 221-222) discusses the role and function of the psalm quotations within 1 Peter. With regard to the quotation of Psalm 118 in 1 Peter 2:7, she (2004:218) begins by simply mentioning the extent of scholarly discussion of this passage but makes no attempt to convince the reader of her view that the three stone citations "conclude the previous section, rather than introduce a new theme." She then demonstrates her thorough knowledge of the considerable debate around the 'stone testimonia' in 1 Peter 2:6-8 generated by Harris' (1916) thesis and recently revived by the discovery of 4QFlorilegium (Woan, 2004:218). She (2004:218-219) then adopts the view (cf. Bauckham, 1988:310) that 1 Peter 2:4-10 is "essentially midrashic," but differs from "true rabbinic midrash" because "the author's intention was not primarily to provide further illustration for any particular text, but to show how the election of Christ leads to the election of those who believe in him as the holy people of God." Finally, Woan (2004:219) concludes that Psalm 118 functions only "in a supportive and collective role among the other fulfilment citations from Isaiah." However, in a footnote (Woan, 2004:219, footnote 25), she acknowledges an opposing view that Psalm 118:22 "is the decisive text with additional texts (Isa. 8:14 and 28:16) being introduced … in order to provide a commentary on [Psalm] 118:22."

With regard to the quotation of Psalm 34:13-17 in 1 Peter 3:10-12, Woan (2004:221-222) again depends heavily on the views of other scholars, namely Bornemann (1920:147) and Snodgrass (1978:102). Notably, thus far, she has supplied no grammatical, historical or structural analysis of 1 Peter as a whole or of the particular passages, with the result that there is no evidence to convince the reader of her conclusions concerning the role and function of the psalm quotations.

Next Woan (2004:222-226) deals with allusions specifically to Psalm 34 throughout 1 Peter, and it is this that in fact forms the heart of her thesis as she builds on Bornemann's thesis. Firstly, she identifies strong or significant allusions, giving reasons why each particular reference is the most likely source of the allusion. Reasons include agreement between the words in 1 Peter and in the Septuagint (here she gives the Greek for comparison), "thematic resonance," and "close proximity" to other allusions to the same psalm (Psalm 34) (Woan, 2004:222). Here she (2004:222) gives the first indication of her understanding of the broader structure of 1 Peter, describing 1 Peter 1:13 – 2:10 as "a delightful medley of metaphors and words of the author mingled with words and expressions culled from the Old Testament." She concludes with a very helpful observation concerning the basis upon which the author of Peter uses Psalm 34:

> In the context of 1 Peter it is clear that the author has seen the (LORD) of the psalm as Christ. No explanation, argument or apology is given for this; it is natural and self-evident for the author and his church, and the overall effect is to provide from the

> scriptures an authoritative conclusion to the admonitions of 1 [Peter] 2:1-2 (Woan, 2004:222).

Earlier it was noted that Woan fails to support her conclusions concerning the role and function of the explicit psalm quotations with any grammatical, historical or structural analysis of 1 Peter. In this light it is significant that she (2004:222-223; cf. 228) now criticises Bornemann for failing to recognize the importance of the "*setting*" of the quotations and possible allusions and echoes of Psalm 34 within the structure and argument of 1 Peter. She very helpfully offers the following questions as necessary for the interpreter to fully understand how the author of 1 Peter has used the Old Testament passages:

> What function do [the quotations and allusions] serve within the overall text? Do they serve as foundations from which to launch different strands of the argument of the letter? Or are they proof-texts, giving scriptural weight at the conclusion to each section and subsection? (Woan, 2004:223).

Thus, Woan's (2004:223-225) second step in dealing with allusions to Psalm 34, is to offer an explanation of the role and function of Psalm 34 in 1 Peter. To begin with, she points to the consensus of scholars that with the exception of the quotation in 1 Peter 3:10-12, all the explicit Old Testament quotations in 1 Peter "act as a *summary* to the previous section" (Woan, 2004:223; cf. 214 footnote 7). She (2004:223) then summarizes that the main theme of the letter up to this point has been "the kind of behaviour expected from someone who has entered the 'new life' of the Christian." Here at last she (2004:223-224) attempts to provide convincing linguistic and thematic evidence from the structure and argument of 1 Peter. She argues that the quotation of Psalm 34:13-17 in 1 Peter 3:10-12 looks both backwards and forwards, and therefore functions as both a summary of the previous material and an introduction to the subsequent section. Thus, her approach is to compare the main themes and key words found in each section of 1 Peter with the key words found in 1 Peter 3:10-12. The structure she (2004:223-224) assumes is 1:1-2, 1:3-12, 1:13-16, 1:17-25, 2:1-3, 2:4-10, 2:11-20, 2:21-25, 3:1-9, 3:10-12 and 3:13-17. She (2004:224) argues that there are not only key words in common between the preceding and subsequent sections and 1 Peter 3:10-12, but also more importantly, that the key words and themes of 1 Peter 1:1 – 3:9 progress in the same order or very nearly in the same order as in 3:10-12. Within 1 Peter 3:13-17, she (2004:225) points out, "the common words appear *in reverse order* to their use in 1 Peter 3:10-12," which suggests a "broadly chiastic pattern" with the quotation from Psalm 34 at its fulcrum. She (2004:225) acknowledges that beyond 1 Peter 3:13-17, the correspondence in vocabulary is limited (cf. 3:10 with 4:15, 19). However, the idea of seeing good days (1 Pet 3:10; Ps 34:13, MT) does reappear in 4:13 and 5:1, 4 and 6 and therefore reinforce the proposed chiastic pattern.

Woan's (2004:225-226) final step in dealing with allusions to Psalm 34 is to discuss possible weak allusions which "could have cumulative value." The weak allusions considered are extremely tenuous and mostly depend on single words or ideas that are not particularly unusual (cf. Woan, 2004:215). Her (2004:225) suggestion that the "argument for at least some of these allusions is strengthened by noting their location in the letter" is unconvincing. In fact, noting that "the use of each of the allusions does not reveal any intricate schema," she (2004:226) herself concludes that the author's allusions to Psalm 34 were "*unconscious* rather than *deliberate*."

The final stage of Woan's procedure is a discussion of psalm allusions other than to Psalm 34 and most of those identified are commonly recognized. However, in such a focused study, it is surprising that she (2004:226) does not even consider the possible allusions to Psalm 66:10 in 1 Peter 1:7, to Psalm 22 in 1 Peter 1:11 and to Psalms 28:4 and 62:12 in 1 Peter 1:17 (cf. Aland *et al*, 1994:895). On the other hand, for the expression 'at the right hand of God' in 1 Peter 3:22 she (2004:226) suggests many possible contenders for the source of the allusion (see above), with Psalms 8:6, 110:1 and 118:15, 16 being most likely, whereas Aland *et al* (1994:895-896) detect none. Nevertheless, at least one other interpreter provides a thorough treatment of the possibility of an allusion either to Psalm 110:1 or 8:6, namely Michaels (1988:218-220). However, he doubts that the author consciously alluded to either and suggests that the author more likely simply adopted a phrase already common among early Christians.

With respect to the role and function of these weak allusions to Psalms other than Psalm 34, Woan (2004:227) wisely does not make great claims and concludes:

> These psalms therefore provide a source of words and images which the author draws on to reinforce his message, but the level of allusion is such that it is impossible to be sure how far the dependence was conscious and deliberate, and how far [it was] a reflection simply of the language and phraseology with which the author was generally familiar.

Woan (2004:227) only singles out the weak allusion to Psalm 118:22 in 1 Peter 2:4 as most likely a deliberate precursor to the quotation in 2:7, thus forming part of a midrash-like Christological focus in 2:1-10.

Woan's (2004:226) overall conclusion is that the quotation of Psalm 34:13-17 "not only stands at the climax of the letter; it not only concludes one section and introduces another; it also contains vocabulary and themes that pervade the entire letter." She (2004:228) is convinced that the message of Psalm 34 "makes a central contribution to the structure and content of the letter and gives authority to a pastoral message". More generally, she (2004:228) concludes:

> From what has been presented above, it does not seem possible to cast the author of 1 Peter firmly into the role of one particular type of interpreter of the psalms of the Old Testament. Using explicit quotations of the scripture, allusions and echoes (which are nearly always from the LXX and show no knowledge of the Hebrew) he incorporates them in a variety of exegetical patterns, using allegory (1 Pet. 2:7), *testimonia* and catchword links (1 Pet. 2:1-10). However, the primary aim of the author is not to focus on providing further illumination to the psalm texts themselves, but to make sense of the Christian gospel and particularly the example of Jesus Christ.

Overall, Woan offers an important contribution, makes wide use of sources and presents a strong argument for her main thesis. However, the fact that she postpones her structural analysis of 1 Peter until two-thirds of the way through her study is a methodological weakness and a frustration for readers who want to be convinced of arguments from the outset. In fact, her overall procedure which does not follow the overall logic of 1 Peter, tends to obscure the recognition of the potentially progressive impact of quotations and allusions. A further methodological weakness is her confusing use of English parallels with some of the Greek interspersed, rather than providing whole passages in Greek first and then in English. Finally, it is surprising, under the editorship of Moyise (cf. e.g., Moyise,

2000:14-41), that she does not offer any consideration of intertextuality or utilize any of the language of intertextuality.

3.3 SUMMARY AND CONCLUSION

Generally, recent literature available on 1 Peter does not attain to the state of the art on New Testament use of the Old Testament. Although there is wide awareness and partial appropriation of up-to-date information on Second Temple Jewish literature and of new hermeneutical approaches, no one has yet been able to effectively appropriate all the insights of the state of the art on New Testament use of the Old Testament. Thus, even a specialist commentary on the New Testament use of the Old Testament (Beale & Carson, 2007), the most recent major commentary on 1 Peter (Jobes, 2005), and a focused study of the Psalms in 1 Peter (Woan, 2004) are limited in scope and do not provide a complete, state of the art study of the use of the Psalms in 1 Peter.

In terms of validity, the scholars reviewed demonstrate conformity to a Reformed perspective with regard to their hermeneutical presuppositions and assume a traditional grammatical-historical approach as their starting point. In fact, with regard to the main issues of debate in the state of the art on New Testament use of the Old Testament, the scholars reviewed generally demonstrate thorough knowledge and take a clear stance on the issues, effectively holding to a Reformed perspective. For the most part, their exegetical procedures are thorough and effectively take into consideration most of the issues of concern with regard to reaching valid interpretation. The procedure of Woan (2004) falls short in the area of structural analysis, but an excellent model is provided by Moyise and Van Rensburg (2002a, 2002b).

With regard to new literary approaches, Carson (2007), and Moyise and Van Rensburg (2002a, 2002b) are the only scholars who make use of the intertextual approach and at least acknowledge reader response theory. The other commentators do not even mention intertextuality or reader response.

With regard to the literature of Second Temple Judaism, the scholars reviewed (except Gréaux, 2009) appear to be up-to-date in their knowledge, but uneven in their application of it. Thus, for example, Jobes (2005) makes wide and effective use of the Septuagint, including the Old Testament Apocrypha and Pseudepigrapha, and other Jewish, Rabbinic and classical writings, but very little use of the Dead Sea Scrolls.

Generally, the explanations of Peter's use of the Old Testament in 1 Peter are valid, but only Jobes (2005) and Woan (2004) attempt to determine the broader pattern of his use of and influence by the Psalms. However, both these scholars focus primarily upon the influence of Psalm 34 and only Jobes provides a thorough consideration of the implications of Peter's use of the Old Testament for present-day hermeneutics.

Thus, the current status of research is that there is widespread acknowledgement of the significance of the Psalms in 1 Peter, but the number of focused attempts to develop this observation is limited. Moreover, although there have been some recent studies that make significant contributions in terms of the application of new knowledge and approaches, there have been no comprehensive, state of the art studies of the use of the Psalms in 1 Peter.

CHAPTER 4
INTRODUCTION TO 1 PETER
AND SURVEY OF PSALM REFERENCES

OUTLINE OF CHAPTER

4.1 Introduction
4.2 Introduction to 1 Peter
4.3 Preliminary survey of Psalm references identified in 1 Peter

4.1 INTRODUCTION

The aim of this chapter is firstly to introduce 1 Peter in order to position this study in relation to the key issues of authorship, recipients, date and place, socio-historic context, revelation-historic context, literary affinities, purpose, unity and overall structure.

Secondly, a preliminary survey of Psalm references in 1 Peter, as identified by various scholars, is presented in order to motivate the selection of passages to be analysed. In addition, a listing is compiled of other places in the New Testament where the same Psalm passages are used.

4.2 INTRODUCTION TO 1 PETER

4.2.1 Authorship

The opening line of 1 Peter explicitly identifies “Peter, an apostle of Jesus Christ” (1 Pet 1:1) as author. This clear ascription of the letter to Peter is strongly supported by the witness of the early church fathers who did not doubt its genuineness and apostolic authority. In spite of this evidence, many present-day scholars continue to question Petrine authorship (Green, 2007:6). The most common objections are summarized and answered below[100]:

a) It is argued by some scholars (e.g., Beare, 1958:28f.; Elliott, 2000:120) that a Jewish Galilean fisherman with no formal training (Acts 4:13) could not possibly have acquired the high level of skill in Greek language and formal rhetoric displayed by the author of 1 Peter. However, there is no convincing historical evidence to support this argument which is based on a general assumption that no Galilean could have learnt Greek that well. Even if the overall rhetorical structure and rhetorical features of 1 Peter are consistent with the principles of formal Greek rhetoric (Green, 2007:6), such proficiency

[100] I am indebted to Schreiner (2008:2401) for the outline of the argument in this section.

does not require that the author was formally trained. Furthermore, in-depth syntax analysis suggests that the author of 1 Peter was more likely a Semitic language speaker with Greek as a second language (cf. Schutter, 1989:83) than a first language Greek or Latin speaker (Jobes, 2005:xi, 6-8; cf. 325-338). In addition, the writer refers to Silvanus as the carrier of his letter (1 Pet 5:12). In keeping with the common practice of the day, Silvanus may have served as Peter's secretary and as such could have helped him to write the letter and so influenced both the style and language of the letter (Green, 2007:7). However, the lack of a greeting from Silvanus and the personal authority of the appeal from 1 Peter 5:1 onwards make the amanuensis theory unconvincing (Jobes, 2005:6-7).

b) It is argued that Peter would have used the Hebrew Scriptures but the author of 1 Peter makes significant and consistent use of the Greek version (Septuagint). However, if Peter was writing from Rome (see below) to mainly Greek-speaking believers in Asia Minor, it seems reasonable that he would more likely have access to the Greek text and would choose to refer to it rather than the Hebrew text (cf. Schreiner, 2008:2401).

c) It is argued by some scholars (e.g., Scott, 1932:220; Beare, 1958:25; Koester, 1982:292-293) that 1 Peter lacks a distinctively Petrine theology and is too Pauline to have been written by Peter. In fact, 1 Peter shares much in common, not only with Pauline theology, especially in Romans and Ephesians, but also with other New Testament books such as Hebrews and James (see Literary Affinities below). The problem is that, if 1 Peter is excluded, there is very little indisputably Petrine material within the New Testament upon which to determine a distinctive Petrine theology. The authorship of 2 Peter is disputed. Peter's speeches recorded in the book of Acts are known only as reported by Luke. Even if Peter is the apostle behind the writing of Mark's Gospel it is disputable how much of Peter's understanding of the faith is conveyed. This leaves only fragmentary evidence for a Petrine theology in the writings of Paul (1 Cor 1:12; 3:22; 9:5; 15:5; Gal 1:18; 2:7-11) (Green, 2007:7, 228-232). But if 1 Peter is accepted as Petrine, then it is possible to identify some distinctively Petrine emphases, such as the focus on suffering as a Christian in a hostile world and the hope of the resurrection (cf. Acts 2:24, 32; 3:15; 4:10) (Schreiner, 2008:2401; Green, 2007:7, 11, 232-233, 239-288). Nevertheless, the problem is also abated if one expects that Peter, Paul and the other inspired writers of the New Testament would tend to share a common theology.

d) The historical situation presupposed by 1 Peter is that of Christians being persecuted for the name of Christ (cf. 1 Pet 1:6; 2:12, 15; 4:12, 14-16; 5:8-9). As a result, some scholars suppose that the letter must have been written at a time when the persecution of Christians had become official and organized and had spread from Rome to the provinces of Asia Minor (esp., Pontus, Galatia, Cappadocia, Asia and Bithynia). Since Nero's persecution of

Christians was limited to Rome, it is argued that the epistle must have been written during the later reigns of either Domitian (AD 81-96) or Trajan (AD 98-117) (cf. Koester, 1982:294; also Holtzmann, 1886:494; Beare, 1958:13ff.; Wand, 1934:15). This would rule out Petrine authorship since tradition holds that Peter was martyred in the time of Nero (AD 54-68). It is for this reason that pseudonymous authorship or later anonymous authorship of 1 Peter has been proposed by some scholars (e.g., Harnack, 1897:457ff.; Streeter, 1929:123ff.; Beare, 1958:25, 29; Elliott, 2000:127-130). However, such solutions fail to provide satisfactory motivation for pseudonymity when the content of 1 Peter is taken into account (Jobes, 2005:5-6). In fact, these arguments become unnecessary if it is recognized that the kind of persecution described in 1 Peter, either before or after 1 Peter 4:12, mainly takes the form of verbal abuse and social ostracism (1 Pet 1:6; 2:12, 15; 3:9, 16; 4:12, 16) and does not necessarily indicate an immediate threat of martyrdom. This general threat because of their Christian faith (1 Pet 3:15; 4:16; 5:9) could have arisen at any time from the general populace without the authority of an official Roman decree. Furthermore, the assumption that general provincial persecution directed against Christians only began in the reign of Domitian is not well supported by the historical evidence. Thus, there is insufficient textual and historical evidence to argue convincingly that the setting of 1 Peter must have been during the reigns of either Domitian or Trajan. Indeed, the Neronian persecution of Christians in Rome could easily have sparked fears of similar persecutions throughout the provinces and led Peter to encourage and warn the Christians of Asia Minor. Thus, the general consensus of most recent scholars (e.g., Selwyn, 1958:55; Kelly, 1969:10; Guthrie, 1970:775, 781-784; Van Unnik, 1980:113; Davids, 1990:164-165; Achtemeier, 1996:35-36; Elliott, 2000:103; Jobes, 2005:8-10; Green, 2007:8-10; Schreiner, 2008:2401) is that the persecutions described in 1 Peter are unofficial, taking the form of widespread yet localised social ostracism and harassment instigated by the general populace. As a result, the background of persecution of Christians provides no support for excluding Peter from authorship of 1 Peter and neither does it help with dating its composition (Jobes, 2005:10; Green, 2007:8).

e) Another historical objection raised by some scholars is the lack of evidence outside of this epistle that Peter had any connection with the churches in Asia Minor (Jobes, 2005:13, 25-26). However, if Paul had already died, it would make sense for a surviving apostle, especially one resident in Rome, to take up the responsibility to encourage non-Jewish churches known to him. Moreover, even though Peter was primarily "entrusted with the gospel to the circumcised" (Gal 2:7-8), he was also known to have had a ministry among the non-Jewish (Acts 10:1-11:18; 15:7-11) (Jobes, 2005:40; Green, 2007:5-6).

In conclusion, on consideration of the textual and historical evidence and in agreement with the views of several recent scholars (Jobes, 2005:5-19; Green, 2007:6-7; Schreiner, 2008:2401), it seems reasonable to accept Petrine authorship of 1 Peter as indicated in the letter opening. Furthermore, the arguments for pseudonymous or anonymous authorship are not only unnecessary and unconvincing, on doctrinal grounds (cf. 2 Thess 2:2; 3:17), they are unlikely to have been accepted as authoritative and inspired by the early church.

4.2.2 Recipients

1 Peter is commonly considered among the general or catholic epistles in the sense that it lacks the specificity of address of other New Testament epistles (e.g., Romans, Philippians, Colossians). However, the opening verse of 1 Peter does explicitly identify the intended recipients of the letter as "those who reside as aliens, scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia" (1 Pet 1:1, NASB). Thus, 1 Peter is clearly written as a circular letter (cf. Acts 15:23-29; Col 4:16; James 1:1) intended for communities of Christian believers located within five specified Roman provinces or smaller geographical regions of Asia Minor. Geographically, the recipients are located in areas north of the Taurus mountains. The designation of the addressees as "exiles of the dispersion" (1 Pet 1:1; cf. 1:17; 2:11) would be particularly significant to Jewish background believers but is applied to all of the recipients, both Jewish and non-Jewish (see below) (Green, 2007:5).

In terms of social status, as could be expected, Peter's addressees appear to represent the broad spectrum of people resident in Asia Minor, excepting the ruling elite (1 Pet 2:11-25) (Achtemeier *et al*, 2001:518). The majority of the members would have been working class (servants more than employers; cf. 1 Pet 2:18-25) or free men (i.e. citizens; cf. 1 Pet 2:11-17), but a few may have been landowners or merchants in these economically prosperous districts (Guthrie, 1970:794). However, their commitment to Christ, the consequent transformation of their attitudes, behaviours, values and allegiances, and their non-conformity to the expectations of Greco-Roman society, has led to their rejection by acceptable society and their loss of whatever power, privilege and social status they may have previously enjoyed (Achtemeier *et al*, 2001:526).

Ethnically, the territories of Asia Minor were extremely diverse though dominated by Greco-Roman culture (Schreiner, 2008:2402). Several elements of 1 Peter point to a Jewish background for the majority of the recipients. i) The author makes significant use of citations and allusions to the Scriptures of Israel. ii) The addressees are frequently identified by terms used of Israel (e.g., "chosen," "holy nation"). iii) The letter gives no hint of Jewish – non-Jewish tensions in the Christian communities addressed, but this would be expected in mixed origin congregations (cf., e.g., Acts 15:1ff.; Gal 2:11ff.; 3:27-29; 5:2-6; 6:12-15; Eph 2:11-22). iv) Unbelievers are referred to as "Gentiles" - ἔθνη (1 Pet 2:12; 4:3). v) Paul identifies Peter as entrusted with taking the gospel to the circumcised (Gal 2:7-9).

Each of these arguments is readily and reasonably countered by those who favour a non-Jewish background for the majority of the addressees. i) Since the Scriptures of Israel were the only Scriptures of the earliest church, non-Jewish converts to the Christian faith would soon be introduced to them by their Jewish brethren who could also explain scriptural terms and references (cf. Green, 2007:5-6). ii) It is important to recognize that in 1 Peter the church is identified as the new Israel with the implication that believers from Jewish and non-Jewish backgrounds had equally received the status of belonging to God's people and therefore they could equally be referred to in terms reminiscent of Israel. Thus, for example, Jewish believers in Asia Minor would naturally identify with the experience of being "exiles of the dispersion [διασπορά]" (1 Pet 1:1) having lived as "Jews" among "Gentiles." But if the language of being "exiles of the dispersion" is read metaphorically, then it could apply to both Jewish and non-Jewish believers living among unbelievers. Furthermore, iii) the fact that 1 Peter does not address Jewish – non-Jewish tensions

and iv) refers to unbelievers as "Gentiles" is actually more understandable if the "Jewishness" of believers is a matter of status rather than ethnic origin. Finally, v) Peter may have been called as the apostle to the Jews, but he was still greatly used by God to initiate and open up ministry to non-Jews (cf. Acts 10:1 – 11:18) (Jobes, 2005:40; Green, 2007:5-6; cf. Achtemeier *et al*, 2001:517-518).

Added to the above counter-arguments, it is recognized that 1 Peter contains several references to the pagan background of the believers which would not fit Jewish-background believers (e.g. 1 Pet 1:14, 18; 2:10; 4:3-4). In fact, the evidence of these references is so compelling that most present-day scholars are persuaded that the majority of the recipients were non-Jewish but with a component of Jewish believers also part of the Christian communities.

The origins of the Christians in northern Asia Minor are unknown. These regions were not reached by Paul personally (Acts 16:6-7), but it is possible that some of those evangelised by Paul in the province of Asia later extended their own mission into these northern regions (cf. Acts 19:10). Peter himself seems to credit others with preaching the gospel first to these converts to Christianity (1 Pet 1:12). Another possibility is that a number of people converted on the day of Pentecost returned to these regions (Acts 2:9 mentions Cappadocia, Pontus and Asia) and formed the nucleus of the churches (Guthrie, 1970:795). However, the above explanations assume that the Christians to whom Peter writes are people indigenous to Asia Minor. Recently, Jobes (2005:xi; cf. 23-41) has argued very persuasively that the Christians addressed by Peter "were converted elsewhere, probably Rome, and then displaced to Asia Minor." This could explain both Peter's association with these Christians and his pervasive use of the metaphor of foreignness. Thus, Peter transforms the personal experience of his addressees into a powerful spiritual metaphor.

4.2.3 Date and place

If Peter is accepted as author of 1 Peter, as argued above (see 4.2.1), then the date of composition must be before his martyrdom which is usually dated to AD 64-65. Therefore, the most likely date of composition of 1 Peter is AD 62-64, just before the fire of Rome, for which Nero blamed the Christians (AD 64). It has already been argued that the kind of persecution described in 1 Peter does not compel the conclusion that the persecution of Christians was backed by an official Roman mandate. In fact, there is no compelling evidence that an empire-wide official Roman policy of persecution of Christians was put in place under either Domitian or Trajan. Further evidence against a later date for the composition of 1 Peter comes from its attitude of submission to the Roman government (1 Pet 2:13-17) which would be unlikely during Nero's persecutions after AD 64. In contrast, the Book of Revelation, most likely written in AD 95-96 during the reign of Domitian, has a far less favourable view of Rome (e.g. Rev 1:9) (Green, 2007:8-9).

Another argument for a date of 1 Peter after Peter's lifetime is based upon the interpretation of the word ἐπισκοποῦντες ("overseeing") in 1 Peter 5:2. This term came to be associated officially with the activity of the office of a bishop (ἐπισκοπός), a development in church structure which only occurred in the second century. However, the term was used more generally in the first century and in 1 Peter 5:2 it is linked with the work of elders (πρεσβύτεροι). Therefore, many present-day scholars agree that 1 Peter 5:2 actually is more likely a reflection of a relatively early stage in

the development of church structure in Asia Minor, when the highest level of authority was that of elders rather than bishops in the later sense of the word (Jobes, 2005:10-11).

The author of 1 Peter uses the symbolic name "Babylon" (1 Pet 5:13) to refer to Rome as the place from which he writes to the churches in Asia Minor (Jobes, 2005:14, 34-35; Green, 2007:1). In fact, the reference to "Babylon" (1 Pet 5:13) forms an inclusio with the term διασπορά (1 Pet 1:1) (Jobes, 2005:63-64; Green, 2007:181, 184) which also functions metaphorically. Thus, the term διασπορά highlights for Peter's addressees that their experience of alienation with respect to first-century society has parallels with the experience of Jews as God's chosen people since the Babylonian exile (Jobes, 2005:63-65). Furthermore, the term "Babylon" captures what Rome was coming to represent – a world system opposed to God's rule and God's people. This adds support to a metaphorical understanding of references to believers as "exiles of the dispersion" (1 Pet 1:1; cf. 1:17; 2:11).

4.2.4 Socio-historic context

The intention in this study is to follow a "context" rather than a "background" approach to the use of socio-historic data by interpreting each passage of 1 Peter in light of the socio-historic context of 1 Peter relevant to that specific passage. Thus, the intention is to avoid treating the socio-historic data in isolation from the text (Van Rensburg, 2000:5-6). However, it is also helpful to have an overview of the socio-historic context to which one may refer. The socio-historic information provided here is condensed from the above discussions of authorship (4.2.1), recipients (4.2.2) and date and place (4.2.3), with some additional material on the cultural environment of the Anatolian peninsula.

The historical circumstance of the addressees of 1 Peter is most likely a period of persecution during the reign of Nero (AD 54-68) but prior to AD 64. Although there may have been some harassment of Christians in the provinces of Asia Minor by officials of Rome, the hostilities described in 1 Peter indicate social pressure and ostracism carried out by the general population (1 Pet 1:6; 2:12, 15; 3:9, 16; 4:4, 12, 14-16; 5:8-9). This harassment of Christians would have impacted negatively upon their economic status, either as working class servants (1 Pet 2:18-25), free citizens (1 Pet 2:11-17) or even as previously wealthy landowners or merchants. Thus, Peter's addressees appear to represent the broad spectrum of people resident in Asia Minor, excepting the ruling elite (1 Pet 2:11-25) (Achtemeier *et al*, 2001:518). Their commitment to Christ, the consequent transformation of their attitudes, behaviours, values and allegiances, and their non-conformity to the expectations of Greco-Roman society, has led to their rejection by acceptable society and their loss of whatever power, privilege and social status they may have previously enjoyed (Achtemeier *et al*, 2001:526).

In terms of ethnic identity, the majority of the recipients of 1 Peter appear to come from a non-Jewish background (1 Pet 1:14, 18, 21; 2:9-10; 4:3-4), but some would also have been Jewish diaspora (1 Pet 1:1; 2:12; 4:3). In fact, it has been argued above that the Christians addressed by Peter were most likely literally "foreigners and aliens" (1 Pet 2:11) in Asia Minor having been displaced there after their conversion elsewhere.

The cities of Pontus, Galatia, Cappadocia, Asia and Bithynia were situated in the northern regions of the Anatolian peninsula, also refered to as Asia Minor (see

4.2.2). As a land bridge between the western and eastern reaches of the Greco-Roman world, "this area had been more thoroughly Romanized than many other regions" (Green, 2007:192). It was home to an increasingly migrant and cosmopolitan population. The strong Roman influence meant that the political and social environment was governed by the pressures of allegiance to Rome and of integration into Roman culture. These pressures to conform to Roman ways would have been even more powerful in the cities than in the rural areas. In the religious sphere, daily public participation in the worship of both local deities and of the emperor, the Caesar, would have been the norm for the whole community. Nonparticipation would have laid someone open to the charge of "atheism" and would have invited "social shunning" (Green, 2007:193-194). Within such an idolatrous environment, Christian and Jewish communities would have felt themselves to be complete "aliens and strangers" (1 Pet 2:11). By refusing to conform to the Roman way of life they were effectively denying themselves the status of citizenship and suffering the consequences (Green, 2007:195-196). This is the constructed cultural context of the addressees of 1 Peter.

4.2.5 Revelation-historic context

The premise of this study is that God has revealed himself in the whole Bible. This implies that the interpretation of any one book of the Bible should be undertaken in light of its context within the whole of revelation history (Breed, Van Rensburg & Jordaan, 2008:38). In fact, every biblical passage should be interpreted in light of its overall scriptural context (or: revelation-history framework) with the aim of establishing how the particular passage fits into the revelation-history lines of Scripture. The revelation-history lines of Scripture are here understood as the biblical themes that may be traced as they are developed through revelation history (Breed, Van Rensburg & Jordaan, 2008:47-48).

Thus, 1 Peter should be studied with a view to how its major themes (identified within various passages) fit within the context of the overall revelation-history framework of Scripture. The themes of suffering and hope are particularly prominent in 1 Peter: "Those who persevere in faith while suffering persecution should be full of hope, for they will certainly enjoy end-time salvation since they are already enjoying God's saving promises here and now through the death and resurrection of Christ" (Schreiner, 2008:2401); "the chief emphasis of the letter is on our Christian hope, a glorious and certain hope which enables us to endure suffering with patience and even joy" (Motyer & Stott, 1994:128). Peter's addressees are "suffering for their commitment to 'the word' preached to them (1:25)" (Thielman, 2005:569). And yet they should be filled with joy (1 Pet 1:6, 8; 4:13) and hope (1 Pet 1:3; cf. 1:21) because of "the redemptive action of Christ's death, together with his subsequent resurrection and ascension to God's right hand" (Thielman, 2005:572). In order to cope with their alienation and suffering, believers are to look to the sufferings of Christ (1 Pet 1:11; 2:21, 23; 3:18; 4:1, 13; 5:1) and follow his example (1 Pet 2:19, 20; 3:14, 17; 4:1, 15f., 19; 5:9, 10) recognizing that Jesus' suffering accomplished atonement for their sins (1 Pet 2:24; 3:18) and the secure hope of sharing in his glory (1 Pet 5:1; cf. 1:21; 4:13) (Motyer & Stott, 1994:135, 137). With the assurance of an inheritance that will "never perish, spoil or fade, kept in heaven" (1 Pet 1:4; cf. 1:23) "to be revealed in the last time" (1 Pet 1:5; cf. 1:7) and in the knowledge that proven faith is "more precious than gold that perishes" (1 Pet 1:7), suffering can be endured with joy (1 Pet 1:6).

Significantly, the problem of suffering arises at the very beginning of the Bible as a consequence of the Fall (Gen 3:16-19) and is finally solved in the last book of the Bible where it is stated that there will be no more pain or sorrow for God's people (Rev 21:1-4; 22:1-5) (Cotterell, 2000:802).

In the Old Testament, the focus is upon the suffering of Israel as a nation rather than on the suffering of humanity in general, although the suffering of the righteous individual is also an important emphasis (Cotterell, 2000:802). In the book of Genesis, Joseph's suffering in Egypt as a result of his brothers' envy (Gen 37:11) is finally recognized as part of God's good purpose to preserve many people alive (Gen 45:5, 7; 50:20) (Cotterell, 2000:803). In the book of Exodus, the LORD sees the suffering and oppression of the Israelites in Egypt and in his compassion sends Moses as the instrument by whom he will deliver them from their bondage (Exod 3:7-10) (Cotterell, 2000:803). From this point on the suffering of Israel is consistently related to their corporate covenant disobedience. Their suffering is viewed as God's punishment which is always intended to result in repentance and restoration (e.g., Lev 26) (Cotterell, 2000:803). In the wisdom literature, there is more of a concern for the individual, often with a focus on the suffering of the righteous poor at the hands of the powerful rich, with little hope of a solution (e.g., Prov 13:23; Eccl 3:17; 4:1) (Cotterell, 2000:803). However, the perspective on suffering is more hopeful in the book of Job (Job 13:15; 19:25). The book of Job provides the reader (Job 1:6-12; 2:1-7) with an explanation for Job's suffering that contradicts the conventional theories of his friends (Job 42:7-8; cf. Job 4:5-8), but Job himself is brought to the point of acceptance without explanation (Job 42:1-6) (Cotterell, 2000:802). The theme of the suffering of a righteous individual is especially prominent in the Psalms, particularly the individual laments (e.g., Pss 22, 31, 35, 69, 102, 109; see below 6.2.1 & 2; 13.2.1 & 2), but is also a major characteristic of the prophet Jeremiah (e.g., Jer 15:15; 20:7-8; cf. Lam 3:14; see below 13.2.1). The concept of vicarious suffering underlies the servant songs of Isaiah, especially Isaiah 52:13-53:12. However, a full understanding of the identity and redemptive purpose of the suffering Servant is only revealed in the New Testament (Cotterell, 2000:803-804).

In the New Testament writings the primary focus is upon the sufferings of Christ, but then the sufferings of the church and of individual Christians are intimately connected (Cotterell, 2000:802-803). In the Synoptic Gospels, Jesus' suffering includes all the rejection and pain leading up to the cross, as well as the actual agony of crucifixion and death (e.g., Matt 20:17-19; Mk 14:32-42; Lk 9:22; 22:15) (Cotterell, 2000:804). Jesus clearly understands and teaches his disciples that the Christ must suffer according to the Scriptures (e.g., Mk 9:12) in order to accomplish redemption and indeed had to suffer in order to enter into his glory (Lk 24:26, 46). Jesus also warns his disciples that following him will mean suffering (Lk 9:23-24; cf. Jn 15:18-21). Jesus corrects the common misconception that suffering is always the result of sin (Lk 13:1-4; Jn 9:1-3) without offering an explanation that fits every situation of suffering (Cotterell, 2000:805). God's purpose (Jn 9:1-3) and Satan's oppression (Lk 13:10-16) may also be the cause of suffering. In John's Gospel, Jesus' suffering is primarily interpreted as part of his glorification (e.g., Jn 7:39; 12:23-24; 13:31-32) (Cotterell, 2000:804). The suffering of Jesus was proclaimed by the apostles as essential to the gospel message. In Acts 3:18, in his second sermon, Peter confims that "the things which God announced beforehand by the mouth of all the prophets, that His Christ should suffer, He has thus fulfilled" (NASB). Likewise, Paul's custom wherever he went was to reason with the Jews "explaining

and giving evidence that the Christ had to suffer and rise again from the dead" (Acts 17:3, NASB).

Paul himself, when commissioned by the risen Lord on the road to Damascus, was told that he would have to suffer much for Jesus' sake (Acts 9:16). Subsequently, in his writings, Paul confesses that he has indeed suffered great loss for Christ (2 Cor 11:21-33), but this he counts as gain that he may know Christ and the power of his resurrection and the fellowship of his sufferings (Phil 3:8-10). Paul speaks of his own sufferings as completing the afflictions of Christ, not in a redemptive sense, but in the sense that his sufferings serve the body of Christ (Col 1:24) (Cotterell, 2000:804). In fact, Paul emphasizes that believers should consider suffering for Christ not only inevitable (2 Tim 3:12), but a privilege as a consequence of being identified with Christ (Phil 1:29) (Cotterell, 2000:804-805). Believers in all the churches are united by sharing together in suffering for Christ (1 Thess 2:14) and so are able to comfort one another in all their afflictions with the comfort of God (2 Cor 1:3-7). The believer suffers with the hope of resurrection and glory to follow (Rom 8:18-25; 2 Cor 4:17; Phil 3:11).

For the writer to the Hebrews, Christians learn obedience through suffering just as Jesus "learned obedience through what he suffered" (Heb 5:8), not meaning his once-off redemptive, vicarious suffering (Heb 2:9-10; 9:26; 13:12; cf. Cotterell, 2000:805) but his willingness as God the Son to identify with humanity to the extent of entering into their suffering. In fact, because Jesus has suffered, as a high priest he is able to help those who are tempted (Heb 2:18; 4:14-15; 5:8-10).

Significantly, it is 1 Peter that uses the terms πάσχω (1 Pet 2:19, 20, 21, 23; 3:14, 17, 18; 4:1, 15, 19; 5:10) and πάθημα (1 Pet 1:11; 4:13; 5:1, 9) the most frequently in the entire New Testament. Thus, in 1 Peter the redemptive purpose of Christ's sufferings is emphasized (Cotterell, 2000:804). "The sufferings of Christ and the glories that follow" are presented as the fulfilment of God's salvation plan (1 Pet 1:2, 3, 11, 18-21; 2:21-25; 3:18-22; 4:1, 13; 5:1) (Green, 2000:347). Importantly, this plan was begun before creation (1 Pet 1:20), was predicted by the Old Testament prophets (1 Pet 1:10-12) and Christ is identified with the suffering Servant of Isaiah 52:13 – 53:12 (1 Pet 2:22-25). Jesus is also the righteous one who suffers for the unrighteous (1 Pet 3:18). Moreover, Peter calls upon believers who suffer according to God's will to entrust their souls to a faithful Creator while doing good (1 Pet 4:19). This echoes the experience of Joseph (Gen 45:5, 7; 50:20). As in the Synoptic Gospels, "the sufferings of Christ" in 1 Peter include his death on the cross (1 Pet 2:24) and his sufferings beforehand (1 Pet 2:21-23). As in Paul's writings, in 1 Peter believers are told to expect suffering and count sharing in the sufferings of Christ as a privilege (1 Pet 4:12-13). They too suffer in the hope of eternal glory (1 Pet 1:7; 4:13; 5:4, 10). Even the emphasis in Hebrews that Jesus "learned obedience through what he suffered" has its parallel in 1 Peter 4:1-2: "Since therefore Christ suffered in the flesh, arm yourselves with the same way of thinking, for whoever has suffered in the flesh has ceased from sin, so as to live for the rest of the time in the flesh no longer for human passions but for the will of God" (ESV).

Thus, the themes of suffering and hope are central to the experience of believers both in the Old Testament and the New, but clearly it is the book of 1 Peter that deals with these combined themes in the most focused and succinct manner.

4.2.6 Literary affinities

1 Peter is very much at home within the mainstream of early Christian thought (Green, 2007:7). The parallels between 1 Peter and the other New Testament writings and the Old Testament are numerous.

a) Scholars have long recognized the remarkable number of Old Testament citations and allusions in 1 Peter, with references to Isaiah, Psalms and Proverbs being the most frequent and significant. An important implication of Peter's use of Scripture is that his message and the identity of his addressees are rooted in the authority of Scripture (cf. 1 Pet 2:4-10) (Achtemeier *et al*, 2001:524). Besides several direct citations from the Old Testament, there are many allusions to it (e.g., 1 Pet 1:19, the lamb; 2:4-10, the stone imagery; 2:21ff, the suffering Servant of Isa 53; 3:6, Sarah; 3:20, Noah). In particular, Psalm 34 (cf. 1 Pet 3:10-12) has been the focus of theories (e.g., Bornemann, 1919-20:143ff.) that the whole of 1 Peter is a homily based on this Psalm. However, rather than go so far as to view the whole epistle as an intentional exposition on Psalm 34 (see convincing refutation by Schutter, 1989:44-49), it is more reasonable to argue that the author's view of suffering has been significantly influenced by Psalm 34 (cf. Guthrie, 1970:804; see 15.5 below).

b) There are several parallels with the traditions about Jesus in the Gospels (e.g., 1 Pet 3:9 – Lk 6:28; 1 Pet 3:14 – Lk 6:22; Matt 5:10; 1 Pet 2:12 – Matt 5:16; 1 Pet 1:13 – Lk 12:35). Peter is frequently applying Jesus' perspective on persecution and his teaching on how his followers should respond (Achtemeier *et al*, 2001:521-522).

c) The affinities with other New Testament writings are even more plentiful, especially with Romans and Hebrews, but also Ephesians and James (see Green, 2007:230-233; also Achtemeier *et al*, 2001:521-526 and Schutter, 1989:34-35). This agreement with the other inspired New Testament writers should not be limited to the concept of dependence. It should rather be understood that Peter and the other writers together participated in the process of instructing Christians. Some parallels may be explained on the basis of common Old Testament influence or even common oral influence (cf. Green, 2007:7-8, 228-234). Sometimes they had access to the same sources concerning Jesus, sometimes they had access to some of the others' writings, but always they worked under the inspiration of the Holy Spirit to apply the gospel in their own way to the specific needs of their addressees (Achtemeier *et al*, 2001:522-523). Furthermore, the affinities between 1 Peter and Paul's writings are insufficient to compel the conclusion that an anonymous author might have been dependent upon Paul but ascribed the letter to Peter in an attempt to reconcile Pauline and Petrine teachings (Jobes, 2005:12-13; Green, 2007:233).

1 Peter	Other New Testament Writings
1:1; 2:11	Hebrews 11:13
1:2	Hebrews 12:24
1:3	Ephesians 1:3
1:6-7	Romans 5:3-5; James 1:2-3
1:10-12	Ephesians 3:5
1:14	Romans 12:2; Ephesians 2:2-3
1:23 – 2:2	James 1:10-11, 18-22
2:4-6	Ephesians 2:20-22
2:6-8	Romans 9:32-33
2:13-17	Romans 13:1-7
2:25	Hebrews 13:20
3:8-9	Romans 12:16-17
3:9	Hebrews 12:17
3:18	Hebrews 9:28
3:22	Ephesians 1:20-22
4:6	Hebrews 11
4:8	James 5:20
4:10-11	Romans 12:6-7
4:14	Hebrews 13:13
5:5-9	James 4:6-10

d) Of particular interest to this study are the recognized parallels between 1 Peter and the speeches of Peter in Acts. The following passages may be compared (Guthrie, 1970:806; Walls, 1959:35, 36; Achtemeier, 1996:15):

- 1 Peter 1:3, 8; 5:1 – Acts 2:32; 3:15; 5:32; 10:39f.; the conviction of an eyewitness inviting belief
- 1 Peter 1:7, 13; 4:13 – Acts 3:20; “return of Christ (again hardly unique to these two NT writings)” (Achtemeier, 1996:15)
- 1 Peter 1:10, 20 – Acts 2:16ff.; 3:18; the fulfilment of Old Testament prophecy
- 1 Peter 1:10-12 – Acts 2:14-20; “the outpouring of the Spirit (but cf. Rom 5:5; Titus 3:5-6)” (Achtemeier, 1996:15)
- 1 Peter 1:14 – Acts 3:17; “ignorance (little relationship of context; cf. also 1 Cor 2:8)” (Achtemeier, 1996:15)

- 1 Peter 1:20 – Acts 2:17; Christ's manifestation in the last days
- 1 Peter 1:20 – Acts 2:23; the foreordination by God of the death of Jesus
- 1 Peter 1:20 – Acts 3:18; "need for Christ's suffering (cf. Acts 26:22-23, closer to Peter's speech than either is to 1 Peter)" (Achtemeier, 1996:15)
- 1 Peter 1:21; 3:22 – Acts 2:32-36; the connection between the resurrection and the exaltation of Christ; "but cf. Phil 2:9-11" (Achtemeier, 1996:15)
- 1 Peter 2:7, 10 – Acts 3:26; 10:43; "forgiveness of sins (cf. Acts 13:38-39, a speech of Paul, closer to Peter's speech in Acts than either is to 1 Peter)" (Achtemeier, 1996:15)
- 1 Peter 2:8 – Acts 3:23; "rejection of unbelievers (Acts 3:23 refers to prediction of Moses; 1 Pet 2:8 is closer to Rom 9:33 than to Acts; cf. also Rom 12:8-9)" (Achtemeier, 1996:15)
- 1 Peter 2:21-25 – Acts 2, 3
- 1 Peter 3:18 – Acts 2:31; "Jesus' resurrection (but cf. Acts 13:37, a speech of Paul that is closer to Peter's speech than either is to 1 Peter)" (Achtemeier, 1996:15)
- 1 Peter 3:19 – Acts 2:24ff.; the triumph over Hades
- 1 Peter 3:20ff. – Acts 2:38, 40; the call to repentance and faith/baptism; "but Acts mentions forgiveness and the Holy Spirit, both omitted in 1 Peter" (Achtemeier, 1996:15)
- 1 Peter – Acts 3:12-26
- 1 Peter 4:5 – Acts 10:42; the certainty of Christ's judgement of the living and the dead
- 1 Peter 4:14ff. – Acts 2:21, 38; 3:6, 16; 4:12; the importance of the name of Jesus
- 1 Peter – Acts 10:34-43

  These similarities at least provide confirmatory but not indisputable evidence that both the Petrine speeches in Acts and 1 Peter could legitimately be traced to the same person, depending upon the view taken on the accuracy of the reported speeches and the *ipsissima verba* of the epistle (Guthrie, 1970:806). In fact, Wand (1934:28) has detected developments in the thoughts from the Acts speeches to 1 Peter, which is exactly what would be expected (Guthrie, 1970:806). On the other hand, since arguably the affinities to other New Testament passages unrelated to Peter are equally valid, the conceptual similarities between Peter's speeches in Acts and 1 Peter are insufficient to prove that only the apostle Peter could have been the author of 1 Peter (Achtemeier, 1996:14-15; Green, 2007:230; contra Love, 1954:67; cf. Selwyn, 1955:33-36).

e) Finally, 1 Peter also has affinities with the household duty codes (*Haustafeln*) of Greco-Roman society and culture. However, as is the case with other New Testament writings, these codes have been distinctively modified to comply with Christian faith and commitment (cf. 1 Pet 2:13 – 3:12; Eph 5:21 – 6:9; Col 3:18 – 4:1) (Achtemeier *et al*, 2001:524).

4.2.7 Purpose

1 Peter is clearly aimed at a specific group of Christians (1 Pet 1:1) who are suffering (1 Pet 1:6) and its main purpose is to encourage hope in light of the resurrection of Christ, and lives lived in accordance with that hope (1 Pet 1:3-9; 5:12). The need for hope arises because of "the presence of a world system not only out of step with God's purpose but actually set against it" (Green, 2007:1). In other words, the purpose of 1 Peter is "to encourage believers to stand fast while they endure suffering and distress in the present evil age" (Schreiner, 2003:45). Peter does not want believers "to fold under the pressure their various societies are exerting on them … (1:14, 18; 4:3)" (Thielman, 2005:571). Thus, the author of 1 Peter addresses the perpetual problem of how Christians are to live as faithful witnesses in a hostile world. Peter wants his addressees to behave as far as possible in ways that are acceptable according to widely held social norms (1 Pet 2:12-20; 3:1-7, 13-17; 4:15; 5:5) (Thielman, 2005:571) and yet "to engage in active witness" by living clearly distinctive and attractive lives as followers of Christ (1 Pet 3:1; 2:12) (Thielman, 2005:572). Essential to all of the above aspects of Peter's purpose is trust in the fact that "suffering can be according to God's will (4:19)" (Guthrie, 1988:508; cf. Grudem, 1988:39). "Peter intends his readers to understand who they are before God so that they can be who they are in society" (McKnight, 1996:36; cf. Green, 2007:3-4). In summary, the purpose of 1 Peter is to encourage Christian communities to maintain their "peculiar identity as God's people in the midst of contrary cultural forces" (Green, 2007:11).

4.2.8 Unity

In light of the doxology in 1 Peter 4:11 and the apparent increased intensity of the persecutions described subsequently (1 Pet 4:12ff.), many scholars in the first half of the twentieth century (e.g. Cross, 1954; Perdelwitz, 1911; Preisker, 1951; Windisch, 1930) identified a distinct break in the letter at this point and proposed that the letter is a composition rather than a literary unity as it now stands in its canonical form (cf. Jobes, 2005:8). However, the appearance of a doxology in the middle of a letter is not unique to 1 Peter (see e.g. Gal 1:5; Rom 11:36; Eph 3:21; 1 Tim 1:17) and is readily explained as an immediate response to the writer's train of thought in the context (1 Pet 4:7-11). This conclusion is so widely accepted by present-day scholars that the unity of 1 Peter is usually not even mentioned. Nevertheless, it is recognized that in the past several explanations were put forward and are listed below (see Guthrie, 1970:797-801):

- **A combination of a baptismal sermon and a general address** joined together after an interval of two or three years, with an opening address and closing salutations added (Streeter, 1929:123ff.). Firstly, this theory fails to explain the natural fit between the themes of the two parts. Secondly, the obvious homiletical form of 1 Peter is to be expected of someone who more often preached than wrote. Furthermore, besides the fact that the whole speculated procedure of combining two spoken addresses into a pseudonymous letter seems to offer no convincing advantage, there is no historical parallel to support such a theory.
- **An original liturgy adapted to a literary form** with the baptismal rite taking place between 1 Peter 1:21 and 22 with the whole congregation being drawn into the service from 1 Peter 4:12 onwards (Preisker, 1951:156ff.). However,

baptism is by no means a predominant theme in 1 Peter (explicit only in 3:21) and the themes of Passover, suffering (πάσχω), resurrection and moral duty need not be explained by parallels with the Pascal Baptismal Eucharist (cf. Cross, 1954).

- **A double letter that was later combined** in the process of transmission (Moule, 1957:6ff.). The two letters, written by Peter at the same time, are distinguished as 1 Peter 1:1 – 4:1 plus a conclusion and 1 Peter 1:1 – 2:10 plus 4:12 – 5:14. However, there is no textual evidence to support such divisions and the whole theory lacks credibility.
- **A letter, with a postscript for a particular church** (Hart, 1910:29, 30). In this view 1 Peter 4:12 – 5:11 is regarded as relevant only to a particular community undergoing severe persecution. But it is hard to see which aspects of this section could not be applicable to any church.
- **A circular type of letter in its present form**, possibly composed in two stages, but still essentially a unity.
- **Interpolation theories** have been attempted by various scholars (e.g., Harnack, 1884:106-109) suggesting later additions such as 1 Peter 1:1-2 and 5:12-14. However, these have not gained support among most scholars and fewer scholars are now inclined to resort to such theories.

4.2.9 Overall structure

Determining the logical structure of 1 Peter is not a simple task, is prone to subjectivity, and careful study by many scholars has produced many divergent outlines (McKnight, 1996:33; Davids, 1990:28). In fact, some interpreters argue from the contents of the letter that its organization is non-sequential, vague and repetitive (e.g., Brox, 1979:73) and that ideas are merged rather than carefully distinguished (e.g., Davids, 1990:28) and thus conclude that any predetermined plan is unlikely. However, there is growing consensus that 1 Peter does at least follow a structure in keeping with ancient epistolary form (Achtemeier, 1996:73; cf. Davids, 1990:28; Schutter, 1989:19-32):

1:1-2 Letter opening

1:3-12 Introductory words (to the letter as a whole; not simply a prayer or blessing)

1:13 – 5:11 Letter body

1:13 – 2:10 Body opening (1:13 διό; Dominance of the imperative)

2:11 – 4:11 Body middle (2:11 ἀγαπητοί (“beloved”); 4:11 benediction)

4:12 – 5:11 Body closing (4:12 ἀγαπητοί (“beloved”); 5:11 benediction)

5:12-14 Letter closing (greetings, summary, final benediction)

With this broad letter structure as a preliminary guide, a close study of the text and a survey of scholarly opinion (See Walls, 1959:69; Guthrie,1970:808-812; Aland *et al*, 1994:785-798; De Villiers, 1983:155-156; Kistemaker, 1987:24-26; Roth, 1985:1269; Grudem, 1988:44-46; Michaels, 1988:xxxvii; Davids, 1990:28-29; Carson, Moo & Morris, 1992:421; Van Rensburg, 1992:26-41 [cf. Moyise & Van Rensburg, 2002a:278; 2002b:17]; Gundry, 1994:440-441; Achtemeier, 1996:73-74; McKnight, 1996:34; Woan, 2004:223-225; Jobes, 2005:56-57; Schreiner, 2008:2403) yield

sufficient clarity to allow the identification of a workable overall structure as a satisfactory guide to this study. This survey has brought to light that in addition to the above letter structure, major divisions also begin at 1:22, 2:4, 3:13 and 5:1. Thus, the overall structure to be utilized in the following analysis is presented in the table below with the divisions in Aland *et al* (1994:785-798) alongside for comparison:

OVERALL STRUCTURE OF 1 PETER	Aland *et al* (1994:785-798)
1:1-2 Letter introduction: Peter the apostle greets Christians dispersed in Asia Minor	**1:1-2 Salutation**
1:3-12 Letter opening and basis of exhortations: Praise for the complete salvation which God gives and secures, in which believers rejoice through trials and about which the prophets searched and inquired in anticipation 1:3-9 Salvation as a living hope, a heavenly inheritance and a sustaining joy through trials 1:10-12 Salvation as anticipated by the prophets	**1:3-12 A living hope** 1:3-9 1:10-12
1:13 – 2:10 Initial exhortations to holiness, reverence, love and spiritual growth because God's chosen people are being built up into a new spiritual community in Christ 1:13-2:3 Exhortations to: 1:13-16 Holiness 1:17-21 Reverence 1:22 – 2:3 Love and spiritual growth 2:4-10 Basis: God's chosen people are being built up into a spiritual community as they individually come to Christ 2:4-8 A spiritual house 2:9-10 A chosen people	**1:13-25 A call to holy living** 1:13-16 1:17-21 1:22-25 **2:1-10 The living Stone and the holy nation** 2:1-8 2:9-10
2:11 – 3:12 Exhortations to Christian conduct in relation to non-Christian society: Live godly, respect everyone and even when you suffer unjustly, follow Christ's example 2:11-12 First basic exhortation to godly living in a pagan world 2:13-17 Believers, be subject to every instituted authority for the Lord's sake 2:18-25 Servants, be subject to your masters with all respect; even when you suffer unjustly, follow Christ's example 3:1-7 Christian wives, respectfully submit to your husbands; Christian husbands, be considerate of	**2:11-17 Lives as servants of God** 2:11-12 2:13-17 **2:18-25 The example of Christ's suffering** **3:1-7 Wives and husbands** 3:1-6 3:7

OVERALL STRUCTURE OF 1 PETER	Aland *et al* (1994:785-798)
your wives 3:8-12 First exhortation to loving unity and mutual blessing among those who seek God's blessing	**3:8-22 Suffering for righteousness' sake** 3:8-12
3:13 – 4:19 Exhortations to suffering for righteousness and for Christ that brings God glory 3:13-17 The basic Christian attitude and response to unjust suffering 3:18-22 The example of Christ's victory through unjust suffering 4:1-6 The second exhortation to godly living in a pagan world, now in the light of Christ's suffering (cf. 2:11-12) 4:7-11 The second exhortation to loving unity and mutual blessing among those who have received God's grace, in light of the end times judgement to come (cf. 3:8-12) 4:12-19 Summary exhortation to rejoice in sharing Christ's sufferings while entrusting themselves to the faithful Creator in doing good	3:13-22 **4:1-11 Good stewards of God's grace** 4:1-6 4:7-11 **4:12-19 Suffering as a Christian**
5:1-11 Final exhortations to the Christian community in light of the sufferings of Christ 5:1-5 Exhortation for elders to shepherd the flock of God appropriately as younger men submit and all conduct themselves with humility toward one another 5:6-11 Exhortation for everyone to humbly trust in God and resist the devil as they suffer for a little while in anticipation that afterwards God himself will exalt them	**5:1-11 Tending the flock of God** 5:1-4 5:5 5:6-7 5:8-11
5:12-14 Letter conclusion: Final words and greeting	**5:12-14 Final greetings**

Thus, logically, after the letter introduction (1:1-2) the letter opening (1:3-12) provides the basis of the four main exhortations that follow, viz. 1:13 – 2:10, 2:11 – 3:12, 3:13 – 4:19 and 5:1-11. My interpretation of the thought structure of 1 Peter is represented in the following diagram:

LETTER INTRODUCTION

1:1-2 Peter the apostle greets Christians dispersed in Asia Minor

LETTER OPENING AND BASIS OF EXHORTATIONS

1:3-12 Praise for the complete salvation which God gives and secures, in which believers rejoice through trials and about which the prophets searched and inquired in anticipation

FOUR MAIN EXHORTATIONS

- 1:13 – 2:10 Initial exhortation to holiness, reverence, love and spiritual growth because God's chosen people are being built up into a new spiritual community in Christ
- 2:11 – 3:12 Exhortations to Christian conduct in relation to non-Christian society: Live godly, respect everyone and even when you suffer unjustly, follow Christ's example
- 3:13 – 4:19 Exhortations to suffering for righteousness and for Christ that brings God glory
- 5:1-11 Final exhortations to the Christian community in light of the sufferings of Christ

LETTER CONCLUSION

5:12-14 Final words and greeting

4.3 PRELIMINARY SURVEY OF PSALM REFERENCES IN 1 PETER

The United Bible Society Greek New Testament provides three sets of information that may be used to form the basis of a preliminary survey of Psalm references in 1 Peter: (a) the cross reference system at the bottom of each page of the text (Aland *et al*, 1994:785-798); (b) the "Index of quotations" (Aland *et al*, 1994: 887-890); and (c) the "Index of allusions and verbal parallels" (Aland *et al*, 1994:895-896) (cf. Moyise & Van Rensburg, 2002b:14; 2002a:276). The particular usefulness of the cross reference system is that it identifies the specific phrase within the verse of 1 Peter that provides the verbal parallel. Additional Psalm references, as identified by various scholars, have been inserted to supplement the references listed by the United Bible Society Greek New Testament. These possible additional Psalm references will be evaluated in the ensuing chapters where exegesis of the different portions is undertaken. The information gleaned is summarized in the table below:

1 Peter	**Quotations**	**Allusions, verbal parallels and other possible references**
1:7		Ps 66:10
1:11		Ps 22
1:17		Pss 28:4; 62:12; 89:26

1 Peter	Quotations	Allusions, verbal parallels and other possible references
1:18		Ps 49:7-9 (Schreiner, 2008:2406)
2:1		Ps 34:14 (Woan, 2004:215)
2:2		Pss 42:1; 84:2; 119:20, 131, 174 (Grudem, 1988:95)
2:3		Ps 34:8
2:4		Ps 118:22; Ps 34:5-6 (Davids, 1990:84, 85; Grudem, 1988:97; Jobes, 2005:145)
2:6		Ps 34:4-5 (Jobes, 2005:145, 221; cf. Moyise & Van Rensburg, 2002b:24-25)
2:7	Ps 118:22	
2:9		Ps 34:6 (Davids, 1990:84) Ps 118:23 (Moyise & Van Rensburg, 2002b:28)
2:11		Ps 39:12 Ps 119:19 (Jobes, 2005:25, footnote 4)
2:16		Ps 34:22 (Jobes, 2005:223; Woan, 2004:215, 225-227)
3:10-12	Ps 34:12-16	
3:22		Pss 8:6 or 118:15, 16; 110:1 (MT) (Woan, 2004:215, 225-227; cf. Michaels, 1988:218-220)
4:14		Ps 89:50, 51
4:19		Ps 31:5
5:7		Ps 55:22 Ps 37:5 (Schreiner, 2008:2413)
5:8		Ps 22:13 (Carson, 2007:1044; Schutter, 1989:38; Davids, 1990:190; Woan, 2004:215, 225-227) Ps 22:21 (Schreiner, 2008:2413) Pss 35:17, 25; 104:21 (my own observation)

In order to properly analyse these references and in light of the above identified overall structure (4.2.9), the following thought units will be considered: 1:3-12 (1:3-9; 1:10-12); 1:13-2:10 (1:13-16; 1:17-21; 1:22-2:3; 2:4-10); 2:11-3:12 (2:11-12; 2:13-17; 3:8-12); 3:13 – 4:19 (3:18-22; 4:12-19); 5:1-11 (5:6-11).

The above sources (Aland *et al*, 1994:785-798, 887-890, 895-896; etc.) also reveal that other New Testament authors used the same Psalms. This may indicate the level to which the author of 1 Peter is indebted to traditional Christian exegesis (see

4.2.1; cf. Moyise & Van Rensburg, 2002a:277; 2002b:15). In addition, they indicate the presence of verbal parallels with certain Old Testament passages and other Jewish writings.

The following table summarizes this information arranged according to the Psalm references, and this information will be utilized in the ensuing chapters where the use of the Psalms in 1 Peter is compared with traditional interpretations and patterns of use by other New Testament authors:

Psalm	1 Peter	Other New Testament	Old Testament	Other writings
8:6 or 118:15, 16 most likely (MT)	3:22	1 Cor 15:27; Eph 1:20-21		
22	1:11	Matt 26:24; 27:35, 39, 43, 46*; Mk 9:12; 15:24, 29, 34*; Luke 23:34, 35-36; 24:26#, 27; Jn 19:24*, 28; Rom 5:5; Phil 3:2; 2 Tim 4:17; Heb 2:12*; Rev 11:15; 19:5, 6	Isa 53	
22:13 (LXX 21:14; MT 22:14)	5:8	Lion image – human opponents: 2 Tim 4:17, Rev 13:2 (Davids, 1990:190, footnote 15)	Job 1:7 or Ezek 22:25 (weak, Woan, 2004:215, 225-227)	Lion image – human opponents: Dead Sea Scrolls (1QH 5:9, 13-14; 4QpNah 1:5-7; 4QpHos 1) (Davids, 1990:190, footnote 15)
28:4	1:17	Matt 16:27; Rom 2:6#; 1 Cor 3:8#; 2 Cor 11:15#; 2 Tim 4:14; Rev 2:23#; 18:6#; 20:12-13 (13-14#); 22:12	Prov 24:12; Isa 59:18; Jer 17:10	3 Macc 7:19 τον τῆς παροικίας ὑμῶν χρόνον ("the time of your sojourn") (Jobes, 2005:120-121)
31:5	4:19	Luke 23:46*; Acts 7:59		
34:10 (weak, Woan, 2004:215, 225-227) 34:5, 10 (Davids, 1990:84)	1:15			
34:5, 8, 10	1:17b		Prov 23:17 / Jer 46:27-28 (Woan,	

Psalm	1 Peter	Other New Testament	Old Testament	Other writings
			2004:215, 225-227)	
34:8 (33:9 LXX; 34:9 MT)	2:3	Heb 1:14		1 Clem 22:2-8# (Davids, 1990:128)
33:5-6 (LXX) (34:5)	2:4			
33:5-6 (LXX)	2:6	Rom 9:33; Eph 2:20	Isa 28:16 (LXX)*	
34:6	2:9			
33:23 (LXX) (34:23 MT)	2:16	Gal 5:13		
34:12-16 (13-17 MT) 33:18 (LXX) 34:19	3:10-12*	James 1:26; Heb 12:14; Jn 9:31; similar ethical teaching: James 3:1-12#; Rom 12:14#, 19-21#; 1 Thess 5:15#, 21-22#; Matt 5:9# (Davids, 1990:128)		1 Clem 22:2-8# (Davids, 1990:128); 4 Macc 18:15 (Schutter, 1989:67)
35	5:7-8	(19) Jn 15:25; (16) Acts 7:54; (8) Rom 11:9-10; (13) Rom 12:15		
37:5	5:7			
39:12 (38:13 LXX; 39:13 MT)	2:11 (1:1)	Heb11:13	Gen 23:4 "aliens" and "exiles, strangers" (Grudem, 1988:114; Jobes, 2005:168; Woan, 2004:215) LXX: Gen 15:13; 23:4; Exod 2:22; Lev 25:23; Deut 23:8 (23:7 Eng.); 1 Chron 29:15 (Jobes, 2005:25, footnote 4; cf. 61-62)	
49:8	1:18			
55:22 (LXX 54:23)	5:7	Matt 6:25-30#		God's care - Wisd 12:13# Philo#, *Flacc* 102# and Josephus, *Ant* 7.45# (Davids,

Psalm	1 Peter	Other New Testament	Old Testament	Other writings
				1990:188, footnote 7)
62:12	1:17	Matt 16:27; Rom 2:6; 2 Tim 4:14; Rev 2:23; 20:12-13; 22:12		
66:10	1:7	James 1:3[#]	Job 23:10; Prov 17:3 Jobes' (2005:94-95) imagery of the Lord testing human souls by fire: Prov 27:21; Zechariah 13:9; Malachi 3:3.	Sir 2:1-6 (Jobes, 2005:95) Seneca, *Ep., On Providence* 5.10 (Jobes, 2005:94)
69	4:19	(4) Jn 15:25; (9) Jn 2:17; Rom 15:3; (21) Matt 27:34, 48; Mk 15:23, 36; Lk 23:36; Jn 19:29; (22-23) Rom 11:9-10; (24) Rev 16:1; (25) Acts 1:20; (28) Phil 4:3; Rev 3:5; 13:8; 17:8; 20:12, 15; 21:27		
74	4:19	(2) Acts 20:28		
89:26 (LXX 88:27; MT 89:27)	1:17	Matt 6:9[#]; Luke 11:2[#]; Rev 1:5 (89:27, MT?)	Isa 64:8; Jer 3:19 (weak, Woan, 2004:215, 225-227)	Wsd 14:3; Sir 23:4
89:50, 51	4:14	Acts 5:41[#]; 1 Pet 2:20 (UBSGNT); Rom 15:3[#]; Matt 5:11-12[#]; 27:44[#]; Heb 11:26[#]; 13:13[#] "reproach, revile, insult" (Davids, 1990:167); Mk 15:32, 16:14, Luke 6:22; James 1:5 ὀνειδίζω (my own observation); 1 Tim 3:7; Heb 10:33 ὀνειδισμός (my own observation)	Isa 37:3[#]; Pss 69 [LXX 68]:10[#]; 102:8-9[#] "reproach, revile, insult" (Davids, 1990:167); Pss (LXX) 34:7, 41:11, 43:17, 54:13, 73:10, 18, 78:12; 101:9 118:42 ὀνειδίζω (my own observation); Pss (LXX) 14:3, 68:8, 10, 11, 20, 21, 73:22, 78:12; 118:39 ὀνειδισμός (my own	

Psalm	1 Peter	Other New Testament	Old Testament	Other writings
			observation)	
109	4:19	(8) Acts 1:20; (4, 5, 7, 8) Jn 17:12; (25) Matt 27:39; Mk 15:29; (28) 1 Cor 4:12		
110	3:22	(1) Matt 22:44; 26:64; Mk 12:36; 14:62; Lk 20:42-43; 22:69; Acts 2:34-35; Heb 1:13; Mk 16:19; Rom 8:34; 1 Cor 15:25; Eph 1:20; Col 3:1; Heb 1:3; 8:1; 10:12, 13; 12:2; (4) Heb 5:6; 7:17, 21; Jn 12:34; Heb 5:10; 6:20; 7:3		
118:22 (LXX 117:22)	2:4, 7*, 8	Matt 21:42*; Mk 12:10-11*; Luke 20:17*; Acts 4:11* (cf. Davids, 1990:85; Jobes, 2005:146); cf. Rom 9:32-33; Eph 2:20-22 (Jobes, 2005:146)	Isa 8:14-15; 28:16 (Jobes, 2005:147)	1QS 5:6; 8:5; 1QH 6:25-28; 4QpPs37 2:16 – temple imagery (Davids, 1990:86-87) 4QFlor stone testimonia (Woan, 2004:218)
118:22	2:7			
118:22	2:9		Isa 43:20-21 (LXX); Exod 19:6 (LXX) Deut 7:6; 10:15; 14:2; Isa 9:2; 42:12; 61:6	Joseph and Asenath 15:13; 1QS 3:13ff.; 1QH 4:5, 6, 23 God's people in the light – those not his people in the dark (Davids, 1990:93)
119:176	2:25			

* Indicates quotations; # Indicates cross reference.

Having addressed the above introductory and preliminary matters, I will proceed with a systematic analysis of Psalm references in 1 Peter, pericope by pericope, in the following chapters.

CHAPTER 5

EXEGETICAL STUDY OF

THE USE OF THE PSALMS IN 1 PETER 1:3-9

OUTLINE OF CHAPTER

5.1 Introduction

5.2 Systematic analysis of Psalm references in 1 Peter 1:3-9

5.3 Integration and summary

5.1 INTRODUCTION

The aim of this and subsequent chapters (chapters 5-15) is to carry out a thorough exegetical study of the use of the Psalms in 1 Peter in order to determine the function of these references within the entire argument of 1 Peter and also to gain some insight into the hermeneutical perspectives, methods, and goals of the author.

This is achieved by combining traditional grammatical, historical and structural modes of interpretation with the specific integrated approach proposed in chapter 2 and determined from the state of the art on New Testament use of the Old.

Proceeding systematically through 1 Peter, each passage containing either a definite or possible Psalm reference or references is analysed according to the following steps:

1) Identify within the specific 1 Peter passage all definite Psalm quotations and allusions, possible Psalm allusions and echoes, and other Old Testament quotations, allusions and echoes.
2) Analyse the Psalm reference(s) within its Old Testament context (literary and historical: psalm type; compositional setting for the psalmist; canonical setting for the compiler[s] of the Psalter; liturgical/cultic setting for Israel; major themes and emphases) to determine its most likely meaning as intended by the original author/compiler.
3) Examine the textual background of the Psalm reference(s) and compare this with the text form in the specific 1 Peter context (present in parallel the 1 Peter passage in Greek, then English; the Septuagint version of the Psalm passage[s], then an English translation; the Masoretic Text and English translation). Identify any apparent modifications by the author of 1 Peter not already in the extant Masoretic Text or Septuagint traditions and consider possible reasons for modifications. Furthermore, if the text of the Psalm reference is preserved in the Dead Sea Scrolls, any significant variations from the Masoretic Text or the Septuagint are considered.
4) Analyse the Psalm reference(s) within the specific context in 1 Peter using grammatical, historical and structural modes of interpretation to determine its

function within the argument of the author (i.e. using diagrams to locate the specific passage within a particular thought unit within the overall structure of 1 Peter; give my interpretation of the thought structure of the narrower pericope in order to interpret the function of the specific passage within that particular pericope; consider grammatical difficulties and alternative explanations; break down the specific passage itself into even smaller thought units; consider the socio-historic context; summarize the interpretation of the argument of the specific passage; seek to articulate and explain the communicational goal(s) of the specific passage). Note whether or not an introductory formula is used. Decide whether the reference is likely an intended citation or allusion for a particular purpose, or whether it is an unintentional echo that is insignificant to the argument of 1 Peter. Also consider the extent to which the author of 1 Peter has recognized and/or utilized the specific and wider contexts of the Psalm reference(s). Finally, compare the pattern of use of the Psalm reference(s) by the author of 1 Peter with that by other New Testament authors.

5) Examine how the Psalm reference was understood and used in later Scripture itself and in other ancient Jewish writings (Apocrypha, Old Testament Pseudepigrapha, Dead Sea Scrolls, Josephus, Philo and other early rabbinic sources, as well as the later midrashim and targumim). Then compare this with its use in the specific 1 Peter context in order to assess whether or not the author of 1 Peter reflects or challenges traditional interpretations.
6) Determine the theological presuppositions that are relevant to the particular use of the Psalm reference, such as corporate solidarity, correspondence in history, eschatological fulfilment, messianic expectation, and the church as the true Israel.
7) Determine the type of usage the author of 1 Peter is making of the Psalm reference (e.g., direct fulfilment or indirect typological fulfilment or authoritative illustration, analogy, proof-text). Also consider whether the use of the Psalm reference by the author of 1 Peter may parallel any specific midrash-like or pesher-like techniques.
8) Consider whether or not any dynamic intertextual resonance has been created by the author such that reference to the Psalm passage is likely to have brought to the mind of the reader a number of other related passages.
9) Lastly, integrate and summarize the exegetical and theological significance and relevance of the particular use of the Psalm passage(s).

In a final chapter (16), an overall conclusion is presented as to how and why the Psalms are used in the entire argument of 1 Peter, paying particular attention to the perspectives, methods and goals of the author.

In the present chapter 1 Peter 1:3-9 is analysed according to the above procedure.

5.2 SYSTEMATIC ANALYSIS OF PSALM REFERENCES IN 1 PETER 1:3-9

5.2.1 Synopsis of Psalm references

Within 1 Peter 1:3-9 the following Psalm and other Old Testament references have been identified:

1 Peter	Definite quotations	Definite allusions	Possible allusions, or echoes
1:3			Ps 33:2 (LXX) blessing God (Jobes, 2005:221)
1:6			Ps 33:20 (LXX) righteous delivered from "many afflictions" (Jobes, 2005:222)
1:7a		Ps 66:10; Job 23:10; Prov 17:3	Prov 27:21
1:7b		Isa 48:10 (LXX); Zech 13:9; Mal 3:3	

The allusion to Psalm 66:10 is of primary importance here. However, the suggestion that the author has alluded (intentionally or unintentionally) to Psalm 33 (LXX) in 1:3,6 is worth noting since Psalm 33:13-17 (LXX) is quoted directly in 1 Peter 3:10-12. Nevertheless, in my view the possible links to Psalm 33 (LXX) are tenuous.

5.2.2 Old Testament context and authorial meaning

Psalm 66 is both a corporate hymn of praise in celebration of the awesome works of God for his people (66:1-12) and an individual song of thanksgiving for answered prayer (66:13-20) (Goldingay, 2007:287). The liturgical setting of the psalm appears to be that of a procession to the house of God by a congregation of Israelite worshippers (66:13). According to this understanding, the individual song of thanksgiving is by a representative of the congregation who identifies with what God has done for the people as a whole and leads the procession before presenting offerings of thanksgiving on behalf of the congregation (Goldingay, 2007:287; Tate, 1990:147; Mays, 1994:221; cf. Wilson, 2002:67).

Psalm 66 falls within Book 2 of the Psalter (Pss 42-72). This second book of Psalms consists mainly of laments, but also includes several hymns of praise and other types or categories. Significantly, four of the six hymns of praise have been placed together by the compiler of the Psalter as Psalms 65-68. Psalms 65 and 68 are indicated in the canonical text as psalms of David, but Psalms 66 and 67 are anonymous. In fact, more broadly Psalms 51-65 and 68-70 are all indicated as psalms of David. Thus, Psalms 66 and 67 break the pattern of Davidic authorship (Collins, 2008:1015) and yet remain consistent with the theme of praise that characterizes the Davidic psalms on either side (Pss 65 & 68). In fact, praise for past and recent deliverance by God (66:5-12, 13-20), mention of God's awesome deeds (66:3; cf. 65:5) and of his might (66:7a; cf. 65:6) all demonstrate links with Psalm 65 (Goldingay, 2007:288, 289, 291).

The descriptions of the distress of God's people in 66:10-12 suggest a post-exilic setting for the composition of Psalm 66. The fact that the individual psalmist is able to come into the house of God with burnt offerings (Ps 66:13) indicates that the temple has been rebuilt. The psalmist appears to be leading the congregation which suggests he is a man of some status within the community, such as a king or

governor (Goldingay, 2007:287). Furthermore, the number and nature of his offerings (Ps 66:15), even if somewhat hyperbolic (Mays, 1994:223), indicate that he is a man of some wealth (Tate, 1990:147). The specific troubles faced by the psalmist are not mentioned, except that God's answer to his prayer has confirmed his innocence and integrity before the congregation (Mays, 1994:223).

A hymn of praise normally begins with a call to worship, gives reasons why God should be praised, and often concludes with further calls to praise (Longman, 1988:24). Psalm 66:1-12 follows this broad pattern, although the three components are intermingled. The three stanzas that make up this hymn each begin with imperatives that summon praise for God (Goldingay, 2007:287; Tate, 1990:147-149; Mays, 1994:221): "Shout joyfully," "Come and see" and "Bless." The first stanza (66:1-4) is a summons for all the earth to praise God for his awesome works which rightly should inspire fear because of the demonstration of his great power and majesty (Goldingay, 2007:288; Tate, 1990:149; Mays, 1994:222). The second stanza (66:5-7) is an invitation to the listening world to come and see what specific wonderful works God has done for his people, thus expanding on the general reason for praise given in 66:3 (Goldingay, 2007:290). Essentially Psalm 66:6 is a reference to God's redemptive work in bringing the people of Israel out of Egypt and into the Promised Land (Tate, 1990:149). This historical achievement is unexplainable except as a work of God (Harris *et al*, 1980b:723). The third stanza (66:8-12) begins as a direct call for all peoples to worship the God of the congregation who has kept them in life and has not allowed their feet to slip (66:8-9) (Tate, 1990:149-150). This stanza then changes (with the word כִּי "For" – 66:10) into an address to God giving content to the general reason for praise given in 66:9. By means of six images, the psalmist reflects on how God has disciplined his people and then brought them out into a place of abundance (66:10-12). God is compared to a refiner of silver, a trapper of prey, a cruel task-master and an enemy cavalry commander. In summary, the people compare their experiences to passing through both fire and water. And yet, the overall outcome is that God has preserved his people and brought them out into a better place (66:12) (cf. Goldingay, 2007:293), which is the reason why the people are summoned to bless God and cause their praise of him to be heard (66:8).

The remainder of the psalm (66:13-20) may be characterized as thanksgiving (Longman, 1988:30-31). Within these verses the only indication of the reason for the psalmist's prayer is found in 66:14 (Goldingay, 2007:294): the psalmist had made a vow to the LORD when "in distress." You will have to look at the discussion of the Psalm in more recent commentaries. Mays is already quite dated.

1 Peter 1:7 possibly alludes to verse 10 of Psalm 66, which is situated within the hymn of praise section of the Psalm (66:1-12), in the third stanza (66:8-12), in the second part (66:10-12). Thus, in the context of Psalm 66, the imagery of God refining his people as silver is refined means that by bringing his people through difficult experiences, God preserves and purifies them with the outcome that they will realize that they have been brought out into a far better place and therefore will be filled with thankful praise. In 1 Peter 1:7 there is a similar progression from being tested to praise.

5.2.3 Textual background and 1 Peter text form

1 Peter 1:7 UBSGNT	1 Peter 1:7 English[101]	Psalm 65:10 LXX	Psalm 66:10 English	Psalm 66:10 BHS (MT)	Psalm 66:10 English
ἵνα τὸ δοκίμιον[102] ὑμῶν τῆς πίστεως πολυτιμότερον χρυσίου τοῦ ἀπολλυμένου διὰ πυρὸς δὲ δοκιμαζομένου, εὑρεθῇ εἰς ἔπαινον καὶ δόξαν καὶ τιμὴν ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ·	In order that the tested genuineness of your faith - more precious than gold which perishes though tested by fire – may be found to result in praise and glory and honour at the revelation of Jesus Christ;	ὅτι ἐδοκίμασας ἡμᾶς ὁ θεός ἐπύρωσας ἡμᾶς ὡς πυροῦται το ἀργύριον	For you, O God, tested us; you have refined us by fire just as silver is refined by fire.	כִּי־בָחַנְתָּנוּ אֱלֹהִים צְרַפְתָּנוּ כִּצְרֹף־כָּסֶף׃	For you have tested us, O God; you have refined us as the refining of silver.

The Septuagint translation shows that its Hebrew source text closely resembles the Masoretic Text. The author of 1 Peter uses a difficult word order but it appears that he combines the verb δοκιμαζομένου (“tested”) with the noun πυρός (“fire”) instead of using the verb πυρόω (“refine”) as in the Septuagint (cf. צָרַף - “refined, refining” in the Masoretic Text). He also uses the noun χρυσίον (“gold”) rather than ἀργύριον (“silver”). Thus, although the conceptual similarities between 1 Peter 1:7 and Psalm 66:10 (LXX: 65:10) are strong, the verbal differences are significant enough to raise doubts that the author of 1 Peter intended to allude to Psalm 66:10 (LXX: 65:10) in particular. This means that reference to Psalm 66:10 must not be made determinative in the interpretation of 1 Peter 1:7, but it may still play a role in how 1 Peter 1:7 was understood by the addressees and later readers (see 5.2.4 & 5.2.8 below).This is important.

5.2.4 Grammatical, historical and structural analysis and interpretation

My interpretation of the overall logical structure of 1 Peter has been tabled and represented in diagram form above (4.2.9). After the letter introduction (1:1-2) the letter opening (1:3-12) provides the basis of the four main exhortations that follow, viz. 1:13 – 2:10, 2:11 – 3:12, 3:13 – 4:19 and 5:1-11. Thus, 1 Peter 1:3-9 is part of 1 Peter 1:3-12, the letter opening and basis of the four main exhortations.

1 Peter 1:3-12 consists of three main thought units, namely praise for salvation (1:3-5), rejoicing despite trials (1:6-9) and the prophetic search in anticipation of the

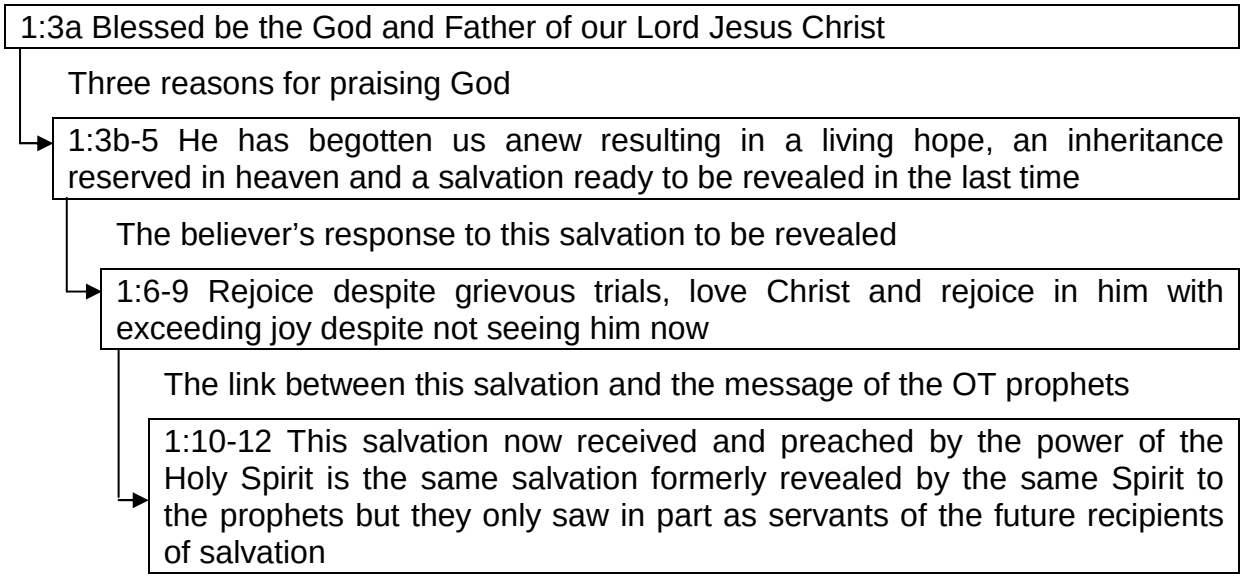
---

101 Unless otherwise indicated, English translations of the Greek or Hebrew are my own.

102 Some manuscripts have the adjective δόκιμον (approved, genuine) but the noun δοκίμιον (means or instrument of testing) came to be used as equivalent to the adjective in Koine Greek (Metzger, 1994:616).

salvation now preached (1:10-12). 1 Peter 1:3 has no relation word or prepositional phrase of introduction (i.e., it is an asyndeton) so that it is not (explicitly) bound to 1:1-2. Instead the rhetorical effect is that the pericope starts abruptly (Wallace, 1996:657-658) and the first word Εὐλογητὸς ("Blessed") dominates the whole pericope, implying the force of an imperative even though it is an adjective (the verb "to be" is implied). Thus, in the thought structure of 1:3-12, verse 3a is interpreted as the basic exhortation of the whole pericope. 1:3b-5 are then interpreted as giving the reasons why God should be praised: he has begotten us anew (Van Rensburg, 2009:111-113; cf. 105 footnote 5) resulting in a living hope, an inheritance reserved in heaven and a salvation ready to be revealed in the last time. The thought unit 1:6-9 gives the believer's response to this salvation which is to rejoice through trials and to love Christ. This thought unit ends with the statement that the outcome of faith is salvation. The final thought unit (1:10-12) in this pericope gives an explanation of the link between this salvation received by the hearers and the message of the Old Testament prophets. The prophets longed to learn more about how their predictions of Christ would be fulfilled, but the Holy Spirit revealed only enough for them to know that the Christ would suffer and then be glorified. It was also revealed to them that they were serving those who would one day receive the grace prophesied and this is the good news now preached by the power of the same Spirit to the addressees of 1 Peter. Thus, the interpretation of the function of 1 Peter 1:3-9 within the pericope 1 Peter 1:3-12 is represented as follows:

The basic exhortation: Praise God!



The basis of hope and the motivation behind all the exhortations to godliness and perseverance in this letter are that God the Father, the Lord Jesus Christ and the Holy Spirit have secured for believers a complete salvation that is ready to be revealed in the last time (1:3-12; cf. 1:2). Thus salvation (1 Pet 1:5, 9, 10) is the key concept of 1 Peter 1:3-12. The specific idea of being rebegotten (1 Pet 1:3, 23; 2:2) only occurs explicitly in the first of the major exhortation sections of the letter (1:13 - 2:10) but the broader concept of salvation by faith in the finished work of Christ is reiterated within all four exhortation sections, namely 1:13 - 2:10 (1:18-21), 2:11 - 3:12 (2:21-25), 3:13 - 4:19 (3:18-22) and 5:1-10 (5:1, 10), sometimes simply referred to as the "grace" of God (1:10, 13; 4:10; 5:12; cf. 2:3) or the "gospel" preached (1:12; 4:6; cf. 1:25; 3:19). The idea of an endtime revelation (1 Pet 1:5, 7) or reception of

what is hoped for (1 Pet 1:4, 9; cf. 1:3, hope) is also important in the letter opening and significantly also occurs in all four exhortation sections, namely 1:13 - 2:10 (1:13; cf. 1:13, 21, hope), 2:11 - 3:12 (2:12; cf. 3:5 hope), 3:13 - 4:19 (4:13; cf. 3:15, hope) and 5:1-11 (5:1, 4). This anticipation of a future glory is what also characterized the faithful service of the prophets who announced the gospel beforehand (1 Pet 1:10-12). This makes it clear that although the basis of exhortation is the past sovereign rebegetting by God the Father, the accomplished saving work of Christ and the sanctifying application of the gospel by the Holy Spirit, throughout the entire letter the author of 1 Peter expects his readers to be able to live godly and to endure persecution by maintaining a future orientated perspective on the life of faith.

Other important themes introduced in the letter opening (and introduction) are faith/belief (1 Pet 1: 5, 7, 8, 9, 21; 2:6, 7; 5:9), glory/glorify (1:7, 8, 11, 21, 24; 2:12; 4:11, 13, 14, 16; 5:1, 4, 10), trials/testing (1:6, 7; 4:12), suffering (1:11; 2:19-21, 23; 3:14, 17, 18; 4:1, 13, 15, 19; 5:1, 9, 10), obedience/disobedience (1:2 [letter introduction], 14, 22; 2:8; 3:1, 20; 4:17) and of course the person, acts and attributes of God the Father (1:2, 3, 5), the person and works of Christ (1:1, 2, 3, 7, 11) and the presence and work of the Holy Spirit (1:2, 11, 12). In particular, the idea of being chosen according to the foreknowledge of God (1:1-2) ties up with the themes of being chosen (2:9) and called for a purpose (1:15; 2:9, 21; 3:9; 4:1; 5:10), to do the will of God (2:15; 3:17; 4:2, 19; 5:2). Some minor themes that occur later in the letter are joy/rejoice (1:6, 8; 4:13), gold (1:7, 18; 3:3), perishable/imperishable (1:4, 7, 18, 23; 3:4), and precious (1:7, 19; 2:4, 6; 3:4).

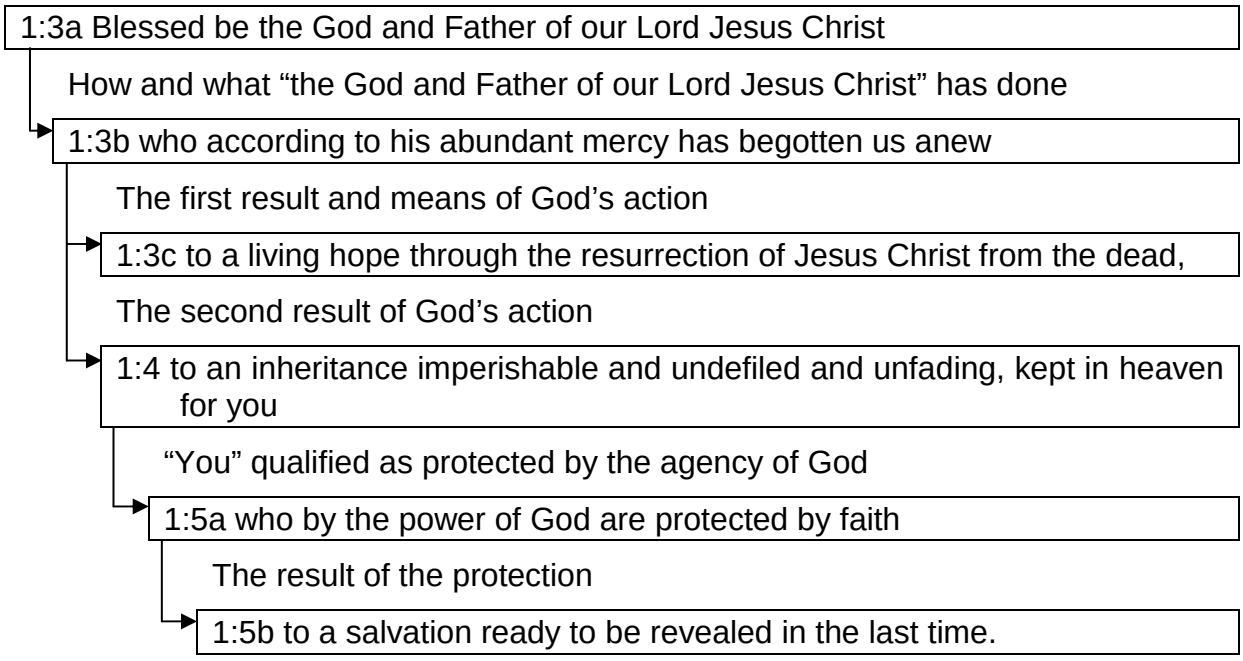
A detailed interpretation of the thought structure of 1 Peter 1:3-9 is now necessary, looking first at 1:3-5 and then 1:6-9.

1 Peter 1:3-5 (UBSGNT)

3 Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ κατὰ τὸ πολὺ αὐτοῦ ἔλεος ἀναγεννήσας ἡμᾶς εἰς ἐλπίδα ζῶσαν δι' ἀναστάσεως Ἰησοῦ Χριστοῦ ἐκ νεκρῶν, 4 εἰς κληρονομίαν ἄφθαρτον καὶ ἀμίαντον καὶ ἀμάραντον, τετηρημένην ἐν οὐρανοῖς εἰς ὑμᾶς 5 τοὺς ἐν δυνάμει θεοῦ φρουρουμένους διὰ πίστεως εἰς σωτηρίαν ἑτοίμην ἀποκαλυφθῆναι ἐν καιρῷ ἐσχάτῳ.

1 Peter 1:3-5 forms one complex sentence consisting of one main clause, two dependent adjectival participial clauses, two adverbial participial clauses and one adverbial infinitival clause. The two adjectival participial verbs, viz. ἀναγεννήσας ("to beget anew") (1:3) and φρουρουμένους ("protected") (1:5), each have God as the active subject or agent. God's primary action is that he has begotten believers anew through his mercy, through the resurrection of Christ and through his power. Thus, the interpretation of the thought structure of 1 Peter 1:3-5 is as follows:

Basic exhortation: praise God!



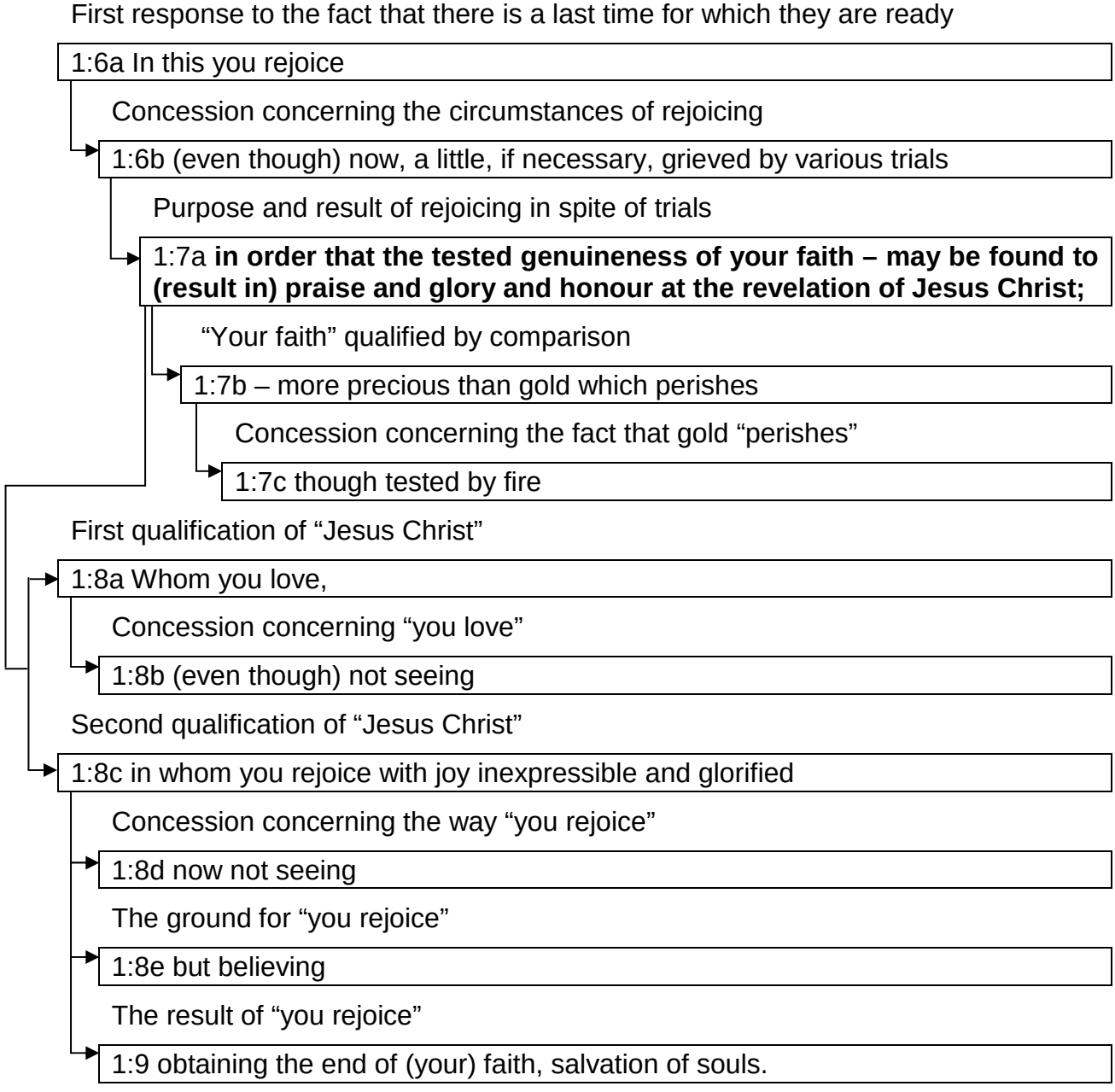
1 Peter 1:6-9 (UBSGNT)

6 ἐν ᾧ ἀγαλλιᾶσθε, ὀλίγον ἄρτι εἰ δέον [ἐστὶν] λυπηθέντες ἐν ποικίλοις πειρασμοῖς, 7 ἵνα τὸ δοκίμιον ὑμῶν τῆς πίστεως πολυτιμότερον χρυσίου τοῦ ἀπολλυμένου διὰ πυρὸς δὲ δοκιμαζομένου, εὑρεθῇ εἰς ἔπαινον καὶ δόξαν καὶ τιμὴν ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ· 8 ὃν οὐκ ἰδόντες ἀγαπᾶτε, εἰς ὃν ἄρτι μὴ ὁρῶντες πιστεύοντες δὲ ἀγαλλιᾶσθε χαρᾷ ἀνεκλαλήτῳ καὶ δεδοξασμένῃ 9 κομιζόμενοι τὸ τέλος τῆς πίστεως [ὑμῶν] σωτηρίαν ψυχῶν.

1 Peter 1:6-9 consists of three complex sentences (1:6-7, 8a-b, 8c-9). The prepositional phrase ἐν ᾧ ("in this") at the beginning of 1:6 has as its antecedent ἐν καιρῷ ἐσχάτῳ ("in the last time") (1:5) which was the last focus of the previous thought unit (1:3-5). The second and third sentences are linked to the first by their use of the relative pronoun ὃν, the antecedent of which is Ἰησοῦ Χριστοῦ at the end of 1:7, the end of the first sentence. The first sentence consists of two main verbs, viz. the dominant verb ἀγαλλιᾶσθε ("you rejoice") (1:6) which is either indicative or imperative and the subordinate subjunctive verb εὑρεθῇ ("may be found") which forms the purpose-result clause introduced by ἵνα (1:7). This is both a purpose clause and a result clause because both the intention and the certain outcome of rejoicing in spite of trials is that there be praise at the revelation of Jesus Christ (cf. Wallace, 1996:635-638). This clause does not specify the person or persons to receive the praise and glory and honour at the revelation of Jesus Christ, so it is possible that both believers and Christ will receive praise (Schreiner, 2008:2406). Believers would receive praise only by virtue of their being in Christ by proven faith. Thus, when Christ is revealed, genuine faith is finally honoured (Wheaton, 1994:1372). The word order in the clause χρυσίου τοῦ ἀπολλυμένου διὰ πυρὸς δὲ δοκιμαζομένου (1:7b-c) allows for διὰ πυρὸς to be taken with either ἀπολλυμένου or δοκιμαζομένου. This is best translated as "gold which perishes though tested by fire" (e.g., NIV, NASB, NRSV,

ESV), on the basis that διὰ πυρὸς δοκιμάζω is a substitute phrase for the verb πυρόω ("refine") (see 5.2.3). Either way, the fact that gold is said to "perish" demands interpretation since genuine gold by definition does not perish in the refiner's fire. Thus, gold must perish in some other way which the context suggests is at the revelation of Jesus Christ.

The second sentence (1:8a-b) consists of the main verb ἀγαπᾶτε ("you love") which may be either indicative or imperative. The third sentence is in co-ordinate relation to the second and consists of the main verb ἀγαλλιᾶσθε ("you rejoice") which may also be either indicative or imperative. Notably the dominant verb of 1:6 is repeated in 1:8 - ἀγαλλιᾶσθε ("you rejoice"), thus forming an inclusion (Jobes, 2005:91) and ensuring that this is the main focus of this unit (1:6-9). Significantly, 1:9 makes explicit reference to "salvation" (σωτηρίαν) thus closing this thought unit with the same idea that was the focus of the previous thought unit (1:3-5). This interpretation of the thought structure of 1 Peter 1:6-9 can be represented as follows:



In summary, the interpretation of 1 Peter 1:3-9 is that God is praised for the salvation he has accomplished for believers (1:3-5) and believers respond by rejoicing in spite of trials and loving Christ (1:6-9). Salvation is the key concept of this pericope. The main command is that God should be blessed. The interpretation of the particular argument of 1 Peter 1:6-7 is that believers are to rejoice in the fact of their salvation in order that their proven faith would result in praise at the revelation of Jesus Christ even though their joy may be mixed with grief because of various trials. This continued rejoicing through grievous trials proves their faith genuine just as fire proves gold genuine. The socio-historic context of 1 Peter specifically relevant to 1 Peter 1:7 is that of Christians suffering social ostracism and disadvantage for the name of Christ (cf. 1 Pet 2:12, 15; 4:12, 14-16; 5:8-9), most likely at the hands of the general populace of Asia Minor and not by official Roman decree (see 4.2.4). If the most precious earthly commodity of gold is tested by fire it makes sense that the more precious eternal commodity of faith should be tested by trials. But whereas even tested gold will perish in the final judgement by fire (1 Pet 1:7; cf. 2 Pet 3:10-11), proven genuine faith in Jesus Christ will protect believers from destruction on the final day of judgement (1 Pet 1:5) (Jobes, 2005:95). Thus, the concept of the refining of metals serves the purpose in 1 Peter 1:6-7 of explaining the value of the testing of faith by trials.

The argument in 1 Peter 1:6-7 does not depend for its validity upon prior scriptural authority, although the fact that Psalm 66:10 contains the same comparison between the testing of faith and the refining of metals by fire does confirm that the argument is biblically consistent (cf. also Job 23:10; Prov 17:3; 27:21; Zech 13:9; Mal 3:3). Notably, 1 Peter 1:7 comes closer to the wording of Psalm 66:10 than James 1:3. Nevertheless, since the argument stands without needing prior scriptural authority and since there is no introductory formula and there are significant differences in wording (see 5.2.3), the similarities between 1 Peter 1:6-7 and Psalm 66:10 are insufficient grounds to argue that the author of 1 Peter has intended to allude to Psalm 66:10. The echo of Psalm 66:10 is unintentional and serves no particular purpose in the argument.

The communicational goal of 1 Peter 1:3-9 is that the believers should continue to bless God, rejoice in their salvation despite their grievous trials and love Christ despite not seeing him now, in order that ultimately there would be praise and glory and honour at the revelation of Jesus Christ when their salvation is finally revealed. They are to view their sufferings from the perspective that proven faith has eternal value.

5.2.5 Traditional Jewish interpretation of Psalm 66:10

In biblical thought the imagery of gold or silver tested by fire is a common metaphor for the affliction the LORD uses to discipline his people (e.g., Job 23:10; Ps 66:10; Prov 17:3; 27:21; Zech 13:9; Mal 3:3) (Jobes, 2005:94-95). Since Psalm 66 was most likely composed in the post-exilic period (see 5.2.2) it is highly unlikely that even Malachi, the latest prophet (post 450 BC) was dependent upon Psalm 66. In any case, if the writings were more or less contemporary, it would be difficult to prove the direction of dependence or that similar texts were not dependent on another unknown source. In fact, Psalm 66 appears to reflect generally the biblical tradition as found in Job (arguably 7th century BC; see Hartley, 1988:17-20; Smick, 1988:850-853; Waltke, 2007:928) and Proverbs (10th century BC) and specifically the refining as silver predicted by Zechariah (late 6th – early 5th century BC).

In the non-biblical Dead Sea Scrolls (Wise, Abegg & Cook, 1996:509) (see also 5.2.3), and in Josephus and Philo, there is no commentary on or reference to Psalm 66. Philo does, however, use the metaphor of something tested like gold by fire (e.g., Sacrifices 1:80; Decalogue 1:48).

Significantly, Peter's use of the metaphor of gold tested by fire is lexically and conceptually nearest to its use in Sirach 2:1-6 (Jobes, 2005:95):

> My child, when you come to serve the Lord, prepare yourself for testing [πειρασμόν, *peirasmon*].
>
> Set your heart right and be steadfast, and do not be impetuous in time of calamity.
>
> Cling to him and do not depart, so that your last days may be prosperous.
>
> Accept whatever befalls you, and in times of humiliation be patient.
>
> For gold is tested [δοκιμάζεται, *dokimazetai*] in the fire, and those found acceptable, in the furnace of humiliation.
>
> Trust [πίστευσον, *pisteuson*] in him, and he will help you; make your ways straight, and hope [ἔλπισον, *elpison*] in him. (NRSV)

Sirach is a wisdom book written in Jerusalem by the teacher Ben Sira in about 180 BC. It was originally composed in Hebrew and then translated into Greek in about 117 BC (Harrington, 1999:78-79).

Another use of the metaphor of gold tested by fire very similar to the argument in 1 Peter 1:6-7 – not mentioned in any of the consulted sources – is found in Wisdom 3:4-7:

> For though in the sight of others they [the righteous] were punished, their hope is full of immortality.
>
> Having been disciplined a little [ὀλίγα], they will receive great good, because God tested [ἐπείρασεν] them and found them worthy of himself;
>
> like gold in the furnace he tried [ἐδοκίμασεν] them, and like a sacrificial burnt offering he accepted them.
>
> In the time of their visitation they will shine forth, and will run like sparks through the stubble. (NRSV)

The Wisdom of Solomon was most likely composed in the first century BC (Harrington, 1999:55).

Thus, not only does Peter's use of the metaphor of gold tested by fire reflect biblical tradition generally, but it also reflects extra-biblical Jewish tradition from the Second Temple period.

Moreover, in later Jewish writings there is an alternative Targum of Psalm 66:10 which reads "For you have tried [us], *for you have tested our fathers,* O God; *you exiled them among the kingdoms; you found them refined* as one who purifies silver" (Cook, 2001)[103]. Significantly, the refining process is linked with the experience of exile among the kingdoms which is very similar to the experience of the recipients of 1 Peter "who reside as aliens, scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia" (1 Pet 1:1, NASB). Since it is possible that the Targum reflects

[103] Italic font indicates wording found in the Targum that does not appear in the Masoretic Text.

earlier Jewish thought, it may be that the author of 1 Peter is also reflecting an earlier Jewish connection between alien status and trials used by God to refine his people. Thus, although the present-day reader may not make this connection as early as 1 Peter 1:6-7, those of his addressees who were from a Jewish background may have made the connection immediately.

5.2.6 Theological presuppositions

The primary theological presupposition of 1 Peter 1:3-9 is that God is in control of all circumstance and history and has an eternal goal for his people which he will surely accomplish and for which he is worthy of all praise and glory and honour. Thus, there is an eschatological hope of resurrection and eternal inheritance against which temporal losses and trials are to be measured. At the time of the revelation of Jesus Christ the salvation of genuine believers will finally be revealed. Psalm 66 shares the theological perspective that God is in control of all circumstance and history and has an eternal goal for his people for which he is worthy of praise. However, this perspective is limited to their blessing and inheritance as a nation in this life in the land of Canaan. There is no eschatological hope or messianic expectation in Psalm 66.

5.2.7 Type and technique of Psalm usage

Since the conclusion of this analysis is that the argument of 1 Peter 1:6-7 stands without explicit appeal to Scripture for authority or illustration and that the echo of Psalm 66:10 in 1 Peter 1:7 is probably unintentional, there is little to be said about the type and technique of Scripture usage. However, in terms of type of usage, there is development of the theme of God refining his people by testing their faith with trials, a theme found both in Scripture and ancient Jewish writings (see 5.2.5). In terms of technique, it appears that out of an awareness of the current situation of Christians in Asia Minor, the author of 1 Peter has recalled this theme and applied it with an eschatological fulfilment perspective in a manner similar to the interpretive techniques of Qumran (see 2.3.3.3). And yet this theme is developed with a distinctive focus upon the person and redemptive work of Jesus Christ, particularly his resurrection and his return.

5.2.8 Intertextuality

As argued above, the author of 1 Peter recalls the general biblical theme of God refining his people by testing their faith with trials (1 Pet 1:6-7). Therefore, instead of there being a specific focus on Psalm 66:10, it is likely that 1 Peter 1:6-7 would have brought to the minds of the readers many of the passages mentioned above (Job 23:10; Ps 66:10; Prov 17:3; 27:21; Zech 13:9; Mal 3:3) (5.2.5). The overall message of these passages is that the LORD knows the hearts of his people (esp. Job 23:10; Prov 17:3) and because his desire is that they should be pure and holy, set apart as his righteous people, he tests and refines them with trials (Ps 66:10; Mal 3:2-4). The consistent expectation is that those people whose faith in God proves genuine will come through the trials as gold (Job 23:10; Zech 13:9). Therefore, 1 Peter 1:6-7 is likely to have created in the minds of the addressees an intertextual resonance that powerfully reinforces the goal of encouraging hope in the midst of severe trials.

5.3 INTEGRATION AND SUMMARY

In 1 Peter 1:3-9 God is praised for the salvation he has accomplished for believers (1:3-5) and believers respond by rejoicing in spite of trials and by loving Christ (1:6-9). The main argument of 1 Peter 1:6-7 is that when believers suffer for the name of Christ they are to continue rejoicing in the fact of their salvation in order that their proven faith may result in praise when not only Christ is revealed, but also their salvation (see 5.2.4). The comparison between believers grieved by various trials (1:6) and gold tested by fire (1:7c) has the implication that the ability to continue rejoicing through grievous trials proves faith genuine. Thus, the concept of the refining of gold serves the purpose in 1 Peter 1:6-7 of explaining the value of the testing of faith by trials. Through such tested faith believers are protected from destruction at the final revelation of Jesus Christ.

In 1 Peter 1:7 there is a progression from being tested to praise which is similar to the progression from difficulty to thankful praise found in Psalm 66 (see 5.2.2). Furthermore, Psalm 66 uses the imagery of God refining his people as silver while 1 Peter 1:7 refers to gold that perishes though tested by fire. Thus, scholars recognize strong conceptual similarities between 1 Peter 1:7 and Psalm 66:10 (LXX: 65:10). However, in the light of significant verbal differences, the finding of this analysis is that the conceptual similarities are insufficient grounds to argue that the author of 1 Peter has intended to allude to Psalm 66:10 specifically (see 5.2.3).

Furthermore, the conclusion of this analysis is that the argument of 1 Peter 1:6-7 stands without depending for its validity upon the authority of the Scriptures (see 5.2.4). However, it was found that in biblical thought (e.g., Job 23:10; Ps 66:10; Prov 17:3; 27:21; Zech 13:9; Mal 3:3) and in extra-biblical Jewish tradition (Sir 2:1-6; Wisd 3:4-7; *Tg. Pss* 66:10) the imagery of gold or silver tested by fire is a common metaphor for the affliction the LORD uses to discipline his people (see 5.2.5). As a result, it seems likely that 1 Peter 1:6-7 would have created in the minds of the addressees a powerful intertextual resonance (see 5.2.8). Thus, the author of 1 Peter has recalled the biblical and traditional metaphor of God testing his people like precious metals without reference to any particular portions of Scripture and has developed and applied the metaphor with the distinctive purpose of encouraging hope in suffering Christians (see 5.2.7).

CHAPTER 6

EXEGETICAL STUDY OF

THE USE OF THE PSALMS IN 1 PETER 1:10-12

OUTLINE OF CHAPTER

6.1 Introduction

6.2 Systematic analysis of Psalm references in 1 Peter 1:10-12

6.3 Integration and summary

6.1 INTRODUCTION

In the present chapter 1 Peter 1:10-12 is analysed according to the procedure outlined above (5.1). The aim is to determine the function of any Psalm references within the argument of 1 Peter 1:10-12 with a view to gaining insight into the hermeneutical perspectives, methods, and goals of the author.

6.2 SYSTEMATIC ANALYSIS OF PSALM REFERENCES IN 1 PETER 1:10-12

6.2.1 Synopsis of Psalm references

Within 1 Peter 1:10-12 the following Psalm and other Old Testament references have been identified:

1 Peter	Definite quotations	Definite allusions	Possible allusions, or echoes
1:10			
1:11		Ps 22	Isa 52:13-53:12
1:12			Enoch 1:2

A general allusion to Psalm 22 and Isaiah 52:13 – 53:12 is recognized by Aland *et al* (1994:895) and by other scholars and commentators in 1 Peter 1:11. The allusion to Psalm 22 is of primary importance here. Though no particular verses are alluded to, for the first twenty-one verses the psalmist is relating his “sufferings” (1 Pet 1:11; see esp., Ps 22:1-2, 6-8, 11-21), while in the last ten verses the psalmist is relating “the glories to follow” (1 Pet 1:11; see Ps 22:22-31). Similarly, no specific verses of Isaiah 53 are alluded to, but the two concepts of suffering (see Isa 53:3-9) and subsequent glory (see Isa 52:13-15; 53:10-12) are clearly seen.

6.2.2 Old Testament context and authorial meaning

Psalm 22 is essentially an individual lament by someone who feels forsaken by God and yet in trust cries to him for help and deliverance because enemies have surrounded him to mock and attack and even destroy his life (22:1-21). But the lament section is followed by a lengthy hymn of praise because God has heard the

psalmist's prayer (22:22-31) (Ross, 2011:528). With regard to the liturgical setting of the psalm, the lack of specific historical detail about the actual situation faced by the psalmist suggests that the psalm was designed to allow many individuals within the worshipping community to express their suffering and need to God (Craigie, 1983:198; Mays, 1994:106). The individual psalmist twice makes direct reference to the "congregation" (22:22, 25) as the context of praise (Craigie, 1983:198) and makes several references to others who are part of the worshipping community (22:23, 26). The fact that the psalmist in Psalm 22 is rescued by God from his life-threatening situation would be an encouragement to all who hear, recite and meditate upon it.

Psalm 22 belongs within Book 1 of the Psalter (Pss 1-41). Almost half of the psalms in Book 1 may be classified by their predominant characteristics as laments, but this section of the Psalter also includes several psalms of wisdom, thanksgiving, confidence, praise, and kingship. On either side of Psalm 22, Psalms 17 and 25 are also individual laments. Significantly, the compiler of the Psalter has placed Psalm 22 between Psalms 21, focused on the human king over God's people and Psalm 24, focused on God's own glorious kingship.

Psalm 22 is identified in its title as a psalm לְדָוִד. Although the psalm titles were not part of the original compositions, they are derived from very early traditions about the individual psalms. The Hebrew preposition לְ can indicate authorship (e.g., Hab 3:1) and is traditionally translated as an indication of authorship when attached to the name of an individual (e.g., "of David") (Ross, 2011:42-43). However, the preposition לְ has several possible meanings such as "to," "for," "for the use of," "concerning," "with reference to," "belonging to," and "of." Usually the applicable translation is clarified by the context, but in the case of the psalm titles, context does not always eliminate the ambiguity. Thus, לַמְנַצֵּחַ בִּנְגִינוֹת (Ps 4:1; etc.) could be translated "For the director of music" or "To the director of music" and לִבְנֵי־קֹרַח (Ps 84:1) could be translated "For the use of the sons of Korah" or "Of the sons of Korah." Therefore, it is possible that the superscription לְדָוִד was not intended to convey authorship, but instead meant "For the use of David," "Belonging to David's collection of hymns," "Dedicated to David," or "For the Davidic king" (Craigie, 1983:33-35). On the other hand, since the Old Testament contains much evidence that David wrote and sang psalms (e.g., 1 Sam 16:14ff.; 2 Sam 1:17ff; 3:33f.; 22:1ff.; 23:1-7; Amos 6:5; 1 Chron 15:16-24; 16:7-36; Ezra 3:10; Neh 12:24), it is highly probable that at least some of the psalms ascribed to David were in fact composed by David (Craigie, 1983:35; Ross, 2011:43).

Further evidence in favour of Davidic authorship comes from several passages in the New Testament (e.g., Mk 12:35-37; Acts 2:24-36; 4:25; 13:35; Rom 4:6; 11:9) that name David as the specific author of certain psalms and do not merely use David's name as a general reference to the Psalms according to popular thinking (Ross, 2011:43). In conclusion, the interpretation of the message of a psalm should be determined by the exegesis of the main text of the psalm and not by the traditional ascription of "authorship" or historical setting found in the psalm title (Ross, 2011:44). However, if the internal evidence of the psalm does not suggest that David could not be the author, Davidic authorship may still be significant. This is because David was the recipient of great promises from God (2 Sam 7) and represents God's chosen, ideal king. Mockery and attack directed against God's chosen king amounts to

mockery and attack of both God and God's people over whom God's king rules. As a result, psalms written by David become representative and ideal responses to various situations in which the faith of a true Israelite is tested, and also point to the hope of a Messiah who will restore blessing to Israel (Collins, 2008:939; Wilson, 2002:124-126).

Every psalm in Book 1 is ascribed to David with four exceptions: 1, 2, 10, and 33 (Wilson, 2002:127, footnotes 2 & 3). However, 9 and 10 may originally have been one psalm (see LXX) and 32 and 33 may have been companions. Furthermore, Psalm 2 is ascribed to David in Acts 4:25. This leaves only Psalm 1 as non-Davidic, which would make sense if it was added as an introduction by the final composer of the whole book of Psalms (Grogan, 2001:188).

The text and title of Psalm 22 give no specific details concerning its historical and life settings. What is known is that David experienced persecutions both before and after he became king. However, many interpreters recognize within the text itself that the intensity and scope of this psalm reach far beyond any one experience in the life of David (Ross, 2011:527). In fact, compared to any of the other laments, Psalm 22 is exceptional for its expression of the depths of sufferings and the heights of glories that follow for the innocent sufferer (Mays, 1994:106-107). This makes Psalm 22 ideal for the New Testament purpose of portraying Jesus as the innocent sufferer par excellence (Matt 27:39, 43, 46; Heb 2:12) (Collins, 2008:963; Ross, 2011:548-549; cf. Craigie, 1983:202).

Laments are prayers for help by an individual or by the community. Generally, a psalmist will complain about his own thoughts and actions, about the actions of others against him, or about God himself (Longman, 1988:26). Structurally, laments usually follow the pattern of invocation, plea to God for help, expression of complaints, confession of sin or assertion of innocence, curse of enemies (imprecation), expression of confidence in God's response, and finally a hymn or blessing (Longman, 1988:27; cf. Mays, 1994:21). Psalm 22 begins with the invocation, "My God, my God" (22:1) and immediately launches into complaint against God (22:1-2) for it seems to the psalmist that God has forsaken him and stands far off. The psalmist also complains that he is rejected and despised by others (22:6-8) and that evildoers are closing in on him like vicious beasts to destroy his life (22:12-13, 16-18). At the centre of the psalm, the sufferer's complaint is focused on his own physical suffering (22:14-15), while remarkably at the same time he recognizes that it is God who has laid him in the dust of death (22:15c). On either side of this central description of the life-threatening situation faced (22:12-18), the psalmist's plea is for God not to be far off, but instead to hurry to deliver and save him from his enemies (22:11, 19-21).

Remarkably, the second part of verse 21 is a turning point for the psalmist for in it his mood changes from plea to confidence: "You have rescued me from the horns of the wild oxen!" (ESV) (cf. Craigie, 1983:198). Earlier also the psalmist expresses confidence or trust in God (22:3-5, 9-10) as he appears to debate between his present experience of forsakenness (22:1-2, 6-8) and his certain knowledge of God as trustworthy (22:3-5, 9-10). Another indication of growing confidence in God may be recognized in the development from the first plea - "and there is none to help" (22:11b) to the second plea – "O you my help" (22:19b). This psalm contains no confession of sin, but verses 9-10 may be interpreted as an assertion of innocence. Considering the dire distress of the psalmist, it is somewhat surprising that this psalm

contains no imprecations against the enemy, but is only an appeal for rescue from them (Ross, 2011:549).

Instead of the usual brief hymn or vow of praise (Ross, 2011:528; Mays, 1994:106), this psalm concludes with a lengthy hymn of ever-widening praise that spreads from the assembly, to the nation of Israel, to all the earth, to the living and the dead and even to future generations (22:22-31). The characteristics of both a hymn of praise and a song of thanksgiving are evident here (Craigie, 1983:197). A hymn of praise normally begins with a call to worship, gives reasons why God should be praised, and often concludes with further calls to praise (Longman, 1988:24). Psalms of thanksgiving usually begin with a declaration of intent to praise God or with a blessing. The most important feature of a thanksgiving psalm is the restatement of the lament or prayer that has been answered by the Lord. This is usually followed by an account of how the Lord has intervened to save the psalmist or those who sing the psalm. Finally, the thanksgiving psalm closes with further praise and calls to praise (Longman, 1988:30-31). Thus, the hymnic section of Psalm 22 begins with a declaration of intent to praise God (22:22). 22:23 sounds the initial call to praise. Verse 24 gives the reason for praise (restatement of lament and account of salvation) since God has answered the psalmist's cry for help and rescued him from his affliction. The major part of this hymn (22:25-31) is taken up with further praise by the psalmist that in effect calls upon the entire world to join him in praising God. The fact that the psalm has a long section of praise is quite typical of laments, and does not make it partly a hymn of praise.

Thus, the overall authorial message of Psalm 22 is that God will rescue the righteous sufferer who trusts in him even from the clutches of death and will transport him and with him many others to incomparable heights of glory in the worship of God.

1 Peter 1:11 does not refer to any particular verses of Psalm 22, but may refer to this overall message and the broad structural and thematic pattern of the psalm. If David himself never experienced suffering of such intensity and scope and rescue of such far-reaching implications, then the psalm would certainly have provoked inquiry as to which one person in the purposes of God might experience such sufferings and glories to follow. Furthermore, since Psalm 22 expresses sufferings and glories to follow that are exceptional in the entire Psalter, and comparable only to Isaiah 53, Psalm 22 and Isaiah 53 seem to be the most likely references in Peter's mind when he wrote of "the Spirit of Christ" in the prophets predicting "the sufferings of Christ and the glories to follow" (1 Pet 1:11, NASB).

6.2.3 Textual background and 1 Peter text form

Since 1 Peter 1:11 does not allude to any particular verses of Psalm 22 (see 6.2.1), it is more helpful here, simply to present the Greek text of 1 Peter 1:11 with an English translation without presenting the Greek and Hebrew texts of Psalm 22 or their English translations.

1 Peter 1:11 UBSGNT	1 Peter 1:11 English[104]
ἐραυνῶντες εἰς τίνα ἢ ποῖον καιρὸν ἐδήλου τὸ ἐν αὐτοῖς πνεῦμα Χριστοῦ προμαρτυρόμενον	Inquiring into the sort of person or the sort of time the Spirit of Christ in them was indicating when

[104] Unless otherwise indicated, English translations of the Greek or Hebrew are my own.

τὰ εἰς Χριστὸν παθήματα καὶ τὰς μετὰ ταῦτα δόξας.	predicting the sufferings with reference to Christ and the glories after these.

In the Dead Sea Scrolls (5/6ḤevPs: 22:3-8, 14-20 [MT 22:4-9, 15-21]; 4QPs^{f}: 22:14-17 [MT 15-18]) only parts of Psalm 22 are preserved (Abegg, Flint & Ulrich, 1999:518-519) and do not include the last ten verses in which the psalmist is relating "the glories to follow" (1 Pet 1:11; see Ps 22:22-31).

6.2.4 Grammatical, historical and structural analysis and interpretation

My interpretation of the overall logical structure of 1 Peter has been tabled and represented in diagram form above (4.2.9). After the letter introduction (1:1-2) the letter opening (1:3-12) provides the basis of the four main exhortations that follow, viz. 1:13 - 2:10, 2:11 - 3:12, 3:13 - 4:19 and 5:1-11. Thus, 1 Peter 1:10-12 is part of 1 Peter 1:3-12, the letter opening and basis of the four main exhortations.

1 Peter 1:3-12 consists of three main thought units, namely praise for salvation (1:3-5), rejoicing despite trials (1:6-9) and the prophetic search in anticipation of the salvation now preached (1:10-12). My interpretation of the letter opening has already been outlined and fully analysed for 1 Peter 1:3-9 (see 5.2.4). However, it was noted that the final thought unit (1:10-12) in this pericope gives an explanation of the link between the salvation received through faith by the addressees and the message of the Old Testament prophets. The prophets longed to learn more about how their predictions of Christ would be fulfilled, but the Holy Spirit revealed only enough for them to know that the Christ would suffer and then be glorified. It was also revealed to them that they were serving those who would one day receive the grace prophesied and this is the good news now preached by the power of the same Spirit to the addressees.

This interpretation of the function of 1 Peter 1:10-12 within the pericope 1 Peter 1:3-12 is represented below:

The basic exhortation: Praise God!

1:3a Blessed be the God and Father of our Lord Jesus Christ

Three reasons for praising God

1:3b-5 He has begotten us anew resulting in a living hope, an inheritance reserved in heaven and a salvation ready to be revealed in the last time

The believer's response to this salvation to be revealed

1:6-9 Rejoice despite grievous trials, love Christ and rejoice in him with exceeding joy despite not seeing him now

The link between this salvation and the message of the OT prophets

1:10-12 This salvation now obtained and preached by the power of the Holy Spirit is the same salvation formerly revealed by the same Spirit to the prophets but they only saw in part as servants of the future recipients of salvation

It is now appropriate to give a detailed interpretation of the thought structure of 1 Peter 1:10-12.

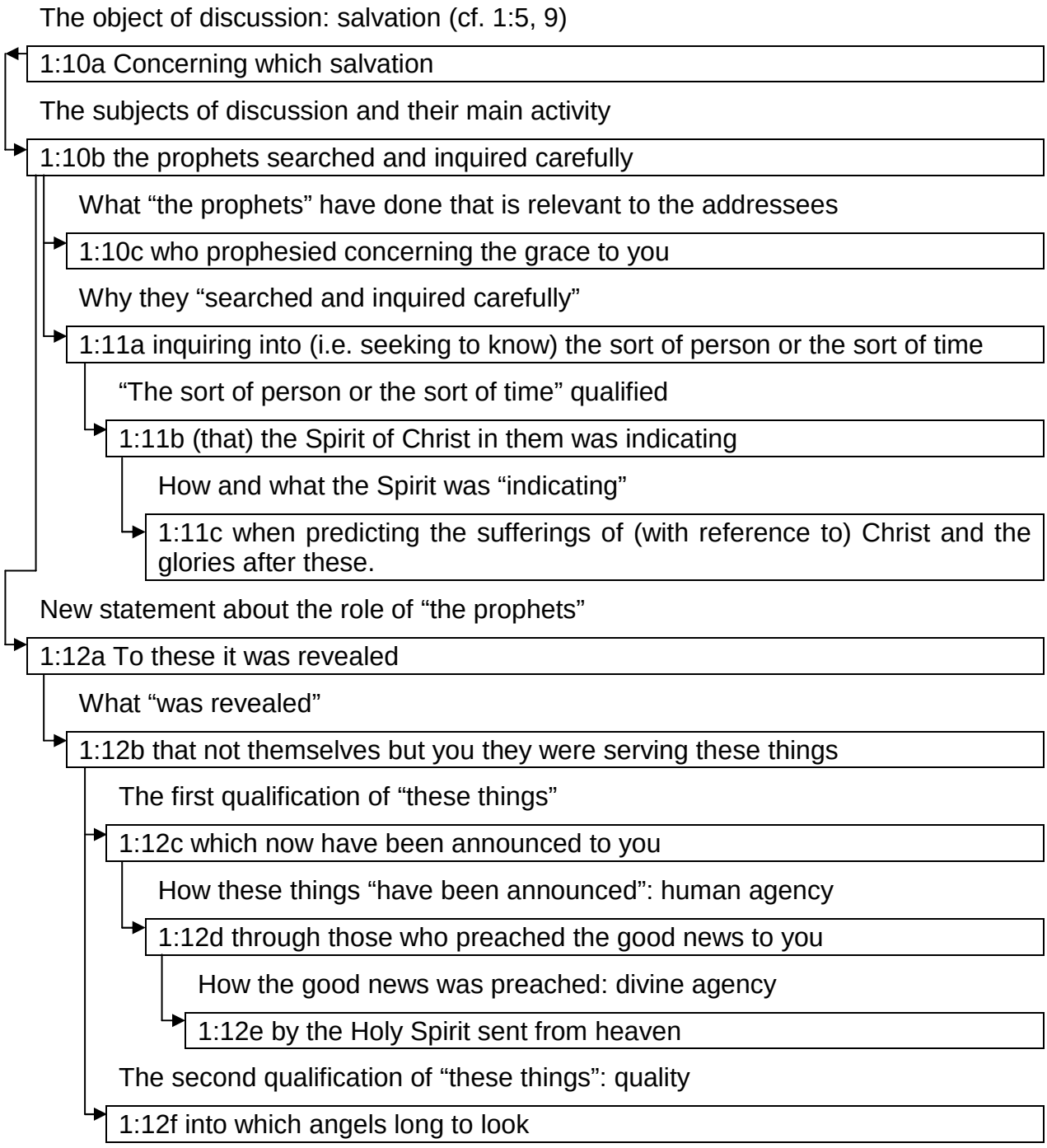
1 Peter 1:10-12 (UBSGNT)

10 περὶ ἧς σωτηρίας ἐξεζήτησαν καὶ ἐξηραύνησαν προφῆται οἱ περὶ τῆς εἰς ὑμᾶς χάριτος
προφητεύσαντες, 11 ἐραυνῶντες εἰς τίνα ἢ ποῖον καιρὸν ἐδήλου τὸ ἐν αὐτοῖς πνεῦμα Χριστοῦ
προμαρτυρόμενον τὰ εἰς Χριστὸν παθήματα καὶ τὰς μετὰ ταῦτα δόξας. 12 οἷς ἀπεκαλύφθη ὅτι
οὐχ ἑαυτοῖς ὑμῖν δὲ διηκόνουν αὐτά, ἃ νῦν ἀνηγγέλη ὑμῖν διὰ τῶν εὐαγγελισαμένων ὑμᾶς [ἐν]
πνεύματι ἁγίῳ ἀποσταλέντι ἀπ᾽οὐρανοῦ, εἰς ἃ ἐπιθυμοῦσιν ἄγγελοι παρακύψαι.

This pericope is introduced by the prepositional phrase περὶ ἧς σωτηρίας ("concerning which salvation") thus providing a logical link to the preceding mention of "salvation" (1:9). In fact, the term "salvation" also occurs in 1:5 so that it becomes the summary term for all that has been described in 1:3-5 and 1:6-9 and now 1:10-12 continues to elaborate on the significance of this salvation. The redundant use of the noun "salvation" after the relative pronoun ἧς means that the relative pronoun not only provides a link to the antecedent in 1:9 but also functions as a demonstrative pronoun. The effect is that the author emphasizes that *this very same* salvation which he has been describing is what the prophets prophesied about. 1 Peter 1:10-12 has verbs containing seven indicatives, five participles and an infinitive. 1:10-11 constitute one sentence with two co-ordinated main verbs, viz. the indicative aorist active verbs ἐξεζήτησαν ("they searched") and ἐξηραύνησαν ("they inquired carefully"). 1:12 also constitutes one sentence with one main verb, viz. the indicative aorist passive verb ἀπεκαλύφθη ("it was revealed").

In 1:11, the interrogative pronoun τίνα ("what sort of person?") and the interrogative adjective ποῖον ("what sort of [time]?") act as substitutes for the relative pronoun logically required by the subsequent adjectival relative clause ("the Spirit of Christ in them was indicating"). This interpretation can be clarified by translating 1:11ab: "seeking to know the sort of person or the sort of time *that* the Spirit of Christ in them was indicating." Thus, the phrase "the sort of person or the sort of time" is the direct object of both ἐραυνῶντες ("seeking to know") and ἐδήλου ("he was indicating"). In 1:12 it is important to note that the verb διηκόνουν ("they were serving") marks the person served with the dative and the thing served with the accusative. Thus, the neuter plural accusative personal pronoun αὐτά is the direct object of "they were serving" and the two later occurrences of the neuter plural relative pronoun ἃ are references back to "these things." Since "these things" already refers back to the things prophesied, sought and predicted by the prophets (1:10-11) the link between the two main independent clauses becomes very strong. In the final clause "into which (things) … to look" is a substantival infinitive clause that functions as the direct object of the verb "they long" with "angels" as the subject (1:12). At the same time, the primary function of "into which angels long to look" is as an adjectival relative clause that qualifies "these things" (1:12). Thus, the logical relations between the various clauses are complex.

My interpretation of the thought structure of 1 Peter 1:10-12 can be presented as follows:



In summary, 1:10-11 is focused primarily upon the activity of the prophets and then on the activity of the "Spirit of Christ." The prophets prophesy, search and inquire carefully and seek (to know). The work of the "Spirit of Christ" is to indicate and to predict. 1:12 is focused primarily upon how "these things" into which angels long to look, came to be known to the addressees. Thus, after the statement that it was revealed to the prophets that their task was to serve those who are now the recipients of good news, the focus shifts from the activity of the prophets to the activity of those who now announce and preach the good news. Again, the Holy Spirit is seen to be at work behind or through those who announce God's message (1:12). The consistent object of interest throughout the entire pericope is "this salvation" (1:10) though it is referred to in a variety of ways, viz. "the grace to you" (1:10), "what sort of person or what sort of time the Spirit of Christ in them was

indicating" (1:11), "the sufferings with reference to Christ and the glories after these" (1:11), "these things which now have been announced to you" (1:12), "the good news preached to you by the Holy Spirit" (1:12) and "which things angels long to look into" (1:12).

Thus, the interpretation of 1 Peter 1:10-12 is that the salvation message that has now been received by the addressees is the same inspired message that the prophets searched and inquired to know more and into which the angels long to look.

In order to understand the socio-historic context of this pericope (1 Pet 1:10-12) it is important to consider the significance for the addressees of the concepts of prophecy and the Holy Spirit. These concepts would be readily understandable to the Jewish component of the recipients who were familiar with the Scriptures and traditions of Israel and would readily associate the Spirit with prophecy (Keener, 1993:710, 825) and inspiration with written Scripture. However, the majority non-Jewish recipients, coming from a Greco-Roman cultural background, would have had vastly different understandings of the concepts of inspired prophecy and inscripturation.

The concept of divine inspiration did exist in Greco-Roman culture, and played a significant role in everyday life, but in a form significantly different to that known to Judaism and early Christianity. Divine revelations were usually transmitted by a προμαντίς (diviner) or προφήτης (prophet) located at a sacred place, but also by professional itinerant diviner-prophets. Oracles were usually received by the diviner-prophet by casting lots, by dreams or by inspiration. When receiving an inspired oracle the diviner-prophet would frequently enter into a "vision trance" or "possession trance" and normally the god spoke directly by taking over the speech organs of the diviner-prophet. The means of inspiration was usually associated with a materialistic cause such as drinking water from a spring within a sacred place.

Thus, the Greco-Roman concept of divine inspiration was not normally connected with the term πνεῦμα (spirit) which was not even understood as a theological concept. Very significantly, divinations or inspired oracles were mostly received as divine responses to inquiries after necessary rituals, rather than as the spontaneous messages of the gods. Furthermore, the divinations and oracles of diviner-prophets were not usually collected and preserved in written form to retain the permanent authority of "scripture" (Aune, 1983:16-17, 23-48; esp. 23-24, 32-34).

Thus, non-Jewish believers would have needed to have these concepts explained to them at the time when the gospel was preached to them (1 Pet 1:12), but also now as recipients of Peter's letter, they would most likely need the help of Jewish believers to understand more fully the biblical concept of Spirit-inspired prophecy.

In order to interpret the particular expression "the sufferings with reference to Christ and the glories after these" (1 Pet 1:11) it should be observed that this occurs at the end of the first unit (1:10-11) focused upon the activity of the prophets and of the "Spirit of Christ." The mention of "the sufferings with reference to Christ and the glories after these" functions as an interpretative summary of the predictions of the "Spirit of Christ" and of the message of salvation prophesied by the prophets. Furthermore, since the second unit (1 Pet 1:12) refers back to "these things," the expression "the sufferings with reference to Christ and the glories after these" (1:11) is also the fullest explanation of the message that has now been announced and preached to the addressees of this letter. In other words, the expression "the

sufferings with reference to Christ and the glories after these" is a summary of the message of salvation as proclaimed both before and after the actual events of the time and person of the Christ (1:11a; cf. Gal 4:4). Significantly, in both cases the reason for the authority of the proclaimed message is the inspiration of the Holy Spirit. Thus, the argument of 1 Peter 1:10-12 does not depend upon reference to any specific passage of Scripture for its authority and validity, but rather upon the general claim that the Holy Spirit spoke through the prophets and preachers of the message.

Consequently, although Peter may have had passages like Psalm 22 and Isaiah 53 in his mind at the time of writing, such specific connections have not been transmitted to the text of 1 Peter 1:10-12. As a result, there is no textual basis for arguing either that Peter intended to allude to Psalm 22 or that an unintended echo of Psalm 22 would be recognized by the addressees or later readers.

However, it is worth noting that all four Gospel records of the crucifixion of Jesus contain specific allusions to and citations from Psalm 22 (Ps 22:18 - Matt 27:35; Mk 15:24; Lk 23:34; Jn 19:24; Ps 22:7 – Matt 27:39; Mk 15:29; Lk 23:35; Ps 22:8 – Matt 27:43; Ps 22:1 – Matt 27:46; Mk 15:34). In particular, it seems that Jesus deliberately points to Psalm 22 as fulfilled in himself by quoting the opening line of Psalm 22 (Matt 27:46; Mk 15:34) from the cross. Thus, Psalm 22 is a very strong candidate for a particular Old Testament text that may have been in Peter's mind when he wrote of the Spirit of Christ in the prophets predicting the sufferings of Christ and the glories to follow.

Peter's combination of "sufferings" and "glories after these" (1 Pet 1:11) is very similar to Paul's combination of these concepts in Romans 8:18. However, it is more likely that Peter's interpretative summary of the message of the prophets concerning the Christ is derived directly from Jesus' words to the disciples on the road to Emmaus - "'O foolish ones, and slow of heart to believe all that the prophets have spoken! Was it not necessary that the Christ should suffer these things and enter into his glory?' And beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself" (Lk 24:25-27, ESV) - and later to all the gathered disciples (Lk 24:44-46). In fact, in Peter's sermon on the day of Pentecost, his explanation of the life of Jesus follows the same structural and thematic pattern of suffering to glory (Acts 2:22-36), but in this case his argument is based upon the authority of specific scriptures (Ps 16:8-11; 89:3f.; 110:1).

Furthermore, in his second sermon at the portico of Solomon, Peter's message again shows that the life of Jesus follows the pattern of suffering to glory (Acts 3:13-21). Significantly, on this occasion, Peter refers to "the things which God announced beforehand by the mouth of all the prophets, that His Christ should suffer" (Acts 3:18, NASB) and also says that "heaven must receive [Christ] until the period of restoration of all things about which God spoke by the mouth of His holy prophets from ancient time" (Acts 3:21, NASB). Thus, the authority of Peter's argument is not based on specific scriptures but on the general claim that God spoke thus by the mouth of his prophets. The argument of 1 Peter 1:10-12 is similarly based, except that the authority of divine inspiration is now extended beyond the prophets of "ancient time" (Acts 3:21) to "those who preached the good news to you" (1 Pet 1:12).

Thus, the communicational goal of 1 Peter 1:10-12 is that the addressees should believe the message of salvation that has now been announced to them because it

is the same Holy Spirit inspired message that the prophets prophesied and searched and inquired to know more, and into which the angels long to look.

6.2.5 Traditional Jewish interpretation of Psalm 22

In later Scripture, Isaiah 52:13-53:12 shares with Psalm 22 the broad concept of sufferings followed by glories (see 6.2.1). However, there are no indications of direct dependence. Similarly, in other ancient Jewish writings, there is no indication that the general pattern of suffering followed by glories has been recognized specifically within Psalm 22. Nor is there any indication that this psalm and this pattern were associated with the coming Messiah. Furthermore, there is no commentary on or reference to Psalm 22 in the non-biblical Dead Sea Scrolls (Wise, Abegg & Cook, 1996:509) (see also 6.2.3). In later Jewish writings, the Targum of Psalm 22 suggests no recognition of an association between Psalm 22, the pattern of suffering followed by glories and the Messiah. Thus, clearly the author of 1 Peter (and other New Testament writers) challenges traditional Jewish interpretations of Psalm 22 by recognizing it as a prophetic pattern for the Messiah who would suffer and then be glorified.

6.2.6 Theological presuppositions

The most important theological presupposition of 1 Peter 1:10-12 is that God has spoken authoritatively to his people by his prophets through the Spirit and that this authoritative word is reliably preserved in Scripture (see 6.2.4). Thus it is taken for granted that the words of the prophets are true, inerrant and always relevant, especially to the time of the Messiah. It is assumed that all the promises of God revealed to the prophets and preserved in Scripture will be fulfilled (see 2.3.2.1). 1 Peter 1:10-12 also presupposes that the last days have already come with the life, death and resurrection of Jesus, and with the outpouring of the Spirit and the establishment of the church. As a result, these events provide the key to understanding the prophetic passages of Scripture (see 2.3.2.4).

Furthermore, the presupposition of 1 Peter 1:10-12 is that the Scriptures as a whole were messianic, pointing forward to the Messiah. This means that the Scriptures were read with the expectation that revelation concerning the Messiah could be found throughout the Scriptures (cf. Lk 24:25-27, 44-46), not only in passages that had already been recognized as messianic in Judaism (see 2.3.2.5).

A final notable presupposition of 1 Peter 1:10-12 is that there is a correspondence between the role of the ancient prophet and the role of the contemporary preacher of the news about Jesus. In other words, it is assumed that God works consistently throughout history in fulfilling his purposes. Thus, just as God explained historical events in the past by the mouth of his prophets through the inspiration of his Spirit, so now he has explained the current historical events concerning Jesus by the mouth of his appointed preachers through the inspiration of the Holy Spirit (see 2.3.2.3).

6.2.7 Type and technique of Psalm usage

Since the conclusion of this analysis is that there is no intended allusion or unintended echo of Psalm 22 in 1 Peter 1:10-12, there is little to be said about the type and technique of Scripture usage. However, if the type of usage of the Old Testament by the author were to be given a label, it would be theme development.

The Old Testament themes of suffering and of glory restored are brought together and focused in the death and resurrection of Jesus Christ, his death being the end of his suffering and his resurrection being the beginning of his glorification. In terms of technique, what is interesting is that the author of 1 Peter has summarized the message of many prophets concerning the Christ and has made the Spirit of Christ the singular author of this message. Thus, τὸ πνεῦμα Χριστοῦ is the subject of both ἐδήλου (he was indicating) and προμαρτυρόμενον (when predicting), which are singular. By this technique, the author of 1 Peter has affirmed the unity of the message of the prophets concerning the Christ, both in terms of content and ultimate origin.

6.2.8 Intertextuality

Since it has been concluded above that there is no intended allusion or unintended echo of Psalm 22 in 1 Peter 1:10-12, it is not necessary to consider whether or not any dynamic intertextual resonance has been created. The expression "the sufferings with reference to Christ and the glories after these" (1 Pet 1:11) may have brought to the mind of the listener/reader any number of passages of Scripture, but since the concepts of "suffering" and "glory" are such broad concepts, verbal and conceptual resonance between specific passages are not readily identifiable.

6.3 INTEGRATION AND SUMMARY

1 Peter 1:10-12 functions within 1 Peter 1:3-12 as an explanation of the link between the salvation received through faith by Christians and the message of the Old Testament prophets (see 5.2.4 & 6.2.4).

Using a variety of expressions, the author emphasizes that the salvation just described (1 Pet 1:3-9) and recently preached as good news to the addressees (1:12) is the very same salvation that the prophets prophesied and sought to understand and that the Spirit of Christ in them was indicating and predicting (1:10-11).

It is argued in this analysis that the expression "the sufferings with reference to Christ and the glories after these" (1 Pet 1:11) functions both as an interpretative summary of the message of salvation prophesied by the prophets and as a summary explanation of the salvation message that has now been announced to the addressees of this letter.

Thus, it is argued that the author of 1 Peter develops the broad prophetic themes of suffering and of glory restored and focuses them in the death and resurrection of Jesus Christ. By identifying "the Spirit of Christ" as the singular author of the overall prophetic message of the Scriptures (1 Pet 1:11), the author of 1 Peter affirms the unity of the message of the prophets concerning the Christ, both in terms of content and ultimate origin (6.2.7). Futhermore, those who have now preached the gospel have done so by the same Holy Spirit (1 Pet 1:12).

Thus, although the expression "the sufferings with reference to Christ and the glories after these" (1 Pet 1:11) would be an appropriate summary of the broad structure, thematic progression and overall message of Psalm 22 (6.2.1 & 6.2.2), the textual evidence is insufficient to argue convincingly for an intended allusion or unintended echo of Psalm 22 that would resonate in the minds of the addressees or later readers (see 6.2.4 & 6.2.8). Rather, the expression "the sufferings with reference to Christ and the glories after these" (1 Pet 1:11) is most likely derived directly from Jesus' explanations of the Scriptures after his resurrection (Lk 24:25-27, 44-46).

Furthermore, no evidence could be found in ancient and later Jewish writings that the pattern of sufferings followed by glories had been recognized before in Psalm 22 and associated with the Messiah (see 6.2.5).

Thus, the finding of this analysis is that the argument of 1 Peter 1:10-12 does not depend upon reference to any specific passage of Scripture (e.g., Ps 22; Isa 53) for its authority and validity, but rather rests upon the theological presupposition that God has spoken authoritatively through the prophets by the Holy Spirit and continues to speak authoritatively through the contemporary preachers of the gospel message by the same Holy Spirit (6.2.6).

CHAPTER 7

EXEGETICAL STUDY OF

THE USE OF THE PSALMS IN 1 PETER 1:17-21

OUTLINE OF CHAPTER

7.1 Introduction

7.2 Systematic analysis of Psalm references in 1 Peter 1:17-21

7.3 Integration and summary

7.1 INTRODUCTION

In the present chapter 1 Peter 1:17-21 is analysed according to the procedure outlined above (5.1). The aim is to determine the function of the Psalm references within the argument of 1 Peter 1:17-21 in order to construct the hermeneutical perspectives, methods, and goals of the author.

7.2 SYSTEMATIC ANALYSIS OF PSALM REFERENCES IN 1 PETER 1:17-21

7.2.1 Synopsis of the Psalm references

Within 1 Peter 1:17-21 the following Psalm and other Old Testament references have been identified:

1 Peter	Definite quotations	Definite allusions	Possible allusions or echoes
1:17		Ps 28:4; 62:12; 89:26 (27 MT); Prov 24:12; Isa 59:18; 64:8; Jer 3:19; 17:10; 2 Chron 19:7; Sir 23:4; Wisd 14:3	Ps (LXX) 82:2 “human partiality”; Pss 33:5; 38:13; 118:19 “sojourning” (Davids, 1990:70-71; cf. Jobes, 2005:221); Pss (LXX) 54:16; 64:1; 118:54; 119:5 παροικία (my own observation) Ps 33:8, 10, 12 (LXX) benefits to those who fear the Lord (Jobes, 2005:221-222) Ps 34:5, 8, 10 (17b: weak, Woan, 2004:215, 225-227)
1:18			Ps 34:22 (33:23 LXX) λυτρόομαι (Jobes, 2005:117-118, 223); Ps 49:7-8 (48:8-9 LXX)

The definite allusions to Psalms 28:4, 62:12 and 89:26 are of primary importance here. The suggestion that the author has alluded (intentionally or unintentionally) to

Psalm 34 (LXX 33) in 1 Peter 1:17-18 is worth considering since Septuagint Psalm 33:13-17 is quoted directly in 1 Peter 3:10-12. The possible allusion to Psalm 34:22 (33:23 LXX) in 1 Peter 1:18 seems more likely than the others since in this case there is a direct link in the form of the verb λυτρόομαι. However, the significance of the verbal parallel must be qualified by the recognition that λυτρόομαι occurs eighty-six times in the Septuagint, twenty-five of them in the Psalms. Furthermore, the cross-reference to Psalm 49:7-8 (48:8-9 LXX) provides important background to the concept of the cost of redemption (1 Pet 1:18-19). In fact, since "no man can ransom another, or give to God the price of his life" (Ps 49:7, ESV), the psalmist confesses that God will ransom his soul (Ps 49:15).

7.2.2 Old Testament context and authorial meaning

Psalm 28 is an individual lament in which the psalmist calls out to God for help that he may not share the same fate as the wicked (Ross, 2011:639, 641). Although most of the psalms were born out of the particular life situations of the individual authors, they came to belong to and be used by the whole community of devout Israelites, both for private and public worship (Longman, 1988:42, 46-49). There are no specific indications as to the liturgical or cultic setting of Psalm 28, except that the psalmist may literally be praying toward the innermost place of God's holiness (אֶל־דְּבִיר קָדְשֶׁךָ) at the tabernacle or temple (28:2) (Ross, 2011:643). Furthermore, the words of the original individual psalmist appear to conclude at the end of 28:7, while 28:8-9 appear to be an update to make the psalm relevant, not only to the wider worshipping community, but also to a later situation in the history of Israel (cf. Longman, 1988:46; Craigie, 1983:240). Psalm 28 belongs within Book 1 of the Psalter (Pss 1-41) which is predominantly made up of laments and psalms of David, but does not appear to belong to any narrower, organized grouping of psalms. Psalm 28 does share some ideas with Psalms 27 and 29 (Ross, 2011:639-640). The title of Psalm 28 attributes authorship to David and there is no reason to doubt this, even if the title was added at a later stage (Longman, 1988:38-39; Ross, 2011:639) (see 6.2.2 above for full discussion of Davidic authorship). This also indicates the broad timeframe for the psalm, but adds no detail about the historical and life setting of the psalm.

In an individual lament it is important to identify the object of the psalmist's complaint. In the case of Psalm 28, the psalmist's complaint is against the wicked (רְשָׁעִים), who make trouble (אָוֶן) for their neighbours with evil (רָעָה) intent in their hearts (28:3) and have no regard for (perception/understanding of) (בִּין) the works of the LORD (28:5). Structually, Psalm 28 follows the usual lament pattern of invocation (28:1), plea to God for help (28:1-3), expression of complaints (28:3, 5), confession of sin or assertion of innocence (assertion of innocence implied – cf. Mays, 1994:134; cf. Craigie, 1983:240) (28:2-3), curse of enemies (imprecation) (28:4), expression of confidence in God's response (28:5), and finally a hymn or blessing (28:6-7). The blessing in 28:6-7 actually displays the characteristics of a song of thanksgiving (Longman, 1988:30-31; Craigie, 1983:236). Essentially, in reverent trust the psalmist calls upon the LORD seeking and expecting just and appropriate judgement upon the wicked so that he may be rescued from the kind of untimely death appropriate to the wicked.

1 Peter 1:17 most likely alludes to Psalm 28:4 which functions as the imprecation in the psalm. The psalmist's prayer is that the LORD would carry out appropriate

judgement upon the wicked (28:4) in order to prevent the psalmist himself from suffering the fate of the wicked (to be dragged down to the pit by God) (28:1, 3), presumably at their hands. Significantly, 28:5 repeats the terms "works" and "deeds of hands" to highlight the opposition between the wicked (cf. 28:3-4) and the LORD (Mays, 1994:134; Craigie, 1983:237). Furthermore, in terms of the context of 28:4, the invocation (28:1) contains the concept of calling upon the Lord (אֵלֶיךָ יְהוָה אֶקְרָא, πρὸς σέ κύριε ἐκέκραξα) also found in 1 Peter 1:17. In addition, the psalmist demonstrates a proper fear of the LORD by recognizing that God is holy (28:2) while placing his trust in God as his rock, strength and shield (28:1, 7) (cf. 1 Pet 1:17). Thus, 1 Peter 1:17 shares with Psalm 28 the ideas of calling upon the Lord, fearing the Lord who is holy and especially of God judging the works of men. Nevertheless, in 1 Peter 1:17 the idea is that God will judge every person's works, whereas in Psalm 28 the focus is exclusively upon the judgement of the wicked enemy of the psalmist.

Psalm 62 is primarily a psalm of confidence in God alone as a safe refuge from the attacks of men (62:1-8). However, the final verses (62:9-12) display some of the characteristics of a wisdom psalm while at the same time giving further explanation of the kind of threats faced by the psalmist and providing solid reasons why fear of men is unnecessary and trust in men is useless (Tate, 1990:122; Kraus, 1993:13). 62:1-7 are the words of an individual addressed to himself (62:1-2, 5-7) or to his enemies (62:3-4). But the imperatives of 62:8 are plural, addressing the people who are evidently the worshipping community. The psalmist only addresses God in the last verse (Goldingay, 2007:244). Thus, this individual testimony of confidence in God has been shared in the cultic context of corporate worship. This is confirmed by the designation in the title – "For the choir director" (62:1) – indicating that this psalm came to be used regularly for public worship. In fact, in the final verse (62:12) the psalmist momentarily addresses God directly, turning self-encouragement and community-encouragement into worship in the presence of God (cf. Mays, 1994:217).

Psalm 62 is situated within Book 2 of the Psalter (Pss 42-72), but is not part of any other known narrower grouping within the Psalms. Book 2 consists mainly of laments, but of the other types there are three significant psalms of confidence (Pss 46, 62 & 63). Notably, the compiler of the Psalter has placed Psalms 62 and 63 alongside one another, but there are no textual or thematic indications that they were ever directly linked. Within Book 2, Psalms 42-50 are almost all psalms of the sons of Korah, but Psalms 51-65 and 68-70 are all psalms of David. Thus, Psalm 62 is designated a psalm of David in its title, but no further details with regard to the specific historical and life settings of the psalmist are given. The only possible indication of the psalmist's life setting occurs in 62:4 where it is suggested that the psalmist holds some kind of "high position" (שְׂאֵת) in Israelite society. In the case of David, this was true primarily during his reign as king, but even during the early stages of his relationship with Saul, David came to be highly esteemed (1 Sam 16-18:30). However, from the point when Saul's jealousy was aroused (1 Sam 18:6) and through the rest of his life, David was a man in high position with various people conspiring to murder him.

Psalms of confidence typically do not have a characteristic structure but repeatedly convey a mood of "trust in God's goodness and power" (Longman, 1988:31). When interpreting psalms of confidence it is important to identify what troubles might be

disturbing the psalmist's well-being and what images of God the psalmist uses to communicate his confidence in the face of his troubles (Longman, 1988:36). The threats faced by the author of Psalm 62 include the realities of attack and even murder by a group of people (62:3) who through falsehood have counselled together to bring him down from his exalted position (62:4). These conspirators appear to be the sort of people who trust in oppression and robbery to obtain wealth and power (62:10). But the psalmist expresses confidence in God, using numerous images. He refers to God as "my rock," "my salvation" and "my stronghold" (62:2, 6) and also as "the rock of my strength" (62:7). Finally in 62:8 the psalmist says, "God is a refuge for us." A remarkable rhetorical and structural feature of Psalm 62 is its repetition of the emphatic or assertive particle אַךְ ("alone, only, surely") at the start of six verses (62:1, 2, 4, 5, 6, 9) adding to the tone of confidence on the part of the psalmist (Mays, 1994:215; Tate, 1990:118-119).

The characteristics of a wisdom psalm (see below under Psalm 49) are also evident in the last four verses of Psalm 62 (Tate, 1990:119-120; Kraus, 1993:13, 15). Psalm 62:9 gives God's perspective on the supposed weightiness of men in contrast to God who is solid and secure as a rock (62:2, 6-7). Verse 10 of this Psalm warns against trusting in oppression, robbery or wealth for security because these will fail. Instead, confidence should be found in the sure power and faithful love of God who is able to discern between true and false works and therefore justly reward each man's work (62:11-12) (Collins, 2008:1011).

Thus, the overall authorial message of Psalm 62 is that the faithful should have complete confidence in God to keep them secure when faced with the threats of those who trust in oppression, robbery and deception to gain wealth and power. None of these will bring true security and the vanity of such hopes will ultimately be exposed when God rightly judges and repays each man according to his work. God's recompense is therefore reason for the faithful to continue trusting in him.

1 Peter 1:17 shares strong verbal parallels with Psalm 62:12 (MT/LXX 62:13) with its reference to God repaying each man according to his work. Notably, recognition that God will justly reward each man's work provides motivation for right living for the one who trusts in the LORD rather than only comfort that the wicked will be judged (cf. Ps 28:4). 1 Peter 1:17 shares this intent to motivate the believer to appropriate conduct.

Psalm 89 is a complex and lengthy psalm that essentially wrestles with the painful problem of the present defeat and rejection of the anointed king (89:38-45) in light of God's faithful heavenly kingship (89:1-14) and his sure promises concerning the line of David (89:19-37). The vital connection between the heavenly and earthly king (89:15-18; also cf. 89:1-14 with 89:19-37) forms the basis of the closing appeals for God to remember and therefore intervene for the sake of his people (89:46-51) (Mays, 1994:283-287). Psalm 89 reflects a variety of psalm types. In fact, many of the psalms in Book 3 of the Psalter are similarly difficult to categorize according to type. However, Psalm 89 is probably best categorized as a kingly lament (Wilson, 2002:66), thus displaying many of the features typical of a hymn of praise (89:1-18), a psalm of remembrance (89:19-37) and a community lament (89:38-51) (Tate, 1990:413). Within its cultic settting Psalm 89 clearly functions ultimately as a community lament performed by an individual (1st person singular – 89:1-4, 47, 50b) who represents the community at a time when their anointed king has been defeated and humiliated by his enemies (89:38-45) (Mays, 1994:287; Tate, 1990:414-416). Thus, 89:15-18 are focused on the people of God whose fate is bound up with the

fate of their king.

The community context of this psalm is also apparent from the plural of the LORD's "servants" (89:50) who bear the reproach of the enemies of God who delight to reproach the LORD'S anointed (89:51). The title of Psalm 89 ascribes authorship to Ethan the Ezrahite, but if this is Jeduthan, one of the choirmasters appointed by David (1 Chron 15:19; 16:41; 25:1-3; 2 Chron 5:12), then the reference must be to the choir founded under his name since a national disaster of the sort described in 89:38-45 did not occur in David's time. The other unlikely possibility is that the psalm originally ended at 89:37, but such a composition would end abruptly and seem incomplete. Notably, the neighbouring Psalm 88 is ascribed to Heman the Ezrahite, another of the three choirmasters who led the sons of Korah as temple singers and musicians (Kidner, 1973:35, 156; 1975:320; Tate, 1990:395).

In its canonical context, Psalm 89 concludes Book 3 of the Psalter (Pss 73-89). Its final verse (89:52) is a doxology similar to those found at the ends of each of the five books that make up the Psalter (Pss 41:13; 72:18-19; 106:48; 146-150) (Mays, 1994:15; cf. Wilson, 2002:76-77; Collins, 2008:1052). With the exception of Psalm 86, a psalm of David, Book 3 is composed entirely of choir or choirmaster psalms, namely those of Asaph (Pss 73-83), the sons of Korah (Pss 84, 85, 87, 88) and Ethan the Ezrahite (Ps 89) (Kidner, 1973:35). Various scholars argue that this Book of the Psalter may have been compiled during the Babylonian exile of Judah. Such a catastrophe against the background of God's promises would most certainly have caused the people to reflect much on the past (Ps 89:19-37; cf. Pss 74, 77, 78, 81) and to ask big questions (e.g., Ps 89:49). The confidence in God shown in these psalms has parallels in Lamentations (e.g., Lam 3:22-27, Ps 89:1-5), a book written soon after the events surrounding the destruction of Jerusalem. In fact, the downcast mood of Book 3 may be explained by the fact that all the authors of these psalms were Levites, but the temple, the centre of their lives, had been destroyed (Grogan, 2001:215-217, 219-221). The historical context of Psalm 89 is certainly the Exile, perhaps at the time when king Jehoiachin has been taken to Babylon (2 Kings 24:8-12) (Grogan, 2001:223; Tate, 1990:416-417). Clearly, the Davidic covenant forms the essential theological background to this psalm (2 Sam 7:8-17).

A kingship psalm may focus either on the human king of Israel, or on God as king over all the earth, or as in this case, on both. Apart from this focus on kingship the actual content of these psalms may vary greatly (Longman, 1988:34). Most scholars recognize that those psalms generally categorized as kingship or royal psalms (Pss 2, 18, 20, 21, 45, 72, 89, 101, 110, 132, 144:1-11) contain several elements of other psalm types (Wilson, 2002:66). A hymn of praise normally begins with a call to worship, gives reasons why God should be praised, and often concludes with further calls to praise (Longman, 1988:24). As a hymn of praise, the first section of Psalm 89 (vv.1-18) begins with a first person introductory commitment to make known the lovingkindness and faithfulness of the LORD because of his covenant promise to David (89:1-4). The psalmist then elaborates on why the LORD should be praised by the entire universe (89:5-14). He is incomparable in heaven (89:5-8) and invincible and just on earth (89:9-14). Finally, the psalmist celebrates the joy of the LORD's people who are blessed by his favour and by his earthly representative king (89:15-18) (Tate, 1990:419-422). The focus of this hymn on the kingly reign of the LORD as sovereign of the universe is characteristic of what some scholars call "*Yahweh malak* psalms" (Wilson, 2002:70-71) which are mostly concentrated together in Book 4 of the Psalter (Pss 93, 95-99), but also occur elsewhere (e.g., Pss 33, 47, 149).

The focus on the Davidic covenant in Psalm 89 (vv. 3-4, 19-37) sets it apart as a psalm of remembrance, although remembrance of the past is also a feature of community laments (see below). Psalms of remembrance reflect on the past redeeming acts of God, especially the exodus and the establishment of the Davidic dynasty, in order to praise him (Longman, 1988:32). In Psalm 89:19-37 the psalmist recollects how David was chosen as God's king forever, with the oracle of Nathan as its primary background (2 Sam 7:4-17). The first half (Ps 89:19-27) is focused on David as God's chosen and victorious king, who has a unique relationship with the LORD as his representative on earth (Tate, 1990:422). David became king by the LORD's own doing (89:19-20; cf. 2 Sam 7:8) and the LORD promised to be with David and to give him victory over all who would oppose his kingship (89:21-27; cf. 2 Sam 7:9-11). It is here that the uniqueness of David as the agent of God's rule on earth is confirmed and celebrated (89:24-27). David alone is the man on earth who may cry to the LORD, "You are my Father, my God" (89:26). He is the highest of the kings of the earth (89:27). Nevertheless, the fact that the LORD is also David's "Rock of salvation" (89:26) implies that his relationship with the LORD is also based upon salvation.

The second half (89:28-37) deals with the confirmation of God's lovingkindness to David and to his descendants forever (cf. 2 Sam 7:11-16) (Tate, 1990:424). The argument is that because God has sworn by his holiness to establish David's descendants forever (89:28-29, 35-37; note the inclusion; cf. 89:3-4), the throne of David must remain permanent despite human failure (89:30-34) (Mays, 1994:285-287). However, ultimately it is the character of God, his lovingkindness (חֶסֶד) and his faithfulness (אֱמוּנָה), that undergirds his promise (89:24, 28, 33) and forms the basis of all praise (89:1-2) and all appeal (89:49), thus binding the whole psalm together.

A community lament or corporate prayer for help was offered at times when other nations were threatening the destruction of the entire Israelite community. These psalms contain many of the same elements as individual laments (invocation, plea, complaint, confession or assertion of innocence, curse of enemies, expression of trust, and finally a hymn or blessing; Longman, 1988:27) except that they are community orientated and have the added feature of recollecting what God has done in the past for his people and in creation. In particular, the community may complain of God's absence or wrath, their humiliation or suffering, and the power and arrogance of their enemies. The display of God's glory and sovereignty are often tied up with the appeals for God's help (Mays, 1994:25).

Clearly, the discussion above shows that Psalm 89 contains the feature of recalling what God has done in creation (89:5-14) and for his people (89:3-4, 19-37) who are meant to display his glory and his sovereignty (89:15-18). However, the third section of Psalm 89 (vv. 38-51) is what most clearly turns the whole psalm into a community lament (Tate, 1990:427-428). The first part (89:38-45) is a description of the present contradictory situation of defeat. The LORD has rejected his anointed one (89:38-40), the anointed is reproached among men (89:41) and in fact, the LORD has turned to become the enemy of his anointed (89:42-45). The concluding part (89:46-51) is an appeal for the LORD to remember and respond. He is called upon to remember man's weakness (89:46-48), to remember his lovingkindness (89:49) and to remember the reproach of his servants (89:50-51). The appeal to God's former lovingkindnesses which he swore to David in his faithfulness (89:49) is the climax and sum of the whole psalm (Mays, 1994:283) which "contains no resolution of the

dilemma, save appeal to the faithfulness of God" (Mays, 1994:288; Tate, 1990:429).

Thus, in connection with the reference to Psalm 89:26 in 1 Peter 1:17, the original contextual meaning of the cry to God as Father is that David, as the LORD's chosen and representative king on earth, is uniquely privileged to address God in this way because of the relationship established by his sworn covenant. Nevertheless, the context does allow that salvation is a further basis of such a relationship (see 7.2.5 below).

Psalm 34 is an individual song of thanksgiving in celebration of the LORD's deliverance of and provision for those who take refuge in him. Within this framework a few verses (34:11-14 at least) should be classified as wisdom (Collins, 2008:978). The instructional purpose of this psalm is further evident from the fact that it is a twenty-two verse alphabetic psalm only omitting a line beginning with the letter *waw* but then adding an extra line beyond the alphabetic section (Mays, 1994:151). There are several indications that this psalm is intended to be recited in the context of public worship. In 34:2-3 the psalmist invites the pious humble to rejoice and magnify the LORD with him so that they may exalt his name together. After his testimony of deliverance (34:4-7) the psalmist appeals to "you his saints" (34:9) to recognize the goodness of the LORD to those who fear him. Then in 34:11 the psalmist calls on "you children" to come and listen in order to be taught the fear of the LORD.

Psalm 34 falls within Book 1 of the Psalter (Pss 1-41) which is made up predominantly of psalms that may be classified as laments (16 individual, 2 corporate), but also includes five psalms that may be classified as psalms of thanksgiving, namely Psalms 18, 30, 32, 34 and 40. However, apart from the common characteristics of songs of thanksgiving the links between these psalms are very limited. Psalm 32 probably has the most ideas in common with Psalm 34 (see Ps 32:7, 8, 10, 11) and shares the combination of thanksgiving and wisdom. Psalm 34 is entitled as a psalm of David (see 6.2.2 above).

Significantly, the title of Psalm 34 connects this psalm to the time when David "feigned madness before Abimelech, who drove him away and he departed" (34:1, NASB). The only recorded incident when David pretended to be insane is found in 1 Samuel 21:10-15. David was fleeing from Saul and came to Achish, king of Gath and in fear for his life pretended to be insane. Remarkably, the title of Psalm 34 names Abimelech as the one before whom David feigned madness, but the historical record has Achish, king of Gath. The incident preceding this involved Ahimelech the priest in Nob who helped David by giving him bread and Goliath's sword although he did not know that David was fleeing from Saul (1 Sam 21:1-9). It is possible that there was some confusion between these two incidents when the name Abimelech was inserted in the title of Psalm 34. The title of Psalm 56 also refers to this incident, referring to the occasion when the Philistines seized David in Gath. What is clear is that the historical setting of Psalm 34 is during the time when David was being pursued by Saul. The specific life setting is the occasion when David's life was under threat during his stay in Gath.

Psalms of thanksgiving usually begin with a declaration of intent to praise God or with a blessing. The most important feature of a thanksgiving psalm is the restatement of the lament or prayer that has been answered by the Lord. This is usually followed by an account of how the Lord has intervened to save the psalmist or those who sing the psalm. Finally, the thanksgiving psalm closes with further

praise and calls to praise (Longman, 1988:30-31). Psalm 34:1-2 serves as the declaration of intent to praise God while 34:3 is a call to worship. In 34:4 and 6 the psalmist relates how he had cried out to the LORD at a time of trouble and fear and then how the LORD had indeed answered his prayer and delivered him. Following up on the individual experience (34:4, 6), 34:5 and 7 extend the experience of the LORD's deliverance to all those who fear him (Ross, 2011:746). Instead of the usual praise and calls to praise, the greater part of Psalm 34 (vv. 8-22) is taken up with what amounts to a call for the LORD's people to take refuge in him (cf. 34:8, 22). However, within this large section (34:8-22), 34:8-14 are focused on an appeal to fear the LORD (34:9, 11) because in him is found all good (blessedness, no want of any good thing, life) (34:8, 9, 10, 12). The fear of the LORD is elaborated in 34:13-14. This is followed by 34:15-22 which is focused on the many reasons why the righteous-afflicted should cry to the LORD and be confident of deliverance while the wicked will be condemned.

The type of person to be encouraged by this psalm is described in many meaningful ways. Firstly, they are the humble, gentle, low, poor or afflicted (עָנִי) (34:2, 6) and they are broken-hearted and crushed in spirit (34:18). These would normally be considered unfortunate. Secondly, they are those who fear the LORD (34:7, 9), seek the LORD (34:4, 10), look to him (34:4), and take refuge in him (34:8, 22). Those who take refuge in the LORD are blessed or fortunate (אַשְׁרֵי) (34:8). Thirdly, they are his holy ones (קְדֹשָׁיו) (34:9), the righteous (צַדִּיק) (34:15, 19, 21) and his servants (עֲבָדָיו) (34:22) who are the opposite of evildoers (34:16) and the wicked (34:21).

Besides being called upon to rejoice (34:2), magnify the LORD and exalt his name (34:3), these humble, holy God-fearers are encouraged to realize more fully what the LORD is like (34:8), to understand what conduct is appropriate (34:9, 11, 13, 14) and then to cry out to the LORD (34:15, 17), as they find refuge in him (34:8, 22) in the midst of their troubles and afflictions (34:17, 19).

The motivations for such appropriate conduct and refuge in the LORD are numerous. The first is the psalmist's own testimony of deliverance from all his fears and troubles (34:4, 6). The second is that those who seek the LORD will experience God-given light (joy) and never be ashamed (34:5; cf. v. 20). The third is that the angel of the LORD encamps around those who fear him and rescues them (34:7). The fourth is that the LORD is good (34:8) so that those who take refuge in him and fear him are blessed (34:8), have no want of any good thing (34:9-10) and enjoy abundant life (34:12). The fifth is that the eyes and ears of the LORD are open to the righteous so that he will hear and respond to deliver them from all their troubles and afflictions (34:15, 17). The sixth corresponding opposite motivation is that the LORD will cut off the memory of evildoers from the earth (34:16). The seventh is that the LORD will remain near to save the broken-hearted (34:18). The eighth is that at the end of the life of his servant the LORD will keep all his bones (honourable death)[105] (34:20; cf. v. 5) and ransom his soul so that he will not ultimately be condemned (held guilty) (34:22). The ninth corresponding opposite motivation is that evil shall slay the wicked (dishonourable death) who ultimately shall be condemned (found guilty)

[105] By comparison with verse 21, it seems correct to interpret the preservation of the man's unbroken bones as a reference to normal death and proper burial as opposed to violent death and scattered bones (e.g., Num 24:8; 1 Sam 31:10-13; 2 Kings 9:33-37; 23:16-18; Ps 53:5; Jer 8:1-2; Ezek 6:5).

(34:21). Thus, the humble, holy God-fearer is assured that the LORD will deal justly with their enemies who hate them (34:21).

In summary, the predominant theme of Psalm 34 is that of seeking (34:4, 10), looking to (34:5), crying to (34:6, 15, 17) and taking refuge in the LORD (34:8, 22). This is matched by the theme of the LORD being a God who answers (34:4), delivers (34:4, 17, 19), hears (34:6, 15, 17), rescues (34:7), saves (34:6, 18) and ransoms (34:22). The context is that of fears (34:4), troubles (34:6, 17), afflictions (34:18), the enmity of wicked evildoers (34:16, 21) and death (34:20-22). The condition for receiving good from the LORD is to fear him (34:8-14). Ultimately, the promise to the righteous (34:15, 19) who take refuge in the LORD is that none will be condemned (34:22).

Psalm 34:22 (33:23 LXX) is possibly alluded to in 1 Peter 1:18 (see 7.2.1 above). Significantly, in the context of Psalm 34:8-14, the fear of the LORD functions as the pre-condition for the LORD ransoming the soul of his servants (34:22). Their fear of the LORD looks forward to being ransomed in the future. On the other hand, in 1 Peter 1:17-18 the appeal for believers to conduct themselves in reverent fear of the Lord is motivated by their knowing that they have been ransomed already. Their fear of the Lord looks back to being ransomed in the past. In either case, fear of the Lord is the response of those whose faith and hope are in God (1 Pet 1:13, 21; Ps 34:8, 22). In fact, the occurrence of the theme of "hope" (ἐλπίζω, ἐλπίς) in both 1 Peter 1:13-21 and in Psalm 34 (33:9, 23 LXX) adds weight to the argument that Peter already has Psalm 34 in mind though the first clear allusion occurs in 1 Peter 2:3 (Ps 33:9 LXX) and he quotes directly from Psalm 34:12-16 in 1 Peter 3:10-12 (Jobes, 2005:117-118). Thus, in my view, it seems feasible that the author of 1 Peter could have been influenced by Psalm 34:22 (33:23 LXX) when he wrote 1 Peter 1:18. However, since the ransom idea occurs more than 80 times in the Septuagint (λυτρόομαι) and sixty times in the Hebrew (פָּדָה) (see also below under Psalm 49), a specific intended and recognizable allusion to Psalm 34:22 is not likely (see also 7.2.3 & 7.2.4 below).

Psalm 49 (48 LXX) is a wisdom psalm in which the writer seeks to instruct others concerning true and false ways for securing one's life (Mays, 1994:191-192). The cultic setting of Psalm 49 is indicated by its title (49:1) and its introduction (49:1-4). The title - "For the choirmaster; a psalm of the sons of Korah" shows that the psalm was written to be sung in the context of public worship. Thus, "the strategies and styles of the literature of teaching were combined with those of prayer and praise to teach a people at worship" (Mays, 1994:28). The context of public worship is confirmed by the introductory appeal for all people to listen while the psalmist's mouth speaks wisdom (49:1-4). Thus, the wisdom of the individual (49:3, 4, 5, 15) is shared with the community and transformed into an exhortation (49:16-20).

Psalm 49 is located within Book 2 of the Psalter (Pss 42-72). Book 2 consists mainly of laments, but significantly also includes four whole psalms that may be classified as wisdom (Pss 49, 50, 52, 53), as well as parts of other psalms (e.g., Ps 62:9-12). Book 2 begins with eight psalms of the sons of Korah (Pss 42-49). Thus, Psalm 49 completes this collection. The sons of Korah were a family of Levites tasked as singers and musicians by David (1 Chron 6:31-48) (Kidner, 1973:35). Psalm 49 shows no historical specificity beyond the fact that it is clearly the product of the very fruitful period for Israelite wisdom literature from the time of Solomon. The only indication of the life setting of the psalmist is found in 49:5-6: "Why should I fear in

days of adversity, when the iniquity of my foes (ESV: those who cheat me) surrounds me, even those who trust in their wealth, and boast in the abundance of their riches?" (NASB). This is a problem commonly addressed in the wisdom literature and particularly in two other psalms (Pss 37, 73) when the faithful become confused or anxious because the wicked appear to be better off than the righteous (see below).

Wisdom psalms do not usually follow any particular structure, except for the acrostic or alphabetic psalms. Wisdom psalms are distinguished by their focus on the concrete, practical issues of life in this world and have an overall concern for teaching. Creation order, the law of God and the fear of the Lord are fundamental to biblical wisdom. Frequently the ways of wisdom and folly and of the righteous and the wicked are contrasted together with their consequences (blessing or cursing). Besides exhortations to right thinking and conduct, there are warnings against wrong thinking and conduct. Justice and retribution are often discussed and God's eternal perspective may be presented to counter man's limited perspective on such difficult issues as wealth or suffering (Longman, 1988:33-34; Mays, 1994:27-29; Wilson, 2002:71-74). In fact, three psalms in particular (37, 49, 73) address the problem of what the faithful are to make of the wealth or the well-being of the wicked (Mays, 1994:28-29).

Psalm 49 consists of three stanzas: a call to hear (49:1-4), observations on the false confidence of the wealthy (49:5-12) and finally exhortations by way of contrast for the upright to avoid the way of the foolish (49:13-20). After the introductory section, each of the following sections ends with an almost identical refrain: "But man in his pomp will not endure; He is like the beasts that perish" (49:12) – "Man in his pomp, yet without understanding, is like the beasts that perish" (49:20). This perspective is the basis of the wise exhortation for the faithful not to put their trust in wealth which is unable to preserve their lives forever (Mays, 1994:191-192). The man who will not endure (49:12) is the man without understanding (49:20). The difference between the two verses is a play on words since "remain, endure" (יָלִין) (49:13, MT) and "understanding" (יָבִין) (49:21, MT) sound almost the same (Collins, 2008:996). It is the man without true spiritual understanding reflecting God's perspective on life (Collins, 2008:996) that will perish forever. After the basic problem has been stated in 49:5-6, verses 7-9 prove that wealth can never prevent death and verses 10-12 argue that even the humanly wise are no better off than the foolish. Then 49:13-15 begin to contrast the destiny of the foolish and the upright. The foolish will be consumed and overpowered by death, but the upright (the psalmist) will rule over them because God will redeem the faithful from the power of death and receive them to himself.

In 49:16-20 the psalmist exhorts the listening world not to become alarmed when the wicked appear to be better off than the righteous. The reason given is that the wicked will go down to the place of their fathers empty-handed and unlike the righteous who will see the morning (49:14); the wicked will never again see light (49:19). Psalm 49:7-9, of particular interest to this study, are extremely difficult to translate into English (see 7.2.3), but in light of the context of 49:5-6 the essential intended meaning is understandable.

Thus, Psalm 49:7-9 provides helpful background to 1 Peter 1:18-19. Confronted with the apparent well-being of the wealthy and wicked, the faithful psalmist explains that

all the wealth of man will never suffice to pay the ransom price (לֹא־פָדָה יִפְדֶּה) (οὐ λυτροῦται λυτρώσεται) (49:8; MT 49:8; LXX 48:8) necessary for a man to avoid death and eternal destruction. On the contrary, God will ransom (יִפְדֶּה) (λυτρώσεται) from the power of death (49:15; MT 49:16; LXX 48:16) those who have God's perspective (49:20) and place their confidence in him. 1 Peter 1:18 uses the same Greek verb in the aorist indicative passive (ἐλυτρώθητε) to state that believers were ransomed from a futile way of life.

7.2.3 Textual background and 1 Peter text form

1 Peter 1:17 UBSGNT	1 Peter 1:17 English[106]	Psalm 27:4 LXX	Psalm 27:4 English	Psalm 28:4 BHS (MT)	Psalm 28:4 English
Καὶ εἰ πατέρα ἐπικαλεῖσθε τὸν ἀπροσωπολήμπτως κρίνοντα κατὰ τὸ ἑκάστου ἔργον, ἐν φόβῳ τὸν τῆς παροικίας ὑμῶν χρόνον ἀναστράφητε,	And since you call upon as Father the one who impartially judges according to each one's work, conduct yourselves in fear during the time of your sojourn (as aliens),	δὸς αὐτοῖς κατὰ τὰ ἔργα αὐτῶν καὶ κατὰ τὴν πονηρίαν τῶν ἐπιτηδευμάτων αὐτῶν κατὰ τὰ ἔργα τῶν χειρῶν αὐτῶν δὸς αὐτοῖς ἀπόδος τὸ ἀνταπόδομα αὐτῶν αὐτοῖς	Give to them according to their works and according to the evil of their practices; according to the works of their hands give to them; pay back their recompense to them	תֵּן־לָהֶם כְּפָעֳלָם וּכְרֹעַ מַעַלְלֵיהֶם כְּמַעֲשֵׂה יְדֵיהֶם תֵּן לָהֶם הָשֵׁב גְּמוּלָם לָהֶם׃	Give to them according to their work and according to the evil of their practices (usually evil, Brown *et al*, 1980:760a); according to the deed of their hands, give to them; return their recompense /dealings to them

The Septuagint translation shows that its Hebrew source text closely resembles the Masoretic Text, except that the singular Hebrew nouns פֹּעַל (work) and מַעֲשֶׂה (deed) are both translated by the plural Greek noun ἔργα (works). The author of 1 Peter uses the singular ἔργον (work) reflecting the singular of the Masoretic Text. However, it is unlikely that this indicates a considered diversion from the Septuagint in order to come closer to the Hebrew. Significantly, Psalm 28:4 (LXX 27:4) does not use the expression ("each one") as in Septuagint Psalm 61:13 and 1 Peter 1:17. The text of Psalm 28:4 is preserved only in a fragmentary state in the Dead Sea Scrolls (4QPs^{c} 28:1-5) and no variations from the Masoretic Text or the Septuagint are indicated (Abegg, Flint & Ulrich, 1999:520).

1 Peter 1:17 UBSGNT	1 Peter 1:17 English	Psalm 61:13 LXX	Psalm 61:13 English	Psalm 62:12b-13 BHS (MT)	Psalm 62:12b-13 English

[106] Unless otherwise indicated, English translations of the Greek or Hebrew are my own in this and subsequent tables.

Καὶ εἰ πατέρα ἐπικαλεῖσθε τὸν ἀπροσωπολήμπτως κρίνοντα κατὰ τὸ ἑκάστου ἔργον, ἐν φόβῳ τὸν τῆς παροικίας ὑμῶν χρόνον ἀναστράφητε,	And since you call upon as Father the one who impartially judges according to each one's work, conduct yourselves in fear during the time of your sojourn (as aliens),	ὅτι τὸ κράτος τοῦ θεοῦ καὶ σοί κύριε τὸ ἔλεος ὅτι σὺ ἀποδώσεις ἑκάστῳ κατὰ τὰ ἔργα αὐτοῦ	(I have heard) that the power is of God and that yours, O Lord, is mercy; that you will pay back to each one according to his works	שָׁמַֽעְתִּי כִּי עֹ֣ז לֵאלֹהִ֑ים: [13] וְלְךָ֖־אֲדֹנָ֣י חָ֭סֶד כִּי־אַתָּ֣ה תְשַׁלֵּ֣ם לְאִ֑ישׁ כְּמַעֲשֵֽׂהוּ׃	I have heard that power belongs to God; and that yours, O Lord, is lovingkindness; for you repay a man according to his work

The Septuagint translation shows that its Hebrew source text closely resembles the Masoretic Text, except that the singular Hebrew noun מַעֲשֶׂה (work) is again translated by the plural Greek noun ἔργα (works) and לְאִישׁ (to a man) is replaced by ἑκάστῳ (to each one). Thus, the author of 1 Peter is more likely familiar with the Septuagint Greek translation rather than the Hebrew text. In the Dead Sea Scrolls (4QPs[a]: 62:12 [MT 62:13]) only a mere fraction of the text of Psalm 62:12 is preserved and no other text from Psalm 62 has survived. No variation from the Masoretic Text or the Septuagint is indicated (Abegg, Flint & Ulrich, 1999:531).

1 Peter 1:17 UBSGNT	1 Peter 1:17 English	Psalm 88:27 LXX	Psalm 88:27 English	Psalm 89:27 BHS (MT)	Psalm 89:27 English
Καὶ εἰ πατέρα ἐπικαλεῖσθε τὸν ἀπροσωπολήμπτως κρίνοντα κατὰ τὸ ἑκάστου ἔργον, ἐν φόβῳ τὸν τῆς παροικίας ὑμῶν χρόνον ἀναστράφητε,	And since you call upon as Father the one who impartially judges according to each one's work, conduct yourselves in fear during the time of your sojourn (as aliens),	αὐτὸς ἐπικαλέσεταί με πατήρ μου εἶ σύ θεός μου καὶ ἀντιλήμπτωρ τῆς σωτηρίας μου	He will call out to me, "My Father, you are my God and the defender of my salvation"	[27] הֽוּא יִקְרָאֵ֨נִי אָ֤בִי אָ֭תָּה אֵ֣לִי וְצ֖וּר יְשׁוּעָתִֽי׃	He will call to me, "My Father, you are my God and the rock of my salvation."

The Septuagint translation shows that its Hebrew source text closely resembles the Masoretic Text, except that צוּר (rock) is interpreted as ἀντιλήμπτωρ (defender). The author of 1 Peter combines the same noun (πατήρ - Father) and verb (ἐπικαλέω - call upon) as the Septuagint and is therefore most likely familiar with the Septuagint translation of Psalm 89. In the Dead Sea Scrolls (4QPs[x]: 89:19-21, 25, 22, 26-27, 30

[MT 89:20-22, 26, 23, 27-28, 31]; 4QPs[e]: 89:43-47, 49-52 [MT 89:44-48, 50-53]) only parts of Psalm 89 are preserved. Interestingly, the Dead Sea Scroll does not add "my God and the rock of my salvation" after "You are my Father" (MT 89:27) but instead immediately begins the next verse (Abegg, Flint & Ulrich, 1999:538).

1 Peter 1:18-19 UBSGNT	1 Peter 1:18-19 English	Psalm 33:23 LXX	Psalm 33:23 English	Psalm 34:23 BHS (MT)	Psalm 34:23 English
[18] εἰδότες ὅτι οὐ φθαρτοῖς, ἀργυρίῳ ἢ χρυσίῳ, ἐλυτρώθητε ἐκ τῆς ματαίας ὑμῶν ἀναστροφῆς πατροπαραδότου [19] ἀλλὰ τιμίῳ αἵματι ὡς ἀμνοῦ ἀμώμου καὶ ἀσπίλου Χριστοῦ,	[18] Knowing that not with perishable things, silver or gold, you were ransomed from your futile way of life inherited from your fore-fathers, [19] but with precious blood, as of a lamb without blemish and without spot, [that] of Christ.	[23] λυτρώσεται κύριος ψυχὰς δούλων αὐτοῦ καὶ οὐ μὴ πλημμελήσωσιν πάντες οἱ ἐλπίζοντες ἐπ᾽αὐτόν	The Lord will ransom the soul of his servants and they will never go wrong, all those who hope in him.	פּוֹדֶה יְהוָה נֶפֶשׁ עֲבָדָיו וְלֹא יֶאְשְׁמוּ כָּל־הַחֹסִים בּוֹ׃	The LORD ransoms the soul of his servants and they will not be condemned, all those who take refuge in him.

The Septuagint translation shows that its Hebrew source text closely resembles the Masoretic Text, even the word order. The Greek verb πλημμελήσωσιν is difficult to translate since it is not well known and therefore not listed in most lexicons. Here the NETS translation "go wrong" is followed. However, apart from sharing the same Greek verb λυτρόομαι, there are no other indications in the wording of 1 Peter 1:18 to suggest that the author had Psalm 33:23 (LXX) in mind rather than any number of other Old Testament passages (see above 7.2.1 & 7.2.2). Thus, support for a possible allusion to Psalm 33:23 (LXX) depends heavily upon reading 1 Peter 1:18 in the light of later references to Septuagint Psalm 33 (1 Pet 2:3 – Ps 33:9; 1 Pet 3:10-12; Ps 33:13-17). In the Dead Sea Scrolls only the two preceding verses are preserved (4QPs[a]: 34:20-21 [MT 34:21-22]) (Abegg, Flint & Ulrich, 1999:523).

1 Peter 1:18-19 UBSGNT	1 Peter 1:18-19 English	Psalm 48:8-10, 16 LXX	Psalm 48:8-10, 16 English	Psalm 49:8-10, 16 BHS (MT)	Psalm 49:8-10, 16 English
[18] εἰδότες ὅτι οὐ φθαρτοῖς, ἀργυρίῳ ἢ χρυσίῳ, ἐλυτρώθητε ἐκ τῆς ματαίας ὑμῶν	[18] Knowing that not with perishable things, silver or gold, you were ransomed from your	[8] ἀδελφὸς οὐ λυτροῦται λυτρώσεται ἄνθρωπος οὐ δώσει τῷ θεῷ ἐξίλασμα αὐτοῦ	[8] A brother certainly will not redeem; a man will not give to God his ransom; [9] And the price of the	[8]אָח לֹא־פָדֹה יִפְדֶּה אִישׁ לֹא־יִתֵּן לֵאלֹהִים כָּפְרוֹ׃ [9] וְיֵקַר פִּדְיוֹן	[8] A brother surely may not redeem; a man will not give to God a price. [9] And the ransom of

ἀναστροφῆς πατροπαραδότου [19] ἀλλὰ τιμίῳ αἵματι ὡς ἀμνοῦ ἀμώμου καὶ ἀσπίλου Χριστοῦ,	futile way of life inherited from your fore-fathers, [19] but with precious blood, as of a lamb without blemish and without spot, [that] of Christ.	[9] καὶ τὴν τιμὴν τῆς λυτρώσεως τῆς ψυχῆς αὐτοῦ [10] καὶ ἐκόπασεν εἰς τὸν αἰῶνα καὶ ζήσεται εἰς τέλος ὅτι οὐκ ὄψεται καταφθοράν ... [16] πλὴν ὁ θεὸς λυτρώσεται τὴν ψυχήν μου ἐκ χειρὸς ᾅδου ὅταν λαμβάνῃ με διάψαλμα	redemption of his life; [10] And it ceases forever; that he should live to the end and he should not see destruction; … [16] But God will ransom my soul from the hand of Hades; whenever he may receive/take me. Diapsalma.	נַפְשָׁם וְחָדַל לְעוֹלָם׃ [10]וְיִחִי־עוֹד לָנֶצַח לֹא יִרְאֶה הַשָּׁחַת׃ [16]אַךְ־אֱלֹהִים יִפְדֶּה נַפְשִׁי מִיַּד־שְׁאוֹל כִּי יִקָּחֵנִי סֶלָה׃	their soul is precious (costly, difficult) and he will cease forever. [10] And let him live on endlessly not seeing the pit. [16] Surely God will ransom my soul from the hand of Sheol when he receives/takes me. Selah.

The Septuagint translation shows that its Hebrew source text closely resembles the Masoretic Text. However, there is nothing to suggest that the author of 1 Peter 1:18-19 had Psalm 49 in mind. In the Dead Sea Scrolls (4QPs^{c}: 49:0-16 [MT 49:1-17]; 4QPs^{j}: 49:5(?), 8-11, 14, 16(?) [MT 49:6?, 9-12, 15, 17?]) the text of Psalm 49 is preserved in a highly fragmentary fashion (Abegg, Flint & Ulrich, 1999:528). Abegg, Flint and Ulrich (1999:529) render the relevant verses in English as follows with omissions placed in square brackets and variants from the Septuagint and Masoretic Text italicised:

> [7 Truly, no one can redeem another person's life], or give to God a ransom for him, 8 [for the ran]som for their life is [costly] – *he will be ill* forever, 9 so that he should live on forever *and* never [see decay].

Since the word "costly" is omitted and the meaning of "he will be ill" is unclear (Abegg, Flint & Ulrich, 1999:529, footnote 95), the Dead Sea Scrolls provide no further clarification of these verses.

7.2.4 Grammatical, historical and structural analysis and interpretation

My interpretation of the overall logical structure of 1 Peter has been tabled and represented in diagram form above (4.2.9). After the letter introduction (1:1-2) the letter opening (1:3-12) provides the basis of the four main exhortations that follow, viz. 1:13 - 2:10, 2:11 - 3:12, 3:13 - 4:19 and 5:1-11. Thus, 1 Peter 1:17-21 is part of 1 Peter 1:13 - 2:10, the first of the four main exhortation sections based upon 1 Peter 1:3-12. In summary, 1 Peter 1:13 – 2:10 is an exhortation to holiness, reverence, love and spiritual growth because God's chosen people are being built up into a new spiritual community in Christ.

In 1 Peter 1:13 – 2:10 the main independent verbs are the aorist imperatives in 1:13 (ἐλπίσατε) ("hope [upon the grace]"), 1:15 (γενήθητε) ("become [holy]"), 1:17 (ἀναστράφητε) ("conduct yourselves [in fear]"), 1:22 (ἀγαπήσατε) ("love [one another]") and 2:2 (ἐπιποθήσατε) ("long for [pure milk]"). The verb οἰκοδομεῖσθε ("are being built up") in 2:5 is also an independent verb that could be read as imperative (cf., Van

Rensburg & Moyise, 2002b:17-20), but in this interpretation of the thought structure of 1 Peter it is read as an indicative (the forms are identical) (cf. NASB, NIV, ESV). Finally, 2:9-10, beginning with the emphatic second person personal pronoun ὑμεῖς ("you") (cf. the intensive pronoun αὐτοὶ - "yourselves" in 2:5), constitutes an independent sentence with the verb "to be" implied and functions in co-ordinate relation to the verb οἰκοδομεῖσθε ("are being built up") in 2:5.

The opening conjunction Διὸ ("Therefore, for this reason") (1:13) of this pericope (1:13 - 2:10) marks this entire pericope as the first inferential exhortation based on the fact that God has given and secured complete salvation for those he has begotten anew (1:3-12) (see 5.2.4 above). Within this pericope there are four sub-exhortations and one further inferential exhortation. The first exhortation (1:13), viz., "hope completely upon the grace being brought to you at the revelation of Jesus Christ" (1:13) is arguably the basic and summary exhortation that is expanded throughout the rest of the letter. The specific basis of the following exhortation (1:14-16) to holy conduct (1:15) is stated first by the author ("he who called you is holy") (1:15) and then by Scripture ("You shall be holy, for I am holy") (1:16). The subordinating conjunction διότι ("for, because") is used to introduce the quotation from Scripture (1:16) and significantly, both of the only other two uses of this conjunction in 1 Peter also introduce quotations from Scripture (1:24; 2:6).

In the third exhortation (1:17-21) several reasons are given for why believers should conduct themselves with fear: they call upon a Father who judges impartially (1:17), they know they were ransomed with the precious blood of Christ (1:18-19), and they have faith and hope in God as a result of what God has made manifest in Christ for their sake (1:20-21). Notably, the first three exhortations (1:13-21) are tied together by the theme of hope (1:13, 21). The fourth exhortation (1:22-25) to "love one another" (1:22) is motivated upon the truth that being begotten anew was brought about through the obedience of the recipients to the imperishable word of God (1:22-25). A sincere brotherly love is presented as an intended result of purifying obedience to the truth of the word preached. This is the first time in this letter that an obligation to other believers is recognized. The conjunction οὖν ("therefore") in 2:1 marks the exhortation to long for pure spiritual milk (2:2) as a result or inference from a preceding argument or statement. In my view, the exhortation to long for pure spiritual milk is a further inference from the immediately preceding argument that God has begotten believers anew through his word (1:23-25) (see fourth exhortation above), rather than an inference from 1:3-12 (see Van Rensburg, 2009:107). "Pure spiritual milk" is interpreted as a reference to the word of God highlighting its ability, having already caused them to be begotten anew, now to give growth towards all that salvation is intended to bring about in the believer, in particular, pure love manifested by the absence of malice, deceit, hypocrisy, envy and slander (2:1).

The final section of this pericope (2:4-10) functions as an extended motivation for all the preceding exhortations. Significantly, whereas the opening basis of all the exhortations in this letter is focused on what God has done to secure the future heavenly inheritance of believers (1:3-12), this basis of exhortation, dependent upon and complementary to the first, is focused on the present privileged status of believers and on what God is doing with them now. It is focused on the new status of believers as "choice and precious in the sight of God" (2:4, NASB). As individuals they are being built up together as a spiritual temple (2:5), a chosen race, a royal priesthood, a holy nation and a people of God for his own possession (2:9-10) whose

new purpose as a holy priesthood is to offer up spiritual sacrifices acceptable to God through Jesus Christ (2:5) and to proclaim the excellencies of him who called them out of darkness into his marvellous light (2:9). This interpretation of the place of 1 Peter 1:17-21 within the pericope 1 Peter 1:13 - 2:10 is represented below:

INITIAL EXHORTATIONS BASED ON COMPLETE SALVATION (1:3-12)

The first and summary exhortation: hope!

1:13 Hope completely upon the grace to be brought to you at the revelation of Jesus Christ

The second exhortation: be holy!

1:14-16 As obedient children be holy yourselves because the one who called you is holy

The third exhortation: Live in reverent fear!

1:17-21 Conduct yourselves with reverent fear for the time of your sojourn since you call on a Father who judges impartially, and since you know you have been ransomed with the precious blood of Christ, and since you have faith and hope in God as a result of what God has done with Christ for your sake

The fourth exhortation: love one another!

1:22-25 Constantly love one another from the heart because you have been begotten anew through the imperishable word of God

Inferential exhortation based on being rebegotten by the word: long for the word!

2:1-3 Like newborn babes, long for the pure milk of the word that by it you may grow up towards salvation

EXTENDED MOTIVATION FOR ALL THE PRECEDING EXHORTATIONS

2:4-10 You are being built up together as a spiritual temple, a chosen race, a royal priesthood, a holy nation and a people of God for his own possession whose new purpose as a holy priesthood is to offer up spiritual sacrifices acceptable to God through Jesus Christ and to proclaim the excellencies of him who called you out of darkness into his marvellous light

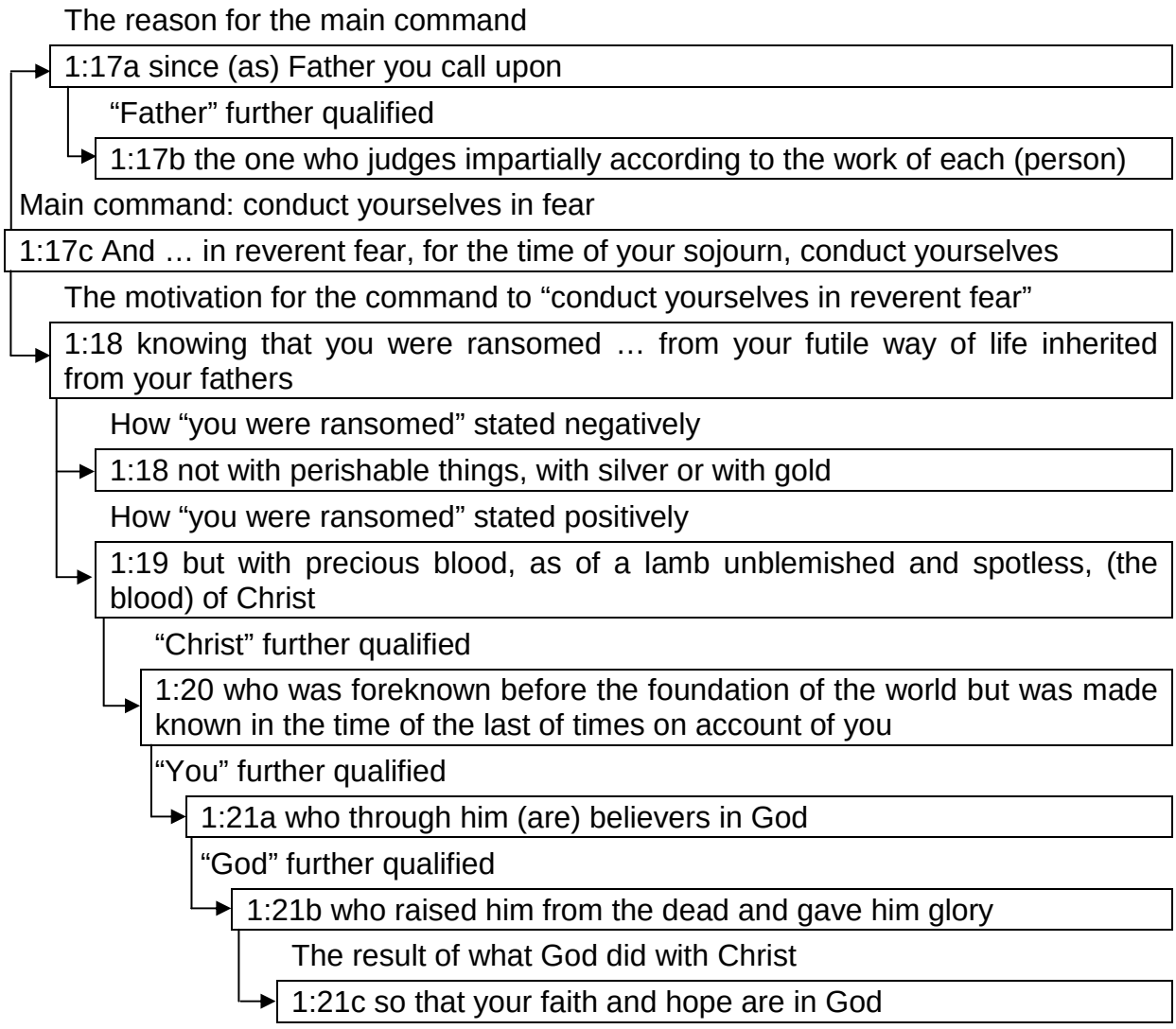
A detailed interpretation of the thought structure of 1 Peter 1:17-21 is now necessary.

1 Peter 1:17-21

17 καὶ εἰ πατέρα ἐπικαλεῖσθε τὸν ἀπροσωπολήμπτως κρίνοντα κατὰ τὸ ἑκάστου ἔργον, ἐν φόβῳ
τὸν τῆς παροικίας ὑμῶν χρόνον ἀναστράφητε, 18 εἰδότες ὅτι οὐ φθαρτοῖς, ἀργυρίῳ ἢ χρυσίῳ,
ἐλυτρώθητε ἐκ τῆς ματαίας ὑμῶν ἀναστροφῆς πατροπαραδότου 19 ἀλλὰ τιμίῳ αἵμ-ατι ὡς ἀμνοῦ
ἀμώμου καὶ ἀσπίλου Χριστοῦ, 20 προεγνωσμένου μὲν πρὸ καταβολῆς κόσμου φανερωθέντος δὲ
ἐπ’ἐσχάτου τῶν χρόνων δι’ὑμᾶς 21 τοὺς δι’αὐτοῦ πιστοὺς εἰς θεὸν τὸν ἐγεί-ραντα αὐτὸν ἐκ νεκρῶν
καὶ δόξαν αὐτῷ δόντα, ὥστε τὴν πίστιν ὑμῶν καὶ ἐλπίδα εἶναι εἰς θεόν.

The opening conjunction καί (“And”) marks this thought unit as being in co-ordinate relation to the preceding exhortation. 1:17-21 forms one complex sentence consisting of the main independent imperative clause, an opening conditional

(protasis) clause of which the main clause is the apodosis, several substantival, adjectival and adverbial participial clauses, a dual-functioning indicative direct object clause and an infinitive result clause. Significantly, εἰδότες (“knowing”) (1:18) is a causal participle that provides further grounds for the command to conduct yourselves in reverent fear (1:17). The main subordinating conjunctions are εἰ (“if, since”) (1:17), ὅτι (“that”) (1:18) and ὥστε (“so that”) (1:21). Εἰ marks the opening clause as a cause based on what is assumed to be true. The translation “since” makes this relation clear. ὅτι marks its phrase (1:18) as the objectival clause of εἰδότες (“knowing”). ὥστε marks the clause “your faith and hope are in God” (1:21c) as the result of what God did with Christ (1:21b). The main co-ordinating conjunctions are ἀλλά (“but”) (1:19), μὲν ... δὲ (“on the one hand … on the other hand,” “… but,” etc.) (1:20) and καί (“and, then, also,” etc.) (1:21). Ἀλλά marks its phrase (1:19) as in emphatic contrast to the preceding statement which in this case is negative (1:18). Μὲν ... δὲ marks a contrast between 1:20a and 1:20b. In 1:21 the first καί marks a co-ordinate relation between God raising Christ from the dead and God giving him glory (1:21a). The second καί marks a co-ordinate relation between faith and hope (1:21b). Thus, my interpretation of the thought structure of 1 Peter 1:17-21 is represented as follows:



Thus, my interpretation of the argument of 1 Peter 1:17-21 may be summarized as follows: Since you call upon as Father the impartial judge of each person's work, conduct yourselves in reverent fear for the time of your sojourn, knowing that God has ransomed you from a futile way of life by the precious blood of Christ. Christ was made known for the sake of you who through him are believers in God. God raised him from the dead and gave him glory with the result that your faith and hope are in God. In the context of 1:13-16, conduct evidencing reverent fear means a manner of life no longer characterized by ignorance of God, but rather continually transformed and directed by knowledge of God's holy character and of how he has ransomed you from a futile way of life. Such conduct demonstrates the alien status of believers (1:1; cf. 2:11) during the time of their sojourn (1:17).

The assumption that you call upon as Father the impartial judge of each person's work (1:17) provides the first basis for the command to conduct yourselves in reverent fear.

Firstly, the title "Father" has certain implications concerning the relationship between the one who calls and the person/being called upon. Calling someone "Father" means you belong in his family as a child he has begotten. 1 Peter 1:3 introduces the imagery of God the Father begetting believers anew. Thus, believers have the right to call upon God as Father because he has begotten them anew with the result that they are his spiritual children who belong to his household. Being able to call someone "Father" also implies certain rights and responsibilities. In the socio-historic context of 1 Peter, the Greco-Roman household codes established the relationship of a child to a father upon certain norms such as honour, respect, obedience, protection and provision. But within Christian communities these norms were distinctively modified by Israel's Scripture (e.g., Eph 6:2 – Deut 5:16) and by such concepts as mutual submission (Eph 5:21) and "in the Lord" (Eph 6:1) (see 4.2.6 above). Jesus taught that just as natural children could expect good gifts from their earthly fathers, so believers could expect good gifts from their heavenly Father (Matt 7:9-11). The household code section of 1 Peter (2:13 – 3:12) does not address the father-child relationship, but within the near context of 1 Peter 1:17 children are expected to be obedient (1 Pet 1:14; cf. Eph 6:1-4; Col 3:20-21). Essentially a father is worthy of respect as the one who is the source of life to his children and is committed to their good.

Furthermore, in the context of 1:18 and the metaphor of a slave being ransomed (see below), calling upon someone as "Father" could be related to the concept of the *paterfamilias* in Roman society and law. The *paterfamilias* was the head of the extended family, or household, which included his wife and children, and, among others, slaves and freedmen. The *paterfamilias* was the owner of the estate and held authority over every member of his extended family, but also had a duty to protect and provide for the wellbeing of his entire household. When a master formally freed (or: manumitted) his slave, the freedman (or: *libertus*), continued to have responsibilities to the former owner but also continued to fall under the protection of the *paterfamilias*, and even gained the name of his master's family (Ferguson, 2003:58, 63, 65-66; White, 2003:457-458; Lampe, 2003:488-491; Jeffers, 1999:82, 231, 238).[107] Thus, in this context, to call upon God as Father could

[107] This information has been gleaned from the following internet sources all accessed 9 August 2012: www.ancienthistory.about.com/od/romeslavery/g/Libertus.htm;

indicate that God has given the one he has freed from slavery the rights and responsibilities of a permanent and free member of the household. Futhermore, this implies that conduct in reverent fear (1 Pet 1:17) is the willing submission of a freedman rather than the terrified submission of a slave. Thus, the title "Father" provides motivation for believers to trust, respect, and willingly obey God as the one who is the source of their spiritual life and freedom, and who is committed to the good of those who belong to his household.

Secondly, the qualification "who judges each person's work impartially" has implications concerning the nature, character and authority of the one you call upon as Father. The implication is that he has perfect knowledge of each person's work, is perfectly impartial and possesses the ultimate right to judge every human being. In the constructed socio-historic context of 1 Peter (see 4.2.2 & 4.2.4), it is important to the recipients that this judge is not prejudiced by the social or economic status of individuals (Green, 2007:45). Thus, the fact that the one you call upon as Father is the impartial judge of each person's work provides reason for believers to conduct themselves in a manner that pleases God, trusts his discipline, and waits for his final reward of the righteous and punishment of the wicked. Later in this letter, the author develops the idea of the righteous entrusting themselves to the judgement of God, both in terms of Christ's example when he suffered unjustly (1 Pet 2:21-23), and in terms of the purification of believers through suffering (1 Pet 4:17-19). Furthermore, unbelievers will give an account to him who is ready to judge the living and the dead (1 Pet 4:4-5). Significantly, the Father and impartial judge of each person's work are one and the same person. This implies that reverent fear of the Judge is tempered by a relationship of love and respect for the Father.

Having established the meaning of the assumption that believers call upon as Father the one who impartially judges each person's work (1:17) it is now important to consider the basis of the assumption itself. It has already been argued above that the basis for believers calling upon God as Father is established within the pre-context of 1 Peter upon the fact that God has begotten them anew (cf. 1:3). In addition, the verbal and contextual similarities between 1 Peter 1:17 and Septuagint Psalm 88:27 suggest that the author of 1 Peter may have had that text in mind and possibly intended to allude to it (see 7.2.2 & 7.2.3 above). However, in the context of 1 Peter 1:17 such a reference is not an essential basis for understanding the idea of believers calling upon God as Father. Nevertheless, it is worth noting that in Psalm 2:7 the LORD says to his anointed, "Thou art My Son, Today I have begotten Thee" (NASB), which is very similar to what 1 Peter 1:3 says of all believers.

On the other hand, the basis of the statement that God impartially judges each person's work has not yet been established. It is at this point that the interpreter needs to decide whether the author of 1 Peter takes God's impartial judgement of each person's work as a universally shared presupposition that does not require proof or as a theological presupposition that is based upon Scripture. The contexts and authorial meanings of Psalms 28 (LXX 27) and 62 (LXX 61) have been interpreted above (see 7.2.2) and the textual similarities between 1 Peter 1:17 and Psalm 28:4 (LXX 27:4) and Psalm 62:12 (LXX 61:13) have also been analysed (see 7.2.3 above). Neither provides an exact parallel, but, in my view, the verbal and contextual parallels are sufficient to argue that the author of 1 Peter has indeed

www.ancienthistory.about.com/od/familyanddailylife/p/RomanFamily.htm; www.en.wikipedia.org/wiki/Pater_familias.

based his assumption upon Scripture and intended to allude to both these psalm references. However, there are also significant verbal and contextual parallels with Proverbs 24:12, Isaiah 59:18, and Jeremiah 17:10 and 32:19 (see 7.2.5 & 7.2.8 below). In other words, he has chosen his words so that the recipients of his letter would recognize the expression as derived from Scripture, although they may not have been able to identify the specific texts. Thus, the appeal for believers to conduct themselves with reverent fear is partially based upon the authority of Scripture which confirms that God is the impartial judge of each person's work. This appeal to the authority of Scripture is far more motivating than an appeal merely to a vague universal presupposition. Thus, the allusions to Psalms 28:4 and 62:12 serve the purpose of authoritative motivation in the argument of 1 Peter 1:17.

However, these appeals to God as Father and as impartial judge on the basis of the authority of Scripture are not the only or most important motivation for believers to conduct themselves with reverent fear. In fact, the central motivation of the entire argument of 1 Peter 1:17-21 is that believers know that God has ransomed them from a futile way of life by the precious blood of Christ. The author may have had Psalm 33:23 (LXX) in mind (see 7.2.1, 7.2.2 & 7.2.3 above), but it is more likely that the word ἐλυτρώθητε ("you were ransomed") would bring to the minds of the addressees the whole Old Testament background of the use of this verb. In fact, in my view, Peter's argument does not depend upon and is not strengthened by a specific allusion to Psalm 34:22.

Sometimes λυτρόομαι translates the Hebrew גָּאַל ("redeem") (e.g., Exod 6:6; 15:13; Lev 25:25, 48, 49; Ps 19:15 [LXX 18:15]; 69:19 [LXX 68:19]; Isa 35:9; 41:14; 43:1, 14; 44:22-24; 52:3; 62:12; 63:9) and sometimes it translates the Hebrew פָּדָה ("ransom") (e.g., Deut 7:8; Ps 34:23 [LXX 33:23]; 49:8, 16 [LXX 48:8, 16]; 69:19 [LXX 68:19]; Isa 35:10; 51:11). Significantly, another Greek verb ῥύομαι ("save, rescue, deliver") is frequently used to translate the Hebrew נצל (Hiph: "deliver") (e.g., Exod 6:6; Ps 34:5, 18, 20 [LXX 33:5, 18, 20]; Isa 5:29; 36:14, 15, 18, 19, 20; 37:12; 50:2) or ישׁע ("save") (e.g., Exod 14:30; Isa 49:25, 26; 63:5), but in Isaiah in particular, it is also used to translate גָּאַל ("redeem") (e.g., Isa 44:6; 47:4; 48:17, 20; 49:7, 26; 51:10; 52:9; 54:5, 8; 59:20; 63:16). Thus, firstly, λυτρόομαι is used of the LORD ransoming Israel from slavery in Egypt (e.g., Exod 6:6; 15:13; Deut 7:8), or from their captivity in Babylon (e.g., Isa 41:14; 43:1, 14; 44:22-24; 52:3). Significantly, the LORD's ransom of Israel does not involve the actual payment of a ransom price (Isa 52:3-5) (Green, 2007:41). The verb λυτρόομαι is also used in the Old Testament in a more general sense as an alternative to or in parallel with the verb ῥύομαι ("save, rescue, deliver") of rescue or deliverance by the LORD (e.g., Ps 19:15 [LXX 18:15]; 69:19 [LXX 68:19]; Isa 51:11). In this general sense, in Isaiah, the language of ransom and redeem is also used of the LORD's future restoration of his people to their eternal home (e.g., Isa 35:9-10; 51:10-11; 62:12).

Secondly, the Old Testament laws allow people enslaved and property lost through debt to be ransomed by the payment of a price (e.g., Lev 25:25, 48-49; cf. Ps 34:22 [LXX 33:23]; 49:8-9 [LXX 48:8-9]). Thirdly, the reference to the blood of Christ recalls the whole sacrificial system of the Old Testament which provided for cleansing from sin (e.g., Lev 4:1 – 6:7; 6:24 – 7:10; 16:1-34; 17:11-14). Finally, mention of "a lamb without blemish and without spot" recalls the Passover sacrifice by which the Israelites were protected from the angel of death (Exod 12) (Green,

2007:41). Thus, when Peter refers to believers being ransomed from their former futile way of life by the precious blood of Christ, as of a lamb without blemish (1 Pet 1:18-19), he is bringing together the concepts of ransom from a form of slavery, and sacrifice for cleansing from sin and protection from death. All this points to the identification of the futile way of life with the bondage of sin and its consequence of death. In other words, by the blood of Christ, God has carried out a redemption greater than the redemption of Israel from Egypt or Babylon, more costly than any other ransom from slavery, and more effective than any other sacrifice for sin found in the Old Testament.

Besides the vast Old Testament background, in the Greco-Roman context, the verb λυτρόομαι ("ransom") was used of the freeing of slaves (manumission) by the payment of a price. Significantly, the author of 1 Peter may intend a word-play by using the term τιμίῳ ("precious") (1 Pet 1:19) to qualify the blood of Christ when the term τιμή ("price") was customarily used to refer to the ransom price paid to free a slave (Jobes, 2005:116-117). This ties up with the thought of Psalm 34:22 (LXX 33:23) which may also have been in Peter's mind.

Thus, in a multiplicity of ways, the ransom or manumission idea serves as powerful motivation for believers to conduct themselves with reverent fear. Thankfulness for what God has done with Christ for believers should motivate reverent fear.

Thus, overall the communicational goal of 1 Peter 1:17-21 is that the believers should conduct themselves with reverent fear for the time of their sojourn, confident of the impartial judgement of God their Father, knowing that God has ransomed them from a futile way of life, having paid as price the precious blood of Christ,, and full of faith and hope in God because for their sake he raised Christ from the dead and gave him glory.

Other New Testament writers also refer to God repaying each person according to his works, the concept found particularly in Psalms 28:4 and 62:12 and also Proverbs 24:12. An important general observation is that almost all the recognized New Testament allusions (Matt 16:27; Rom 2:6; 1 Pet 1:17; Rev 2:23; 20:13; 22:12) use the term ("each one") which suggests that Septuagint Psalm 61:13 is the primary reference. Another synoptic observation is that none of the references have an introductory formula, as is the case in 1 Peter 1:17. Matthew 16:27 records Jesus' warning his disciples that in the future the Son of Man will come in the glory of the Father to repay each person according to what he has done. The Greek is close to Septuagint Psalm 27:4 but closer still to Psalm 61:13, except that the term πρᾶξιν is used instead of ἔργον. The application is similar to that in 1 Peter 1:17 for God's judgement of each man's work applies implicitly to both the righteous and the wicked. In the context, Jesus is challenging his disciples to count the cost of following him (Matt 16:24-28) which is similar to the purpose of motivating godly conduct in 1 Peter 1:17.

In Romans 2:6, Paul states that God will render to each one according to his works. The Greek is almost exactly the same as in Septuagint Psalm 61:13 and is very similar to Septuagint Psalm 27:4. Paul applies the principle that God judges each man's work to both the righteous and the wicked (Rom 2:7-10) and specifically states that God shows no partiality προσωπολημψία (Rom 2:11; cf. ἀπροσωπολήμπτως 1 Pet 1:17). However, Paul's allusions to Psalms 62:12 and 28:4 are in the context of warning of God's righteous judgement upon all humanity (Rom 1:18 – 2:11), whereas

Peter's allusions to Psalms 62:12 and 28:4 are in the context of exhorting believers to conduct themselves with fear. Paul also refers to the Lord repaying a man according to his works in 2 Timothy 4:14. Yet again, the Greek is very close to Septuagint Psalms 61:13 and 27:4. On this occasion Paul applies God's judgement of each man's works to a specific person, Alexander the coppersmith, who has done Paul great harm and has strongly opposed his message (2 Tim 4:14-15). Thus, the life-setting and application are very similar to the life-setting and application in Psalm 28 where the psalmist appeals for the Lord to judge his enemies (see 7.2.2).

Finally, in the book of Revelation, there are several references to judgement according to each one's works. In Revelation 2:23, Jesus warns those in the church at Thyatira who have followed the teachings of Jezebel, that unless they repent, he will throw them into great tribulation (Rev 2:20-22) and give to each one according to their works. Notably, Jesus uses the word δώσω ("give") as in Septuagint Psalm 27:4 rather than the word ἀποδώσω ("repay") as in Septuagint Psalm 61:13, Matthew 16:27, Romans 2:6 and 2 Timothy 4:14. Thus, the application is in the context of warning and a call to repentance rather than a context of exhortation and motivation as in 1 Peter 1:17. However, in my view, the most likely reference in Revelation 2:23 is Jeremiah 17:10 not Psalm 27:4 (LXX) because of the language of searching heart and mind which occurs in both Revelation 2:23 and Jeremiah 17:10. In Revelation 20:12-13, John is shown books that were opened and all the dead were judged according to what they had done. The expression ("according to their works") occurs first in 20:12 and then in 20:13, but in 20:13 ("each one") is added making the second occurrence closest to Septuagint Psalm 61:13. The context of Revelation 20:12-13 is similar to that of Psalm 62, for both the unbeliever and the believer are judged; the former are punished and the latter are rewarded. Thus, the application of Psalm 62:12 is similar to that in 1 Peter 1:17, for it motivates the believer to godly conduct and persevering hope. Revelation 22:12 also refers to repayment according to each one's works. In fact, Jesus is speaking (cf. Rev 22:16) and promises, "to repay to each one as the work is of him" (my own translation). Thus, again the Greek is closest to Septuagint Psalm 61:13 and the application as motivation for believers is similar to 1 Peter 1:17.

Some sources give cross-references to Psalms 28:4 and 62:12 for other New Testament passages (1 Cor 3:8; 2 Cor 11:15; Rev 18:6), but the verbal similarities are minimal and the thematic contexts are very different making consideration as allusions unnecessary. Overall, the above comparisons demonstrate that the author of 1 Peter has appealed to the same principle found in Psalms 28:4 and 62:12 as appealed to by Jesus (Matt 16:27; Rev 2:23; 22:12), Paul (Rom 2:6; 2 Tim 4:14) and John (Rev 20:12-13). None of the references have an introductory formula which means that the identification of an allusion is arguable. Septuagint Psalm 61:13 is usually the primary reference except in 2 Timothy 4:14 where the verbal and contextual similarities are nearest to Psalm 28:4. As in 1 Peter 1:17, the principle that God judges each person's work is used in Matthew 16:27, Revelation 20:12-13 and 22:12 to motivate believers to godly conduct and persevering hope as they follow and trust in Christ. Paul uses the principle of God's judgement of each person's works as a warning to all humanity, but implicitly it applies especially to unbelievers. In 2 Timothy 4:14 Paul applies the principle to a specific individual who is an enemy of himself and of the gospel. Finally, in Revelation 2:23 Jesus uses the principle of judgement of each one's works to warn those who have been following false teachings.

With regard to the verb λυτρόομαι (“ransom”), considering its frequent use in the Septuagint (see 7.2.1 & 7.2.2 above), it is surprising to find that it is only used three times in the New Testament (Luke 24:21; Tit 2:14; 1 Pet 1:18). In Luke 24:21, the disciples on the road to Emmaus are expressing their disappointment because they had hoped that Jesus was going to redeem Israel. Thus, in the implicit context of the Roman oppression of the Jewish nation, the verb connotes the Old Testament background of the Lord redeeming or delivering Israel from foreign oppression, particularly from their enslavement in Egypt and captivity in Babylon. There is no suggestion of the payment of a ransom. The use of the verb λυτρόομαι (“ransom”) in Titus 2:14 is very close to its use in 1 Peter 1:18 since both explicitly refer to the spiritual bondage from which believers have been ransomed by Christ’s blood. In both cases, the idea of an actual ransom payment is plain (Büchsel, 1985:546).

Besides the verb λυτρόομαι (“ransom”), the New Testament more frequently uses the cognate and compound nouns λύτρον (“ransom, means of ransoming”) (Matt 20:28; Mk 10:45), λύτρωσις (“redemption, release”) (Luke 1:68; 2:38; Heb 9:12), λυτρωτής (“redeemer, deliverer”) (Acts 7:35), ἀντίλυτρον (“ransom, means of ransoming”) (1 Tim 2:6) and ἀπολύτρωσις (“redemption, release, deliverance”) (Luke 21:28; Rom 3:24; 8:23; 1 Cor 1:30; Eph 1:7, 14; 4:30; Col 1:14; Heb 9:15; 11:35). In Jesus’ references to himself as the Son of Man giving his life as a ransom for many (Matt 20:28; Mk 10:45), the ransom idea as the payment of a price to set slaves free is very clear. As in 1 Peter 1:18 and Titus 2:14, the death of Christ is the price paid to ransom believers from an implied spiritual bondage. The compound word ἀντιλυτρον in 1 Timothy 2:6 also very clearly conveys the same ransom idea with reference to Christ as found in Matthew 20:28, Mark 10:45, Titus 2:14 and 1 Peter 1:18-19. The other words (λύτρωσις, λυτρωτής, ἀπολύτρωσις) are all used in the more general sense of redemption or release without the idea of actual ransom (Büchsel, 1985:545-547).

Thus, the occurences of the ransom idea in Matthew 20:28, Mark 10:45, 1 Timothy 2:6, and Titus 2:14 are all very close to the thought of 1 Peter 1:18-19. All the references in the epistles are probably influenced by the saying of Jesus (Matt 20:28; Mk 10:45). Titus 2:14 and 1 Peter 1:18-19 are probably the closest in meaning since they both explicitly mention the spiritual bondage from which believers have been ransomed. None of these references appear to allude to Psalm 34:22 (LXX 33:23) in particular. Titus 2:14 probably alludes to Psalm 130:8.

7.2.5 Traditional Jewish interpretation of the Psalm references

With regard to Psalms 28:4 and 62:12-13, both pre-exilic compositions (see 7.2.2 above), and the idea of God repaying every person according to his work, in later Scripture Isaiah 59:18 and Jeremiah 17:10 and 32:19 reflect the same idea. Isaiah 59:18 says, “According to their deeds, so will [the LORD] repay, wrath to his adversaries, repayment to his enemies; to the coastlands he will render repayment” (ESV). In the context of Psalm 28:4, 28:5 asks that the LORD repay the wicked “because they do not regard the works of the LORD nor the deeds of His hands” (NASB). Isaiah 59:18 shares this context of dealing with the enmity of the wicked since the result of the LORD’s recompense is that his enemies will fear the name of the LORD (Isa 59:19). Thus, in fact, Isaiah 59:18 is as good a candidate as referent in 1 Peter 1:17 as Psalm 28:4 (see 7.2.8 below). On the other hand, in Psalm 62:12 and the Jeremiah passages (17:10; 32:19) the link between God as judge of each person’s work and the need to fear God is not made explicit but is certainly implied.

Therefore, although there are no textual indications that Isaiah or Jeremiah intended to interpret or develop Psalms 28:4 and 62:12 specifically, they did reapply the principle found in these passages. Thus, Isaiah 59:18, Jeremiah 17:10 and 32:19 demonstrate that the principle of God repaying each person according to his work and the link with the need to fear the LORD continued in later Jewish thought. 1 Peter 1:17 reapplies the same principle and preserves the same link between God as judge of each person's work and the need to conduct oneself in reverent fear.

Sirach is a wisdom book written in Jerusalem by the teacher Ben Sira in about 180 BC (Harrington, 1999:78-79; cf. Evans, 2005:15). Sirach 16:6-23 is concerned mainly with the mercy and wrath of the Lord. Sirach 16:12 (κατὰ τὸ πολὺ ἔλεος αὐτοῦ οὕτως καὶ πολὺς ὁ ἔλεγχος αὐτοῦ ἄνδρα κατὰ τὰ ἔργα αὐτοῦ κρινεῖ) may be translated "As great as his mercy, so great is also his reproof; he judges a man according to his deeds" (RSV). Similarly in the Old Testament Pseudepigrapha, Psalms of Solomon 2:15-16 says, "[15] I will pronounce you righteous, O God, in uprightness of heart, since in your judgement, your righteousness [possibly 'you are righteous'] O God, [16] since you pay back sinners according to their works and according to their sins exceedingly evil" (own translation from Greek).

Again, Psalms of Solomon 2:34 says, "To distinguish between a righteous one and a sinner, to pay back (recompense) sinners for ever according to their works" (own translation). And again Psalms of Solomon 17:8 says, "According to their sins, you recompense them, O God, to find (judge) them according to their works" (own translation). Psalms of Solomon is a collection of psalms composed by a devout Jewish community in response to the capture of Jerusalem by the Romans in the first century BC. The collection must have reached its final form before the destruction of Jerusalem in AD 70. These psalms contain the expectation that a legitimate king will appear, conquer the occupying forces and establish his messianic reign (Wright, 1985:639-641; cf. Evans, 2005:58).[108]

Beyond these Jewish writings, there is no commentary on or reference to Psalms 28 and 62 in the non-biblical Dead Sea Scrolls, (Wise, Abegg & Cook, 1996:509) (see also 7.2.3). Likewise, the Targumim of Psalms 28 and 62 add no further insight. Nevertheless, clearly the author of 1 Peter 1:17 reflects not only a biblical but also a contemporary Jewish understanding of God as one who repays each person according to his work.

With regard to Psalm 89:26 (MT 89:27) and the idea of calling upon God as Father, Isaiah 63:16 ("For you are our Father, though Abraham does not know us, and Israel does not acknowledge us; you, O LORD, are our Father, our Redeemer from of old is your name" – ESV) and 64:8 ("But now, O LORD, you are our Father; we are the clay, and you are our potter; we are all the work of your hand" – ESV) and Jeremiah 3:19 ("'I said, How I would set you among my sons, and give you a pleasant land, a heritage most beautiful of all nations. And I thought you would call me, My Father, and would not turn from following me.'" – ESV) reflect the same idea. However, since Psalm 89 was most likely composed during the Babylonian exile (see 7.2.2), the psalm is more likely dependent on the earlier biblical theme. On the other hand, Malachi 1:6 is post-exilic (5th century BC) and the LORD challenges the priests who despise his name by saying through Malachi, "A son honors his father, and a servant his master. If then I am a father, where is my honor? And if I am a master, where is

[108] Wright (1985:646) notes "echoes of Psalm 28" in Psalms of Solomon.

my fear?" (ESV). In this case, there is a definite link between recognizing God as Father and rendering to him due honour or fear, which is very close to the thought of 1 Peter 1:17. Thus, certainly the author of 1 Peter is reflecting a well established biblical concept. Furthermore, the above biblical passages demonstrate that recognition of God as Father extended beyond the special relationship between David as chosen king and the LORD, as is the case in Psalm 89:26 (see 7.2.2).

In other ancient Jewish writings, references to God as Father are found in the apocryphal books Tobit 13:4 (most likely composed in the third or second century BC – Harrington, 1999:11; cf. Evans, 2005:12), Sirach 23:1 and 4 (c. 180 BC, see above) and Wisdom of Solomon 14:3 (most likely composed in the first century BC - Harrington, 1999:55; cf. Evans, 2005:14). In his prayer of rejoicing, Tobit calls upon the sons of Israel to "Make his [God's] greatness known there [among the nations], and exalt him in the presence of all the living; because he is our Lord and God, he is our Father for ever" (RSV). Sirach prays, "O Lord, Father and Ruler of my life, do not abandon me to their counsel, and let me not fall because of them! … O Lord, Father and God of my life, do not give me haughty eyes" (RSV). Wisdom of Solomon 14:3 says, "But it is your providence, O Father, that steers its course, because you have given it a path in the sea, a safe way through the waves" (NRSV). Within the Dead Sea Scrolls, Scroll 4Q381 Fragment 15 refers to several verses of Psalm 89 (vv. 6, 9, 10, 11, 13) but not 89:26 (MT 89:27) (Wise, Abegg & Cook, 1996:344). Nevertheless, clearly the author of 1 Peter 1:17 reflects not only a biblical but also a contemporary Jewish understanding that God may be called upon as Father with fear and reverence.

In later Jewish writings, significantly, the Targum of Psalm 89:27 uses the Aramaic word *abba* for "my father" which suggests the recognition of a greater degree of intimacy than that indicated by the Hebrew. Another interesting ancient text is Odes of Solomon 14:12, in which after his sight is restored, Tobit prays, "O God, Father and Ruler of all" (own translation). However, against earlier opinion that the Odes of Solomon are either Jewish or Gnostic in origin, most scholars now agree that they are a very early Christian composition from the late first or early second century AD (Evans, 2005:60; cf. Charlesworth, 1985:725-727).

With regard to Psalm 34:22 (33:23 LXX), the biblical scope and development of the theme of ransom have already been discussed extensively (see 7.2.4). Uses of the same group of words (λυτρόομαι, λύτρον, λύτρωσις, λυτρωτής, ἀντιλύτρον, and ἀπολύτρωσις) in other ancient Jewish sources (e.g., 1 Macc 4:11; Sir 48:20; 49:10; 50:24; 51:2; Pss Sol 8:11, 30; 9:1) seem to be in the general sense of Israel knowing and calling upon the Lord as their Redeemer and Deliverer. In Philo the cultic idea of redemption is more common. In Josephus the idea of ransom is frequently applied to the releasing of prisoners of war by the payment of a price (Büchsel, 1985:545).

With regard to Psalm 49:8-10 (MT) and the theme of costly redemption, there are no obvious reflections of this theme in later Scripture or in other ancient Jewish writings. There is no commentary on or reference to Psalm 49 in the non-biblical Dead Sea Scrolls (Wise, Abegg & Cook, 1996:509) (see also 7.2.3). The Targum of Psalm 49:8-10 is unclear. However, the explanation of 49:9a ("*And he gives* his glorious redemption" – Cook, 2001) is helpful: "For if he sins, behold, precious before the Lord is redemption" (Cook 2001: note 54). In other words, it is the Lord who regards redemption as precious and therefore the price of redemption as costly. Thus, the author of 1 Peter does not contradict contemporary Jewish thinking with regard to

the costliness of redemption, but he does raise the standard from redemption by means of perishable wealth and animal blood to redemption by the blood of Christ, the divine Messiah.

7.2.6 Theological presuppositions

The particular use of Psalms 28:4 and 62:12 in 1 Peter 1:17 probably only rests upon the presupposition that the perspective of Scripture, as God's word, is true and authoritative (see 2.3.2.1). Thus, the principle that God is the impartial and ultimate judge of each person's works is beyond question.

The theological presupposition of the appeal to God as Father (1 Pet 1:17) and the reference to Psalm 89:26 is probably that the LORD is a covenant-making God who binds himself in relationship with his chosen people and keeps his promises to them. Thus, just as God granted king David the special right to call upon him as Father, so God now grants those chosen in Christ (1 Pet 1:1-2) and who have been newly begotten by the Father (1:3), and have become heirs of salvation (1 Pet 1:3-9) the right to call upon him as Father (1 Pet 1:17). The presupposition is that God does not change and that he works consistently in redemptive history (see 2.3.2.3).

On the other hand, it has been argued above that the author of 1 Peter presumes that the recipients of his letter are familiar with the significance of the ransom and redemption themes in the Old Testament.

7.2.7 Type and technique of Psalm usage

The type of use of Psalms 28:4 and 62:12 in 1 Peter 1:17 is theme development and authoritative appeal (see 2.2.3 & 7.2.4). The theme of God as judge of each person's work linked with the need to fear the LORD is developed by application to the situation of Jewish and non-Jewish Christians as aliens in a hostile cultural environment. At the same time, recognition that this theme is derived from Scripture lends authority to the appeal. The technique is reapplication of a scriptural principle to the specific situation of the believing community addressed. This is similar to the pesher interpretation of the Qumran community who started with the current situation and then searched the Scriptures for relevant insight and application, always with the assumption that eschatological events were about to unfold within their own time and community (see 2.3.3.3). However, in the context of 1 Peter 1:17, the eschatological fulfilment perspective is replaced by a now-and-not-yet perspective (1 Pet 1:13, 20; cf. 1:5, 7, 10-12) as well as an exilic perspective (1 Pet 1:17; cf. 1:1, 6; 2:11). They live between Christ's first and second comings and between what they were before they received salvation (1 Pet 1:14) and the glory still to be revealed as the completion of their salvation by God (1 Pet 1:5, 7, 9).

7.2.8 Intertextuality

As argued above, the author of 1 Peter uses the scriptural theme of God as judge of each person's work (1 Pet 1:17) together with the ransom theme (1 Pet 1:18) to motivate believers to conduct themselves with reverent fear. The theme of God as judge of each person's work and its application are recognizably derived from several passages, namely Psalms 28:4 and 62:12, Proverbs 24:12, Isaiah 59:18, and Jeremiah 17:10 and 32:19. Thus, instead of there being an exclusive and definite reference to Psalm 28:4 or 62:12 in 1 Peter 1:17, it is likely that the author intended to use only sufficient verbal parallels for his addressees to recognize the

scriptural origin and authority of the idea that God judges impartially the works of each person. As a consequence, some but not necessarily all of these passages would have come to the minds of the addressees. Therefore, 1 Peter 1:17 is likely to have created in the minds of the addressees an intertextual resonance that confirmed the scriptural origin and authority of the idea and its application. Furthermore, this idea and its application are more likely to be recognized as a consistent principle of Scripture relevant to every new time, place and person, rather than as an isolated precept relevant to a specific time, place or person. Thus, the exhortation for conduct in the fear of the Lord is more powerfully motivated by the creation of a dynamic intertextual resonance than by appeal to a specific text or a vague non-scriptural presupposition.

It has been argued above that it is not possible to convincingly identify Psalm 34:22 as the specific source of the ransom idea in 1 Peter 1:18. In fact, it is likely that the word ἐλυτρώθητε ("you were ransomed") would have brought many Old Testament passages to the minds of the addressees of 1 Peter.

7.3 INTEGRATION AND SUMMARY

In 1 Peter 1:17-21, the overall argument is that believers should conduct themselves with reverent fear for the time of their sojourn, confident of the impartial judgement of God their Father, knowing that God has ransomed them from a futile way of life, having paid as price the precious blood of Christ, and full of faith and hope in God because for their sake he raised Christ from the dead and gave him glory. The central motivation for believers to conduct themselves in reverent fear is the knowledge that God has ransomed them into his household by the precious blood of Christ. However, the fact that they call upon as Father the impartial judge of each person's work (1:17) also forms a significant part of the whole argument of 1 Peter 1:17-21. The two titles, "Father" and "the one who impartially judges each person's work" induce a recognition that God is worthy of lives conducted in respectful fear while continuing in faith and hope (see 7.2.4).

1 Peter 1:17 contains definite allusions to Psalms 28:4, 62:12 and 89:26.

In Psalm 89:26, the original contextual meaning of the cry to God as Father is that David is uniquely privileged to address God in this way (see 7.2.2). However, the finding of this analysis is that the authority of the appeal to God as Father (1 Pet 1:17) does not depend upon allusion to Septuagint Psalm 88:27 (see 7.2.3) or upon later biblical development or contemporary Jewish understanding (see 7.2.5 & 7.2.6). Instead, the basis for believers calling upon God as Father is established within the context upon the fact that God grants this special right to those whom he has begotten anew (1 Pet 1:3) (see 7.2.4).

However, the parallels between Psalms 28:4 and 62:12 and 1 Peter 1:17 are more significant.

The finding of this analysis is that 1 Peter 1:17 shares with the authorial message of Psalm 28 the ideas of calling upon the Lord, fearing the Lord who is holy and especially of God judging the works of men (see 7.2.2). Furthermore, 1 Peter 1:17 shares with the authorial message of Psalm 62:12 both the recognition that God will justly reward each person's work and the intent to motivate the believer to appropriate conduct (trust and reverent fear) (see 7.2.2). However, since 1 Peter 1:17 uses the term ἑκάστῳ ("to each one") Septuagint Psalm 61:13 is most likely the

primary reference rather than Psalm 28:4 (see 7.2.3).

However, the conclusion of this analysis is that in 1 Peter 1:17 the author intended to motivate his addressees by using only sufficient verbal parallels for them to recognize the idea as a principle of authoritative Scripture, rather than using a definite reference to Psalm 28:4 or 62:12. In fact, the general New Testament use of this scriptural principle reflects its use in earlier and contemporary Jewish writings (see 7.2.5).

Furthermore, in the context of 1 Peter 1:18 and the metaphor of a slave being ransomed, calling upon God as "Father" could be related to the concept of the *paterfamilias* (the head of the extended family and owner of the entire estate) in Roman society and law. On this understanding, the relationship between believers and God is comparable to that between freedmen and their *paterfamilias* (see 7.2.4 above). Thus, those God has ransomed from the slavery of a futile way of life enjoy the privileges and share the responsibilities of belonging to his household. Thus, believers are motivated to trust, respect, and willingly obey God as the one who is the cause of the fact that they are now in the household of God, and who is committed to the good of those who belong to his household.

1 Peter 1:18 contains a possible allusion to Psalm 34:22 (33:23 LXX). The word ἐλυτρώθητε ("you were ransomed") (1 Pet 1:18) brings to mind the extensive use of this verb and its cognates in the Septuagint, and the Hebrew words they translate (see 7.2.4). Thus, when the author of 1 Peter refers to believers being ransomed from their former futile way of life by the precious blood of Christ, as of a lamb without blemish (1 Pet 1:18-19), he is bringing together the concepts of ransom from a form of slavery, and sacrifice for cleansing from sin and protection from death (Passover). In other words, by the blood of Christ, God has carried out a spiritual redemption, a work greater than the redemption of Israel from Egypt or Babylon, more costly than any other ransom from slavery, and more effective than any other sacrifice for sin found in the Old Testament The implication is that believers should be immensely thankful to God and therefore powerfully motivated to conduct themselves with reverent fear of God.

Besides the vast Old Testament background, the verb λυτρόομαι ("ransom") was used in the Greco-Roman context of the manumission of slaves by the payment of a price. Thus, the author of 1 Peter suggests that the addressees served another "master" previously, but now God has ransomed them into his household where he is their new "Master." Thus, the manumission idea may also provide a further dimension of motivation for the addressees to conduct themselves with reverent fear.

In light of the direct quotation of Psalm 34:12-16 (LXX 33:13-17) in 1 Peter 3:10-12 and the definite allusion to Psalm 34:8 (LXX 33:9) in 1 Peter 2:3 it is conceivable that Peter already has Psalm 34 in mind in 1 Peter 1:18. However, since the verb (λυτρόομαι) ("ransom, redeem") and its cognates occur so frequently in the Septuagint (see 7.2.1 & 7.2.4), in my view the verbal and contextual parallels between 1 Peter 1:18 and Psalm 34:22 are insufficient to argue for a definite intended allusion. In other words, Peter's argument does not depend upon and is not strengthened by a specific allusion to Psalm 34:22.

CHAPTER 8

EXEGETICAL STUDY OF

THE USE OF THE PSALMS IN 1 PETER 1:22 – 2:3

OUTLINE OF CHAPTER

8.1 Introduction

8.2 Systematic analysis of Psalm references in 1 Peter 1:22 – 2:3

8.3 Integration and summary

8.1 INTRODUCTION

In the present chapter 1 Peter 1:22 – 2:3 is analysed according to the procedure outlined above (5.1). The aim is to determine the function of any Psalm references within the argument of 1 Peter 1:22 – 2:3 in order to construct the hermeneutical perspectives, methods, and goals of the author.

8.2 SYSTEMATIC ANALYSIS OF PSALM REFERENCES IN 1 PETER 1:22 – 2:3

8.2.1 Synopsis of Psalm references

Within 1 Peter 1:22 – 2:3 the following Psalm and other Old Testament references have been identified:

1 Peter	Definite quotations	Definite allusions	Possible allusions or echoes
1:23		Dan 6:26	
1:24-25	Isa 40:6-8		
2:1			Ps 34:14 (MT) (Woan, 2004:215)
2:2			Pss 42:1 (LXX 41:2); 84:2 (LXX 83:3); 119:20, 131 (LXX 118:20, 131) ἐπιποθέω (Grudem, 1988:95)[109]
2:3		Ps 34:8 (33:9 LXX; 34:9 MT)	

The definite allusion to Psalm 34:8 in 1 Peter 2:3 is of primary importance here. However, the possibility that the author has alluded (intentionally or unintentionally)

[109] This verb occurs in LXX: Deut 13:9; 32:11; Pss 41:2; 61:11; 83:3; 118:20, 131, 174; Odes 2:11; Wisd 15:19; Sir 25:21; Jer 13:14; and NT: Rom 1:11; 2 Cor 5:2; 9:14; Phil 1:8; 2:26; 1 Thess 3:6; 2 Tim 1:4; James 4:5; 1 Pet 2:2.

to the same psalm (MT Ps 34:14; LXX 33:14) in 2:1 is worth noting since Psalm 33:13-17 (LXX) is quoted directly in 1 Peter 3:10-12. The other possible Psalm allusions may be more indicative of a mind soaked in Scripture, than of an argument or train of thought shaped by these additional Psalms. However, Psalm 119 appears worthy of further consideration since it is concerned entirely with the supreme value of the word of God (cf. 1 Pet 1:22 – 2:3).

8.2.2 Old Testament context and authorial meaning

Psalm 34 has been analysed above (see 7.2.2). It is an individual song of thanksgiving in celebration of the LORD's deliverance of and provision for those who take refuge in him. Psalm 34 begins with characteristic features of a psalm of thanksgiving: a declaration of intent to praise God (34:1-2), a call to worship (34:3), and a testimony of deliverance by God in answer to prayer (34:4-7) (Ross, 2011:746). However, in place of the usual praise and calls to praise, the greater part of Psalm 34 (vv. 8-22) is taken up with what amounts to a call for the LORD's people to take refuge in him (cf. 34:8, 22).

Psalm 34:8 which says, "Taste and see that the LORD is good," occurs at the beginning of the section (34:8-22) in which the psalmist calls upon the humble holy God-fearer to take refuge in the LORD (cf. Craigie, 1983:279). This verse is also the opening line of the sub-section (34:8-14) in which the psalmist appeals to his listeners to fear the LORD in order to know his provision of every good thing. In fact, 34:8 includes the summary motivation for fearing the LORD and taking refuge in him, namely that the LORD is good and those who take refuge in him are blessed (Ross, 2011:745-746). All that is needed is for the listeners to experience and recognize ("taste and see") this truth and then respond (Ross, 2011:751-752). The allusion to Psalm 34:8 in 1 Peter 2:3 appears to have the same motivational function as in the original psalm, namely to motivate conduct in keeping with the fear of the Lord.

Psalm 34:13 (MT 34:14; LXX 33:14) which says, "Guard your tongue from evil and your lips from speaking deceit" occurs at the end of this sub-section (34:8-14). It begins the psalmist's elaboration of what is meant by the fear of the LORD in terms of conduct that is appropriate (34:13-14). Clearly the focus of 34:13 is on the kind of speech that is appropriate to one who fears the LORD and desires the reward of abundant life (34:12) (Craigie, 1983:280). 1 Peter 2:1, with its appeal to put aside "evil" and "deceit," may be an allusion to 34:13, but goes beyond the original focus on the tongue to include the conduct of the whole person ("all malice," "all guile"), the possible source of such inappropriate conduct ("envy"), the implication ("hypocrisies") and the form of expression ("slanders").

Psalms 42:1 and 84:2 do not require full contextual analysis since these only provide psalmic background to the concept of longing for God. However, the conceptual links with Psalm 119:20, 131 and 174 warrant closer analysis.

Psalm 119 is an alphabetic wisdom psalm (Allen, 1983:139) in which the psalmist expresses his intense delight and total satisfaction in God's word as it has been given in its various forms to instruct his covenant people. The focus of Psalm 119 is upon wisdom by revelation (Allen, 1983:141-142; Kraus, 1993:420). There are no explicit indications that Psalm 119 was intended for corporate worship. However, although this psalm has been written in the first person by an individual, the tone of the entire psalm assumes membership in the covenant community of Israel (cf. Ps

119:63, 74, 79 "those who fear you") and the value of the psalm for any member of the community is obvious.

Psalm 119 is located within Book 5 of the Psalter (Pss 107-150), but as the longest psalm by far (176 verses) its presence is felt within the whole Psalter and indeed the entire Bible. Book 5 consists of 44 psalms of which the majority are hymns of praise (14), then laments (12), thanksgiving (7), confidence (5), wisdom (5) and remembrance (1). The wisdom psalms are 112, 119, 127, 128 and 133, but others also include wisdom (e.g., 107, 111). Compared with Books 1 and 2 which include a majority of laments, Book 5 concludes the Psalter with a crescendo of *Hallelu Yah* psalms (111-113, 115-117, 135, 146-150). Psalms 120-134 are entitled as Songs of Ascents and were used by the pilgrims on their way up to Jerusalem and to the Temple for the feasts. Within Book 5, relatively few of the psalms are ascribed to particular authors. Psalms 108, 109, 110, 122, 124, 131, 133, and 138-145 are ascribed to David and Psalm 127 to Solomon. Thus, the authorship of Psalm 119 is anonymous.

With regard to the historical setting of Psalm 119, there are no explicit textual indications as to its date. However, the majority of scholars conclude that Psalm 119 originated in the post-exilic period (Allen, 1983:140-141; Kraus, 1993:414). However, the life-setting of the psalmist is indicated by a large number of verses in which he cries out to the LORD for deliverance from persecutions as he puts his trust in God's word and finds comfort and hope in its promises (119:22-23, 42, 49-52, 69, 78, 81-88, 92-95, 98, 109-110, 114-118, 121-123, 134, 139, 143, 145-146, 153-154, 157-158, 161, 166, 169-170, 173-174). Thus, Psalm 119 contains many of the characteristic features of an individual complaint (Allen, 1983:139-140). These themes of the persecution of the righteous (Kraus, 1993:420) and hope in the Lord are very significant in 1 Peter (persecution: 1 Pet 2:19-23; 3:13-17; 4:12-19; 5:10; hope: 1 Pet 1:3, 13, 21) which strengthens the possibility that Psalm 119 may be alluded to by the author of 1 Peter. Besides the persecutions felt by the psalmist, he also declares "I am a stranger on the earth" (Ps 119:19) (Kraus, 1993:420-421) which is another major theme of 1 Peter. In fact, the Greek adjective πάροικος ("strange, alien") is used in Septuagint Psalm 118:19 as in 1 Peter 2:11. Furthermore, the psalmist declares "Your statutes are songs to me in the house of my sojournings" (Ps 119:54). In Septuagint Psalm 118:54 "sojournings" (παροικίας) is exactly the same noun form as used in 1 Peter 1:17 (παροικίας). Thus, the life setting of the psalmist in Psalm 119 seems very close to that of the recipients of 1 Peter (see 4.2.2 & 4.2.4).

As noted previously (see 7.2.2, Ps 49) wisdom psalms do not usually follow any particular structure, except for the acrostic or alphabetic psalms. Psalm 119 is a complete alphabetic psalm with twenty-two stanzas of eight verses. The first word of each verse begins with the same Hebrew consonant for each stanza. However, the alphabetic structure does not imply that a single theme is followed in each stanza. In fact, the ideas found in each stanza usually appear rather random (Allen, 1983:139). Wisdom psalms are also distinguished by their focus on the concrete, practical issues of life in this world, one of the more complex being the suffering of the righteous, as here in Psalm 119. Wisdom psalms also have an overall concern for teaching and in this case the focus is on the value of the law of God which is always fundamental to biblical wisdom.

Despite its random flow of thought, Psalm 119 magnificently achieves its overall purpose, which is to cause God's people to so admire, long for, meditate upon and trust in God's word that their own character and conduct will be conformed more and more to the pure goodness and righteousness of God himself (Collins, 2008:1093). God's word affects the whole person and the whole life: emotions, thoughts, actions, priorities and attitudes (Kraus, 1993:420). This basic message is the gist of 1 Peter 2:1-3 and indeed of the call to holiness which begins at 1 Peter 1:13 and continues through the rest of 1 Peter. The language of longing for and delighting in God's word and in God himself occurs repeatedly throughout Psalm 119 (vv. 16, 20, 24, 35, 40, 43, 47, 48, 49, 67-72, 70, 74, 77, 81-82, 92, 97, 103, 111, 114, 123, 127, 131, 140, 143, 147, 162, 174). In particular, 119:20, 40, 81-82, 123, 131, and 174 contain the idea of longing for God's word, sometimes together with the concept of salvation. However, the idea of growth in salvation in 1 Peter 2:2 is more in line with the psalmist's desire to be shaped by God's word in his character and conduct. In 1 Peter 2:2 τὸ λογικὸν ἄδολον γάλα ("the reasonable/spiritual pure/unadulterated milk") is most likely a reference to God's word. Neither of these adjectives occurs anywhere in the Septuagint. In Psalm 119 the word of God is most often described as δικαιοσύνη ("righteous") (119:7, 62, 75, 106, 123, 144, 160, 164, 172), but also as ἀλήθεια ("true, faithful") (119:43, 86, 142, 151, 160), δίκαιος ("upright, just") (119:137), χρηστά ("good") (119:39), θαυμαστὰ ("wonderful") (119:129) and πεπυρωμένον ... σφόδρα ("very pure, exceedingly refined") (119:140). The righteousness and faithfulness of God's word are inseparably connected to the righteousness and faithfulness of God himself (e.g., 119:138).

8.2.3 Textual background and 1 Peter text form

1 Peter 2:3 UBSGNT	1 Peter 2:3 English[110]	Psalm 33:9 LXX	Psalm 33:9 English	Psalm 34:9 BHS (MT)	Psalm 34:9 English
εἰ[111] ἐγεύσασθε ὅτι χρηστὸς ὁ κύριος	Since you have tasted that the Lord is good	γεύσασθε καὶ ἴδετε ὅτι χρηστὸς ὁ κύριος μακάριος ἀνήρ ὃς ἐλπίζει ἐπ' αὐτόν	Taste and see that the Lord is good. Blessed is the man who hopes upon him.	9טַעֲמ֣וּ וּ֭רְאוּ כִּי־טֹ֣וב יְהוָ֑ה אַ֝שְׁרֵ֗י הַגֶּ֥בֶר יֶחֱסֶה־בֹּֽו׃	Taste and see that the LORD is good. Blessed is the man who takes refuge in him.

The Septuagint translation shows that its Hebrew source text closely resembles the Masoretic Text, except that יֶחֱסֶה־בֹּו (take refuge in him) is interpreted as ἐλπίζει ἐπ' αὐτόν (hopes upon him). Clearly, the author of 1 Peter is dependent on the Septuagint translation and has changed the verb from the imperative γεύσασθε (taste) to the indicative ἐγεύσασθε (you have tasted) to fit his own grammatical context and omitted the parallel verb ἴδειν (to see). The latter omission probably serves to maintain the focus on the metaphor of spiritual pure milk (1 Pet 2:2) (cf. Van Rensburg, 2009:113-114). Furthermore, the author of 1 Peter adds the relation word

110 Unless otherwise indicated, English translations of the Greek or Hebrew are my own in this and subsequent tables.

111 Some later manuscripts have εἴπερ (if, really/only, provided that) rather than εἰ (if/since). This was probably a stylistic improvement (Metzger, 1994:619).

εἰ. This relation word is taken here as a marker of cause or reason (LN 89.30), to be translated as "because" or "since". Also the alternative reading εἴπερ can be translated as "since" or "seeing that" (LN 89.66). It is interesting to note that the Peshitta adds "and see".[112] This is an addition to bring the text more in line with the Psalm, and not original. However, it testifies to the fact that the link to this Psalm was recognized very early.

These verses of Psalm 34 are not preserved in the Dead Sea Scrolls (4QPs[a]: 34:20-21 [MT 34:21-22]) (Abegg, Flint & Ulrich, 1999:523).

1 Peter 2:1 UBSGNT	1 Peter 2:1 English	Psalm 33:14 LXX	Psalm 33:14 English	Psalm 34:14 BHS (MT)	Psalm 34:14 English
Ἀποθέμενοι οὖν πᾶσαν κακίαν καὶ πάντα δόλον καὶ ὑποκρίσεις καὶ φθόνους καὶ πάσας καταλαλιάς,	Therefore, laying aside all malice and all guile and hypocrisy and envy and all slander,	παῦσον τὴν γλῶσσάν σου ἀπὸ κακοῦ καὶ χείλη σου τοῦ μὴ λαλῆσαι δόλον	Keep your tongue from malice/evil and your lips from speaking (to not speak) guile/deceit	נְצֹר לְשׁוֹנְךָ[14] מֵרָע וּשְׂפָתֶיךָ מִדַּבֵּר מִרְמָה׃	Guard your tongue from evil and your lips from speaking deceit

The Septuagint translation shows that its Hebrew source text closely resembles the Masoretic Text. The occurrence in Psalm 33:14 (LXX) of two of the vices mentioned in 1 Peter 2:1 with no other parallel wording seems insufficient to argue that the author of 1 Peter was dependent upon Psalm 33 (LXX).

1 Peter 2:2 UBSGNT	1 Peter 2:2 English	Psalm 118:20 LXX	Psalm 118:20 English	Psalm 119:20 BHS (MT)	Psalm 119:20 English
ὡς ἀρτιγέννητα βρέφη τὸ λογικὸν ἄδολον γάλα ἐπιποθήσατε, ἵνα ἐν αὐτῷ αὐξηθῆτε εἰς σωτηρίαν,	Like newborn babies, long for the spiritual pure milk, in order that by it you may grow up in salvation	ἐπεπόθησεν ἡ ψυχή μου τοῦ ἐπιθυμῆσαι τὰ κρίματά σου ἐν παντὶ καιρῷ	My soul longs earnestly (desiring) for your judgements at all times	גָּרְסָה נַפְשִׁי[20] לְתַאֲבָה אֶל־מִשְׁפָּטֶיךָ בְכָל־עֵת׃	My soul is crushed with longing for your judgements at all times

The Septuagint translation of the Hebrew uses ἐπεπόθησεν (longs) together with the articular infinitive τοῦ ἐπιθυμῆσαι (desiring) as equivalent to the intensive גָּרְסָה לְתַאֲבָה (is crushed with longing). The author of 1 Peter uses the same verb ἐπιποθέω (long for) as the Septuagint, but there are no other direct verbal parallels to indicate direct dependence. However, assuming that "spiritual pure milk" (1 Pet 2:2) is a metaphor for the word of God, there is a conceptual parallel with "your judgements" (LXX Ps 118:20). In the Dead Sea Scrolls (11QPs[a]: 119:1-6, 15-28, 37-49, 59-73, 82-96, 105-120, 128-142, 150-164, 171-176; 4QPs[h]: 119:10-21; 1QPs[a]: 119:31-34, 43-48, 77-80; 4QPs[g]: 119:37-46, 49-50, 73-74, 81-83, 89-92; 5QPs: 119:99-101, 104, 113-120,

[112] I can find this only in the Peshitta, but it is not mentioned by Metzger (1994:619) or in any of the critical commentaries on the Greek NT to which I have access.

138-142; 11QPs[b]: 119:163-165) fragments of almost every verse of the text of Psalm 119 are preserved. Significantly, in contrast to its expected position between Psalms 118 and 120 as in the Masoretic Text and the Septuagint, Psalm 119 is located between Psalms 132 and 135 in 11QPs[a] (Abegg, Flint & Ulrich, 1999:561). There is no significant variation between the preserved text of Psalm 119:20 and the Masoretic Text or the Septuagint (Abegg, Flint & Ulrich, 1999:562).

1 Peter 2:2 UBSGNT	1 Peter 2:2 English	Psalm 118:40 LXX	Psalm 118:40 English	Psalm 119:40 BHS (MT)	Psalm 119:40 English
ὡς ἀρτιγέννητα βρέφη τὸ λογικὸν ἄδολον γάλα ἐπιποθήσατε, ἵνα ἐν αὐτῷ αὐξηθῆτε εἰς σωτηρίαν,	Like newborn babies, long for the spiritual pure milk, in order that by it you may grow up in salvation	ἰδοὺ ἐπεθύμησα τὰς ἐντολάς σου ἐν τῇ δικαιοσύνῃ σου ζῆσόν με	Behold, I long for your commandments; in your righteousness revive me	הִנֵּה תָּאַבְתִּי לְפִקֻּדֶיךָ בְּצִדְקָתְךָ חַיֵּנִי׃	Behold, I long for your precepts; in your righteousness revive me.

The Septuagint translation shows that its Hebrew source text closely resembles the Masoretic Text, using the word ἐντολάς (commandments) as equivalent to פִּקּוּדֶיךָ (precepts). However, instead of using the verb ἐπιποθέω (long for) as in 1 Peter 2:2, Septuagint Psalm 118:40 uses the alternative verb ἐπιθυμέω (desire) seen already in Septuagint Psalm 118:20. Again there is a desire for the word of God (cf. 1 Pet 2:2). Abegg, Flint and Ulrich (1999:562) render the Dead Sea Scrolls (11QPs[a]) text of Psalm 119:40 in English as follows with variants from the Septuagint and Masoretic Text italicised: "See how I long for your precepts; in your righteousness *be gracious to me.*" The Masoretic Text and Septuagint readings ("give me life") are preserved in Scroll 4QPs[g] (Abegg, Flint & Ulrich, 1999:562, footnote 372).

1 Peter 2:2 UBSGNT	1 Peter 2:2 English	Psalm 118:81-82 LXX	Psalm 118:81-82 English	Psalm 119:81-82 BHS (MT)	Psalm 119:81-82 English
ὡς ἀρτιγέννητα βρέφη τὸ λογικὸν ἄδολον γάλα ἐπιποθήσατε, ἵνα ἐν αὐτῷ αὐξηθῆτε εἰς σωτηρίαν,	Like newborn babies, long for the spiritual pure milk, in order that by it you may grow up in salvation	81 ια᾽χαφ ἐκλείπει εἰς τὸ σωτήριόν σου ἡ ψυχή μου καὶ εἰς τὸν λόγον σου ἐπήλπισα 82 ἐξέλιπον οἱ ὀφθαλμοί μου εἰς τὸ λόγιόν σου λέγοντες πότε παρακαλέσεις με	81 (11 kaph) My soul fails (with longing) for your salvation and I hope for your word; 82 My eyes fail (with longing) for your word, saying "When will you comfort me?"	81 כָּלְתָה לִתְשׁוּעָתְךָ נַפְשִׁי לִדְבָרְךָ יִחָלְתִּי׃ 82 כָּלוּ עֵינַי לְאִמְרָתֶךָ לֵאמֹר מָתַי תְּנַחֲמֵנִי׃	81 My soul wastes away (with longing) for your deliverance; I wait for your word. 82 My eyes waste away (with longing) for your utterance, saying, "When will you comfort me?"

The Septuagint translation shows that its Hebrew source text closely resembles the Masoretic Text, using ἐκλείπει (fails) as equivalent to כָּלְתָה (wastes away) and the unusual word ἐπήλπισα (I hope) as equivalent to יִחַלְתִּי (I wait).[113] The author of 1 Peter uses neither of these words, but there is still a conceptual parallel in terms of longing for God's salvation and word. Abegg, Flint and Ulrich (1999:564) render the Dead Sea Scrolls (11QPs[a]) text of verses 81-82 in English as follows with omissions in square brackets and variants from the Septuagint and Masoretic Text italicised: "[81 My soul pi]nes for [your sal]vation; [I hope in your word]. 82 *My eye fails*, watching for your promise; I ask, 'When will you comfort me?'" The Masoretic Text and Septuagint reading ("My eyes fail") is preserved in Scroll 4QPs[g] (Abegg, Flint & Ulrich, 1999:564, footnote 389).

1 Peter 2:2 UBSGNT	1 Peter 2:2 English	Psalm 118:123 LXX	Psalm 118:123 English	Psalm 119:123 BHS (MT)	Psalm 119:123 English
ὡς ἀρτιγέννητα βρέφη τὸ λογικὸν ἄδολον γάλα ἐπιποθήσατε, ἵνα ἐν αὐτῷ αὐξηθῆτε εἰς σωτηρίαν,	Like newborn babies, long for the spiritual pure milk, in order that by it you may grow up in salvation	οἱ ὀφθαλμοί μου ἐξέλιπον εἰς τὸ σωτήριόν σου καὶ εἰς τὸ λόγιον τῆς δικαιοσύνης σου	My eyes fail (with longing) for your salvation and for the word of your righteousness	עֵינַי כָּלְוּ לִישׁוּעָתֶךָ וּלְאִמְרַת צִדְקֶךָ׃	My eyes waste away (with longing) for your salvation and for the word of your righteousness

The Septuagint translation shows that its Hebrew source text closely resembles the Masoretic Text, using ἐξέλιπον (fail) as equivalent to כָּלְוּ (waste away). The author of 1 Peter uses neither of these verbs. Verses 121-127 of Psalm 119 are missing from the Dead Sea Scrolls (Abegg, Flint & Ulrich, 1999:561, 565).

1 Peter 2:2 UBSGNT	1 Peter 2:2 English	Psalm 118:131 LXX	Psalm 118:131 English	Psalm 119:131 BHS (MT)	Psalm 119:131 English
ὡς ἀρτιγέννητα βρέφη τὸ λογικὸν ἄδολον γάλα ἐπιποθήσατε, ἵνα ἐν αὐτῷ αὐξηθῆτε εἰς σωτηρίαν,	Like newborn babies, long for the spiritual pure milk, in order that by it you may grow up in salvation	τὸ στόμα μου ἤνοιξα καὶ εἵλκυσα πνεῦμα ὅτι τὰς ἐντολάς σου ἐπεπόθουν	I opened my mouth and drew breath since I was longing for your commandments	131פִּי־פָעַרְתִּי וְאֶשְׁאָפָה כִּי לְמִצְוֹתֶיךָ יָאָבְתִּי׃	I open my mouth wide and pant because I long for your judgements

The Septuagint translation shows that its Hebrew source text closely resembles the Masoretic Text, using the word ἐντολάς (commandments) as equivalent to מִצְוֹת (judgements). The author of 1 Peter uses the same verb ἐπιποθέω (long for) as is

[113] The Greek verb ἐπελπίζω is not used at all in the New Testament and in the Septuagint it is almost exclusively used in the translation of Psalm 119 (LXX: 2 Kings 18:30; Ps 51:9; 118:43, 49, 74, 81, 114, 147).

used in the Septuagint in connection with the word of God, assuming that "spiritual pure milk" (1 Pet 2:2) is a metaphor for the word of God. Abegg, Flint and Ulrich (1999:566) render the Dead Sea Scrolls (11QPs[a]) text of Psalm 119:131 in English as follows with variants from the Septuagint and Masoretic Text italicised: "I open my mouth and I pant; *because I long for* your commandments*.*" The Masoretic Text and Septuagint do not include the word "because" and Scroll 11QPs[a] uses a different Hebrew word for "I long for/desire" (Abegg, Flint & Ulrich, 1999:566, footnotes 422, 423).

1 Peter 2:2 UBSGNT	1 Peter 2:2 English	Psalm 118:174 LXX	Psalm 118:174 English	Psalm 119:174 BHS (MT)	Psalm 119:174 English
ὡς ἀρτιγέννητα βρέφη τὸ λογικὸν ἄδολον γάλα ἐπιποθήσατε, ἵνα ἐν αὐτῷ αὐξηθῆτε εἰς σωτηρίαν,	Like newborn babies, long for the spiritual pure milk, in order that by it you may grow up in salvation	ἐπεπόθησα τὸ σωτήριόν σου κύριε καὶ ὁ νόμος σου μελέτη μού ἐστιν	I long for your salvation, O Lord, and your law is my care/delight	תָּאַבְתִּי[174] לִישׁוּעָתְךָ יְהוָה וְתוֹרָתְךָ שַׁעֲשֻׁעָי׃	I long for your salvation, O LORD, and your law/instruction is my delight

The Septuagint translation shows that its Hebrew source text closely resembles the Masoretic Text. Again, the author of 1 Peter uses the same verb ἐπιποθέω (long for) as is used in the Septuagint in connection with the salvation of the Lord. Significantly, longing for the salvation of the Lord and delighting in his law are closely connected in this verse (Ps 119:174). Abegg, Flint and Ulrich (1999:567) render the Dead Sea Scrolls (11QPs[a]) text of Psalm 119:174 in English as follows with variants from the Septuagint and Masoretic Text italicised: "I longed for your salvation, O LORD; *your law* is my delight*.*" The Masoretic Text and the Septuagint have "and your law" (Abegg, Flint & Ulrich, 1999:567, footnote 441).

8.2.4 Grammatical, historical and structural analysis and interpretation

My interpretation of the overall logical structure of 1 Peter has been tabled and represented in diagram form above (4.2.9). After the letter introduction (1:1-2) the letter opening (1:3-12) provides the basis of the four main exhortations that follow, viz. 1:13 – 2:10, 2:11 – 3:12, 3:13 – 4:19 and 5:1-11. Thus, 1 Peter 1:22 – 2:3 is part of 1 Peter 1:13 – 2:10, the first of the four main exhortation sections based upon 1 Peter 1:3-12. In summary, 1 Peter 1:13 – 2:10 is an exhortation to holiness, reverence, love and spiritual growth because God's chosen people are being built up into a new spiritual community in Christ.

My interpretation of 1 Peter 1:13 – 2:10 has already been outlined and fully analysed for 1:17-21 (see 7.2.4). The thought unit 1 Peter 1:22 – 2:3 constitutes the fourth and fifth exhortations of this pericope. Notably, in my view, 2:1-3 functions as "Result" in a "Reason" ←→ "Result" relation with 1:23-25. Thus, based upon nearest proximity and similarity of focus on God's word, my view is that the referent of οὖν (2:1) is the argument of 1:23-25. This interpretation of the place of 1 Peter 1:22 – 2:3 within the pericope 1 Peter 1:13 – 2:10 is represented below:

INITIAL EXHORTATIONS BASED ON COMPLETE SALVATION (1:3-12)

The first and summary exhortation: hope!

1:13 Hope completely upon the grace to be brought to you at the revelation of Jesus Christ

The second exhortation: be holy!

1:14-16 As obedient children be holy yourselves because the one who called you is holy

The third exhortation: Live in reverent fear!

1:17-21 Conduct yourselves with reverent fear for the time of your sojourn since you call on a Father who judges impartially, and since you know you have been ransomed with the precious blood of Christ, and since you have faith and hope in God as a result of what God has done with Christ for your sake

The fourth exhortation: love one another!

1:22-25 **Fervently love one another from the heart because you have been begotten anew through the imperishable word of God**

Inferential exhortation based on being rebegotten by the word: long for the word!

2:1-3 **Like newborn babies, long for the pure milk of the word that by it you may grow up towards salvation**

EXTENDED MOTIVATION FOR ALL THE PRECEDING EXHORTATIONS

2:4-10 You are being built up together as a spiritual temple, a chosen race, a royal priesthood, a holy nation and a people of God for his own possession whose new purpose as a holy priesthood is to offer up spiritual sacrifices acceptable to God through Jesus Christ and to proclaim the excellencies of him who called you out of darkness into his marvellous light

A detailed interpretation of the thought structure of 1 Peter 1:22 – 2:3 is now appropriate.

1 Peter 1:22 – 2:3

1:22 Τὰς ψυχὰς ὑμῶν ἡγνικότες ἐν τῇ ὑπακοῇ τῆς ἀληθείας εἰς φιλαδελφίαν ἀνυπόκριτον, ἐκ [καθαρᾶς] καρδίας ἀλλήλους ἀγαπήσατε ἐκτενῶς 23 ἀναγεγεννημένοι οὐκ ἐκ σπορᾶς φθαρτῆς ἀλλὰ ἀφθάρτου διὰ λόγου ζῶντος θεοῦ καὶ μένοντος. 24 διότι

πᾶσα σὰρξ ὡς χόρτος καὶ πᾶσα δόξα αὐτῆς ὡς ἄνθος χόρτου· ἐξηράνθη ὁ χόρτος καὶ τὸ ἄνθος ἐξέπεσεν· 25 τὸ δὲ ῥῆμα κυρίου μένει εἰς τὸν αἰῶνα.

τοῦτο δέ ἐστιν τὸ ῥῆμα τὸ εὐαγγελισθὲν εἰς ὑμᾶς.

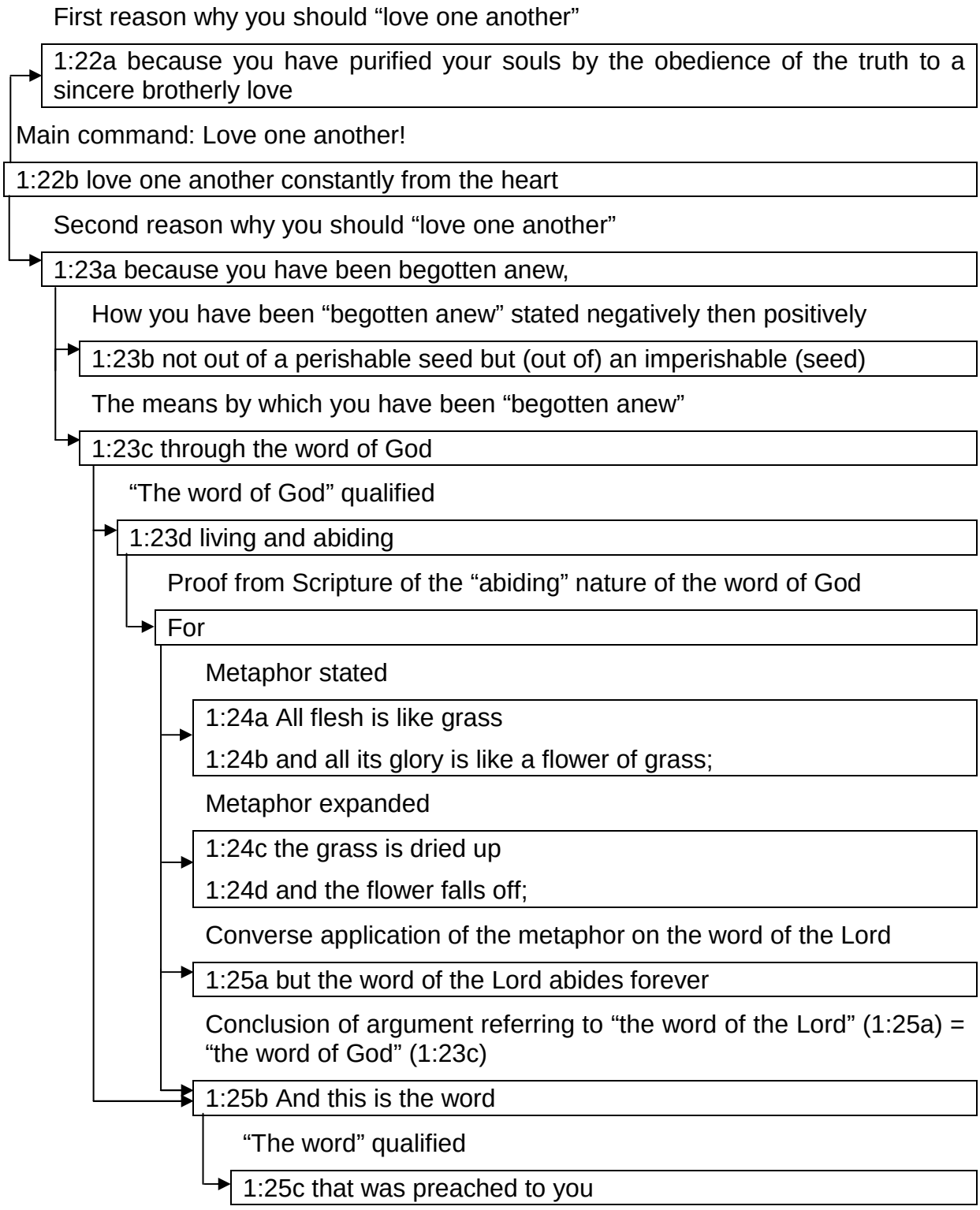
2:1 Ἀποθέμενοι οὖν πᾶσαν κακίαν καὶ πάντα δόλον καὶ ὑποκρίσεις καὶ φθόνους καὶ πάσας καταλαλιάς, 2 ὡς ἀρτιγέννητα βρέφη τὸ λογικὸν ἄδολον γάλα ἐπιποθήσατε, ἵνα ἐν αὐτῷ αὐξηθῆτε εἰς σωτηρίαν, 3 εἰ ἐγεύσασθε ὅτι χρηστὸς ὁ κύριος.

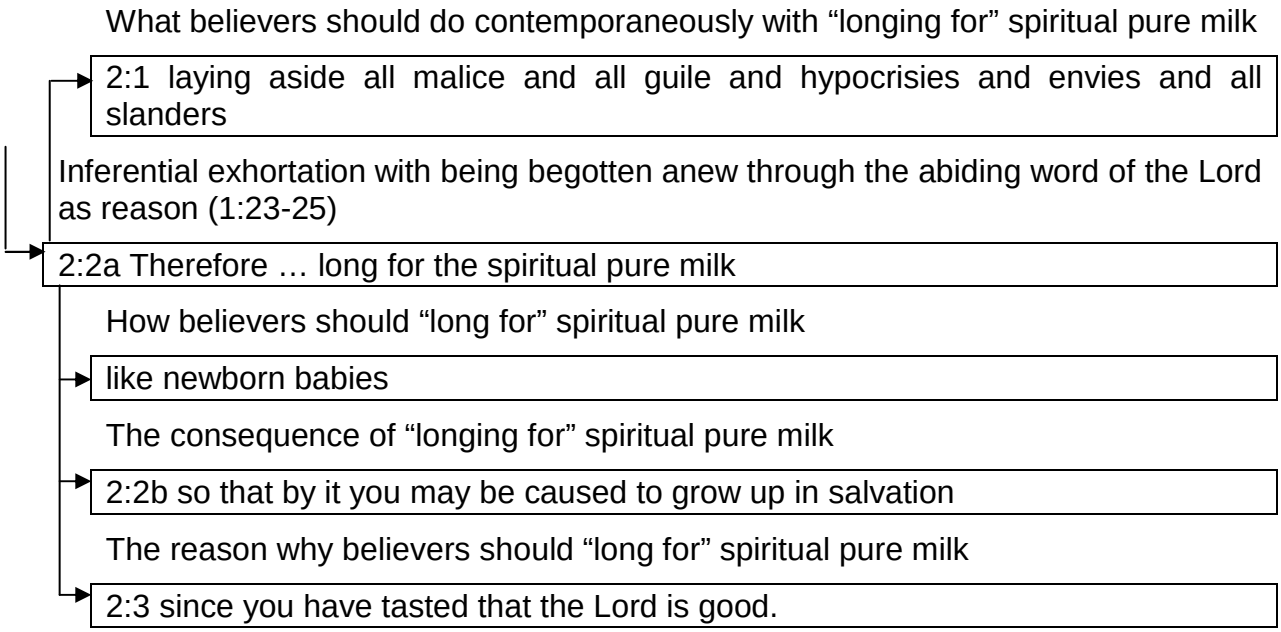
The main verbs are the aorist imperatives ἀγαπήσατε (“love one another”) (1:22) and ἐπιποθήσατε (“long for”) (2:2). The first imperative clause is preceded and followed by perfect participial clauses of cause. The subordinating conjunction διότι (“for,

because") (1:24; cf. 1:16; 2:6) introduces the quotation from Scripture (Isa 40:6, 8) which it is assumed the addressees will recognize. The conjunction διότι introduces a dependent clause, and in this case it introduces a compound sentence that in its Old Testament context is a series of independent co-ordinated clauses. Thus, the quotation functions logically as the basis (or: ground) for the assertion that the word of God is abiding. In other words, the purpose of the quotation of Scripture is to argue authoritatively that the word of God is abiding and therefore imperishable. In this regard, it is noteworthy that 1:23 ends with μένοντος ("abiding") and the quotation ends with μένει εἰς τὸν αἰῶνα ("abides forever") (1:25). Furthermore, since the author of 1 Peter argues that the "word" (λόγος) of God (1:23) abides forever using the "word" (ῥῆμα) of the Lord (1:25) in the quotation (i.e., as in LXX Isa 40:8) and using ῥῆμα in his conclusion based upon the quotation, he is equating the λόγος of God with the ῥῆμα of the Lord.

The inferential conjunction οὖν in 2:1 has as its basis the statement that the word of God abides forever and that through this word the addressees were begotten anew (1:23-25) (see above). This is the basis of the exhortation to long for the spiritual pure milk – God's word. This exhortation is modified by one adverbial phrase and three adverbial clauses, one of manner, one of purpose, and one of reason.

This interpretation of the thought structure of 1 Peter 1:22 – 2:3 is represented below:


First reason why you should “love one another”
1:22a because you have purified your souls by the obedience of the truth to a sincere brotherly love
Main command: Love one another!
1:22b love one another constantly from the heart
Second reason why you should “love one another”
1:23a because you have been begotten anew,
How you have been “begotten anew” stated negatively then positively
1:23b not out of a perishable seed but (out of) an imperishable (seed)
The means by which you have been “begotten anew”
1:23c through the word of God
“The word of God” qualified
1:23d living and abiding
Proof from Scripture of the “abiding” nature of the word of God
For
Metaphor stated
1:24a All flesh is like grass
1:24b and all its glory is like a flower of grass;
Metaphor expanded
1:24c the grass is dried up
1:24d and the flower falls off;
Converse application of the metaphor on the word of the Lord
1:25a but the word of the Lord abides forever
Conclusion of argument referring to “the word of the Lord” (1:25a) = “the word of God” (1:23c)
1:25b And this is the word
“The word” qualified
1:25c that was preached to you



In summary, the exhortation to love one another fervently from the heart is grounded upon two completed causes. Firstly, because obedience to the truth means you have purified your souls with the intended result of sincere brotherly love, you should love one another fervently from a pure heart. Secondly, because the word preached to you and by which you have been begotten anew is not perishable but imperishable, you should love one another fervently and by implication, abidingly. The quotation from Scripture (Isa 40:6, 8) is proof that God's word is abiding and therefore is an imperishable seed that will always continue to produce the life it is intended to produce, viz. the life of fervent, constant brotherly love.

The second exhortation to long for the spiritual pure milk of God's word is an inference from the fact that the word through which they have been begotten anew abides forever and therefore has the power to sustain growth towards the fullness of salvation. The comparison with newborn babies picks up on the concept of being begotten anew by God's word (1 Pet 1:23-25; cf. 1:3), the result of which is new birth (Van Rensburg, 2009:109). The most important thing that babies have to do after birth is grow and the most important means of that growth is milk. Babies crave milk and the more nutritious the milk and the more they drink of it, the healthier their growth and development. The ultimate goal is maturity and healthy adulthood. In the same way, those who have been begotten anew through the word of God resulting in their birth into a new spiritual life need something nutritious to sustain their healthy spiritual growth and development otherwise they will remain spiritual babies (Van Rensburg, 2009:110). The context of 1 Peter 2:2 strongly suggests the interpretation that the "spiritual pure milk" God has provided for believers to reach maturity in their salvation is the same living and abiding word of God through which they were begotten anew (1:23-25).[114] Thus, if the addressees are to grow up in

[114] I am not convinced by the distinction made by Van Rensburg (2009:116) between the colostrum given by God as part of the birth-process for the initial sustenance of believers, and the spiritual pure milk of God's word that will make believers grow up in salvation. I accept the argument that, within the beget/birth framework of 1 Peter (1:3), the "something" that the "newborn babies" had already tasted to convince them that the Lord is good is most probably colostrum, "the very first milk a mother produces during the first few days after birth" (Van Rensburg, 2009:114-115). However, Van Rensburg does not define what exactly colostrum

their salvation they need to continue to long for and therefore feed abundantly upon the word of God. That the addressees would long for the spiritual pure milk of God's word assumes that they have already tasted that the Lord is good (1 Pet 2:3) and would want more of what he gives (Van Rensburg, 2009:109). In that case, laying aside the foul tasting stuff (malice, guile, hypocrisies, envies and slanders) (1 Pet 2:1) in order to drink abundantly of God's word, would not be difficult in terms of motive or discernment.

The expression "since you have tasted that the Lord is good" (1 Pet 2:3) appears to contain sufficient verbal parallels to argue that an allusion to Septuagint Psalm 33:9 was intended by the author of 1 Peter (see 8.2.3). The allusion should be understood in the light of 2:2 and the idea of a baby longing for pure milk (see 8.2.3). In its original context Psalm 34:8-14 is concerned with motivating the listeners to fear the Lord in order to be blessed and enjoy his provision of every good thing. In that context, abundant life was understood in terms of suffering no lack (Ps 34:9, 10), deliverance from troubles (Ps 34:17, 19), length of life (Ps 34:12) and honourable burial (Ps 34:20) (see 8.2.2). However, in the New Testament context of 1 Peter 2:2, abundant life is understood in terms of "growing up in salvation." The full riches of this salvation will only be revealed and experienced in the last time (1 Pet 1:3-9), but in the meantime God's people grow in their understanding and experience of that salvation through the word of God (1 Pet 2:2; cf. 1 Pet 1:23-25). Furthermore, in the New Testament context, the word-play between χρηστός ("good") and Χριστός ("Christ") in 1 Peter 2:3 (Schutter, 1989:94) points to the fact that God's provision of every good thing is now tied up with Christ, and the title κύριος ("Lord") of the psalm now applies equally to Jesus Christ (Schutter, 1989:128).

Furthermore, the expression "since you have tasted that the Lord is good" (1 Pet 2:3) assumes that this is the actual experience of the addressees and therefore functions as motivation for longing for the spiritual pure milk of God's word (1 Pet 2:2). This argument does not need the authority of Scripture to stand, but the fact that the author alludes to Psalm 34:8 adds weight to the motivation (Achtemeier, 1996:148), since recognition of the Lord's goodness has been used before to motivate God-fearers to appropriate conduct (see 8.2.2). Aland *et al* (1994:895) mistakenly list Hebrews 1:14 as also having an allusion to Psalm 34:8 (see 4.3 above), but checking the cross-references shows that Hebrews 1:14 actually alludes to Psalm 34:7 (Aland *et al*, 1994:743).

Surprisingly, Aland *et al* (1994:751, 895) do not recognize Hebrews 6:5 as an allusion to Psalm 34:8 (LXX 33:9). Hebrews 6:5 refers to those who "have tasted the goodness of the word of God" (καλὸν γευσαμένους θεοῦ ῥῆμα). A different word is used for "goodness" (καλόν) but the participial verb "have tasted" (γευσαμένους) is the same verb used in the indicative in 1 Peter 2:3 and in the imperative in Septuagint Psalm

---

represents in the argument of 1 Peter 2:1-3, except that it is distinct from the spiritual pure milk of God's word and that it is what believers need for their immediate sustenance at the time of salvation (Van Rensburg, 2009:116). If it is not God's word, what is it? To my mind, by placing 1:22-25 and 2:1-3 in separate pericopes within the macro argument of 1 Peter (Van Rensburg, 2009:105-107), Van Rensburg has overlooked the implication within 1:22 – 2:3 that the colostrum is also the word of God. If believers were begotten anew through the living and abiding word of God (1:23-25) and if the "spiritual pure milk" (2:2) God has provided for believers to reach maturity in their salvation is the same living and abiding word of God, then logically, the colostrum that the believers first tasted after being begotten anew is the same word of God.

33:9. The insertion of "the word" (ῥῆμα) (Heb 6:5; cf. 1 Pet 1:25) makes explicit what is implicit in 1 Peter 2:3, namely that the believers have tasted that the Lord is good *through his word* (cf. 1 Pet 1:23-25). Thus, there are both verbal and conceptual parallels between Hebrews 6:5 and 1 Peter 2:3. In the narrower context of Hebrews 6:4-8, the appeal to having tasted the goodness of the word of God functions as warning (negative motivation) to those who are tempted to fall away from their allegiance to Jesus as Messiah. On the other hand, in 1 Peter 2:3 the appeal functions as positive motivation to long for God's word as the means to spiritual growth. However, in the wider context of Hebrews 6:1-3 and 6:9, the positive intention of the writer is to motivate believers to go on to maturity (6:1) and to things that belong to salvation (6:9), which compares very closely with the desire for believers to grow up in salvation in 1 Peter 2:2. Thus, there is at least one other possible New Testament allusion to Psalm 34:8 that shows significant similarity to its use in 1 Peter 2:3.

Thus, the communicational goal of 1 Peter 2:3 is to motivate believers to make full and appropriate use of God's word as the God-given means of sustaining their growth towards spiritual maturity.

On the other hand, the verbal parallels between 1 Peter 2:1 and Septuagint Psalm 33:14 are insufficient to argue that the author intended to allude to that passage (see 8.2.3). In actual fact, the conceptual and contextual affinities are greater between 1 Peter 2:1-2 and James 1:21 than between these and Psalm 34:14. Thus, it is very difficult to argue convincingly that Peter is directly dependent on Psalm 34:14. However, a possible unintended allusion is a valid explanation. In that case, an allusion to Psalm 34:14 in 1 Peter 2:1 would primarily indicate that the author was aware of the original context of Psalm 34:8. It would also confirm the appropriateness of the reference as a means of motivating believers, were the addressees or later readers to recognize the allusion to Psalm 34:8 and consider its original context.

Finally, the language of longing for God's word and salvation as found in Psalm 119 (LXX Ps 118) has been examined above (see 8.2.3). Septuagint Psalm 118:20, 131, and 174 use the verb ἐπιποθέω (long for) as found in 1 Peter 2:2 also in connection with God's word and salvation. Furthermore, a number of alternative verbs that convey the idea of longing for God's word and salvation are used in Septuagint Psalm 118:40, 81-82, and 123. This strengthens the significance of the theme in the entire Psalm. In addition, there is consistent parallelism between longing for God's word and longing for salvation (LXX Ps 118:81-82, 123, 174). This association is also found in 1 Peter 2:2 where the purpose of longing for God's word is that believers may grow up in salvation. Actually, this theme of longing for God's word and salvation is so essential to the overall message of Psalm 119 (see 8.2.2), whether in Hebrew or Greek, that verbal parallels with 1 Peter 2:2 almost become insignificant compared to the conceptual parallels. Furthermore, the life-setting of the psalmist is very similar to that of Peter's addressees (see 8.2.2). Thus, although the author of 1 Peter most likely did not intend to allude to Psalm 119, it seems highly likely that the idea of longing for God's word would immediately bring Psalm 119 to the mind of a Jewish listener/reader. The effect of this recognition will be considered below under the heading of intertextuality (see 8.2.8).

8.2.5 Traditional Jewish interpretation of the Psalm references

With regard to Psalm 34:8, the only other place in Scripture where the concept of tasting is specifically connected with the goodness of the Lord or of his word is found in Psalm 119:103 (מַה־נִּמְלְצוּ לֶחְכִּי אִמְרָתֶךָ מִדְּבַשׁ לְפִי:). The Masoretic Text may be translated: "How they are smooth to my palate, your word(s), more than honey to my mouth" (own translation). The Septuagint uses the noun λάρυγξ (throat) for the Hebrew חֵךְ (palate), whereas the author of 1 Peter uses the verb γεύομαι (taste). This Greek verb is used frequently in Scripture and in other ancient Jewish writings to translate the Hebrew word טָעַם (taste), usually in connection with food. However, there are a few times when these verbs and the concept of tasting are used figuratively of perception and the testing of words, though not the words of God. In Proverbs 31:18, the noble woman "perceives that her gain is good" (own translation). In Job 12:11 and 34:3 a comparison is made: "As (the) ear distinguishes/tests words, so (the) throat (λάρυγξ) tastes wheat/food." In Sirach 36:19 (c. 180 BC; see 5.2.5) a similar proverb occurs: "As the throat (φάρυγξ) tastes foods of a trap, thus the wise heart false words" (own translation). The Revised Standard Version translates Sirach 36:19 as follows: "As the palate tastes the kinds of game, so an intelligent mind detects false words." Thus, clearly Scripture and other ancient Jewish writings do use the concept of tasting as a metaphor for learning from experience and for being discerning of the value of words. However, there is no recognizable development of Psalm 34:8.

Dead Sea Scroll 4Q434 Fragment 1 Column 2 Line 12 contains an allusion to Psalm 34:7 ("His angels camped around them"), but not 34:8 (Wise, Abegg & Cook, 1996:395, 509). Despite its close proximity to 34:8 this allusion to verse 7 provides no interpretive clue relevant to this analysis. In later Jewish writings, the Targum of Psalm 34:9 reads "*Recognize* and see that the LORD is good; happy the man who has placed his trust in *his word*" (Cook, 2001). Significantly, recognition of the goodness of the Lord is linked specifically with trust in his word rather than simply with taking refuge in him. This is very close to the idea in 1 Peter 2:2-3 that Christians should "long for the pure milk of the word" … since they have tasted "the kindness of the Lord" (NASB). Thus, it is possible that the author of 1 Peter is developing both a scriptural and contemporary Jewish understanding of tasting/perceiving words and focusing it on experiencing the goodness of the Lord through his word.

With regard to Psalm 119 and the theme of longing for God's word, there are no obvious developments of this theme either in later Scripture or in ancient Jewish writings. This is not surprising considering the height to which Psalm 119 takes the theme of the supreme worth of God's word (see 8.2.2). On the other hand, the very similar theme of thirsting for God himself (Pss 42:1-2; 63:1) or his courts (Ps 84:2) is developed in Isaiah 41:17 and 55:1 and Joel 1:20. There is no commentary on or reference to Psalm 119 in the non-biblical Dead Sea Scrolls (Wise, Abegg & Cook, 1996:510) even though the number of Psalm 119 manuscripts found at Qumran suggests that this psalm "held a place of importance amongst psalms at Qumran" (Swanson, 2005:252) (see also 8.2.3). In later Jewish writings, the Targum of Psalm 119 reveals no significant variations from the Masoretic Text or Septuagint for the relevant verses. Thus, the author of 1 Peter appears not to be dependent on any contemporary Jewish understanding of the theme of longing for God's word beyond that found in Psalm 119.

8.2.6 Theological presuppositions

As noted above (see 8.2.4), the expression "since you have tasted that the Lord is good" (1 Pet 2:3) functions as motivation for longing for the spiritual pure milk of God's word (1 Pet 2:2) without being dependent upon the authority of Scripture. Nevertheless, the author of 1 Peter has intentionally alluded to Psalm 34:8 (LXX 33:9), which, in my interpretation (cf. Achtemeier, 1996:148), means there is a presupposition that the addressees respect the perspective of Israel's Scriptures and hold them to be perpetually true, relevant and authoritative (see 2.3.2.1). Furthermore, this use of Psalm 34:8 assumes that the Lord does not change and therefore is always good, and also that the hearts of the spiritual children of God, whether those of old Israel or those of the new Israel – the church, are always motivated by having experienced the Lord's goodness. Thus, appropriate conduct for God-fearers in the old Israel remains appropriate for God-fearers in the new Israel.

8.2.7 Type and technique of Psalm usage

The way the author of 1 Peter uses Psalm 34:8 is essentially a form of authoritative appeal (see 2.2.3) because the allusion to Psalm 34:8 forces the addressees to recognize that there is scriptural precedent for motivating God-fearers to long for the word of God by appeal to their prior experience of the goodness of the Lord. Thus, although the argument stands without depending upon the authority of Scripture, the allusion to Psalm 34:8 has the effect of increasing the force of the argument and the impact of the appeal. It does not appear that this use of Psalm 34:8 is comparable to any specific midrash-like or pesher-like techniques.

8.2.8 Intertextuality

The reference to Psalm 34:8 ("Taste and see that the LORD is good") is not likely to have created any intertextual resonance in the minds of recipients and later readers of 1 Peter 2:3 since there are no other passages in the Old Testament that are similar to Psalm 34:8. On the other hand, it seems likely that the expression "long for the spiritual pure milk" as a reference to the word of God (see 8.2.4) would have brought to the minds of recipients and later readers a number of verses of Psalm 119 (see 8.2.2) which in turn could cause the reader to reflect on the significance and message of the entire Psalm. Thus, it seems probable that recognition of an allusion to Psalm 119 (esp. vv. 20, 40, 81-82, 123, 131, & 174) in 1 Peter 2:2 would create a complex dynamic intertextual resonance in the minds of readers as they recall and reflect upon various other passages and themes of Psalm 119 and relate these to the message of 1 Peter 1:22 – 2:3. Since the allusion to Psalm 119 is most likely not intended by the author of 1 Peter, this potential intertextual resonance is effectively a reader response (see 2.4.1 & 2.4.2) possibly intended by God as ultimate author of 1 Peter. The effect of the creation of this intertextual resonance would be to exert the full force of the overall message of Psalm 119 upon the recipients and readers of 1 Peter.

8.3 INTEGRATION AND SUMMARY

In the pericope 1 Peter 1:22 – 2:3, those who have been begotten anew through the word of God resulting in their spiritual birth (1:23-25) need something nutritious to sustain their spiritual growth and development so that they may grow up in their salvation (2:2). The interpretation argued in this analysis is that the "spiritual pure

milk" (1 Pet 2:2) that has the power to sustain growth towards the fullness of salvation is the same living and abiding word of God through which God has begotten believers anew (1:23-25). In other words, God's people grow in their understanding and experience of the riches of salvation through the word of God (1 Pet 2:2; cf. 1 Pet 1:23-25). Therefore, the addressees are exhorted to long for and feed abundantly upon the word of God as much as newborn babies long for their milk. The assumption is that the addressees have already experienced that the Lord is good (1 Pet 2:3) and would want to have more of the "milk" that the Lord provides in and through his word. Thus, in this interpretation, the expression "if you have tasted that the Lord is good" (1 Pet 2:3) functions as motivation for longing for the spiritual pure milk of God's word as the means to spiritual growth (1 Pet 2:2) (see 8.2.4).

On the basis of significant verbal parallels, the conclusion of this analysis is that the expression "since you have tasted that the Lord is good" (1 Pet 2:3) is an intended allusion to Septuagint Psalm 33:9 (see 8.2.3). Furthermore, although an allusion to Psalm 34:14 in 1 Peter 2:1 is most likely unintended (see 8.2.3), this does provide evidence to suggest that the author of 1 Peter was aware of the wider context of Psalm 34:8 and used it appropriately (see 8.2.4). The argument stands without depending upon the authority of Scripture, but the allusion to Psalm 34:8 (LXX 33:9) increases the impact of the appeal because of the scriptural precedent set. Thus, there is effectively an appeal to the authority of Scripture, which is presumed to be relevant and applicable to believers in every age.

Significantly, the concept of tasting as a metaphor for learning from experience or perceiving words is used elsewhere in Scripture apart from Psalm 34:8 and also in other ancient Jewish writings (see 8.2.5). However, the most significant development occurs in the later Targum of Psalm 34:9 (MT). In this Aramaic translation "takes refuge in him [the Lord]" is rendered as "trusts in his word" so that the experience of the goodness of the Lord is linked directly with trust in his word. This shows that the author of 1 Peter may be reflecting a contemporary Jewish understanding of Psalm 34:8 by applying it to believers who have experienced new birth through faith in Christ. It also seems likely that Hebrews 6:5 uses Psalm 34:8 in a similar way to 1 Peter 2:3. In context, the writer to the Hebrews is motivating believers to go on to maturity (Heb 6:1) and to things that belong to salvation (Heb 6:9) (see 8.2.4).

In addition, it has been argued above that the combined verbal, conceptual and contextual affinities between 1 Peter 2:2 and Psalm 119, including a life-setting of persecution (see 8.2.2), are so strong that the expression "long for the spiritual pure milk" would very likely have brought to the minds of recipients of 1 Peter a number of verses of Psalm 119 where longing for God's word is associated with longing for salvation (see 8.2.3 & 8.2.4). Since these themes are so essential to Psalm 119 (see 8.2.2), this recognition could potentially create an intertextual resonance within the minds of the recipients of 1 Peter that would bring the entire message of Psalm 119 to bear on them (see 8.2.4 & 8.2.8). However, it is very unlikely that the author of 1 Peter was consciously alluding to Psalm 119 (see 8.2.3) or seeking to develop a specific contemporary Jewish understanding of the theme of longing for God's word (see 8.2.5).

CHAPTER 9
EXEGETICAL STUDY OF
THE USE OF THE PSALMS IN 1 PETER 2:4-10

OUTLINE OF CHAPTER

9.1 Introduction
9.2 Systematic analysis of Psalm references in 1 Peter 2:4-10
9.3 Integration and summary

9.1 INTRODUCTION

In the present chapter 1 Peter 2:4-10 is analysed according to the procedure outlined above (5.1). The aim is to determine the function of the Psalm references within the argument of 1 Peter 2:4-10 in order to construct the hermeneutical perspectives, methods, and goals of the author.

9.2 SYSTEMATIC ANALYSIS OF PSALM REFERENCES IN 1 PETER 2:4-10

9.2.1 Synopsis of Psalm references

Within 1 Peter 2:4-10 the following Psalm and other Old Testament references have been identified:

1 Peter	Definite quotations	Definite allusions	Possible allusions, or echoes
2:4		Ps 118:22; Isa 28:16	
2:5		Exod 19:6; Isa 61:6	Pss 50:14; 51:16-19; 141:2 “spiritual sacrifices” (Davids, 1990:88)
2:6	Isa 28:16 LXX		Ps 33:5-6 (LXX) trust in him, absence of shame (Jobes, 2005:145, 221; cf. Moyise & Van Rensburg, 2002b:24-25)
2:7	Ps 118:22		
2:8	Isa 8:14		
2:9	LXX: Isa 43:20; Exod 19:6; Isa 43:21	Exod 19:5; Deut 7:6; 10:15; 14:2; Isa 9:2; 42:12; 61:6	Ps 36:9 God’s people in the light – those not his people in the dark (Davids, 1990:93) Pss 9:14; 71:15; 73:28; 79:13; 107:22; 119:13 ἐξαγγέλλω

1 Peter	Definite quotations	Definite allusions	Possible allusions, or echoes
			(Grudem, 1988:112); Ps 34:6 (Davids, 1990:84); Ps 118:23 (Moyise & Van Rensburg, 2002b:28)
2:10		Hos 1:6, 9; 2:1, 23	

The definite quotation of Psalm 118:22 (1 Pet 2:7) and the preliminary allusion to it (1 Pet 2:4) are of primary importance here. It is also potentially significant that Psalm 118:23 is possibly alluded to in 2:9. Furthermore, the possibility that the author has alluded (intentionally or unintentionally) to Psalm 33:5-6 (LXX) in 2:6 and possibly again in 2:9 is worth noting since Psalm 33:13-17 is quoted directly in 1 Peter 3:10-12. The other possible Psalm allusions may be more indicative of a mind soaked in Scripture, than of an argument or train of thought shaped by these additional Psalms. The Psalm references (Pss 50:14; 51:16-19; 141:2) mentioned by Davids (1990:88) in relation to "spiritual sacrifices" in 1 Peter 2:5 would be better connected with the idea of "sacrifices acceptable to God." Psalms 4:5, 20:3, and 40:6-8 carry the same concept. Significantly, in the New Testament the Greek lemma ἐξαγγέλλω occurs only in 1 Peter 2:9, and in the Old Testament, only in the Psalms and once in Proverbs (also Sir 18:4; 39:10; 44:15; Mar 16:8). Six of the eight occurrences of the verb in the Psalms are concerned with telling out the praiseworthy works of the Lord whereas in 1 Peter it is used with respect to the praiseworthy character of the Lord.

9.2.2 Old Testament context and authorial meaning

Psalm 118 is an individual psalm of thanksgiving (Allen, 1983:122; Kraus, 1993:394) for the LORD's lovingkindness in becoming the psalmist's salvation in answer to prayer. However, the psalm is written in such a way that the whole people of God (118:1-4, 19-29) are meant to identify with the personal testimony of the individual (118:5-18). Thus, the congregation is called upon to give thanks in 118:1-4. Then the first person singular of 118:19-21 ("me, I, my") gives way to the first person plural of 118:23-27 ("us, we, our") before the psalm reverts back to the first person singular in the closing verses (118:28-29).

The original liturgical occasion seems to be a procession to the house of the LORD for some special ceremony or festival (Kraus, 1993:395; Allen, 1983:122-123) (118:19-20, 26-27), but later the psalm was sung at the Feast of Tabernacles and for the Passover (Collins, 2008:1091-1093). Psalm 118 is located within Book 5, the last book of the Psalter (Pss 107-150). Book 5 consists of 44 psalms of which the majority are hymns of praise (14), then laments (12), thanksgiving (7), confidence (5), wisdom (5) and remembrance (1). The other psalms that may be classified as thanksgiving are Psalms 107, 116, 122, 124, 126 and 136. Psalm 118 closes a sub-group of psalms sometimes refered to as the Egyptian Hallel because of their association with the Passover celebration of the exodus from Egypt (Pss 113-118; cf. Matt 26:30) (Mays, 1994:362-363, 378; Collins, 2008:1087, 1091). However, Psalm 118 does not contain the expression הַלְלוּ יָהּ (*Hallelu Yah*) found in Psalms 111-113, 115-117, 135 and 146-150.

The authorship of Psalm 118 is anonymous, as are many of the psalms in Book 5 of the Psalter. The date and historical setting of Psalm 118 are not indicated within the

psalm although it seems likely that it was composed at a time when the temple was standing, either Solomon's temple or the new temple (cf. Ezra 3:11; 6:16-22) (cf. Kraus, 1993:396). The original life setting of the individual who wrote this psalm is revealed in the personal testimony section (118:5-18). In 118:5-7 the psalmist recounts how the LORD had rescued him from a situation of distress caused by those who hated him. In 118:10-13 the psalmist recalls a battle situation when he was surrounded and hard-pressed by enemy nations, but the LORD had enabled him to cut them off. It seems that the individual psalmist who cut off the surrounding nations in the name of the LORD (118:11), thus acting as the representative through whom the LORD gained the victory for Israel (118:13-16), is the blessed "one who comes in the name of the LORD" (118:26) (Mays, 1994:376).

Psalms of thanksgiving usually begin with a declaration of intent to praise God or with a blessing. The most important feature of a thanksgiving psalm is the restatement of the lament or prayer that has been answered by the LORD. This is usually followed by an account of how the LORD has intervened to save the psalmist or those who sing the psalm. Finally, the thanksgiving psalm closes with further praise and calls to praise (Longman, 1988:30-31). As a psalm of thankful praise (ידה, "give thanks, praise," 118:1, 19, 21, 28, 29), Psalm 118 begins with a call for Israel, priests and God-fearers to give thanks to the LORD for his everlasting kindness (118:1-4). The psalm concludes with personal thankful praise by the individual psalmist together with a repetition of the opening call to thanksgiving (118:28-29; cf. 118:1) (Allen, 1983:122).

Within this framework, Psalm 118 includes two major sections focused first on the psalmist's deliverance (118:5-18) and then on a procession to the house of the LORD (118:19-27) (Mays, 1994:374; Collins, 2008:1091). The psalmist first declares that the LORD has answered his prayer and set him free so that he is able to look in triumph upon those who hate him (118:5-7). The lesson the psalmist has learnt from this experience is that it is better to trust in the LORD than in mere human help (118:8-9). The psalmist then declares that the LORD has helped him to win a great battle against enemy nations when he had been surrounded and was on the verge of falling to them (118:10-13). The psalmist then reflects again on the lesson learnt from the experience of deliverance (118:14-16) and, in the language of the exodus song of victory which depicts the LORD as a mighty warrior, declares that the LORD is his strength, song and salvation (Exod 15:2), and that the LORD's right hand has done valiantly (Exod 15:6). The implication for the individual is that he shall not die, but through the severe discipline of danger and rescue, live to tell of the LORD's great works (118:17-18) (cf. Allen, 1983:124).

The processional section (118:19-27) begins with the individual who has experienced the LORD's salvation in answer to prayer, and who along with the righteous people of God are now allowed to enter through the gates that lead to the house of the LORD, making fresh declarations of intent to give thanks to the LORD (118:19-21). This framework of thanksgiving by the individual taken up by the whole people (cf. 118:28-29) is important for understanding the intended meaning of 118:22-27 (Mays, 1994:375). It seems that the salvation of the individual psalmist (118:5-18) is recognized and celebrated as a wonderful work of the LORD (118:23-24) that has implications for the whole community of God's people (Kraus, 1993:399, 401). In 118:22, using the imagery of a building site, "the stone" and "the chief corner stone" are used metaphorically to refer to the individual psalmist, while "the

builders," and by implication the other stones, represent other groups of people within the community. Since the LORD has delivered the individual psalmist, unexpectedly causing the rejected one ("the stone which the builders rejected") to become the exalted one ("chief corner stone") (118:22) (Kraus, 1993:399-400), the community prays for its own salvation with renewed confidence (118:25) and their faith in the LORD as the God who favours them is restored (118:27) (Mays, 1994:375, 377). It is possible that the rejected stone also depicts little Israel as God's chosen nation that becomes the chief cornerstone of God's great plan of salvation for the world (Collins, 2008:1092).

Thus in its original context, Psalm 118:22-23 are the words of the community of God's people in procession to the house of the LORD as they celebrate the exaltation of an individual among them (metaphorically, "the stone") which has implications for the salvation of the whole community. The individual had been rejected by those who hated him and trusted in the strength of men, but through the LORD's enabling the individual has cut off the enemies of Israel so that unexpectedly he has become the champion of God's people and the exalted one in God's purposes. The faithful community acknowledge that this is a wonderful work of the LORD.

In 1 Peter 2:4 and 2:7 respectively, the allusion to and quotation of Psalm 118:22 preserve the metaphorical use of the building site imagery so that "the stone" and "the chief corner stone" continue to refer to an individual person and "the builders" and the other stones continue to refer to groups of persons. Significantly, in the original context of Psalm 118, the individual is the psalmist, but in 1 Peter 2:4 the individual is identified as the one believers come to, that is Christ.

Psalm 34 has been analysed above (see 7.2.2 & 8.2.2). It is an individual song of thanksgiving in celebration of the LORD's deliverance of and provision for those who take refuge in him. Psalm 34 begins with characteristic features of a psalm of thanksgiving: a declaration of intent to praise God (34:1-2), a call to worship (34:3), and a testimony of deliverance by God in answer to prayer (34:4-7) (Ross, 2011:746). However, in place of the usual praise and calls to praise, the greater part of Psalm 34 (vv. 8-22) is taken up with what amounts to a call for the LORD's people to take refuge in him (cf. 34:8, 22).

In 34:4 and 6 the psalmist relates how he had cried out to the LORD at a time of trouble and fear and then how the LORD had indeed answered his prayer and delivered him. Following up on the individual experience (34:4, 6), 34:5 and 7 extend the experience of the LORD's deliverance to all those who fear him. In fact, the psalmist's testimony of deliverance from all his fears and troubles (34:4, 6) functions as a basis for the extended appeal for the LORD's people to take refuge in him (34:8-22). In other words, the psalmist's experience of deliverance in answer to prayer serves as a concrete example of a "blessed" man who "takes refuge" in the LORD, experiences that "the LORD is good" (34:8), and is not "condemned" (34:22). Thus, the people are encouraged to know that those who seek the LORD will experience God-given light (joy) and never be ashamed (34:5; cf. v. 20) and that the angel of the LORD encamps around those who fear him and that he rescues them (34:7).

Thus, Psalm 34:4-5 (MT 34:5-6; LXX 33:5-6) in the original context contains the ideas of seeking the LORD to take refuge in him (i.e. trust) with the hope of experiencing God-given light (joy) and never being put to shame. In fact, the idea of seeking the Lord and coming to him (προσέλθατε πρὸς αὐτὸν) in Psalm 33:5-6 (LXX)

may have prompted the asyndeton "to him coming" (πρὸς ὃν προσερχόμενοι) in 1 Peter 2:4 (Jobes, 2005:145; cf. Selwyn, 1947:157; Kistemaker, 1987:84; Elliott, 2000:409) (see 9.2.3 & 9.2.4 below). In 1 Peter 2:6, the expression οὐ μὴ καταισχυνθῇ ("will never be put to shame") is derived directly from Isaiah 28:16 (LXX), but also occurs in exactly the same form in Psalm 33:6 (LXX) (see 9.2.3 below). The metaphor of faces that are radiant with joy does not appear to carry quite the same idea of the light of God's presence suggested by 1 Peter 2:9.

9.2.3 Textual background and 1 Peter text form

1 Peter 2:4 UBSGNT	1 Peter 2:4 English[115]	Psalm 117:22 LXX	Psalm 117:22 English	Psalm 118:22 BHS (MT)	Psalm 118:22 English
πρὸς ὃν προσερχόμενοι λίθον ζῶντα ὑπὸ ἀνθρώπων μὲν ἀποδεδοκιμασμένον παρὰ δὲ θεῷ ἐκλεκτὸν ἔντιμον,	Coming to him a living stone, on the one hand having been rejected by men, but in the presence of God, chosen, precious,	λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας	The stone which the builders rejected, this has become into a head of a corner	22אֶבֶן מָאֲסוּ הַבּוֹנִים הָיְתָה לְרֹאשׁ פִּנָּה:	The stone the builders have rejected, this has become (for) a head of a corner

The Septuagint translation shows that its Hebrew source text closely resembles the Masoretic Text. The author of 1 Peter uses the same Greek noun λίθος ("stone") and verb ἀποδοκιμάζω ("rejected") as used in the Septuagint (Ps 117:22). In the Dead Sea Scrolls (4QPs[b]: 118:1-3, 6-12, 18-20, 23-26, 29; 4QPs[e]: 118:29?; 11QPs[a]: 118:25-29) fragments of the text of most verses of Psalm 118 are preserved (Abegg, Flint & Ulrich, 1999:550). However, verses 21-22 are missing.

1 Peter 2:7 UBSGNT	1 Peter 2:7 English	Psalm 117:22 LXX	Psalm 117:22 English	Psalm 118:22 BHS (MT)	Psalm 118:22 English
ὑμῖν οὖν ἡ τιμὴ τοῖς πιστεύουσιν, ἀπιστοῦσιν δὲ λίθος ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας	Then, the honour is for you who believe, but for those who do not believe, the stone which the builders rejected, this has become into a head of a corner	λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας	The stone which the builders rejected, this has become into a head of a corner	22אֶבֶן מָאֲסוּ הַבּוֹנִים הָיְתָה לְרֹאשׁ פִּנָּה:	The stone the builders have rejected, this has become (for) a head of a corner

[115] Unless otherwise indicated, English translations of the Greek or Hebrew are my own in this table and in subsequent tables.

The author of 1 Peter quotes exactly the Septuagint translation of Psalm 118:22 (LXX 117:22), except that he modifies the accusative case of λίθον to the nominative case λίθος. The reason for this change is possibly to correct the Septuagint translation by making λίθος agree with οὗτος ("this") as subject of the main clause, rather than with ὃν ("which") as object of the subordinate adjectival clause.

1 Peter 2:9 UBSGNT	1 Peter 2:9 English	Psalm 117:23 LXX	Psalm 117:23 English	Psalm 118:23 BHS (MT)	Psalm 118:23 English
ὑμεῖς δὲ γένος ἐκλεκτόν, βασίλειον ἱεράτευμα, ἔθνος ἅγιον, λαὸς εἰς περιποίησιν, ὅπως τὰς ἀρετὰς ἐξαγγείλητε τοῦ ἐκ σκότους ὑμᾶς καλέσαντος εἰς τὸ θαυμαστὸν αὐτοῦ φῶς·	But you are a race chosen, a royal priesthood, a nation holy, a people for possession, in order that you may proclaim the excellencies of him who called you out of darkness into his marvellous light.	παρὰ κυρίου ἐγένετο αὕτη καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν	This is from the Lord and it is marvellous in our eyes	23מֵאֵת יְהוָה הָיְתָה זֹּאת הִיא נִפְלָאת בְּעֵינֵינוּ:	This is from the LORD; it is wonderful in our eyes

The Septuagint translation shows that its Hebrew source text closely resembles the Masoretic Text. Having just quoted from Psalm 117:22 (LXX) it is possible that the word θαυμαστός ("marvellous") has slipped from Psalm 117:23 (LXX) into the mind of the author of 1 Peter. In the Dead Sea Scrolls, the fragments of the text of Psalm 118:23 indicate no variation from the Masoretic Text or the Septuagint (Abegg, Flint & Ulrich, 1999:551).

1 Peter 2:6 UBSGNT	1 Peter 2:6 English	Psalm 33:5-6 LXX	Psalm 33:5-6 English	Psalm 34:5-6 BHS (MT)	Psalm 34:5-6 English
διότι περιέχει ἐν γραφῇ, Ἰδοὺ τίθημι ἐν Σιὼν λίθον ἀκρογωνιαῖον ἐκλεκτὸν ἔντιμον καὶ ὁ πιστεύων ἐπ' αὐτῷ οὐ μὴ καταισχυνθῇ.	For it stands in scripture: "Behold, I am laying in Zion a stone, a cornerstone[116] chosen [and] precious; and he who believes on him will never be put to	5 ἐξεζήτησα τὸν κύριον καὶ ἐπήκουσέν μου καὶ ἐκ πασῶν τῶν παροικιῶν μου ἐρρύσατό με. 6 προσέλθατε πρὸς αὐτὸν καὶ φωτίσθητε καὶ τὰ πρόσωπα	5 I sought the Lord and he answered me, and from all my sojournings he delivered me. 6 Come to him and be enlightened and your	5דָּרַשְׁתִּי אֶת־יְהוָה וְעָנָנִי וּמִכָּל־מְגוּרוֹתַי הִצִּילָנִי: 6 הִבִּיטוּ אֵלָיו וְנָהֳרוּ וּפְנֵיהֶם אַל־יֶחְפָּרוּ:	5 I sought the LORD and he answered me and from all my terrors he delivered me. 6 They look to him and are radiant (with joy)

[116] The translation "cornerstone" for ἀκρογωνιαῖον is chosen in preference to "capstone" (LN, 7.44) in keeping with the Hebrew פִּנָּה ("corner") found in Isaiah 28:16 and Psalm 118:22.

	shame."	ὑμῶν οὐ μὴ καταισχυνθῇ.	faces will never be put to shame.		and their faces are not ashamed.

The Septuagint translation of Psalm 34:5-6 (LXX 33:5-6) appears to be based upon a Hebrew source text that is different to the Masoretic Text. In Septuagint Psalm 33:5 the Hebrew מְגוּרוֹתַי ("my terrors") is replaced by the Greek τῶν παροικιῶν μου ("my sojournings") which fits the context of 1 Peter (see 4.2.2), although the author of 1 Peter is not quoting Psalm 33:5. Concerning 33:6 it may be significant that the author of 1 Peter does not quote exactly from the Septuagint translation of Isaiah 28:16 (ἰδοὺ ἐγὼ ἐμβαλῶ εἰς τὰ θεμέλια Σιων λίθον πολυτελῆ ἐκλεκτὸν ἀκρογωνιαῖον ἔντιμον εἰς τὰ θεμέλια αὐτῆς καὶ ὁ πιστεύων ἐπ'αὐτῷ οὐ μὴ καταισχυνθῇ), but abbreviates it by means of word and phrase substitutions and omissions (cf. Rom 9:33) (Michaels, 1988:103). However, the last clause καὶ ὁ πιστεύων ἐπ'αὐτῷ οὐ μὴ καταισχυνθῇ ("and he who believes on him will never be put to shame") is an exact quotation. The expression οὐ μὴ καταισχυνθῇ ("will never be put to shame") is of particular interest since it occurs identically in Psalm 33:6 (LXX) suggesting that the author of 1 Peter may still have Psalm 33 (LXX) in mind (cf. 1 Pet 2:3) as well as Isaiah 28:16 (Michaels, 1988:98; Selwyn, 1947:157-158). This possibility is supported by further comparison between 1 Peter 2:4 and Psalm 33:6 (LXX) (see below). Only fragments of Psalm 34:20-21 are preserved in the Dead Sea Scrolls (4QPs[a]: 34:20-21 [MT 34:21-22]) (Abegg, Flint & Ulrich, 1999:523).

1 Peter 2:4 UBSGNT	1 Peter 2:4 English	Psalm 33:6 LXX	Psalm 33:6 English	Psalm 34:6 BHS (MT)	Psalm 34:6 English
πρὸς ὃν προσερχόμενοι λίθον ζῶντα ὑπὸ ἀνθρώπων μὲν ἀποδεδοκιμασμένον παρὰ δὲ θεῷ ἐκλεκτὸν ἔντιμον,	Coming to him a living stone, on the one hand having been rejected by men, but in the presence of God, chosen, precious,	[6] προσέλθατε πρὸς αὐτὸν καὶ φωτίσθητε καὶ τὰ πρόσωπα ὑμῶν οὐ μὴ καταισχυνθῇ.	[6] Come to him and be enlightened and your faces will never be put to shame.	[6]הִבֵּיטוּ אֵלָיו וְנֶהָרוּ וּפְנֵיהֶם אַל־יֶחְפָּרוּ׃	6 They look to him and are radiant (with joy) and their faces are not ashamed.

Significantly, the Septuagint translation of Psalm 34:6 (LXX 33:6) appears to be based upon a Hebrew source text that is different to the Masoretic Text. The Hebrew third person indicative הִבֵּיטוּ אֵלָיו ("They look to him") changed to the second person imperative προσέλθατε πρὸς αὐτὸν ("Come to him"). Since Psalm 33:9 is alluded to in 1 Peter 2:3 (see 8.2.1 & 8.2.3), it seems likely that the author of 1 Peter still has Psalm 33 (LXX) in mind when he introduces the next thought unit (1 Pet 2:4-10) with the words πρὸς ὃν προσερχόμενοι ("to him coming") (Jobes, 2005:145) (see further, 9.2.4 below).

1 Peter 2:9 UBSGNT	1 Peter 2:9 English	Psalm 33:6 LXX	Psalm 33:6 English	Psalm 34:6 BHS (MT)	Psalm 34:6 English
ὑμεῖς δὲ γένος ἐκλεκτόν, βασίλειον ἱεράτευμα, ἔθνος ἅγιον, λαὸς εἰς περιποίησιν, ὅπως τὰς ἀρετὰς ἐξαγγείλητε τοῦ ἐκ σκότους ὑμᾶς καλέσαντος εἰς τὸ θαυμαστὸν αὐτοῦ φῶς·	But you are a race chosen, a royal priesthood, a nation holy, a people for possession, in order that you may proclaim the excellencies of him who called you out of darkness into his marvellous light.	προσέλθατε πρὸς αὐτὸν καὶ φωτίσθητε καὶ τὰ πρόσωπα ὑμῶν οὐ μὴ καταισχυνθῇ.	Come to him and be enlightened and your faces will never be put to shame.	6הִבִּיטוּ אֵלָיו וְנֶהֱרוּ וּפְנֵיהֶם אַל־יֶחְפָּרוּ:	They look to him and are radiant (with joy) and their faces are not ashamed.

It is difficult to argue that the author of 1 Peter still has Psalm 34:6 (LXX 33:6) in mind when he writes about being called out of darkness into his marvellous light (1 Pet 2:9). It seems more likely that the intervening quotation of Psalm 117:22 (LXX) in 1 Peter 2:7 has brought Psalm 117:23 (LXX) to mind (see above and see 9.2.2).

Thus, the textual evidence seems to suggest that Psalm 33 (LXX) is influential up to but not beyond 1 Peter 2:6 in the pericope 1 Peter 2:4-10.

9.2.4 Grammatical, historical and structural analysis and interpretation

My interpretation of the overall logical structure of 1 Peter has been tabled and represented in diagram form above (4.2.9). After the letter introduction (1:1-2) the letter opening (1:3-12) provides the basis of the four main exhortations that follow, viz. 1:13 – 2:10, 2:11 – 3:12, 3:13 – 4:19 and 5:1-11. Thus, 1 Peter 2:4-10 is part of 1 Peter 1:13 – 2:10, the first of the four main exhortation sections based upon 1 Peter 1:3-12.

My interpretation of 1 Peter 1:13 – 2:10 was outlined above (7.2.4) and has already been fully analysed for 1:17-21 (see 7.2.4) and 1:22 – 2:3 (see 8.2.4). However, it may be noted again here that the main independent verbs in 1 Peter 1:13 – 2:10 are the imperatives “hope [upon the grace]” (ἐλπίσατε) (1:13), “become [holy]” (γενήθητε) (1:15), “conduct yourselves [in fear]” (ἀναστράφητε) (1:17), “love [one another]” (ἀγαπήσατε) (1:22) and “long for [pure milk]” (ἐπιποθήσατε) (2:2). The verb οἰκοδομεῖσθε (“you are being built up”) in 2:5 is also an independent verb that could be read as imperative (Van Rensburg & Moyise, 2002b:17-20; cf. GNB, NEB, RSV), but in this interpretation of the thought structure of 1 Peter it is read as an indicative (the forms are identical) (cf. KJV, NASB, NIV, ESV). This is in keeping with the indicative mood of 2:3 and also arguably makes better sense of the logical relation between 2:4-10 and the preceding sections (Kistemaker, 1987:85-86; Michaels, 1988:97, 100; Grudem, 1988:97-98, 100; and see below). Finally, 2:9-10, beginning with the

emphatic second person personal pronoun ὑμεῖς (“you”) (cf. the intensive pronoun αὐτοί - “yourselves” in 2:5), constitutes an independent sentence with the verb “to be” implied and functions in co-ordinate relation to the verb οἰκοδομεῖσθε (“you are being built up”) in 2:5.

My interpretation of 1 Peter 2:4-10 is that it functions as an extended basis for all the preceding exhortations. Firstly, the main verb οἰκοδομεῖσθε (2:5) is interpreted as indicative rather than imperative (see above), which means that the force of the dependent participle προσερχόμενοι (2:4) is most naturally also read as indicative (Grudem, 1988:97-98; Michaels, 1988:97; Elliott, 2000:409). In that case, the pericope 1 Peter 2:4-10 is descriptive and doctrinal (Elliott, 2000:409; Kistemaker, 1987:86; Selwyn, 1947:159) rather than exhortative.

Secondly, the asyndetic opening relative participial clause πρὸς ὃν προσερχόμενοι (“to him coming”) (2:4) leaves open the interpretation of the relation between the previous sections (1:3-12; 1:13 – 2:3) and 2:4-10 (Wallace, 1996:658; Blass, Bebrunner & Funk, 1961:240-242; cf. Van Rensburg, 1992:29-30, 35). The asyndeton in 1 Peter 2:4 may be interpreted as “marking additive equivalent coordination” such that 2:4-10 continues the inference (οὖν, 2:1) of 2:1-3 (Van Rensburg, 1992:35, 37). However, to my mind, in light of the fact that Psalm 33:9 (LXX) has just been alluded to in 1 Peter 2:3, it seems most likely that the expression πρὸς ὃν προσερχόμενοι (2:4) was prompted by the idea of seeking the Lord and coming to him (προσέλθατε πρὸς αὐτὸν) found in Psalm 33:5-6 (LXX) (Jobes, 2005:145; cf. Selwyn, 1947:157; Kistemaker, 1987:84; Elliott, 2000:409). This means the asyndeton in 2:4 could be explained by the possibility that the author has become so caught up with the Psalm that he does not bother to make a logical connection with his preceding text (cf. Van Rensburg, 1992:29-30). In other words, the nearest preceding large text unit relational marker (viz. οὖν in 2:1) need not be the author’s point of reference. In that case, the asyndeton in 2:4 also allows the interpretation that 2:4-10 functions as an additional basis for all the preceding exhortations (1:13 – 2:3) which are already based on 1:3-12. Furthermore, this result-basis relation is supported by taking the mood of οἰκοδομεῖσθε, and indeed the whole pericope (2:4-10), as indicative (see above).

Finally, the abruptness of the transition from the metaphor of infants needing milk to stones being built into a house (Jobes, 2005:145-146) and from the individual to the corporate (Michaels, 1988:93, 97; Grudem, 1988:98; Selwyn, 1947:157) has been explained in various ways. Both metaphors are consistent with other biblical uses of the same or similar metaphors (Exod 19:3; Jer 2:21; Eph 2:21; 4:12, 16) (Michaels, 1988:93; Jobes, 2005:145-146). However, it seems likely that 2:4ff. is an anacoluthon in the sense that the author has abruptly interrupted and changed the grammatical construction of the sentence so that it is not completed as originally conceived in the opening relative clause (πρὸς ὃν προσερχόμενοι, 2:4) (Blass, Debrunner & Funk, 1961:239, 243-246; cf. Jacobs & Sussman, 2003:xx). The implication seems to be that the possible coordinate relation with the immediately preceding inference (2:1-3) has been broken and a new logical relation to the preceding sections has been established. In my view, the new logical relation is result (1:13 – 2:3) – basis (2:4-10).

Significantly, whereas the opening basis of all the exhortations in this letter is focused on what God has done to secure the future heavenly inheritance of believers

(1:3-12), this basis of exhortation, dependent upon and complementary to the first, is focused on the present privileged status of believers and on what God is doing with them now. It is focused on the new status of believers as "choice and precious in the sight of God" (2:4, NASB). As individuals they are being built up together as a spiritual temple (2:5), a chosen race, a royal priesthood, a holy nation and a people of God for his own possession (2:9-10). Their new purpose as a holy priesthood is to offer up spiritual sacrifices acceptable to God through Jesus Christ (2:5) and to proclaim the excellencies of him who called them out of darkness into his marvellous light (2:9). This interpretation of the place of 1 Peter 2:4-10 within the pericope 1 Peter 1:13 – 2:10 is represented below:

INITIAL EXHORTATIONS BASED ON COMPLETE SALVATION (1:3-12)

The first and summary exhortation: hope!

1:13 Hope completely upon the grace to be brought to you at the revelation of Jesus Christ

The second exhortation: be holy!

1:14-16 As obedient children be holy yourselves because the one who called you is holy

The third exhortation: Live in reverent fear!

1:17-21 Conduct yourselves with reverent fear for the time of your sojourn since you call on a Father who judges impartially, and since you know you have been ransomed with the precious blood of Christ, and since you have faith and hope in God as a result of what God has done with Christ for your sake

The fourth exhortation: love one another!

1:22-25 Constantly love one another from the heart because you have been begotten anew through the imperishable word of God

Inferential exhortation based on being rebegotten by the word: long for the word!

2:1-3 Like newborn babies, long for the pure milk of the word that by it you may grow up in salvation

EXTENDED MOTIVATION FOR ALL THE PRECEDING EXHORTATIONS

2:4-10 **You are being built up together as a spiritual temple, a chosen race, a royal priesthood, a holy nation and a people of God for his own possession whose new purpose as a holy priesthood is to offer up spiritual sacrifices acceptable to God through Jesus Christ and to proclaim the excellencies of him who called you out of darkness into his marvellous light**

A detailed interpretation of the thought structure of 1 Peter 2:4-10 is now appropriate.

1 Peter 2:4-10

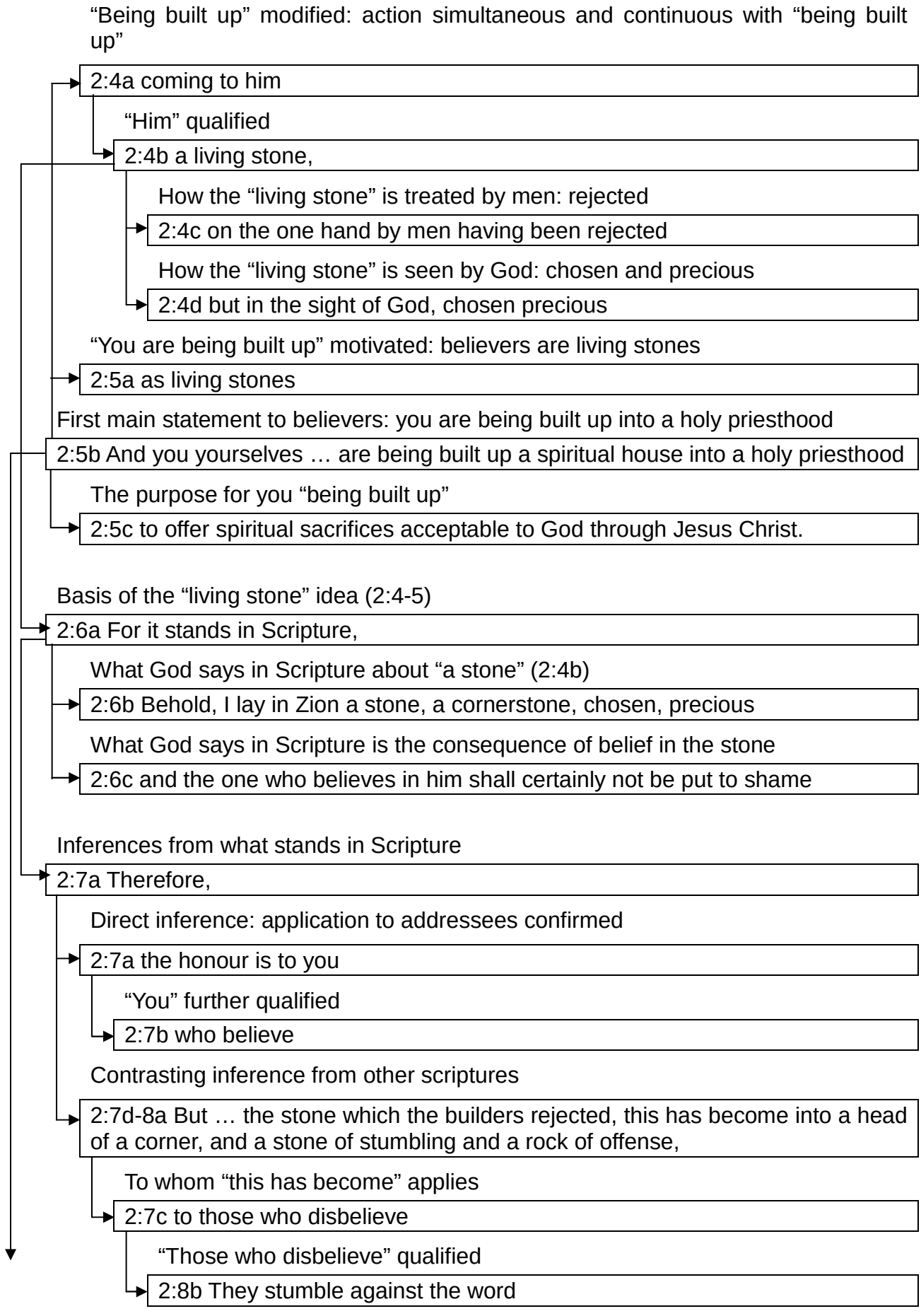
2:4 πρὸς ὃν προσερχόμενοι λίθον ζῶντα ὑπὸ ἀνθρώπων μὲν ἀποδεδοκιμασμένον παρὰ δὲ θεῷ ἐκλεκτὸν ἔντιμον, 5 καὶ αὐτοὶ ὡς λίθοι ζῶντες οἰκοδομεῖσθε οἶκος πνευματικὸς εἰς ἱεράτευμα ἅγιον ἀνενέγκαι πνευματικὰς θυσίας εὐπροσδέκτους [τῷ] θεῷ διὰ Ἰησοῦ Χριστοῦ. 6 διότι περιέχει ἐν γραφῇ· ἰδοὺ τίθημι ἐν Σιὼν λίθον ἀκρογωνιαῖον ἐκλεκτὸν ἔντιμον καὶ ὁ πιστεύων ἐπ᾽αὐτῷ οὐ μὴ καταισχυνθῇ.

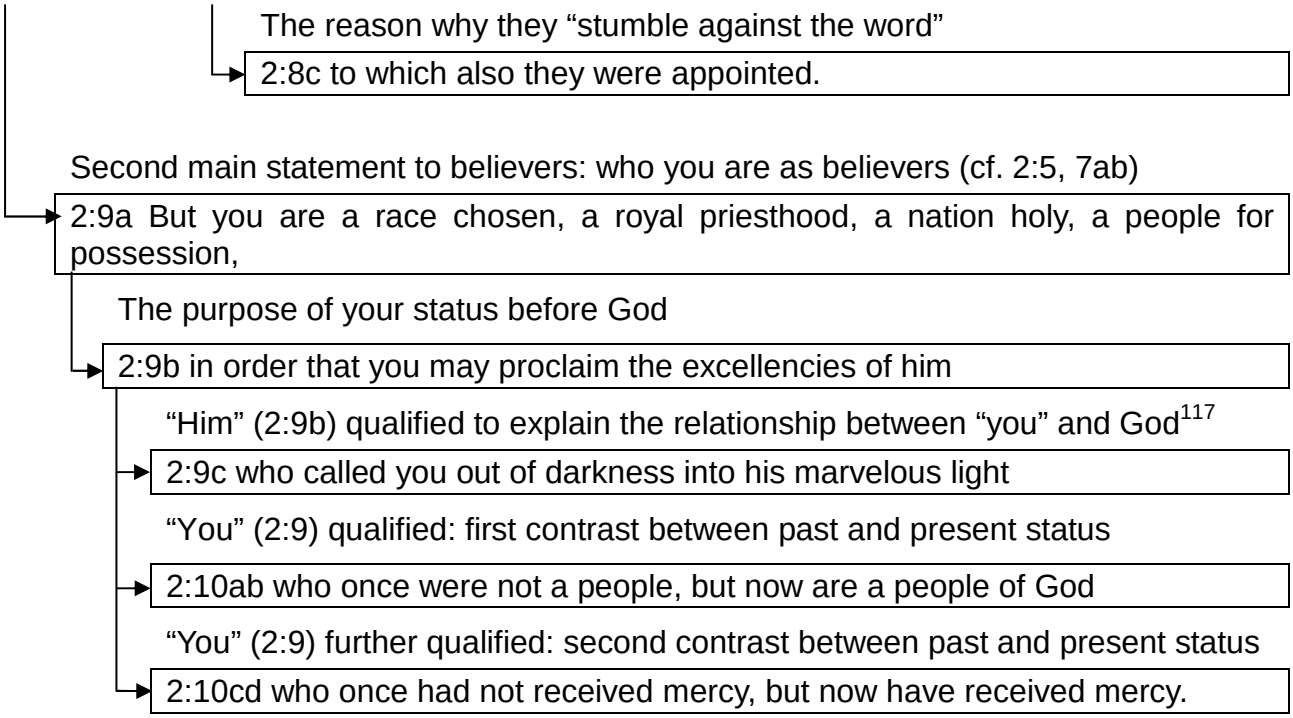
7 ὑμῖν οὖν ἡ τιμὴ τοῖς πιστεύουσιν, ἀπιστοῦσιν δὲ λίθος ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας 8 καὶ λίθος προσκόμματος καὶ πέτρα σκανδάλου· οἳ προσκόπτουσιν τῷ λόγῳ ἀπειθοῦντες εἰς ὃ καὶ ἐτέθησαν.

9 ὑμεῖς δὲ γένος ἐκλεκτόν, βασίλειον ἱεράτευμα, ἔθνος ἅγιον, λαὸς εἰς περιποίησιν, ὅπως τὰς ἀρετὰς ἐξαγγείλητε τοῦ ἐκ σκότους ὑμᾶς καλέσαντος εἰς τὸ θαυμαστὸν αὐτοῦ φῶς· 10 οἵ ποτε οὐ λαὸς νῦν δὲ λαὸς θεοῦ, οἱ οὐκ ἠλεημένοι νῦν δὲ ἐλεηθέντες.

The prepositional phrase πρὸς ὃν (“to whom”) links this thought unit to the antecedent ὁ κύριος (“the Lord”) (2:3) and thus provides a transition to what God is doing in and through believers as they come to “the Lord.” In 2:4 it becomes clear that “the Lord” to whom believers come is Jesus who is chosen and precious in the sight of God. The next verse, 2:5, ends with another reference to Jesus Christ showing that what is described in 2:4-5 only applies to those who have been begotten anew (1:3, 23) through the word of God (1:23) and have already tasted that the Lord is good (2:3).

Two structural patterns are noteworthy. The use of διότι to introduce quotatons from Scripture has already been noted (1 Pet 1:16, 24; 2:6) (see 7.2.4 & 8.2.4). Secondly, it seems significant that the author follows the quotation in 1:24-25, the quotation in 2:6 and the quotation in 2:7-8 with a concluding remark that confirms the application of the quotation (see 1:25; 2:7; 2:8). The thought unit 1 Peter 2:4-10 is made up of four main independent sub-thought units held in co-ordinate relation to one another by the conjunctions διότι (“for, because”) (2:6a) indicating grounds or basis, οὖν (“therefore”) (2:7a) indicating inference, and δέ (“and, but”) (2:9a) indicating both addition to what is said about believers in 2:5 and contrast to what is said about unbelievers in 2:7-8. Within these fours units there are several relationships of comparison, contrast, and purpose. Notably, the conjunction δέ (“and, but”) in 2:7c indicates contrast, not by definition, but because clearly the two words preceding it (πιστεύουσιν, ἀπιστοῦσιν) have precisely opposite meanings. The conjunction δέ (“and, but”) is also used in 2:4d where again a contrast is implied between the words ἀνθρώπων (“men”) and θεῷ (“God”). Thus, my interpretation of the thought structure of 1 Peter 2:4-10 is represented as follows:


"Being built up" modified: action simultaneous and continuous with "being built up"
2:4a coming to him
"Him" qualified
2:4b a living stone,
How the "living stone" is treated by men: rejected
2:4c on the one hand by men having been rejected
How the "living stone" is seen by God: chosen and precious
2:4d but in the sight of God, chosen precious
"You are being built up" motivated: believers are living stones
2:5a as living stones
First main statement to believers: you are being built up into a holy priesthood
2:5b And you yourselves … are being built up a spiritual house into a holy priesthood
The purpose for you "being built up"
2:5c to offer spiritual sacrifices acceptable to God through Jesus Christ.
Basis of the "living stone" idea (2:4-5)
2:6a For it stands in Scripture,
What God says in Scripture about "a stone" (2:4b)
2:6b Behold, I lay in Zion a stone, a cornerstone, chosen, precious
What God says in Scripture is the consequence of belief in the stone
2:6c and the one who believes in him shall certainly not be put to shame
Inferences from what stands in Scripture
2:7a Therefore,
Direct inference: application to addressees confirmed
2:7a the honour is to you
"You" further qualified
2:7b who believe
Contrasting inference from other scriptures
2:7d-8a But … the stone which the builders rejected, this has become into a head of a corner, and a stone of stumbling and a rock of offense,
To whom "this has become" applies
2:7c to those who disbelieve
"Those who disbelieve" qualified
2:8b They stumble against the word



In summary, in 1 Peter 2:4-10 the allusions to Psalm 118:22 ("rejected by men") and to Isaiah 28:16 ("chosen, precious") seem to be intentional. They legitimize the metaphor of "a living stone" by bringing to mind a biblical precedent and provide the language that clarifies how the one to whom the addressees come, identified as "a living stone," is viewed by men and by God. 2:5 continues the stone imagery by likening believers to living stones with the implication that, by identifying with Jesus, believers are also rejected by men but chosen and precious in the sight of God (Green, 2007:60). As those chosen and precious in the sight of God, those who come to Jesus belong to God and are special to him. Furthermore, since they are living stones, believers are being built as a spiritual house to be a holy priesthood. This is interpreted to mean, firstly that as individual believers come to Jesus, God is creating a new corporate people in whom he dwells and, secondly, that God has set apart believers granting them the privilege of together serving as a holy priesthood. As such, their purpose is to offer up spiritual sacrifices (service) made acceptable to God through Jesus Christ. Here again, as with Isaiah 28:16 and Psalm 118:22, the author of 1 Peter alludes to Exodus 19:6 which he will quote in 1 Peter 2:9. The assumption throughout, then, is that the addressees are sufficiently familiar with the Old Testament that they recognize the allusions.

In 2:6-7b, Isaiah 28:16 is quoted in order to confirm that the "living stone" (2:4) metaphor applies to Jesus who in God's purposes is "a cornerstone chosen and precious." As a result of believers having come to Jesus, they are like "living stones" (2:5) who are "being built up a spiritual house" around the "cornerstone" (2:6b). In other words, the privileged new status of believers described in 2:5, referred to as "the honour" in 2:7a, is the positive equivalent of "the one who believes in him shall certainly not be put to shame" (2:6c – Isa 28:16). The implication is also that God will keep secure those who believe in Jesus.

Significantly, the quotation of Psalm 118:22 in 2:7d and of Isaiah 8:14 in 2:8a are not preceded by an introductory formula as in 2:6a. In fact, it seems that the author of

[117] See Van Rensburg & Moyise (2002b:20).

1 Peter intended for the introductory formula in 2:6a to apply to all three quotations with the inserted comment in 2:7ab functioning as a narrow bridge from application to believers (2:6b-7b) to application to unbelievers (2:7c-8c) (see above concerning the conjunction δέ). The effect of keeping the quotations close to each other is to make the contrast more striking. Moreover, additional introductory formulae would probably detract from the fact that the author of 1 Peter uses the catch-words λίθον/λίθος ("stone"), ἀκρογωνιαῖον ("cornerstone"), and κεφαλὴν γωνίας ("head of a corner") to tie the three quotations together.

The allusion to Psalm 118:22 in 2:4 introduced only the idea that the living stone was rejected by men. Now by citing the whole of Psalm 118:22, the author of 1 Peter clarifies how the "living stone" that was "rejected by men" becomes "chosen and precious in the sight of God." In his purposes, God has chosen to exalt Jesus, the rejected stone, to the key position of "head of the corner" (see 9.2.2 above) (cf. 2:6b: "cornerstone"), despite the rejection of the builders. The implication in the context of application to unbelievers, both in the original context of Psalm 118 and in the new context of 1 Peter 2, is that the builders who rejected the "living stone" failed to thwart God's purposes and are put to shame (cf. 1 Pet 2:6c).

The author of 1 Peter then quotes Isaiah 8:14 in order to make clear this negative implication of rejecting the "living stone." In God's purposes (2:8c), those who do not believe (2:7c), rejecting Jesus (2:7d) and refusing to accept the word preached to them (2:8b; cf. 1:25), come to their downfall by means of the same Jesus who is to them "a stone of stumbling and a rock of offense" (2:8a).

Finally, 2:9-10 uses the primary references to Exodus 19:5-6 and Hosea 1:6, 9, 2:1 and 23 to expand the concepts introduced in 1 Peter 2:5 of the new status of believers as those chosen and precious to God, a spiritual house and a holy priesthood – now introducing new corporate metaphors.

Thus, the overall communicational goal of 1 Peter 2:4-10 is that believers appreciate more that by coming to Jesus they have a new, privileged status, security, and role to live up to as God's special people. They should also be assured that those who reject Jesus will never be able to thwart God's great purposes for his chosen people.

Psalm 118:22-23 is also referred to in the New Testament by Jesus (Matt 21:42; Mk 12:10-11; Luke 20:17) during one of his confrontations with the chief priests, scribes and elders in the temple. The author of 1 Peter follows Jesus' connection between himself and the rejected stone of Psalm 118. Significantly, when the apostle Peter is challenged by the same opponents (Acts 4:1, 5-8), he tells them that Jesus Christ of Nazareth, crucified and risen, is the stone they (the builders) have rejected, he who has become the cornerstone (Acts 4:10-11). Clearly, Peter has recalled and repeated Jesus' identification of himself as the rejected stone and of his opponents as the builders of Psalm 118:22. Paul also uses the building metaphor of the church in Ephesians 2:20-22, referring to Christ as the ἀκρογωνιαῖος ("cornerstone") (Eph 2:20) and to believers corporately as growing into a ναὸν ἅγιον ἐν κυρίῳ ("holy temple in the Lord") (Eph 2:21). However, Paul more likely has Isaiah 28:16 in mind here since he uses ἀκρογωνιαῖος ("cornerstone") rather than κεφαλή γωνίας ("head of a corner") (LXX Ps 117:22; Matt 21:42; Mk 12:10; Lk 20:17; Acts 4:11; 1 Pet 2:7).

9.2.5 Traditional Jewish interpretation of the Psalm references

In Scripture, Isaiah 28:16 shares with Psalm 118:22-23 the idea of a cornerstone chosen by the LORD and to be believed upon for salvation. However, since the date of composition of Psalm 118 is uncertain (see 9.2.2) the direction of dependence or reference cannot be argued. There is also in Jeremiah 8:9 an interesting bringing together of the concepts of rejecting God's word and being put to shame (1 Pet 2:6-8). The LORD says through Jeremiah, "The wise men are put to shame, They are dismayed and caught; Behold, they have rejected the word of the LORD, And what kind of wisdom do they have?" (NASB). In other ancient Jewish writings, the Apocrypha appears to contain no reference to a chosen or rejected stone. Nor is there any commentary on or reference to Psalm 118 in the non-biblical Dead Sea Scrolls (Wise, Abegg & Cook, 1996:510) (see also 9.2.3). However, there is in the Charter for the *Yahad* (more commonly known as the Community Rule) (1QS 8:1-10) a significant reference to Isaiah 28:16 which is translated by Michael Wise as follows:

> In the society of the *Yahad* there shall be twelve laymen and three priests who are blameless in the light of all that has been revealed from the whole Law. ... They will be "the tested wall, the precious cornerstone" (Isa 28:16) whose foundations shall neither be shaken nor swayed, a fortress, a Holy of Holies for Aaron, all of them knowing the Covenant of Justice and thereby offering a sweet savor. They shall be a blameless and true house in Israel, upholding the covenant of eternal statutes. They shall be an acceptable sacrifice, atoning for the land and ringing in the verdict against evil, so that perversity ceases to exist (Wise, Abegg & Cook, 1996:137-138).

Significantly, there is no indication here that the Qumran community made the connection between the chosen cornerstone of Isaiah 28:16, the rejected stone of Psalm 118:22-23, and the stumbling stone of Isaiah 8:14. There is in 1QH 4:23 a reference to "stumbling over all the words of Your will" (Wise, Abegg & Cook, 1996:86) which is similar to the idea in 1 Peter 2:8 that those who disbelieve stumble against the word, a destiny to which they were appointed (cf. 1QS 3:13-21; Wise, Abegg & Cook, 1996:129-130).

More importantly, the above passage (1QS 8:1-10) shows that the idea of the chosen people of God as God's holy temple building is not unique to 1 Peter or to the New Testament (cf. Eph 2:20-22), but indeed the same idea is reflected in contemporary Jewish thought.

Noteably, the Targum of Psalm 118:22-23 departs significantly from the Masoretic Text. It reads, "*The child* the builders *abandoned* was *among the sons of Jesse; and he was worthy to be appointed king and ruler*. 'This has come from *the presence of* the LORD,' *said the builders*; 'it is wonderful *before* us,' *said the sons of Jesse*" (Cook, 2001, variations from the Masoretic Text in italics). This interpretation completely loses the stone concept and also effectively removes guilt from the builders by putting the expression, "This has come from the presence of the LORD" in their mouth. Furthermore, the fact that the LORD has chosen a son of Jesse as worthy to be king and ruler is effectively projected back in time to David rather than forward in time to the coming Messiah. Thus, if the Targum is an indication of the direction Jewish interpretation was taking, then the author of 1 Peter, along with Jesus and the New Testament writers, was certainly challenging the contemporary Jewish understanding of Psalm 118:22-23.

With regard to Psalm 34, in later Scripture, Isaiah 60:5 ("Then you will see and be radiant, and your heart will thrill and rejoice" - NASB) reflects the same idea that is found in Psalm 34:5 ("They looked to Him and were radiant" - NASB) of faces that are radiant with God-given joy. However, as noted above (see 9.2.2), these passages do not carry the same idea of the light of God's presence suggested by 1 Peter 2:9. In later Jewish writings, the Targum of Psalm 34:5-6 reads as follows: "[5]I sought *instruction from the presence of* the LORD and he answered me; and from all my fears he delivered me. [6]They looked toward him and received light; and their faces were not dismayed" (Cook, 2001; variation from the Masoretic Text italicised). Significantly, this interpretation of Psalm 34:5-6 does carry the idea of the light of God's presence experienced by his chosen people, as found in 1 Peter 2:9. Thus, it is possible that the author of 1 Peter reflects a later development in Jewish understanding of Psalm 34:5-6. However, in context, it is still more likely that he has Psalm 117:23 (LXX) in mind (see 9.2.2).

With regard to the idea of never being put to shame, Joel 2:26 is significant: "And you shall have plenty to eat and be satisfied, And praise the name of the LORD your God, Who has dealt *wondrously* with you; Then My people will *never be put to shame*" (NASB, emphasis added). In the Septuagint οὐ μὴ καταισχυνθῇ ("never be put to shame") in Joel 2:26 is exactly the same expression as used in Isaiah 28:16, Psalm 33:6 (LXX), and 1 Peter 2:6. In addition, the Septuagint of Joel 2:26 uses the adjective θαυμάσιός (wondrous) which is closely related to the adjective θαυμάστός (wondrous, marvellous) used in Psalm 117:23 (LXX) and 1 Peter 2:9 (see 9.2.3). This suggests the possibility that Joel 2:26 may also have been in the mind of the author of 1 Peter, which is especially intriguing considering that Peter cites Joel 2:28-32 in his Pentecost sermon as recorded in Acts 2:16-21.

9.2.6 Theological presuppositions

The quotation of Psalm 118:22 (LXX 117:22) in 1 Peter 2:7, together with all the other allusions to and quotations of Scripture in 1 Peter 2:4-10, imply the presupposition that the author and addressees respect the perspective of Israel's Scriptures and hold them to be perpetually true, relevant and authoritative (see 2.3.2.1). In particular, the expression, "For it stands in Scripture" emphasizes the enduring authority of Scripture.

Furthermore, the allusion to and quotation of Psalm 118:22 in 1 Peter 2:4 and 2:7 respectively with reference to Jesus as the living stone rejected by men presupposes that the psalmist is a type or pattern who prefigures the expected Messiah, and that Jesus is the Messiah who uniquely and climactically fulfils that pattern (see 2.3.2.3 & 2.3.2.5). In fact, the allusion to and quotation of Isaiah 28:16 (1 Pet 2:4, 6), together with the quotation of Isaiah 8:14 (1 Pet 2:8), all assume that these Scriptures pointed to Jesus as the ultimate fulfilment of messianic expectation (see 2.3.2.5).

Finally, corporate solidarity is a particularly significant presupposition in 1 Peter 2:4-5 and 9-10. Firstly, the assumption is that what applies to Christ as the head of the church applies to believers who belong to Christ (1 Pet 2:4-5). Secondly, those who have identified with Christ and are in solidarity with him are the continuation of the true Israel (1 Pet 2:9-10) (see 2.3.2.2).

9.2.7 Type and technique of Psalm usage

The type of use of Psalm 118:22 is a combination of indirect typological fulfilment (see 9.2.6 & 2.2.3) and linking of quotations by the catch-words "stone," "cornerstone," and "head of a corner" (see 9.2.4 & 2.2.3). It does not appear that this use of Psalm 118:22 is comparable to any specific midrash-like or pesher-like techniques. In fact, the technique used by the author of 1 Peter is to pre-allude to a text he is about to quote directly, then after quoting it, he follows the quotation with a remark or explanation that confirms that the text has been appropriately applied (see 9.2.4 above).

9.2.8 Intertextuality

Beyond the intertextual resonance created by the connections already explicitly made with Isaiah 28:16 (1 Pet 2:4, 6) and Isaiah 8:14 (1 Pet 2:8), it is possible, though not very likely, that the references to Psalm 118:22 in 1 Peter 2:4 and 7, in combination with the reference to Isaiah 28:16, also created a dynamic intertextual resonance with Joel 2:26 in the minds of recipients and later readers. Such resonance would depend on the recipients also being familiar with the Greek wording of Psalm 117:23 (LXX) (see 9.2.5). The potential impact of this resonance with Joel 2:26 is that it would confirm in the minds of the addressees that they are the recipients of the fulfilment of God's promised restoration and that the Lord is worthy of praise for his wondrous dealings with them.

Furthermore, it is possible that some recipients of 1 Peter, having originated from Rome (see 4.2.2), were already familiar with Paul's letter to the Romans, which was most probably written and circulated in the mid-to-late 50's AD (Desilva, 2004:601; Fitzmyer, 1993:86-87; Stuhlmacher, 1994:5), a few years before the composition of 1 Peter in AD 62-64 (see 4.2.1 & 4.2.3). As argued earlier (see 4.2.3), 1 Peter is most likely written from Rome by the apostle Peter, which means he could also be familiar with Paul's letter to the Romans. Therefore, some recipients may have recognized that the author of 1 Peter associates Psalm 118:22 with the same two Isaiah references (Isa 28:16; 8:14) that Paul uses in a blended citation in Romans 9:33. In the context of Romans 9:30 – 10:4, Israel's implied rejection of Christ, over whom they have stumbled, has led to their failure to receive the righteousness of God at that time. Thus, in the minds of at least some of the recipients, the teaching of the author of 1 Peter is confirmed by the apostle Paul. And vice versa, the teaching of the apostle Paul is confirmed and expanded by the author of 1 Peter with the added reference to Psalm 118:22.

9.3 INTEGRATION AND SUMMARY

In this analysis, the interpretation of the overall message of 1 Peter 2:4-10 is that those who come to Jesus have a new, privileged status, security, and role as God's special people. On the other hand, while God's purposes for Jesus and his people prevail, those who reject Jesus will come to their downfall.

In a preliminary allusion (2:4), and then in a direct citation (2:7), the author of 1 Peter identifies Jesus as the rejected stone of Psalm 118:22 (cf. Matt 21:42; Mk 12:10-11; Luke 20:17; Acts 4:10-11) (see 9.2.4). The presupposition is that the psalmist is a type of the Messiah and that Jesus is the fulfilment of that pattern. Furthermore, on the presupposition that those who come to Jesus are in solidarity with him, the

author of 1 Peter develops the metaphor of a building (cf. Eph 2:20-22) by referring to believers as “living stones” (2:5) (see 9.2.6).

In 1 Peter 2:4 the allusions to Psalm 118:22 (“a stone rejected by men”) and to Isaiah 28:16 (“a cornerstone chosen, precious”) provide biblical precedents for the concept of “a living stone” and clarify how the one to whom the addressees come is viewed by men and by God (see 9.2.4).

On the other hand, in 1 Peter 2:6-8, the citations of Isaiah 28:16, Psalm 118:22, and Isaiah 8:14 clarify how the “living stone” that was “rejected by men” becomes “chosen and precious in the sight of God,” and how those who reject Jesus come to their downfall.

In the Old Testament context of Psalm 118:22, “the stone that the builders rejected” is the individual psalmist whom the LORD used to cut off enemy nations in battle (118:11), thus gaining the victory for Israel (118:13-16) as their representative. The psalmist had been distressed by those who hated him (118:7), but now by a sudden reversal, he has become the champion of God’s people and the exalted one in God’s purposes – “the head of the corner” (118:22). As a result, the people of God celebrate the salvation of the individual psalmist (118:5-18) as a wonderful work of the LORD (118:23-24) that has implications for the whole community (118:25-27) (see 9.2.2).

In 1 Peter 2:4 and 2:7d, “the stone that the builders rejected” is no longer the individual psalmist, but it is Christ, the one to whom believers come. Thus, the references to Psalm 118:22 demonstrate that, in fulfilment of the Old Testament pattern, God has chosen to exalt Jesus as the champion of his people despite the fact that he, the “living stone,” was rejected by “the builders” (see 9.2.4).

Furthermore, it is also possible that the references to Psalm 118:22 in 1 Peter 2:4 and 2:7, in combination with the reference to Isaiah 28:16, created a dynamic intertextual resonance with Joel 2:26 in the minds of the author, recipients, and later readers of 1 Peter (see 9.2.8).

Furthermore, the author and some of the recipients of 1 Peter may have been familiar with Paul’s letter to the Romans. In that case, some recipients of 1 Peter may have recognized that Psalm 118:22 is associated with the same two Isaiah references (Isa 28:16; 8:14) that Paul uses in a blended citation in Romans 9:33. Thus, in the minds of at least some of the recipients, the teaching of the author of 1 Peter both aligns with and expands the teaching of Paul (see 9.2.8).

Finally, in later Jewish writings, the Targum of Psalm 118:22-23 modifies the text with the result that the living stone concept is completely lost. Thus, it seems that the author of 1 Peter challenges contemporary Jewish interpretations of Psalm 118:22-23 (see 9.2.5).

CHAPTER 10

EXEGETICAL STUDY OF

THE USE OF THE PSALMS IN 1 PETER 2:11-12

OUTLINE OF CHAPTER

10.1 Introduction

10.2 Systematic analysis of Psalm references in 1 Peter 2:11-12

10.3 Integration and summary

10.1 INTRODUCTION

In the present chapter 1 Peter 2:11-12 is analysed according to the procedure outlined above (5.1). The aim is to determine the function of any Psalm references within the argument of 1 Peter 2:11-12 in order to construct the hermeneutical perspectives, methods, and goals of the author.

10.2 SYSTEMATIC ANALYSIS OF PSALM REFERENCES IN 1 PETER 2:11-12

10.2.1 Synopsis of Psalm references

Within 1 Peter 2:11-12 the following Psalm and other Old Testament references have been identified:

1 Peter	Definite quotations	Definite allusions	Possible allusions or echoes
2:11		Ps 39:12	Ps 105:12-13 (104:12-13 LXX); 119:19 (118:19 LXX) παροίκος, παρεπιδήμος (Jobes, 2005:25, footnote 4) Gen 23:4 “aliens” and “exiles, strangers” (Grudem, 1988:114; Jobes, 2005:168; Woan, 2004:215) LXX: Gen 15:13; 23:4; Exod 2:22; Lev 25:23; Deut 23:8 (23:7 Eng.); 1 Chron 29:15 (Jobes, 2005:25, footnote 4; cf. 61-62)
2:12		Isa 10:3	

The definite allusion to Psalm 39:12 (LXX 38:13; MT 39:13) is of primary importance here. The Greek lemma παροίκος occurs frequently in the Old Testament and accounts for the other possible Psalm allusions. Psalm 105:12-13 provides a reference to the patriarchs as few in number and as “aliens” within the Promised Land, but is no more likely in the mind of the author of 1 Peter than the many other uses of the term “alien” for God’s people in the Old Testament (see 10.2.3 below).

Psalm 119:19 (and 54) may be more significant because it appears to apply to life on earth generally rather than in the Promised Land specifically. But very significantly, παρεπιδήμος only occurs twice (LXX: Gen 23:4 & Ps 38:13) and on both of these occasions παροίκος is used in tandem with παρεπιδήμος.

10.2.2 Old Testament context and authorial meaning

Psalm 39 is an unusual psalm in which an individual reflects on the transcience and futility of life in relation to his own sin. These themes are characteristic of the wisdom books of Job and Ecclesiastes but Psalm 39 primarily takes the form of an individual lament rather than that of a wisdom psalm (Craigie, 1983:307-308; Ross, 2011:840). Psalm 90, a community lament, is another psalm that carries this theme of the transcience of human life (cf. Job 7:7-10; 14:1-12; Isa 40:6-8) (Mays, 1994:165-166). Apart from the title which states, "For the choir director, for Jeduthun," there are no indications within the psalm of its cultic or liturgical setting (Craigie, 1983:308). Psalm 39 is located towards the end of Book 1 of the Psalter (Pss 1-41). This first book of Psalms is made up predominantly of psalms that may be classified as laments (16 individual, 2 corporate), but also includes significant numbers of psalms of wisdom (6), thanksgiving (5), confidence (5) and praise (4). Of the individual laments, Psalm 6 is the closest to Psalm 39 in that it is not focused on the enmity of others but rather on the inward turmoil of the psalmist.

Psalm 39 is identified in its title as a psalm of David (see discussion in 6.2.2 above). David was a man after God's own heart (1 Sam 13:14), was the recipient of great promises from God (2 Sam 7), and represents God's chosen, ideal king. Therefore, it could be significant that a man of God with such an important role in God's purposes should reveal his struggles with sin (cf. Ps 51) and with understanding the transcience of life. The historical setting of Psalm 39 is some time in the life of David. The particular life setting seems to be towards the end of his life (39:13) when he is more likely aware of the brevity of life and the futility of amassing wealth (39:4-6, 11), and when he knows that he will soon face God as judge (39:7-13) (Craigie, 1983:307, 310).

Laments are prayers for help by an individual or by the community. Generally, a psalmist will complain about his own thoughts and actions, about the actions of others against him, or about God himself (Longman, 1988:26). Structually, laments usually follow the pattern of invocation, plea to God for help, expression of complaints, confession of sin or assertion of innocence, curse of enemies (imprecation), expression of confidence in God's response, and finally a hymn or blessing (Longman, 1988:27; cf. Mays, 1994:21). Psalm 39 includes several of these elements but not in the usual order. The psalm opens (39:1-3) with the psalmist reporting how he had observed a period of silence in order to avoid sinning by his speech. But it seems that, provoked by the words or actions of the wicked (39:2), such restraint only increased his distress and did him and others no good so that in his heart he felt compelled to speak again (39:3). These opening verses constitute the first complaint and are focused on the psalmist's own thoughts.

The remainder of the psalm is made up of three stanzas (39:4-6, 7-11, 12-13) each including the vocative יְהוָה "LORD" (39:4, 12) or אֲדֹנָי "Lord" (39:7) in its opening line (Mays, 1994:166). These are the invocations. The psalmist's first appeal (39:4-5a) is that the LORD would cause him to know the outcome of his brief life (cf. Job 6:11) which he feels is drawing to an end. Essentially the psalmist is already aware of the

brevity of his life but he laments that the LORD has made his lifespan very short and apparently of no consequence to the LORD. 39:5b-6 continue this theme of the transcience of life but generalized to assert (אַךְ "surely" 3 times; also 39:11) the apparent implication that every man's life is insubstantial and his endeavours meaningless. These verses constitute a complaint that God has made man's life so transitory.

The next stanza (39:7-11) is an appeal for the LORD to deliver the psalmist from all his transgressions and from the reproach of the LORD's chastening. In 39:7 the psalmist has reached a turning point in his thinking (Ross, 2011:847) and directly declares his confidence in God as his only hope for deliverance (Collins, 2008:986). The psalmist seems to have gained the perspective that when life is so short and there is little time left to enjoy it, a right relationship with God is what matters most (Craigie, 1983:311). As a result, there is confession of sin (39:8) and admission that he deserves God's discipline (39:11), but also complaint against the LORD for the severe affliction of his hand of discipline (39:9-10) which seems to have resulted in the scorn of others (39:8) and the wasting away of his life (39:10-11). This stanza ends with the same assertion that "every man is a mere breath," apparently as a reason for the LORD not to be so heavy-handed in his discipline.

In the final stanza (39:12-13) the psalmist appeals to the LORD for a favourable answer to his prayer so that he might have relief from the LORD's chastening gaze before his life ends. The psalmist's closing thought is that death makes a man as nothing (אָיִן) from the perspective of this world. But actually this has been his evaluation of human life all along because of the brevity of life that God has given to human beings (cf. esp. 39:5). Thus the reason clause in 39:12 (39:13 MT) – "for an alien I am with you; a sojourner like all my fathers" (כִּי גֵר אָנֹכִי עִמָּךְ תּוֹשָׁב כְּכָל־אֲבוֹתָי) – is another form of appeal to the transitoriness of his life and of all human life. Man's life on earth, lived before God, is very brief and then he must depart. Every man is a mere temporary resident (Collins, 2008:986) or passing guest (Mays, 1994:167) with no permanent stake in this world (Craigie, 1983:310). Therefore, as one without the rights of a permanent resident, he is dependent upon the kindness and protection of God to whom this world and all life belongs (Ross, 2011:849). In 1 Peter 2:11 the author's appeal to believers "since you are aliens and sojourners" carries both this idea of the transitoriness of life and the idea of foreignness (see 10.2.4 below).

Psalm 119 was analysed above (see 8.2.2) but the language of persecution and of temporary residence found in Psalm 119 is noted here as well, for convenience. In a significant number of verses the psalmist cries out to the LORD for deliverance from persecutions as he puts his trust in God's word and finds comfort and hope in its promises (119:22-23, 42, 49-52, 69, 78, 81-88, 92-95, 98, 109-110, 114-118, 121-123, 134, 139, 143, 145-146, 153-154, 157-158, 161, 166, 169-170, 173-174). These themes of the persecution of the righteous (Kraus, 1993:420) and hope in the Lord are very significant in 1 Peter (persecution: 1 Pet 2:19-23; 3:13-17; 4:12-19; 5:10; hope: 1 Pet 1:3, 13, 21) which strengthens the possibility that Psalm 119 may be alluded to by the author of 1 Peter. Besides the persecutions felt by the psalmist, he also declares "I am a stranger on the earth" (Ps 119:19; cf. 1 Pet 2:11) (Kraus, 1993:420-421). The Greek adjective πάροικος ("strange, alien") is used in Septuagint Psalm 118:19 as in 1 Peter 2:11. Furthermore, the psalmist declares "Your statutes

are songs to me in the house of my sojournings[118]" (Ps 119:54). In Septuagint Psalm 118:54 "sojourning[119]" (the genitive παροικίας) is exactly the same noun form as used in 1 Peter 1:17 (the genitive παροικίας). Thus, the life setting of the psalmist in Psalm 119 seems very close to that of the recipients of 1 Peter (see 4.2.2 & 4.2.4).

Furthermore, the overall purpose of Psalm 119 is to cause God's people to so admire, long for, meditate upon and trust in God's word that their own character and conduct will be conformed more and more to the pure goodness and righteousness of God himself (Collins, 2008:1093). This basic message is the gist of 1 Peter 2:1-3 and indeed of the call to holiness that begins at 1 Peter 1:13 and continues through the rest of 1 Peter. In particular, 1 Peter 2:11-12 is an appeal for believers, since they are aliens and strangers, to abstain from fleshly lusts and to keep their behaviour excellent among the unbelievers.

10.2.3 Textual background and 1 Peter text form

1 Peter 2:11 UBSGNT	1 Peter 2:11 English[120]	Psalm 38:13 LXX	Psalm 38:13 English	Psalm 39:13 BHS (MT)	Psalm 39:13 English
Ἀγαπητοί, παρακαλῶ ὡς παροίκους καὶ παρεπιδήμους ἀπέχεσθαι τῶν σαρκικῶν ἐπιθυμιῶν αἵτινες στρατεύονται κατὰ τῆς ψυχῆς·	Beloved, I exhort [you], since you are aliens and sojourners, to abstain from the fleshly passions which(ever) wage war against the soul.	εἰσάκουσον τῆς προσευχῆς μου κύριε καὶ τῆς δεήσεώς μου ἐνώτισαι τῶν δακρύων μου μὴ παρασιωπήσῃς ὅτι πάροικος ἐγώ εἰμι παρὰ σοὶ καὶ παρεπίδημος καθὼς πάντες οἱ πατέρες μου	Hear my prayer, O Lord, and listen to my entreaty; do not be silent at my tears. For an alien I am in your presence and a sojourner just as all my fathers.	שִׁמְעָה־תְפִלָּתִי׀ יְהוָה וְשַׁוְעָתִי׀ הַאֲזִינָהּ אֶל־דִּמְעָתִי אַל־תֶּחֱרַשׁ כִּי גֵר אָנֹכִי עִמָּךְ תּוֹשָׁב כְּכָל־אֲבוֹתָי׃	Hear my prayer, O LORD, and listen to my cry for help; do not be silent to my tears for an alien I am with you; a sojourner like all my fathers.

The phrase כִּי גֵר אָנֹכִי עִמָּךְ ("for an alien I am with you") matches Leviticus 25:23 כִּי־גֵרִים וְתוֹשָׁבִים אַתֶּם עִמָּדִי ("for aliens and sojourners you are with me") and Genesis 23:4 גֵּר־וְתוֹשָׁב אָנֹכִי עִמָּכֶם ("an alien and a sojourner I am with you") very closely and therefore both Pentateuch traditions[121] may have been in the psalmist's mind (see below). The Septuagint translation (Ps 38:13) shows that its Hebrew source text closely resembles the Masoretic Text (Ps 39:13). In the Dead Sea Scrolls (11QPs[d]:

---

118 The Hebrew always uses the plural when the meaning is sojourning-place or place of temporary residence (Brown, Driver & Briggs, 1980:158; cf. Harris, 1980a:155-156; Holladay, 1997:388).

119 The Greek is singular.

120 Unless otherwise indicated, English translations of the Greek or Hebrew are my own in this and subsequent tables.

121 The Hebrew script in which the Pentateuch was originally written (pre-Twelfth century BC) was not the same as the standard Hebrew of the Masoretic Text that developed from the Tenth century BC onwards (Van Rooy, 2011:8, 15-16). Thus, it is not clear what exact forms of the Hebrew of Genesis 23:4 and Leviticus 25:23 would have been available to the psalmist.

39:12-13 [MT 39:13-14]) only fragments of the text of Psalm 39 are preserved. There are no significant variations from the Masoretic Text or the Septuagint (Abegg, Flint & Ulrich, 1999:527).

1 Peter 2:11 UBSGNT	1 Peter 2:11 English	Genesis 23:4 LXX	Genesis 23:4 English	Genesis 23:4 BHS (MT)	Genesis 23:4 English
Ἀγαπητοί, παρακαλῶ ὡς παροίκους καὶ παρεπιδήμους ἀπέχεσθαι τῶν σαρκικῶν ἐπιθυμιῶν αἵτινες στρατεύονται κατὰ τῆς ψυχῆς·	Beloved, I exhort [you], since you are aliens and sojourners, to abstain from the fleshly passions which(ever) wage war against the soul.	πάροικος καὶ παρεπίδημος ἐγώ εἰμι μεθ’ ὑμῶν δότε οὖν μοι κτῆσιν τάφου μεθ’ ὑμῶν καὶ θάψω τὸν νεκρόν μου ἀπ’ ἐμοῦ	An alien and a sojourner I am among you; give then to me a possession of a grave among you that (and) I may bury my dead from me.	[4]גֵּר־וְתוֹשָׁב אָנֹכִי עִמָּכֶם תְּנוּ לִי אֲחֻזַּת־קֶבֶר עִמָּכֶם וְאֶקְבְּרָה מֵתִי מִלְּפָנָי:	An alien and a sojourner I am with you; give to me a possession of a grave with you and let me bury my dead from my face.

The Septuagint translation shows that its Hebrew source text closely resembles the Masoretic Text, only inserting the logical connector οὖν (“then, therefore”) after the statement of fact (“An alien and a sojourner I am among you”), effectively making this the ground for the following request (“Give to me a possession of a grave among you that I may bury my dead from me”). Thus, Septuagint Genesis 23:4 uses πάροικος (“alien”) to translate גֵּר and παρεπίδημος (“sojourner”) to translate תּוֹשָׁב. In the Dead Sea Scrolls (1QGen: 23:17-19) the preserved fragments of Genesis 23 do not include verse 4 (Abegg, Flint & Ulrich, 1999:10).

1 Peter 2:11 UBSGNT	1 Peter 2:11 English	Lev 25:23 LXX	Lev 25:23 English	Lev 25:23 BHS (MT)	Lev 25:23 English
Ἀγαπητοί, παρακαλῶ ὡς παροίκους καὶ παρεπιδήμους ἀπέχεσθαι τῶν σαρκικῶν ἐπιθυμιῶν αἵτινες στρατεύονται κατὰ τῆς ψυχῆς·	Beloved, I exhort [you], since you are aliens and sojourners, to abstain from the fleshly passions which(ever) wage war against the soul.	καὶ ἡ γῆ οὐ πραθήσεται εἰς βεβαίωσιν ἐμὴ γάρ ἐστιν ἡ γῆ διότι προσήλυτοι καὶ πάροικοι ὑμεῖς ἐστε ἐναντίον μου	And the land shall not be sold to confirmation (unconditionally) for the land is mine because proselytes and aliens you are before me.	וְהָאָרֶץ לֹא תִמָּכֵר לִצְמִתֻת כִּי־לִי הָאָרֶץ כִּי־גֵרִים וְתוֹשָׁבִים אַתֶּם עִמָּדִי:	And the land shall not be sold permanently for the land belongs to me; for aliens and sojourners you are with me.

The Septuagint translation shows that its Hebrew source text closely resembles the Masoretic Text, except that προσήλυτοι (“proselytes”) is used to translate גֵּרִים whereas πάροικοι (“aliens”) is used to translate תּוֹשָׁבִים (“sojourners”). This is significant since the author of 1 Peter uses παροίκους (“aliens”) and παρεπιδήμους (“sojourners”)

matching the terms used in Septuagint Psalm 38:13 and Genesis 23:4, but not those used in Septuagint Leviticus 25:23. Thus, it is unlikely that the author of 1 Peter had Leviticus 25:23 in mind. In the Dead Sea Scrolls (11QpaleoLev[a]: 25:28-36; 4QLev[b]: 25:28-29, 45-49, 51-52) the preserved fragments of Leviticus 25 do not include verse 23 (Abegg, Flint & Ulrich, 1999:104).

1 Peter 2:11 UBSGNT	1 Peter 2:11 English	1 Chron 29:15 LXX	1 Chron 29:15 English	1 Chron 29:15 BHS (MT)	1 Chron 29:15 English
Ἀγαπητοί, παρακαλῶ ὡς παροίκους καὶ παρεπιδήμους ἀπέχεσθαι τῶν σαρκικῶν ἐπιθυμιῶν αἵτινες στρατεύονται κατὰ τῆς ψυχῆς·	Beloved, I exhort [you], since you are aliens and sojourners, to abstain from the fleshly passions which(ever) wage war against the soul.	ὅτι πάροικοί ἐσμεν ἐναντίον σου καὶ παροικοῦντες ὡς πάντες οἱ πατέρες ἡμῶν ὡς σκιὰ αἱ ἡμέραι ἡμῶν ἐπὶ γῆς καὶ οὐκ ἔστιν ὑπομονή	For we are aliens (noun) before you and aliens (participle) just as all our fathers; as a shadow (are) our days upon earth and there is no endurance	כִּי־גֵרִים אֲנַחְנוּ לְפָנֶיךָ וְתוֹשָׁבִים כְּכָל־אֲבֹתֵינוּ כַּצֵּל	יָמֵינוּ עַל־הָאָרֶץ וְאֵין מִקְוֶה׃	For we are aliens before you and sojourners as all our fathers; like the shadow (are) our days upon the earth and there is no hope.

The clause כִּי־גֵרִים אֲנַחְנוּ לְפָנֶיךָ וְתוֹשָׁבִים כְּכָל־אֲבֹתֵינוּ ("for we are aliens before you and sojourners as all our fathers") matches very closely the phrase תּוֹשָׁב כְּכָל־אֲבוֹתָי ("a sojourner like all my fathers") from the latter half of Psalm 39:13 (MT). Thus, it is highly likely that the author of 1Chronicles had Psalm 39 in mind (see 10.2.5 below). The Septuagint translation of 1 Chronicles 29:15 shows that its Hebrew source text closely resembles the Masoretic Text, except that the participle παροικοῦντες ("those that live as aliens") is used to translate תּוֹשָׁבִים where παρεπίδημοί ("strangers") might have been expected (cf. Gen 23:4; Ps 38:13 LXX). Thus, since only one of the terms used by the author of 1 Peter is present, it is unlikely that he had 1 Chronicles 29:15 in mind. In the Dead Sea Scrolls (4QChr: 2 Chron 28:27; 29:1-3) the preserved fragments of 1-2 Chronicles do not include 1 Chronicles 29:15 (Abegg, Flint & Ulrich, 1999:10).

1 Peter 2:11 UBSGNT	1 Peter 2:11 English	Psalm 118:19, 54 LXX	Psalm 118:19, 54 English	Psalm 119:19, 54 BHS (MT)	Psalm 119:19, 54 English
Ἀγαπητοί, παρακαλῶ ὡς παροίκους καὶ παρεπιδήμους ἀπέχεσθαι τῶν σαρκικῶν ἐπιθυμιῶν αἵτινες στρατεύονται κατὰ τῆς ψυχῆς·	Beloved, I exhort [you], since you are aliens and sojourners, to abstain from the fleshly passions which(ever) wage war against the	[19] πάροικος ἐγώ εἰμι ἐν τῇ γῇ μὴ ἀποκρύψῃς ἀπ᾽ἐμοῦ τὰς ἐντολάς σου [54] ψαλτὰ ἦσάν μοι τὰ δικαιώματά σου ἐν τόπῳ παροικίας	[19] An alien I am on the earth; do not hide from me your commandments. [54] Your regulations are psalms to me in the place of my sojourning.	[19]גֵּר אָנֹכִי בָּאָרֶץ אַל־תַּסְתֵּר מִמֶּנִּי מִצְוֹתֶיךָ׃ [54]זְמִרוֹת הָיוּ־לִי חֻקֶּיךָ בְּבֵית מְגוּרָי׃	[19] An alien I am on the earth; do not hide from me your commandments. [54] Your statutes are songs to me in the place of my residence as an alien.

	soul.	μου			

The Septuagint translation shows that its Hebrew source text closely resembles the Masoretic Text. In the Dead Sea Scrolls (see 8.2.3) there is no variation between the preserved text of 119:19 and the Masoretic Text or the Septuagint (Abegg, Flint & Ulrich, 1999:562). 119:54 is missing from the preserved text (Abegg, Flint & Ulrich, 1999:561, 563).

In summary, the Hebrew word גֵּר ("alien") is used close to one hundred times (92 times) in the Hebrew Scriptures, primarily in the Pentateuch (67 times). It is used of someone who has left his home and people for various reasons such that he has been forced to seek shelter and to live somewhere else where his rights are limited (e.g., no right to own land, marry, or participate in public justice, the cult or war) (Holladay, 1997:64). The Hebrew word תּוֹשָׁב ("sojourner") occurs infrequently (14 times) in the Hebrew Scriptures, only once (1 Kings 17:1) in a context totally isolated from the term גֵּר[122]. Thus, the terms תּוֹשָׁב ("sojourner") and גֵּר ("alien") are usually used in parallel to indicate the same category of people without any clear distinction (e.g., Gen 23:4; Lev 25:6, 23, 35). Where a distinction is made (e.g., Exod 12:45; Lev 22:10), the residence of the "sojourner" (תּוֹשָׁב) is more temporary and he has fewer rights than the resident "alien" (גֵּר) (Holladay, 1997:388).

In the Septuagint only Genesis 23:4 matches both the terms πάροικος ("alien") and παρεπίδημος ("sojourner") used in Psalm 38:13 (LXX) and in 1 Peter 2:11. The expression καθὼς πάντες οἱ πατέρες μου ("just as all my fathers") would then refer to Abraham in particular as father of the Hebrew nation who was literally a resident alien within the Promised Land. Thus, given the fact that the author of 1 Peter is most dependent upon the Septuagint, the most likely specific passages to be in his mind when he used the two terms "aliens" and "sojourners" together are Psalm 38:13 (LXX) and Genesis 23:4 (LXX). The psalmist himself most likely has in mind the Pentateuch traditions of both Leviticus 25:23 and Genesis 23:4 that lie behind the Masoretic Text. Since the psalmist uses a combination of Hebrew terms (כִּי גֵר אָנֹכִי עִמָּךְ תּוֹשָׁב כְּכָל־אֲבוֹתָי) found in the Masoretic Text of both (Lev 25:23 - כִּי־גֵרִים וְתוֹשָׁבִים אַתֶּם עִמָּדִי; Gen 23:4 - גֵּר־וְתוֹשָׁב אָנֹכִי עִמָּכֶם) it seems reasonable to assume that the Hebrew texts available to the psalmist resembled the Hebrew of the Masoretic Text. But what is significant is that, before the author of 1 Peter does so, the psalmist has already extended the application of the concept of temporary residence to all human life in this world.

10.2.4 Grammatical, historical and structural analysis and interpretation

My interpretation of the overall logical structure of 1 Peter has been tabled and represented in diagram form above (4.2.9). After the letter introduction (1:1-2) the letter opening (1:3-12) provides the basis of the four main exhortations that follow, viz. 1:13 – 2:10, 2:11 – 3:12, 3:13 – 4:19 and 5:1-11. Thus, 1 Peter 2:11-12 is part of

---

[122] תּוֹשָׁב occurs in Gen 23:4, Exod 12:45, Lev 22:10, 25:6, 23, 35, 40, 45, & 47, Num 35:15, 1 Kings 17:1, 1 Chron 29:15, & Ps 39:13. גֵּר occurs in Gen 23:4, Exod 12:48 & 49, Lev 22:18, 25:23, 35, & 47, Num 35:15, 1 Chron 29:15, & Ps 39:13.

1 Peter 2:11 – 3:12, the second of the four main exhortation sections based upon 1 Peter 1:3-12.

Indeed, in the overall structure of 1 Peter (see 4.2.9), 2:11-12 has been identified as the first basic exhortation to godly living in a pagan world. The second exhortation to godly living in a pagan world occurs in 4:1-6.

1 Peter 2:11 – 3:12 consists of five main thoughts, namely exhortations to godly living (2:11-12), respectful submission to political authority (2:13-17), respectful submission to masters even when suffering unjustly (2:18-25), respectful and considerate relations between wives and husbands (3:1-7), and loving unity and mutual blessing among all believers (3:8-12). The opening vocative Ἀγαπητοί ("Beloved") (2:11) marks 1 Peter 2:11 – 3:12 as a new thought unit where the author's appeal is especially heartfelt (cf. 4:12) (Collins, 2008:2408). In this regard, it is significant that the author of 1 Peter uses the strong and direct second person imperative of command less than he could (five times in this thought unit – 2:13, 17), instead using the imperatival participle (2:18, 3:1, 7) or the indirect third person imperative of exhortation (entreaty) (3:3, 10, 11) several times (see below).

In 1 Peter 2:11 – 3:12 the main independent verbs and predicate nominatives are παρακαλῶ … ἀπέχεσθαι ("I urge (you) … to abstain") (2:11), Ὑποτάγητε ("Be subject") (2:13), τιμήσατε, ἀγαπᾶτε, φοβεῖσθε, τιμᾶτε ("Honour, love, fear, honour") (2:17), ὑποτασσόμενοι ("being subject") (2:18), τοῦτο (ἐστιν) χάρις ("this is a favourable thing") (2:19, 20), ποῖον (ἐστιν) κλέος ("what credit is there?") (2:20), ἐκλήθητε ("you have been called") (2:21), ἦτε … πλανώμενοι ("you were straying") (2:25), ἐπεστράφητε ("you have returned") (2:25), ὑποτασσόμεναι ("being subject") (3:1), ἔστω ("let it be [not external]") (3:3), ἐκόσμουν ("used to adorn") (3:5), συνοικοῦντες ("living together with [your wives]") (3:7), (γίνεσθε) μόφρονες, συμπαθεῖς, φιλάδελφοι, εὔσπλαγχνοι, ταπεινόφρονες ("let (be) like-minded, sympathetic, brotherly, tenderhearted, humble-minded") (3:8), παυσάτω ("let him cease") (3:10), ἐκκλινάτω ("let him turn away") (3:11), ποιησάτω ("let him do [good]") (3:11), ζητησάτω ("let him seek") (3:11), and διωξάτω ("let him pursue") (3:11). These suggest the following main independent sub-units of thought: 2:11-12, 13-16, 17, 18, 19, 20, 21-24, 25; 3:1-4, 5-6, 7, 8-9, and 10-12.

Significantly the first four sub-units (2:11-12, 13-16, 17, 18) have no introductory co-ordinating conjunctions or prepositional phrases (i.e., asyndeton) producing a vivid staccato style. The next four sub-units (2:19, 20, 21-24, 25) as well as 3:5-6 and 3:10-12 each begin with the subordinating conjunction γάρ ("for") which indicates an explanatory or motivating function for these units (Van Rensburg, 1992:32). The last of these uses of γάρ introduces a quotation from Scripture (3:10; cf. διότι – 1:16, 24; 2:6) (see 7.2.4, 8.2.4 & 9.2.4). The remaining three sub-units are introduced by the comparative adverb ὁμοίως ("likewise") (3:1, 7) and the transitional, continuing or connective co-ordinating conjunction δέ ("and, in addition") together with the adverbial accusative Τὸ ... τέλος ("lastly, finally, in summary") (3:8). This introduction to the final exhortation suggests that 3:8-9 is a summary exhortation that is meant to apply to all the preceding exhortations of this pericope (2:11 – 3:12) (cf. Van Rensburg, 1992:33, 37) and indeed reiterates the themes of 2:17.

Furthermore, the fact that the author of 1 Peter uses imperatival participles in 2:18 (ὑποτασσόμενοι, "being subject"), 3:1 (ὑποτασσόμεναι, "being subject") and 3:7 (συνοικοῦντες, "living together with") suggests that these three command clauses are

subordinate to the second person imperatives of 2:13 (Ὑποτάγητε, “be subject”) and 2:17 (τιμήσατε, ἀγαπᾶτε, φοβεῖσθε, τιμᾶτε, “honour, love, fear, honour”). This is reinforced by the comparative adverb ὁμοίως (“likewise”) which introduces the second and third of these subordinate command clauses (3:1, 7). The implied logic is that just as the commands of 2:13-17 were worked out in the case of slaves, so also they may be worked out in the cases of wives and husbands. Thus, slavery and marriage are further examples of human institutions to which believers ought to submit, beyond the government example given in 2:13-14.

This interpretation of the function of 1 Peter 2:11-12 within the pericope 1 Peter 2:11 – 3:12 is represented below:

SECOND EXHORTATION SECTION BASED ON COMPLETE SALVATION (1:3-12)

The main exhortation: live godly!

2:11-12 As resident aliens and sojourners, live godly among the Gentiles so that they will glorify God

Main application: be subject to every human institution and honour all men

2:13-16 As slaves of God, be subject to every human institution, especially the government

2:17 Honour all people; love the brotherhood; fear God; honour the king

First derived application: Slaves, be subject to your masters with all respect, even to those who are unscrupulous!

2:18 Slaves, be subject to your masters with all respect, even when suffering unjustly

Motivation: consciousness of God, the example of Christ, and relationship with Christ

2:19-20 For this is a favourable thing with God: if because you are conscious of God you endure when you do what is right and suffer for it

2:21-24 For you have been called to do right in spite of suffering since Christ suffered for you leaving you an example to follow: sinless, not retaliating but entrusting himself to God, bearing our sins that we might live to righteousness

2:25 For you were straying but now you have returned to your Shepherd and Overseer

Second derived application: Wives, submit respectfully to your husbands

3:1-4 Wives, submit to your husbands and let your winsome adornment be your pure and respectful conduct

Motivation: the example of holy women of the past

3:5-6 For this is how the holy women who hoped in God used to adorn themselves, by submitting to their own husbands

Third derived application and motivation: Husbands, be considerate of your wives

3:7 Husbands, likewise live with your wives in an understanding way since they are heirs with you of the grace of life

Summary application of the main exhortation: Be united in brotherly love as those seeking God's blessing together

3:8-9 Let all be like-minded, sympathetic, brotherly, tenderhearted and humble-minded, not retaliating but returning blessing instead

Motivation: Scripture confirms the Lord's favour upon such persons

3:10-12 For Scripture confirms that those who desire good in life should turn from evil, do good, and pursue peace for the Lord looks with favour upon such persons

A detailed interpretation of the thought structure of 1 Peter 2:11-12 is now necessary.

1 Peter 2:11-12 (UBSGNT)

11 Ἀγαπητοί, παρακαλῶ ὡς παροίκους καὶ παρεπιδήμους ἀπέχεσθαι τῶν σαρκικῶν ἐπιθυμιῶν
αἵτινες στρατεύονται κατὰ τῆς ψυχῆς· 12 τὴν ἀναστροφὴν ὑμῶν ἐν τοῖς ἔθνεσιν ἔχοντες καλήν,
ἵνα ἐν ᾧ καταλαλοῦσιν ὑμῶν ὡς κακοποιῶν ἐκ τῶν καλῶν ἔργων ἐποπτεύοντες δοξάσωσιν τὸν
θεὸν ἐν ἡμέρᾳ ἐπισκοπῆς.

The opening vocative Ἀγαπητοί ("Beloved") (2:11), as antecedent, functions at the same time as the absent direct object of παρακαλῶ ("I urge 'you' "), and as the absent subject of the infinitive ἀπέχεσθαι ("to abstain") (2:11). Believers are urged to abstain from the fleshly passions that wage war against the soul. The implication of the need to abstain and of the war imagery is that the fleshly passions are not good for the human soul. In other words, the expression "fleshly passions" or "passions of the flesh" is a reference to the sinful desires that are natural to the fallen human being (cf. Rom 13:12-14; Gal 5:16-24). Thus, the author of 1 Peter urges believers to fight against or resist the desires of the sinful nature.

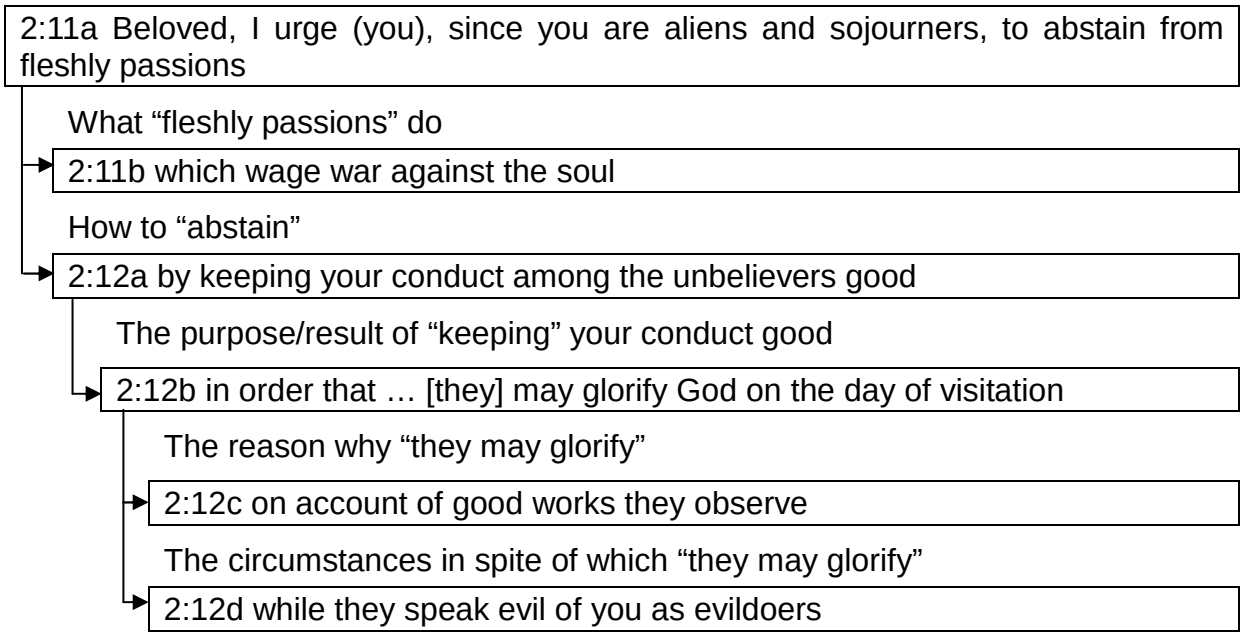
Furthermore, the qualifying phrase ὡς παροίκους καὶ παρεπιδήμους ("as aliens and sojourners") (2:11; cf. 1:1, 17) implies that believers ought to abstain from fleshly passions because their new status as God's people (2:9-10) makes them foreign or different to unbelievers. Thus, the subordinating conjunction ὡς most probably functions primarily with a causal-adverbial sense in relation to ἀπέχεσθαι, though the comparative-adjectival sense in relation to the implied direct object of παρακαλῶ is still present (Jobes, 2005:168-169).[123] In other words, the expression ὡς παροίκους καὶ παρεπιδήμους ("as aliens and sojourners") provides the motivation or basis for the exhortation to abstain, and therefore, may more helpfully be translated "since you are aliens and sojourners." Unbelievers are refered to as τους ἔθνους (2:12) because they do not belong to the new people of God (2:9-10) – the new Israel.

The means by which believers are to abstain from fleshly passions is indicated by the participial clause τὴν ἀναστροφὴν ὑμῶν ἐν τοῖς ἔθνεσιν ἔχοντες καλήν ("keeping your conduct among the nations good") (2:12) (Wallace, 1996:627-629). Thus, the participle ἔχοντες ("keeping, holding, having") has a subordinate function relative to the main clause παρακαλῶ ἀπέχεσθαι ("I urge … to abstain") (2:11).

Finally, the subordinating conjunction ἵνα ("in order that, so that") (2:12) introduces the purpose-result of this good conduct by believers. This is both a purpose clause and a result clause (cf. Wallace, 1996:635-638) because both the intention and the certain outcome of the good conduct of believers is that those unbelievers who have observed the good works of believers will glorify God on the day of visitation (judgement) (2:12; cf. 1:7; see 5.2.4 above). Ironically, unbelievers (τους ἔθνους) will glorify God on the day of visitation by acknowledging that what at the time of observation they spoke evil of as evidence that believers were evildoers were in

123 My interpretation also differs from Gingrich (1983:221) who says that ὡς functions to introduce the characteristic quality of the persons identified.

reality good works (2:12). This interpretation of the thought structure of 1 Peter 2:11-12 is represented in the following diagram:



In summary, believers are urged to resist the desires of the sinful nature which constantly bombard the human soul because as those who have a new status as God's people they are meant to be different to unbelievers. They will be able to abstain from fleshly passions by keeping their conduct among the unbelievers good. Even though at the time when they observe their works unbelievers may call believers evildoers, on the day of judgement the inevitable outcome will be that they glorify God by admitting that those works were good. Thus, the reason why believers are urged to resist their sinful desires is ultimately so that God will be glorified.

The constructed socio-historic context of the recipients of 1 Peter makes this appeal particularly poignant. As has been argued previously (see 4.2.2 – 4.2.4), it is most likely that Peter's addressees were literally "foreigners and aliens" (1 Pet 2:11) in Asia Minor having been displaced there after their conversion elsewhere. Many would literally have been denied many of the normal rights of a member of Greco-Roman society and would be suffering the consequences. Thus, Peter transforms the personal experience of his addressees into a spiritual metaphor. Both Jewish and non-Jewish background believers would have felt their foreignness to the Greco-Roman societies in which they lived. The transformation of their character and conduct and their non-conformity to the expectations of Greco-Roman societies would cause them to stand out as foreign and consequently experience various forms of ostracism.

Besides conveying the idea of foreignness (see above), the expression "as aliens and sojourners" (2:11) also contains the idea of transitoriness, namely that believers are temporary residents in this world (see 10.2.3 above). This implies that believers as God's people do not only have a new status that motivates them to live differently to unbelievers, but also a new perspective on the duration and value of life in the flesh that also motivates them to live differently. In other words, the losses that believers suffer as foreigners in the unbelieving world are temporary and of relatively

insignificant worth compared to the permanent gains of citizenship in the nation of God (2:9-10) and thus in heaven (1:3-5).

In fact, this new perspective is evident from the entire context of 1 Peter. In 1:3-6 the idea of the transitoriness of life is evident from the living hope of believers who look forward to an imperishable inheritance kept in heaven for them (1:3-5), though now for a little while if necessary, they must suffer various trials (1:6) (see 5.2.4). In 1:17 believers are called upon to conduct themselves with reverent fear during the time of their sojourn (see 7.2.4). In 1:24-25 believers are reminded from Isaiah 40:6-8 that all flesh is like grass (see 8.2.4). Later, in 4:2-3 the author again refers to the passions of the flesh and appeals for believers to live for the will of God for the rest of the time in the flesh because the time that is past is already enough for doing what unbelievers do. This appeal is followed up with the statement, "The end of all things is near" (4:7). Thus, throughout 1 Peter there is an overwhelming sense that time in this world is short, that the present trials that believers face will soon pass, and that their eternal inheritance to be received at the revelation of Jesus Christ (1:5, 7, 13) will far outweigh the cost of living for God in a hostile world.

As a result, when the author of 1 Peter refers to believers as "aliens and sojourners" (2:11) and then points them to "the day of visitation" (2:12), he is also reminding his addressees that the struggles they must face are temporary. Their battle to abstain from the passions of the flesh and to keep their conduct good while being spoken evil of by unbelievers will soon come to a definite end and give way to the glories of their heavenly inheritance.

Significantly, this theme of the transitoriness of life is essential to the message of Psalm 39 (see 10.2.2 above). Thus, if the author of 1 Peter intended to allude to Psalm 39, it certainly seems that he has recognized the wider context of the entire psalm. However, in Psalm 39 the transitoriness of life is initially not viewed positively, but rather as the cause of the psalmist's struggle. In other words, to begin with, the psalmist is not struggling with persecutions or with the sinful nature, but he is contending with God because of the very transitoriness of life. And yet, within the psalm there is a transformation of the psalmist's perspective so that he comes to realize, in light of the transitoriness of life, that his relationship with God is most important (see 10.2.2 above). Therefore, if the author of 1 Peter is alluding to Psalm 39:12, he is actually picking up on the transforming power of recognizing the transitoriness of life on earth. If the recipients of 1 Peter recognized an allusion to Psalm 39 and at the same time recognized the transformation of the perspective on the transitoriness of life, this would actually strengthen the impact of Peter's appeal. In other words, Peter is not only appealing for believers to constantly strive for consistently good character and conduct, but also for a transformation of perspective on the duration of life on earth. For all of these reasons, it seems highly likely that there is an intended allusion to Psalm 39:12 which serves the purpose of strengthening the argument of the passage.

On the other hand, the appeal to live differently as foreigners in the world in terms of character and conduct resembles more closely the purpose and setting of Psalm 119 (see 10.2.2 above). The overall appeal of Psalm 119 is for God's people to so trust in and live by God's word that their own character and conduct will be transformed. Furthermore, the implied life setting and a major theme of Psalm 119 is that of the persecution of the righteous. Therefore, the broad purpose and setting of Psalm 119 provides a fitting background to 1 Peter 2:11-12. However, since the specific verbal

links between 1 Peter 2:11 and Psalm 119 occur in only two distant verses (119:19, 54) of the 176 verses of Psalm 119, it is unlikely that Psalm 119 was in the mind of the author at this point or came to the minds of the recipients of 1 Peter in this context.

In light of the above, the overall communicational goal of 1 Peter 2:11-12 is that believers should be motivated to persevere in resisting the desires of the sinful nature and in doing good despite being spoken evil of by unbelievers. Above all, they should be motivated by the knowledge that the sure outcome of their striving for consistently good character and conduct is that God will be glorified. Furthermore, they should be motivated by the awareness that being different to unbelievers is essential to their new status as members of God's people. Finally, they should also be motivated by the awareness that their struggles as foreigners in an unbelieving world are limited in time and significance compared to the enduring worth of their eternal inheritance as members of God's people.

Elsewhere in the New Testament, Hebrews 11:13 uses the expression ξένοι καὶ παρεπίδημοί ("strangers and sojourners") to refer to the status of believers on the earth. The writer's choice of the lemma ξένος is surprising considering that the Septuagint uses παροίκος in Genesis 23:4, Leviticus 25:23, 1 Chronicles 29:15 and Psalm 38:13. However, the author may be recalling Genesis 23:4 directly from the Hebrew. Ξένος means "strange" or "foreign" in the sense of not belonging to or being unknown to a particular reference group (LN: 11.73). Thus, ξένος and παροίκος are "functionally equivalent" (Johnson, 2006:292). The writer to the Hebrews is arguing that, as a sure sign of their faith, believers in the past acted in a way that demonstrated their awareness that their promised inheritance would ultimately not be of this world, but a heavenly one (Heb 11:13-16) (Koester, 2001:489; Johnson, 2006:292-293). Thus, the writer to the Hebrews and the author of 1 Peter both apply the physical reality of Abraham's experience (Gen 23:4) to the spiritual life of believers via the perspective of Psalm 39:12 that all human life in this world is transitory and therefore the relationship to God outweighs any temporary struggles (see 10.2.3 above; cf. Chapman, 2008:2380).

Significantly, ξένοι (cf. Heb 11:13) is combined with πάροικοι (cf. 1 Pet 2:11) in Ephesians 2:19. Here the argument is that non-Jewish believers are no longer ξένοι καὶ πάροικοι ("strangers and aliens") because of their new status as "fellow citizens with the saints and members of the household of God, built on the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone" (Eph 2:19-20, ESV). In this passage (Eph 2:11-22) the reference is to past foreignness to the commonwealth of Israel and the covenants of promise (Eph 2:12) as opposed to a new foreignness to the unbelieving world (1 Pet 2:11). However, it is noteworthy that the Ephesians passage moves from foreignness to new citizenship to being built as the spiritual dwelling place of God and 1 Peter 2:4-12 moves from being built up as a spiritual house to new citizenship to foreignness. The implication of these two passages is that foreignness is a two-sided coin meaning that inclusion among God's people results in foreignness to the unbelieving world, but also that exclusion from God's people results in foreignness to the hope that believers have. In other words, spiritual dual-citizenship is impossible.

10.2.5 Traditional Jewish interpretation of the Psalm references

In later Scripture, the post-exilic chronicler (c. 400 BC) records the prayer offered by David on the occasion of the willing offering of many provisions for the construction of the house of the LORD and its furnishings (1 Chron 29:10-19). In this prayer, David confesses, "For we are strangers before you, and sojourners, as all our fathers were. Our days on earth are like a shadow, and there is no abiding" (1 Chron 29:15, ESV). These words match very closely the words of Psalm 39:12 (see 10.2.3 above). Assuming that Psalm 39 was composed by David, it seems likely that David was reflecting towards the end of his life – when he was most aware of its brevity – on the themes of being an alien and a sojourner and of life being brief and weightless (39:12) (see 10.2.2 above). Significantly, the idea of the brevity and weightlessness of human life described repeatedly in Psalm 39 (39:4-6, 11) is also found in 1 Chronicles 29:15. However, David applies it on this occasion because a seemingly insignificant people have been allowed the privilege of contributing to the most significant task of constructing a house, a permanent dwelling place (cf. 2 Sam 7), for the holy God of heaven and earth (1 Chron 29:10-14). With regard to the role of the post-exilic chronicler, it is not possible to determine whether he was merely reporting David's words according to records of that occasion, or directly reflecting on Psalm 39, particularly verse 12.

In ancient Jewish writings, there appears to be no development of these themes or reference to Psalm 39:13 (MT) in the Apocrypha or Pseudepigrapha. Neither is there any commentary on or reference to Psalm 39 in the non-biblical Dead Sea Scrolls, nor even to Psalm 119, Genesis 23, Leviticus 25 or 1 Chronicles 29 (Wise, Abegg & Cook, 1996:506-507, 509-510) (see also 10.2.3 above). In Philo QG 3:10, in commentary on Genesis 15:13, it is said: "he declares that a family of the human race is to dwell in a land belonging to another; for all things which are beneath the heaven are the possession of God, and those living creatures which exist on the earth may more properly and truly be said to be sojourners in a foreign land than to be dwelling in a country of their own which by nature they have not got" (Bohn, 1854-55:1049-1050). However, Philo does not refer to Psalm 39 or further develop the theme of humanity being strangers on the earth.

In later Jewish writings, the Targum of Psalm 39:13 modifies "for an alien I am with you; a sojourner like all my fathers" (MT) to "for I am *like* a foreigner with you, an alien like all my fathers" (Cook, 2001; changes from the Masoretic Text in italics). Thus, the assertion "an alien I am with you" is made into a comparison – "I am *like* an alien with you." However, when the author of 1 Peter says, "I urge you, as aliens and sojourners …" (1 Pet 2:11), ὡς ("as") functions primarily as adverbial to "abstain" with the causal sense "since you are aliens and sojourners, abstain …" (see 10.2.4 above) rather than the comparative sense "like aliens and sojourners …" Thus, the author of 1 Peter does not appear to be dependent upon any traditional Jewish interpretation of Psalm 39:13.

10.2.6 Theological presuppositions

There are no obvious theological presuppositions that are relevant to the particular use of Psalm 39 in 1 Peter 2:11.

10.2.7 Type and technique of Psalm usage

The allusion to Psalm 39 appears to strengthen the argument in 1 Peter 2:11-12 by serving as a biblical precedent of foreignness being recognized as spiritual and of the transitoriness of life being turned into a positive incentive for living right before God. In other words, the psalm allusion functions as an authoritative illustration of biblical principles. This use of Psalm 39 does not appear to follow any specific midrash-like or pesher-like techniques.

10.2.8 Intertextuality

It has been argued above (see 10.2.3) that the author of 1 Peter most likely has Septuagint Psalm 38:13 and Genesis 23:4 in mind. However, the psalmist himself most likely had in mind the Pentateuch traditions of both Leviticus 25:23 and Genesis 23:4 that lie behind the Masoretic Text. Furthermore, for the recipients of 1 Peter, the allusion to Septuagint Psalm 38:13 and Gen 23:4 would very likely have also brought to their minds 1 Chronicles 29:15 (see 10.2.5 above). Finally, the recipients of 1 Peter and later readers might also be aware of Ephesians 2:19 and Hebrews 11:13 (see 10.2.4 above), but this is unlikely since these epistles were probably written at more or less the same time as 1 Peter. Thus, the allusion to Septuagint Psalm 38:13 and Genesis 23:4 could potentially create significant intertextual resonance for the reader. The effect of this dynamic intertextual resonance could be that the recipients and later readers would be encouraged to identify with the character, conduct and perspective of faithful predecessors like Abraham and David and persevere all the more in their struggles as foreigners in an unbelieving world.

10.3 INTEGRATION AND SUMMARY

In the overall structure of 1 Peter (see 4.2.9), 1 Peter 2:11 – 3:12 is interpreted as the second of four main exhortation sections based upon 1 Peter 1:3-12. It is important to recognize that 2:11-12 is the main exhortation within the entire pericope (1 Pet 2:11 – 3:12). Thus, following this main exhortation to godly living (2:11-12) the rest of the pericope consists of application and motivation (see 10.2.4).

In 1 Peter 2:11-12 the author urges believers to fight against the desires of their sinful nature by keeping their conduct good among unbelievers. The expression “as aliens and sojourners” provides one of the motivations for this exhortation since their new status as God’s people (2:9-10) should make them live differently to unbelievers. The purpose and certain outcome of such “alien” behaviour is that those unbelievers who at the time speak evil of the good works of believers will ultimately glorify God on the day of his visitation (see 10.2.4).

It is most likely that Peter’s addressees were literally “aliens and sojourners” (1 Pet 2:11) in Asia Minor (see 4.2.2 – 4.2.4) which means they would easily understand the implications of foreignness. As believers they should stand out even more as foreigners within normal Greco-Roman societies because of their godly character and conduct, and as a result they are likely to suffer even greater loss and rejection (see 10.2.4).

However, the expression “as aliens and sojourners” (2:11), together with the

reference to “the day of visitation” (2:12), also contains the idea of transitoriness which is an important theme throughout 1 Peter. This implies that compared to unbelievers, believers should have a different perspective on the losses and sufferings of life because they are only temporary residents in this world with a glorious inheritance kept in heaven for them (1:3-5) (see 10.2.4).

The most likely specific passages to be in the author’s mind when he combined the two terms “aliens” and “sojourners” in 1 Peter 2:11 are Psalm 38:13 (LXX) and Genesis 23:4 (LXX).

The clause “for an alien I am with you; a sojourner like all my fathers” in Psalm 39:12 (39:13 MT; 38:13 LXX) is an appeal to the transitoriness of human life on earth which is the dominant theme of the entire psalm. Essentially the psalmist recognizes that no human being has a permanent claim to life in this world and that for the duration of his life on earth he is dependent upon the grace of God who has granted him temporary residence (see 10.2.2 above).

The psalmist is probably reflecting the Pentateuch traditions of both Genesis 23:4 (“An alien and a sojourner I am with you; give to me a possession of a grave with you and let me bury my dead from my face”) and Leviticus 25:23 (“And the land shall not be sold permanently for the land belongs to me; for aliens and sojourners you are with me”) since the parallels are equally significant in the Hebrew of the Masoretic Text (see 10.2.3 above). Thus, the psalmist applies Abraham’s experience of temporary residence and the Israelite’s experience of non-ownership of the land to all human life in this world (see 10.2.2).

Initially, the psalmist views the transitoriness of life as the cause of his struggles and so it is the source of his contention with God (39:1-6). However, from 39:7 there is a transformation of the psalmist’s perspective so that the very transitoriness of life actually motivates him to see his right relationship with God as more important and more urgent than his desire to enjoy life (39:7-13) (see 10.2.2).

Thus, it seems highly likely that the author of 1 Peter not only intentionally alludes to Psalm 39:12 (LXX 38:13) but also recognizes the entire context of the psalm. The author seems to be using the reference to Psalm 39:12 not only to highlight the believers’ foreignness in an unbelieving world, but also to highlight the transforming power of recognizing the transitoriness of life. Thus, in the argument of 1 Peter 2:11-12, the allusion to Psalm 39:12 functions as an authoritative illustration of a biblical principle (see 10.2.7). The author of 1 Peter does not appear to be dependent upon any traditional Jewish interpretation of Psalm 39:13 (MT) (see 10.2.5).

Although the life setting of the psalmist in Psalm 119 seems very close to that of the recipients of 1 Peter (see 10.2.2), the verbal parallels with 1 Peter 2:11-12 are so widely spread within Psalm 119 (LXX 118) that an intended or recognizable allusion to Psalm 119:19 and 54 seems improbable.

The author of 1 Peter shares with the writer to the Hebrews the recognition that Abraham’s foreignness (Gen 23:4) was both physical and spiritual (Heb 11:13). Although the writer of the Hebrews sermon does not actually allude to Psalm 39:12, his perspective on Abraham’s heavenly homeland is the same as that found in Psalm 39:12. Furthermore, in Ephesians 2:19 non-Jewish believers are assured that they

are no longer “strangers and aliens” but “fellow citizens with the saints and members of God’s household” because they are now in Christ (Eph 2:13). Before they believed in Christ they were foreigners to everything that Israel’s covenant relationship with God promised (Eph 2:12). Thus, the believer’s foreignness to the unbelieving world (1 Pet 2:11; Heb 11:13) is matched by the unbeliever’s foreignness to all the benefits the believer has in relationship with God (Eph 2:19) (see 10.2.4).

The allusion to Septuagint Psalm 38:13 and Genesis 23:4 in 1 Peter 2:11 could potentially also bring Leviticus 25:23 and 1 Chronicles 29:15 to the minds of recipients and later readers. The intertextual resonance created by these passages may have encouraged Peter’s initial recipients and later readers to identify with the character, conduct and perspective of faithful predecessors like Abraham and David and persevere all the more in their struggles as foreigners in an unbelieving world.

CHAPTER 11

EXEGETICAL STUDY OF

THE USE OF THE PSALMS IN 1 PETER 3:8-12

OUTLINE OF CHAPTER

11.1 Introduction

11.2 Systematic analysis of Psalm references in 1 Peter 3:8-12

11.3 Integration and summary

11.1 INTRODUCTION

In the present chapter 1 Peter 3:8-12 is analysed according to the procedure outlined above (5.1). The aim is to determine the function of the Psalm references within the argument of 1 Peter 3:8-12 in order to construct the hermeneutical perspectives, methods, and goals of the author.

11.2 SYSTEMATIC ANALYSIS OF PSALM REFERENCES IN 1 PETER 3:8-12

11.2.1 Synopsis of Psalm references

Within 1 Peter 3:8-12 the following Psalm and other Old Testament references have been identified:

1 Peter	Definite quotations	Definite allusions	Possible allusions or echoes
3:8			
3:9			Ps 37 (LXX 36):9, 11, 22, 29 κληρονομέω (Grudem, 1988:148)
3:10-12	Ps 34:12-16		
3:11			Ps 37:27 (my own observation)
3:12			Ps 33:18 (LXX) “responsiveness of God to the suffering of the righteous” (Jobes, 2005:222)

The definite quotation of Psalm 34:12-16 (LXX 33:13-17; MT 34:13-17) is of primary importance here. Since 1 Peter 3:12 completes the quotation of Septuagint Psalm 33 midway through 33:17 it seems unlikely that there should be an intended allusion to Septuagint Psalm 33:18. Rather, this most likely functions as the context for understanding 33:16. The possible links with Psalm 37 are very weak. The first is limited to the occurrence of the single word κληρονομέω in 1 Peter 3:9 which is widely used in the Septuagint and a common concept in the Old Testament. The second

possible allusion to Psalm 37:27 is merely a parallel with Psalm 34:14 (MT 34:15) which is clearly the psalm quoted by the author of 1 Peter. Thus, the possible allusions to Psalm 37:9, 11, 22, and 29 in 1 Peter 3:9 and to Psalm 37:27 in 1 Peter 3:11 do not justify a full analysis of Psalm 37.

11.2.2 Old Testament context and authorial meaning

Psalm 34 has been analysed above (see 7.2.2 & 8.2.2). It is an individual song of thanksgiving in celebration of the LORD's deliverance of and provision for those who take refuge in him. The Psalm begins with characteristic features of a psalm of thanksgiving: a declaration of intent to praise God (34:1-2), a call to worship (34:3), and a testimony of deliverance by God in answer to prayer (34:4-7) (Ross, 2011:746). However, in place of the usual praise and calls to praise, the greater part of Psalm 34 (vv. 8-22) is taken up with what amounts to a call for the LORD's people to take refuge in him (cf. 34:8, 22). Within this framework a few verses (34:11-14 at least) should be classified as wisdom (Collins, 2008:978). Psalm 34 is entitled as a psalm of David (see 6.2.2 above).

34:8-14 are focused on an appeal to fear the LORD (34:9, 11) because in him is found all good (blessedness, no want of any good thing, life) (34:8, 9, 10, 12). This is followed by 34:15-22 which provides many reasons why the righteous-afflicted should cry to the LORD and be confident of deliverance.

The fear of the LORD is elaborated in 34:13-14 where the focus is on the conduct of the God-fearer (Craigie, 1983:280). These verses are central to the quotation of Psalm 34:12-16 in 1 Peter 3:10-12. Looking internally, 34:13 commands that a person should guard himself from using the tongue for evil or the lips with deceit. The parallel second line adds specificity to the form of evil of which the tongue is capable. Then looking externally, in 34:14 the psalmist issues four imperatives, commanding a person to turn away from evil and instead do good, seek peace, and pursue it. The antithetic parallelism (Wilson, 2002:41-42; Longman, 1988:99) of the first line demands that a person not only actively avoids evil but also proactively does good. On the other hand, the synonymous parallelism (Wilson, 2002:40; Kidner, 1973:3) of the second line intensifies the demand that a person seek peace so that it must be pursued with real intent to take hold of it.

Significantly, the quotation of Psalm 34:12-16 in 1 Peter 3:10-12 only picks up the last three verses (34:12-14) of the first sub-section (34:8-14) and then crosses into the second sub-section (34:15-22), but only as far as half way through 34:16. The effect is that the fear of the LORD is not mentioned explicitly (see 34:9, 11). Instead, the only things mentioned are the desire for good in life (34:12), the type of moral conduct that is consistent with the fear of the LORD (34:13-14; cf. 34:11), and the LORD's watch-care over the righteous and opposition to evildoers (34:15-16a). Thus, in 1 Peter 3:10, moral conduct is motivated first of all by a desire for good in life (34:12) rather than, as in the psalm itself, by first recognizing that the LORD is good (34:8) and that he rewards with good those who fear him (34:9-10). But when the author of 1 Peter extends the quotation into 34:15-16a, he very neatly shows that right conduct leads to good in life *because* the LORD looks with favour upon the righteous but is against evildoers. In addition he captures the essential appeal of 34:15-22 that the righteous-afflicted should cry to the LORD and be confident of deliverance. Thus, the brief quotation effectively pulls together the predominant themes of the whole psalm while keeping the motivation positive rather than

negative.

11.2.3 Textual background and 1 Peter text form

1 Peter 3:10-12 UBSGNT	1 Peter 3:10-12 English[124]	Psalm 33:13-17 LXX	Psalm 33:13-17 English	Psalm 34:13- 17 BHS (MT)	Psalm 34:13-17 English
[10] ὁ γὰρ θέλων ζωὴν ἀγαπᾶν καὶ ἰδεῖν ἡμέρας ἀγαθὰς παυσάτω τὴν γλῶσσαν ἀπὸ κακοῦ καὶ χείλη τοῦ μὴ λαλῆσαι δόλον, [11] ἐκκλινάτω δὲ ἀπὸ κακοῦ καὶ ποιησάτω ἀγαθόν, ζητησάτω εἰρήνην καὶ διωξάτω αὐτήν· [12] ὅτι ὀφθαλμοὶ κυρίου ἐπὶ δικαίους καὶ ὦτα αὐτοῦ εἰς δέησιν αὐτῶν, πρόσωπον δὲ κυρίου ἐπὶ ποιοῦντας κακά.	[10] For, the one who desires to love life and to see good days, let him restrain the tongue from evil and lips to not speak guile; [11] and let him turn away from evil and do good; let him seek peace and pursue it. [12] For the eyes of the Lord are upon the righteous and his ears are toward their entreaty, but the face of the Lord is against those who do evil.	[13] τίς ἐστιν ἄνθρωπος ὁ θέλων ζωὴν ἀγαπᾶν ἡμέρας ἰδεῖν ἀγαθάς; [14] παῦσον τὴν γλῶσσάν σου ἀπὸ κακοῦ καὶ χείλη σου τοῦ μὴ λαλῆσαι δόλον. [15] ἔκκλινον ἀπὸ κακοῦ καὶ ποίησον ἀγαθόν, ζήτησον εἰρήνην καὶ δίωξον αὐτήν. [16] ὀφθαλμοὶ κυρίου ἐπὶ δικαίους, καὶ ὦτα αὐτοῦ εἰς δέησιν αὐτῶν. [17] πρόσωπον δὲ κυρίου ἐπὶ ποιοῦντας κακά τοῦ ἐξολεθρεῦσαι ἐκ γῆς τὸ μνημόσυνον αὐτῶν.	[13] Who is the man that desires life, [and] loves to see good days? [14] Keep your tongue from evil and your lips to not speak guile; [15] Turn away from evil and do good, seek peace and pursue it; [16] The eyes of the Lord are upon the righteous and his ears are toward their entreaty; [17] But the face of the Lord is against those who do evil, to utterly destroy from the earth the memory of them.	[13] מִי־הָאִישׁ הֶחָפֵץ חַיִּים אֹהֵב יָמִים לִרְאוֹת טּוֹב׃ [14] נְצֹר לְשׁוֹנְךָ מֵרָע וּשְׂפָתֶיךָ מִדַּבֵּר מִרְמָה׃ [15] סוּר מֵרָע וַעֲשֵׂה־טּוֹב בַּקֵּשׁ שָׁלוֹם וְרָדְפֵהוּ׃ [16] עֵינֵי יְהוָה אֶל־צַדִּיקִים וְאָזְנָיו אֶל־שַׁוְעָתָם׃ [17] פְּנֵי יְהוָה בְּעֹשֵׂי רָע לְהַכְרִית מֵאֶרֶץ זִכְרָם׃	[13] Who is the man that desires life, loving days to see good; [14] Guard your tongue from evil and your lips from speaking deceit. [15] Turn away from evil and do good; seek peace and pursue it. [16] The eyes of the LORD are towards the righteous and his ears are towards their cry for help. [17] The face of the LORD is against doers of evil to cut off from the earth the memory of them.

The Septuagint translation shows that its Hebrew source text closely resembles the Masoretic Text. The author of 1 Peter follows the Septuagint almost exactly, primarily only making changes to fit his own grammatical context. Thus, the initial three words of Psalm 33:13 (LXX) (*τίς ἐστιν ἄνθρωπος*) that set up a question are omitted. Also the verbs of Psalm 33:14-15 (LXX) are changed from the second person imperative to the third person imperative (jussive) (*παῦσον – παυσάτω*, *ἔκκλινον - ἐκκλινάτω*, *ποίησον – ποιησάτω*, *ζήτησον – ζητησάτω*, *δίωξον - διωξάτω*) and accordingly two corresponding second person possessive pronouns (*σου*) fall away. The

[124] Unless otherwise indicated, English translations of the Greek or Hebrew are my own.

insertion of the conjunction at the beginning of 1 Peter 3:12 (cf. LXX Ps 33:16) essentially only makes explicit the meaning already implied in the Hebrew (Ps 34:16) and Greek (Ps 33:16). However, the fact that the author of 1 Peter stops the quotation midway through 33:17 (LXX), leaving off "to utterly destroy from [Heb: to cut off from] the earth the memory of them" (τοῦ ἐξολεθρεῦσαι ἐκ γῆς τὸ μνημόσυνον αὐτῶν), seems to have interpretive significance. Effectively, the end of those who do evil is left unspecified in keeping with the injunction of 1 Peter 3:9 that Christians aim to bless, not curse, those who do evil to them.

In the Dead Sea Scrolls (4QPs[a]: 34:20-21 [MT 34:21-22]) the preserved fragments of Psalm 34 do not include verses 13-18 (Abegg, Flint & Ulrich, 1999:523).

11.2.4 Grammatical, historical and structural analysis and interpretation

My interpretation of the overall logical structure of 1 Peter has been tabled and represented in diagram form above (4.2.9). After the letter introduction (1:1-2) the letter opening (1:3-12) provides the basis of the four main exhortations that follow, viz. 1:13 – 2:10, 2:11 – 3:12, 3:13 – 4:19 and 5:1-11. Thus, 1 Peter 3:8-12 is the concluding pericope of 1 Peter 2:11 – 3:12, the second of the four main exhortation sections based upon 1 Peter 1:3-12.

My interpretation of 1 Peter 2:11 – 3:12 was outlined above (see 10.2.4) and has already been fully analysed for 2:11-12 (see 10.2.4). However, it may be noted again here that 1 Peter 2:11 – 3:12 consists of five main thoughts, namely exhortations to godly living (2:11-12), respectful submission to political authority (2:13-17), respectful submission to masters even when suffering unjustly (2:18-25), respectful and considerate relations between wives and husbands (3:1-7), and loving unity and mutual blessing among all believers (3:8-12).

In 1 Peter 3:8-12 the main independent verbs and predicate nominatives are (γίνεσθε) μόφρονες, συμπαθεῖς, φιλάδελφοι, εὔσπλαγχνοι, ταπεινόφρονες ("let [be] like-minded persons, sympathetic persons, brotherly persons, tenderhearted persons, humble-minded persons") (3:8), παυσάτω ("let him cease") (3:10), ἐκκλινάτω ("let him turn away") (3:11), ποιησάτω ("let him do [good]") (3:11), ζητησάτω ("let him seek") (3:11) and διωξάτω ("let him pursue") (3:11). 1 Peter 3:8-12 opens with the transitional, continuing or connective co-ordinating conjunction δέ ("and, in addition") together with the adverbial accusative Τὸ ... τέλος ("lastly, finally, in summary") (3:8). This introduction to the final exhortation suggests that 3:8-9 is a summary exhortation that is meant to apply to all the preceding exhortations of this pericope (2:11 – 3:12) (Van Rensburg, 1992:37) and indeed reiterates the themes of 2:17. In particular, 3:8-12 concludes the application of the main exhortation of 2:11-12 (Van Rensburg, 1992:33). Furthermore, 1 Peter 3:10-12 is introduced by the subordinating conjunction γάρ ("for") which indicates motivating function for the quotation from Scripture that follows. In other words, the quotation from Scripture (3:10-12) gives the reason for the behaviour advocated in 3:8-9 (result) (Van Rensburg, 1992:32).

This interpretation of the function of 1 Peter 3:8-12 within the pericope 1 Peter 2:11 – 3:12 is represented below:

SECOND EXHORTATION SECTION BASED ON COMPLETE SALVATION (1:3-12)

The main exhortation: live godly!

2:11-12 As resident aliens and sojourners, live godly among the Gentiles so that they will glorify God

Main application: be subject to every human institution and honour all men

2:13-16 As slaves of God, be subject to every human institution, especially the government

2:17 Honour all people; love the brotherhood; fear God; honour the king

First derived application: Slaves, be subject to your masters with all respect, even to those who are unscrupulous!

2:18 Slaves, be subject to your masters with all respect, even when suffering unjustly

Motivation: consciousness of God, the example of Christ, and relationship with Christ

2:19-20 For this is a favourable thing with God: if because you are conscious of God you endure when you do what is right and suffer for it

2:21-24 For you have been called to do right in spite of suffering since Christ suffered for you leaving you an example to follow: sinless, not retaliating but entrusting himself to God, bearing our sins that we might live to righteousness

2:25 For you were straying but now you have returned to your Shepherd and Overseer

Second derived application: Wives, submit respectfully to your husbands

3:1-4 Wives, submit to your husbands and let your winsome adornment be your pure and respectful conduct

Motivation: the example of holy women of the past

3:5-6 For this is how the holy women who hoped in God used to adorn themselves, by submitting to their own husbands

Third derived application and motivation: Husbands, be considerate of your wives

3:7 Husbands, likewise live with your wives in an understanding way since they are heirs with you of the grace of life

Summary application of the main exhortation: Be united in brotherly love as those seeking God's blessing together

3:8-9 Let all be like-minded, sympathetic, brotherly, tenderhearted and humble-minded, not retaliating but returning blessing instead

Motivation: Scripture confirms the Lord's favour upon such persons

3:10-12 For Scripture confirms that those who desire to love life and to see good days should turn from evil, do good, and pursue peace, for the Lord looks with favour upon such persons

A detailed interpretation of the thought structure of 1 Peter 3:8-12 is now appropriate.

1 Peter 3:8-12

8 Τὸ δὲ τέλος πάντες ὁμόφρονες, συμπαθεῖς, φιλάδελφοι, εὔσπλαγχνοι, ταπεινόφρονες, 9 μὴ ἀποδιδόντες κακὸν ἀντὶ κακοῦ ἢ λοιδορίαν ἀντὶ λοιδορίας, τοὐναντίον δὲ εὐλογοῦντες ὅτι εἰς τοῦτο ἐκλήθητε ἵνα εὐλογίαν κληρονομήσητε.

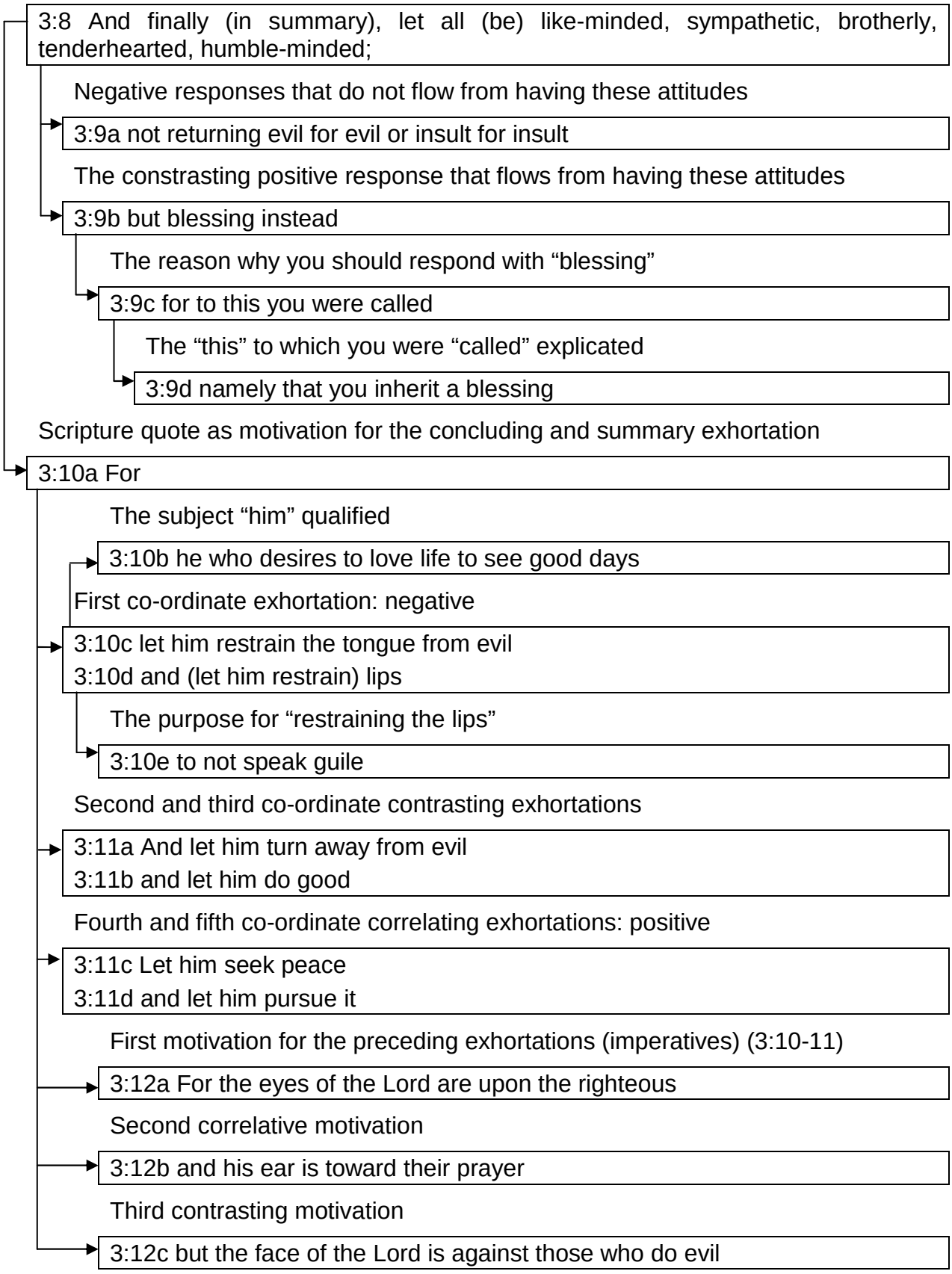
10 ὁ γὰρ θέλων ζωὴν ἀγαπᾶν καὶ ἰδεῖν ἡμέρας ἀγαθὰς παυσάτω τὴν γλῶσσαν ἀπὸ κακοῦ καὶ χείλη τοῦ μὴ λαλῆσαι δόλον, 11 ἐκκλινάτω δὲ ἀπὸ κακοῦ καὶ ποιησάτω ἀγαθόν, ζητησάτω εἰρήνην καὶ διωξάτω αὐτήν· 12 ὅτι ὀφθαλμοὶ κυρίου ἐπὶ δικαίους καὶ ὦτα αὐτοῦ εἰς δέησιν αὐτῶν, πρόσωπον δὲ κυρίου ἐπὶ ποιοῦντας κακά.

In 3:8 πάντες (“all”) is the subject, the five predicate nominative adjectives are the complement and the implied verb is the imperative γίνεσθε (“you be”). This implied verb is modified by the two participial clauses of 3:9 beginning μὴ ἀποδιδόντες (“not returning”) and τοὐναντίον δὲ εὐλογοῦντες (“but blessing instead”) respectively. These define the responses that flow out of the attitudes encouraged in the main clause - “be like-minded persons, sympathetic persons, brotherly persons, tenderhearted and humble-minded persons” (3:8). The second participial clause (3:9b) is modified further via the subordinating conjunctions ὅτι (“for” - reason) and ἵνα (“namely” – identificational and explanatory [epexegetical] clause – LN 91.15; Blass, Debrunner & Funk, 1961:202). The phrase εἰς τοῦτο (“to this, for this purpose”) modifies ἐκλήθητε (“you were called”) (3:9c) and the τοῦτο is explicated as “blessing” (3:9b).

In 3:10-11 the third person aorist imperatives are the main verbs and function in co-ordinate relation to one another. The subject of these exhortations is supplied by the clause ὁ θέλων ζωὴν ἀγαπᾶν καὶ ἰδεῖν ἡμέρας ἀγαθὰς (“He who desires to love life and to see good days”) (3:10ab). The first exhortation παυσάτω (“let him restrain”) (3:10c) has two co-ordinate objects. In connection with the second object clause the exhortation (“let him restrain”) is modified by the genitive articular infinitive purpose clause τοῦ μὴ λαλῆσαι δόλον (“to not speak guile”) (3:10e). The second and third exhortations have a contrastive relation and the fourth and fifth are correlative (3:11). Finally, 3:12 begins with the sub-ordinating conjunction ὅτι (“for”) and introduces the motivation for all the exhortations (3:10-11). The first two motivating clauses are correlative while the last is contrastive.

This interpretation of the thought structure of 1 Peter 3:8-12 can be represented as follows:

Main exhortation concerning attitude, as concluding and summary exhortation of 2:11 – 3:12



In summary, 1 Peter 3:8-12 is an exhortation for believers to demonstrate the kinds of attitudes towards and responses to one another and to others that they know from Scripture God desires and blesses. Thus, the modified quotation of Psalm 33:13-17a (LXX) (see 11.2.3 above), introduced by the conjunction "For" (1 Pet 3:10), is clearly intended to function as scriptural motivation that those who consciously and deliberately seek to replace their tendencies to do evil with efforts to do good to others (LXX Ps 33:14-15) should expect the Lord to favour them with good (LXX Ps 33:16-17a). The overall attitude of brotherly love replaces self love (implied) (3:8) and the overall response of blessing replaces retaliation (3:9). By omitting the latter half of Psalm 33:17 (LXX) the author of 1 Peter keeps the motivation for having good attitudes and responses focused on the desire to inherit God's blessing (1 Pet 3:9; LXX Ps 33:13) rather than on the fear of God's punishment reserved for those who do evil (1 Pet 3:12; LXX Ps 33:17) (see 11.2.3 above). Nevertheless, the author of 1 Peter has quoted a section of the psalm that captures its main message that God's people should conduct their lives in the fear the Lord (34:8-14), take refuge in him (34:8, 22), and be confident of deliverance (34:15-22) because he is good and all good is found in him (34:8-12) (see 11.2.2).

Significantly, it may now be seen more clearly that 1 Peter 3:8-12 serves as a summary and concluding exhortation for the whole pericope (1 Pet 2:11 – 3:12) (see above & 10.2.4). In the main exhortation of the entire pericope (2:11-12) believers are urged to resist the desires of the sinful nature (retaliation; cf. 1 Pet 3:9, 11) and to keep doing what is good (blessing; cf. 1 Pet 3:9, 11) as those who are rejected, while being foreigners, as evildoers by a watching, unbelieving world. Again, in 2:13-17, the author calls on believers not to use their freedom as a cover up for evil (wrong attitude), but instead they are to submit to authority and do good (right response) and they are to love the brotherhood and fear God (right attitude; cf. 1 Pet 3:8; Ps 34:8-14). Furthermore, because believing household servants are conscious of God and know that he favours good conduct, they are to respect their masters even if they treat them unjustly (1 Pet 2:18-20; cf. 3:9, 11-12). In fact, believers are called to follow Christ's example in his relationship to persons in a position of authority by not uttering deceit or returning insult for insult (1 Pet 2:21-23; cf. 3:9-10). Finally, the pure and respectful and good conduct (1 Pet 3:2, 6; cf. 3:9-11 – right responses) and the gentle and quiet spirit (1 Pet 3:4; cf. 3:8 – right attitudes) of believing wives provide hope that unbelieving husbands may be won over without a word (1 Pet 3:1).

This literary context of the exhortation of 1 Peter 3:8-12 also informs the understanding of the relevant socio-historic context. In the Greco-Roman society of Asia Minor believers, as was the case with persons who converted to other minority religions, were probably regularly facing rejection and prejudice (see 4.2.4) and the expected and normal responses would most likely be selfishness and retaliation as forms of self-preservation. Instead, the believing communities are urged to demonstrate selfless attitudes and responses that bless others so that they will stand out as members of a people who are blessed by God.

Thus, the communication goal of 1 Peter 3:8-12 is that believers should be motivated to pursue godly attitudes and responses to one another and to others because they know that this is what a person who has been begotten anew by God (1:3) should do, and that these attitudes and responses will result in good from the Lord, regardless of how their society may view and treat them.

Similar themes are found in Romans 12:9-21, especially verses 9-10, 14-15, 16-18

and 21. Paul exhorts believers to live in harmony with one another (Rom 12:16), to sympathise with those who "rejoice" or "weep" (Rom 12:15); to love one another with brotherly affection (Rom 12:10), to be humble (Rom 12:16; cf. 1 Pet 3:8), to not repay evil with evil but to bless instead (Rom 12:14, 17, 21; cf. 1 Pet 3:9) for the Lord will repay (Rom 12:19; cf. 1 Pet 3:12; Ps 34:16), to hold fast to what is good (Rom 12:9, 21; cf. 1 Pet 3:10-11; Ps 34:12, 14), and to seek peace with all (Rom 12:18; cf. 1 Pet 3:11; Ps 34:14). However, the links between Romans 12:9-21 and 1 Peter 3:8-12 or Psalm 34:12-16 are thematic or conceptual and there are no clear verbal parallels indicating that Paul had Psalm 34 in mind or that Paul or Peter were dependent on each other (see 9.2.8 above & 11.2.8 below).[125]

11.2.5 Traditional Jewish interpretation of the Psalm reference

In later Scripture, assuming Davidic authorship of Psalm 34 (see 11.2.2 above & 6.2.2), Isaiah 1:15-17 appears to allude to, develop, and apply some of the ideas found in Psalm 34:13-17 (MT). Firstly, Isaiah 1:15 says "When you spread out your hands, I will hide my eyes from you; even though you make many prayers, I will not listen; your hands are full of blood", ESV). Then Isaiah 1:16 has the expression "remove the evil of your deeds from before my eyes" (Isa 1:16, ESV). Thus, it is possible that Isaiah is reflecting on Psalm 34:16 (MT) which refers to the eyes and ears of the LORD being toward the righteous.

Secondly, the expression חִדְלוּ הָרֵעַ: לִמְדוּ הֵיטֵב ("cease to do evil, learn to do good") (MT Isa 1:16-17) appears to reflect the expression סוּר מֵרָע וַעֲשֵׂה־טוֹב ("Turn away from evil and do good") (MT Ps 34:15). The Hebrew verbs of Isaiah 1:16-17 do not correspond with those used in Psalm 34, but the concepts do. Moreover, it is significant that the root סוּר occurs earlier in Isaiah 1:16 for the expression "take away (הָסִירוּ) the evil of your deeds." In the Greek of Isaiah 1:16, the verb παύω ("cease") and the noun πονηρία ("wickedness, evil") are used. On the other hand, the Greek of Psalm 33:15 uses the verb ἐκκλίνω ("turn away") and the noun κακός ("evil"). Nevertheless, the verb παύω is used in Psalm 33:14 (LXX) in the expression "Cease your tongue from evil," so it is possible that this verb was carried over into the expression "cease from evil" in the translation of Isaiah 1:16.

Thirdly, the following instructions "seek justice, correct oppression; bring justice to the fatherless, plead the widow's cause" (Isa 1:17, ESV) appear to correspond conceptually to "seek peace and pursue it" (MT Ps 34:15), although again the verbs used in Isaiah 1:17 are not the same as those used in Psalm 34:15. Thus, Isaiah 1:15-17 appears to be an intentional reworking and application of the concepts found especially in Psalm 34:14-16 (MT), although the allusion is not made explicit.

In the Apocrypha, there appear to be no references to Psalm 34:13-17 (MT) or developments of the themes of desiring good, turning away from evil, doing good, seeking peace and pursuing it. However, 4 Maccabees 18:15 provides clear evidence that in Jewish tradition Psalm 34 was associated with the theme of the righteous sufferer (Ps 34:19; 1 Pet 3:14) (see Schutter, 1989:67). Josephus and Philo appear not to refer to Psalm 34:13-17 or develop its themes. Dead Sea Scroll

---

125 Paul's letter to the Romans was most probably written and circulated in the mid-to-late 50's AD (Desilva, 2004:601; Fitzmyer, 1993:86-87; Stuhlmacher, 1994:5), a few years before the composition of 1 Peter in AD 62-64 (see 9.2.8 above; cf. 4.2.1 & 4.2.3).

4Q434 Fragment 1 Column 2 Line 12 contains an allusion to Psalm 34:7 ("His angels camped around them"), but this has no bearing on 34:12-16 (Wise, Abegg & Cook, 1996:395, 509) (see also 11.2.3). In later Jewish writings, the Targum of Psalm 34:13-17 shows no significant variation from the Masoretic Text or the Septuagint. Thus, it seems that the author of 1 Peter is applying the wisdom of Psalm 33:13-17 (LXX) to the people of God in a manner in keeping with later Scripture (Isa 1:16-17) and a tradition of association between Psalm 34 and persecution (Schutter, 1989:67), even though the application of Psalm 34:13-17 (MT) appears to have been neglected in other ancient Jewish writings.

11.2.6 Theological presuppositions

The quotation of Psalm 33:13-17 (LXX) primarily assumes that Scripture, as God's word, is true and authoritative (see 2.3.2.1). Secondly, the particular use of Psalm 33:13-17 (LXX) by the author of 1 Peter presupposes that the promises made to ancient Israel, in this case in the form of wisdom, apply to those believers who now belong to Christ and represent the continuation of true Israel (see 2.3.2.2).[126] That believers in Christ are the continuation of true Israel is implied when the author of 1 Peter says that believers were "called" to bless those who revile them in order that they may inherit God's blessing – to which they were called (1 Pet 3:9). To prove this calling the author of 1 Peter quotes Psalm 33:13-17 (LXX) in which 33:16-17 is an implied promise on condition of the wisdom laid down in 33:13-15.

11.2.7 Type and technique of Psalm usage

The type of use of Psalm 34:12-16 (LXX 33:13-17) is authoritative appeal as indicated by the fact that the author of 1 Peter introduces the quotation with the conjunction "for" (see 2.2.3 & 11.2.4). Judging from the way the author selects a portion of Psalm 34 that captures the main message of the psalm (see 11.2.2 above), it seems likely that he intended for his addressees to refer to the whole psalm and to realize the overall context of the appeal for morally upright conduct, but with the emphasis on the positive rather than negative incentives for fearing the Lord (see also 11.2.3 above). It does not appear that this use of Psalm 34:12-16 is comparable to any specific midrash-like or pesher-like techniques (see 2.3.3.2 & 2.3.3.3). To my mind, Schutter's (1989:151, cf. 146) evidence for a "pesher-like hermeneutic" in using Psalm 34 is overly elaborate (cf. 2.3.3.3, footnote 56). Thus, the author of 1 Peter does not find it necessary to follow the quotation with any form of exegesis or explanation of how the passage applies to the context of his addressees.

11.2.8 Intertextuality

The quotation of Psalm 34:12-16 (LXX 33:13-17) is not likely to have created any intertextual resonance with other Old Testament passages in the minds of the recipients and later readers of 1 Peter 3:10-12. The possible allusion to Psalm 34:12-16 in Isaiah 1:15-17 (see 11.2.5 above) is not sufficiently obvious to be immediately associated with the direct quotation of Psalm 34:12-16.

However, the recipients and later readers of 1 Peter 3:8-12 are much more likely to

---

[126] Since the psalm is applied to believers, I do not agree with Schutter (1989:146) who argues that the author approaches the psalm from "an eschatological point of view … making salvation contingent upon adherence to the ethics of non-retaliation."

have recognized the thematic and conceptual links between 1 Peter 3:8-12 and Romans 12:9-21. Thus, although Paul most likely did not have Psalm 34:12-16 in mind (see 11.2.4 above), the truth of Peter's exhortations would have been reinforced in the minds of recipients and later readers by a recognition of the apostle Paul's agreement. However, this intertextuality has not been created by means of the reference to Psalm 34.

11.3 INTEGRATION AND SUMMARY

1 Peter 3:8-12 is the fifth and final thought unit of the pericope 1 Peter 2:11 – 3:12. The introduction to this final exhortation suggests that 3:8-9 is a summary exhortation for the whole pericope (2:11 – 3:12), and indeed it reiterates many of the exhortations contained in this pericope. Essentially, 1 Peter 3:8-9 is an exhortation for believers to demonstrate attitudes (3:8) and responses (3:9ab) to one another and to others that promote unity and blessing. This is motivated by the statement that God has called them to this – that they should inherit a blessing (3:9cd). Within the context of Greco-Roman society, the implication is that when the believing communities demonstrate such socially unexpected attitudes and responses, the world will see that they are members of a people distinctly blessed by God (see 11.2.4 above).

The author of 1 Peter then quotes Septuagint Psalm 33:13-17 (1 Pet 3:10-12) almost exactly, primarily only making changes to fit the grammatical context (see 11.2.3 above). The quotation, introduced by the conjunction γάρ ("for"), functions as scriptural motivation (see 11.2.4 & 11.2.7 above) that the Lord has indeed called believers to demonstrate the attitudes and responses mentioned (1 Pet 3:8-9), and has effectively promised to bless those who demonstrate such attitudes and responses (see 11.2.4 above). Thus, the author of 1 Peter presupposes that Scripture is true and authoritative and that the implied promise of Psalm 33:16-17 now applies to believers in Christ who are the continuation of true Israel (see 11.2.6 above).

In actual fact, the quotation shows that those who intentionally restrain themselves from evil speech or conduct and actively seek to replace these tendencies with real effort to do good to others and promote peace (Ps 34:13-14), can expect the Lord to favour them with good (34:15-16a). In context, Psalm 34:12-16 (LXX 33:13-17) is a selection of five verses that bridge two major sections of the psalm, viz. 34:12-14 from the section 34:8-14 and 34:15-16 from 34:15-22. The main message of Psalm 34, after the thanksgiving section (34:1-7), is that God's people should conduct their lives in the fear of the Lord (34:8-14), take refuge in him (34:8, 22), and be confident that he will deliver the righteous from evil when they cry out to him (34:15-22). This is because the Lord is good and all good is found in him (34:8-12) (see 11.2.2 above). Thus, it seems likely that the author of 1 Peter chose the particular verses that he quoted in order to capture this main message and cause his addressees to realize the original context of the appeal for morally upright conduct (see 11.2.4 & 11.2.7 above).

And yet it is remarkable that the author of 1 Peter seems to have deliberately selected verses of Psalm 34 that do not refer explicitly to the negative fear of the Lord (see 34:9, 11). Significantly, he also closes the quotation midway through 34:16 (LXX 33:17) so that the Lord's judgement on those who do evil is left unexpressed. The overall effect is that the author seems to want to maintain the emphasis on

moral conduct being motivated by a desire for good in life (1 Pet 3:10; Ps 34:12) rather than by a negative fear of the Lord (Ps 34:16). This is also consistent with his earlier positive appeal for believers to bless and not curse (1 Pet 3:9) (see 11.2.2, 3 & 4 above).

The author of 1 Peter appears to be applying the wisdom of Psalm 34:12-16 (LXX 33:13-17) in a manner similar to the application found in Isaiah 1:15-17, where Isaiah alludes to Psalm 34:14-16 (MT) in particular (see 11.2.5 above). However, since the correspondences are not immediately obvious, it is unlikely that the first recipients and early readers of 1 Peter 3:8-12 would have made the secondary connection with Isaiah 1:15-17 (see 11.2.8 above).

Romans 12:9-21 contains many of the same themes or concepts that are found in 1 Peter 3:8-12, but there are no clear verbal indications that Paul had Psalm 34 in mind or that there was any interdependence between Paul and Peter. However, it is possible that Peter's first recipients and early readers would have recognized the links between 1 Peter 3:8-12 and Romans 12:9-21 with the result that the truth of Peter's exhortations would have been reinforced in their minds (see 11.2.8 above).

CHAPTER 12

EXEGETICAL STUDY OF

THE USE OF THE PSALMS IN 1 PETER 3:18-22

OUTLINE OF CHAPTER

12.1 Introduction

12.2 Systematic analysis of Psalm references in 1 Peter 3:18-22

12.3 Integration and summary

12.1 INTRODUCTION

In the present chapter 1 Peter 3:18-22 is analysed according to the procedure outlined above (5.1). The aim is to determine the function of the Psalm references within the argument of 1 Peter 3:18-22 in order to construct the hermeneutical perspectives, methods, and goals of the author.

12.2 SYSTEMATIC ANALYSIS OF PSALM REFERENCES IN 1 PETER 3:18-22

12.2.1 Synopsis of Psalm references

Within 1 Peter 3:18-22 the following Psalm and other Old Testament references have been identified:

1 Peter	Definite quotations	Definite allusions	Possible allusions or echoes
3:20		Gen 6:1-7:24	
3:22			Pss 8:6 or 118:15-16 most likely; also 20:7, 48:11, 60:7, 108:7, 110:1 (MT) (weak, Woan, 2004:215, 225-227; cf. Michaels, 1988:218-220)

The most likely allusions to Psalms 8:6 and 118:15-16 are of primary importance here. However, the possible allusion to Psalm 110:1 (the most frequently quoted verse in the New Testament) should not be overlooked, especially as the verbal and conceptual parallels are significant.[127]

12.2.2 Old Testament context and authorial meaning

Psalm 8 is a hymn of praise that celebrates the LORD's majesty as sovereign Creator (8:1, 9) and also the wonder of man's exalted position given to him by God as ruler over all creation (8:3-8). This psalm is written "For the choir director" indicating its

[127] Mays (1994:350) lists Psalm 110:1 as actually cited in 1 Peter 3:22.

cultic setting as a song sung in the context of corporate worship (Craigie, 1983:106). The LORD is worshipped as "our Lord" (8:1, 9) but the song is sung by an individual (8:3). Moreover, the covenant name of God is used indicating that Psalm 8 is a hymn composed and sung by the covenant people of the LORD, and yet its content declares the LORD's purpose for all humanity (Collins, 2008:948; Mays, 1994:68-69).

Psalm 8 is located within Book 1 of the Psalter (Pss 1-41). Almost half of the psalms in Book 1 may be classified as laments (18), but in this section of the Psalter four psalms may be classified as hymns of praise (Pss 8, 9, 29, 33). Thus, Psalm 8 is the first hymn of praise in the Psalter (Mays, 1994:65). Creation is an important theme in several of the psalms of Book 1, namely Psalms 8, 19, 24, 29 and 33.[128] Psalm 8 is entitled as a psalm of David (see discussion under 6.2.2 above), thus being part of the first collection of Davidic psalms (Pss 3-41). Beyond Davidic authorship there are no indications as to the historical setting of Psalm 8. However, Psalm 8:2b provides some clues as to the circumstances of life that gave rise to Psalm 8. Although this psalm views mankind in his ideal role according to his creation offices of vice-regent and steward (cf. Gen 1:26-28; 2:19-20), 8:2b reveals that the LORD has adversaries and that there is likely an enemy and an avenger opposing the psalmist (Collins, 2008:948; Mays, 1994:67, 69; Wilson, 2002:203).

A hymn of praise normally begins with a call to worship, gives reasons why God should be praised, and often concludes with further calls to praise (Longman, 1988:24). However, Psalm 8 follows a unique structure (Craigie, 1983:106) and "is the only hymn in the Old Testament composed completely as direct address to God" (Mays, 1994:65; cf. Ross, 2011:289). Psalm 8 opens (8:1a) and closes (8:9) with the psalmist addressing the LORD as sovereign of his people אֲדֹנֵינוּ ("our Lord") and exclaiming the majesty of his name (his self-revealed character) which is revealed in all the earth by the LORD's works and words (Mays, 1994:65; Craigie, 1983:107).

The body of the psalm is composed of two parts, 8:1b-2 and 8:3-8 (Ross, 2011:289). There is some difficulty with the interpretation of the first part (Mays, 1994:65; Wilson, 2002:201) which is probably best translated:

> O LORD, our Lord, how majestic is your name in all the earth;
> You have set your splendour above the heavens!
>
> From the mouth of infants and nursing babes you have established strength, because of your adversaries; to put an end to [the] enemy and [the] avenger.

Thus, the glory of the LORD's name which is seen in all the earth and displayed above the heavens is the focus of 8:1. In striking contrast, 8:2 seems to imply that the LORD will use the weakest of humanity who depend upon him to defeat his adversaries and the enemies of his people (Kidner, 1973:66; Craigie, 1983:107; Wilson, 2002:202; Collins, 2008:949). Thus, the infants and nursing babes, or those who are weak compared to the unbelieving enemies, praise with their mouths the strength of their God (cf. LXX αἶνον "praise" for Hebrew עֹז "strength") (Collins, 2008:949; cf. Wilson, 2002:202).

---

128 Some scholars see this as supportive of the idea that the five books of the Psalter have been thematically arranged to correspond to the five books of Moses. Thus, Book 1 apparently corresponds with Genesis, though I would not support this interpretation of the arrangement (Grogan, 2001:188).

In the second part of the psalm (8:3-8), the psalmist is amazed that the God who made the heavens is interested enough to care for mere human beings (8:3-4) and even gave them the exalted and distinct role of ruling over all living creatures (8:5-8). It seems most likely that the psalmist had Genesis 1:26-28 in mind as he composed 8:5-6 (Mays, 1994:67). There can be no doubt that God is the sovereign ruler ("You have made him," "You have crowned him," "You have caused him to rule," "You have set") who by an act of grace grants to humans the privilege (not as natural right) and responsibility (delegated authority) of ruling over all the creatures God has made (Wilson, 2002:206-208; Mays, 1994:69; Craigie, 1983:107). In 8:5a the expression וַתְּחַסְּרֵהוּ מְּעַט מֵאֱלֹהִים ("you have made him a little lower than the heavenly beings") (cf. LXX παρ' ἀγγέλους for Hebrew מֵאֱלֹהִים) means that God has graciously given to mankind the place of highest honour among earthly creatures "only a little less elevated than beings that occupy the heavenly sphere" (Wilson, 2002:207; cf. Collins, 2008:949; Kidner, 1973:67).[129] Thus, the description of mankind as "crowned with glory and honour" (8:5b) means he is "God's kingly representative" on earth (Collins, 2008:949; cf. Ross, 2011:296).

Therefore, in the original context of Psalm 8:5-6, mankind generally is seen as exalted by God to occupy a position of glory and authority above any other earthly creature as God's representative ruler. And yet historically, mankind has not properly fulfilled this role (Ross, 2011:297; Craigie, 1983:110). In 1 Peter 3:22 (cf. 1 Cor 15:27; Eph 1:22; Heb 2:6-8) the unique heavenly-man is exalted by God to the position of supreme glory and authority at his right hand to rule victoriously not only over earthly creatures, but over heavenly creatures too.

Psalm 118 has been analysed above (see 9.2.2) but here the focus is on 118:15-18. Psalm 118 is an individual psalm of thanksgiving (Allen, 1983:122; Kraus, 1993:394) for the LORD's lovingkindness in becoming the psalmist's salvation in answer to prayer. Within the framework of thankful praise (118:1-4, 28-29), two major sections focus in turn upon the psalmist's deliverance (118:5-18) and then upon a procession to the house of the LORD (118:19-27) (Mays, 1994:374, Collins, 2008:1091). Thus, the psalm is written in such a way that the whole people of God (118:1-4, 19-29) are meant to identify with the personal testimony of the individual (118:5-18). Psalm 118:14-18 constitute the closing verses of the individual testimony.

In 118:5-7 the psalmist recounts how the LORD had rescued him from a situation of distress caused by those who hated him. The lesson the psalmist has learnt from this experience is that it is better to trust in the LORD than in mere human help (118:8-9). In 118:10-13 the psalmist recalls a battle situation when he was surrounded and hard-pressed by enemy nations, but the LORD had enabled him to cut them off. The psalmist then reflects on the lesson learnt from the experience of deliverance (118:14) and, in the language of the exodus song of victory which depicts the LORD as a mighty warrior, declares that the LORD is his strength, song and salvation (Exod 15:2), and that the LORD's right hand has done valiantly (Exod 15:6). The implication for the individual is that he shall not die, but through the severe discipline of danger and rescue, live to tell of the LORD's great works (118:17-18) (cf. Allen, 1983:124). It seems that the individual psalmist who cut off the

[129] The interpretation "heavenly beings" leaves open the possibility that the position granted to mankind is either a little lower than God or a little lower than the angels. In light of Genesis 1:26-27 I prefer the former understanding (cf. Craigie, 1983:108; Ross, 2011:288, footnote 9).

surrounding nations in the name of the LORD (118:11), thus acting as the representative through whom the LORD gained the victory for Israel (118:13-16), is the blessed "one who comes in the name of the LORD" (118:26) (Mays, 1994:376).

In 118:15a the psalmist observes the joyful celebrations of God's people (the righteous) because of the salvation won for them by their representative (118:10-14, 26). Then in 118:15b-16 the words of the celebrants are quoted: "The right hand of the LORD does valiantly. The right hand of the LORD is lifted up. The right hand of the LORD does valiantly." Thus the people agree with the individual psalmist (118:13-14) that it was in fact the LORD who won the victory for them by his raised right hand, just as he had done in the exodus deliverance from Egypt. The LORD has intervened again as the warrior-king of his people and demonstrated the mighty power of his arm to rescue and save. As a consequence, the individual psalmist recognizes that his deliverance from death is a great work of the LORD for the sake of his people (118:17-18).

Thus in the original context, the references to "the right hand of the LORD" (Ps 118:15-16) do not refer to the exaltation of the psalmist to a position of authority at the right hand of God after victory, but rather depict the psalmist as the instrument of victory in the right hand of God in the midst of battle. The right hand of God is the agent of the psalmist's victory. On the other hand, in 1 Peter 3:22, Jesus has been exalted to the right hand of God after his victory over death (1 Pet 3:18, 21). Thus, it seems that the reference to the right hand of God in 1 Peter 3:22 is not an allusion to Psalm 118:15-16.

Psalm 110 is a royal psalm (Allen, 1983:83; Collins, 2008:1084) in which the LORD declares the authority of an ideal king (110:1-2) and the nature of his rule as priest (110:4) and warrior-judge (110:5-6). This ideal king whom the psalmist addresses as "my Lord" (110:1) is the one the LORD has appointed "to represent the divine rule to the people of the LORD and to the nations" (Mays, 1994:33). In light of God's covenant with David (2 Sam 7), the tone of prophetic certainty or unconditional promise through the entire psalm, and the fact that none of the Davidic kings of the Old Testament fulfilled this ideal, at some point Psalm 110 came to be interpreted as a prophecy of the Messiah (see below). Thus, even beyond the exile and the demise of Israelite kingship, there was a hope among the people of Israel that one day in the future a descendant of David would arise as the ideal King who would fulfil the promises of both 2 Samuel 7 and Psalm 110.

There has been much controversy among Old Testament scholars concerning the liturgical setting of Psalm 110. A common proposal has been that an enthronement festival at the temple, on the occasion of the inauguration of a Davidic king, lies behind Psalm 110 (for discussion see Mays, 1994:45, 351; Kraus, 1993:346-349; Allen, 1983:83; Wilson, 2002:62-64, 66-67). However, Kidner (1975:391-392, including footnote 1) presents a strong case against such a background for Psalm 110, arguing that neither Jesus nor the apostles understood the psalm in this way. His point is that Davidic authorship is essential to Jesus' interpretation of Psalm 110 (Matt 22:41-46; Lk 20:41-44) and as such, David the imperfect king prophetically "declaims the enthronement oracle" (110:1) and directs it to a future perfect messianic King (Kidner, 1975:392). Thus, unlike other psalms that look beyond the merely human descendants of David toward the Messiah (e.g., Pss 2 & 72), Psalm 110 is seen as exclusively messianic with no direct application to David and his descendants in their Old Testament context. However, to my mind, even assuming

Davidic authorship as I do (see 6.2.2 above), the claim that Psalm 110 was composed and functioned exclusively as prophetic of the Messiah goes beyond the evidence of the text itself and provides little explanation for its inclusion in the hymnbook of Israel (Grogan, 2001:96-97; Longman, 1988:67-68). Therefore, in my view, the most balanced interpretation sees Psalm 110 as both immediately prophetic (David's "Lord" is the future ideal king), and continuously functional as an expression of each Davidic king's ideal role and privileged relationship to the LORD (cf. Allen, 1983:85) as a lesser king in the line of promise between David and the coming Messiah who would be the fulfilment of God's promise to David (2 Sam 7:8-17) (Grogan, 2001:97-98).[130]

Psalm 110 is located within the final Book 5 of the Psalter (Pss 107-150). Apart from Davidic authorship (for discussion see 6.2.2 above) there are no specific indications of the historical or life setting of the psalmist, though several settings have been proposed (Allen, 1983:83-85). Generally the language used here to express the ways of kingship and warfare is common for the period (cf. Mays, 1994:351).

Most scholars recognize that those psalms generally categorized as royal psalms (Pss 2, 18, 20, 21, 45, 72, 89, 101, 110, 132, 144:1-11) contain several elements of other psalm types (Wilson, 2002:66) and apart from their focus on kingship the actual content of these psalms may vary greatly (Longman, 1988:34). In terms of content, both Psalm 110 and Psalm 2 speak of the Davidic king ruling over nations and kings (Mays, 1994:351). Psalm 110 consists of two first-person prophetic oracles of the LORD concerning the ideal King[131] (110:1, 4) interspersed with third-person statements about God or the ideal King which develop or illustrate the implications of those oracles (110:2-3, 5-7) (Kidner, 1975:393, 395; Mays, 1994:350-351).

In the first oracle, the LORD declares to David's Lord, "Sit at my right hand until I make your enemies a footstool for your feet" (110:1). In the historical context (cf. 1 Kings 2:19), the right hand of the king is the position of greatest honour which allows the exercise of authority as representative of the king (Allen, 1983:80). Here David's Lord, the ideal King, is authorised to assume the position of such honour in relation to the sovereign LORD (Collins, 2008:1084; Mays, 1994:351). Thus, the ideal King is supremely exalted and exercises the authority of the LORD, though the LORD is "the real king" (Allen, 1983:86).

However, the enthronement is not the final scene since the ideal King must wait "until" the LORD makes his enemies subject to his rule in the day of his wrath (110:5) (Kidner, 1975:396; Mays, 1994:352; Collins, 2008:1084). Psalm 110:2-3 describe how the LORD and his ideal King act as one and how the ideal King and his people are united in holy war against their enemies (Kidner, 1975:393-394). Thus, the ideal King's rule is made completely effective by the LORD (Collins, 2008:1084).[132] Indeed, 110:5-7 pick up on "make your enemies a footstool for your feet" (110:1) and "the day of your power" (110:3) to describe "the day of his wrath" (110:5) when the LORD and his ideal King again act in such unity that non-believing kings who oppose the ideal King are conquered as the LORD's judgement secures the ideal King's worldwide

---

130 Grogan (2001:97) quotes extensively from De Vaux (1973:110).

131 The sources referred to in the discussion below usually use the term "Messiah" rather than "ideal King."

132 The meanings of 110:3 and 110:7 are obscure (Collins, 2008:1084; Mays, 1994:352), but this need not detract from the pictures of effective rule and victorious conquest.

reign (Collins, 2008:1084; Kidner, 1975:396; Mays, 1994:352). In the enthronement scene (110:1), the ideal King sits at the LORD's right hand, but in the battle scene (110:5), the LORD is at the right hand of the ideal King as he acts as Warrior-King (Kidner, 1975:396, footnote 1; cf. Collins, 2008:1084-1085).

The second oracle – "The Lord has sworn and will not change his mind, 'You are a priest forever according to the order of Melchizedek'" (110:4) – stands alone in the midst of the psalm. In an oath even more sure and irrevocable than a simple declaration of the LORD (cf. Heb 6:17f.; 7:20ff.), the LORD bestows upon his King the rights of permanent priesthood (mediation between people and God) not otherwise given to Davidic kings but only to descendants of Aaron. This merger of the offices of king and priest was prefigured in the person of Melchizedek who met and blessed Abraham and received a tenth of the spoils from him (Gen 14:18-20; cf. Heb 5:5-10; 6:19-7:28) (Collins, 2008:1084; Kidner, 1975:395; Mays, 1994:351).

Thus, 1 Peter 3:22 appears to allude to the enthronement of the ideal King described in Psalm 110:1. In the original context the LORD's ideal King is given the position of highest honour and authority and begins to rule over his people and yet waits "until" a day when all his enemies will be subjected to him and victorious conquest secures his worldwide reign over the non-believing nations. In 1 Peter 3:22 angels, authorities and powers (ἀγγέλων καὶ ἐξουσιῶν καὶ δυνάμεων) have been subjected to Jesus after his death, resurrection and ascension, and yet the very context of the suffering of Jesus' followers (cf. 1 Pet 3.13-17; see also 4.2.4) implies that the subjection of all nations to Jesus' rule is yet to take place on the final day of judgement (cf. Collins, 2008:1084).

12.2.3 Textual background and 1 Peter text form

1 Peter 3:22 UBSGNT	1 Peter 3:22 English[133]	Psalm 8:6-7 LXX	Psalm 8:6-7 English	Psalm 8:6-7 BHS (MT)	Psalm 8:6-7 English
ὅς ἐστιν ἐν δεξιᾷ [τοῦ] θεοῦ πορευθεὶς εἰς οὐρανὸν ὑποταγέντων αὐτῷ ἀγγέλων καὶ ἐξουσιῶν καὶ δυνάμεων.	Who, having gone into heaven, is at the right hand of God, angels, authorities and powers having been subjected to him.[134]	[6] ἠλάττωσας αὐτὸν βραχύ τι[135] παρ᾽ἀγγέλους δόξῃ καὶ τιμῇ ἐστεφάνωσας αὐτόν [7] καὶ κατέστησας αὐτὸν ἐπὶ τὰ ἔργα τῶν	[6] You have made him a little lower in comparison to angels; with glory and honour you have crowned him. [7] And you have set him over the	[6] וַתְּחַסְּרֵהוּ מְּעַט מֵאֱלֹהִים וְכָבוֹד וְהָדָר תְּעַטְּרֵהוּ׃ [7] תַּמְשִׁילֵהוּ בְּמַעֲשֵׂי יָדֶיךָ כֹּל שַׁתָּה תַּחַת־רַגְלָיו׃	[6] And you have made him a little lower than the heavenly beings and [with] glory and honour you have crowned him. [7] You have caused him

[133] Unless otherwise indicated, English translations of the Greek or Hebrew are my own in this and subsequent tables.

[134] The phrase ὑποταγέντων αὐτῷ ἀγγέλων καὶ ἐξουσιῶν καὶ δυνάμεων constitutes a genitive absolute.

[135] The expression βραχύ τι refers to rank in Septuagint Psalm 8:6 as a translation of the Hebrew, but in Hebrews 2:7-9 the writer interprets the expression as referring to time ("for a little while") (LN 78.43; Thayer, 1901:105). The lemma βραχύς ("short, little") is used in the Septuagint and New Testament with reference to (1) time (e.g., Ps 93:17; Lk 22:58), (2) distance (e.g., 2 Sam 16:1; Acts 27:28), and (3) quantity or degree (e.g., 1 Sam 14:29; Exod 18:22; Jn 6:7; Heb 2:7) (Friberg *et al*, 2000:5045)

		χειρῶν σου πάντα ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτοῦ	works of your hands; all things you have subjected under his feet.		to rule over the works of your hands; all things you have set under his feet.

The Septuagint translation shows that its Hebrew source text closely resembles the Masoretic Text, except that the Greek word κατέστησας ("you have set") does not make the idea of kingly rule as explicit as the Hebrew word תַּמְשִׁילֵהוּ ("rule") (Ps 8:7). On the other hand, in the second half of 8:7, the Greek word ὑπέταξας ("you have subjected") is more explicit than the Hebrew word שַׁתָּה ("you have set"). The author of 1 Peter 3:22 uses the same Greek verb as is used in the second half of Psalm 8:7, except that in order to fit his own grammatical context the verb is an aorist participle passive genitive masculine plural (ὑποταγέντων) instead of an aorist indicative active second person singular (ὑπέταξας). In the Dead Sea Scrolls (5/6ḤevPs: 8:1, 4-10 [MT 8:2, 5-11]) Psalm 8:6-7 (MT) are entirely preserved. There are no variations from the Masoretic Text or the Septuagint (Abegg, Flint & Ulrich, 1999:513).

1 Peter 3:22 UBSGNT	**1 Peter 3:22 English**	**Psalm 117:15, 16 LXX**	**Psalm 117:15, 16 English**	**Psalm 118:15, 16 BHS (MT)**	**Psalm 118:15, 16 English**
ὅς ἐστιν ἐν δεξιᾷ [τοῦ] θεοῦ πορευθεὶς εἰς οὐρανὸν ὑποταγέντων αὐτῷ ἀγγέλων καὶ ἐξουσιῶν καὶ δυνάμεων.	Who, having gone into heaven, is at the right hand of God, angels, authorities and powers having been subjected to him.	[15] φωνὴ ἀγαλλιάσεως καὶ σωτηρίας ἐν σκηναῖς δικαίων δεξιὰ κυρίου ἐποίησεν δύναμιν. [16] δεξιὰ κυρίου ὕψωσέν με δεξιὰ κυρίου ἐποίησεν δύναμιν.	[15] The sound of gladness and salvation is in the tents of the righteous; the right hand of the Lord produces[136] power. [16] The right hand of the Lord exalts me; the right hand of the Lord produces power.	[15]קוֹל רִנָּה וִישׁוּעָה בְּאָהֳלֵי צַדִּיקִים יְמִין יְהוָה עֹשָׂה חָיִל: [16] יְמִין יְהוָה רוֹמֵמָה יְמִין יְהוָה עֹשָׂה חָיִל:	[15] The sound of joyful shouting and salvation is in the tents of the righteous; the right hand of the LORD acts mightily[137]. [16] The right hand of the LORD exalts; the right hand of the LORD acts mightily.

The Septuagint translation shows that its Hebrew source text closely resembles the Masoretic Text, except that in 117:16 με ("me") is inserted as the explicit object of the

[136] This translation of ἐποίησεν follows the New English Translation of the Septuagint (Pietersma & Wright, 2007:606).

[137] The translation of עֹשָׂה חָיִל as "acts mightily" is given by Allen (1983:119) and seems to be a more accurate rendering of the Hebrew than the more idiomatic "does valiantly" (NASB). The noun חָיִל effectively functions adverbially.

action of the right hand of the Lord, whereas in the Hebrew the object is left unspecified and therefore open to wider interpretation. The very literal translation of עֹשָׂה חָיִל ("he acts mightily"; lit. makes might, power) with ἐποίησεν δύναμιν ("he produces power"; lit. makes power) is also remarkable. The implication is that the right hand of the Lord is powerful to raise whomever he will to a position of victory over powerful enemies.

In 1 Peter 3:22, the concept of exaltation is conveyed in the expression πορευθεὶς εἰς οὐρανὸν ("having gone into heaven"). The author of 1 Peter does not use any of the expressions of Psalm 117:15-16 (LXX) exactly. Thus, he uses the expression δεξιᾷ [τοῦ] θεοῦ ("at the right hand of God") rather than δεξιὰ κυρίου ("right hand of the Lord"). Nor is the right hand of God explicitly the agent of exaltation, but rather the supreme place and status that results after this exaltation. The subjection of angels, authorities and powers to Jesus implies that great power and authority was exerted in order for Jesus to be exalted to the right hand of God, such that no powers could resist his exaltation. Thus, the implication is that the Lord has raised Jesus to his right hand and subjected angels, authorities and powers to him. Conceptually, the Lord who raised Jesus to his right hand is the same Lord who exalted the psalmist and gave him victory over powerful enemies. Nevertheless, since in 1 Peter 3:22 the right hand of God is not the agent but the resultant place of exaltation, it remains difficult to argue that the author of 1 Peter was alluding to Psalm 118 (MT or 117 LXX) in particular.

In the Dead Sea Scrolls (4QPs[b]: 118:1-3, 6-12, 18-20, 23-26, 29; 4QPs[e]: 118:29?; 11QPs[a]: 118:25-29), fragments of the text of most verses of Psalm 118 are preserved (Abegg, Flint & Ulrich, 1999:550). Abegg, Flint and Ulrich (1999:550) render the Dead Sea Scrolls (4QPs[b] [reconstructed]) text of 118:16 in English as follows with variants from the Septuagint and Masoretic Text italicised: "The right hand of the LORD *is lifted high.*" This variant is supported by some manuscripts of the Masoretic Text and the Septuagint. The Masoretic Text and the Septuagint add "the right hand of the LORD does valiantly" (Abegg, Flint & Ulrich, 1999:550, footnote 232). This alternative reading means that there would be no implied or explicit person who is exalted by the right hand of the Lord which would make Psalm 117:15-16 (LXX) even less likely the background to 1 Peter 3:22.

1 Peter 3:22 UBSGNT	1 Peter 3:22 English	Psalm 109:1 LXX	Psalm 109:1 English	Psalm 110:1 BHS (MT)	Psalm 110:1 English
ὅς ἐστιν ἐν δεξιᾷ [τοῦ] θεοῦ πορευθεὶς εἰς οὐρανὸν ὑποταγέντων αὐτῷ ἀγγέλων καὶ ἐξουσιῶν καὶ δυνάμεων.	Who, having gone into heaven, is at the right hand of God, angels, authorities and powers having been subjected to him.	[1] τῷ Δαυιδ ψαλμός εἶπεν ὁ κύριος τῷ κυρίῳ μου κάθου ἐκ δεξιῶν μου ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου	[1] To/for David, a psalm. The Lord said to my Lord, "Sit at my right hand until I place your enemies as a footstool for your feet.	[1] לְדָוִד מִזְמוֹר נְאֻם יְהוָה׀ לַאדֹנִי שֵׁב לִימִינִי עַד־אָשִׁית אֹיְבֶיךָ הֲדֹם לְרַגְלֶיךָ׃	[1] To/of David, a psalm. The utterance of the LORD to my Lord, "Sit at my right hand until I make your enemies a footstool for your feet.

The Septuagint translation shows that its Hebrew source text closely resembles the Masoretic Text. No part of the text of Psalm 110 is preserved in the Dead Sea Scrolls

(Abegg, Flint & Ulrich, 1999:506, footnote d, 511).

In Psalm 110, the person whom the psalmist addresses as “my Lord” is instructed by the LORD to sit at his right hand for a time until the LORD makes his enemies a footstool for his feet. Thus, exaltation precedes conquest. On the other hand, in 1 Peter 3:22 angels, authorities and powers are subjected to Jesus before or at the same time as Jesus has gone into heaven to be seated at the right hand of God. Thus, exaltation follows conquest. Therefore, the sequence is different which means that if Psalm 110 is in the mind of the author of 1 Peter, it must be argued that the subjection of angels, authorities and powers to Jesus at the time of his resurrection and ascension is not the complete and final fulfilment of Psalm 110:1. Jesus’ resurrection from the dead has accomplished a decisive victory over his enemies, but the full fruits of that victory are still being worked out for his people and there must still be a future complete subjection of Jesus’ enemies under his feet (see e.g., Acts 2:23-24, 31-36; 13:29-30, 37-39; Rom 8:31-39; 1 Cor 15:20-26, 54-57; Eph 1:20-22; 2:5-6; Phil 2:8-11; Heb 7:16, 23-25; Rev 3:21; 5:5; 17:14). Therefore, Psalm 110:1 is a strong candidate as the object of allusion in 1 Peter 3:22, together with Psalm 8:6-7.

12.2.4 Grammatical, historical and structural analysis and interpretation

My interpretation of the overall logical structure of 1 Peter has been tabled and represented in diagram form above (4.2.9). After the letter introduction (1:1-2) the letter opening (1:3-12) provides the basis of the four main exhortations that follow, viz. 1:13 – 2:10, 2:11 – 3:12, 3:13 – 4:19 and 5:1-11. Thus, 1 Peter 3:18-22 is part of 1 Peter 3:13 – 4:19, the third of the four main exhortation sections based upon 1 Peter 1:3-12.

In this section, firstly, the function of 1 Peter 3:18-22 within the argument of 1 Peter 3:13 – 4:19 is discussed. This is followed, secondly, by an analysis of the thought structure of 1 Peter 3:18-22. Thirdly, the interpretation of 1 Peter 3:18-22 is discussed in detail. Fourthly, the analysis focuses on the significance of the allusions to Psalm 110:1 and Psalm 8:6-7 within the argument of 1 Peter 3:18-22. Finally, a comparison is made between the use of these psalms here and elsewhere in the New Testament.

12.2.4.1 The function of 1 Peter 3:18-22 within 1 Peter 3:13 – 4:19

1 Peter 3:13 – 4:19 consists of many small independent and dependent thought units but the main sub-units are 3:13-17, 3:18-22, 4:1-6, 4:7-11, and 4:12-19. The pericope 3:13-17 is interpreted as the basic exhortation to a godly attitude and response to unjust suffering (cf. 3:8-9; see 11.2.4 above). 3:13 is a question that leads into the discussion of the appropriate response to unjust suffering. It is introduced by the co-ordinating conjunction Καί (“And”) linking it to the preceding exhortations to godly living in a non-believing world (2:11 – 3:12). The main positive exhortation - “Sanctify Christ as Lord” (3:15) - is introduced by the negative commands “Do not fear, do not be frightened” so that together these form an allusion to Isaiah 8:12-13. The practical implications of sanctifying Christ as Lord are explained in 3:15-16. 3:17 is an explanatory clause introduced by the subordinating conjunction γάρ (“for”).

The pericope 3:18-22, introduced by the subordinating conjunction ὅτι (“for, because”), provides motivation for the godly response to unjust suffering advocated

in 3:13-17. The reason given is the example and result of Christ's victorious suffering. He suffered for sins once for all, the righteous on behalf of the unrighteous, in order to bring them to God. Now he has proclaimed his resurrection victory and is seated at God's right hand.

The pericope 4:1-6 is an inferential exhortation based upon Christ's suffering and all that resulted from it (3:18-22). Believers are called upon to arm themselves with the same attitude as that of Christ (4:1-2), who is ready to judge the living and the dead (4:3-6).

The pericope 4:7-11 is a series of commands as a consequence of the fact that the end has come near (4:7a).

The final pericope 4:12-19 consists of a series of exhortations concerning the basic attitude of believers to suffering, provides supporting reasons (4:12-18), and then concludes with an exhortation to respond to suffering in a godly way (4:19) (Van Rensburg & Moyise, 2002a:279) (cf. 3:8-9).

Thus, my interpretation of the function of 1 Peter 3:18-22 within the thought unit 1 Peter 3:13 – 4:19 is represented below:

THIRD EXHORTATION SECTION BASED ON COMPLETE SALVATION (1:3-12)

Opening exhortations to respond to unjust suffering with godly perspectives

3:13-17 You are blessed even if you should suffer for the sake of righteousness. Do not fear. Sanctify Christ (alone) as Lord in your hearts. Always be prepared to give a reason for your hope. It is better, if it is God's will, to suffer for doing good than for doing evil.

Motivation: the supreme example and result of Christ's unique achievements through unjust suffering

3:18-22 For Christ also suffered once for all, the righteous on behalf of the unrighteous in order that he might bring us to God. Now he has proclaimed his resurrection victory and is seated at God's right hand.

Inferential command based upon Christ's suffering (3:18-22) with further motivation and explanation: live godly in an ungodly world (cf. 2:11-12)!

4:1-6 Since Christ has suffered in the flesh, therefore arm yourselves with the same mindset that says it is better to suffer than to sin and to live for the will of God than for the desires of the flesh. For the time already past is sufficient to do the things the ungodly do. Those who malign you will give an account to the One who is ready to judge the living and the dead. The gospel was preached even to those who are (now) dead so that they may live in the spirit after judgement.

Further exhortations to godly living based upon the nearness of the end: be good stewards of the grace of God!

4:7-11 The end of all has come near. Therefore, be of sound mind, be sober, keep fervent in love, and be hospitable to one another. Each one use the gifts you have received to serve one another as good stewards of the manifold grace of God. Speak and serve with God's strength and for his glory.

Exhortations to respond to suffering for the name of Christ with Christ-centred perspectives and attitudes: rejoice that you share in the sufferings of Christ!

4:12-18 Beloved, do not be surprised by suffering. Instead, rejoice that you share in Christ's sufferings. If you are insulted, you are blessed. Do not suffer for the wrong reasons. If you suffer as a Christian, do not be ashamed, but glorify God in Christ's name.

Closing summary exhortation concerning suffering by Christians

4:19 Therefore, let those who suffer according to the will of God entrust their souls to a faithful Creator in doing what is good.

12.2.4.2 Analysis of the thought structure and interpretation of 1 Peter 3:18-22

An interpretation of the thought structure of 1 Peter 3:18-22 is now necessary.

1 Peter 3:18-22

18 ὅτι καὶ Χριστὸς ἅπαξ περὶ ἁμαρτιῶν ἔπαθεν[138], δίκαιος ὑπὲρ ἀδίκων, ἵνα ὑμᾶς[139] προσαγάγῃ
τῷ θεῷ θανατωθεὶς μὲν σαρκὶ ζῳοποιηθεὶς δὲ πνεύματι· 19 ἐν ᾧ καὶ τοῖς ἐν φυλακῇ πνεύμασιν
πορευθεὶς ἐκήρυξεν, 20 ἀπειθήσασίν ποτε ὅτε ἀπεξεδέχετο ἡ τοῦ θεοῦ μακροθυμία ἐν ἡμέραις
Νῶε κατασκευαζομένης κιβωτοῦ εἰς ἣν ὀλίγοι, τοῦτ'ἔστιν ὀκτὼ ψυχαί, διεσώθησαν δι'ὕδατος. 21
ὃ καὶ ὑμᾶς ἀντίτυπον νῦν σῴζει βάπτισμα, οὐ σαρκὸς ἀπόθεσις ῥύπου ἀλλὰ συνειδήσεως ἀγαθῆς
ἐπερώτημα εἰς θεόν, δι'ἀναστάσεως Ἰησοῦ Χριστοῦ, 22 ὅς ἐστιν ἐν δεξιᾷ [τοῦ] θεοῦ πορευθεὶς εἰς
οὐρανόν ὑποταγέντων αὐτῷ ἀγγέλων καὶ ἐξουσιῶν καὶ δυνάμεων.

As noted above, the pericope 3:18-22 is introduced by the subordinating conjunction ὅτι ("for, because") which means this entire thought unit functions as a dependent clause that motivates the statements and commands of the preceding pericope (3:13-17). Structurally, at the macro-level, 3:18-22 consists of only one main clause, viz. ὅτι καὶ Χριστὸς ἅπαξ περὶ ἁμαρτιῶν ἔπαθεν, δίκαιος ὑπὲρ ἀδίκων (3:18a), modified by a chain of six dependent clauses linked in the following way: (1) 3:18b is an adverbial clause of result/purpose introduced by ἵνα ... προσαγάγῃ, modifying ἔπαθεν ("he suffered") in 3:18a; (2) 3:19 is a relative clause introduced by the prepositional phrase ἐν ᾧ, qualifying πνεύματι ("in the spirit") in 3:18d; (3) 3:20a, viz. ἀπειθήσασίν ποτε ὅτε ἀπεξεδέχετο, is a participial clause introduced by the participle ἀπειθήσασίν, qualifying πνεύμασιν ("spirits") in 3:19; (4) 3:20d, viz. εἰς ἣν ὀλίγοι, τοῦτ'ἔστιν ὀκτὼ ψυχαί, διεσώθησαν δι'ὕδατος, is a relative clause introduced by the prepositional phrase εἰς ἣν, qualifying κιβωτοῦ ("the ark") in 3:20c; (5) 3:21is a relative clause introduced by the relative pronoun ὃ, qualifying either κιβωτοῦ in 3:20c or ὕδατος ("water") in 3:20d; (6) 3:22 is a relative clause introduced by the relative pronoun ὅς, qualifying Ἰησοῦ Χριστοῦ in 3:21.

Thus, 3:18 primarily describes what Christ did (suffered once for sins as the righteous on behalf of the unrighteous) (3:18a), and why he did it (to bring them to God) (3:18b). In this way Christ is presented as the supreme example of one who suffered unjustly for the sake of righteousness.

Then 3:19 and 3:20a-c explain what Christ did "in the spirit" (3:18d). The interpretation of 3:19-20c has been and continues to be much debated by scholars (Jobes, 2005:236-237) and is discussed below.

---

138 The apparatus of the 4th edition of the United Bible Society Greek New Testament indicates several textual variants of περὶ ἁμαρτιῶν ἔπαθεν ("he suffered for sins"), but also that the translation committee were almost certain that the reading περὶ ἁμαρτιῶν ἔπαθεν is the original (Aland *et al*, 1994:793). The variant ἀπέθανεν ("he died") in place of ἔπαθεν ("he suffered") is the most significant and both readings are well attested in the manuscripts. However, ἔπαθεν seems to align better with the immediate and overall context of 1 Peter and is more likely to be changed to ἀπέθανεν than the other way around (Campbell, 2005:67; Jobes, 2005:258).

139 About half the manuscripts support reading ὑμᾶς ("you") and about half support reading ἡμᾶς ("us"). The translation committee of the United Bible Society 4th edition were uncertain which variant to place in the text (Aland *et al*, 1994:793). The difference does not significantly affect the meaning of the passage.

There is also much debate about the interpretation of 3:20d and 3:21, but the main idea is that eight persons were brought safely through the waters of judgement by means of the ark and now, correspondingly, the addressees are saved from judgement through the resurrection of Jesus Christ by means of baptism.[140] Thus, through baptism, believers symbolise that they are saved through the death and resurrection of Jesus Christ.

Finally, 3:22 closes the pericope emphasizing the victory of Christ demonstrated by his exaltation to the right hand of God where every spiritual power has been subjected to him.

As noted above, the structure of 1 Peter 3:18-22 is intricate with the result that the interpretation of this passage and of its function within the argument of 1 Peter have been and continue to be the subject of much scholarly debate (Jobes, 2005:236-237; Campbell & Van Rensburg, 2008:73). The debate concerning the interpretation of 1 Peter 3:18-22 is focused on the answers to at least seven key questions (Jobes, 2005:237; Grudem, 1988:157-158; Campbell, 2005:1-2, 56, 74-75; Campbell & Van Rensburg, 2008:86):

What is the meaning of πνεύματι (3:18d)?

What is the antecedent of ἐν ᾧ (3:19a)?

When did Christ go (3:19)?

Who are the "spirits" (3:19)?

Where is the "prison" (3:19)?

What did Christ preach (3:19)?

Is 1 Peter 3:19-21 integral to the argument of Peter?

The various possible combinations of answers to these questions give rise to innumerable interpretive options (Jobes, 2005:239). However, most present-day scholars hold to one of three main interpretations of 1 Peter 3:18-22, depending on how they interpret πνεύματι (3:18d) and ἐν ᾧ (3:19a) (Jobes, 2005:238).[141]

The word πνεύματι (3:18d) may be translated as a dative of location ("in the realm of the spirit, or Spirit"), as a dative of respect ("with respect to the spirit, or Spirit"), or as a dative of instrument or agency (by the Spirit") (Jobes, 2005:240; cf. Marshall,

---

140 The debate concerns, firstly, the link between salvation and the ritual of baptism. To my mind, the argument in 3:21 is that the physical act of baptism does not remove moral filth (Jobes, 2005:254); it is Christ's death for sins that does that once for all (3:18). Secondly, scholars debate the interpretation of the word ἐπερώτημα, which is usually translated as either "appeal" or "pledge." To my mind, the interpretation that takes ἐπερώτημα to mean "pledge" is most consistent with the context, especially the exhortation in 3:14-16 where retaliating instead of sanctifying Christ alone as Lord would mean failing to maintain "a good conscience" (συνείδησιν ἀγαθήν). Thus, on the occasion of baptism, as a response to what God has already done to save them, believers pledge themselves to maintain a good conscience before God (Jobes, 2005:255-256; contra Grudem, 1988:163-164 & Schreiner, 2003:195-197).

141 See also the alternative approach of Grudem (1988:204) who emphasizes the interpretation of "the spirits in prison" and identifies five commonly held views. Grudem's view is that Christ preached repentance through the lips of Noah to Noah's contemporaries, who were disobedient when the ark was being built, but were now spirits in prison (Grudem, 1988:158-160; cf. Jobes, 2005:239).

1991:120-122). One view is that πνεύματι ("in the spirit") refers to the realm of the Spirit's activity in which realm (ἐν ᾧ) the preincarnate Christ (1 Pet 1:11) preached through Noah to Noah's contemporaries (Jobes, 2005:239-240; Campbell & Van Rensburg, 2008:79-82). This is the view argued by Grudem (1988:156, 227). However, in my view, in the context of 3:18 and 22, it is more natural to read that Christ himself preached in his post-resurrection state (3:19), not Noah (Marshall, 1991:124). Furthermore, in my view, πνεύματι ("in spirit" – 3:18d) and ἐν ᾧ ("in which" – 3:19a) do not refer to the Holy Spirit or the Spirit of Christ since the sudden introduction of the person of the Spirit would disturb the tightly constructed contrast between the two states of Christ's existence (Campbell, 2005:73; cf. Jobes, 2005:240, 242; Marshall, 1991:122, note on 3:19; Davids, 1990:138).

A second major view is that πνεύματι ("in the spirit") refers to the human soul of Christ in contrast to the human body (σάρξ) of Christ. It is then argued that between his crucifixion and resurrection Christ's soul descended either into hell or into the abode of the dead (Jobes, 2005:239, 241-242; Campbell & Van Rensburg, 2008:74-79; Marshall, 1991:120-121, notes on 3:18). This view, with variations, has been supported most recently by Beare (1970), Hanson (1982), and Lenski (1986). However, in my view, this interpretation must be rejected because in the contrast between θανατωθεὶς μὲν σαρκὶ ("put to death in the flesh") and ζῳοποιηθεὶς δὲ πνεύματι ("made alive in the spirit") it implies that only Jesus' body died, in which case his spirit (understood as soul) would not need to be "made alive" (Jobes, 2005:241). The clear teaching of the New Testament is that Christ died as a whole person with a physical body and that he was raised as a whole person with a spiritual body, as will be the case when believers are raised (e.g., 1 Cor 15:35ff.; Acts 2:24-32; Matt 28:9; Lk 24:36-43) (Jobes, 2005:241; Marshall, 1991:121-122; Davids, 1990:137).

A third view that has become the interpretation favoured by most present-day scholars is that πνεύματι ("in the spirit") refers to Christ's glorified state of existence after his resurrection in contrast to Christ's earthly state of existence before his death (Jobes, 2005:239, 242; Davids, 1990:138). Thus, compared with the first view above, "in the spirit" is restricted to Christ's post-resurrection sphere of existence and activity and does not include his pre-incarnate sphere of existence and activity (Grudem, 1988:156, 157 footnote 2; 227). It is argued that in his post-resurrection state Christ went and proclaimed to the evil spirits (fallen angels) imprisoned in the lower heavens[142] his victory over sin, death, and every evil power, and by implication, their final condemnation (Davids, 1990:141). To my mind, this interpretation makes the most sense of the argument of 1 Peter 3:18-22 within the framework of Jesus' death, resurrection, and ascension, and especially the subjection of angels, authorities and powers under Christ (3:22).

This view, with variations, has advanced to its position of prominence primarily through the works of Reicke (1946), Selwyn (1947), and Dalton (1965, 1989). The key to this interpretation is the recognition that the background of 3:19 (τοῖς ἐν φυλακῇ πνεύμασιν πορευθεὶς ἐκήρυξεν - "he went and preached to the spirits in prison") [143] is

---

142 Alternatively, the prison is located down in Hades, but this seems less likely within the sequence death-resurrection-ascension.

143 The insight of 3:19 into Christ's activity "in the spirit" is particularly intriguing since this knowledge is not derived from Scripture or from any recorded teaching of Jesus before his death and resurrection. The implication seems to be that Peter received revelation after the

most likely found in the extra-biblical Jewish traditions concerning the "sons of God" of Genesis 6:1-4. In particular, 1 Enoch 12-16[144] preserves the tradition that Enoch (Gen 5:21-24) went to visit the fallen angels ("sons of God") called "Watchers" who were imprisoned until the day of their judgement because in the days leading up to the flood they had abandoned their place in heaven to sleep with human women and so had produced unnatural children, through whose influence all humanity had been corrupted (Jobes, 2005:242-245; Campbell & Van Rensburg, 2008:82-85; Marshall, 1991:120-129). These stories were well known to Jews in New Testament times (2 Pet 2:4; Jude 6) (Marshall, 1991:125), and there is evidence that even non-Jews in Asia Minor were familiar with several traditions about Noah and the flood (Jobes, 2005:245-247). Thus, 1 Peter 3:19-21 definitely forms an integral part of Peter's argument begun in 3:18 and completed in 3:22 by connecting the concept of Christ's resurrection victory with the salvation of Noah who was persecuted in his generation and opposed by particularly powerful evil spirits (Jobes, 2005:246-247). The fact that even these evil powers have been subjected to Christ provides a motivating example of how Christ reigns supreme over every evil power.

In summary, my answers to the above-mentioned questions are as follows:

"In the spirit" (πνεύματι) (3:18d) refers to Christ's glorified spiritual state of existence in contrast to his earthly physical state of existence.

The antecedent of ἐν ᾧ (3:19a) is πνεύματι as a reference not to the person of the Spirit, but to the spiritual sphere of Christ's existence.

Christ "went" (3:19) after his resurrection.

The "spirits" (3:19) are the fallen angels and/or their progeny referred to as the "sons of God" and the "Nephilim" in Genesis 6:1-4 and as the "Watchers" in 1 Enoch 10-16.

The "prison" (3:19) is most likely in the lower heavens.

Christ proclaimed his resurrection victory over every evil power, and over sin and death (3:19).

1 Peter 3:19-21 is integral to the argument of 1 Peter 3:18-22, since it gives an example of the principle argued: that Christ reigns supreme.

Thus, my interpretation of the overall argument of 1 Peter 3:18-22 is as follows:

In the socio-historic context in which 1 Peter was initially written, belief in the existence of both good and evil spiritual powers was entirely the norm. Therefore, it may be assumed that Peter's addressees understood that behind the human persecutors of Christians, evil spirits were at work (Marshall, 1991:117, 132; Campbell, 2005:37). Against this background, 1 Peter 3:18-22 provides encouragement to those who sanctify Christ alone as Lord in their hearts (3:15) that suffering for doing what is right (3:17) certainly does lead to victory, since even evil spiritual powers are subjected to Christ.

In 3:18 and 3:22 the author presents two arguments that form the basis of assurance

---

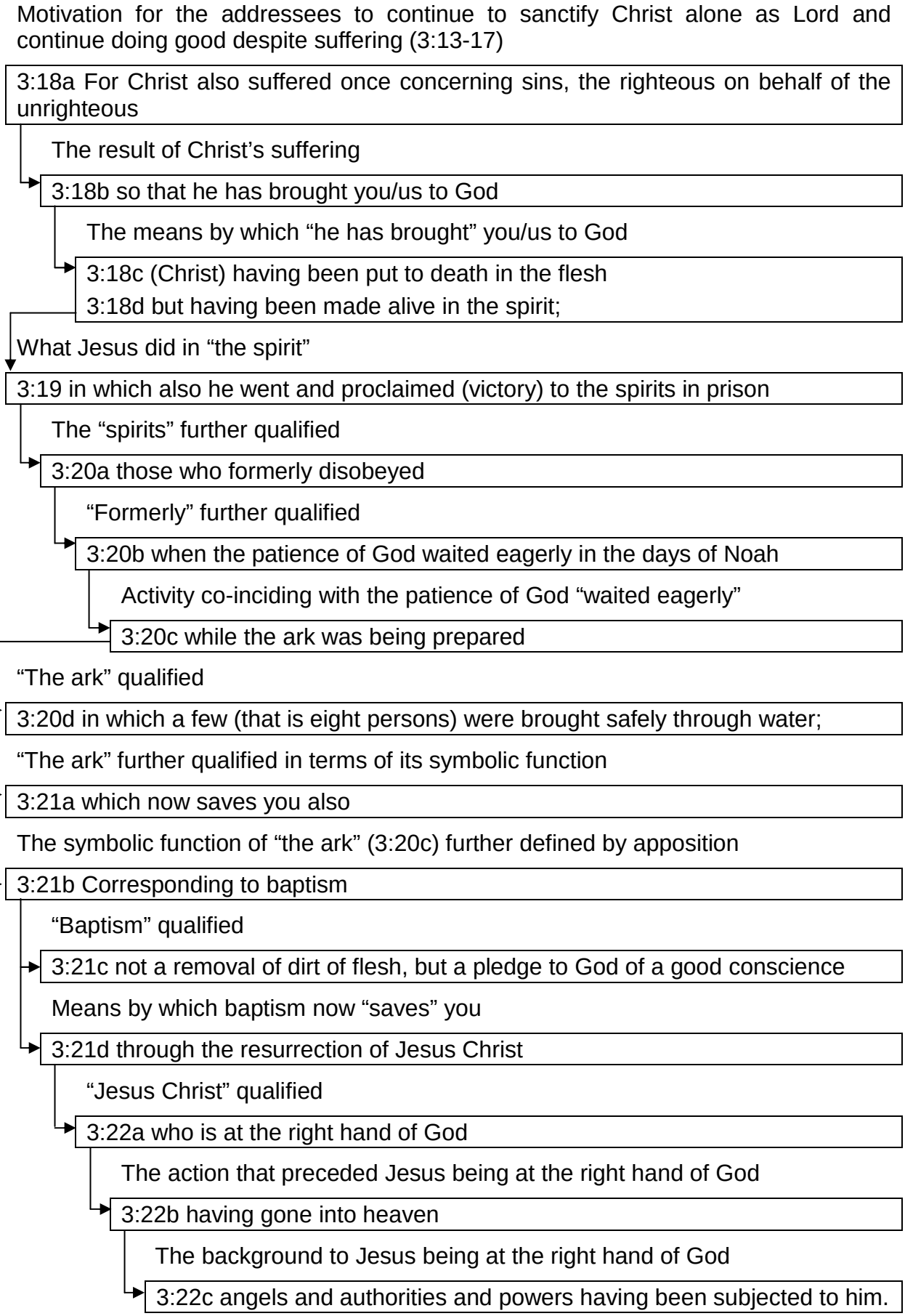
event, or that he follows a tradition in this regard.

144 Examples of other passages from extra-biblical Jewish literature frequently cited in support of this view include 1 Enoch 10:12-13, 2 Enoch 7:1-3, Testament of Levi 3:2-3, Jubilee 7:21-22 & 10:1-7, and Testament of Naphtali 3:5. See Campbell & Van Rensburg (2008:83-85, including footnotes), Marshall (1991:123-125, notes on 3:19), Grudem (1988:158-159, 206-223), Davids (1990:140), including footnote 36).

for persecuted believers. Firstly, he demonstrates that Christ himself, in his atoning death, suffered unjustly for the sake of doing good (3:18ab). The accomplishment of Christ's death is unique, but the example of Christ's suffering provides motivation for believers to view suffering for doing good as something better than suffering for doing wrong.

Secondly, the author emphasizes that Christ did not only die to bring believers to God (3:18b), but also victoriously rose from the dead and ascended to a position of authority over all spiritual powers (3:18cd, 22). As an example, even the evil spiritual powers from the days of Noah have been subjected to Christ (3:19-21). Thus, although Jesus' persecutors put him to death, God both made him alive again (3:18cd), and made angels, authorities and powers subject to him (3:22). And since Jesus died in order to bring believers to God (3:18b), it follows that his resurrection victory and exaltation to God's right hand (3:18cd, 22) must motivate them to keep on acknowledging only Christ as Lord by not retaliating. Thus, there is no need for believers to fear either their persecutors (who may even put them to death) or evil spiritual powers (who are ultimately subjected to Christ).

This interpretation of the argument of 1 Peter 3:18-22 is represented in the diagram below:


Motivation for the addressees to continue to sanctify Christ alone as Lord and continue doing good despite suffering (3:13-17)
3:18a For Christ also suffered once concerning sins, the righteous on behalf of the unrighteous
The result of Christ's suffering
3:18b so that he has brought you/us to God
The means by which "he has brought" you/us to God
3:18c (Christ) having been put to death in the flesh
3:18d but having been made alive in the spirit;
What Jesus did in "the spirit"
3:19 in which also he went and proclaimed (victory) to the spirits in prison
The "spirits" further qualified
3:20a those who formerly disobeyed
"Formerly" further qualified
3:20b when the patience of God waited eagerly in the days of Noah
Activity co-inciding with the patience of God "waited eagerly"
3:20c while the ark was being prepared
"The ark" qualified
3:20d in which a few (that is eight persons) were brought safely through water;
"The ark" further qualified in terms of its symbolic function
3:21a which now saves you also
The symbolic function of "the ark" (3:20c) further defined by apposition
3:21b Corresponding to baptism
"Baptism" qualified
3:21c not a removal of dirt of flesh, but a pledge to God of a good conscience
Means by which baptism now "saves" you
3:21d through the resurrection of Jesus Christ
"Jesus Christ" qualified
3:22a who is at the right hand of God
The action that preceded Jesus being at the right hand of God
3:22b having gone into heaven
The background to Jesus being at the right hand of God
3:22c angels and authorities and powers having been subjected to him.

In summary, the pericope 1 Peter 3:18-22 functions as motivation for the addressees to continue to sanctify Christ alone as Lord and to continue doing good despite suffering (3:13-17), if suffering should be God's will. The pericope takes Christ's uniquely unjust suffering as supreme example and gives evidence that through his suffering, resurrection, and ascension he was victorious over sin, death, and all his enemies. This victorious suffering has a consequence: it accomplished the salvation of those who believe in him. He has done what is necessary to bring them to God (3:18) and there is no power that can ever again challenge Christ (3:22). Therefore, when faced with unjust suffering and tempted to retaliate or give in to the fear of evil powers, Peter's addressees are motivated to keep on sanctifying Christ alone as Lord with absolute confidence because they know that Christ reigns supreme, with even the evil powers subjected to him.

1 Peter 3:22 describes in more detail the final status of the resurrected Christ (3:21d), which, by implication, is a consequence of his victory over sin and death. Jesus Christ is now seated in the position of supreme authority at the right hand of God (3:22a). To reach this position Jesus not only rose from the dead but also went into heaven (3:22b). He is now seated at the right hand of God, with even angels, authorities and powers having been subjected to him (3:22c). Thus, the supreme authority of Jesus Christ over the created world, implied by his position at the right hand of God, is made explicit with specific reference to the spiritual world.

Thus, the overall communicational goal of 1 Peter 3:18-22 is that Peter's addressees, when faced with unjust suffering, should be motivated to sanctify Christ alone as Lord with absolute confidence and so continue doing good, because they know that Christ's victory over sin and death and his exaltation to God's right hand is evidence that he has supreme authority, also over all evil powers.

12.2.4.3 The function of the Psalm allusions within 1 Peter 3:18-22

The interpretation of the right hand of God as the position of supreme authority over the entire created world is partly based upon the explanation within 1 Peter 3:22 of how Jesus came to be in that position. However, this understanding of the right hand of God is also greatly enriched by the Old Testament (e.g., 1 Kings 2:19; Ps 45:9) and the historical context which show that the right hand of the king was seen as a position of honour in which the exalted person could exercise the authority of the king as his representative (see 12.2.2 above). It is worth noting explicitly here that Jesus' authority is still an authority derived from God the Father, at whose right hand he sits. It is the Father who has subjected all things to the Son, and therefore ultimately the Son is still subject to the Father (1 Cor 15:27-28).

Although the argument that Jesus is now in the position of supreme authority over the entire created world, including the spiritual realm, already provides sufficient motivation upon the above foundations, it seems that there is also an intended specific allusion to Psalm 110:1. If an allusion to Psalm 110:1 is recognized, it seems that the author of 1 Peter intended to draw attention to an added implication of Jesus' exaltation to God's right hand. In Psalm 110:1, the ideal King is to sit at the LORD's right hand, until he makes his enemies a footstool for his feet (Ps 110:1). This implies that Jesus' resurrection and ascension is only the beginning of his victory over his enemies. The LORD will continue to subject Jesus' enemies under his feet until a day when Psalm 110:1 is completely fulfilled. Since in their socio-historic context Peter's addressees are most likely already experiencing unjust

suffering (3:13-17; see also 4.2.4) and are being prepared for more severe suffering (1 Pet 4:12), it is clear that Jesus' enemies are still not completely subject to him. Therefore, Peter's addressees should be encouraged by the allusion to Psalm 110:1 to keep on sanctifying Christ alone as Lord because they know that all that is promised concerning the Messiah must be fulfilled, and therefore, that all the evil powers behind the suffering of the addressees will be brought into subjection under Christ's feet.

Furthermore, the reference to "angels, authorities and powers having been subjected to him" (1 Pet 3:22) seems also to be an intentional allusion to Psalm 8:5-6 for the purpose of interpreting the exaltation of Jesus Christ as a fulfilment of Psalm 8:5-6 that goes beyond its initial scope. In the Old Testament context, the psalmist celebrates the fact that God has made mankind his representative ruler over all the earth with every creature subject to him (Ps 8:5-6). Now Jesus, as a man, is exalted to the position of supreme authority, not only over the creatures of the earth, but also over the entire spiritual world. Thus, Jesus' resurrection and ascension to God's right hand is also a sign and guarantee that God has begun to and will ultimately restore his people under Christ to the position and role in the creation that he created them to fulfil. Therefore, if Peter's addressees recognize an allusion to Psalm 8:5-6, they should be even more motivated to sanctify Christ alone as Lord, since there is no human or spiritual power that can ever again challenge Christ's supreme authority as the man God has exalted to his right hand as his representative ruler over all creation in fulfilment of his purpose for humanity.

12.2.4.4 Comparison with other New Testament uses of Psalms 110:1 and 8:6-7

Both Psalm 8:6 and Psalm 110:1 are quoted or alluded to elsewhere in the New Testament. Psalm 8:6, "all things you have subjected under his feet," is quoted in 1 Corinthians 15:27 and in Hebrews 2:8 (Heb 2:6-8 quotes Ps 8:4-6). Furthermore, an allusion to Psalm 8:6 occurs in Ephesians 1:22 (Aland *et al*, 1994:895) and probably also in 1 Corinthians 15:25 (Collins, 2008:949, 1084). 1 Corinthians 15:27 is introduced by the conjunction γάρ ("for") which means that the quotation of Psalm 8:6 (modified to fit the third person and with a different preposition meaning "under") serves an explanatory function within the argument of 1 Corinthians 15:20-28. More specifically, the quotation of Psalm 8:6 provides authoritative proof that Jesus must reign until God has put all his enemies under his feet, including death itself (1 Cor 15:25-26). Thus, Psalm 8:6 shows that the goal of Jesus' reign, as the second Adam and representative of the new restored humanity (1 Cor 15:21-22), is ultimately to fulfil God's purpose for humanity, that all things, including death, be subjected under his feet. Jesus' reign cannot stop short of this. It is the goal and inevitable outcome of his reign.

Besides the quotation of Psalm 8:6 in 1 Corinthians 15:27, the reference to the fact that Jesus must reign "until he has put all the enemies under his feet" (1 Cor 15:25: δεῖ γὰρ αὐτὸν βασιλεύειν ἄχρι οὗ θῇ πάντας τοὺς ἐχθροὺς ὑπὸ τοὺς πόδας αὐτοῦ.) is probably an allusion to both Psalm 8:6 (πάντα ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτοῦ - "all things you have subjected under his feet") and Psalm 110:1 (LXX 109:1) (ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου – "until I make your enemies a footstool for your feet"). This combined allusion to Psalm 8:6 and Psalm 110:1 (1 Cor 15:25) contributes to the same argument completed by the explicit quotation of Psalm 8:6

(1 Cor 15:27), namely that the goal and inevitable outcome of Jesus' reign, as the new Adam, is ultimately to fulfil God's purpose for humanity, that all things be subjected under his feet. Significantly, it is the allusion to Psalm 110:1 that makes explicit the implication that Jesus' reign (at God's right hand), including his defeat of every opposing rule and authority and power (1 Cor 15:24), and of death itself (1 Cor 15:26), is also a fulfilment of his role as promised Messiah.

Thus, Paul's references to Psalms 8:6 and 110:1 in 1 Corinthians 15:25 and 15:27 serve as proof that the goal and inevitable outcome of Jesus' reign as the new Adam and promised Messiah are that all things be subjected under his feet. In 1 Peter 3:22, Peter also seems to allude to both references, but his use is focused on motivating the addressees who are faced with unjust suffering and tempted to retaliate or give in to fear of evil powers, to sanctify Christ alone as Lord with absolute confidence, since Christ's resurrection and ascension to God's right hand proves that he has supreme authority over all evil powers. The allusion to Psalm 110:1 motivates confidence that all that is promised concerning the Messiah must be fulfilled, and therefore, that all the evil powers behind the suffering of the addressees will be brought into subjection under Christ's feet. The allusion to Psalm 8:6 motivates confidence that there is no human or spiritual power that can ever again challenge Christ's supreme authority as the man God has exalted to his right hand as his representative ruler over all creation in fulfilment of his purpose for humanity.

In Ephesians 1:20 Paul alludes to Psalm 110:1 when he refers to God raising Christ from the dead and seating him at his right hand in the heavenly places. Then in Ephesians 1:22 Paul cites Psalm 8:6 ("he put all things under his feet") and adds that God "gave him as head over all things to the church" (ESV). Inbetween these two references the significance of Christ's exaltation to the right hand of God is elaborated: his position is "far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in the one to come" (Eph 1:21, ESV; cf. 1 Pet 3:22). This explanation of the supreme authority vested in Christ as the one God has seated at his right hand seems to make the immediately following reference to Psalm 8:6 redundant. But the reference to Psalm 8:6 is not meant to explain the significance of being seated at the right hand of God. Rather, it is meant to show that Jesus rules over all creation as the representative head of the new humanity, the church. However, in the context of Ephesians 1:15-23, Paul's purpose is not the same as in 1 Peter 3:22 where Jesus' exaltation assures believers of their own ultimate victory over suffering and all evil powers. Rather, in Ephesians 1:20-22 Paul's purpose is to show the greatness of the power that God must have exerted in order to raise Christ from the dead to such an exalted position (Eph 1:19-20). Therefore, in this case, the focus of Paul's encouragement of believers is on the fact that God is ready to exercise this same immeasurable power on behalf of believers (Eph 1:19).

In Hebrews 2:5-9 the writer argues, on the basis of Psalm 8:4-6 (Heb 2:6-8), that God has subjected "the world to come" (2:5), not to angels, but to Jesus (2:9). In my view, the most likely interpretation of this passage is that during his earthly humiliation, Jesus, as Son of God (Heb 1:2), was made "for a little while lower than the angels" (Ps 8:5; Heb 2:7, 9), his glory veiled. But because of his suffering of death and his resurrection from the dead, Jesus, as representative of the new humanity, is now "crowned with glory and honour" (Ps 8:5; Heb 2:7, 9). Thus, even though at present we do not see everything subjected either to humanity or to Jesus, believers are assured that Jesus is the one who has begun to and will ultimately fulfil

God's purpose for humanity. Finally, the writer points out that Jesus suffered death "so that by the grace of God he might taste death for everyone" (Heb 2:9, ESV). The implication is that Jesus' crowning with glory and honour secures victory over death for everyone who believes in him. In fact, the writer makes it clear as he continues (Heb 2:10-13), that those who believe in Jesus are the sons God is bringing to glory (2:10), the new humanity whom Jesus calls "brothers" (2:11), and "the children God has given me" (2:13).

Thus, the writer to the Hebrews (2:8) refers to Psalm 8:6 for the purpose of proving that Jesus' suffering of death and his resurrection have secured the subjection of all things under his feet, and victory over death and glory for believers who are the new humanity that fulfils Psalm 8:6. This is not the same use of Psalm 8:6 as in 1 Peter 3:22 where the allusion primarily motivates the addressees who are faced with unjust suffering and tempted to retaliate or give in to fear of evil powers, to sanctify Christ alone as Lord with absolute confidence, since there is no human or spiritual power that can ever again challenge Christ's supreme authority as the man God has exalted to his right hand as his representative ruler over all creation in fulfilment of his purpose for humanity.

Psalm 110:1 is the most frequently cited verse in the entire New Testament (Matt 22:44; 26:64; Mk 12:36; 14:62; Lk 20:42-43; 22:69; Acts 2:34-35; Heb 1:13) (Aland *et al*, 1994:888), though many of these are parallel accounts within the Gospels. Furthermore, according to Aland *et al* (1994:896), there are several allusions to Psalm 110:1 elsewhere in the New Testament (Mk 16:19; Rom 8:34; 1 Cor 15:25; Eph 1:20; Col 3:1; Heb 1:3; 8:1; 10:12-13; 12:2). Notably, Aland *et al* (Ibid.) do not include 1 Peter 3:22. The allusions in 1 Corinthians 15:25 and Ephesians 1:20 have been dealt with above.

In the Gospels, Matthew 22:41-46, Mark 12:35-37, and Luke 20:41-44 are all accounts of the same incident(s) when Jesus challenged the Pharisees or scribes with a question about the meaning of Psalm 110:1. Firstly, in all three accounts Jesus' argument depends on his assumption that David is the one who wrote Psalm 110:1 under the inspiration of the Spirit (Matt 22:43; Mk 12:36). Secondly, in all three accounts the critical question is, "How can they say that the Christ is David's son, when David himself, in a psalm commonly acknowledged to be messianic, calls the Christ, Lord?" The implication is that the Christ is greater than his ancestor David. Thirdly, in these cases, Jesus' quotation of Psalm 110:1 is neither focused on his exaltation to the right hand of God, nor linked to his resurrection. Thus, these references confirm that the application of Psalm 110:1 by the New Testament writers to Jesus as the Messiah is appropriate. However, they do not point directly to the connection made by many of the New Testament writers between the resurrection and the fulfilment of Psalm 110:1.

Matthew 26:64 (also Mk 14:62; Lk 22:69) records Jesus' response to the high priest's demand, "Tell us if you are the Christ, the Son of God" (Matt 26:63). Jesus confirms that he is the Christ, but then adds "from now on you will see the Son of Man seated at the right hand of Power and coming on the clouds of heaven" (Matt 26:64, ESV). In this way, Jesus claims to be both the ideal King of Psalm 110:1 and the divine person called the Son of Man in Daniel 7:13-14. The high priest does not miss the claim to divinity (Matt 26:65). Jesus does not specify the time of fulfilment when he will be seated at the right hand of God or when he will come on the clouds to reign with everlasting dominion over all the earth. However, it must be some time after his

death which he has repeatedly anticipated (e.g., Matt 16:21; 17:12, 22-23; 26:24; Luke 18:31-33; etc.). Thus, this reference to Psalm 110:1 by Jesus does point to his resurrection.

Mark 16:19 provides the only statement within the Gospels that Jesus not only ascended into heaven after his resurrection appearances (Lk 24:51; cf. Acts 1:2), but also sat down at the right hand of God (cf. Ps 110:1). Besides the fact that there is significant uncertainty about the reliability of Mark 16:9-20, this statement does not add any insight on the interpretation of Psalm 110:1.

After Jesus' crucifixion, the first recorded public proclamation of Jesus' resurrection is Peter's sermon on the day of Pentecost (Acts 2:14-41). In this sermon Peter cites Psalm 16:8-11 (Acts 2:24-28) and then argues that these verses could not apply to David himself because he both died and was buried and therefore they must apply to the Christ as the descendant of David whom God had promised would reign on David's throne forever (Acts 2:29-30). Significantly, Peter assumes that David is the author of this psalm and concludes that David was a prophet who foresaw and spoke of the resurrection of the Christ (Acts 2:30-31). Peter then links the resurrection of Jesus with exaltation at the right hand of God and consequent authority to pour out (send down) the promised Holy Spirit from the Father (Acts 2:32-33). To prove his point concerning the exaltation of Jesus to the right hand of God, Peter cites Psalm 110:1, noting that these words could not apply to David himself for he did not ascend into the heavens (Acts 2:34-35). Thus again, Peter's assumption is that David was speaking as a prophet (Acts 2:30-31). Finally, Peter concludes, on the basis of the disciples being witnesses of Jesus' resurrection (Acts 2:32) and the words of Psalm 110:1, that God has made Jesus, whom the crowd crucified, both Lord and Christ (Acts 2:36).

Thus, Peter's use of Psalm 110:1 in Acts 2:34-35 is connected to the resurrection of Jesus and functions as proof that the Christ has been raised, not only from the dead, but to a position of exalted honour and authority at the right hand of God. On the other hand, in 1 Peter 3:22 the purpose of the allusion to Psalm 110:1 is not to prove that Jesus is at God's right hand (this is assumed), but rather to draw out the implication that the addressees who are faced with unjust suffering and may be tempted to retaliate or give in to fear of evil powers can sanctify Christ alone as Lord with absolute confidence, since all that is promised concerning the Messiah must be fulfilled, and therefore, that all the evil powers behind the suffering of the addressees will be brought into subjection under Christ's feet.

The allusion to Psalm 110:1 in Romans 8:34 is a reference to Jesus being at the right hand of God. Paul's point is that Jesus has not only died for those who believe in him, nor has he only been raised for believers. No, indeed, he is now exalted at the right hand of God where he is interceding for believers. In the context (Rom 8:31-39), the first implication is that no believer can be condemned before God because in Jesus God has done everything necessary to secure their justification (Rom 8:31-34). The second implication is that nothing will be able to separate believers from the love of God in Christ Jesus (Rom 8:35-39) because Jesus is in the position of supreme authority (Rom 8:34) so that he is able to ensure that no power will be able to conquer his people. This is very similar to Peter's use of Psalm 110:1 in 1 Peter 3:22.

In Colossians 3:1, Paul refers to Christ being seated at the right hand of God for the purpose of arguing that believers should seek first the things that are above, not the

things that are on earth below (Col 3:1-2). Paul alludes to Psalm 110:1 on the assumption that Jesus fulfils all the promises concerning the Christ.

Finally, in the book of Hebrews, Psalm 110:1 is quoted (Heb 1:13) as the climax of a series of seven citations from the Old Testament (Heb 1:5 – Ps 2:7; 2 Sam 7:14; Heb 1:6 – Deut 32:43; Heb 1:7 – Ps 104:4; Heb 1:8-9 – Ps 45:6-7; Heb 1:10-12 – Ps 102:25-27) that are meant to prove that Jesus, as the Son of God, is superior to the angels (Heb 1:4). God did not say to angels, "Sit at my right hand until I make your enemies a footstool for your feet;" he said it to the Son. Thus, the writer to the Hebrews applies God's designation of the Messiah as his Son (Ps 2:7; 2 Sam 7:14), to all the other references that he interprets as messianic (cf. Heb 1:2, 8), and terms this title the more excellent name he has inherited (Heb 1:4). Thus, the writer to the Hebrews argues that because Jesus is the unique son of messianic promise he must be seated "at the right hand of the Majesty on high" (Heb 1:3, ESV), and therefore he holds a position much superior to that of the angels (Heb 1:4). Therefore, this allusion to Psalm 110:1 is focused on Jesus' superiority over angels as such and is not intended to draw out immediate implications for believers, as is the case in 1 Peter 3:22.

Significantly, the above-mentioned allusion to Psalm 110:1 in Hebrews 1:3 emphasizes that Jesus only sat down at the right hand of God "after making purification for sins." This connection between Jesus' completion of his priestly sacrifice for sins and his exaltation to the right hand of God is continued in Hebrews 8:1 and 10:12-13.

In Hebrews 12:2, the fact that Jesus is seated at the right hand of the throne of God is interpreted as proof that Jesus has received the reward and joy set before him that enabled him to endure the suffering and shame of the cross. The purpose of this allusion to Psalm 110:1 is to motivate believers not to "grow weary and lose heart" (Heb 12:3) as they struggle against sin (Heb 12:1) and also endure hostility from sinners (Heb 12:3). In other words, the fact that Jesus has sat down at the right hand of the throne of God guarantees that those who believe in him will complete the endurance race of faith and will receive the reward for which Christ endured on their behalf. Thus, this use of Psalm 110:1 is similar to its use in 1 Peter 3:22 because it also motivates endurance in the face of struggle and hostility.

Therefore overall, it may be concluded that the author of 1 Peter uses Psalm 110:1 and Psalm 8:6 in a manner consistent with the presuppositions and purposes of the other New Testament writers. Peter assumes that Jesus fulfils both messianic expectation and God's purpose that all creation should be subject to a human representative ruler. Furthermore, as in Romans 8:34 and Hebrews 12:2, Peter uses the allusion to Psalms 110:1 and 8:6 to motivate believers to persevere in the face of suffering and fear because Jesus' exaltation to the right hand of God guarantees their ultimate victory and reward. However, Peter's reference to Jesus being at the right hand of God is very specifically focused on the implication that Jesus' position of supreme authority motivates the addressees who are faced with unjust suffering and tempted to retaliate or give in to the fear of evil powers, to keep on sanctifying Christ alone as Lord with absolute confidence because they know that Christ reigns supreme over every spiritual power.

12.2.5 Traditional Jewish interpretation of the Psalm references

With regard to Psalm 8:6-7, in later Scripture Daniel chapter 7 contains some

significant developments of the theme of dominion. Firstly, Daniel has a vision of the Son of Man who approaches the Ancient of Days and is given everlasting dominion over all peoples:

> I saw in the night visions, and behold, with the clouds of heaven there came one like a son of man, and he came to the Ancient of Days and was presented before him.
>
> And to him was given dominion [שָׁלְטָן, ἐξουσία] and glory and a kingdom, that all peoples, nations, and languages should serve him [לֶהֱוֹן יִפְלְחוּן, αὐτῷ λατρεύουσα]; his dominion [שָׁלְטָנֵּהּ, ἡ ἐξουσία αὐτοῦ] is an everlasting dominion [שָׁלְטָן, ἐξουσία], which shall not pass away, and his kingdom one that shall not be destroyed (Dan 7:13-14, ESV).

Importantly, the expression "a son of man" (בַּר אֱנָשׁ, υἱὸς ἀνθρώπου) (Dan 7:13) is similar to the expression "the son of man" (בֶּן־אָדָם, υἱὸς ἀνθρώπου) in Psalm 8:5 (MT, LXX).

Daniel then asks for an explanation of the visions, especially of the vision of the fourth beast. At the end of this explanation Daniel is told:

> But the court shall sit in judgment, and his [the fourth beast's] dominion [שָׁלְטָנֵּהּ, ἐξουσίαν] shall be taken away, to be consumed and destroyed to the end.
>
> And the kingdom and the dominion [שָׁלְטָנָא, ἐξουσίαν] and the greatness of the kingdoms under the whole heaven shall be given to the people of the saints of the Most High; their kingdom shall be an everlasting kingdom, and all dominions [שָׁלְטָנַיָּא, ἐξουσίαι] shall serve [לֶהֱוֹן יִפְלְחוּן, αὐτῷ ὑποταγήσονται] and obey them (Dan 7:26-27, ESV).

Significantly, the Masoretic Text and the Septuagint have the singular "him" (cf. e.g. NASB, NIV) rather than "them" as in the ESV translation. Thus, the everlasting kingdom belongs to God Most High and all dominions shall serve and obey him. In the Masoretic Text the Hebrew word יִפְלְחוּן (they shall serve) is used in both Daniel 7:14 and 7:27. In the Septuagint the Greek verb λατρεύουσα ("they shall serve") is used in Daniel 7:14 but the verb ὑποταγήσονται ("they shall submit themselves") is used in Daniel 7:27. The latter verb is the same one as used in Psalm 8:7b (LXX) and in 1 Peter 3:22 (ὑποταγέντων). Furthermore, the everlasting kingdom (מַלְכוּת עָלַם, βασιλείαν αἰώνιον) belonging to God Most High (Dan 7:27) is logically identical to the everlasting dominion (שָׁלְטָן עָלַם, ἐξουσία αἰώνιος) of the Son of Man (Dan 7:14).

Thus, considering all the verbal links between Psalm 8:5-7 and Daniel 7:13-14 and 27, it seems highly likely that the everlasting dominion of the Son of Man should properly be understood as a development and fulfilment of Psalm 8:4-10 (MT, LXX).

In other ancient Jewish writings (Apocrypha, Old Testament Pseudepigrapha, Dead Sea Scrolls, etc.), there appear to be no references to Psalm 8:5-7 or developments of the themes of creation subjected under the feet of humanity. There is no commentary on or reference to Psalms 8, 110 or 118 in the non-biblical Dead Sea Scrolls, (Wise, Abegg & Cook, 1996:509-510) (see also 12.2.3). In later Jewish

writings, the Targum of Psalm 8:5-7 shows no significant variation from the Masoretic Text or the Septuagint (Cook, 2001). Thus, it seems that the author of 1 Peter is most likely not dependent on any contemporary Jewish interpretations of Psalm 8, but is building directly on the themes of Psalm 8 in the light of Daniel 7.

With regard to Psalm 118:15-16, in later Scripture there appear to be no references to or developments of this passage. However, in the Old Testament Pseudepigrapha, Psalms of Solomon 13:1 twice uses the expression δεξιὰ κυρίου (the right hand of the Lord) which occurs in Psalm 117:15-16 (LXX), once in verse 15 and twice in verse 16. Psalms of Solomon 13:1 also has a reference to the righteous (δικαίων) immediately before the first use of the expression δεξιὰ κυρίου, just as in Psalm 117:15 (LXX) which has a reference to the tents of the righteous. The complete translation of Psalms of Solomon 13:1 reads "To Solomon. A Psalm. An exhortation of the righteous. The right hand of the Lord covers me. The right hand of the Lord spares us" (own translation). Thus, it is likely that the composer of Psalms of Solomon 13:1 was imitating Psalm 117:15-16 (LXX), but not interpreting it since he uses different verbs such that the right hand of the Lord is covering and sparing rather than exalting. In later Jewish writings, the Targum of Psalm 118:15-16 shows no significant variation from the Masoretic Text or the Septuagint (Cook, 2001). Thus, it appears that the author of 1 Peter 3:22 does not depend on any traditional Jewish interpretation of Psalm 118:15-16.

With regard to Psalm 110:1 (LXX 109:1) and the themes of exaltation to the right hand of God and enemies being subdued under foot, in later Scripture Isaiah 45:1 is of interest. The LORD speaks of Cyrus as his anointed whom he has taken by the right hand to subdue nations before him. The LORD calls Cyrus by name long in advance of his coming in order that Cyrus may know that it is the LORD who has raised him up for the sake of his people Israel (Isa 45:3-4) and also so that all peoples may know that there is no other God besides the LORD (Isa 45:5-6). If the military and political conquests of Cyrus as the LORD's anointed, whom the LORD has taken by the right hand (Isa 45:1; cf. 41:2) are understood as a type of the spiritual conquest of the Servant of the LORD (Isa 42:1, 6; 49:6; 61:1) (Motyer, 1993:289, 352), then this passage is certainly a development of Psalm 110. David's Lord, who is invited to sit at the right hand of the LORD until his enemies are made a footstool for his feet (Ps 110:1), is the divine anointed conqueror of Isaiah's prophecy (cf. Isa 59:15-21; 61:1-3; 63:1-6).

In other ancient Jewish writings, references to the right hand (e.g., Sirach 47:5; Psalms of Solomon 13:1; Odes of Solomon 1:6, 12) do not appear to be related to Psalm 110 and show no similarity to the context or wording of 1 Peter 3:22. In later Jewish writings, the Targums of Psalm 110:1 clearly relate this declaration of the LORD to the historical David and interpret his Lord as Saul. Cook (2001) renders the Targums of Psalm 110:1 as follows with divergences from the Masoretic Text in italics:

> *Composed* by David, a psalm. The LORD said *in his decree to make me lord of all Israel, but he said to me, "Wait still for Saul of the tribe of Benjamin to die, for one reign must not encroach on another; and afterwards* I will make your enemies a prop for your feet." ANOTHER TARGUM: The LORD *spoke by his decree to give me the dominion in exchange for sitting in study of Torah*. "*Wait* at my right hand until I make your enemies a prop for your feet." ANOTHER TARGUM: The LORD *said in his decree to appoint me ruler over*

> *Israel, but the* LORD *said to me, "Wait for Saul of the tribe of Benjamin to pass away from the world; and afterwards you will inherit the kingship, and* I will make your enemies a prop for your feet."

These interpretations do not explain the significance of the right hand of the Lord. Making David's enemies a "prop" for his feet is interpreted as making him ruler over Israel. Thus, it is unlikely that 1 Peter 3:22 is dependent upon these Targums or any other traditional Jewish interpretation of Psalm 110:1. However, it is possible that the author of 1 Peter interprets Psalm 110:1 in light of the prophecies of Isaiah concerning the Servant of the LORD as a conqueror of the spiritual world.

Thus, it seems that the author of 1 Peter is most likely building on the themes of Psalm 8 and Psalm 110 in the trajectory of Daniel 7 and Isaiah respectively and applying them to Christ without being dependent on any contemporary Jewish interpretations.

12.2.6 Theological presuppositions

There are several presuppositions that underlie the allusions to Psalms 8:6 and 110:1 in 1 Peter 3:22. The first presupposition is that corporate solidarity applies to the relationship between Jesus and believers (see 2.3.2.2). Thus, Jesus has acted as representative of the whole people of God so that his victory over sin and death by his resurrection and exaltation to God's right hand, and his subjugation of angels, authorities and powers under him all have implications for those who have sanctified him as Lord.

Closely related to this is a second presupposition that applies particularly to the allusion to Psalm 8:6, which is that Jesus is the New Adam or ideal human representative ruler. In other words, Adam is the type or pattern of human representative rule and Jesus is the anti-type or fulfilment of human representative rule (see 2.3.2.3). Thus, Jesus has the same role that Adam had, but succeeds where Adam failed. Jesus is greater than Adam because he has been victorious over sin and death, whereas Adam, and with him all humanity, was defeated by sin and death. Therefore, according to Psalm 8:6, Jesus as the New Adam, is rightly crowned with glory and honour, receives dominion over all the works of God's hands, and all things – in 1 Peter 3 pertinently the angels, authorities and powers – are put under his feet in fulfilment of God's creation purpose for Adam and for humanity.

A third presupposition applies particularly to the allusion to Psalm 110:1. This is that Psalm 110 has been recognized as messianic and therefore must apply to the historical Jesus who has already been identified as the Messiah (see 2.3.2.5). Thus, while historically Psalm 110 was probably applied to some extent to the royal line of David (see 12.2.2 above), it was probably also recognized that the promises and achievements described within it could ultimately only apply to the end-time Messiah.

12.2.7 Type and technique of Psalm usage

The type of use of Psalm 8:6 in 1 Peter 3:22 is probably best categorized as indirect typological fulfilment (see 2.2.3 & 12.2.6 above; cf. Ross, 2011:290). On the other hand, 1 Peter 3:22 alludes to Psalm 110:1 to indicate direct literal fulfilment of a prophecy concerning the ideal King (Messiah) (see 2.2.3). The author of 1 Peter is not arguing that Jesus is at the right hand of God on the basis of an appeal to Psalm 110:1, he is assuming it as fact because Jesus is the Messiah (see 12.2.6 above).

Closely related to the presupposition that Jesus is the Messiah (see 12.2.6 above) is the assumption that the last days have arrived with the life, death, resurrection, and ascension of Jesus. This means that the author of 1 Peter saw these psalms as already partially fulfilled with the exaltation of Jesus to God's right hand, and yet the context (1 Pet 3:13-17) and his technique of allusion to only parts of these psalms shows that he also recognized that final, exhaustive fulfilment (Ps 8:6 "all things under his feet"; Ps 110:1 "until I make your enemies a footstool for your feet") was yet to take place at some future time in redemptive history (see 2.3.2.4; cf. Bock, 2006:263).

The author's technique in using these psalms does not appear to parallel any specific midrash-like or pesher-like techniques (see 2.3.3.2 & 2.3.3.3).

12.2.8 Intertextuality

The reference to "angels, authorities, and powers having been subjected" to Jesus (1 Pet 3:22) would most likely have brought both Psalm 8:5-8 and Daniel 7:13-14 to the minds of the addressees and later readers (see 12.2.5 above). Furthermore, the reference to "the right hand of God" (1 Pet 3:22) would most likely have brought to mind, not only Psalm 110:1, but also Isaiah 45:1, together with the whole isianic theme of the divine anointed conqueror (Isa 42:1, 6; 49:6; 59:15-21; 61:1-3; 63:1-6) (see 12.2.5 above). This means that a dynamic intertextual resonance was probably created in the minds of the addressees and later readers with the effect that the ultimate authority and dominion of Jesus as divine ruler and conqueror on behalf of his people is even more emphasized.

Furthermore, the explicit statement in 1 Peter 3:22 that (fallen) angels, authorities and powers have been subjected to Jesus only seems necessary if it corresponds to the reference to "spirits now in prison, who once were disobedient" (3:19-20) in the days of Noah (Marshall, 1991:127-128). Therefore, it is likely that the traditional non-canonical Jewish literature that contains the idea that human evil and persecution is influenced by evil spiritual powers (e.g., 1 En 61:10; 2 En 20:1; Ascen Isa 1:3; T Levi 3:8) also functions as intertext to 1 Peter 3:22 (Davids, 1990:146-147). In particular, the tradition found in 1 Enoch 10-16 concerning the Watchers, their sin, their corrupting influence upon humanity at the time of Noah, and the expectation of "the day of great conclusion" (1 En 16:1) (Jobes, 2005:244) provides important background for understanding how Peter's addressees would most likely have understood, not only 1 Peter 3:19-20 (see 12.2.4.3 above), but also 1 Peter 3:22.

12.3 INTEGRATION AND SUMMARY

1 Peter 3:18-22 provides motivation for the godly response to unjust suffering advocated in 3:13-17, viz. to sanctify only Christ as Lord and continue doing good despite suffering. The reason given is the supreme example and result of Christ's unique achievements through unjust suffering. He suffered for sins once for all, the righteous on behalf of the unrighteous, so that the righteous have been brought to God. Now, in the realm of the spirit, he has proclaimed his victory over all evil powers, proven by his resurrection and exaltation to the right hand of God.

In the socio-historic context of 1 Peter, there would have been a widespread fear of the evil spiritual powers that were assumed to be at work behind human evil (cf. 1 Pet 3:14). Evidence for this background is found in the traditional extra-biblical Jewish literature, 1 Enoch 10-16 being particularly pertinent in light of the allusion to

it in 1 Peter 3:19-20. Therefore, when faced with unjust suffering and tempted to retaliate or give in to the fear of evil powers, Peter's addressees are motivated to sanctify Christ alone as Lord with absolute confidence and so continue doing good, since they know that Christ's exaltation to God's right hand is evidence that he has supreme authority, with even the evil powers subjected to him.

An important presupposition throughout is that corporate solidarity applies to the relationship between Jesus and believers. Thus, Jesus has acted as representative of the whole people of God so that his dying for sin and his victory over all evil powers by his resurrection and exaltation to God's right hand, all have implications for those who have identified with him. He has done what is necessary to bring them to God (3:18) and there is no power that can ever again challenge Christ (3:22).

1 Peter 3:22 emphasizes the victory of Christ by describing his final status (at the right hand of God), the action that led to Jesus' exalted status (having gone into heaven), and now that he is seated at the right hand of God, even angels, authorities and powers have been subjected to him (3:22c). Thus, the supreme authority of Jesus Christ over the created world, implied by his position at the right hand of God, is made explicit with specific reference to the spiritual world.

Firstly, the reference to Jesus being seated at the right hand of God is most likely an allusion to Psalm 110:1. In Psalm 110:1, the LORD declares to David's Lord, "Sit at my right hand until I make your enemies a footstool for your feet." Thus, David's Lord is supremely exalted to exercise the authority of the LORD, as his representative, and yet he must wait "until" a day when all his enemies will be subjected to him. In 1 Peter 3:22, after his death, resurrection and ascension, Jesus is exalted to the right hand of God, with angels, authorities and powers having been subjected to him. The presupposition is that the historical Jesus is the Messiah who fulfils Psalm 110:1. Therefore, Peter's addressees should be all the more encouraged by the allusion to Psalm 110:1 because a final day of fulfilment must still be coming when all evil powers and those who act as enemies of Jesus by persecuting believers will ultimately be made subject to Jesus.

Significantly, it appears that Isaiah 45:1ff. is a development of Psalm 110:1 and the themes of exaltation to the right hand of God and enemies being subdued under foot. The LORD speaks of Cyrus as his anointed whom he has taken by the right hand to subdue nations before him. Thus, the military and political conquests of Cyrus as the LORD's anointed may be understood as typical of the spiritual conquests of the Servant of the LORD (Isa 42:1, 6; 49:6; 61:1). In that case, David's Lord (Ps 110:1) is identified with the divine anointed conqueror of Isaiah's prophecy (cf. Isa 59:15-21; 61:1-3; 63:1-6). Thus, the reference to the right hand of God in 1 Peter 3:22 may also have brought to mind Isaiah 45:1 and Isaiah's theme of the divine anointed conqueror. The intertextual resonance created would probably have the effect of emphasizing the ultimate authority and dominion of Jesus as divine ruler and conqueror on behalf of his people.

Secondly, the reference to "angels, authorities and powers having been subjected to him" (1 Pet 3:22) seems to be an intentional allusion to Psalm 8:5-6. In the Old Testament context, the psalmist marvels that the God who made the heavens cares for mere human beings (8:3-4) and has graciously granted them the exalted and distinct role of ruling as his representative over all earthly creatures (8:5-8). In 1 Peter 3:22 Jesus, as a man, is exalted by God to sit at his right hand, ruling on his behalf, not only over earthly creatures, but over heavenly creatures too. The

underlying presupposition is that Jesus is the New Adam who fulfils God's creation purpose for Adam and for humanity. Thus, Jesus' resurrection and ascension to God's right hand is also a sign and guarantee that God has begun to and will ultimately restore his people under Christ to the position and role in the creation that he created them to fulfil. In other words, the allusion to Psalm 8:5-6 provides Peter's addressees with even more motivation to keep on sanctifying Christ alone as Lord since there is no human or spiritual power that can ever again challenge Christ's position of supreme authority as the man God has exalted to his right hand as his representative ruler over all creation in fulfilment of his purpose for humanity.

Significantly, Daniel 7:13-14 and 27 contain several verbal links with Psalm 8:5-7. It is therefore highly likely that in traditional Jewish thinking the everlasting dominion of the Son of Man was understood as a development and fulfilment of Psalm 8:4-10 (MT, LXX). Therefore, it is possible that the reference to "angels, authorities, and powers having been subjected" to Jesus (1 Pet 3:22) was intended to bring to the minds of Peter's addressees both Psalm 8:5-8 and Daniel 7:13-14

Some interpreters also recognize an allusion to Psalm 118:15-16 in 1 Peter 3:22. However, in context, the references to "the right hand of the LORD" in Psalm 118:15-16 do not refer to an exalted position of authority at the right hand of God, as in Psalm 110:1 and 1 Peter 3:22, but rather they refer to the right hand of God as the power of God at work in the midst of battle to give victory to the psalmist and to his people. Therefore, my conclusion is that 1 Peter 3:22 does not in fact allude to Psalm 118:15-16.

Both Psalm 8:6 and Psalm 110:1 are frequently quoted or alluded to elsewhere in the New Testament (e.g. Matt 22:43; 26:64; Acts 2:34-35; 1 Cor 15:25, 27; Eph 1:20, 22; Heb 2:5-9) (see 12.2.4.4 above). As is the case with other New Testament writers, Peter assumes that Jesus fulfils both messianic expectation and God's purpose that all creation should be subject to a human representative ruler. Furthermore, as in Romans 8:34 and Hebrews 12:2, Peter's allusion to Psalms 110:1 and 8:6 serves the purpose of motivating believers to persevere in the face of suffering and fear. However, Peter's reference to Jesus' position of supreme authority at the right hand of God is very specifically focused on motivating the addressees who are faced with unjust suffering and tempted to retaliate or give in to the fear of evil powers, to keep on sanctifying Christ alone as Lord because they know that Christ reigns supreme over every spiritual power.

CHAPTER 13
EXEGETICAL STUDY OF
THE USE OF THE PSALMS IN 1 PETER 4:12-19

OUTLINE OF CHAPTER

13.1 Introduction
13.2 Systematic analysis of Psalm references in 1 Peter 4:12-19
13.3 Integration and summary

13.1 INTRODUCTION

In the present chapter 1 Peter 4:12-19 is analysed according to the procedure outlined above (5.1). The aim is to determine the function of any Psalm references within the argument of 1 Peter 4:12-19 in order to construct the hermeneutical perspectives, methods, and goals of the author.

13.2 SYSTEMATIC ANALYSIS OF PSALM REFERENCES IN 1 PETER 4:12-19

13.2.1 Synopsis of Psalm references

Within 1 Peter 4:12-19 the following Psalm and other Old Testament references have been identified:

1 Peter	Definite quotations	Definite allusions	Possible allusions or echoes
4:14		Ps 89:50-51; Isa 11:2	Isa 37:3; Pss 69:10 (LXX 68:10); 102:8-9 “reproach, revile, insult” (Davids, 1990:167); LXX Pss 34:7, 41:11, 43:17; 54:13; 73:10, 18, 78:12; 88:52; 101:9; 118:42 ὀνειδίζω (my own observation); LXX Pss 14:3, 68:8, 10, 11, 20, 21; 73:22; 78:12; 88:51; 118:39 ὀνειδισμός (my own observation)
4:17		Jer 25:29; Ezek 9:6	
4:18	Pr 11:31 LXX		
4:19		Ps 31:5	Cf. παραδίδωμι (“commit, entrust”) 1 Pet 2:23; Ps 10:14 עָזַב (“leave, abandon, give up to”); ἐγκαταλείπω (“to leave behind, forsake, abandon”) (9:35 LXX)

The definite allusions to Psalms 89:50-51and 31:5 are of primary importance here.

The verb ὀνειδίζω (“I reproach, revile, insult”), used in 1 Peter 4:14[145], occurs frequently in the Septuagint Psalms.[146] However, the noun ὀνειδισμός (“reproach, reviling, disgrace, insult”), used almost as frequently as the verb in the Septuagint Psalms,[147] does not occur in 1 Peter.[148] Notably, the related noun ὄνειδος (“disgrace, reproach, insult”) is also used frequently in the Septuagint Psalms,[149] but is only used once in the New Testament (Lk 1:25). Nevertheless, it seems likely that Peter also had in mind occurrences of these related nouns when he used the verb ὀνειδίζω.

Significantly, in the immediate context, Peter uses another Greek verb, namely αἰσχύνομαι (“I dishonour, put to shame, am ashamed, am disgraced”) in 1 Peter 4:16. This verb, together with its related compound verb καταισχύνω (“I am dishonoured, put to shame”) and noun αἰσχύνη (“modesty, shame, disgrace”), is used frequently in the Septuagint Psalms.[150]

Thus, in 1 Peter 4:12-19, in connection with suffering for the name of Christ, the author draws attention to two significant word-groups from the Psalms, namely ὀνειδίζω-ὀνειδισμός-ὄνειδος (reproach, revile, disgrace, insult) and αἰσχύνομαι-αἰσχύνη-καταισχύνω (dishonour, shame, disgrace). This suggests that the author of 1 Peter

---

145 NT: also Matt 5:11; 11:20; 27:44; Mark 15:32; 16:14; Luke 6:22; Rom 15:3; James 1:5.

146 In the Septuagint Psalms, the Greek verb ὀνειδίζω (“I reproach, revile”) frequently translates the Hebrew verb חרף ("to revile, reproach, taunt”), viz. Psalms (MT) 42:11, 44:17, 55:13, 69:10, 74:10, 18, 79:12, 89:52, 102:9, and 119:42 (LXX: Pss 41:11; 43:17; 54:13; 68:10; 73:10, 18; 78:12; 88:52; 101:9; 118:42). However, in Psalm 34:7 (LXX) ὀνειδίζω (“I reproach, revile”) translates the Hebrew verb חָפַר (“He digs [a trap]”) (MT 35:7) which has the same consonants as חרף ("to revile, reproach, taunt”) and a similar meaning, though figurative.

147 The noun ὀνειδισμός (“reproach, reviling, disgrace, insult”) often translates the Hebrew noun חֶרְפָּה (“reproach, disgrace”) (LXX: Pss 14:3; 68:8, 10, 11, 20, 21; 73:22; 78:12; 88:51; 118:39; MT: Pss 15:3; 69:8, 10, 11, 20, 21; 74:22; 79:12; 89:51; 119:39).

148 NT: only in Rom 15:3; 1 Tim 3:7; Heb10:33; 11:26; 13:13.

149 In the Septuagint Psalms the noun ὄνειδος (“disgrace, reproach, insult”) is almost always used to translate חֶרְפָּה (“reproach, disgrace”) (LXX: Pss 21:7; 30:12; 38:9; 43:14; 77:66; 78:4; 88:42; 108:25; 118:22; MT: Pss 22:7; 31:12; 39:9; 44:14; 78:66; 79:4; 89:42; 109:25; 119:22). In fact, there are only two exceptions. There is one occurrence of the Hebrew verb חרף ("to revile, reproach, taunt”) in Psalm 57:4 where the Greek (LXX Ps 56:4) uses the construction ἔδωκεν εἰς ὄνειδος (“he gave into disgrace”) with the noun ὄνειδος (“disgrace, reproach, insult”) instead of using the verb ὀνειδίζω. The other exception is where the noun ὄνειδος translates the Hebrew noun לַעַג (“derision, mocking, scoffing”) in Psalm 123:4 (LXX 122:4).

150 The noun αἰσχύνη (“modesty, shame, disgrace”) translates חֶרְפָּה (“reproach, disgrace”) in Psalm 71:13 (LXX: Ps 70:13). The verb αἰσχύνομαι (“I dishonour, put to shame, am ashamed, am disgraced”) occurs frequently in the Septuagint Psalms (LXX: Pss 6:11; 24:3; 30:18; 34:4, 26; 68:7; 69:3, 4; 70:13; 70:24; 82:18; 85:17; 96:7; 108:28; 118:46, 78, 80; 128:5; cf. NT: Lk 16:3; 2 Cor 10:8; Phil 1:20; 1 Pet 4:16; 1 Jn 2:28), as does the corresponding noun αἰσχύνη (“modesty, shame, disgrace”) (LXX: Pss 34:26; 39:16; 43:16; 68:20; 70:13; 88:46; 108:29; 131:18; cf. NT: Lk 14:9; 2 Cor 4:2; Phil 3:19; Heb 12:2; Jude 1:13; Rev 3:18). The compound verb καταισχύνω (“I am dishonoured, put to shame, was put to shame”) occurs even more frequently (LXX: Pss 6:11; 13:6; 21:6; 24:2, 3, 20; 30:2, 18; 33:6; 34:4; 36:19; 39:15; 43:8, 10; 52:6; 69:3; 70:1; 73:21; 118:31, 116; 126:5), and several times in the New Testament, including 1 Peter (Lk 13:17; Rom 5:5; 9:33; 10:11; 1 Cor 1:27; 11:4, 5, 22; 2 Cor 7:14; 9:4; 1 Pet 2:6; 3:16).

may have meditated on the theme in the Psalter, particularly in the laments, but also in the psalms of thanksgiving (e.g., Pss 34, 118), of the righteous sufferer, who for the sake of God's name is persecuted, but nevertheless puts his trust in God and, with rejoicing, seeks to bring glory to God.

However, it is important to recognize that this theme of the persecution of the righteous and of the reviling of God's name is also significant in other parts of Scripture. For example, the Greek verb ὀνειδίζω is used extensively in the accounts of the confrontations between David and Goliath[151] and between Hezekiah and Sennacherib.[152] On the other hand, the Greek noun ὀνειδισμός occurs frequently in the book of Jeremiah, the persecuted prophet.[153] Nevertheless, the theme of the persecution of the righteous is still most extensive and most developed in the Psalms.[154]

For the purposes of this study, the occurrences of the ὀνειδίζω-ὀνειδισμός-ὄνειδος (reproach, revile, disgrace, insult) and αἰσχύνομαι-αἰσχύνη-καταισχύνω (dishonour, shame, disgrace) word groups are tabulated below, reduced to cases where they apply to attacks upon the LORD's people:

Psalm (LXX)	**ὀνειδίζω (V); ὀνειδισμός (N1); ὄνειδος (N2)**	**αἰσχύνομαι (V1); αἰσχύνη (N); Καταισχύνω (V2)**
14:3	N1	
21:7	N2	
24:2		V2

151 LXX: 1 Sam 17:10, 36, 45.

152 LXX: 2 Kings 19:4, 16, 22, 23; Isa 37:4, 6, 17, 23, 24; 2 Chron 32:17.

153 LXX: Jer 6:10; 12:13; 15:15; 20:8; 23:40; 24:9; 25:9; 28:51; 30:7; 38:19; 49:18; 51:8, 12.

154 There are many other Hebrew and Greek words that carry the same idea and are frequently used in the Psalms. The Hebrew root לַעַג ("derision, mocking, scoffing") occurs in Psalms (MT) 2:4, 22:8, 35:16, 44:14, 59:9, 79:4, 80:7, and 123:4. Another Greek noun ἐξουδένωσις ("contempt, scorn") occurs in Septuagint Psalms 30:19, 106:40, 118:22, and 122:3-4. Related to this noun is the verb ἐξουθενέω, ἐξουθενόω ("I despise, disdain, reject with contempt") (e.g., LXX: Pss 14:4; 43:6; 77:59) and the noun ἐξοθδένημα ("object of contempt") (e.g., LXX: Ps 21:7). Other relevant Greek words include ἐκμυκτηρίζω ("I sneer, ridicule") (e.g., LXX: Pss 21:8; 34:16), μυκτηρίζω ("I treat with contempt, mock") (e.g., LXX Ps 79:7), μυκτηρισμός ("scorn, contempt") (e.g., LXX Pss 34:16; 43:14), κατάγελως ("mockery, derision, ridicule") (e.g., LXX: Ps 43:14), ἀποδοκιμάζω ("I reject, declare useless") (e.g., LXX: Ps 117:22; also 1 Pet 2:7) and καταισχύνω ("I dishonour, put to shame") (e.g., LXX: Pss 24:2, 3, 20; 30:2, 18; also 1 Pet 2:6; 3:16). These translate the following Hebrew words: בּוּז ("contempt") (e.g., MT: Pss 31:19; 119:22; 123:3, 4), בָּזָה ("He despises, holds in contempt") (e.g., MT: Pss 15:4; 22:7), בּוֹשׁ ("to be ashamed, put to shame") (e.g., MT: Pss 25:2, 3, 20; 31:2, 18), בֹּשֶׁת ("shame") (e.g., MT: Pss 44:16; 69:20) and מאס (Niph. "to be rejected") (e.g., MT: Pss 15:4; 118:22). Both the Greek and Hebrew words that mean "put to shame, dishonour" or "shame, disgrace" are used more frequently when the psalmist is asking that the LORD would put his enemies to shame rather than he himself being shamed by his enemies (e.g., LXX/MT: Pss 34:4, 26/35:4, 26; 39:15/40:15; 43:8/44:8; 52:6/53:6; 69:3, 4/70:3, 4; 70:13, 24/71:13, 24; 72:20/73:20; 82:18/83:18; 85:17/86:17; 108:29/109:29; 118:78/119:78; 128:5/129:5; 131:18/132:18).

Psalm (LXX)	**ὀνειδίζω (V); ὀνειδισμός (N1); ὄνειδος (N2)**	**αἰσχύνομαι (V1); αἰσχύνη (N); Καταισχύνω (V2)**
24:3		V1 + V2
24:20		V2
30:2		V2
30:12	N2	
30:18		V1 + V2
38:9	N2	
41:11	V	
43:14	N2	
43:16		N
43:17	V	
54:13	V	
68:8	N1	
68:10	V + N1	
68:11	N1	
68:20	N1	N
68:21	N1	
73:10	V	
73:18	V	
73:22	N1	
78:12	V + N1	
88:42	N2	
88:46		N
88:51	N1	
88:52	V	
101:9	V	
108:25	N2	
118:22	N2	
118:39	N1	
118:42	V	
122:4	N2	
1 Pet 2:6		V2
1 Pet 3:16		V2
1Pet 4:14	V	
1 Pet 4:16		V1

An assessment of the Psalm references tabled above with a view to relevance for 1 Peter 4:14 (12-19) reveals that the following Psalm references in their contexts are the most plausible candidates for specific psalms that may have been in the mind of the author of 1 Peter: **Psalms (LXX) 21:7, 30:12, 18, 41:11, 43:14, 16, 17, 68:8, 10, 11, 20, 21, 73:10, 18, 22, 78:12, 88:42, 51, 52, 108:25, and 118:22, 39 and 42**. However, none of these Psalm passages seem able to stand as sufficient background to 1 Peter 4:14 in isolation from the broad theme of the persecution of the righteous in the Psalms. Thus, my conclusion is that the author of 1 Peter most likely had this broad theme in mind as he wrote 1 Peter 4:14 and did not have any particular psalm reference in mind, nor intend to allude to any particular psalm reference. In other words, in my view, the textual evidence does not justify the singling out of Psalm 89:50, 51 (LXX 88:51, 52), or any other specific Psalm passages, as exclusively in the mind of the author of 1 Peter as he developed the theme of the persecution of Christians, particularly in 1 Peter 4:12-19.

However, in order to demonstrate the significance of the theme of the persecution of the righteous in the Psalms, as important background to 1 Peter, a few prime and relevant examples have been selected for analysis.[155] Thus, Psalms 69 (LXX 68), 74 (LXX 73), and 109 (LXX 108) are analysed below (see 13.2.2 & 13.2.3), in addition to Psalms 89 (LXX 88) and 31 (LXX 30).

13.2.2 Old Testament context and authorial meaning

Psalm 89 has been fully analysed above (see 7.2.2) but some analysis is summarized here for the purpose of understanding 89:50-51. Psalm 89 is a complex and lengthy psalm that essentially wrestles with the painful problem of the present defeat and rejection of the anointed king (89:38-45) in light of God's faithful heavenly kingship (89:1-14) and his sure promises concerning the line of David (89:19-37). The vital connection between the heavenly and earthly king (89:15-18; also cf. 89:1-14 with 89:19-37) forms the basis of the closing appeals for God to remember and therefore intervene for the sake of his people (89:46-51) (Mays, 1994:283-287). Psalm 89 is probably best categorized as a kingly lament (Wilson, 2002:66), thus displaying many of the features typical of a hymn of praise (89:1-18), a psalm of remembrance (89:19-37) and a community lament (89:38-51) (Tate, 1990:413). Within its cultic setting, Psalm 89 clearly functions ultimately as a community lament performed by an individual (1st person singular – 89:1-4, 47, 50b) who represents the community at a time when their anointed king has been defeated and humiliated by his enemies (89:38-45) (Mays, 1994:287; Tate, 1990:414-416). The community context of this psalm is also apparent from the plural of the LORD's "servants" (89:50) who bear the reproach of the enemies of God who delight to reproach the LORD'S anointed (89:51).

The historical context of Psalm 89 is certainly the Exile, perhaps at the time when King Jehoiachin has been taken to Babylon (2 Kings 24:8-12) (Grogan, 2001:223; Tate, 1990:416-417).

The first section of Psalm 89 (vv.1-18) is a hymn of praise in which the psalmist honours the Lord as the sovereign king of the universe who faithfully gives joy to his people through his covenant Davidic king. However, the focus on the Davidic covenant in the second section of Psalm 89 (vv. 3-4, 19-37) sets it apart as a psalm

[155] The theme of the persecution of the righteous has already been considered for Psalm 119 (LXX 118) (see 8.2.2 above).

of remembrance, although remembrance of the past is also a feature of community laments (see below). Thus, in Psalm 89:19-37 the psalmist recollects how David was chosen as God's king forever, with the oracle of Nathan as its primary background (2 Sam 7:4-17).

The third section of Psalm 89 (vv. 38-51) is what most clearly turns the whole psalm into a community lament. The first part (89:38-45) is a description of the present contradictory situation of defeat. The LORD has rejected his anointed one (89:38-40), the anointed is reproached among men (89:41) and in fact, the LORD has turned to become the enemy of his anointed (89:42-45). The concluding part (89:46-51) is an appeal for the LORD to remember and respond. He is called upon to remember man's weakness (89:46-48), to remember his lovingkindness (89:49) and to remember the reproach of his servants (89:50-51) (Tate, 1990:427-428). The appeal to God's former lovingkindnesses which he swore to David in his faithfulness (89:49) is the climax and sum of the whole psalm (Mays, 1994:283) which "contains no resolution of the dilemma, save appeal to the faithfulness of God" (Mays, 1994:288).

In 89:50-51 the faithful individual psalmist appeals to the LORD to remember how his covenant people, the psalmist himself (89:50), and the LORD's anointed (89:51; cf. 89:41) suffer reproach from the nations and in particular their enemies. The context is that this situation has come about by the LORD's own hand of discipline (89:38-40, 42-45). The appeal for the LORD to "remember" is an appeal for the LORD to take notice of the dire state of his people and to intervene for their rescue and restoration (cf. Gen 8:1; 19:29; Exod 2:24f.; Deut 9:27f.; Ps 105:42) because of his own prior gracious commitment to them, and in this case, especially to their king. In 1 Peter 4:14 the LORD's people are *not* directly under his discipline and their anointed has *not* been rejected by the LORD. Instead, it is the nations that have rejected the LORD's anointed and mock and persecute his people. Nevertheless, in context, 1 Peter 4:17-19 does hint at the idea of God using the suffering of Christians for their discipline as they put their trust in him (cf. 1 Pet 2:23).

Psalm 31 is a complex individual song that is primarily a cry to the LORD for help (31:1-2, 9, 15b-18) because of the persecution of enemies (31:4, 8, 11, 13, 15), the reproach of many peoples (31:11-13a) and the resultant affliction of soul experienced by the psalmist (31:7, 9-10) (Craigie, 1983:258). However, this psalm also contains many expressions of confidence in the LORD (31:3-5, 14-15a, 19-20) as a safe refuge to those who call upon him (cf. 31:1-2), and closes with thankful praise for deliverance (31:21-22; cf. 31:7-8) and a call for the faithful to trust in the LORD (31:23-24) (Ross, 2011:684-686; Craigie, 1983:260-263).

The cultic setting for the origin of Psalm 31 is indicated by the content of the psalm. The individual psalmist takes his own experience of the LORD's goodness and protection and asserts his confidence that these apply to all "those who fear" and "take refuge in" the LORD (31:19-20). Furthermore, he appeals directly to "all you his godly ones" (31:23) and "all you who hope in the LORD" (31:24), exhorting them to love the LORD (31:23) and to be strong and courageous (31:24). These exhortations are motivated by the statement that, positively, the LORD preserves the faithful, and negatively, that the LORD fully repays the one who acts in pride (31:23). Thus, through the testimony of the individual (31:1-18, 21-22), the psalm is intended to encourage the faithful community to trust in the LORD's providence (31:19-20, 23-24) (Ross, 2011:685; Craigie, 1983:262). At a secondary level, the later cultic use of Psalm 31 as a song to be sung in the context of corporate worship is indicated by the

added heading: “For the choir director” (31:1).

Psalm 31 is located within Book 1 of the Psalter (Pss 1-41) but does not appear to belong to any narrower, organized grouping of psalms. This first book of Psalms is made up predominantly of psalms that may be classified as laments (16 individual, 2 corporate), but also includes significant numbers of psalms of wisdom (6), thanksgiving (5), confidence (5) and praise (4). In fact, since the classification of the psalms can never be hard and fast, it is noteworthy that several other psalms contain strong elements of both individual lament and confidence in the LORD (e.g., Pss 3, 4, 27, 40). Furthermore, Psalms 5, 7, 9, 17, 25, 28, 35, and 41 are also individual laments because of the attacks of enemies.

A significant aspect of the overall message of the Psalter is the theme of refuge, which is introduced explicitly to the Psalter in 2:12 with the words, “How blessed are all who take refuge in Him." Since Psalms 1 and 2 are most likely intended to introduce the whole Psalter, it is fitting and important to understand the laments of the Psalter in light of this promise of blessedness to all who take refuge in God (or God's Son, the Anointed King) (Grogan, 2001:182). Not surprisingly, this theme of taking refuge in the LORD is predominant in the first two Books[156] which strengthens the sense of movement from lament to praise and from the present experience of suffering (needing refuge) to certain destiny of glory under God’s perfect reign (Futato, 2007:77-80).

Psalm 31 is ascribed to David in its title (see 6.2.2 above for full discussion of Davidic authorship), as are most of the psalms in Book 1. Thus, the historical context of the psalm is the lifetime of David but no specific events in his life are obvious (Ross, 2011:684-685). In 31:1-4 and 31:19-22 David uses the language of one who is being hunted and sometimes trapped, in which case he may be “remembering his early adventures and escapes” as a “fugitive and outlaw” in the days of Saul (cf. 1 Sam 22-24) in order that he might find strength to face a similar crisis later in his life (cf. 2 Sam 15-19; 1 Kings 1) (Kidner, 1973:130, 132; cf. 91). Thus, behind the physical places of refuge and the experiences of deliverance, David knows that the LORD has been his Refuge and Deliverer (Ibid.).

The specific occasion behind 31:9-18, when he experiences deep sorrow, reproach and rejection because of sin and enmity, is difficult to locate within the biblical record of David’s life (Craigie, 1983:260). Such contempt by people all around him (31:11-13) may have arisen after his failure in taking Uriah’s wife Bathsheba (2 Sam 11-12; esp. 12:11-12) or because he handled Absolom so badly (2 Sam 13-19).

In terms of structure, laments usually follow the pattern of invocation, plea to God for help, expression of complaints, confession of sin or assertion of innocence, curse of enemies (imprecation), expression of confidence in God’s response, and finally a hymn or blessing (Longman, 1988:27; cf. Mays, 1994:21). Psalms of confidence

---

[156] The Hebrew verb חָסָה (“take refuge”) occurs 42 times in the Old Testament and 25 of these are in the Psalms (2:12, 5:11, 7:1, 11:1, 16:1, 17:7, 18:2, 30, 31:1, 19, 34:8, 22, 36:7, 37:40, 57:1 (x2), 61:4, 64:10, 71:1, 91:4, 118:8-9, 141:8 and 144:2); the noun מַחְסֶה (“refuge, shelter”) occurs 20 times in the Old Testament and 12 of these are in the Psalms (14:6, 46:1, 61:3, 62:7 & 8, 71:7, 73:28, 91:2 & 9, 94:22, 104:18 and 142:5). Added to these are the many wonderful word-pictures of God as “rock,” “shield,” “fortress,” “stronghold,” “shelter,” and “hiding place” providing “help,” “protection,” “defense” and “strength.” God’s people find refuge in the shadow of his wing.

typically do not have a characteristic structure but repeatedly convey a mood of "trust in God's goodness and power" (Longman, 1988:31). When interpreting psalms of confidence it is important to identify what troubles might be disturbing the psalmist's well-being and what images of God the psalmist uses to communicate his confidence in the face of his troubles (Longman, 1988:36). These guidelines make it clear that there is significant overlap in terms of the elements to be expected in laments and in psalms of confidence.

Psalm 31 is made up of three main sections, namely 31:1-8, 31:9-18, and 31:19-24 (Mays, 1994:142; cf. Craigie, 1983:259). The first two each begin with a plea to God, describe a situation of distress and then move to expressions of assurance of God's deliverance (Kidner, 1973:130). The first section (31:1-8) is a complete prayer for help in itself (Mays, 1994:142) and consists of a plea for deliverance (31:1-5) followed by statements of commitment and confidence (31:6-8) (Wilson, 2002:527). The invocation and plea occur in 31:1-2. The complaint concerns enemies (31:8) who are seeking to trap the psalmist (31:4). The psalmist implicitly asserts his innocence as he sees himself as one who trusts in the righteousness (31:1), faithfulness (31:5) and covenant love (31:7) of the LORD who will lead and guide the psalmist for his name's sake (31:3). The enemy is not cursed but hated (31:6). The psalmist's confidence in the LORD is implicit in 31:3-4 in the multiple imagery of refuge, but becomes explicit in 31:5-8 as he anticipates his rescue as already accomplished and begins to praise the LORD (31:7).

The second section (31:9-18) may be broken into two sub-sections: a plea for mercy in a time of tremendous distress (31:9-13) and renewed expressions of confidence (31:14-18) (Ross, 2011:686). The invocation and plea occur in 31:9. The psalmist complains first of his anguish and weakness because of his own iniquity (31:9-10) and then of the wretchedness of reproach and rejection because of adversaries who are plotting to take his life (31:11-13). But the psalmist trusts in the Lord for deliverance (31:14-15) because of his covenant love (31:16; cf. Num 6:25) (Collins, 2008:975) and appeals for the LORD's judgement upon wicked proud liars who oppose the righteous (imprecation) (31:17-18).

The third and final section of the psalm (31:19-24) begins with a celebration of the LORD's goodness to and protection over those who take refuge in him (31:19-20). This is followed by the psalmist's praise to the LORD for his steadfast love and answer to prayer when he had cried for help from a situation of desperate isolation (31:21-22). Finally, the psalmist exhorts all the LORD's faithful ones to keep loving the LORD and to remain strong in their hope in him (31:23-24) (Ross, 2011:687).

In connection with 1 Peter 4:19, the original context of the psalmist's prayer of committal – "Into your hand I commit my spirit; you have ransomed me, O LORD, God of truth" (31:5) – suggests intimate confidence in the LORD in the midst of a situation of danger. This is expressed again in 31:14-15 – "But as for me, I trust in you, O LORD; I say, 'You are my God.' My times are in your hand; rescue me from the hand of my enemies and from those who persecute me" (Kidner, 1973:130-132). The confidence of the psalmist is entirely based on the character of God who is true to himself and faithful to those he has redeemed in his love (31:5; cf. 31:1, 7, 16, & 21) (Mays, 1994:143). Significantly, both these expressions of trust in God's hand of providence (31:5, 15) are unique to this psalm. The psalmist in total dependence and utter helplessness entrusts his life and destiny to the sovereign will of God and is content to have it that way (Mays, 1994:144). In fact, 31:5, which comes at the

end of the opening plea for deliverance, reflects complete surrender to the will of God in the face of the threats of enemies (Wilson, 2002:530).

Psalm 69 is an individual lament and an imprecatory prayer consisting of two major sections. The first part (69:1-29) is a plea for salvation consisting of alternating petitions and descriptions of trouble (Mays, 1994:229). The second part (69:30-36) is composed of a promise of praise in response to salvation and a hymn of praise (Tate, 1990:192).

The cultic setting of Psalm 69 is indicated by the fact that the psalmist acknowledges others who wait for or seek the LORD (69:6, 32) and speaks of his zeal for the house of the LORD (69:9). At a secondary level, the psalm title "For the choir director" indicates that Psalm 69 was used in public worship.

Psalm 69 is located within Book 2 of the Psalter (Pss 42-72) which consists mainly of psalms that may be classified as laments (13 individual, 3 corporate), but also includes several hymns of praise (6) and a few kingship (2), confidence (3) and wisdom (4) psalms as well as some combinations of these and other types or categories. Following after four hymns of praise (Pss 65-68), Psalms 69, 70 and 71 are all primarily individual laments. Subsequently, the final psalm in Book 2 (Ps 72) is a kingship psalm.

Psalms 69 and 70 are both ascribed to David in their titles (see 6.2.2 above for full discussion of Davidic authorship), as are most of the psalms in Book 2 from Psalm 51 onwards. Thus, the historical setting of Psalm 69 is the lifetime of David but there are no indicators of the specific times and places in David's life that gave rise to this psalm (Tate, 1990:192, 194). Notably, the last three verses (69:34-36) may be an update from a later time. This later update may have been made in the time of Hezekiah when "Zion" was under threat and the "cities of Judah" had been captured (2 Kings 18:3) (Kidner, 1973:249) or else it may have been made in an even later exilic or post-exilic period (Mays, 1994:232; Tate, 1990:192).

Psalm 69 contains many of the usual elements of a lament (Longman, 1988:27; cf. Mays, 1994:21; and see above), including a strong imprecatory prayer (69:22-28) (see Kidner, 1973:25-32; Longman, 1988:138-140; VanGemeren, 1991:830-832). The psalm opens with a plea and invocation, "Save me, O God" (69:1a). Then, firstly, the psalmist describes his troubles using the imagery of being inescapably stuck in deep mud and overwhelmed with floods of water (69:1b-2). He also laments that his wait for God's response has already been too long (69:3). Secondly, discarding the use of imagery, the psalmist describes his problem in terms of enemies who hate him without cause and seek to destroy his life using their power to enforce injustice (69:4).

In 69:5 the psalmist confesses his sinfulness, directly addressing God as the one who knows all. The psalmist's second petition (69:6) reveals his concern for the honour of the LORD's people which to some extent depends on how the psalmist himself comes through the current crisis. His crisis or the main reason for his plea for help is that he bears reproach from his entire community (his own family, leaders in the gate to least in society) (69:8, 12) because of his allegiance to the LORD (69:7) and his zeal for the LORD's house (69:9). When the psalmist expressed his passionate indignation and grief because the LORD was being reviled or treated with contempt, he himself became the target of that reproach (69:9-12).

In 69:13-18 the psalmist pours out a series of nine positive and five negative requests for the LORD to answer him favourably with his sure salvation (69:13). The purpose is that he may be rescued figuratively from the overwhelming flood that threatens to swallow him up and take him down to the pit (69:14-15; cf. 69:1b-2), and literally from the distress caused by the enmity of those who hate him (69:14, 17-18) (Tate, 1990:197). Positively, the psalmist asks the LORD to answer (69:13, 16, 17), to rescue or deliver (69:14), to turn to (69:16), to draw near to (69:18), to redeem (69:18), and to ransom him (69:18). Negatively, he asks the LORD not to let him sink (69:14), the floodwaters engulf (69:15), the depths swallow up (69:15), the pit close its mouth over (69:15) or hide his face from him (69:17). The total impact of this flood of requests is enormous. Significantly, the basis of the psalmist's requests is consistently the character or disposition of the LORD himself: his favour (69:13), his great lovingkindness (69:13), his faithfulness (69:13), his goodness (69:16), and his great compassion (69:16). The psalmist's attitude is that of a loyal servant before his master (69:17).

After these petitions, the focus briefly shifts back to the actual trouble of the reproach, shame and disgrace the psalmist bears from his enemies (69:19) and which breaks his heart and leaves him sick (69:20). Furthermore, he finds himself waiting in vain for sympathy and when he expects comforters (69:20), those who come to him only abuse him further (69:21).

Significantly, the psalmist's only comfort is that the LORD knows all and sees how his enemies mock him (69:19) (Tate, 1990:198). The emphatic direct address to God and his omniscience in 69:19 – "You, you know my reproach and my shame and my disgrace; all my enemies are before you" (אַתָּה יָדַעְתָּ חֶרְפָּתִי וּבָשְׁתִּי וּכְלִמָּתִי נֶגְדְּךָ כָּל־צוֹרְרָי MT: 69:20) – has striking structural, verbal and conceptual parallels with the psalmist's words in 69:5 – "O God, you, you know my folly; and my guilt is not hidden from you" (אֱלֹהִים אַתָּה יָדַעְתָּ לְאִוַּלְתִּי וְאַשְׁמוֹתַי מִמְּךָ לֹא־נִכְחָדוּ MT: 69:6). The compositional effect and interpretive implication is that the reproach of the psalmist's enemies is linked to the spiritual folly or moral lapse of the psalmist. They mock because he stumbled. But ironically, the psalmist, who is the righteous sufferer, finds comfort in the LORD's knowledge of all, and ultimately, it is the psalmist who is rescued (69:30-36). On the other hand, the enemies who are the spiritual fools, ignore the LORD's knowledge of all, and ultimately, they will be condemned (69:22-29).

Thus, repeatedly throughout 69:5-21, the idea of reproach for the righteous is encountered. Moreover, the psalmist's enemies are not merely sinners, but outright enemies of God's people, desiring to bring about their complete destruction.

The next section of Psalm 69 (69:22-28) is an imprecation asking the LORD to bring deserved destruction upon the psalmist's enemies in order that the faithful may be vindicated (Collins, 2008:1021; Tate, 1990:1999). The content of these verses, their arrangement, and the progression of thought bears close study. 69:22-25 focus on the temporal destruction of the psalmist's enemies (note plural throughout). 69:22 is an appeal that their homes may no longer be a place of safety. 69:23 is an appeal that their health may so deteriorate that they become incapacitated. 69:24 is an appeal that the LORD's anger against wrongdoing would be activated in all its fullness to overtake the psalmist's enemies. 69:25 culminates this series of appeals for the temporal, but total destruction of the psalmist's enemies. It is an appeal for such complete destruction of the enemies that there would not even be any remaining family. This would mean that their names would be lost and forgotten among the

tribes of Israel. In the context of the whole psalm this complete destruction is appropriate to the destruction that the psalmist's enemies would have intended for the faithful (cf. 69:3, 4, 8, 14-15) (Collins, 2008:1021).

Psalm 69:26 focuses on the central reasons (twofold) why his enemies should be destroyed. The psalmist's enemies are persecutors and mockers (implied by "they tell") who take delight in his pain. In this verse (69:26), the psalmist twice repeats the bold theological perspective that behind the pain of the one smitten and those pierced is God himself. God has smitten the one persecuted, and God has wounded those whose pain is pointed out by the persecutors (Tate, 1990:1999). Thus, the psalmist acknowledges that God is sovereignly at work in his life and in the lives of the righteous through the pain they experience. There is an understanding that God is disciplining His children or otherwise bringing about good in their lives and working out his purposes for his glory. It is noteworthy that the psalmist does not ask the LORD to stop what he is doing (the smiting and the piercing with pain), but instead he is appealing to the LORD to see and recompense the persecution and mockery of his enemies and the enemies of those others in whose lives God is working.

69:27-28 focus on the eternal destruction of the psalmist's enemies, as opposed to the temporal destruction focused upon in 69:22-25. The psalmist expresses his requests for the eternal destruction of his enemies in four ways, alternating between positive and negative appeals. The overall implication of the psalmist's request is that his enemies would not be forgiven and that they would be eternally separated from the life God grants to those he counts as righteous (Tate, 1990:199-200).

The psalm ends with praise and thanksgiving, firstly because the individual psalmist is confident that the LORD will save him and set him securely on high (69:29-33) and secondly because God will save Zion and build Judah (69:34-36). After seven verses focused on the judgement of his enemies (69:22-28), the psalmist emphatically brings the focus back onto himself (MT: 69:30 וְאֲנִי עָנִי וְכוֹאֵב) and his own need for salvation. The psalmist motivates his own salvation in order that those like him, the humble pious (עֲנָוִים) (cf. 69:29; MT: 69:30) who seek God, may see it and so rejoice and be revived in their confidence (69:32; cf. 69:6) because the LORD hears the needy and does not despise his own who are prisoners (69:33) (Tate, 1990:201-202). Thus, although the righteous are despised by their enemies and receive no human comfort (69:7, 9-12, 19-21), the LORD does not despise them nor ignore their need for comfort (69:29-33).

The final three verses (69:34-36) consist of a call for universal praise (69:34) because the LORD will save Zion and the cities of Judah and cause his faithful servants to inherit them and flourish there (69:35-36). Some scholars suggest that these final verses are an update from a later period (see above), but it is also possible that David himself expands the scope of his own psalm because he prays as representative king of all God's people (Collins, 2008:1019).

Thus, in the authorial context of Psalm 69, the psalmist bears reproach from his entire community (69:8, 12) because of his allegiance to the LORD (69:7) and his zeal for the LORD's house (69:9). When the psalmist expressed his passionate indignation and grief because the LORD was being reviled or treated with contempt, he himself became the target of that reproach (69:9-12). The psalmist is one of those who love the name of the LORD (cf. 69:30, 36) and suffers for it (cf. 1 Pet 4:14). And yet the psalmist resolves not to bring shame to the LORD's people (69:6) by

giving up his allegiance to the LORD. Instead he determines to put his confidence in the LORD and magnify him with thanksgiving (69:29-30; cf. 1 Pet 4:16). The psalmist knows that his suffering is according to the will of God (69:26) and yet he puts his hope in God's salvation for relief from his pain (69:29; cf. 69:13-18; 1 Pet 4:19).

Psalm 74 combines elements of community lament and remembrance in order to appeal to the LORD to arise for the sake of his covenant people. The reason for the appeal is that the enemy has devastated the temple and reviles the name of God who works deeds of deliverance in the earth and exercises authority over all creation (Tate, 1990:246).

The cultic setting of Psalm 74 is indicated by the plural of community (74:2, 8, 9) and is clearly intended to be sung by the people of Israel as they mourn the destruction of the temple (VanGemeren, 1991:484; Mays, 1994:244). Psalm 74 is located within Book 3 of the Psalter (Pss 73-89) which consists of only 17 psalms. In comparison with the psalms of other books of the Psalter, the psalms of Book 3 are the most difficult to categorize according to type. Several of them do not have a predominant type and in fact have the characteristics of 2 or 3 types (e.g., Ps 73 – thanksgiving, wisdom, lament and confidence; 74 and 77 – lament and remembrance; 81 – hymn of praise and lament; 84 – wisdom and lament; 86 lament, confidence and thanksgiving; and 89 – hymn of praise, kingship and lament). Significantly, most of the psalms in Book 3 may be classified overall as lament (Pss 74, 77, 79, 80, 82, 83, 85, 86, 88) or include parts that are lament (Pss 73, 81, 84, 89). Other psalm types include wisdom (Ps 84), thanksgiving (Pss 73, 75), confidence (Ps 87), hymn (Pss 76, 81, 89), kingship (Ps 89 parts) and remembrance (Ps 78; parts of Pss 74, 77, 81). Psalm 74 resembles Psalm 79 in tone and Psalm 77 in its recollection of the past mighty deeds of God (Collins, 2008:1028). However, unlike Psalm 79, Psalm 74 does not spell out the fact that the destruction of Jerusalem came about as God's judgement upon unfaithful Israel (Collins, 2008:1028; Grogan, 2001:213-215).

The title of Psalm 74 ascribes authorship to Asaph, one of the choirmasters appointed by David (1 Chron 15:19; 16:41; 25:1-3; 2 Chron 5:12). Psalm 50 and Psalms 73-83 have this ascription which indicates that Psalm 74 is part of a collection of Asaph psalms (Tate, 1990:228). However, the reference to Asaph must be to the choir founded under his name since a national disaster of the sort described in Psalm 74 did not occur in David's time (Kidner, 1973:35). With the exception of Psalm 86, a psalm of David, Book 3 is composed entirely of choir or choirmaster psalms, namely those of Asaph (Pss 73-83), the sons of Korah (Pss 84, 85, 87, 88) and Ethan the Ezrahite (Ps 89) (Kidner, 1973:35; Grogan, 2001:210). Various scholars argue that this Book of the Psalter was most likely compiled during the Babylonian exile of Judah. Such a catastrophe against the background of God's promises would most certainly have caused the people to reflect much on the past (Ps 74:12-17; cf. Pss 77, 78, 81, 89) and to ask big questions (e.g., Ps 74:1, 10-11). The descriptions in Psalm 74 of the LORD's anger against his people and the consequent destruction of his temple find several parallels in Lamentations (e.g., Lam 2:5-9), a book written soon after the events surrounding the destruction of Jerusalem (Kidner, 1975:265; Grogan, 2001:209). In fact, the downcast mood of Book 3 may be explained by the fact that all the authors of these psalms were Levites, but the temple, the centre of their lives, had been destroyed (Grogan, 2001:210) (cf. Ps 89; see 7.2.2 above).

The historical context of Psalm 74 is most likely within a lifetime of the Babylonian

destruction of Jerusalem in 587 BC (Kidner, 1975:265; Tate, 1990:246-247). There is some evidence within Psalm 74 of the life setting of the individual who wrote it (note the singular in 74:12). Several verses suggest that the writer has seen and heard the actual laying waste of the temple as the enemy entered, "damaged" (74:3), set up their own standards (74:4), smashed (74:5-6) and burned (74:7-8). Thus, the account of the devastation does not sound second-hand. Moreover, it seems that the composer of Psalm 74 had remained in the land long enough after the destruction of the temple to be exposed to the continued reviling and uproar of the adversary (74:10, 18, 20, 22-23), possibly after the deportations to Babylon and the emigration to Egypt (Jer 43:5-7) (Kidner, 1975:267).

A community lament or corporate prayer for help was offered at times when other nations were threatening the destruction of the entire Israelite community. Significantly, there are relatively few corporate prayers for help in the Psalter and most of them are psalms of Asaph (Pss 74, 79, 80, 83) and one belongs to the sons of Korah (Ps 44). These psalms contain many of the same elements as individual laments (invocation, plea, complaint, confession or assertion of innocence, curse of enemies, expression of trust, and finally a hymn or blessing; Longman, 1988:27; cf. Mays, 1994:21) except that they are community orientated and have the added feature of recollecting what God has done in the past for his people and in creation. In particular, the community may complain of God's absence or wrath, their humiliation or suffering, and the power and arrogance of their enemies. The display of God's glory and sovereignty are often tied up with the appeals for God's help (Mays, 1994:25). It is important to note that the component of remembrance in community laments usually functions as support for the appeal for help rather than as motivation to praise, as in the psalms of remembrance (Longman, 1988:32).

Psalm 74 consists of three main sections, namely, 74:1-11, 74:12-17, and 74:18-23 (Mays, 1994:244; Tate, 1990:245-246). The first and last sections are laments or petitions for God's help and the middle is remembrance. The first section opens (74:1) and closes (74:10-11) with the psalmist questioning God about his rejection of his people with particular emphasis on whether or not he would remain angry with them forever and so leave his sanctuary an everlasting ruin (74:3) and allow the enemy to scoff forever (74:10) (Kidner, 1975:265; Mays, 1994:244). After the questions, the appeal is that God would remember his relationship with them and then act for their deliverance (74:2-3, 11; cf. Ps 89:46-51). Those who pray this prayer are the sheep of his pasture (74:1), his congregation which he purchased of old (74:2), and the tribe of his inheritance which he redeemed (74:2). They dwell in Mount Zion which is the special dwelling place of God (74:2). Thus, the basis of appeal and the source of hope is relationship, not conduct (i.e., neither obedience nor repentance), and that relationship was sovereignly established by God and not by the people. Even Mount Zion was chosen by God and not by the people as the place of his dwelling. In fact, the implication is that God's name (reputation) is inseparably bound up with the state of his chosen people and sanctuary (Tate, 1990:250).

Between the opening (74:1-3) and closing (74:10-11) laments and appeals of this first section, 74:4-8 describe in graphic detail the attitude and actions of the adversaries who have destroyed the temple (cf. 74:3) and so profaned or defiled the sanctuary set apart above all other places as the dwelling place of God's name (74:7-8) (Collins, 2008:1028; Kidner, 1975:267). They have chopped and burned the woodwork of the sanctuary in a frenzy of destructive energy (74:5-7) (Kidner,

1975:266) with hearts that are not satisfied unless God's people are completely subdued (74:8) (Tate, 1990:248). Significantly, it is "your adversaries" (צָרֶיךָ) (i.e., those hostile to God himself) who have roared (cf. 1 Pet 5:8; see 14.2.1 below) and by implication behaved like wild beasts in the midst of God's "meeting place" (מוֹעֲדֶךָ) (74:4) where he promised to be particularly present for his people (Exod 29:42) (Kidner, 1975:266; Collins, 2008:1028). Furthermore, the enemy have replaced the signs of God's holiness and power with their own military standards, thus proclaiming their own power to rule where the God of Israel had claimed to rule (74:4) (Kidner, 1975:266; Mays, 1994:246).

Before this first section closes as it began (74:10-11; cf. 74:1), the people of God lament the 'silence of heaven' because there are no signs of promised favour (cf. Ps 86:17; Lam 2:9) nor is there any prophet to bring a message from God concerning their future (74:9). Thus, it seems that the rule of God has indeed been overthrown by the enemy (Mays, 1994:246; Kidner, 1975:267; Tate, 1990:249).

The main middle section of the psalm (74:12-17) is a faith assertion that, contrary to how things appear (cf. 74:1-11), God is the uncontested king of the universe. The proof of this is his past mighty deeds of salvation (74:12), particularly the exodus and wilderness journey (74:13-15), and his ownership, creation and governance of heaven and earth (74:16-17; cf. Gen 1:3-5, 14-19; 8:22-9:17) (Collins, 2008:1029).

This section is characterized by its sudden shift in 74:12 to the voice of the individual proclaiming, "Yet God is my king from of old" (וֵאלֹהִים מַלְכִּי מִקֶּדֶם) (Kidner, 1975:265) and by its emphatic focus upon (74:12) and direct address to God himself (74:13-17). The repeated emphatic use of the independent personal pronoun "You" (אַתָּה) (74:13, 14, 15, 16, 17) together with the emphatic use of the preposition of possession in 74:16 make God the supreme subject of every action. The accumulated effect is that the entire perspective of the psalm changes and the power and claims of the enemies who have devastated God's temple become insignificant compared with his eternal and universal power (Kidner, 1975:268; Mays, 1994:245-246; Tate, 1990:250-251).

The final section of the psalm (74:18-23) is a series of positive and negative appeals to the LORD to remember (74:18, 22) and to not forget (74:23) the reviling and scoffing and reproach of a foolish enemy people (74:18, 22-23) against his name (74:18; cf. 74:10), and therefore, his person (74:22). Significantly, the covenant name "LORD" is used only in 74:18 of this psalm. If the LORD remembers how the enemy has spurned his name, then he will not give over the precious life of his "dove" to be devoured by these ferocious enemies (74:19) nor disregard the affliction and oppression of his people so that their lives would end in violent death and disgrace (74:19-21) (Tate, 1990:252-253). Instead, if the LORD would have regard for the covenant he made (74:20) and arise and defend his own cause (74:22), then the afflicted and needy would replace the mockery of his name with praise (74:21) and the constant uproar of his adversaries against him would be silenced (74:23).

Thus, the overall message of Psalm 74 in its authorial context is that God will not allow the enemy to revile his name forever and therefore he will arise to deliver his people from the afflictions and reviling of the enemy. God's people can be sure of this because God's name (reputation) is inseparably bound up with the state of his chosen people and sanctuary and because he is the sovereign ruler of the universe.

In other words, the relationship that God has established with his people means that when they are reviled, their God is reviled, and therefore, because they are God's own cause, ultimately they are in the place of sure salvation and a certain future of blessing (cf. 1 Pet 4:14).

Psalm 109 is an individual lament (Allen, 1983:75) and contains the most vehement of the imprecations in the Psalms (cf. Pss 35, 69) (Mays, 1994:348) (For imprecation, see Kidner, 1973:25-32; Longman, 1988:138-140; VanGemeren, 1991:830-832). The psalmist cries out to the LORD for help (109:1, 21, 26) because without cause (109:3), in fact in return for his love (109:4-5), many accusers speak lies and hatred against him (109:2-3), and pour out reproach upon him (109:25). The psalmist feels wounded and weak (109:22-24; cf. 109:16) and in his great need (109:22) appeals to the LORD to bring appropriate but severe judgement upon his accusers (109:20, 29), and in particular upon one chief among his accusers (109:6-19) who persecutes, curses and seeks the death of the afflicted, needy and despondent (109:16-18). The psalmist concludes his prayer affirming his confidence that the LORD will answer him favourably (109:30-31) (Collins, 2008:1082). In fact, the psalmist is so confident that he forms an *inclusio* of "praise" across the whole psalm (VanGemeren, 1991:689). The assumption of the psalm is that the LORD is a righteous judge (109:14-15, 20) who will not ignore wickedness (109:1), and true to his own character, will stand in defence of the needy (109:31) (Allen, 1983:77). The basis of the psalmist's appeal for help is the LORD's lovingkindness toward his needy faithful servant (109:21, 26) together with his confidence that the LORD will intervene for his own name's sake (109:21).

Psalm 109 is written "For the choir director" (109:1) which implies a cultic setting of public worship. Furthermore, the individual psalmist concludes his prayer promising to praise the Lord "in the midst of many" (109:30). Psalm 109 is located within Book 5 of the Psalter, the last book of the Psalter (Pss 107-150). Book 5 consists of 44 psalms of which the majority may be classified as hymns of praise (14), followed by laments (12), thanksgiving (7), confidence (5), wisdom (5), and remembrance (1). The psalms that may be classified as laments are Psalms 109, 115, 120, 123, 129, 130, 132, 137, and 140 to 143. Only Psalms 115, 123, 132, and 137 are corporate laments.

Compared with Books 1 and 2, which include a majority of laments, Book 5 concludes the Psalter with a crescendo of *Hallelu Yah* psalms (111-113, 115-117, 135, 146-150). Psalms 120-134 are entitled as Songs of Ascents and were used by the pilgrims on their way up to Jerusalem and to the Temple for the feasts. Within Book 5, relatively few of the psalms are ascribed to particular authors. Psalms 108, 109, 110, 122, 124, 131, 133, and 138-145 are entitled as "of David," and Psalm 127 is entitled as "of Solomon." Thus, Psalm 109 is a psalm of David (see 6.2.2 above on Davidic authorship), which means that he is attacked as representative king of God's people. As such, any attack upon him is an attack upon both God and all his faithful servants (109:21). Therefore, David's response provides a model for other true Israelites in similar circumstances so that they could also pray this psalm (Collins, 2008:1019, 1082).

The exact occasion in David's lifetime which gave rise to this psalm cannot be identified by any comparison between the psalm and the historical books which relate David's life experiences (1-2 Sam; 1 Kings 1-2; 1 Chron). David is the righteous person whose love and goodness is repaid with hatred and lies by wicked

enemies (109:1-5). He is "under an all-out attack upon his character, which has already reduced him to a shadow (23)" (Kidner, 1975:388). Thus, he is innocent of wrongdoing and yet on trial for his life before hostile witnesses (Mays, 1994:349). Key words in the whole psalm are the verb שׂטן ("accuse") (109:4, 20, 29) and the noun שָׂטָן ("accuser, adversary") (109:6) (Collins, 2008:1082; Kidner, 1975:389). Thus, the psalmist is surrounded by "accusers" (109:3-4; cf. 109:25) but his right response is to appeal in prayer (109:4) to the LORD who "stands at the right hand of the needy, to save him from those who judge his soul" (109:31, NASB) (Collins, 2008:1082; Kidner, 1975:390-391).

As an individual lament Psalm 109 contains many of the usual elements found in laments (Longman, 1988:27; cf. Mays, 1994:21): invocation and plea to God for help (109:1, 21, 26), complaint (109:2-5, 16-18, 22-25), confession of sin or assertion of innocence (109:2-5), curse of enemies (imprecation) (109:6-15, 19-20, 29), expression of confidence in God's response (109:27-28, 31) and praise or blessing (109:30).

Psalm 109 consists of four major parts, namely 109:1-5, 6-20, 21-29, and 30-31. The psalm opens with an appeal for the LORD's help because of accusers who publicly and brazenly (Kidner, 1975:388) attack the psalmist without cause (109:1-5). The psalmist addresses the LORD as "God of my praise" thus claiming for himself the status of one whose habitual orientation is towards the praise of God for his past mighty acts on behalf of his people (VanGemeren, 1991:689). His plea is that God would not keep silent or still so that people, especially his wicked accusers, could not think that God is complacent about evil (Collins, 2008:1082).

The second part (109:6-20) is a curse upon the accuser such that his whole family should ultimately be cut off from the earth. This lengthy imprecation (109:6-20) is focused almost entirely against an individual accuser (109:6-19), except for the last verse (109:20). Twelve of these fifteen verses (109:6-15, 19-20) contain paired curses, although 109:19-20 may be read as prophetic statement rather than imprecation (Kidner, 1975:390; VanGemeren, 1991:694). The psalmist breaks into narrative form in 109:16-18 to describe the accuser as one whose purpose is always to put to death the afflicted and to curse and not bless. The accuser is so caught up with cursing that he has become enwrapped by it and it has soaked into his very being (Kidner, 1975:390; VanGemeren, 1991:694). The curses of the psalmist upon his enemy range from loss of status in the city and short life (109:6-8), through loss of means, support and protection for his wife and children (109:9-12), to all his posterity and family being cut off and cursed by the LORD (109:13-15, 19-20). Thus, the psalmist's prayer for his own vindication is that his accusers should be seen in the community and by God as guilty of wrongdoing, and therefore, that they should receive the punishment they deserve. The deserved punishment amounts to total shame and ultimate eradication of their name and memory – the same "curse" (109:17-18) that they had sought for the faithful psalmist (Kidner, 1975:390; VanGemeren, 1991:694; Collins, 2008:1082).

The third section (109:21-29) introduces a total change of focus and mood with the opening petition "But you O GOD, the Lord, deal with me as befits thy honour" (NEB) (109:21) (Kidner, 1975:391). In the first half of this section (109:21-25), the psalmist petitions the LORD, in his lovingkindness and for his own name's sake, to deliver him from the contempt (109:23b) and reproach of his accusers (109:25). In 109:22-24

the psalmist describes the enormous psychological and physical toll that this has had upon his heart and body so that he is afflicted and needy (VanGemeren, 1991:695).

In the second appeal, the psalmist, now describing himself as the LORD's servant (109:28), petitions the LORD for help so that he should be blessed and glad (109:28), while his accusers are cursed, shamed and dishonoured (109:28-29). Significantly, the psalmist prays that this reversal (cf. 109:17) (Collins, 2008:1083) should be seen to be no accident, but the hand of the LORD (109:27) (Kidner, 1975:391). Thus, the psalmist recognizes the LORD as the one who finally determines where cursing or blessing will fall (Mays, 1994:349).

The psalm closes with promises of public thanksgiving and praise because it is in the character of the LORD to defend the needy, standing at his right hand as protector not accuser (109:31; cf. 109:6), to save him from the condemnation of the wicked (109:30-31) (Mays, 1994:349; VanGemeren, 1991:696; Kidner, 1975:391).

Thus, in the authorial context of Psalm 109, the psalmist bears contempt and reproach (109:23, 25) as representative king of the faithful and appeals to the LORD to intervene for his name's sake (109:21). However, the psalmist does not directly state that he is reviled for the name of the LORD. And yet the implication is that the psalmist is reviled as one who stands out as a servant of the LORD (109:28), praises the LORD (109:1, 30), is innocent of wrongdoing and lives a righteous life (109:2-5), trusts in the LORD (109:21, 26, 31), and prays to him for help (109:4, 21, 26). It is because of all these qualities that the psalmist is hated (109:3). Thus, the LORD's name would be dishonoured should he not save the psalmist, punish the wicked as they deserve (109:6-20), and let it be known that he has restored his servant (109:27). This certainly provides significant background to 1 Peter 4:14-16 because it makes it clear that those who are reviled for the name of Christ, as those whose conduct is righteous, are among many through the ages that have not been ashamed to stand up for the glory of God, and have trusted that for his name's sake he will ultimately bless those who belong to him.

13.2.3 Textual background and 1 Peter text form

1 Peter 4:14 UBSGNT	1 Peter 4:14 English[157]	Psalm 88:51-52 LXX	Psalm 88:51-52 English	Psalm 89:51-52 BHS (MT)	Psalm 89:51-52 English
εἰ ὀνειδίζεσθε ἐν ὀνόματι Χριστοῦ, μακάριοι, ὅτι τὸ τῆς δόξης καὶ τὸ[158] τοῦ θεοῦ πνεῦμα ἐφ' ὑμᾶς	When you are insulted for the name of Christ, [you are] blessed, for the Spirit of glory[160] and of God rests	[51] μνήσθητι κύριε τοῦ ὀνειδισμοῦ τῶν δούλων σου οὗ ὑπέσχον ἐν τῷ κόλπῳ μου πολλῶν ἐθνῶν [52] οὗ ὠνείδισαν	[51] Remember, O Lord, the reproach of your servants; which [reproach] I suffer in my bosom [at the hands] of many	זְכֹר אֲדֹנָי[51] חֶרְפַּת עֲבָדֶיךָ שְׂאֵתִי בְחֵיקִי כָּל־רַבִּים עַמִּים: [52] אֲשֶׁר חֵרְפוּ	[51]Remember, O Lord, the reproach of your servants; [how] I carry in my bosom [the reproach] of

[157] Unless otherwise indicated, English translations of the Greek or Hebrew are my own in this and subsequent tables.

[158] For δόξης καὶ τό some manuscripts have δόξης or δόξης καὶ δυνάμεως or δόξης καὶ δυνάμεως καὶ τό or δόξης καὶ τῆς δυνάμεως αὐτοῦ καὶ τό. δόξης καὶ δυνάμεως καὶ τό is the best attested alternative reading.

ἀναπαύεται.[159]	upon you.	οἱ ἐχθροί σου κύριε οὗ ὠνείδισαν τὸ ἀντάλλαγμα[161] τοῦ χριστοῦ σου	nations;[52] with which your enemies insult, O Lord, with which they insult the exchange/ transformation of your anointed.	אוֹיְבֶיךָ׀ יְהוָה אֲשֶׁר חֵרְפוּ עִקְּבוֹת מְשִׁיחֶךָ׃	all the many peoples;[52] [with] which your enemies reproach, O LORD; [with] which they reproach the footsteps of your anointed.

The Septuagint translation shows that its Hebrew source text closely resembles the Masoretic Text, except that the word ὑπέσχον ("I suffer") translates שְׂאֵתִי ("I carry"). The Greek word ὑπέχω ("I undergo punishment, suffer") occurs in Septuagint Psalms 16:13 and 88:51, Lamentations 5:7, 2 Maccabees 4:48, and in the New Testament only in Jude 7. On the other hand, the verb most frequently used in many of the Apocryphal writings, throughout the New Testament, and frequently in 1 Peter[162] is πάσχω ("I suffer"). The Hebrew and corresponding Greek words for "reproach" or "insult," both the noun and the verb, have been discussed extensively above (13.2.1). The author of 1 Peter uses the same Greek verb ὀνειδίζω ("I insult") as used in Septuagint Psalm 88:51, but as argued above (see 13.2.1), the textual evidence suggests that the author of 1 Peter most likely had the broad psalmic theme of the persecution of the righteous in mind as he wrote 1 Peter 4:12-19 and did not have any particular psalm reference in mind or intend to allude to any particular psalm reference. In the Dead Sea Scrolls[163] fragments of less than half of the verses of Psalm 89 are preserved. The fragments of 89:51-52 (MT) indicate no variation from the Masoretic Text or the Septuagint (Abegg, Flint & Ulrich, 1999:538).

1 Peter 4:19 UBSGNT	1 Peter 4:19 English	Psalm 30:6 LXX	Psalm 30:6 English	Psalm 31:6 BHS (MT)	Psalm 31:6 English
ὥστε καὶ οἱ πάσχοντες κατὰ τὸ θέλημα τοῦ θεοῦ πιστῷ κτίστῃ παρατιθέσθωσαν τὰς ψυχὰς αὐτῶν ἐν ἀγαθοποιΐᾳ.	Therefore, also let those who suffer according to the will of God entrust their souls to the faithful Creator while	εἰς χεῖράς σου παραθήσομαι τὸ πνεῦμά μου ἐλυτρώσω με κύριε ὁ θεὸς τῆς ἀληθείας	Into your hands I entrust my spirit; you have redeemed me, O Lord, God of truth.	[6]בְּיָדְךָ֣ אַפְקִ֣יד רוּחִ֑י פָּדִ֥יתָה אוֹתִ֖י יְהוָ֣ה אֵ֣ל אֱמֶֽת׃	Into your hand I commit my spirit; you have ransomed me, O LORD, God of truth.

160 The best attested alternative reading inserts "and of power."

159 For ἀναπαύεται some manuscripts have ἐπαναπαύεται or ἀναπέπαυται or ἐπαναπέπαυται or ἀναπέμπεται or ἀναπαύεται· κατὰ μὲν αὐτοὺς βλασφημεῖται, κατὰ δὲ ὑμᾶς δοξάζεται. None of these various alternative readings are likely.

161 The meaning of this word is uncertain.

162 See 1 Pet 2:19, 20, 21, 23; 3:14, 17, 18; 4:1, 15, 19; 5:10.

163 See 4QPs[x]: 89:19-21, 25, 22, 26-27, 30 (MT 89:20-22, 26, 23, 27-28, 31); 4QPs[e]: 89:43-47, 49-52 (MT 89:44-48, 50-53).

	doing good.				

The Septuagint translation shows that its Hebrew source text closely resembles the Masoretic Text, except for the change to the plural "hands." Significantly, 1 Peter 4:19 uses the same Greek verb παρατίθημι (middle voice) for "commit, entrust" as used in Septuagint Psalm 30:6. This Greek verb is used nowhere else in the Psalms with this meaning.[164] In fact, the author of 1 Peter could have used a variety of other Greek words to convey the concept of "commit, entrust,"[165] but he used the word παρατίθημι that is used with this sense only in Septuagint Psalm 30:6. Therefore, it seems highly likely that the author of 1 Peter has Septuagint Psalm 30:6 in mind.

In the Dead Sea Scrolls[166] fragments of nearly every verse of Psalm 31 are preserved, including 31:6 (MT). However, there are no variations from the Masoretic Text or the Septuagint. Significantly, Psalm 31 is followed by Psalm 33 in both 4QPs^{a} and 4QPs^{q}, and Psalm 32 is not found in any other scrolls at Qumran (Abegg, Flint & Ulrich, 1999:521-522).

1 Peter 4:14 UBSGNT	**1 Peter 4:14 English**	**Psalm 68:8, 10, 11, 20, 21 LXX**	**Psalm 68:8, 10, 11, 20, 21 English**	**Psalm 69:8, 10, 11, 20, 21 BHS (MT)**	**Psalm 69:8, 10, 11, 20, 21 English**
εἰ ὀνειδίζεσθε ἐν ὀνόματι Χριστοῦ, μακάριοι, ὅτι τὸ τῆς δόξης καὶ τὸ τοῦ θεοῦ πνεῦμα ἐφ' ὑμᾶς ἀναπαύεται.	When you are insulted for the name of Christ, [you are] blessed, for the Spirit of glory and of God rests upon you.	[8] ὅτι ἕνεκα σοῦ ὑπήνεγκα ὀνειδισμόν ἐκάλυψεν ἐντροπὴ τὸ πρόσωπόν μου [10] ὅτι ὁ ζῆλος τοῦ οἴκου σου κατέφαγέν με καὶ οἱ ὀνειδισμοὶ τῶν ὀνειδιζόντων	[8] Because for your sake I have borne reproach, dishonour has covered my face. [10] For the zeal of your house has consumed me, and the reproaches of	[8] כִּֽי־עָלֶ֥יךָ נָשָׂ֗אתִי חֶרְפָּ֫ה כִּסְּתָ֥ה כְלִמָּ֥ה פָּנָֽי׃ [10] כִּי־קִנְאַ֣ת בֵּיתְךָ֣ אֲכָלָ֑תְנִי וְחֶרְפּ֖וֹת חוֹרְפֶ֣יךָ נָפְל֣וּ	[8] Because upon you I have borne reproach; disgrace has covered my face. [10] For zeal of your house has consumed me, and the

[164] There are no other clear cases in the whole Old Testament where the verb παρατίθημι in the middle voice has this sense of "entrust" rather than "give over" (cf. Deut 4:44; 2 Kings 5:24; 2 Chron 16:10). Moreover, none of these occurrences of the verb have the Lord as indirect object or recipient.

[165] Notably, in 1 Peter 2:23 the author has used a different Greek word (παραδίδωμι – "I give over, commend, commit") for the concept of "entrust, commit" (cf. 1 Pet 4:19 – παρατίθημι – mid. "I give over, entrust, commend"). Furthermore, another Greek word (ἐγκαταλείπω) is used with the sense "give up to, commit to" the LORD, only in the Septuagint translation of Psalm 10:14 (LXX Ps 9:35), where the Hebrew word is עָזַב. It is also remarkable that the Greek verb ἐλπιζω, usually meaning "I hope, hope for, put my hope in," is used in Psalm 21:9 (LXX) to translate the difficult גֹּל ("Roll away, roll off" – Qal imperative ms of גלל) (MT: Ps 22:9). The New American Standard Bible translates this as "Commit" (Imperative) but the New International Version translates it as "He trusts." This same Hebrew word (גלל) is used in Psalm 37:5 with the imperative sense of "commit," but the Septuagint translation uses yet another Greek word – ἀποκάλυψον ("Reveal").

[166] See 5/6ḤevPs: 31:2-21 (MT 31:3-22); 4QPs^{a}: 31:22-23 (MT 31:23-24); 4QPs^{q}: 31:23-34 (MT 31:24-25).

		σε ἐπέπεσαν ἐπ' ἐμέ. [20] σὺ γὰρ γινώσκεις τὸν ὀνειδισμόν μου καὶ τὴν αἰσχύνην μου καὶ τὴν ἐντροπήν μου ἐναντίον σου πάντες οἱ θλίβοντές με [21] ὀνειδισμὸν προσεδόκησεν ἡ ψυχή μου καὶ ταλαιπωρίαν καὶ ὑπέμεινα συλλυπούμενον καὶ οὐχ ὑπῆρξεν καὶ παρακαλοῦντας καὶ οὐχ εὗρον	those who reproach you have fallen upon me. [20] For you know my reproach and my shame and my dishonour; before you [are] all those who oppress me. [21] Reproach, my soul expects, and distress; and I wait for someone who is grieved and he is not; and someone who comforts and I do not find.	עָלָֽי׃ [20]אַתָּה יָדַעְתָּ חֶרְפָּתִי וּבָשְׁתִּי וּכְלִמָּתִי נֶגְדֶּךָ כָּל־צוֹרְרָי׃ [21] חֶרְפָּה׀ שִׁבְּרָה לִבִּי וָאָנוּשָׁה וָאֲקַוֶּה לָנוּד וָאַיִן וְלַמְנַחֲמִים וְלֹא מָצָֽאתִי׃	reproaches of those who reproach you have fallen upon me. [20] You, you know my reproach and my shame and my dishonour; before you [are] all those hostile to me. [21] Reproach breaks my heart and I am sick and I wait for sympathy and there is none and for comforters and I do not find.

The Septuagint translation shows that its Hebrew source text closely resembles the Masoretic Text, except that the Greek of 69:21 (LXX 68:21) makes "reproach" the object, "my soul" the subject and "expects" the verb, whereas the Hebrew has "reproach" as the subject, "my heart" as the object and "breaks" as the verb. The Greek noun ὄνειδισμός ("reproach") is used five times in Septuagint Psalm 68 (vv. 8, 10, 11, 20, 21) and the related verb ὀνειδίζω ("I reproach") is used once (68:10). The author of 1 Peter uses the same verb ὀνειδίζω ("I reproach") and the verb αἰσχύνομαι ("I dishonour, put to shame, am ashamed, am disgraced") in context (4:16). In Septuagint Psalm 68:20 the noun αἰσχύνη ("modesty, shame, disgrace") is used. But this is still insufficient to argue for direct dependence on or specific allusion to Psalm 68 (LXX) (see 13.2.1 and under Psalm 88:51-52 LXX above). In the Dead Sea Scrolls (4QPs[a]: 69:0-18 [MT 69:1-19]) fragments of the first 19 verses are preserved (Abegg, Flint & Ulrich, 1999:532). The preserved fragments of the texts of 69:8 and 10 (4QPs[a]: 69:7 & 9) indicate no significant variance from the Masoretic Text or the Septuagint (Abegg, Flint & Ulrich, 1999:533).

1 Peter 4:14 UBSGNT	1 Peter 4:14 English	Psalm 73:10, 18, 22 LXX	Psalm 73:10, 18, 22 English	Psalm 74:10, 18, 22 BHS (MT)	Psalm 74:10, 18, 22 English
εἰ ὀνειδίζεσθε ἐν ὀνόματι Χριστοῦ, μακάριοι, ὅτι τὸ τῆς δόξης καὶ τὸ τοῦ	When you are insulted for the name of Christ, [you are] blessed, for	[10] ἕως πότε ὁ θεός ὀνειδιεῖ ὁ ἐχθρός παροξυνεῖ ὁ ὑπεναντίος τὸ ὄνομά σου εἰς	[10] How long, O God, will the enemy insult? Will the adversary spurn your name forever? [18] Remember this: the enemy has	[10]עַד־מָתַי אֱלֹהִים יְחָרֵף צָר יְנַאֵץ אוֹיֵב שִׁמְךָ לָנֶצַח׃	[10] Until when, O God, will [the] adversary reproach; Will [the]

θεοῦ πνεῦμα ἐφ' ὑμᾶς ἀναπαύεται.	the Spirit of glory and of God rests upon you.	τέλος; [18] μνήσθητι ταύτης ἐχθρὸς ὠνείδισεν τὸν κύριον καὶ λαὸς ἄφρων παρώξυνεν τὸ ὄνομά σου. [22] ἀνάστα ὁ θεός δίκασον τὴν δίκην σου μνήσθητι τῶν ὀνειδισμῶν σου τῶν ὑπὸ ἄφρονος ὅλην τὴν ἡμέραν	reviled the Lord and a foolish people have spurned your name. [22] Arise, O God, judge your justice; remember your reproaches by [the] foolish man all day long.	זְכָר־זֹאת [18] אוֹיֵב חֵרֵף׀ יְהוָה וְעַם נָבָל נִאֲצוּ שְׁמֶךָ׃ קוּמָה [22] אֱלֹהִים רִיבָה רִיבֶךָ זְכֹר חֶרְפָּתְךָ מִנִּי־נָבָל כָּל־הַיּוֹם׃	enemy spurn your name for ever? [18] Remember this: [the] enemy reproaches, O LORD and a foolish people spurn your name. [22] Arise, O God, contend your case; remember your reproach from the foolish man all the day.

The Septuagint translation shows that its Hebrew source text closely resembles the Masoretic Text. The author of 1 Peter uses the same verb ὀνειδίζω as used in Septuagint Psalm 73:10 and 18 but this is insufficient to argue for direct dependence or specific allusion (see 13.2.1 and under Psalm 88:51-52 LXX above). No part of Psalm 74 is preserved in the Dead Sea Scrolls (Abegg, Flint & Ulrich, 1999:506, footnote c; 511).

1 Peter 4:14 UBSGNT	1 Peter 4:14 English	Psalm 108:25 LXX	Psalm 108:25 English	Psalm 109:25 BHS (MT)	Psalm 109:25 English
εἰ ὀνειδίζεσθε ἐν ὀνόματι Χριστοῦ, μακάριοι, ὅτι τὸ τῆς δόξης καὶ τὸ τοῦ θεοῦ πνεῦμα ἐφ' ὑμᾶς ἀναπαύεται.	When you are insulted for the name of Christ, [you are] blessed, for the Spirit of glory and of God rests upon you.	καὶ ἐγὼ ἐγενήθην ὄνειδος αὐτοῖς εἶδοσάν με ἐσάλευσαν κεφαλὰς αὐτῶν	And I, I have become a reproach to them; they see me [and] they shake their heads.	וַאֲנִי׀ הָיֵיתִי חֶרְפָּה לָהֶם יִרְאוּנִי יְנִיעוּן רֹאשָׁם׃	And I, I have become a reproach to them; they see me [and] they shake their head.

The Septuagint translation shows that its Hebrew source text closely resembles the Masoretic Text. The author of 1 Peter uses the verb form ὀνειδίζεσθε related to the

noun ὄνειδος used in Septuagint Psalm 108:25 but this is insufficient to argue for direct dependence or specific allusion (see 13.2.1 and under Psalm 88:51-52 LXX above). In the Dead Sea Scrolls,[167] the preserved text of Psalm 109 is highly fragmentary and large sections are missing. In Scroll 11QPs^{a}, Psalm 109 most likely follows Psalm 103 (Abegg, Flint & Ulrich, 1999:548). Neither Psalm 108 nor Psalm 110 is preserved in the biblical Dead Sea Scrolls (Abegg, Flint & Ulrich, 1999:506, footnote d). Significantly, in Scroll 4QPs^{f}, Psalm 109 is part of an arrangement that includes Psalms 22, 107 and 109 together with three apocryphal Psalms (the Apostrophe to Zion, the Eschatological Hymn and the Apostrophe to Judah (Abegg, Flint & Ulrich, 1999:508 including footnote 1). Abegg, Flint and Ulrich (1999:548) render the Dead Sea Scrolls text of 4QPs^{f} 109:25 in English as follows with omissions in square brackets and variants from the Septuagint and Masoretic Text italicised: "[I am] an object of scorn to my accusers; when they see me, [they wag] *their heads*." The translation "their heads" is preferred to "their poison" on the basis that the word form used in 4QPs^{f} is more likely an alternative spelling for the words used in the Masoretic Text and the Septuagint (Abegg, Flint & Ulrich, 1999:548, footnote 219).

13.2.4 Grammatical, historical and structural analysis and interpretation

The overall logical structure of 1 Peter has been tabled and represented in diagram form above (4.2.9). After the letter introduction (1:1-2) the letter opening (1:3-12) provides the basis of the four main exhortations that follow, viz. 1:13 – 2:10, 2:11 – 3:12, 3:13 – 4:19 and 5:1-11. Thus, 1 Peter 4:12-19 is the concluding pericope of 1 Peter 3:13 – 4:19, the third of the four main exhortation sections based upon 1 Peter 1:3-12.

My interpretation of 1 Peter 3:13 – 4:19 has been outlined above (see 12.2.4) and has already been fully analysed for 3:18-22 (12.2.4). However, it may be noted again here that the main sub-units of 1 Peter 3:13 – 4:19 are 3:13-17, 3:18-22, 4:1-6, 4:7-11, and 4:12-19. 3:13-17 is interpreted as the basic exhortation to a Christian attitude and response to unjust suffering (cf. 3:8-9; see 11.2.4 above). The sub-unit 3:18-22 provides motivation for the godly response to unjust suffering advocated in 3:13-17. The pericope 4:1-6 is an inferential exhortation based upon Christ's suffering and all that resulted from it (3:18-22). Believers are called upon to arm themselves with the same attitude as that of Christ (4:1-2), knowing that God is ready to judge the living and the dead (4:3-6). The statement in 4:7a that the end of all has come near continues the idea of the judgement of God (4:5-6) and motivates the series of commands in 4:7b-11.[168] The final pericope 4:12-19 consists of a series of exhortations concerning the basic attitude of believers to suffering, provides supporting reasons (4:12-18), and then concludes with an exhortation to respond to suffering in a godly way (4:19) (Van Rensburg & Moyise, 2002a:279) (cf. 3:8-9).

---

167 See 4QPs^{e}: 109:1?, 8?, 13; 11QPs^{b}: 109:3-4?; 4QPs^{f}: 109:4-6, 24-28; 11QPs^{a}: 109:21-22, 24-31). The question marks in this reference are from Abegg, Flint & Ulrich (1999:548) indicating their uncertainty about the reconstruction of this text.

168 Scholars debate whether or not 4:7a is part of the preceding unit (i.e., 4:1-7a) due to uncertainty about the exact nature of the relation indicated by the particle δέ (Green, 2007:139, footnote 180; Jobes, 2005:275; Michaels, 1988:245). Nevertheless, there is general agreement that the connection has to do with the idea of judgement in 4:5-6, especially the statement in 4:5 that God is ready to judge the living and the dead.

This interpretation of the function of 1 Peter 4:12-19 within the thought unit 1 Peter 3:13 – 4:19 is represented below:

THIRD EXHORTATION SECTION BASED ON COMPLETE SALVATION (1:3-12)

Opening exhortations to respond to unjust suffering with godly perspectives

3:13-17 You are blessed even if you should suffer for the sake of righteousness. Do not fear. Sanctify Christ (alone) as Lord in your hearts. Always be prepared to give a reason for your hope. It is better, if it is God's will, to suffer for doing good than for doing evil.

Motivation: the supreme example and result of Christ's unique achievements through unjust suffering

3:18-22 For Christ also suffered once for all, the righteous on behalf of the unrighteous in order that he might bring us to God. Now he has proclaimed his resurrection victory and is seated at God's right hand.

Inferential command based upon Christ's suffering (3:18-22) with further motivation and explanation: live godly in an ungodly world (cf. 2:11-12)!

4:1-6 Since Christ has suffered in the flesh, therefore arm yourselves with the same mindset that says it is better to suffer than to sin and to live for the will of God than for the desires of the flesh. For the time already past is sufficient to do the things the ungodly do. Those who malign you will give an account to the One who is ready to judge the living and the dead. The gospel was preached even to those who are (now) dead so that they may live in the spirit after judgement.

Further exhortations to godly living based upon the nearness of the end and the judgement of God: be good stewards of the grace of God!

4:7-11 The end of all has come near. Therefore, be of sound mind, be sober, keep fervent in love, and be hospitable to one another. Each one use the gifts you have received to serve one another as good stewards of the manifold grace of God. Speak and serve with God's strength and for his glory.

Exhortations to respond to suffering for the name of Christ with Christ-centred perspectives and attitudes: rejoice that you share in the sufferings of Christ!

4:12-18 Beloved, do not be surprised by suffering. Instead, rejoice that you share in Christ's sufferings. When you are insulted, you are blessed. Do not suffer for the wrong reasons. When you suffer as a Christian, do not be ashamed, but glorify God in Christ's name.

Closing summary exhortation concerning suffering by Christians

4:19 Therefore, let those who suffer according to the will of God entrust their souls to the faithful Creator in doing what is good.

A detailed interpretation of the thought structure of 1 Peter 4:12-19 is now necessary.

1 Peter 4:12-19

12 Ἀγαπητοί, μὴ ξενίζεσθε τῇ ἐν ὑμῖν πυρώσει πρὸς πειρασμὸν ὑμῖν γινομένῃ ὡς ξένου ὑμῖν
συμβαίνοντος, 13 ἀλλὰ καθὸ κοινωνεῖτε τοῖς τοῦ Χριστοῦ παθήμασιν χαίρετε, ἵνα καὶ ἐν τῇ
ἀποκαλύψει τῆς δόξης αὐτοῦ χαρῆτε ἀγαλλιώμενοι. 14 εἰ ὀνειδίζεσθε ἐν ὀνόματι Χριστοῦ,
μακάριοι, ὅτι τὸ τῆς δόξης καὶ τὸ τοῦ θεοῦ πνεῦμα ἐφ᾽ὑμᾶς ἀναπαύεται. 15 μὴ γάρ τις ὑμῶν
πασχέτω ὡς φονεὺς ἢ κλέπτης ἢ κακοποιὸς ἢ ὡς ἀλλοτριεπίσκοπος· 16 εἰ δὲ ὡς Χριστιανός, μὴ
αἰσχυνέσθω, δοξαζέτω δὲ τὸν θεὸν ἐν τῷ ὀνόματι τούτῳ. 17 ὅτι [ὁ] καιρὸς τοῦ ἄρξασθαι τὸ
κρίμα ἀπὸ τοῦ οἴκου τοῦ θεοῦ· εἰ δὲ πρῶτον ἀφ᾽ἡμῶν, τί τὸ τέλος τῶν ἀπειθούντων τῷ τοῦ θεοῦ
εὐαγγελίῳ; 18 καὶ εἰ ὁ δίκαιος μόλις σῴζεται, ὁ ἀσεβὴς καὶ ἁμαρτωλὸς ποῦ φανεῖται; 19 ὥστε
καὶ οἱ πάσχοντες κατὰ τὸ θέλημα τοῦ θεοῦ πιστῷ κτίστῃ παρατιθέσθωσαν τὰς ψυχὰς αὐτῶν ἐν
ἀγαθοποιΐᾳ.

The vocative Ἀγαπητοί (“Beloved”) (4:12; cf. 2:11) introduces a summary exhortation that is related to the first pericope (3:13-17) of this thought unit (3:13 – 4:19) in its concern for a Christian attitude and response to unjust suffering. 4:12-13 consists of commands not to be surprised by suffering but to rejoice in it. In 4:13 the co-ordinating conjunction marks emphatic contrast (LN 89.125) while the subordinating conjunction καθό marks accordance in degree (“to the degree that”) (LN 78.53). 4:14ab is similar to 3:14 stating that the addressees are blessed when they are reviled for Christ. It is introduced by the subordinating conjunction εἰ (condition assuming reality not contingency: “when”[169]) without an additional relational conjunction (cf. 4:16, 17b, 18), but functions as motivation for the commands in 4:12-13. 4:14c, introduced by ὅτι (“because”), and gives the reason for the state of being blessed (4:14b).

The sub-unit 4:15-16 consists of two negative commands introduced by the conjunction γάρ which in this case marks a self-evident inference (“certainly, indeed”) based upon the statement in 4:14 that only those who suffer for the name of Christ are blessed and have the Spirit of glory and of God upon them (Michaels, 1988:266). The phrase γάρ ... πασχέτω, is negated by the particle μή to become a strong denial (“by no means”) (Friberg *et al*, 2000:5193; Gingrich, 1983:38; Thayer, 1901:109). 4:16 is introduced by δέ to mark a contrast (“but”) (LN 89.124), and embedded in this sentence is a subordinated sentence introduced by εἰ to mark a condition of manner (“if, when”). Thus, believers are exhorted not to suffer for the wrong reasons (“by no means let any of you suffer as murderers, etc.”) (4:15), but as Christians who do right, they are to endure suffering without feeling ashamed, in the name of Christ giving glory to God (4:16).

4:17-18 is introduced by the subordinating conjunction ὅτι (“for, because”) which means that these verses supply the reason why Christians should heed the exhortations of 4:12-16. 4:17b and 4:18 each consist of a condition of fact introduced by εἰ in the protasis (cf. 4:16) and followed by a rhetorical question in the apodosis. 4:17b is introduced by δέ as marker of addition (LN 89.94) in relation to 4:17a. 4:18 is introduced by καί as marker of addition that is not co-ordinate (LN 89.93) in relation to 4:17b. Thus, καί may be translated “also” or “even” to indicate

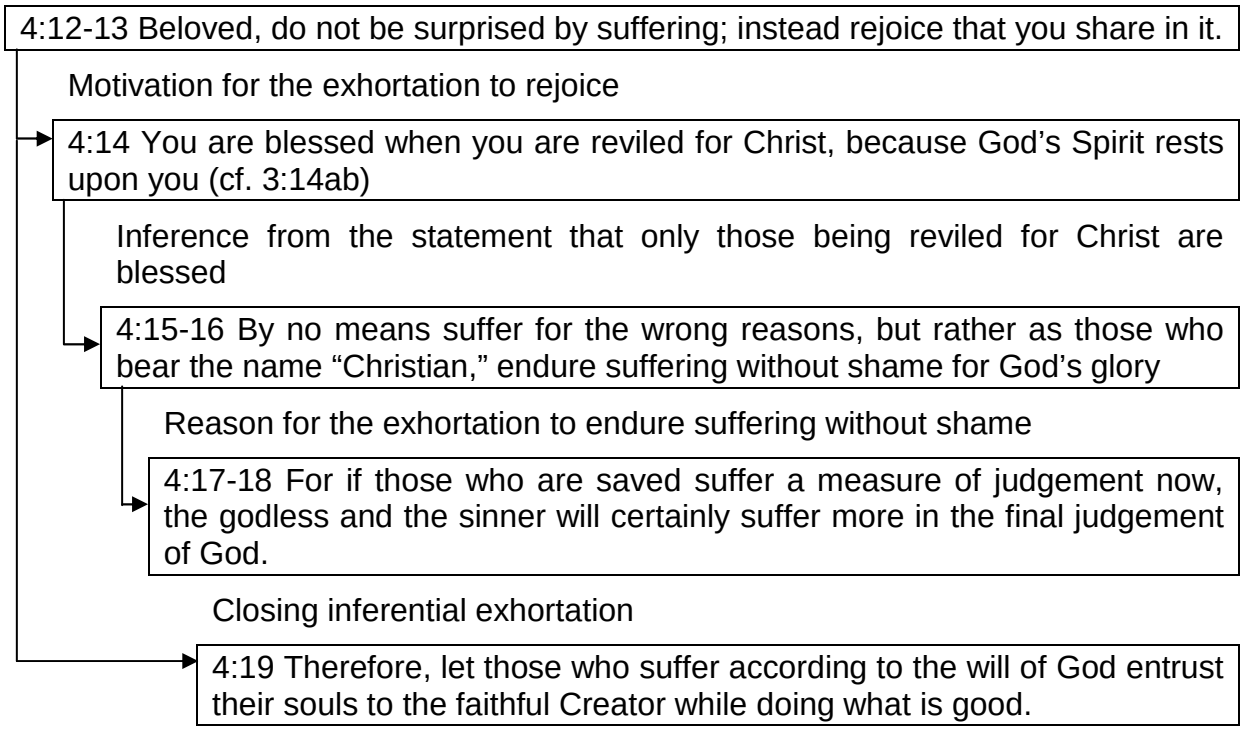
169 See Michaels (1988:263) and Green (2007:154, footnote 13).

that the quotation from Scripture (Prov 11:31) in 4:18 functions as support or confirmation for the statement in 4:17b. Thus, 4:17-18 essentially argues that if the household of God (those who are saved) experience a measure of judgement now through suffering, it can certainly be expected that those who do not obey the gospel of God ("the godless and the sinner") will experience far greater suffering in the final judgement of God.

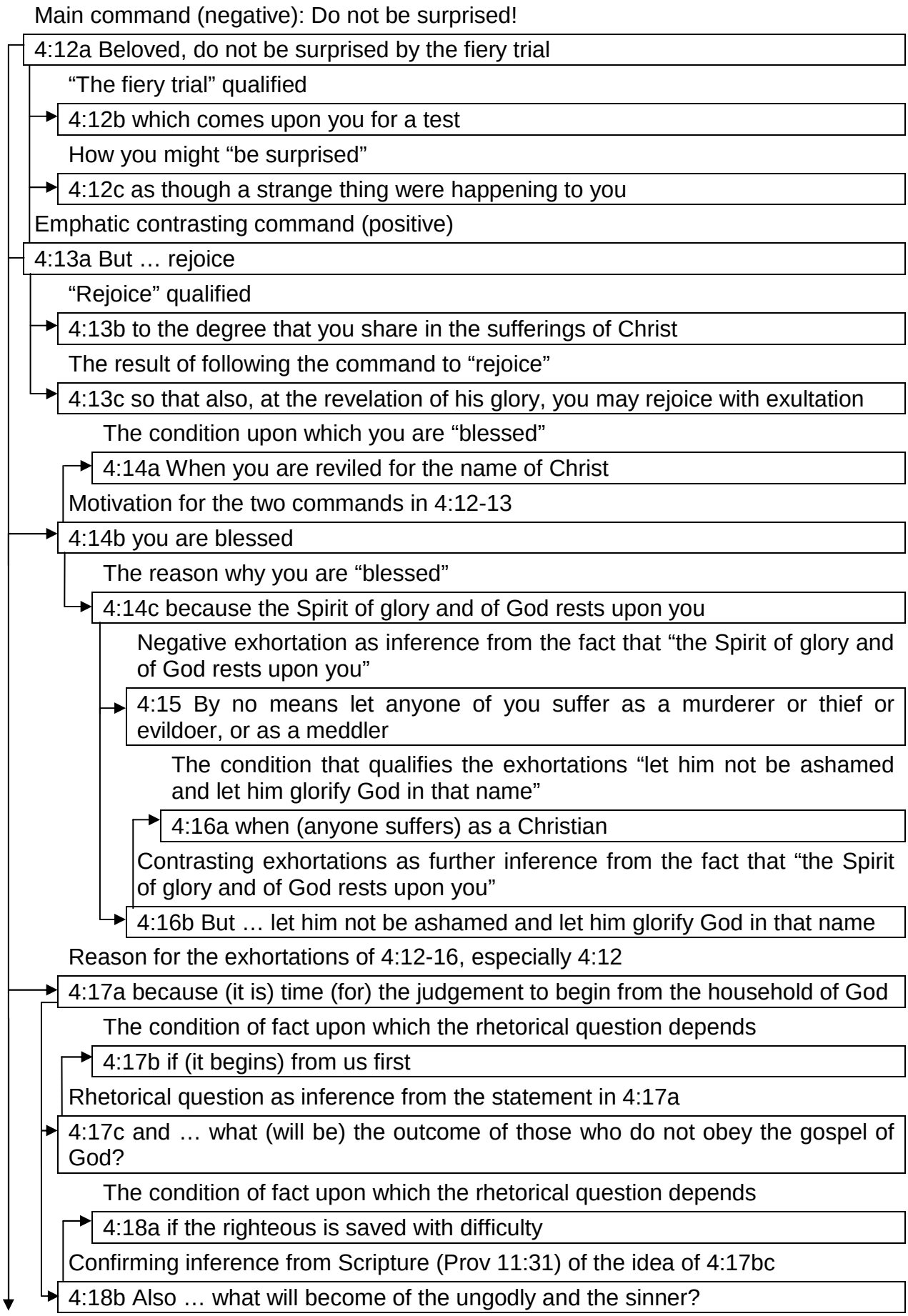
Finally, 4:19 is an inferential clause (Friberg *et al*, 2000:29121) introduced by the subordinating conjunction ὥστε ("therefore"). It offers a final exhortation to believers who suffer according to the will of God (cf. 3:17; 4:12-18) to entrust their souls to the faithful Creator while doing what is good.

A simple outline of the structure of 4:12-19 is represented below:

Summary exhortations concerning suffering by Christians: rejoice that you share in the sufferings of Christ! (4:12-18)



My interpretation of the thought structure of 4:12-19 is represented in more detail in the diagram below:


Main command (negative): Do not be surprised!
4:12a Beloved, do not be surprised by the fiery trial
"The fiery trial" qualified
4:12b which comes upon you for a test
How you might "be surprised"
4:12c as though a strange thing were happening to you
Emphatic contrasting command (positive)
4:13a But … rejoice
"Rejoice" qualified
4:13b to the degree that you share in the sufferings of Christ
The result of following the command to "rejoice"
4:13c so that also, at the revelation of his glory, you may rejoice with exultation
The condition upon which you are "blessed"
4:14a When you are reviled for the name of Christ
Motivation for the two commands in 4:12-13
4:14b you are blessed
The reason why you are "blessed"
4:14c because the Spirit of glory and of God rests upon you
Negative exhortation as inference from the fact that "the Spirit of glory and of God rests upon you"
4:15 By no means let anyone of you suffer as a murderer or thief or evildoer, or as a meddler
The condition that qualifies the exhortations "let him not be ashamed and let him glorify God in that name"
4:16a when (anyone suffers) as a Christian
Contrasting exhortations as further inference from the fact that "the Spirit of glory and of God rests upon you"
4:16b But … let him not be ashamed and let him glorify God in that name
Reason for the exhortations of 4:12-16, especially 4:12
4:17a because (it is) time (for) the judgement to begin from the household of God
The condition of fact upon which the rhetorical question depends
4:17b if (it begins) from us first
Rhetorical question as inference from the statement in 4:17a
4:17c and … what (will be) the outcome of those who do not obey the gospel of God?
The condition of fact upon which the rhetorical question depends
4:18a if the righteous is saved with difficulty
Confirming inference from Scripture (Prov 11:31) of the idea of 4:17bc
4:18b Also … what will become of the ungodly and the sinner?

Final inferential exhortation concerning the basic Christian response to suffering

4:19b Therefore, let those who suffer according to the will of God also entrust their souls to the faithful Creator while doing what is good

In summary, 1 Peter 4:14 functions as motivation for the exhortations in 4:12-13 for believers to not be surprised by the fiery trial that is about to come upon them, but instead to rejoice to the degree that they share in the sufferings of Christ. The motivation provided in 1 Peter 4:14 is that when you are reviled for the name of Christ, you are blessed, because the Spirit of glory and of God rests upon you. Now, Peter gives no explicit or direct basis for this motivation but instead continues with further inferences (4:15-16), and then provides the reason (4:17a) for all the exhortations of 4:12-16, with two more inferences from 4:17a, viz in 4:17b-c and 4:18a-b. Thus, the question is, on what basis does the author of 1 Peter state that the Spirit of glory and of God rests upon someone who is reviled for the name of Christ, and that this person is blessed?

My conclusion, based upon the study of relevant words (see 13.2.1 above) and of relevant Psalms (see 13.2.1 & 13.2.2 above), is that this inferential statement is based upon how in the past God blessed the righteous who were persecuted for the sake of his name, as is particularly evident in the Psalms. When the righteous were persecuted for the sake of his name, and cried out to God, and took refuge in him, he came to their rescue, and delivered them, and they were blessed.[170] Further evidence is found in Psalm 2:12 (see comments under Psalm 31 in 13.2.2 above) and the Psalms of thanksgiving (e.g., Pss 34:4-10, 15-22; 40:1-5; 118) (see 7.2.2, 8.2.2 & 11.2.2 above for analysis of Ps 34; see 9.2.2 & 12.2.2 above for analysis of Ps 118). Thus, in my view, this theme of the righteous sufferer who is persecuted for the sake of God's name, which is particularly significant and well developed in the Psalms, provides the primary basis for the first part of 1 Peter 4:14, viz. "When you are reviled for the name of Christ, you are blessed." In other words, this statement made in 1 Peter 4:14 stands upon the broad theme of the persecution of the righteous found in the Psalms, and, as such, is able to stand without limiting the allusion to a specific Psalm reference.

On the other hand, the relevant Psalms do not use the phrase "the Spirit of glory and of God" resting upon the righteous who are reviled for the sake of God's name, although they do indirectly convey the idea that the LORD is glorious and that he is near to such believers. Thus, in my view, Peter's expression, "the Spirit of glory and of God rests upon you," is primarily derived, not from the Old Testament,[171] but from New Testament thinking.

The idea of suffering or being reviled for the name of Christ (1 Pet 4:13-14) is shared by several New Testament passages (Matt 10:22; 24:9; Lk 21:12, 16-19; Jn 15:18-21; Acts 5:41; Heb 13:12-13). Some of these include the concept that those who endure will ultimately be saved (Matt 10:22; 24:13; Lk 21:18-19; Heb 13:14), but they do not suggest that those who suffer for Christ are blessed or that the Spirit of God and of glory rests on them, as in 1 Peter 4:14. However, the passage in John 15 in which Jesus teaches his disciples to expect hatred from the world because they have first hated him (Jn 15:18-27; cf. Jn 17:14-21) is more significant. This is

[170] See e.g. Psalm 22:4-8, 19-24; 31:1-2, 11-13, 16-22; 69:5-21, 29-33; 109:1-5, 21-31.

[171] Many commentators argue that the primary reference is Isaiah 11:2, but I am not convinced (cf. Green, 2007:152; Jobes, 2005:288; Michaels, 1988:264).

because it occurs in the context of the Upper Room discourses (Jn 14-17) in which Jesus in particular promises the help and indwelling presence of the Holy Spirit whom the Father will send in Jesus' name (Jn 14:16-17, 26; 15:26; 16:7-15). Thus, the Spirit of God will rest on them. Furthermore, Jesus promises that the Holy Spirit will enable his followers to witness of him and thus bring glory to him (Jn 15:26-27; 16:14). In fact, the all-encompassing theme of John 17, the culmination of the Upper Room discourses, is the glory of the Father and the Son which is manifested on the earth by the revelation of the name of God. Those who believe in Jesus are kept in God's name, they glorify Jesus, and Jesus gives them the glory which the Father has given him (Jn 17:1, 4-6, 10-12, 22-26). Thus, this passage teaches that the Spirit of glory rests upon believers (cf. 1 Pet 4:14). What this suggests is that Peter's recollection of Jesus' teaching on that occasion is the primary background of Peter's expression "the Spirit of glory and of God rests upon you," rather than the Psalms or any other Old Testament reference.

Secondly, 1 Peter 4:19 closes the entire pericope (1 Pet 4:12-19) with an inferential exhortation for those who suffer, recognizing that such suffering is within the will and purpose of God, to entrust their souls to the faithful Creator while continuing to do good. The basis of the combined appeal for trust and for doing good is that God as Creator is faithful and therefore trustworthy. The title "Creator" seems to be more than a recognition that God created the universe, including those people addressed by Peter. Rather, the title "Creator" seems to point back to the ideas of "the household of God" and of "the gospel of God" in 4:17. Through the gospel, God has created a household of people who belong to him (cf. 1:3-5), and therefore, they come under his protective care (1:5) and discipline. Therefore, when believers suffer while continuing to do what is right, they are to entrust their souls, which means their entire selves (physical and spiritual, temporal and eternal), to God and his will. The assumption is that God is in control of the suffering and, because he is their faithful Creator, he will bring about good for believers in and through their suffering. The present good is the testing and proving of their character and faith (4:12; cf. 1:6-7), and their sharing in the sufferings of Christ (4:13). The future, resultant good, is that God will ensure that those of proven Christian (4:16) character and faith will be delivered from final judgement (4:17-18), and will share in the glory of the revelation of Jesus Christ (4:13; cf. 1:7, 9).

Significantly, the appeal in 4:19 for those who suffer to entrust their souls to the faithful Creator, uses the same Greek verb παρατίθημι ("commit, entrust") as used in Septuagint Psalm 30:6. This verb is used nowhere else in the Psalms with this meaning or with God as the recipient of trust (see 13.2.3 above). The setting of the psalmist is certainly one of threats to his life by his enemies and consequent suffering. Thus, when he says, "Into your hand I commit my spirit; you have ransomed me, O LORD, God of truth" (31:5), the psalmist expresses exactly the kind of confidence in the character and will of God (see 13.2.2 above) that the author of 1 Peter exhorts his addressees to have. Thus, it seems highly likely that Peter had Septuagint Psalm 30:6 in mind and intended to allude to it. His purpose is perhaps to evoke a recognition that the appeal is entirely in keeping with the example of the godly believer of the past (see 13.2.7 below).

Finally, Psalm 31:5 is quoted in Luke 23:46 and alluded to in Acts 7:59. In the first case, in the last moments on the cross before Jesus breathed his last, he cried out "Father, into your hands I commit my spirit" (Lk 23:46). The words are almost identical with Septuagint Psalm 30:6, except that Luke uses the present middle

παρατίθεμαι ("I commit") rather than the future middle παραθήσομαι ("I shall commit"). Secondly, just before Stephen died of stoning as the first Christian martyr, he cried out "Lord Jesus, receive my spirit" (Acts 7:59). The word translated "receive" is the aorist imperative δέξαι showing that the expression is an allusion rather than a partial quotation. In both cases the reference to Psalm 31:5 (LXX 30:6) seems intentional. Furthermore, in both cases the reference is the final prayer of trust in God or God's Son by a righteous person at the point of wrongful death at the hands of men for the sake of God. Thus, both have continued to do good and entrusted themselves to God, while suffering according to the will of God, even to the point of death (cf. 1 Pet 4:19). Thus, both the quotation in Luke 23:46 and the allusion in Acts 7:59 are much more obvious than in 1 Peter 4:19, but 1 Peter 4:19 still agrees with the interpretation and application of both these passages.

Thus, the overall communicational goal of the pericope 1 Peter 4:12-19 is to motivate believers to not be surprised or ashamed by their suffering for the name of Christ, but rather to rejoice that they share in the sufferings of Christ, to continue to do good, and to confidently entrust themselves to the discipline and will of their faithful God who has made them his own.

13.2.5 Traditional Jewish interpretation of the Psalm references

With regard to Psalm 89:51-52 (MT) and Psalms 22:7-8, 35:7, 42:11, 69:8, 10, 11, 21, 22, 74:10, 18, 22, 79:12, 102:9, and 109:25 and the theme of the reproach endured by the righteous, there are a number of developments in later Scripture. During the reign of Hezekiah, king of Judah, the Assyrian King Sennacherib attacked Jerusalem (c. 701 BC) and sent letters to Hezekiah to cast contempt upon the LORD God of Israel (2 Kings 19:4, 16, 22, 23; 2 Chron 32:17; cf. Isa 37:3, 4, 6, 17, 23, 24). This blasphemy was the worst possible form of insult against righteous King Hezekiah (2 Kings 18:3) and the people of Judah. Also through Isaiah, the LORD comforted his remnant people that they should not fear the reproach of man but trust in the righteousness of the LORD (Isa 51:7; cf. Isa 54:4) and in the LORD's obedient Servant who would willingly bear disgrace according to the will of the LORD (Isa 50:6).

At the time of the later king Josiah (c. 640-609 BC), through the prophet Zephaniah, the LORD promised ultimately to bring judgement upon the surrounding nations that had reviled Judah and to restore remnant Israel so that they should no longer suffer reproach (Zeph 2:8, 10; 3:18). In the final days of Judah, before, during and after her fall to the Babylonians (c. 600 to beyond 586 BC), Jeremiah was a righteous one who bore reproach from his own people because he spoke the truth to them about their sin and impending judgement (Jer 15:15; 20:7-8). The composer of Lamentations (soon after 587/6 BC) suffered the same reproach from his own people (Lam 3:61-63). As a younger contemporary of Jeremiah, Ezekiel was among those exiled to Babylonia in 597 BC. Probably sometime soon after the fall of Jerusalem (587/6 BC), Ezekiel comforted remnant Israel with the message that the LORD himself would shepherd his sheep and remove from them the reproach of the nations (Ezek 34:29; cf. 36:6-7, 15).

In the most likely post-exilic (Aucker, 2008:1643) prophecy of Joel, the LORD appeals to the inhabitants of Judah and Jerusalem to return to him in order that the reproach of the nations might cease (Joel 2:17, 19). Approximately 140 years after the fall of Jerusalem, Nehemiah and the returned exiles suffer reproach (Neh 1:3) and are

despised and held in contempt by Sanballat, Tobiah and others of their enemies (Neh 3:36; Eng: Neh 4:4; also Neh 6:13).

Thus, in Scripture, the theme of the reproach of the righteous becomes prominent in the Psalms at the time of David (cf. 1 Sam 17:10, 36, 45; but see also Judges 8:15) and then develops as the experience of righteous kings, prophets and people of God. At the same time the removal of this reproach and the expectation of ultimate blessing, develop as the promise of God and as the hope of his remnant people (cf., e.g., Isa 25:8; 51:7-8; Ezek 34:29).

In other ancient Jewish writings, the terms for reproach, contempt, insult, disgrace, and shame are used frequently with regard to the Lord's judgement of his people Israel and also the nations. However, on two occasions in the Apocrypha the language of reproach is applied to the sufferings of the righteous. 1 Maccabees 4:36-61 records the manner in which Judas Maccabeus and his brothers were able to cleanse the Temple from the defilement of the Gentiles (Seleucids), building a new altar and rebuilding the sanctuary and so rededicating the Temple to the LORD in 164 BC, exactly a year after it had been profaned by Antiochus IV Epiphanes in 165 BC. The old altar of burnt offering was torn down and a new one built so that the fact that it had been defiled would not be a "lasting shame" (NRSV, ὄνειδος) (1 Macc 4:45) among the Gentiles. After the dedication of the cleansed Temple the Jews celebrated with great joy the fact that "the disgrace [ὀνειδισμός] brought by the Gentiles was removed" (1 Macc 4:58, NRSV) and this was made the annual Hanukkah feast for the Jews in the month Chislev (December) (Harrington, 1999:122, 126-127).

Furthermore, Wisdom of Solomon 4:16-5:14, most likely composed in the first century BC (Harrington, 1999:55), speaks of the triumph of the righteous over the unrighteous at the final judgement. Whereas in life the unrighteous despised the righteous and did not understand what the Lord had purposed for them (Wisd 4:17-18), at death and in the last judgement the unrighteous will be compelled to acknowledge "the unexpected salvation of the righteous" (Wisd 5:2, NRSV). Then the unrighteous will say to each other, "These are persons whom we once held in derision and made a byword of reproach – fools that we were! We thought that their lives were madness and that their end was without honor" (Wisd 5:4, NRSV). Thus, the writer exhorts and encourages Jews of the Diaspora to remain faithful to their God despite the arrogant oppression and reproach of the ungodly. He does this by reminding them of the scriptural theme of the LORD's promises to ultimately remove all reproach from his people who trust in him (cf., e.g., Isa 25:8; 51:7-8; Ezek 34:29).

There is no commentary on or reference to Psalms 31, 69, 74 or 109 (nor even Psalms 22, 35, 42, 79 and 102) in the non-biblical Dead Sea Scrolls (Wise, Abegg & Cook, 1996:509-510) (see also 13.2.3). However, Dead Sea Scroll 4Q381 Fragment 15 does refer to several verses of Psalm 89 (vv. 6, 9, 10, 11, 13) but these have no bearing on the interpretation of 89:50-51 (MT 89:51-52) (Wise, Abegg & Cook, 1996:344).

Thus, in 1 Peter 4:12-19 the author appears to follow a well established traditional Jewish understanding that the righteous should continue to trust in their God who would ultimately deliver them from the reproach of their enemies. However, there is no clear evidence in later Scripture or in other ancient Jewish writings that specific Psalms were being interpreted in the development and application of the theme of the reproach of the righteous.

13.2.6 Theological presuppositions

The theological presupposition that underlies the allusion in 1 Peter 4:14 to the Psalms theme of God's blessing upon the righteous who are reviled for his name's sake is that God does not change in his character and is consistent in the way he deals with his people. Secondly, underlying the entire pericope (4:12-19) is the assumption that believers live in the last days (4:7) during which judgement has begun with the household of God (4:17) before the end comes with the final revelation of the glory of Christ (4:13). Thirdly, underlying the allusion to Psalm 31:5 (LXX 30:6) in 1 Peter 4:19 is the presupposition that God is sovereign over all that happens in the world, and faithful in his own nature and in his commitment to bring about good for those who trust in him. Thus, throughout 1 Peter 4:12-19 the presupposition is that God is worthy of complete trust and will certainly bring about good for believers in and through their suffering.

13.2.7 Type and technique of Psalm usage

In 1 Peter 4:14 the use of the Psalm theme of God's blessing upon the righteous sufferer is probably best categorized as theme development (see 2.2.3). Thus, the way God worked with believers in the past is applied to the new situation of those who are reviled for the name of Christ.

On the other hand, the allusion to Psalm 31:5 (LXX 30:6) in 1 Peter 4:19 may be viewed as an authoritative illustration (see 2.2.3) confirming that the appeal for believers to "commit their souls to the faithful Creator" is in keeping with the example of the godly psalmist, who himself was experiencing suffering.

Since neither of these uses of the Psalms involve direct citation, there are no obvious parallels with specific midrash-like or pesher-like techniques.

13.2.8 Intertextuality

It has already been argued above (see 13.2.1; also 13.2.2 to 13.2.4) that in 1 Peter 4:14 the author most likely did not intend to allude to any particular Psalm, but rather had in mind the broad theme of the blessing of God upon the righteous who suffer reproach for his name's sake that is especially significant and well-developed in the Psalms.[172] Thus, it is likely that 1 Peter 4:14 would have brought to mind different Psalms for different recipients, depending on their own knowledge of the Psalms. Furthermore, it seems likely that other examples recorded in Scripture and in other later traditional Jewish writings of God delivering his people from the reproach of their enemies would have come to the minds of recipients of 1 Peter (see 13.2.5 above; also 13.2.1). In addition, Peter's addressees may have been familiar with Christian traditions about Jesus' Upper Room discourse (John 14-17) even though John's Gospel was written later than 1 Peter. Thus, the teaching of Jesus on the suffering of his followers (Jn 15:18-27; cf. Jn 17:14-21) in the context of the promise of the Holy Spirit (Jn 14:16-17, 26; 15:26; 16:7-15) may also have come to the minds of the recipients of 1 Peter (see 13.2.4 above).

With regard to the possible allusion to Psalm 31:5 (LXX 30:6) in 1 Peter 4:19, it has been argued above that the Greek verb παρατίθημι (middle voice) used in Septuagint Psalm 30:6 and in 1 Peter 4:19 is used nowhere else in the Psalms with the meaning

[172] See especially Pss (LXX) 21:7, 30:12, 18, 41:11, 43:14, 16, 17, 68:8, 10, 11, 20, 21, 73:10, 18, 22, 78:12, 88:42, 51, 52, 108:25, and 118:22, 39 and 42.

"commit, entrust." In fact, there are no other clear cases in the whole Old Testament where the middle voice has this sense of "entrust" rather than "give over" (cf. Deut 4:44; 2 Kings 5:24; 2 Chron 16:10) with the Lord as indirect object or recipient. Therefore, it seems highly likely that the author of 1 Peter has only Septuagint Psalm 30:6 in mind and that only this Old Testament reference would come to the minds of the recipients (see 13.2.3 above). However, it is likely that the tradition concerning Jesus' cry from the cross (Lk 23:46) and Stephen's prayer (Acts 7:59) would also have been familiar to Peter's recipients (see 13.2.4 above) and would have come to their minds and reinforced in their minds that entrusting their souls to their faithful Creator is exactly what they ought to do in the context of suffering for the name of Christ.

13.3 INTEGRATION AND SUMMARY

On the basis of a thorough analysis of the word-groups ὀνειδίζω-ὀνειδισμός-ὄνειδος (reproach, revile, disgrace, insult) (1 Pet 4:14) and αἰσχύνομαι-αἰσχύνη-καταισχύνω (dishonour, shame, disgrace) (1 Pet 4:16), and of several relevant Psalms (69, 74, 89, 109), I have argued that the broad theme of the reproach of the righteous, as found primarily in the Psalms, provides a sufficient basis for Peter's statement that when believers are reviled for the name of Christ they are blessed (1 Pet 4:14). Thus, I argue that the textual and contextual evidence does not justify limiting Peter's allusion to Psalm 89:50-51 (LXX 89:51-52) or Psalm 69:10, or any other specific Old Testament passage, nor is it necessary.

An important aspect of the theme of the suffering of the righteous in the Psalms is that the righteous frequently called upon God to come to the rescue of his people in order that his name, closely associated with his people, should no longer be reviled by their enemies (e.g., Pss 74:18-23; 89:50-51; 109:21, 25). Therefore, in my view, by choosing his words carefully, Peter intended that his addressees would recognize the scriptural background of his statement ("when you are reviled for the name of Christ, you are blessed"), believe the truth of it, and be encouraged to respond in the same way as the righteous of the past who, in similar circumstances of suffering, trusted in God. Thus, Peter's statement in 4:14 functions as motivation for his addressees not to be surprised by the fiery trial that is about to come upon them, but instead to rejoice to the degree that they share in the sufferings of Christ (1 Pet 4:12-13).

Furthermore, I have argued that the primary background of the expression "the Spirit of glory and of God rests upon you" (1 Pet 4:14) is most likely not Isaiah 11:2, but rather Peter's recollection of Jesus' Upper Room teaching on the coming of the Holy Spirit (Jn 14-17). On that occasion Jesus taught his disciples to expect to be hated by the world, just as he had been (Jn 15:18-27), and yet at the same time he promised them the indwelling presence and enabling of the Holy Spirit (Jn 14:16-17, 26; 15:26; 16:7-15) in order that they may glorify him and share in his glory (Jn 17:1, 4-6, 10-12, 22-26). It seems likely that some of Peter's addressees would also have been familiar with traditions about Jesus' Upper Room discourse, and therefore, that this would also have been brought to their minds and would have further encouraged them in their suffering for the name of Christ.

1 Peter 4:19 closes the entire pericope (1 Pet 4:12-19) with a conclusive exhortation to those who suffer – to entrust their souls to the faithful Creator while continuing to do good. The basis of the combined appeal for trust and for doing good is that God

as Creator is faithful and therefore trustworthy. In fact, Peter's presupposition throughout 1 Peter 4:12-19 is that God does not change in his character and is consistent in the way that he works with his people in the context of suffering. The title "Creator" seems to point primarily to the idea in 4:17 that through the gospel God has created a household of people who belong to him (cf. 1:3-5), and therefore, they come under his protective care (1:5) and discipline.

I have argued that 1 Peter 4:19 contains a specific allusion to Septuagint Psalm 30:6 (MT 31:5) which is unique in the Septuagint in its use of the word παρατίθημι with the meaning "commit, entrust" and with God as indirect object. The psalmist prays, "Into your hand I commit my spirit," thus expressing complete confidence in God. This confidence is based entirely on the character of God who is true and faithful (31:5; cf. 31:1, 7, 16, & 21). Thus, the psalmist expresses exactly the kind of confidence in the character and will of God (see 13.2.2 above) that the author of 1 Peter exhorts his addressees to have. In this way Peter has pointed his addressees to the example of the faithful of old.

Peter's interpretation and application of Psalm 31:5 is consistent with Jesus' quotation of it on the cross (Lk 23:46) and Stephen's allusion to it when he was being stoned (Acts 7:59). Therefore, if the traditions of these events were familiar to Peter's addressees, then the importance of entrusting their souls to the faithful Creator in the context of suffering would have been further confirmed by Peter's allusion to Psalm 31:5.

CHAPTER 14

EXEGETICAL STUDY OF

THE USE OF THE PSALMS IN 1 PETER 5:6-11

OUTLINE OF CHAPTER

14.1 Introduction

14.2 Systematic analysis of Psalm references in 1 Peter 5:6-11

14.3 Integration and summary

14.1 INTRODUCTION

In the present chapter 1 Peter 5:6-11 is analysed according to the procedure outlined above (5.1). The aim is to determine the function of the Psalm references within the argument of 1 Peter 5:6-11 in order to construct the hermeneutical perspectives, methods, and goals of the author.

14.2 SYSTEMATIC ANALYSIS OF PSALM REFERENCES IN 1 PETER 5:6-11

14.2.1 Synopsis of Psalm references

Within 1 Peter 5:6-11 the following Psalm and other Old Testament references have been identified:

1 Peter	Definite quotations	Definite allusions	Possible allusions or echoes
5:6		Job 22:29	Ps 105:42 (LXX) Humbling and God's hand could mean God's judgement (Davids, 1990:186, footnote 2)
5:7		Ps 55:22	Pss 37:5 (36:5 LXX); 40:17 (39:18 LXX)
5:8			Ps 22:13 (LXX 21:14; MT 22:14) (Carson, 2007:1044; Davids, 1990:190; weak, Woan, 2004:215, 225-227); Enemies as lions or that swallow, roar and seek their food - Pss 7:2 (7:3 LXX); 10:9 (9:30 LXX); 17:12 (16:12 LXX); 22:21 (21:22 LXX); 35:17, 25 (34:17, 25 LXX); 104:21 (103:21 LXX); 124:3 (123:3 LXX) (my own observation) Job 1:7 or Ezek 22:25 (weak, Woan, 2004:215, 225-227)

The definite allusion to Psalm 55:22 is of primary importance here. The reference to Psalm 105:42 (LXX) by Davids (1990:186, footnote 2) is actually intended only as an example in support of the interpretive suggestion that humbling and God's hand

could mean God's judgement. Thus, an allusion or echo is not suggested. The cross-reference to Psalms 37:5 seems worth considering as possibly in the mind of the author of 1 Peter as he reflected on the LORD's care for those who trust in him. On the other hand, since there are no verbal parallels, it is difficult to see how Psalm 40:17 (LXX 39:18) could possibly have been in the mind of the author of 1 Peter, especially if a definite allusion to Psalm 55:22 (LXX 54:23) is already recognized.

Concerning 1 Peter 5:8, it is significant that there are several Psalm references that carry the theme of the enemies of the righteous pictured as lions that roar and seek to devour their prey. The prevalence of this theme in the Psalms more than anywhere else in the Old Testament, and its use by the author of 1 Peter, suggest that the author of 1 Peter may have had these Psalms in mind or at least was influenced by this theme in the Psalms. However, it is important to note that the theme of enemies as lions occurs elsewhere in the Old Testament,[173] the significance of which is also considered below (see 14.2.5 & 14.2.8).

In fact, on the basis of preliminary analysis of the above listed Psalm references, my conclusion is that the author of 1 Peter most likely had in mind only the broad theme of enemies as roaring lions as he wrote 1 Peter 5:8, and did not have any particular Psalm reference in mind nor intend to allude to any particular Psalm reference or other Old Testament passage. However, Psalms 22 and 35 seem to be the most likely candidates for possible specific allusion that may have been in the mind of the author of 1 Peter 5:8. Therefore, Psalms 22 and 35 are analysed below (see 14.2.2 & 14.2.3) to determine whether or not a specific reference is likely and also to demonstrate the significance of this theme in the Psalms.

14.2.2 Old Testament context and authorial meaning

Psalm 55 is a prayer for help by an individual whose life is in danger because of the many wicked people in the city who bear a grudge against him (55:3, 9-11) and at least one of these enemies is a treacherous friend (55:12-14, 20-21) (Tate, 1990:55).

The text of Psalm 55 is uncertain or difficult at several points (Tate, 1990:56; Mays, 1994:207; Wilson, 2002:807). The cultic setting of Psalm 55 is primarily indicated by the fact that after the individual psalmist has poured out his prayers for himself, he closes with an appeal to all the faithful to trust in the LORD (55:22). But also, at a secondary level, the cultic setting is indicated by the title "For the choir director" (55:1), which at least means it came to be used in the context of public worship. In its canonical context, Psalm 55 is situated within Book 2 of the Psalter (Pss 42-72), but is not part of any other known narrower grouping within the Psalms. Book 2 consists mainly of laments, most of which are individual (13) but some are corporate (3).

The psalm title attributes authorship of this *maskil* to David and there is no reason to doubt this and the historical setting implied (see 6.2.2 above for discussion of Davidic authorship). It is possible that David experienced the anguish described here when betrayed by his son Absolom and by Ahithophel his counsellor (2 Sam 15:1-12; 16:15-23) (Tate, 1990:55). However, as with so many of the psalms, it is not necessary to know the specific historical setting or life situation in order for the psalm to be relevant to God's people as they respond to similar situations (Collins,

[173] See Num 23:24, 24:8-9, Judges 14:5, Prov 28:15, Isa 5:29-30, Jer 2:15, 4:7, 5:6, 12:8, 50:17, Ezek 19:3, 6, 22:25, Hos 5:14, Joel 1:6, Amos 4:3, 8, Nah 2:12-14, & Zeph 3:3.

2008:1003).

Structually, laments usually follow the pattern of invocation, plea to God for help, expression of complaints, confession of sin or assertion of innocence, curse of enemies (imprecation), expression of confidence in God's response, and finally a hymn or blessing (Longman, 1988:27; cf. Mays, 1994:21). Psalm 55 contains all these elements of a typical lament. The initial invocation and plea for help are found in 55:1-2 where the psalmist expresses serious dis-ease – he is "restless" and "distracted." The reason for his complaint is that wicked enemies are putting verbal pressure upon him and because of their grudge against him they are trying to bring some form of trouble upon him (55:3). This is enmity against true godliness and faith (Collins, 2008:1003).

Following this opening stanza, the psalmist describes the impact of this oppression upon his heart and state of mind (55:4-8). He is in anguish, he is shaking uncontrollably in fear of death and he wants to run away and escape in order to find rest and refuge from the storm.

In the next stanza (55:9-11), the psalmist prays specifically that the LORD would thwart the plans of those who wreak havoc in the city by their violence, strife, iniquity, mischief, oppression, and deceit.

In the fourth stanza (55:12-15), the psalmist reveals the reason why the hurt is so great. A close friend and intimate companion who apparently shared his commitment to God (55:13-14) has now turned traitor and is the source of reproach and hatred and the one who exalts himself at the expense of the psalmist (55:12). This stanza closes with an appeal for sudden judgement to come upon the psalmist's enemies (plural) because of their evil (55:15). The psalmist prays such a curse upon his enemies because he does not expect them to repent (cf. 55:19) and he cannot remain indifferent to their wickedness (Collins, 2008:1004).

In the fifth stanza (55:16-19) the psalmist starts to express his confidence that the LORD (third person; cf. 55:1-3 second person) will hear and rescue him from his battle which fills his thoughts and prayers all day. The psalmist is confident that as sovereign and eternal king, God has the power to humble his enemies who refuse to change their ways and who show no fear of God (55:19).

In the penultimate stanza (55:20-21) the psalmist returns to lamenting the treachery of his companion (cf. 55:13), who had hidden his evil intentions by his smooth speech and had gone so far as to break a solemn covenant of friendship.

In the final stanza (55:22-23) the psalmist encourages those who share the weight of experiencing such enmity and treachery to trust in the LORD. The psalmist trusts the LORD (his triumphant final note) because he knows that the LORD will both sustain the righteous and judge the wicked who constantly oppose the righteous (Tate, 1990:58-59; Collins, 2008:1005).

Thus, in the original context, Psalm 55:22 is intended as an exhortation to believers to rely on the LORD and his sustaining grace when the spiritual burdens of the enmity of the wicked and the treachery of friends become too much to bear emotionally and physically. The righteous are assured that the LORD will ultimately not allow them to be shaken or to be moved from their secure standing under the protection of the one who sits enthroned from of old (55:19). If the burden of responsibility for solving the situation is transferred to the LORD it means trusting him for the outcome.

1 Peter 5:7 shares the context of trust in the Lord (5:6, 10) in the face of enmity, though the focus is not on human enemies, but the enmity of the devil (1 Pet 5:8-9).

Psalm 37 is a wisdom psalm (Craigie, 1983:296) in which the teacher exhorts his hearers not to fret because of the apparent prosperity of evildoers (37:1, 7) but rather to trust in the LORD[174] and live faithfully[175] because ultimately the LORD will cause the wicked to perish[176] but those who trust in him to prosper[177] and inherit the land.[178] At times the psalmist simply describes the way of the righteous[179] or the way of the wicked[180] producing a contrast that further motivates and clarifies the godly life.

The instructional purpose of this psalm is further evident from the fact that it is an acrostic psalm composed so that each unit begins with the next successive letter of the Hebrew alphabet in the traditional order (Craigie, 1983:296; Collins, 2008:982; Mays, 1994:159; Wilson, 2002:602).[181]

The cultic setting of Psalm 37 is only indicated by its instructional tone (37:1, 3-5, 7-8, 16, 27, 34, 37) and by the fact that it is obviously addressed to the covenant community of the "LORD" (37:3, 4, 5, 7, 9, etc.). The fact that this psalm is included in the Psalter demonstrates that "the strategies and styles of the literature of teaching were combined with those of prayer and praise to teach a people at worship" (Mays, 1994:28).

In its canonical setting, Psalm 37 is located within Book 1 of the Psalter (Pss 1-41), in which there are three other acrostic poems (Pss 9-10; 25; 34) (Wilson, 2002:602). This First Book of Psalms is made up predominantly of psalms that may be classified as laments (16 individual, 2 corporate), but also includes significant numbers of psalms of wisdom (6), thanksgiving (5), confidence (5) and praise (4). The other psalms that may be classified as psalms of wisdom are Psalms 1, 14, 15, 19, and 36, plus parts of Psalms 32-34. Psalm 37 shares many of its themes with Psalms 49 and 73 in which the psalmist is disturbed by the apparent well-being of the wicked (cf. Mays, 1994:28-29, 193).

Psalm 37 is identified in its title as a psalm of David (see 6.2.2 above for discussion

---

174 See 37:3, 5, 7, 34.

175 See 37:3-4, 7, 8, 27, 34.

176 See 37:2, 9, 10, 13, 15, 17, 20, 22, 28, 34, 35-36, 38.

177 See 37:4-6, 11, 17, 19, 23-25, 27, 28, 33, 37, 39-40.

178 See 37:9, 11, 18, 22, 29, 34.

179 See 37:16, 21, 25-26, 30-32, 37.

180 See 37:12, 14, 16, 21, 32, 35-36.

181 Most units are two verses (four poetic lines) long except for the unit beginning with ד (dalet) which consists of only one verse (MT: 55:7), the unit beginning with ח (ḥet) which has six poetic lines (MT: 55:14-15), the unit beginning with כ (kaf) which consists of only one verse (MT: 55:20), the unit beginning with נ (nun) which has five poetic lines (MT: 55:25-26), the unit beginning with ס (samek) which consists of one and a half verses (MT: 55:27-28a), the unit beginning with ע ('ayin) which consists of one and a half verses (MT: 55:28b-29), and the unit beginning with ק (qof) which consists of only one verse (MT: 55:34). No letters are missing but the ע ('ayin) unit begins with לְעוֹלָם and the ת (tav) unit begins with וּתְשׁוּעַת.

of Davidic authorship). Every psalm in Book 1 is ascribed to David with the exception of Psalms 1, 2, 10 and 33. David was a man after God's own heart (1 Sam 13:14) chosen by the LORD as the recipient of great promises concerning the kingship of Israel (2 Sam 7). If in fact David is the author, it is significant that David takes on the role of a teacher instructing Israel in godly wisdom before this became his son Solomon's special gifting and contribution to the life of Israel (cf. 1 Kings 3:6-4:34). Furthermore, it is remarkable that David, who by his old age was a powerful and wealthy man, had maintained the perspective on prosperity reflected in this psalm (e.g., Ps 37:11, 16, 21; cf. 1 Chron 17:1; 22:14; 23:1; 29:2-5, 11-16, 28).

The most probable historical setting of Psalm 37 is some time in the life of David. The particular life setting seems to be towards the end of David's life (37:25), perhaps when he had more time to reflect back on his life experiences and recognized that patience and faithfulness to the LORD are rewarded while wicked scheming and wrongdoing soon lead to God's judgement (e.g., 37:7-11).

Psalm 37 displays many of the characteristics typical of psalms of wisdom (see 7.2.2 above) including the focus on the problem of the prosperity of the wicked and the fact that an acrostic design does not imply that a thematic structure is followed (cf. Longman, 1988:33-34; Mays, 1994:27-29; Wilson, 2002:71-74). Possible structural markers are the repeated assurance that the wicked "will be cut off" (variations of the root כרת) (37:9, 22, 28, 34, 38) together with the opposite promise that the righteous "will inherit the land" (variations of the Hebrew יִירְשׁוּ־אָ֫רֶץ) (37:9, 11, 22, 29, 34) (Wilson, 2002:603). Noting both these markers and the alphabetic framework the following outline may be used as a way to understand the psalm.

37:1-11 form the opening stanza which is predominantly exhortative and introduces all the main themes of the whole psalm (Collins, 2008:982; Mays, 1994:159; cf. Wilson, 2002:603; Kidner, 1973:148-150). In this stanza alone there are six negative exhortations and nine positive exhortations. The opening negative exhortation אַל־תִּתְחַ֫ר ("Do not fret, get yourself hot") (37:1) sets the tone of the whole psalm which is written to address the problem of the faithful becoming angry and resentful when they see evildoers prospering (Collins, 2008:982). This identical exhortation is repeated twice (37:7, 8) and two others address the same basic emotion of anger: "Cease from anger and forsake wrath" (37:8). The only other negative exhortation is "Be not envious" (37:1) which addresses the temptation to think that it may be better to do the same as the wicked. The reasons given for why the righteous should not fret or be envious are that the prosperity of wrongdoers is as fleeting as grass which quickly fades (37:2, 10), that evildoers ultimately will be cut off (37:9), and that fretting only leads to evil (37:8), in other words, a worse rather than a better life.

The positive exhortations give varying expression to the basic idea of trust in the LORD and how that trust should impact on the conduct, character, attitudes, purpose, and state of mind of the faithful. Thus, trust in the LORD implies that the faithful will do good (37:3). They will settle down where the LORD has placed them and be content to live in simple, steady reliance upon the LORD (37:3). They will find great delight in knowing the LORD (37:4). They will consciously trust the LORD to determine the state and direction of their lives (37:5). They will be content to be still and wait upon the LORD (the Hebrew is difficult) to act in his time instead of taking matters into their own hands (37:7). One reason given for why the righteous should trust the LORD in this way is that he will give them what their hearts' desire (37:4) (Craigie,

1983:297; Collins, 2008:982). The hearts of those who delight themselves in the LORD desire justice so that evildoers are judged and the righteous are rewarded, which is exactly what is promised throughout this psalm. In other words, the LORD will do what is necessary to secure the way of the righteous (37:5), to prove them to be in the right (37:6), to give them an abundant inheritance (37:9, 11), and to bring judgement upon the wicked (37:6).

37:12-22 form the first descriptive stanza which contrasts the ways of the wicked and the righteous as well as the LORD's responses to each. This stanza is more focused on the wicked and the outcome of the LORD's dealings with them. Thus, when the wicked plot to ruin the righteous and needy for their own gain, the LORD laughs and sees that the wicked destroy themselves (37:12-15). Again, in the LORD's providence, when circumstances become difficult (37:19), the LORD's provision for the righteous is sufficient to sustain, whereas the abundance of the wicked vanishes and they perish (37:16-22).

37:23-29 form the next descriptive stanza but this time the focus is more on the righteous and the outcome of the LORD's dealings with them. Thus, only the righteous and the LORD's faithful, sustaining and protective hand are in view in 37:23-26. Then in 37:27-29 the message and implications of both the preceding stanzas (37:12-26) are effectively summed up. In essence, based on the character of God (just), the godly are ultimately secure but the wicked have no future, and therefore, the advice of the psalmist is: "depart from evil and do good so that you will abide forever" (37:27). This exhortation in the midst of an otherwise entirely descriptive stanza is significant since it means that the psalmist is still concerned to help the faithful not to lose their way.

The next brief stanza (37:30-34) is also primarily descriptive and more focused on the righteous and the LORD's protection of them, but again includes an exhortation: "Wait for the LORD and keep his way" (37:34). Thus, while the wicked are intent on harming the righteous (37:32), the righteous are intent on knowing and keeping God's way (37:30-31). The psalmist assures his listeners that the LORD will not abandon the righteous to be condemned but will ensure that the wicked receive their just reward (Collins, 2008:984).

The final stanza (37:35-40) returns to the theme of the apparent prosperity of the wicked (37:35; cf. vv. 1, 7) and yet, the psalmist assures, they will soon pass away (37:36; cf. vv. 2, 10, 20). The blameless, upright, peaceful man has a future (37:37) because he takes refuge in the LORD who saves him (37:39-40). By contrast, in the end, transgressors will be completely destroyed (37:38). Observing this is crucial (37:37) when the temptation is to fret and be envious of the prosperity of the evildoers (37:1, 7).

Thus, in its original context, Psalm 37:5 means that when the righteous are provoked to anger and resentment by the deeds and prosperity of evildoers and are prone to become envious, they should consciously hand over to the LORD control of the state and direction of their lives and trust him to do in his time what is necessary to secure their good and to judge the wicked. In other words, because the LORD is for his people and for justice, his people should let God handle the things that get them upset or anxious. They should maintain a long term view of the final outcomes of righteous or wicked living (Craigie, 1983:299-300). Thus, the thought in Psalm 37:5 is very similar to that of 1 Peter 5:7 (Craigie, 1983:300). Moreover, 1 Peter 5:6

speaks of God exalting in his time the humble that trust in him. This idea is also found in Psalm 37:6 (cf. vv. 11, 34).

Psalm 22 was analysed above (see 6.2.2 above) but a summary is presented here in order not to treat Psalm 22:13 and 21 in isolation. Psalm 22 is essentially an individual lament by someone who feels forsaken by God and yet in trust cries to him for help and deliverance because enemies have surrounded him to mock and attack and even destroy his life (22:1-21). But the lament section is followed by a lengthy hymn of praise because God has heard the psalmist's prayer (22:22-31) (Ross, 2011:528; Craigie, 1983:197). The text of Psalm 22 does not give any specific details of its historical and life settings. David experienced persecutions both before and after he became king, but the intensity and scope of persecutions described in this psalm reach far beyond any one experience in the life of David (Ross, 2011:527).

Psalm 22 begins with the invocation, "My God, my God" (22:1) and immediately launches into complaint against God (22:1-2) for it seems to the psalmist that God has forsaken him and stands far off. The psalmist also complains that he is rejected and despised by others (22:6-8) and that evildoers are closing in on him like vicious beasts to destroy his life (22:12-13, 16-18). At the centre of the psalm, the sufferer's complaint is focused on his own physical suffering (22:14-15), while remarkably at the same time he recognizes that it is God who has laid him in the dust of death (22:15c). On either side of this central description of the life-threatening situation faced (22:12-18), the psalmist's plea is for God not to be far off, but instead to hurry to deliver and save him from his enemies (22:11, 19-21).

Significantly, the second part of 22:21 is a turning point for the psalmist for in it his mood changes from plea to confidence: "You have rescued me from the horns of the wild oxen!" (ESV) (cf. Craigie, 1983:198). Considering the dire distress of the psalmist, it is somewhat surprising that this psalm contains no imprecations against the enemy, but is only an appeal for rescue from them. This psalm concludes with a lengthy hymn of ever-widening praise that spreads from the assembly, to the nation of Israel, to all the earth, to the living and the dead and even to future generations (22:22-31). The psalmist in effect calls upon the entire world to join him in praising God.

Thus, the overall original message of Psalm 22 is that God will rescue the righteous from the clutches of evildoers who seek to destroy their lives and ultimately God will transport those who trust in him to incomparable heights of glorious worship of God (cf. 1 Pet 5:6, 10). Within this context the enemies of the psalmist are compared in 22:13 and 21 to roaring lions that open their mouths against the psalmist and threaten to tear him to pieces (cf. 1 Pet 5:8). They are powerful creatures that are easily able to kill a person with their jaws. In fact, the psalmist also describes his enemies as comparable to strong bulls (22:12), vicious dogs (22:16, 20), and wild oxen (22:21) whose strength the psalmist in his weakness (22:14-15) is unable to resist (Craigie, 1983:200). Therefore, the psalmist knows that his only hope is that the LORD help and rescue him (22:11, 19-21). Thus, the overall context and appeal of 1 Peter 5:6-11 seems very similar to that found in Psalm 22.

Psalm 35 is an individual lament (Craigie, 1983:285) but it is also one of the strongest imprecatory prayers in the Psalter (cf. Pss 69, 109) (see Kidner, 1973:25-32; Longman, 1988:138-140; VanGemeren, 1991:830-832). Essentially the psalmist prays that the LORD would take up arms against his enemies (35:1-3) who attack him

without cause (35:7, 11-16, 19-21). The psalmist's desire is that he may be saved (35:3, 9, 17) and vindicated (35:23-24, 27) and rejoice in the congregation of God's people (35:9, 18, 27), while the enemies are brought to shame (35:4-6, 8, 26), the very thing they desired for the psalmist (35:25).

The exact cultic setting of the psalm is uncertain (Mays, 1994:154) but clearly the psalmist anticipates offering individual thanks and praise in the context of corporate worship (35:18), and expects a response of joy and praise to the LORD from those who favour his vindication (35:27) (Kidner, 1973:144; Mays, 1994:155; Wilson, 2002:583-584; Craigie, 1983:286).

Psalm 35 is located within Book 1 of the Psalter (Pss 1-41) which consists mainly of laments. Significantly, Psalm 35 has been placed immediately after Psalm 34 which is the only other psalm that mentions "the angel of the LORD" (Ps 34:7; Ps 35:5, 6). In Psalm 34:7 the angel of the LORD protects God's people, but in Psalm 35:5-6 the angel of the LORD sweeps away the enemy in judgement (Kidner, 1973:142).

The authorship of Psalm 35 is ascribed to David in its title (see 6.2.2 above for discussion). It is possible that the situation that gave rise to this psalm is described in 1 Samuel 24. There Saul is "pursuing" David (1 Sam 24:14; cf. v. 2, 11; Ps 35:3) but when David has the opportunity to kill Saul he instead pleads in Saul's presence for the LORD's deliverance and vindication (1 Sam 24:12-15). David's prayer in that situation is very similar to the language of Psalm 35 (see esp. vv. 1, 3, 22-24) (Mays, 1994:154). However, most commentators recognize that the language of the Psalm leaves uncertainty about the specific occasion that gave rise to it (Ross, 2011:763; VanGemeren, 1991:286; Wilson, 2002:578) and usually acknowledge the suggestion that the context may be one of international military and legal conflict (Craigie, 1983:285-286).

Psalm 35 contains many of the elements typical of a lament. It is a prayer for help by an individual because of the attacks of enemies. It follows in cycles the general pattern of invocation, plea for help, complaint, assertion of innocence, curse of enemies (imprecation), confidence in God's response, and finally a hymn of praise or blessing (Longman, 1988:26-29; cf. Mays, 1994:154). This psalm consists of three major cycles: 35:1-10, 11-18, and 19-28 (Wilson, 2002:578; Kidner, 1973:142-145; Craigie, 1983:285-286).

In the first cycle the psalmist invokes the name of the LORD (35:1) and using the imagery of a warrior taking up his shields and weapons, pleads with the LORD to contend on his behalf against those who pursue him (35:1-3). This opening plea ends with the first of several direct quotations characteristic of this psalm: "Say to my soul, 'I am your salvation'" (35:3; cf. vv. 10, 21, 25, 27) (Wilson, 2002:578).

In 35:4-8 eight imprecations against the enemy (35:4, 5-6, 8) using jussive verb forms are coupled with five complaints or reasons for the psalmist's cry for help (35:4, 7, 8). This arrangement makes it very clear that the psalmist seeks from the LORD punishment for his enemies that is appropriate and equivalent to their offenses against him (Wilson, 2002:579-580). Thus, public disgrace is sought in response to those who sought his life (35:4a); military defeat and retreat before a pursuing enemy is sought in response to those who devised evil plans (35:4b, 5-6); and the destruction of falling unaware into a pit is sought in response to those who dug a pit for the psalmist's life (35:7-8). In 35:7 the psalmist asserts his innocence saying that his enemies have sought to destroy his life for no just cause.

This opening cycle (35:1-10) concludes with the psalmist confidently looking forward to celebrating the LORD's incomparable character as a God who provides salvation in response to prayer (35:9-10) (Collins, 2008:980; Mays, 1994:155).

In the second cycle (35:11-18) the psalmist does not begin with an invocation or plea but leaves these until after he has described his complaint (35:11-12, 15-16). Essentially the psalmist complains that those to whom he had only been kind (35:13-14) have risen up as false witnesses in a court of law questioning him about things of which he knows nothing (35:11) with the aim of repaying him evil for good (35:12). Secondly, he complains that those he did not expect to be his enemies (35:15) have gathered in glee to attack him unrelentingly like vicious animals falling upon their prey in a moment of vulnerability (35:15-16) (Wilson, 2002:582-583). Thus, the psalmist's urgent plea (35:17) that follows is that the LORD would end his agonizing wait (Kidner, 1973:142) and rescue his life from the ravages of his enemies whom he now compares directly with lions. The cycle closes on another positive note (35:18; cf. vv. 9-10) with the psalmist confident that he will soon give thanks and praise to the LORD in the great congregation.

The final cycle (35:19-28) consists of three main appeals for deliverance (35:19-21), vindication (35:22-25), and retribution (35:26) (Wilson, 2002:584). The psalmist appeals for deliverance because deceitful witnesses have risen against him and by their words and gestures devise ways to cause him public disgrace (35:21, 25: "Aha"; Wilson, 2002:584) and to destroy the peace of the upright quiet-living people in the land (35:19-21) (Collins, 2008:980). Next the psalmist appeals for the LORD to rise up on his behalf (35:23) to be his rightful judge because he is confident that he will be proven right (35:24) when the truth is revealed (35:22). Thus, the psalmist appeals to the LORD to nullify the deep desire of his enemies to destroy his life (Wilson, 2002:585) by swallowing him up just as a beast would consume its prey. This appeal for vindication is inevitably followed by an appeal for the psalmist's enemies to receive from the LORD the appropriate public shame and dishonour equivalent to what they had intended to bring upon the psalmist (35:26).

The psalm ends on a positive note (35:27-28; cf. vv. 9-10, 18) with the psalmist asking that those who delight (חפץ) in his vindication would be able to rejoice with him because the LORD has delighted (חפץ) to prosper his servant (35:27). Finally, he promises to declare the LORD's righteousness and praiseworthiness all day long (35:28).

In this section (35:19-28) the psalmist plays with words in order to create ironic contrasts between the character and actions of his enemies, and the reality that the LORD will bring about in answer to the prayers of his servant. Thus, the psalmist repeatedly uses the Hebrew verb שָׂמַח ("to rejoice") which when used of his enemies means gloat (rejoice wrongfully) over another (35:19, 24, 26; cf. v. 15), but when used of those who favour the psalmist means be glad (rejoice rightfully) (35:27) (Wilson, 2002:584-585). Furthermore, the claim by false witnesses that their eyes have seen it (35:21) (רָאֲתָה) is countered by an appeal for the LORD who has seen it (רָאִיתָה) to not keep silent (35:22) (Kidner, 1973:144; Wilson, 2002:584). Lastly, whereas the psalmist's enemies "magnify themselves" (הַמַּגְדִּילִים) (35:26), those who delight in the prosperity of the LORD's servant say "Let the LORD be magnified" (יִגְדַּל יְהוָה) (35:27) (Wilson, 2002:585).

Thus, in the original context, Psalm 35 is a prayer that the LORD would take up the cause of the psalmist to save and vindicate him because of his enemies who attack and pursue him without cause, scheming to trap and destroy him by means of false witness so that they may gloat over his public humiliation. The psalmist prays for appropriate retribution and confidently expects to rejoice with God's people, giving thanks and praise to the LORD when his enemies are brought to shame. Within this framework, the psalmist portrays his enemies as vicious animals baring their teeth at their prey (35:16) in a moment when he is particularly vulnerable (35:15), as lions that would ravage his soul (35:17), and finally again as beasts that desire to swallow him up completely (35:25).

In 1 Peter 5:8 the adversary of God's people is the devil and it is he who is compared to a roaring lion who seeks to swallow up some unsuspecting prey. He is the epitomy of everything that the enemies of God's people were in the Old Testament and particularly in the Psalms. Thus, if the enemies of God's people in Psalm 35 were murderous, hateful, scheming liars who viciously attacked God's people like raging lions and desired to swallow them up and so rejoice over their downfall and destruction, it is entirely appropriate that the devil should also be compared to a roaring lion seeking someone to devour.

14.2.3 Textual background and 1 Peter text form

1 Peter 5:7 UBSGNT	1 Peter 5:7 English[182]	Psalm 54:23 LXX	Psalm 54:23 English	Psalm 55:23 BHS (MT)	Psalm 55:23 English
πᾶσαν τὴν μέριμναν ὑμῶν ἐπιρίψαντες ἐπ᾽ αὐτόν, ὅτι αὐτῷ μέλει περὶ ὑμῶν.	Casting all your anxiety upon him, because he cares (there is care for him) concerning you.	ἐπίρριψον ἐπὶ κύριον τὴν μέριμναν σου καὶ αὐτός σε διαθρέψει· οὐ δώσει εἰς τὸν αἰῶνα σάλον τῷ δικαίῳ	Cast upon the Lord your anxiety and he, he will sustain you; he will not give for ever a shaking to the righteous.	[23]הַשְׁלֵךְ עַל־יְהוָה	יְהָבְךָ וְהוּא יְכַלְכְּלֶךָּ לֹא־יִתֵּן לְעוֹלָם מוֹט לַצַּדִּיק׃	Cast upon the LORD your burden and he, he will sustain you; he will not give for ever a shaking to the righteous.

The Septuagint translation shows that its Hebrew source text is almost certainly identical to the Masoretic Text. This can be seen from the exact correspondence in word order and meaning, except for the change from "burden" to "anxiety." The Septuagint translates the Hebrew יְהָבְךָ ("your burden") with τὴν μέριμναν σου ("your anxiety, worry, care") and this is followed in 1 Peter 5:7 (Tate, 1990:54; Collins, 2008:1005). This makes sense in light of the symptoms of extreme anxiety and distress expressed by the psalmist in 55:2 and in 55:4-8. Thus, the psalmist describes himself as being restless, distracted, disturbed or agitated (55:2; cf. vv. 4-8), depending on how the Hebrew words are translated.

In my view, the similarities between the expression πᾶσαν τὴν μέριμναν ὑμῶν ἐπιρίψαντες ἐπ᾽ αὐτόν in 1 Peter 5:7 and Septuagint Psalm 54:23 are sufficient to

[182] Unless otherwise indicated, English translations of the Greek or Hebrew are my own in this and in subsequent tables.

confirm a definite, intended allusion. Even though the word order is different, the author of 1 Peter has used the same noun (μέριμναν) and the same verb (ἐπιρίψαντες-ἐπίρριψον) with the same corresponding preposition (ἐπ'- ἐπί), and in both cases God/the Lord is the implied or explicit indirect object of the casting. In 1 Peter 5:7 the verb form ἐπιρίψαντες, which is a participle aorist active nominative masculine plural, has an imperitival sense because it functions in subordinate continuity with the imperative aorist passive second person plural Ταπεινώθητε ("humble yourselves") in 1 Peter 5:6. This is significant because it shows that the sense of the verb ἐπιρίψαντες in 1 Peter 5:7 corresponds almost exactly with ἐπίρριψον in Septuagint Psalm 54:23 which is an imperative aorist active second person singular. Thus, the author of 1 Peter has fitted the allusion into his own grammatical context, maintaining the imperitival sense, but changing it to a participle. The author of 1 Peter has also added the adjective πᾶσαν ("all") modifying μέριμναν, and has placed it at the beginning of the clause for emphasis.

No part of Psalm 55 is preserved in the Dead Sea Scrolls (Abegg, Flint & Ulrich, 1999:506, footnote c; 511).

1 Peter 5:7 UBSGNT	1 Peter 5:7 English	Psalm 36:5 LXX	Psalm 36:5 English	Psalm 37:5 BHS (MT)	Psalm 37:5 English
πᾶσαν τὴν μέριμναν ὑμῶν ἐπιρίψαντες ἐπ' αὐτόν, ὅτι αὐτῷ μέλει περὶ ὑμῶν.	Casting all your anxiety upon him, because he cares (there is care for him) concerning you.	ἀποκάλυψον πρὸς κύριον τὴν ὁδόν σου καὶ ἔλπισον ἐπ'αὐτόν καὶ αὐτὸς ποιήσει	Reveal to the Lord your way and hope upon him and he, he will act (do [it]).	גֹּל עַל־יְהוָה דַּרְכֶּךָ וּבְטַח עָלָיו וְהוּא יַעֲשֶׂה׃	Roll off onto the LORD your way and trust in him and he, he will act (do [it]).

The Septuagint translation shows that its Hebrew source text closely resembles the Masoretic Text. The meaning of ἀποκάλυψον ("Reveal, uncover") is close to גֹּל ("Roll off") though in Septuagint Psalm 21:9 ἤλπισεν ("he hoped") translates גל ("Roll off") used with the same sense of "commit." [183] It may be that the translators sought to avoid using the Greek word ἔλπισον ("Hope") twice in the same verse (36:5) to translate two different Hebrew words. The decision to translate וּבְטַח עָלָיו ("and trust in him") with καὶ ἔλπισον ἐπ'αὐτόν ("and hope upon him") in 36:5 was probably motivated by a desire to be consistent with the translation of בְּטַח בַּיהוָה ("Trust in the LORD") (MT 37:3) with ἔλπισον ἐπὶ κύριον ("Hope in the Lord") in 36:3.

In spite of the thematic and contextual parallels between Psalm 37:5-6 and 1 Peter 5:6-7 (see 14.2.2 above), the only textual parallel is the relatively insignificant prepositional phrase ἐπ' αὐτόν ("upon him"). Thus, in light of the conclusion above that 1 Peter 5:7 is a definite intended allusion to Septuagint Psalm 54:23, it seems unlikely that the author of 1 Peter had Psalm 37:5 in mind.

In the Dead Sea Scrolls (11QPs^{d}: 37:1-4; 4QPs^{c}: 37:18-19) the preserved fragments

[183] The only other occurrence of the Hebrew root גלל with the sense of "commit" is in Proverbs 16:3. This verse is missing from the Septuagint.

of Psalm 37 do not include 37:5 (Abegg, Flint & Ulrich, 1999:525).

1 Peter 5:8 UBSGNT	1 Peter 5:8 English	Psalm 21:14, 22 LXX	Psalm 21:14, 22 English	Psalm 22:14, 22 BHS (MT)	Psalm 22:14, 22 English
Νήψατε, γρηγορήσατε. ὁ ἀντίδικος ὑμῶν διάβολος ὡς λέων ὠρυόμενος περιπατεῖ ζητῶν [τινα] καταπιεῖν[184].	Be sober, be watchful. Your adversary the devil, as a lion roaring, goes about seeking [someone] to devour.	[14] ἤνοιξαν ἐπ᾽ ἐμὲ τὸ στόμα αὐτῶν ὡς λέων ὁ ἁρπάζων καὶ ὠρυόμενος. [22] σῶσόν με ἐκ στόματος λέοντος καὶ ἀπὸ κεράτων μονοκερώτων τὴν ταπείνωσίν μου	[14] They open against me their mouth, as a lion seizing and roaring. [22] Save me out of the mouth of the lion and my lowliness from the horns of the wild ox	[14]פָּצוּ עָלַי פִּיהֶם אַרְיֵה טֹרֵף וְשֹׁאֵג׃ [22]הוֹשִׁיעֵנִי מִפִּי אַרְיֵה וּמִקַּרְנֵי רֵמִים עֲנִיתָנִי׃	[14] They open against me their mouth, [like] a lion tearing and roaring. [22] Save me from the mouth of the lion and from the wild ox you answer me.

The Septuagint translation shows that its Hebrew source text closely resembles the Masoretic Text, except that the Septuagint uses τὴν ταπείνωσίν μου ("my lowliness") for the Hebrew עֲנִיתָנִי ("you answer me"). There is an exact parallel between ὡς λέων ὠρυόμενος ("as a lion roaring") in 1 Peter 5:8 and ὡς λέων ... ὠρυόμενος ("as a lion … roaring") in Septuagint Psalm 21:14. Furthermore, the idea of the mouths of the enemies being opened against the psalmist (Ps 22:14) and of the psalmist needing to be saved from the mouth of the lion (Ps 22:22) correspond closely to the idea of being devoured (καταπιεῖν) in 1 Peter 5:8. Although Psalm 22:14 and 22:22 are widely separated, both occur within the context of the psalmist being surrounded by enemies (22:12-22). Thus, it seems possible that the author of 1 Peter had these particular verses of Psalm 22 (LXX Ps 21) in mind when he wrote 1 Peter 5:8. Nevertheless, it is difficult to be certain that his thinking was directly and specifically influenced by Psalm 22:14 & 22 rather than by the broad theme.

In the Dead Sea Scrolls (5/6ḤevPs: 22:3-8, 14-20 [MT 22:4-9, 15-21]; 4QPs[f]: 22:14-17 [MT 15-18]) the preserved text of Psalm 22 does not include verses 14 or 22 (MT) (Abegg, Flint & Ulrich, 1999:518-519).[185]

---

184 Some manuscripts (𝔓[72] A 614 *Byz*) have τίνα καταπίῃ but this reading is most likely not original. Τινα was placed in square brackets by the translation committee of the United Bible Society because although it occurs in the vast majority of manuscripts and is most probably original, it may also be a scribal addition to avoid having καταπιεῖν occur as an absolute infinitive (Metzger, 1994:626-627).

185 The Masoretic Text of Psalm 22:17b reads, כָּאֲרִי יָדַי וְרַגְלָי ("like a lion are my hands and feet"), but this is problematic (Craigie, 1983:196). The Septuagint and one of the Dead Sea Scrolls (5/6ḤevPs) have "they have pierced [LXX: ὤρυξαν] my hands and [my] feet" (Abegg, Flint & Ulrich, 1999:518-519) and this interpretation is followed by most English translations. The Masoretic Text reading does not contribute a better understanding of the enemies as lions imagery.

1 Peter 5:8 UBSGNT	1 Peter 5:8 English	Psalm 34:17, 25 LXX	Psalm 34:17, 25 English	Psalm 35:17, 25 BHS (MT)	Psalm 35:17, 25 English
Νήψατε, γρηγορήσατε. ὁ ἀντίδικος ὑμῶν διάβολος ὡς λέων ὠρυόμενος περιπατεῖ ζητῶν [τινα] καταπιεῖν·	Be sober, be watchful. Your adversary the devil, as a lion roaring, goes about seeking [someone] to devour.	[17] κύριε πότε ἐπόψῃ ἀποκατάστησον τὴν ψυχήν μου ἀπὸ τῆς κακουργίας αὐτῶν, ἀπὸ λεόντων τὴν μονογενῆ μου [25] μὴ εἴπαισαν ἐν καρδίαις αὐτῶν εὖγε εὖγε τῇ ψυχῇ ἡμῶν μηδὲ εἴπαισαν κατεπίομεν αὐτόν	[17] Lord, how long will you look on? Restore my soul from their wickedness; my only [life] from the lions. [25] Let them not say in their hearts, “Excellent! Excellent to our soul!” Nor let them say, “We have devoured him.”	[17]אֲדֹנָי כַּמָּה תִּרְאֶה תָּשִׁיבָה נַפְשִׁי מִשֹּׁאֵיהֶם מִכְּפִירִים יְחִידָתִי׃ [25]אַל-יֹאמְרוּ בְלִבָּם הֶאָח נַפְשֵׁנוּ אַל-יֹאמְרוּ בִלַּעֲנוּהוּ׃	[17] O Lord, how long will you look on? Bring back my soul from their ravages, from young lions my only [life]. [25] Do not let them say in their heart, ‘Aha, our desire!’ Do not let them say, ‘We have swallowed him up.’

The Septuagint translation shows that its Hebrew source text closely resembles the Masoretic Text. Significantly, with reference to the psalmist’s enemies (cf., e.g., 34:19), the Septuagint uses the noun λέων (Ps 34:17) and the verb καταπίνω (Ps 34:25) which both occur in 1 Peter 5:8. Although these occurrences are separated by a few verses, the ideas of gnashing teeth (LXX Ps 34:16), enmity (LXX Ps 34:19), and mouths opened wide against the psalmist (LXX Ps 34:21) maintain throughout the context the theme of enemies being like lions seeking to devour their prey. Thus again, it seems possible that the author of 1 Peter had Septuagint Psalm 34:17 and 34:25 in mind when he wrote 1 Peter 5:8, but it is nevertheless difficult to argue with any certainty that his thinking was directly and specifically influenced by these particular verses rather than by the broad theme.

In the Dead Sea Scrolls (4QPs^{a}: 35:2, 13-18, 20, 26-27; 4QPs^{q}: 35:4, 6, 8, 10, 12, 14-15, 17, 19-20; 4QPs^{c}: 35:27-28) fragments of more than half the verses of Psalm 35 are preserved. Psalm 35:25 is missing and the fragments of 35:17 indicate no variation from the Masoretic Text or the Septuagint (Abegg, Flint & Ulrich, 1999:523-524).

14.2.4 Grammatical, historical and structural analysis and interpretation

My interpretation of the overall logical structure of 1 Peter has been tabled and represented in diagram form above (4.2.9). After the letter introduction (1:1-2) the letter opening (1:3-12) provides the basis of the four main exhortations that follow, viz. 1:13 – 2:10, 2:11 – 3:12, 3:13 – 4:19 and 5:1-11. Thus, 1 Peter 5:6-11 is part of 1 Peter 5:1-11, the fourth and final main exhortation section based upon 1 Peter 1:3-12.

The thought unit 1 Peter 5:1-11 is introduced by the co-ordinating conjunction οὖν ("Therefore") indicating that the entire thought unit is not only based upon the complete salvation described in 1 Peter 1:3-12, but is also an inference from all the preceding exhortations concerning the conduct and sufferings of Christians in light of the sufferings and glories of Christ. The significance of the sufferings and glories of Christ is highlighted by the fact that the author describes himself as a "witness of the sufferings of Christ and also a partaker of the glory that is going to be revealed" (5:1). The implication is that this gives him authority to exhort as he does.

The thought unit 5:1-11 consists of six independent sub-units, viz. 5:1-4, 5:5, 5:6-7, 5:8-9, 5:10, and 5:11. The sub-unit 5:1-4 is focused upon the elders of the Christian community and the main independent verbs are the indicative παρακαλῶ ("I exhort") (5:1), the imperative ποιμάνατε ("shepherd") (5:2), and the future indicative κομιεῖσθε ("you will receive") (5:4). Thus, the elders are exhorted to shepherd the flock of God with the motivation that they will receive the unfading crown (cf. 1:4) of glory. This promise is modified by the temporal aorist participial clause φανερωθέντος τοῦ ἀρχιποίμενος ("when the Chief Shepherd appears" – cf. 1:7) which indicates what must happen before the crown will be received. The command to shepherd the flock of God is qualified by the adverbial participal ἐπισκοποῦντες which makes explicit the duty of the elders to "exercise oversight" over God's flock.[186] Three paired contrasting adverbial phrases further qualify the motives and manner of the work of elders (5:2-3).

The sub-unit 5:5 serves alongside 5:1-4 as a companion exhortation related by similarity as indicated by the comparative adverb Ὁμοίως ("Likewise") (cf. 3:1, 7). The author is effectively saying, "As I have exhorted the elders, so now in a similar way I exhort the younger men." Thus, the focus shifts briefly from the responsibilities of elders (5:1-4) to the responsibilities of the "younger men" (νεώτεροι) (5:5) who are under the care of the elders. However, the focus immediately shifts again to an inclusive exhortation to "all, everyone" (πάντες). The main independent verbs are the aorist imperatives ὑποτάγητε ("be subject") and ἐγκομβώσασθε ("clothe yourselves [with humility]"). The second command is motivated on the grounds of a quotation from Scripture (Prov 3:34) introduced by the conjunction ὅτι ("for, because"). However, this motivation may also apply to the first command (ὑποτάγητε).

The sub-unit 5:6-7 is introduced by the sub-ordinating conjunction οὖν ("therefore") indicating an inference from the preceding quotation. Thus, the quotation from Proverbs 3:34 - "God is opposed to the proud but gives grace to the humble" - provides the grounds for both humility toward one another (5:5) and humbling oneself under God (5:6-7). The main verb is the aorist imperative Ταπεινώθητε ("humble yourselves") (5:6). This exhortation is motivated by the result that (ἵνα) God will exalt at the proper time. The means by which the addressees are to humble themselves under the hand of God is explained as "casting" (ἐπιρίψαντες) all anxiety upon him (5:7), with the added motivation that he cares for the addressees.

The sub-unit 5:8-9 contains three main verbs, viz. the aorist imperatives Νήψατε ("Be sober"), γρηγορήσατε ("be alert, watchful") (5:8), and ἀντίστητε ("resist") (5:9). The first

[186] Since the manuscript evidence is inconclusive, textual critics are undecided about the inclusion of this participle (ἐπισκοποῦντες) which is actually redundant after the main verb (ποιμάνατε) (Metzger, 1994, 2002:625).

two commands have no formal relation words (asyndeton) and are not qualified by any adverbial clauses. However, these two commands are followed by a statement about the activity of the devil which has no relation word (5:8b), but effectively serves an explanatory function and could be introduced by the conjunction γάρ ("for, because"). The third imperatival clause (5:9) is linked to the preceding statement (5:8b) by the relative pronoun ᾧ ("him") where the antecedent is ἀντίδικος ὑμῶν διάβολος ("your adversary the devil") (5:8b).

The sub-unit 5:10 is introduced by the co-ordinating connective conjunction δέ ("and"). The main finite verbs are the future indicatives καταρτίσει ("he will perfect"), στηρίξει ("he will confirm"), σθενώσει ("he will strengthen"), and θεμελιώσει ("he will establish"). The emphatic subject (αὐτός) of each of these verbs is God himself (Ὁ θεὸς πάσης χάριτος, ὁ καλέσας ὑμᾶς εἰς τὴν αἰώνιον αὐτοῦ δόξαν ἐν Χριστῷ). These statements about God are all modified by the temporal aorist participial clause ὀλίγον παθόντας ("after you have suffered for a little while") which indicates what takes place before. The effect of this temporal clause is that it makes 5:10 function as the outcome promised to those who suffer in the manner described in 5:6-9.

Furthermore, 5:10 serves an explanatory function in relation to 5:6-7 since "perfect, confirm, strengthen, and establish" (5:10) explains "exalt" (5:6) and "cares for you" (5:7), and "after you have suffered for a little while" (5:10) explains "at the proper time" (5:6). In addition, 5:10 is related to 5:8-9 by the idea of suffering (παθημάτων – 5:9; παθόντας – 5:10). In fact, τὰ αὐτὰ τῶν παθημάτων ("the same experiences of sufferings") in 5:9 is a reference back to "anxiety" in 5:7 and the adversity of the devil in 5:8. Thus, the suffering (παθόντας) referred to in 5:10 is inclusive of all the types of suffering mentioned in 5:6-9.

Therefore, by referring to the relative brevity of suffering and the promised future outcome of "eternal glory in Christ" to be accomplished for believers by God himself, the overall function of 5:10 is to provide further motivation for humbling oneself under God (5:6-7) and for the sober, watchful resistance against the devil advocated in 5:8-9.

Finally, 5:11 closes this thought unit (5:1-11) and the entire exhortation section of this letter (1:13 – 5:10) with a doxology to "the God of all grace" (5:10) as indicated by the relative pronoun αὐτῷ ("to him"). Therefore, the author indicates that the overall intention behind all the exhortations is that God's dominion should be recognized and honoured.

Thus, my interpretation of the function of 1 Peter 5:6-11 within the thought unit 1 Peter 5:1-11 is represented below:

FINAL EXHORTATION SECTION BASED ON COMPLETE SALVATION (1:3-12)

Qualifications of the author who exhorts

5:1 A fellow elder and witness of the sufferings of Christ and a partaker of the glory to be revealed

Exhortation to elders: shepherd the flock of God!

5:2-4 Shepherd the flock of God among you, fulfilling your duty with the right motives and in the appropriate manner and you will receive the unfading crown of glory when the Chief Shepherd appears.

Companion exhortations to younger men and to everyone, motivated from Scripture: Be subject and be humble!

5:5 Younger men, likewise, be subject to your elders, and everyone be humble toward one another because "God is opposed to the proud, but gives grace to the humble."

Inferential command based upon God's opposition to the proud and grace to the humble (5:5): Humble yourselves under God!

5:6-7 Therefore, humble yourselves under God by casting all your anxiety upon him so that as a result he may exalt you at the proper time.

Further exhortations motivated by an awareness of the activity of the devil and of the sufferings of other Christians: Be sober and watchful! Resist the devil!

5:8-9 Be sober and watchful because your adversary the devil seeks someone to devour. Resist him by being firm in faith, knowing that other Christians share the same sufferings.

Overall motivation for humbling oneself under God (5:6-7) and for being sober and watchful, resisting the devil (5:8-9): the brevity of suffering and the promised outcome to be accomplished for believers by God.

5:10 After you have suffered a little while, God himself will perfect, confirm, strengthen and establish you as those he has called to his eternal glory in Christ.

Final doxology concluding all exhortations (1:13 – 5:10)

5:11 To God be dominion forever.

A detailed interpretation of the thought structure of 1 Peter 5:6-11 is now necessary.

1 Peter 5:6-11

6 Ταπεινώθητε οὖν ὑπὸ τὴν κραταιὰν χεῖρα τοῦ θεοῦ, ἵνα ὑμᾶς ὑψώσῃ ἐν καιρῷ, 7 πᾶσαν τὴν μέριμναν ὑμῶν ἐπιρίψαντες ἐπ᾽αὐτόν, ὅτι αὐτῷ μέλει περὶ ὑμῶν.

8 Νήψατε, γρηγορήσατε. ὁ ἀντίδικος ὑμῶν διάβολος ὡς λέων ὠρυόμενος περιπατεῖ ζητῶν [τινα] καταπιεῖν· 9 ᾧ ἀντίστητε στερεοὶ τῇ πίστει εἰδότες τὰ αὐτὰ τῶν παθημάτων τῇ ἐν [τῷ] κόσμῳ ὑμῶν ἀδελφότητι ἐπιτελεῖσθαι. 10 Ὁ δὲ θεὸς πάσης χάριτος, ὁ καλέσας ὑμᾶς εἰς τὴν αἰώνιον αὐτοῦ δόξαν ἐν Χριστῷ [Ἰησοῦ], ὀλίγον παθόντας αὐτὸς καταρτίσει, στηρίξει, σθενώσει, θεμελιώσει. 11 αὐτῷ τὸ κράτος εἰς τοὺς αἰῶνας, ἀμήν.

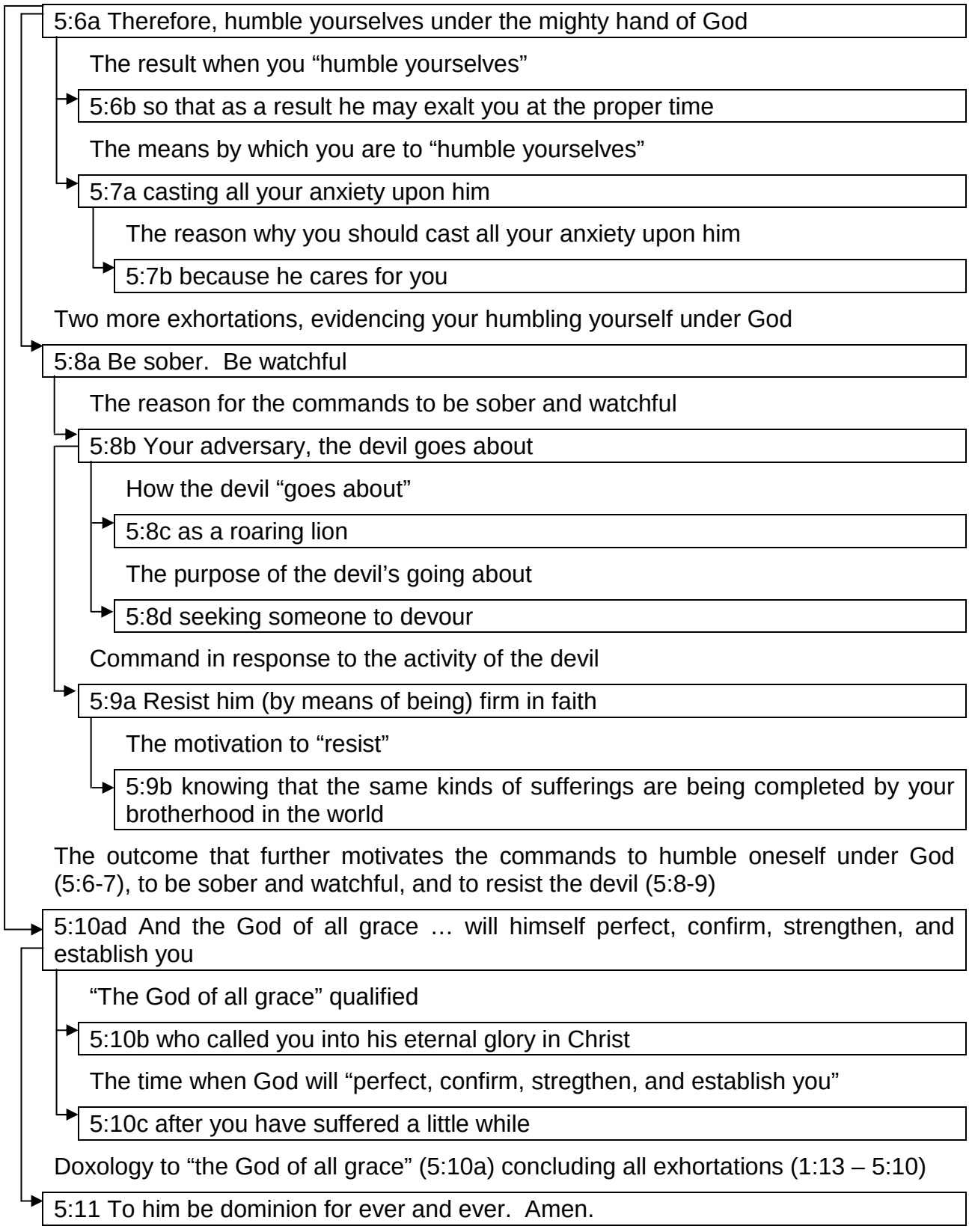
As noted above, the sub-unit 5:6-7 is introduced by the sub-ordinating conjunction οὖν (“therefore”) which indicates that the command Ταπεινώθητε in 5:6a is an inference based upon the quotation “God is opposed to the proud but gives grace to the humble” (5:5). The clause 5:6b is a subordinate adverbial clause of result/purpose introduced by ἵνα, modifying Ταπεινώθητε in 5:6a. The clause 5:7a, viz. πᾶσαν τὴν μέριμναν ὑμῶν ἐπιρίψαντες ἐπ᾽αὐτόν, is a participial clause of means, with imperitival force, continuing the imperative Ταπεινώθητε in 5:6a, with πᾶσαν τὴν μέριμναν ὑμῶν (“all your anxiety”) placed at the beginning of the clause for emphasis (see 14.2.3 above). 5:7b, viz. ὅτι αὐτῷ μέλει περὶ ὑμῶν (“because he cares for you”; lit. “because there is care for him concerning you”), is an adverbial clause of reason introduced by ὅτι (“for, because”), motivating ἐπιρίψαντες (“casting”) in 5:7a.

At the macro-level, the structure of the asyndetal sub-unit 5:8-9 has already been analysed above. However, at the micro-level, the following additional observations may be made: (1) In 5:8 περιπατεῖ (“he goes about”) (5:8b) is modified by an adverbial participial clause of comparison, viz. ὡς λέων ὠρυόμενος (5:8c), and by an adverbial participial clause of purpose, including a substantival infinitive, viz. ζητῶν [τινα] καταπιεῖν (“seeking someone to devour”) (5:8d); (2) In 5:9, the imperative ἀντίστητε (“resist”) (5:9a), is modified by an adverbial phrase of means, viz. στερεοὶ τῇ πίστει (“being persons who are firm in faith”), and by an adverbial participial clause of cause, viz. εἰδότες ... ἐπιτελεῖσθαι (“knowing that the same kinds of sufferings are being completed by your brotherhood in the world”) (5:9b).

In addition to the above comments on the structure and function of 5:10, it need only be observed that 5:10b, viz. ὁ καλέσας ὑμᾶς εἰς τὴν αἰώνιον αὐτοῦ δόξαν ἐν Χριστῷ [Ἰησοῦ], is an adjectival participial clause, qualifying Ὁ ... θεὸς (“the God ...”) (5:10a).

This interpretation of the argument of 1 Peter 5:6-11 is represented in the diagram below:

Inferential command based upon God's opposition to the proud and grace to the humble (5:5): Humble yourselves under God!



In summary, the pericope 1 Peter 5:6-11 begins with a command for believers to humble themselves under God (5:6a) by casting all anxiety upon him (5:7a). This command is motivated in four ways: (1) God is opposed to the proud but gives grace

to the humble (5:5; Prov 3:34); (2) God's hand is mighty (5:6a); (3) Humbling themselves will result in God exalting them at the proper time (5:6b); and (4) God cares for them (5:7b). The allusion to Psalm 55:22 (LXX 54:23) in 5:7a functions as an explanation of the means by which the addressees are to humble themselves under the hand of God. However, the fact that this allusion seems to be intentional (see 14.2.3 above) suggests that the author intended for it to serve an additional purpose. In my view, the purpose is to provide the addressees with further assurance and motivation from Scripture, that in the context of suffering and enmity, the testimony of the righteous is that God can and should be fully trusted (Ps 55:22-23).

Then in 5:8-9, the author of 1 Peter focuses on the activity of the devil as the arch-enemy of believers. Firstly, the author commands soberness and watchfulness (5:8a) because the devil "prowls about like a roaring lion seeking someone to devour" (5:8b-d). This means that the devil is both an active enemy (5:8b) and a dangerous enemy (5:8cd). Secondly, the author exhorts the addressees to resist the devil by means of being firm in faith (5:9a). Thus, the devil is resisted and the battle is won, not by counter-attack, but by remaining true, in spite of suffering, to all that they believe about what God has done for their salvation (cf. 1:3-12).[187] The addressees should be motivated to continue resisting the devil in this way by their awareness that they are part of a greater community of believers who are also experiencing the same kinds of sufferings (5:9b). The verb ἐπιτελεῖσθαι ("to be completed") conveys the idea that all believers have a share of sufferings that they must complete.

Significantly, the description of the devil as prowling about like a roaring lion seeking someone to devour also seems to be an intended allusion to the theme of enemies being compared to roaring lions found especially in the Psalms (see 14.2.1 & 14.2.2 & 14.2.3 above). In my view, this allusion serves a twofold purpose: (1) It identifies the devil as the same enemy who was active behind all the persecution of the righteous in Old Testament times; And (2) it extends the community of "faith" (5:9a) and the fellowship of those who experience "the same kinds of sufferings" (5:9b) beyond the New Testament "brotherhood in the world" (5:9b) to include the righteous of Old Testament times. Thus, the effect of the allusion is to increase the motivation to resist the devil and remain firm in faith.

Finally, the commands to humble oneself under God (5:6-7), to be sober and watchful (5:8), and to resist the devil (5:9) are further motivated by the perspective that the suffering is for a little while (5:10c), and by the promised outcome that God himself "will perfect, confirm, strengthen and establish" those he has called to his eternal glory in Christ (5:10).

In the socio-historic context of the recipients of 1 Peter, the hand of Roman authority (cf. 2:13-17) was probably very threatening, especially since there were signs that official persecution of Christians could soon become a reality (cf. 4:12). In such circumstances, the author of 1 Peter exhorts his addressees to recognize and find their security under "the mighty hand of God" (5:6). Furthermore, in the context of

---

187 It is noteworthy that in 1 Peter 1:3-12, faith (1:5, 7, 9) is prominent as the means God gives by which believers are protected through present trials, and finally receive the outcome of their faith at the revelation of Jesus Christ. Significantly, in 1:6 suffering is also seen as an experience that will last "for a little while" (cf. 5:10).

spontaneous, localised persecution by non-believers (see 4.2.4 above), the addressees might be tempted to retaliate with evil (cf. 3:9, 17; 4:15). In such circumstances, the author of 1 Peter makes it very clear that the real enemy is the devil.

Thus, the overall communicational goal of 1 Peter 5:6-11 is to motivate the addressees in their circumstances of anxiety and adversity to humbly and with complete confidence trust God to take care of them and to bring them through to the wholeness of eternal glory in Christ. The author also wants his addressees to be acutely aware of the activity of the devil as their most dangerous enemy, who must be resisted by being firm in faith.

Psalm 55:22 is not quoted or alluded to anywhere else in the New Testament. Jesus taught his disciples not to be anxious about their needs in life, because God knows their every need and, since he cares for all his creation, he will certainly care for them (Matt 6:25-34; cf. Lk 12:22-31; also Matt 10:29-31; Lk 12:6-7). And yet surprisingly, even these long passages on a very similar theme do not contain any indications of an allusion to Psalm 55:22, despite the fact that they use the verb μεριμνάω ("I am anxious") that corresponds to the noun μέριμνα ("anxiety")[188] used in 1 Peter 5:7 and Septuagint Psalm 54:23.

Significantly, the verb μεριμνάω ("I am anxious") is used in connection with persecution in Matthew 10:19 (also Lk 12:11) where Jesus says, "When they deliver you up, do not become anxious about how or what you will speak" (NASB). Furthermore, in Philippians 4:6 the verb is used again when Paul writes, "Do not be anxious about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God" (ESV). Again, the context of Philippians is suffering and persecution (cf. Phil 1:7, 13-17; 3:10; 4:3). In fact, the correspondences with 1 Peter 5:6-11 include the idea of standing firm in the Lord (Phil 4:1) and in faith (Phil 1:27; cf. 1 Pet 5:9). And yet also these uses of the verb μεριμνάω contain no indication of an allusion to Psalm 55:22.

The imagery of enemies as lions is used on only one other occasion in the New Testament. In 2 Timothy 4:17 Paul refers to being delivered out of the lion's mouth. In the immediate context, Alexander the coppersmith has done Paul great harm (2 Tim 4:14) as a vigorous opponent of his teaching (2 Tim 4:15) and at his "first defense" (Ἐν τῇ πρώτῃ μου ἀπολογίᾳ) no one has supported him (2 Tim 4:16). This is possibly a reference to the first trial (*prima actio*) in Roman legal procedure which took place before the final trial (*secunda actio*) and sentencing (Knight, 1992:468-469; Wilson, 1982:167; Stibbs, 1970:1182-1183; Guthrie, 1994:1310). Furthermore, in the wider context of 2 Timothy, Paul is a prisoner suffering for the gospel (2 Tim 1:8; 2:9) having already endured much persecution and suffering from which the Lord had delivered him (2 Tim 3:11). Deliverance from the lion's mouth may be a reference to the malice of Emperor Nero, the beasts of the ampitheatre, or a common expression for deliverance from an overwhelming threat (Knight, 1992:471; Wilson, 1982:168; Stibbs, 1970:1183; Guthrie, 1994:1311). The expression ἐρρύσθην ἐκ στόματος λέοντος ("I was delivered out of the mouth of the lion") is also very similar to Septuagint Psalm 21:22 - σῶσόν με ἐκ στόματος λέοντος ("Save me out of the mouth

---

[188] In the New Testament, all the other occurrences of the noun μέριμνα are connected with the "worries of life" (Matt 13:22; Mk 4:19; Lk 8:14; 21:34), except in 2 Cor 11:28 where it is Paul's "concern" for the churches.

of the lion") which means that an intended allusion is possible and even likely (Aland *et al*, 1994:895; Knight, 1992:471). Thus, Peter uses the Psalms' theme of enemies as lions seeking to devour the righteous in a manner very similar to Paul's use in 2 Timothy 4:17, but there are no indications of dependence between 1 Peter and 2 Timothy (see 14.2.8 below).

Finally, the parallels between 1 Peter 5:5-9 and James 4:6-10 are remarkable, as highlighted below:

1 Peter 5:5-9	**James 4:6-10**
5 ὅτι **[ὁ] θεὸς ὑπερηφάνοις ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσιν χάριν.** 6 **Ταπεινώθητε οὖν ὑπὸ τὴν κραταιὰν χεῖρα τοῦ θεοῦ**, ἵνα **ὑμᾶς ὑψώσῃ** ἐν καιρῷ, 7 πᾶσαν τὴν μέριμναν ὑμῶν ἐπιρίψαντες ἐπ᾽αὐτόν, ὅτι αὐτῷ μέλει περὶ ὑμῶν. 8 Νήψατε, γρηγορήσατε. ὁ ἀντίδικος ὑμῶν **διάβολος** ὡς λέων ὠρυόμενος περιπατεῖ ζητῶν [τινα] καταπιεῖν· 9 **ᾧ ἀντίστητε** στερεοὶ τῇ πίστει εἰδότες τὰ αὐτὰ τῶν παθημάτων τῇ ἐν [τῷ] κόσμῳ ὑμῶν ἀδελφότητι ἐπιτελεῖσθαι.	6 μείζονα δὲ δίδωσιν χάριν; διὸ λέγει· **ὁ θεὸς ὑπερηφάνοις ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσιν χάριν.** 7 **ὑποτάγητε οὖν τῷ θεῷ, ἀντίστητε δὲ τῷ διαβόλῳ** καὶ φεύξεται ἀφ᾽ὑμῶν, 8 ἐγγίσατε τῷ θεῷ καὶ ἐγγιεῖ ὑμῖν. καθαρίσατε χεῖρας, ἁμαρτωλοί, καὶ ἁγνίσατε καρδίας, δίψυχοι. 9 ταλαιπωρήσατε καὶ πενθήσατε καὶ κλαύσατε. ὁ γέλως ὑμῶν εἰς πένθος μετατραπήτω καὶ ἡ χαρὰ εἰς κατήφειαν. 10 **ταπεινώθητε ἐνώπιον κυρίου καὶ ὑψώσει ὑμᾶς.**

Both passages begin with a quotation of Proverbs 3:34 (1 Pet 5:5; James 4:6) and on that basis appeal to the addressees to humble themselves under (1 Pet 5:6a; James 4:10) and/or submit to (James 4:7) God/the Lord. Furthermore, in both passages the result of humbling oneself under God is that he will exalt you (1 Pet 5:6b; James 4:10). Finally, in both passages the author appeals to the addressees to resist the devil (1 Pet 5:8-9; James 4:7b).

In my view, these four parallels provide evidence not only of similar reflection on Proverbs 3:34, but also of co-dependency upon a common source similar to the following: "Humble yourselves under God and he will exalt you. Resist the devil and he will flee from you" (see Michaels, 1988:294; Davids, 1982:15). At the same time, the differences between the two passages suggest that direct dependence by one author upon the other is unlikely (Michaels, 1988:294). The most significant difference for this study is that the James passage does not include the allusion to Psalm 55:22 and does not add any qualification of the person and activity of the devil. Thus, there is no likening of the devil with a roaring lion seeking to devour its prey, and therefore, there is no allusion to that theme in the Psalms. Therefore, it is clear that James 4:6-10 contains no parallels with 1 Peter 5:5-11 that are related to the use of Psalm 55:22 or the theme of enemies as lions.

14.2.5 Traditional Jewish interpretation of the Psalm references

There are no indications of a reference to or development of Psalm 55:22 in later Scripture or other ancient Jewish writings. There is also no commentary on or reference to Psalm 55 in the non-biblical Dead Sea Scrolls (Wise, Abegg & Cook,

1996:509-510) (see also 14.2.3). However, Dead Sea Scroll 4Q171 Fragments 1-2 preserve an extensive running commentary on Psalm 37 with references to 37:6-26 and 37:28-40 (Wise, Abegg & Cook, 1996:220-224, 509). These verses, however, have no bearing on the interpretation Psalm 37:5 and the link with 1 Peter 5:7.

However, with regard to the image of an enemy as a lion, besides its use in the Psalms (see LXX Pss 7:3; 9:30; 16:12; 21:14, 22; 34:17, 25; 57:7; 103:21; 123:3), as already noted (see 14.2.1-3 above), it is frequently found elsewhere in Scripture and in other ancient Jewish writings.

In contemporary and later Scripture,[189] sometimes enemy rulers (e.g., Jer 50:17 [LXX 27:17]), conquering nations (e.g., Isa 5:29-30; Jer 2:15; 4:7; Joel 1:6; Nah 2:12-14), or the LORD coming in judgement (e.g., Jer 5:6; Hos 5:14; Amos 4:3, 8) are compared to a roaring lion coming upon its prey. At other times, wicked rulers or prophets of God's people are compared to lions tearing their prey (e.g., Prov 28:15; Ezek 19:3, 6; 22:25; Zeph 3:3). Finally, the whole nation of Israel is said to have become God's enemy like a lion in the forest (Jer 12:8). However, none of these give any indication of direct dependence upon the Psalms.

In other ancient Jewish writings, the apocryphal book of Sirach extends the comparison with lions to the internal enemies of sin (Sir 21:2; 27:10), vengeance (Sir 27:28), and the tongue (Sir 28:23). And in 1 Maccabees 3:4, Judas Maccabeus is positively compared with a lion roaring for prey, as he fought against the enemies of Israel. Furthermore, in the Dead Sea Scrolls, the lion imagery is used several times to describe human enemies of the community (1QH Col. 13:7, 9-11, 13-15, 18-19; 4Q169 Frags. 3-4 Col. 1:1-6; 4Q167 Frag. 2:2) (Wise, Abegg & Cook, 1996:97-98, 217-218, 215). Again, none of these uses of the theme indicate direct dependence on the Psalms.

Thus, the author of 1 Peter uses the imagery of an enemy as a lion is a manner that is entirely consistent with Scripture and traditional Jewish thinking, but he goes beyond all these by applying it directly to the devil as the arch-enemy of God's people.

14.2.6 Theological presuppositions

The theological presupposition that underlies the allusion to Septuagint Psalm 54:23 in 1 Peter 5:7 is that God does not change in his character and is consistent in his care for the faithful who trust in him. Secondly, underlying the allusion in 1 Peter 5:8 to the theme in the Psalms of enemies as roaring lions seeking to devour the righteous (e.g., Pss 22, 35) is the presupposition that the devil is the arch-enemy of believers both before and after Christ and is the one who ultimately is at work behind all the human persecution of believers. Therefore, it is entirely appropriate that his activity against Christians should be compared to that of a roaring lion just as the enemies of God's people were in Old Testament times.

Furthermore, in the context of 1 Peter 5:8, there is a strong sense that Christians live in the last days (cf. 1 Pet 1:5-6, 13, 20; 4:7, 17; 5:4, 10), in which case it would be expected that the devil's enmity against believers would become more intense and ferocious (see 2.3.2.4 above).

---

[189] Since the dates of composition of the Psalms carrying the theme of enemies as lions vary or are uncertain, the passages mentioned here probably date approximately from the time of David or later.

14.2.7 Type and technique of Psalm usage

In 1 Peter 5:7 the allusion to Psalm 55:22 (LXX 54:23) is probably best categorized as authoritative illustration (see 14.2.4 & 2.2.3 above). Thus, in the face of suffering and persecution, the psalmist's confident trust in the LORD and his appeal for others to cast their anxiety upon the LORD, provides an example of the kind of humble trust in God that Peter wants his addressees to exercise. Since Peter is not directly quoting or expounding Psalm 55:22, there are no obvious parallels with specific midrash-like or pesher-like techniques.

Secondly, the use of the imagery of an enemy as a lion in 1 Peter 5:8 may be classified as theme development (see 2.2.3) because this imagery is developed beyond its use in the Old Testament and in the Psalms in particular, and is applied to the devil as the arch-enemy of God's people. Furthermore, the application of the lion imagery to the devil as the enemy of Christians, may be seen as a pesher-like interpretation of Scripture (see 2.3.3.3 above) in light of the author's eschatological fulfilment perspective (see 14.2.6 above) and the current experience of suffering by Christians. In other words, out of the experience of suffering and enmity, the author has searched the Scriptures for passages, or in this case, a theme that is relevant to the situation of the Christian community.

14.2.8 Intertextuality

It has been concluded above (see 14.2.3) that there is a definite, intended allusion to Psalm 55:22 (LXX 54:23) in 1 Peter 5:7. However, even though there are broad conceptual similarities between 1 Peter 5:7, Psalm 55:22, and Psalm 37:5, on textual grounds, it has also been concluded (see 14.2.3 above) that it is unlikely that the author of 1 Peter had Psalm 37:5 in mind. Furthermore, in my view, the words and phrases used in Psalm 37:5 (LXX 36:5) are so different to those in Psalm 55:22 (LXX 54:23) that there is very little possibility that the reference to Psalm 55:22 would have brought Psalm 37:5 to the minds of the recipients.

With regard to Matthew 6:25-34 and Luke 12:22-31, the dates of composition of both Matthew's Gospel (Morris, 1992:8-11) and Luke's Gospel (Nolland, 1989:xxxvii-xxxix; cf. Evans, 1990:1-5) remain uncertain, though it is unlikely that either was written before AD 62-64, the probable date of composition of 1 Peter (see 4.2.3 above). Nevertheless, Peter's addressees may have been familiar with Christian traditions about Jesus' teaching on God's care for believers (Matt 6:25-34; Lk 12:22-31; also Matt 10:29-31; Lk 12:6-7). Thus, since Jesus' teaching on God's care for believers contains significant thematic and verbal similarities with 1 Peter 5:7 and Psalm 55:22 (LXX 54:23) (see 14.2.4 above), this teaching may also have come to the minds of the recipients of 1 Peter and created a dynamic intertextual resonance. In that case, Peter's argument would be strengthened and his appeal would be made more compelling in keeping with the authority of Jesus himself.

However, the other Gospel passages (Matt 10:19; Lk 12:11) mentioned above (see 14.2.4) seem too obscure to be brought to the minds of recipients even though they also contain the idea of anxiety. Furthermore, since Philippians was only written in about AD 62 (Fee, 1995:34-37), it is extremely unlikely that the recipients of 1 Peter were familiar with Philippians and therefore, that the allusion to Psalm 55:22 in 1 Peter 5:7 could bring Philippians 4:6 to mind.

It has already been argued above (see 14.2.1 & 14.2.3) that in 1 Peter 5:8 the author most likely did not intend to allude to any particular Psalm or other Old Testament

passage, but rather had in mind the broad theme of the enemy pictured as a lion roaring and seeking to devour its prey.[190] Thus, it is likely that 1 Peter 5:8 would have brought to mind different Psalms for different recipients, though Psalms 22 and 35 are the most likely. In addition, it seems likely that other examples in Scripture of the imagery of enemies as lions, as well as in other traditional Jewish writings would have come to the minds of recipients of 1 Peter (see 14.2.5 above; also 14.2.1).

Furthermore, there are passages from earlier Scripture, not considered above (see 14.2.5), that may also have been brought to the minds of the recipients of 1 Peter, namely, Genesis 4:7, Numbers 23:24 and 24:8-9, Judges 14:5, and Job 1:7. In Genesis 4:7, the LORD warns Cain that "sin is crouching at the door; and its desire is for you, but you must master it" (NASB). In other words, sin is compared to a wild and dangerous animal that is ready to pounce on Cain at the first opportunity. There are two points of significance for the interpretation of 1 Peter 5:8. Firstly, this passage comes immediately after the account of the serpent and the fall of Adam and Eve (Gen 3) so that there is a close association between the enmity of "sin" (Gen 4:7) and the enmity of the serpent (Gen 3:15), who is the devil and adversary of humanity (1 Chron 21:1; Job 1-2; Rev 12:9; 20:2). Secondly, Cain is told that he must master (ἄρξεις) sin, which is very similar to the idea in 1 Peter 5:9 that the addressees must resist (ἀντίστητε) the devil. Thus, the theme of enemies as lions may have created an intertextual resonance with Genesis 4:7, confirming the primacy of the enmity of the devil.

Numbers 23:24 and 24:8-9 is where Balaam has been called by Balak to curse the multitudes of Israel, but instead Balaam speaks of Israel as a lion that will rise to devour the nations as its prey because "the LORD his God is with him" (Num 23:21, NASB). This passage is more obscure and therefore less likely to come to the minds of the recipients of 1 Peter.

Judges 14:5 says that "a young lion came roaring" (σκύμνος λέοντος ὠρυόμενος) toward Samson. The verbal parallel with 1 Peter 5:8 (λέων ὠρυόμενος) is significant because the literal experience of the one who has the Spirit of the LORD upon him (Judges 13:25; 14:6, 19) has become the figurative experience of believers (cf. 1 Pet 5:9) who have God's Spirit upon them (1 Pet 4:14). Therefore, it is possible that the theme of enemies as lions would also bring to mind Judges 14:5 for the recipients of 1 Peter. This may encourage them to resist the devil with a greater sense of the strength they have because the Spirit of God is upon them.

In Job 1:7 and 2:2, when the LORD asks "Satan" (MT הַשָּׂטָן; LXX διάβολος) where he has come from, he answers, περιελθὼν τὴν γῆν καὶ ἐμπεριπατήσας τὴν ὑπ᾽οὐρανὸν πάρειμι ("I have come from going about the earth and walking around under heaven" – own translation). Although the verbs in this expression are not identical to περιπατεῖ ("he goes about") in 1 Peter 5:8, the conceptual similarity is striking, especially when the subject in 1 Peter 5:8 is ὁ ἀντίδικος ὑμῶν διάβολος ("your adversary, the devil"). Therefore, it seems very likely that the imagery of the devil as a roaring lion going about and seeking someone to devour would create in the minds of Peter's

190 See especially Pss 7:2 (7:3 LXX), 10:9 (9:30 LXX), 17:12 (16:12 LXX), 22:13 (21:14 LXX), 22:21 (21:22 LXX), 35:17, 25 (34:17, 25 LXX), 104:21 (103:21 LXX), and 124:3 (123:3 LXX). Other Old Testament passages noted above (see 14.2.5) include Prov 28:15, Isa 5:29-30, Jer 2:15, 4:7, 5:6, 12:8, 50:17, Ezek 19:3, 6, 22:25, Hos 5:14, Joel 1:6, Amos 4:3, 8, Nah 2:12-14, and Zeph 3:3.

recipients a resonance with Job 1:7 and 2:2. In that case the recipients may be encouraged even more to humbly trust themselves to the mighty hand of God (1 Pet 5:6) because they are reminded that the Lord is in full control of what the devil may do to the righteous, to those who believe in God.

Finally, turning to the New Testament, Peter's addressees may have been familiar with the book of James which was probably the first New Testament book written – in about AD 40-45 (Davids, 1982:2-22; Johnson, 1995:118-121). In that case, Peter's call for his addressees to resist the devil would most likely have brought to mind James 4:6-7,[191] though there is no connection to the imagery of a roaring lion (see 14.2.4 above). Such an intertext would provide authoritative, apostolic confirmation that this is the stance that believers should take against the devil, and should do so with confidence that he will flee. On the other hand, since 2 Timothy was only written in about AD 64-67 (Knight, 1992:53-54), it is extremely unlikely that the recipients of 1 Peter would have been familiar with 2 Timothy 4:17 (see 14.2.4 above).

14.3 INTEGRATION AND SUMMARY

In 1 Peter 5:6-11 the author brings to a conclusion his encouragement of persecuted Christians by reminding them of two great but hidden realities. One is "the mighty hand of God," and the other is their active "adversary, the devil." Thus, firstly, in the midst of their circumstances of anxiety, the author encourages believers to humbly trust themselves to God's care, protection, and purpose until the time comes when he will surely exalt them (5:6-7, 10). In this context, the author uses the expression πᾶσαν τὴν μέριμναν ὑμῶν ἐπιρίψαντες ἐπ᾽αὐτόν ("casting all your anxiety upon him") as an explanation of the means by which believers are to humble themselves under the hand of God. Significantly, the almost exact verbal and semantic parallels with Septuagint Psalm 54:23 indicate a definite, intended allusion (see 14.2.3 above). The author was purposefully pointing his recipients to this specific Psalm passage in order to offer an illustration from Scripture of the righteous trusting God in the midst of suffering and enmity in just the way he wants them now to trust God in similar circumstances. Thus, the Psalm allusion motivates believers through the testimony of a faithful psalmist, who has himself experienced the anxiety of enmity and treachery, to rely on the Lord who does not change.

Psalm 55:22 is not quoted or alluded to elsewhere in the New Testament, but it is likely that Peter's recipients were familiar with traditions of Jesus' teaching on God's care for believers (Matt 6:25-34; Lk 12:22-31; also Matt 10:29-31; Lk 12:6-7). Therefore, such teachings would have been brought to the minds of the recipients of 1 Peter and this would have reinforced the authority of Peter's allusion to Septuagint Psalm 54:23.

Secondly, the author wants to motivate his addressees to be sober and watchful because the devil is constantly seeking to devour believers (5:8-9). They need to be aware that their primary struggle is against the devil, that they are not alone in their struggle, and that the way to overcome the enmity of the devil is simply to remain firm in their faith in God. In this context, the author compares the devil to a roaring

---

191 μείζονα δὲ δίδωσιν χάριν; διὸ λέγει· ὁ θεὸς ὑπερηφάνοις ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσιν χάριν. ὑποτάγητε οὖν τῷ θεῷ, ἀντίστητε δὲ τῷ διαβόλῳ καὶ φεύξεται ἀφ᾽ὑμῶν, (But he gives a greater grace. Therefore it says, "God is opposed to the proud, but gives grace to the humble" – NASB).

lion that goes about seeking someone to devour (5:8). Most obviously, this description of the devil as an active and dangerous enemy provides the reason why the recipients need to be sober and watchful.

However, it seems that by this description the author also intended to bring to mind the theme of enemies as roaring lions that is most frequent in the Psalms, but also occurs several times elsewhere in the Old Testament and in other ancient Jewish writings (see 14.2.1 & 5 above). In fact, Psalms 22:14 and 22 and 35:17 and 25 are the most likely possible specific allusions, and yet, in my view, the verbal and contextual parallels with 1 Peter 5:8 are not sufficient to be certain that any specific allusion was intended by the author (see 14.2.3 above). Thus, it seems more probable that the author only had in mind the broad theme and found this sufficient for his purpose.

The first implication of Peter's use of the theme of an enemy as a lion is that the devil is just like the enemies of the faithful in Old Testament times, only far more dangerous. In fact, in the context, the presupposition is that believers live in the last days, and therefore, it could easily be expected that the devil's activity would intensify. Secondly, the author probably also intends for his recipients to identify the devil as the one who was always at work behind the persecution of the faithful since Old Testament times. Thus, in his use of the theme of the enemy as a lion the author of 1 Peter remains consistent with traditional Jewish thinking, but develops it further by applying it directly to the devil as the arch-enemy of God's people.

This leads to a third, positive implication, which is that through the ages and through much adversity, believers have continued to resist the devil by holding firmly to their faith in God. Thus, the overall effect of the author's development of this theme, is that the recipients should be even more motivated to resist the devil and remain firm in their faith in God as they realize the extent of the greater community of those who have faith in God to which they belong and with whom they share the same kinds of sufferings.

Furthermore, the theme of enemies as lions may have brought to mind a few other Old Testament passages, even though they do not directly compare enemies with lions, namely Genesis 4:7, Judges 14:5, and Job 1:7. Since Genesis 4:7 occurs in close proximity to Genesis 3 and the fall of humanity into sin through the influence of the serpent, an intertextual resonance with Genesis 4:7 would confirm the primacy of the enmity of the devil. Furthermore, if Samson's encounter with a lion as recorded in Judges 14:5 came to the minds of Peter's recipients, it might encourage a greater confidence to resist the devil since they too have the Spirit of God upon them (1 Pet 4:`14). Finally, it is possible that Peter's description of their adversary as a roaring lion going about seeking someone to devour could bring to mind Job 1:7 and its parallel Job 2:2. Such an intertext is likely to encourage Peter's addressees to recognize that the Lord is in full control of what the devil may do to those who humbly submit to God.

Finally, the theme of an enemy as a lion is used by Paul in 2 Timothy 4:17 in a manner that is consistent with Peter's use, though the dates of composition of these writings do not allow for the recipients of 1 Peter to be familiar with 2 Timothy. However, James 4:6-10 is likely to have been brought to the minds of recipients of 1 Peter by 5:5-11 even though James does not quote or allude to Psalm 55:22 or the theme of enemies as lions. Such an intertext would provide authoritative, apostolic confirmation that believers should resist the devil and expect him to flee.

Thus, the author of 1 Peter encourages two responses to circumstances of anxiety and suffering that are fundamental to Scripture: (1) Persecuted believers should humbly trust in the care, protection, and purpose of God, just as the faithful psalmist did; and: (2) Persecuted believers should recognize the devil as the arch-enemy of God's people and confidently resist him, knowing that the believers throughout the ages have done the same by faith in God.

CHAPTER 15
THE USE OF THE PSALMS IN 1 PETER:
CONCLUDING EVALUATION

OUTLINE OF CHAPTER

15.1 Introduction
15.2 Description and evaluation of perspectives
15.3 Evaluation of intended Psalms use in 1 Peter
15.4 Evaluation of unintended echoes of Psalms in 1 Peter
15.5 Overall function and accumulated effect of the Psalms in 1 Peter

15.1 INTRODUCTION

The aim of this chapter is to draw together from the preceding exegetical analyses (chps. 5-14 above) an overall perspective on how, why, and to what effect the Psalms are used in the argument of 1 Peter. In other words, the aim is to integrate a summary description of the use of the Psalms in 1 Peter in order to evaluate the perspectives, methods, and goals of the author, and the potential effect of the Psalm passages on the recipients and later readers.

15.2 DESCRIPTION AND EVALUATION OF PERSPECTIVES

The author of 1 Peter approaches and uses the Psalms from a wide variety of perspectives, many of which are common to the New Testament (see 2.3.2). Some perspectives underly many of the references to the Psalms, while others are limited to particular references. The aim here is not to give an exhaustive treatment of the perspectives of the author of 1 Peter, but rather to focus on those perspectives that are particularly relevant to his use of the Psalms.

15.2.1 Scripture

The author of 1 Peter assumes that God has spoken authoritatively to his people by his prophets through the inspiration of the Holy Spirit (1 Pet 1:10-11), and continues to speak authoritatively through the contemporary preachers of the gospel message by the same Holy Spirit (1 Pet 1:12).

Furthermore, he assumes that God's inspired word is reliably preserved in Scripture (1 Pet 1:10-11) which, as God's word, is true, authoritative, relevant, and applicable to believers in every age (1 Pet 1:17 – Pss 28:4; 62:12; 1 Pet 2:3 – Ps 34:8; 1 Pet 3:10-12 – Ps 34:12-16). In particular, the expression, "For it stands in Scripture" (1 Pet 2:6; cf. 1:23-25) emphasizes the enduring authority of Scripture. This means that all the promises of God revealed to the prophets and preserved in Scripture will

be fulfilled (1 Pet 1:10-11). But this also means that the words and attitudes of godly, faithful believers recorded in Scripture, particularly in the Psalms, provide an authoritative example for the conduct and attitudes of New Testament believers (1 Pet 2:3 – Ps 34:8; 1 Pet 2:11 – Ps 39:12; 1 Pet 4:19 – Ps 31:5; 1 Pet 5:7 – Ps 55:22).

Significantly, the author of 1 Peter assumes that his addressees share this view of Scripture (1 Pet 2:3 – Ps 34:8; 1 Pet 2:4-10 – Ps 118:22; Isa 28:16; 8:14; etc.), and that they are sufficiently familiar with the Scriptures that they will recognize the allusions (1 Pet 1:17 – Pss 28:4; 62:12; 89:26; 1 Pet 2:3 – Ps 34:8; 1 Pet 2:4 – Ps 118:22; 1 Pet 3:22 – Pss 8:6; 110:1; 1 Pet 4:19 – Ps 31:5; 1 Pet 5:7 – Ps 55:22) and quotations without formal introduction (1 Pet 2:7 – Ps 118:22; 1 Pet 3:10-12 – Ps 34:12-16). In fact, the author also assumes that the recipients of 1 Peter are familiar with several significant themes in the Scriptures (1 Pet 1:18-19; 4:14; 5:8).

15.2.2 Jesus

The author of 1 Peter assumes that the Scriptures are particularly relevant to the time of the Messiah (1 Pet 1:11), and that as a whole they point forward to the Messiah (1 Pet 1:10-12) (see 2.3.2.5 above). Thus, the author expects to find prophetic patterns for the Messiah throughout the Scriptures (cf. Lk 24:25-27, 44-46), not only in passages previously recognized as messianic (e.g., Ps 110:1).

Furthermore, the author of 1 Peter assumes that the historical Jesus is the Messiah who uniquely and climactically fulfils the typological patterns and messianic expectations of Scripture (1 Pet 2:4, 7 – Ps 118:22; cf. 1 Pet 2:4, 6, 8 – Isa 28:16; 8:14; 1 Pet 3:22 – Pss 8:6; 110:1). In particular, known messianic passages are not used to prove that Jesus is the Messiah, but they are applied to Jesus on the assumption that he is the Messiah (1 Pet 3:22 – Ps 110:1). Moreover, Jesus is the New Adam who fulfils God's creation purpose for humanity (1 Pet 3:22 – Ps 8:6).

15.2.3 God

The author of 1 Peter assumes that as Creator, God is sovereign and in control of all circumstance and history (1 Pet 1:7 – Ps 66:10; 1 Pet 4:19 – Ps 31:5). God also does not change in his character and purpose and works consistently throughout (redemptive) history as a good and faithful God (1 Pet 2:3 – Ps 34:8; 1 Pet 4:19 – Ps 31:5) who cares for his people (1 Pet 5:7 – Ps 55:22) and will fulfil his purpose to bring good to them (1 Pet 1:17 – Ps 89:26; 1 Pet 4:19 – Ps 31:5).

Thus, particularly in the midst of suffering and persecution (1 Pet 4:12-19 – Pss 89:50-51; 31:5), God is worthy of the complete trust of those whose faith and hope are in him (1 Pet 1:21).

15.2.4 The Church

Through corporate solidarity that which applies to Christ as the head of the church applies to believers who belong to Christ as well (1 Pet 2:4-5 – Ps 118:22; 1 Pet 3:22 – Pss 8:6; 110:1). Furthermore, believers who belong to Christ are the continuation of the true Israel (1 Pet 2:9-10), so that the promises made to ancient Israel now apply to the church (1 Pet 3:10-12 – Ps 34:12-16).

15.2.5 The last days

The author of 1 Peter assumes that Christians live in the last days (see 2.3.2.4 above) which have already come with the life, death, resurrection, and ascension of Jesus, and with the outpouring of the Spirit and the establishment of the church (1 Pet 1:5-6, 13, 20; 4:7, 17; 5:4, 10). As a result, these events provide the key to understanding the prophetic passages of Scripture (1 Pet 1:10-12; 1 Pet 3:22 – Pss 8:6; 110:1; 1 Pet 5:8 – Pss 22:13, 21; 35:17, 25; etc.), and the present experiences of believers (1 Pet 1:6-7; 4:12; 5:8).

However, some messianic patterns and expectations of Scripture are only partially fulfilled and await final fulfilment at some future time in redemptive history (1 Pet 3:22 – Pss 8:6; 110:1). Thus, although the author has an eschatological fulfilment perspective (1 Pet 1:10-12, 20), he also has an already-and-not-yet perspective with the result that he focuses the believers' eschatological hope of resurrection and eternal inheritance upon the return of Jesus Christ (1 Pet 1:5, 7, 13).

Furthermore, the author of 1 Peter assumes what might be called an exilic perspective (cf. 1 Pet 1:1, 6). Thus, believers are only temporary residents in this world with a glorious inheritance kept in heaven for them (1 Pet 2:11-12 – Ps 39:12; cf. 1:3-5; 1 Pet 1:17 – Pss 28:4; 62:12; 89:26). This means that proven faith has eternal value (1 Pet 1:7 – Ps 66:10), and that right relationship with God is more important and more urgent than any other temporary desire or need (1 Pet 2:11 – Ps 39:12).

15.2.6 Christian life

Finally, the author of 1 Peter assumes certain perspectives on the circumstances of believers, and expects certain conduct and attitudes from believers in a hostile world.

The author assumes the existence of evil spiritual powers (1 Pet 3:22 – Pss 8:6; 110:1), over whom Christ has declared his victory. In particular, the devil prowls around like a roaring lion and is the chief instigator of all human persecution of believers (1 Pet 5:8 – Pss 22:13, 21; 35:17, 25; etc.).

Secondly, the author of 1 Peter assumes that the hearts of the spiritual children of God, whether in Old Testament or New Testament times, are always motivated by having experienced the Lord's goodness (1 Pet 2:3 – Ps 34:8). More than that, he assumes that the addressees have already experienced that the Lord is good (1 Pet 2:3 – Ps 34:8), and that they would want to have more of the "milk" that the Lord provides for their continued spiritual growth (1 Pet 2:2 – Ps 119).

15.2.7 Conclusion

The author of 1 Peter views the Psalms as authoritative Scripture and, as such, confidently looks to the Psalms for patterns that Jesus has or will fulfil as Messiah and for authoritative example of the kinds of attitudes and perspectives that Christian believers should imitate. In particular, in circumstances of suffering, persecution, and alienation in an unbelieving world, he encourages believers by the example of the godly psalmist. Furthermore, the author of 1 Peter encourages the present-day interpreter to approach the Psalms believing that God remains the same, is always faithful to his people, and is consistently good as he works out his sovereign purposes for them.

15.3 EVALUATION OF INTENDED PSALMS USE IN 1 PETER

In discussing how the author of 1 Peter uses the Psalms it is important to recognize that only intended references can actually involve the author's "method." Thus, unintended echoes of Psalms must be discussed as a separate category of "use" (see 15.5 below).

In the case of intended Psalm references it is possible to evaluate: (1) Type of reference and introduction; (2) Source and type of modification; (3) Type of use and technique; and (4) Function and effect.

15.3.1 Type of reference and type of introduction

It is helpful to distinguish three types of intended reference: (1) Direct quotation; (2) Intended specific allusion; and (3) Intended general allusion.

15.3.1.1 Direct quotation

The author of 1 Peter only quotes directly from the Psalms on two occasions. In 1 Peter 2:7 he quotes Psalm 118:22 and in 1 Peter 3:10-12 he quotes Psalm 34:12-16.

Generally, out of a total of nine direct quotations, it is only in 1 Peter 1:16 (διότι γέγραπται [ὅτι]) and 2:6 (διότι περιέχει ἐν γραφῇ) that the author makes explicit the fact that he is quoting Scripture. Notably he also uses the subordinating conjunction διότι ("for, because") in 1:24 to introduce the quotation of Isaiah 40:6 and 8. In fact, most often the author introduces quotations merely by indicating the grammatical or rhetorical function using the conjunctions δέ ("and, but") (1 Pet 2:7, 9), καί ("and") (1 Pet 2:8; 4:18), γάρ ("for, because") (1 Pet 3:10), or ὅτι ("for, since") (1 Pet 5:5). On one occasion (1 Pet 2:22) the sentence runs directly into the quotation (Isa 53:9). This highlights the fact that the function of the quotation within the argument of the author may not always depend upon explicit or direct appeal to the authority of Scripture.

Thus, the direct quotation of Psalm 118:22 in 1 Peter 2:7d is preceded only by the phrase ἀπιστοῦσιν δέ ("but for those who do not believe") which functions grammatically as a bridge from Scripture (Isa 28:16) that is applied to believers (1 Pet 2:6b-7b) to Scripture (Ps 118:22 & Isa 8:14) that is applied to unbelievers (1 Pet 2:7c-8c). Significantly, in this case, it seems that the author of 1 Peter intended for the introductory formula in 2:6a (διότι περιέχει ἐν γραφῇ - "For it stands in Scripture") to apply to all three quotations which are thereby tied more closely to each other. Thus, the rhetorical effect of the contrast between believers and unbelievers is not reduced by the insertion of lengthy formal introductions to Scripture.

The quotation of Psalm 34:12-16 in 1 Peter 3:10-12 is the largest of all the quotations in 1 Peter, and yet it is introduced with no formal reference to Scripture (cf. 1 Pet 1:16; 2:6) but only by the conjunction γάρ ("for") indicating its grammatical function.

Thus, the author of 1 Peter generally assumes that his addressees are sufficiently familiar with Scripture that they will recognize a quotation without direct formal or explicit introduction (see 15.2 above) and is more interested in making sure that the grammatical function and thus the rhetorical effect of the quotation is clear.

15.3.1.2 Intended specific allusion

There are several passages in 1 Peter where I have concluded that the verbal similarities between the text form in 1 Peter and the Psalm passage are sufficient to provide near certainty that the author intended to allude to a specific Psalm or Psalms. In 1 Peter 2:3 he alludes to Psalm 34:8. In 1 Peter 2:4 there is an allusion to Psalm 118:22. In 1 Peter 2:11 the author intentionally alludes to Psalm 39:12. In 1 Peter 3:22 the author alludes to Psalms 8:6 and 110:1. In 1 Peter 4:19 there is a definite allusion to Psalm 31:5. Finally, in 1 Peter 5:7 the author intentionally alludes to Psalm 55:22 specifically.

By definition (see 2.2.1.2) allusions to Scripture are not introduced but are woven into a new composition to form part of the argument of the New Testament author. Thus, in 1 Peter none of the allusions to the Psalms are introduced, not even with the typical conjunctive introductions referred to above (15.3.1.1).[192] The only exception is that in 1 Peter 2:3 the allusion is introduced by the relation word εἰ which may be taken as a marker of cause or reason (LN 89.30), to be translated as "because" or "since" (cf. διότι, γάρ, ὅτι; see also 15.3.1.1).

15.3.1.3 Intended general allusion

Besides the intended specific allusions discussed above (see 15.3.1.2), there are a number of occasions where it appears that the author of 1 Peter has intended to allude to the Psalms in such a way that several Psalm passages may have been brought to mind, possibly together with other Old Testament passages. Thus, in 1 Peter 1:17 the author alludes generally to the theme of God as judge of each person's work, found in Psalms 28:4 and 62:12, as well as Proverbs 24:12, Isaiah 59:18, and Jeremiah 17:10 and 32:19. In 1 Peter 4:14 the author draws attention to the theme of the persecution of the righteous and the reviling of God's name that is most extensive and most developed in the Psalms (LXX Pss 21:7, 30:12, 18, 41:11, 43:14, 16, 17, 68:8, 10, 11, 20, 21, 73:10, 18, 22, 78:12, 88:42, 51, 52, 108:25, and 118:22, 39 and 42). Finally, in 1 Peter 5:8 the author alludes generally to the theme of enemies as roaring lions that devour their prey that is most prevalent in the Psalms (Pss 7:2; 10:9; 17:12; 22:13, 21; 35:17, 25; 104:21; 124:3).

In other words, the author uses expressions or themes that are recognizably derived from several Psalms and perhaps other passages, but the allusions are not limited to specific texts. Nevertheless, the range of possible references is not so wide that the author might not expect a few specific Psalm references to come to the minds of his addressees.

As noted above (see 15.3.1.2), none of the allusions to the Psalms in 1 Peter are marked as such, but are woven into Peter's argument.

---

192 Some of the allusions to other passages of Scripture are introduced by ὅτι (see 1 Pet 2:25 – Isa 53:6; 1 Pet 4:8 – Prov 10:12; 1 Pet 4:14 – Isa 11:2; 1 Pet 4:17 – Jer 25:29), as is the direct quotation of Proverbs 3:34 in 1 Peter 5:5. This highlights the fact that the distinction between an unmarked quotation and an intended allusion is not always easily made. It also underlines the fact that the function of a reference to Scripture within the argument of the author may not always depend upon immediate recognition of the authority of Scripture (see 15.3.1.1 above).

15.3.2 Source and type of modification

15.3.2.1 Direct quotation

In both cases of direct citation from Scripture, the author of 1 Peter seems to quote exactly (1 Pet 2:7 – LXX Ps 117:22), or almost exactly (1 Pet 3:10-12 – LXX Ps 33:13-17) from the Septuagint.

The only difference between the Septuagint text of Psalm 117:22 and the quotation in 1 Peter 2:7 is that the author of 1 Peter changes λίθον (accusative case) to λίθος (nominative case). A possible reason is that the author thought he should make λίθος agree with οὗτος ("this") as subject of the main clause, rather than with ὃν ("which") as object of the subordinate adjectival clause (see 9.2.3).

On the other hand, in 1 Peter 3:10-12 the author fits the quotation into his own grammatical context by omitting the initial three words of Psalm 33:13 (LXX) (τίς ἐστιν ἄνθρωπος) that set up a question and by changing 33:14-15 (LXX) from second person to third person.

Thus, when quoting directly, the author of 1 Peter uses the Septuagint and makes only minor grammatical changes that do not alter the meaning or semantic value of the portion quoted.

15.3.2.2 Intended specific allusion

In 1 Peter 2:3, 2:11, 3:22 (Ps 8:6-7), 4:19, and 5:7 the author seems to have depended directly upon the words used in the Septuagint rather than merely on the meaning of the Hebrew translated into Greek.

Thus, in 1 Peter 2:3 the author uses exactly the same wordset as Septuagint Psalm 33:9. The author has only changed the verb from the imperative γεύσασθε ("taste") to the indicative ἐγεύσασθε ("you have tasted") to fit his own grammatical context and omitted the parallel verb ἴδειν ("to see"). The latter omission probably serves to maintain the focus on the metaphor of spiritual pure milk (1 Pet 2:2) (cf. Van Rensburg, 2009:113-114).

In 1 Peter 2:11 the author uses the two Greek nouns παροίκος ("alien") and παρεπιδήμος ("stranger, sojourner"). Παροίκος occurs frequently in the Septuagint, but παρεπιδήμος only occurs twice (LXX: Gen 23:4 & Ps 38:13) and on both of these occasions παροίκος is used in tandem with παρεπιδήμος. Thus, it seems likely that the author's allusion depends upon the selection of two words from the Greek rather than the Hebrew, though the combination of terms is also present in the Hebrew (MT 39:13; Gen 23:4).[193] The author changes the two words into their plural accusative forms (παροίκους καὶ παρεπιδήμους) to fit the grammatical context of 1 Peter.

In 1 Peter 3:22 the reference to ὑποταγέντων αὐτῷ ἀγγέλων καὶ ἐξουσιῶν καὶ δυνάμεων ("angels, authorities and powers having been subjected to him") contains several

[193] In Septuagint Leviticus 25:23 προσήλυτοι ("proselytes") is used to translate גֵּרִים whereas πάροικοι ("aliens") is used to translate תוֹשָׁבִים ("sojourners"). Thus, the author of 1 Peter matches the terms παροίκος ("alien") and παρεπιδήμος ("sojourner") used in Septuagint Psalm 38:13 and Genesis 23:4, but not those used in Septuagint Leviticus 25:23. Thus, it is unlikely that the author of 1 Peter had Leviticus 25:23 in mind.

concepts found in Psalm 8:5-6 (MT & LXX Ps 8:6-7). Significantly, the author uses the same Greek verb ὑποτάσσω ("subject, subordinate") as is used in the second half of Septuagint Psalm 8:7 to translate the Hebrew word שַׁתָּה ("you have set"). The author changes the verb "subjected" from an aorist indicative active second person singular (ὑπέταξας) (LXX Ps 8:7b) to an aorist participle passive genitive masculine plural (ὑποταγέντων) in order to fit his own grammatical context.

In 1 Peter 4:19 the author could have used a variety of other Greek words to convey the concept of "commit, entrust," but he used the verb παρατίθημι (middle voice) that is used with this meaning only in Septuagint Psalm 30:6 (see 13.2.3). In order to fit his own grammatical context, the author has changed the first person singular (παραθήσομαι) in Septuagint Psalm 30:6 into the third person plural (παρατιθέσθωσαν).

Finally, in 1 Peter 5:7 the author has followed the Septuagint by translating the Hebrew יְהָבְךָ֣ ("your burden") (MT Ps 55:23) with τὴν μέριμναν σου ("your anxiety, worry, care") (LXX Ps 54:23). The author has fitted the allusion to Septuagint Psalm 54:23 (ἐπίρριψον ἐπὶ κύριον τὴν μέριμναν σου) into his own grammatical context by making a number of changes. He changes the word order, adds the adjective πᾶσαν ("all") to modify μέριμναν, substitutes a plural possessive (ὑμῶν) for the singular (σου), substitutes the pronoun αὐτόν for κύριον, and changes the verb from an imperative aorist active second person singular (ἐπίρριψον) into a participle aorist active nominative masculine plural (ἐπιρίψαντες). The verb nevertheless still has an imperatival sense because it functions in subordinate continuity with the imperative ταπεινώθητε ("humble yourselves") in 1 Peter 5:6.

On the other hand, the allusions in 1 Peter 2:4 and 3:22 (Ps 110:1) do not appear to depend upon specific word choices in the Septuagint, though it does seem that Peter is more likely to be familiar with the Septuagint rather than with the Hebrew. Thus, in 1 Peter 2:4 the author does use the same Greek noun λίθος ("stone") and verb ἀποδοκιμάζω ("rejected") as occur in Septuagint Psalm 117:22, but at this point in the argument it is the concept of a "rejected stone" that is important and is equally present in the Hebrew (see 15.3.4.2 below). However, the author clearly does have this specific reference in mind since he actually quotes Septuagint Psalm 117:22 in 1 Peter 2:7 (see 15.3.1.1 above). In 1 Peter 2:4 the author creates the allusion to Psalm 118:22 by selecting only two words from it ("stone" and "rejected"), fitting them into his own grammatical context.

In 1 Peter 3:22 the identification of an allusion to Psalm 110:1 depends only on the concept of someone exalted to "the right hand of God" and not on a verbal insight contained only in the Septuagint. The author fits the allusion to Psalm 110:1 into his own grammatical context by changing the Lord's direct speech in the Psalm (ἐκ δεξιῶν μου – "at my right hand") into a statement qualifying to whom the hand belongs – "at the right hand of God" (ἐν δεξιᾷ [τοῦ] θεοῦ). Clearly, the author is not dependent upon the exact wording of the Septuagint.

Thus, when the author of 1 Peter intends to make specific allusions, he more often depends upon the exact wording of the Septuagint to indicate the allusion and to convey the meaning he intends. However, the exact wording found in the Septuagint is not always crucial to the argument or the identification of an allusion when the Greek translation simply conveys a concept that is easily connected with the intended passage of Scripture, whether known in the Greek or Hebrew. Another

reason why it is not always crucial is the fact that the source text of the Septuagint which Peter used, can not be established with exactness.

Furthermore, when making an intended allusion to a specific Psalm passage, the author of 1 Peter may make significant grammatical changes in order to fit his own grammatical context and purpose. However, none of these changes result in a departure from the meaning of the Psalm passage in its own context.

15.3.2.3 Intended general allusion

In 1 Peter 1:17 the general allusion to Psalm 28:4 does not depend upon specific word choices in the Septuagint as opposed to the Hebrew. On the other hand, the author of 1 Peter uses the word ἑκάστου ("of each one") in agreement with ἑκάστῳ ("to each one") in Septuagint Psalm 61:13 rather than the Hebrew לְאִישׁ ("to a man").

In 1 Peter 4:14 the author's general allusion to the theme of the suffering of the righteous who are reviled for God's name is more likely dependent upon the Septuagint since he uses two Greek word-groups that occur frequently in the Septuagint Psalms, namely ὀνειδίζω-ὀνειδισμός-ὄνειδος (reproach, revile, disgrace, insult) (1 Pet 4:14) and αἰσχύνομαι-αἰσχύνη-καταισχύνω (dishonour, shame, disgrace) (1 Pet 4:16).

On the other hand, in 1 Peter 5:8, the general allusion to the broad theme of enemies as lions, seems not to be dependent upon specific word choices in the Septuagint but rather depends upon the concept shared with the Hebrew. However, since there is an exact parallel between ὡς λέων ὠρυόμενος ("as a lion roaring") in 1 Peter 5:8 and ὡς λέων ... ὠρυόμενος ("as a lion … roaring") in Septuagint Psalm 21:14, it is possible that the author of 1 Peter had this particular verse of Septuagint Psalm 21 in mind (cf. context of 21:22), though it is difficult to be certain. Similarly, the Septuagint uses the noun λέων (Ps 34:17) and the verb καταπίνω (Ps 34:25) which both occur in 1 Peter 5:8. Thus again, it seems possible that the author of 1 Peter had Septuagint Psalm 34:17 and 34:25 specifically in mind (cf. context of 34:16, 19, & 21) when he wrote 1 Peter 5:8, and yet it still seems more likely that his thinking was only influenced by the broad theme.

Thus, when making general allusions to the Psalms the author of 1 Peter is highlighting broad themes or word-groups that more often do not depend upon the specific wording of the Septuagint. Consequently, there is no need to consider how the author of 1 Peter has modified his "source."

15.3.3 Type of use and technique

15.3.3.1 Direct quotation

The type of use of Psalm 118:22 in 1 Peter 2:7 is a combination of indirect typological fulfilment (see 9.2.6 & 2.2.3) and linking of quotations by the catch-words "stone," "cornerstone," and "head of a corner" (1 Pet 2:6-8 – Isa 28:16; Ps 118:22; Isa 8:14) (see 9.2.4, 2.2.3 & 15.3.3.2 below). Significantly, the quotation of Psalm 118:22 in 1 Peter 2:7 is preceded by an allusion to the same passage in 1 Peter 2:4. Thus, the technique used by the author is to pre-allude to a passage he is about to quote directly (1 Pet 2:4), then after quoting it, he follows the quotation with a remark or explanation that confirms that the text has been appropriately applied (see 9.2.4).

On the other hand, in 1 Peter 3:10-12 the type of use of Psalm 34:12-16 (LXX 33:13-17) is authoritative appeal as indicated by the fact that the author introduces the quotation with the conjunction γάρ ("for"). Significantly, the author carefully selects a portion of Psalm 34 that bridges two major sections of the psalm, namely 34:12-14 from 34:8-14 and 34:15-16 from 34:15-22. He also closes the quotation midway through 34:16 thereby omitting "to utterly destroy from the earth the memory of them [those who do evil]." Thus, it seems that the author of 1 Peter chose to quote this particular portion of Psalm 34 in order to capture its main message while avoiding explicit reference to any negative aspects of its message (34:9, 11, 16b). In this way, the author has pulled together the predominant themes of the whole psalm while keeping the motivation positive, which is consistent with his earlier positive appeal (1 Pet 3:9). This technique may be called interpretive selection.

Thus, when quoting Psalms directly, the author of 1 Peter either: (1) uses the technique of pre-alluding (1 Pet 2:4) and then combining indirect typological fulfilment and catch-word linking (1 Pet 2:7); or (2) uses the technique of interpretive selection of a key portion of the Psalm for the purpose of authoritative appeal (1 Pet 3:10-12).

It does not appear that either direct quotation is comparable to any specific midrash-like or pesher-like techniques (see 2.3.3.2 & 2.3.3.3).

15.3.3.2 Intended specific allusion

The author of 1 Peter uses allusions to specific Psalms in a variety of ways. In 1 Peter 2:3 his allusion to Psalm 34:8 is essentially a form of authoritative appeal (see 2.2.3). Thus, Psalm 34:8 ("Taste and see that the LORD is good") provides scriptural precedent for motivating God-fearers to long for the word of God by appeal to their prior experience of the goodness of the Lord (see 8.2.7). Thus, the author's technique is to focus a well-known biblical metaphor upon believers experiencing the goodness of the Lord through his word.

Closely related to authoritative appeal is the author's use of allusions for the purpose of authoritative illustration (see 2.2.3). Thus, the allusion to Psalm 39:12 (LXX 38:13) in 1 Peter 2:11 illustrates from Scripture that the foreignness of believers had already been recognized as spiritual and the transitoriness of life had already been turned into a positive incentive for living right before God. In fact, the author of 1 Peter has probably recognized that the theme of the transitoriness of life is essential to the entire message of Psalm 39 (see 10.2.2). Thus, the author uses the allusion to Psalm 39:12 and Genesis 23:4 to transform the literal foreignness and consequent ostracism experienced by his believing addressees in the context of Greco-Roman society into a spiritual metaphor. Thus, the fact that they stand out as foreign and consequently experience various forms of ostracism is positive if it is a result of the transformation of their character and conduct and their non-conformity to the expectations of Greco-Roman society.

Similarly, the author uses specific allusions in 1 Peter 4:19 and 5:7 for the purpose of illustration. Thus, the allusion to Psalm 31:5 (LXX 30:6) in 1 Peter 4:19 confirms that the appeal for believers to "commit their souls to the faithful Creator" is in keeping with the example of the godly psalmist, who committed his spirit to the Lord in the context of suffering (see 13.2.7). Furthermore, the allusion to Psalm 55:22 (LXX 54:23) in 1 Peter 5:7 also serves as an authoritative illustration of confident trust in the LORD and appeal for others to cast their anxiety upon the LORD, in the face of

suffering and persecution (see 14.2.7). In fact, this allusion may also be categorized as authoritative appeal (cf. 1 Pet 2:3 – Ps 34:8 above) since the author of 1 Peter makes the same appeal that Psalm 55:22 makes.

Another type of use of specific allusion is found in 1 Peter 2:4. The author uses the allusion to Psalm 118:22 ("rejected by men") as part of a series of catch-word links (1 Pet 2:4 – allusions Ps 118:22; Isa 28:16; 1 Pet 2:6-8 – quotations Isa 28:16; Ps 118:22; Isa 8:14) (see 15.3.3.1 above). Thus, the author uses the technique of pre-alluding to a passage (Ps 118:22) he is about to quote directly as fulfilled in Jesus (1 Pet 2:7).

Finally, in 1 Peter 3:22 there are two different types of fulfilment. The type of use of Psalm 8:6 may be categorized as indirect typological fulfilment. Thus, Jesus, as the New Adam, perfectly and uniquely fulfils the God-given role of representative rule that humanity in general fails to fulfil properly (see 2.2.3, 12.2.1 & 6, & 15.2 above). In terms of technique, it appears that the author applies the themes of Psalm 8 to Jesus in the light of Daniel 7.

On the other hand, the allusion to Psalm 110:1, also in 1 Peter 3:22, indicates direct literal fulfilment of a prophecy concerning the ideal King (Messiah) (see 2.2.3 & 12.2.1 & 7). Significantly, the author is not using Psalm 110:1 to prove that Jesus is at the right hand of God (authoritative appeal). Rather, he is assuming it as fact because the historical Jesus is the Messiah (see 12.2.6 & 15.2 above). In fact, the author interprets Psalm 110:1 in the light of Isaiah's prophecies concerning the Servant of the LORD as a spiritual conqueror.

Thus, the author of 1 Peter uses allusions to specific Psalms for the purpose of: (1) authoritative appeal (1 Pet 2:3) using the technique of focusing a biblical metaphor upon believers experiencing the Lord through his word; (2) authoritative illustration (1 Pet 2:11; 4:19; 5:7) by appeal to the example of the psalmist; (3) catch-word linking (1 Pet 2:4; cf. 1 Pet 2:6-8) using the technique of pre-alluding to a text he is about to quote directly; (4) indirect typological fulfilment (1 Pet 3:22 – Ps 8:6) using the technique of application to Jesus in the light of later Scripture (Dan 7); and (5) direct literal fulfilment (1 Peter 3:22 – Ps 110:1) using the technique of applying a known messianic prophecy to Jesus in the light of other fulfilled prophecy (Isaiah's Servant of the LORD).

There are no obvious parallels between these allusions to specific Psalms and traditional Jewish interpretations. However, the author's technique of bringing specific Psalms to mind for the purpose of application or illustration in the new situation of his addressees may be compared to the pesher interpretation of the Qumran community who started with the current situation and then searched the Scriptures for relevant insight and application, always with the assumption that eschatological events were about to unfold within their own time and community (see 2.3.3.3). This provides specific confirmation of Swanson's (2005:261) general conclusion that the Qumran community's "appropriation of the Psalms as prophetic of the messianic age is shared by the New Testament writers."

15.3.3.3 Intended general allusion

In all three cases of intended general allusion the type of use of the Psalms may be classified as theme development (see 2.2.3) for the purpose of application to the new situation of believers.

Thus, in 1 Peter 1:17 the theme of God as judge of each person's work (Pss 28:4; 62:12) linked with the need to fear the Lord is developed by application to Christians who are facing up to their foreignness in a hostile cultural environment. In addition, the fact that this theme is derived from Scripture lends authority to the appeal (see 2.2.3) for conduct appropriate to those who fear God.

In 1 Peter 4:14 the general allusion to the Psalm theme of God's blessing upon the righteous sufferer who is reviled for the sake of God's name is applied to the new situation of those who are reviled for the name of Christ.

Finally, in 1 Peter 5:8 the imagery of an enemy as a lion is developed beyond its use in the Old Testament and is applied to the devil as adversary of God's people.

In each case of general allusion, the author of 1 Peter uses the technique of reapplication of a scriptural principle or theme to the specific situation of the believing community addressed. This is similar to the pesher interpretation of the Qumran community (see 2.3.3.3 & 15.3.3.2 above). Thus, in light of the author's eschatological fulfilment perspective (see 15.2 above) and the addressees' current experience of foreignness (1 Pet 1:17), suffering (1 Pet 4:14), and enmity (1 Pet 5:8), the author has searched the Scriptures for themes that are relevant to the new situation of the Christian community.

15.3.4 Function and effect

An intended Psalm quotation or allusion has a function intended by the author within the argument of 1 Peter. However, the effect of a Psalm reference may go beyond the intention of the author because it depends partially upon the understanding and response of the recipient or later reader. In fact, this means that even an unintended Psalm allusion may have an effect upon the understanding and response of the recipient or later reader (see 15.5 below). Furthermore, it is possible that God intended to create an intertextual resonance or effect not foreseen by the author of 1 Peter.

Thus, the discussion of the function and effect of the Psalms in 1 Peter may be organized according to the level at which the Psalm passages appear to function within the argument of the author. This corresponds with the three types of intended reference: direct quotation, specific allusion, and general allusion. Direct quotations are considered first since the author's argument depends directly upon an explicit interpretation of a specific Psalm passage. Thus, the function intended by the author and the effect upon the recipient are likely to align most closely. Intended specific allusions are considered second since the author's argument depends directly upon the recipient's recognition of an implicit interpretation of a specific Psalm passage or passages. Thus, the function intended by the author and the effect upon the recipient are likely to align when recognition of the specific allusion occurs. Intended general allusions are considered third since the argument of the author depends upon the recipient's broad understanding of Scripture and knowledge of several different passages rather than upon the interpretation of a specific passage. Thus, the author has less control over the effect of the allusion upon the recipient, though this may not be so important if the argument functions primarily at the level of principle.

15.3.4.1 Direct quotation

In 1 Peter 2:7 the author uses the direct quotation of the whole of Psalm 118:22 for the purpose of clarifying how the "living stone" that was "rejected by men" becomes "chosen and precious in the sight of God." Thus, the quotation of Psalm 118:22 demonstrates that, in fulfilment of the Old Testament pattern, God has chosen to exalt Jesus as the champion of his people despite the fact that he, the "living stone," was rejected by the Jewish leaders, "the builders."

Thus, in 1 Peter 2:4-8 the author creates an intentional intertextual resonance by combining specific allusions (see 15.3.4.2 below) and explicit quotations of Psalm 118:22 (1 Pet 2:4, 7), Isaiah 28:16 (1 Pet 2:4, 6), and Isaiah 8:14 (1 Pet 2:8). This intertextual resonance powerfully demonstrates that Jesus fulfils the Old Testament pattern of a "living stone." Furthermore, it is possible, though not very likely, that these references would also have brought Joel 2:26 ("And you shall have plenty to eat and be satisfied, And praise the name of the LORD your God, Who has dealt *wondrously* with you; Then My people will *never be put to shame*" – NASB, emphasis added; cf. 1 Pet 2:6, 9) to the minds of recipients and later readers. The potential impact of such an intertextual resonance with Joel 2:26 is that it would confirm in the minds of the addressees that they are the recipients of the fulfilment of God's promised restoration and that the Lord is worthy of praise for his wondrous dealings with them.

Furthermore, it is possible that the combination of references to Isaiah 28:16 (1 Pet 2:4, 6), and Isaiah 8:14 (1 Pet 2:8) would have brought Romans 9:33 to the minds of some recipients of 1 Peter who may have been familiar with Paul's letter to the Romans. Thus, in the minds of at least some of the recipients, the teaching of the author of 1 Peter is confirmed by the apostle Paul. And vice versa, the teaching of the apostle Paul is confirmed and expanded by the author of 1 Peter with the added reference to Psalm 118:22.

The fact that the direct quotation of Psalm 33:13-17a (LXX) in 1 Peter 3:10-12 is introduced by the conjunction γάρ ("for, because") makes it clear that the quotation functions as scriptural motivation to pursue godly attitudes and responses to one another and to others, regardless of how their society may view and treat them. The scripture quoted demonstrates that those who seek to replace their tendencies to do evil with efforts to do good (LXX Ps 33:14-15) should be confident of the Lord's favour (LXX Ps 33:16-17a). Furthermore, if the recipients and later readers were familiar with Paul's letter to the Romans, it is likely they would have recognized the thematic and conceptual links between 1 Peter 3:8-12 and Romans 12:9-21. Thus, although Paul most likely did not have Psalm 34:12-16 in mind, the truth of Peter's exhortations would have been reinforced in the minds of recipients and later readers by recognition of Paul's agreement.

Thus, in 1 Peter the direct quotations of the Psalms primarily function either as authoritative explanation of a statement by demonstrating that the Psalm passage has been fulfilled by Jesus (1 Pet 2:7 – Ps 118:22) or as authoritative motivation for the desired response to an appeal by direct appeal to the authority of Scripture (1 Pet 3:10-12 – Ps 34:12-16). Secondly, the author also intended to create a dynamic intertextual resonance by combining a direct Psalm quotation with other explicit quotations and specific allusions (1 Pet 2:7 – Ps 118:22; 1 Pet 2:4 – Ps 118:22; Isa 28:16; 1 Pet 2:6 – Isa 28:16; 1 Pet 2:8 – Isa 8:14). The intended effect would be to more powerfully demonstrate that Jesus fulfils the Old Testament

pattern. These direct quotations and the intended intertextual resonance created in 1 Peter 2:4-8 are likely to have exactly the desired effect upon the recipients.

15.3.4.2 Intended specific allusion

In 1 Peter 2:3 the expression "since you have tasted that the Lord is good" functions as motivation for longing for the spiritual pure milk of God's word (1 Pet 2:2). This argument does not need the authority of Scripture to stand, but the fact that the author alludes specifically to Psalm 33:9 (LXX) adds weight to the motivation, since it shows that, to the godly psalmist, the Lord's goodness should motivate God-fearers to appropriate conduct. The specific allusion to Psalm 33:9 (LXX) is not likely to have created any intertextual resonance in the minds of recipients and later readers since there are no other passages in the Old Testament that contain a similar idea.

In 1 Peter 2:4 the intended specific allusions to Psalm 118:22 ("rejected by men") and Isaiah 28:16 ("chosen, precious") do more than simply bring to mind passages that are about to be quoted directly (1 Peter 2:6-7). In the actual argument of 1 Peter 2:4-10 the allusions serve as biblical precedents for the metaphor of "a living stone" and provide the language that clarifies how the one to whom the addressees come is viewed by men and by God.

In 1 Peter 2:11 the author's intended specific allusion to Psalm 39:12 and Genesis 23:4 serves the dual purpose of highlighting the comparison between the addressees' literal foreignness in Asia Minor and their spiritual foreignness in an unbelieving world, and demonstrating from the example of the psalmist and Abraham that a true perspective on the transitoriness of life on earth has the power to transform the character and conduct of believers. Thus, within the argument of 1 Peter 2:11-12, the allusion functions as motivation for believers to persevere in resisting sin and doing good because they know that their struggles as foreigners, literally and spiritually, are limited in time and significance compared to the enduring worth of their eternal inheritance as members of God's people. Furthermore, the specific allusion to Psalm 39:12 and Gen 23:4 would very likely have also brought Leviticus 25:23 and 1 Chronicles 29:15 to the minds of recipients and later readers. The recipients of 1 Peter may also have been aware of Ephesians 2:19 and Hebrews 11:13, but this is unlikely. The dynamic intertextual resonance created could have the effect of encouraging the recipients and later readers to further identify with the character, conduct and perspective of faithful predecessors like Abraham and David so that they would persevere all the more in their struggles as literal and spiritual foreigners in an unbelieving world.

The overall communicational goal of 1 Peter 3:18-22 is that Peter's addressees, when faced with unjust suffering, should sanctify Christ alone as Lord with complete confidence. The basis of this confidence is that Jesus has been exalted to God's right hand where he has supreme authority over the entire created world, including all evil powers. The intended specific allusion to Psalm 110:1 adds to the argument the implication that Jesus' exaltation to God's right hand is only the beginning of his victory over his enemies. Therefore, in the context of increasing persecution, the allusion provides further encouragement to keep on sanctifying Christ alone as Lord because even all evil powers will certainly be brought into subjection to Christ.

Furthermore, the author's intended allusion to Psalm 8:5-6 serves the purpose of interpreting the exaltation of Jesus Christ as a sign and guarantee that God, in Christ, has begun to and will ultimately fulfil his original purpose for humanity.

Therefore, the allusion to Psalm 8:5-6 functions as further motivation to sanctify Christ alone as Lord, since there is no human or spiritual power that can ever challenge Christ's supreme authority as God's representative ruler over all creation.

Significantly, the reference to "angels, authorities, and powers having been subjected" to Jesus would most likely also have brought Daniel 7:13-14 to the minds of the addressees and later readers. In fact, in the context of 1 Peter 3:19-20, the reference to "angels, authorities, and powers" would probably also bring to mind many traditional Jewish writings that contain the idea that human evil is influenced by evil spiritual powers, particularly at the time of Noah and "the day of great conclusion" (1 Enoch 16:1; cf. 1 Enoch 10-16; 61:10; 2 Enoch 20:1; Ascension of Isaiah 1:3; Testament of Levi 3:8). In addition, the reference to "the right hand of God" would most likely also have brought to mind Isaiah 45:1 and Isaiah's theme of the divine anointed conqueror (Isa 42:1, 6; 49:6; 59:15-21; 61:1-3; 63:1-6). This means that a dynamic intertextual resonance was probably created in the minds of the recipients and later readers with the effect that the ultimate authority and dominion of Jesus as divine ruler and conqueror of all evil on behalf of his people is even more emphasized.

In 1 Peter 4:19 the author's specific allusion to Psalm 30:6 (LXX) serves the purpose of strengthening the appeal for believers to confidently trust in the discipline and will of their faithful Creator. Thus, the example of the godly believer of the past functions as motivation for the Christian believer. It is unlikely that the author had any other Old Testament reference in mind or that any other Old Testament reference would come to the minds of the recipients. However, it is likely that the tradition concerning Jesus' cry from the cross (Lk 23:46) and Stephen's prayer (Acts 7:59) would also have been familiar to Peter's recipients and would have come to their minds. The overall effect of the dynamic resonance created by these intertexts is that the exhortation to entrust their souls to their faithful Creator would be confirmed as exactly the right response to suffering for the name of Christ.

The intended specific allusion to Psalm 55:22 (LXX 54:23) in 1 Peter 5:7 functions as an explanation of the means by which the addressees are to humble themselves under the hand of God ("casting all your anxiety upon him"). However, the allusion serves the additional purpose of motivating believers to have complete confidence in God's care by demonstrating that a faithful psalmist, in similar circumstances of suffering and enmity, concluded that God could be fully trusted. Furthermore, Jesus' teaching on God's care for believers (Matt 6:25-34; Lk 12:22-31; also Matt 10:29-31; Lk 12:6-7) contains significant thematic and verbal similarities with 1 Peter 5:7 and Psalm 55:22 (LXX 54:23). Thus, if the recipients and later readers of 1 Peter were familiar with Christian traditions about Jesus' teaching, the reference to God's care in 1 Peter 5:7 may have created a dynamic intertextual resonance with Jesus' teaching. In that case, Peter's argument would be strengthened and his appeal would be made more compelling in keeping with the authority of Jesus himself.

Thus, in 1 Peter intended specific allusions primarily function as authoritative motivation for the desired response to an appeal (1) by highlighting the example of the psalmist (1 Pet 2:3 – Ps 34:8; 1 Pet 2:11 – Ps 39:12; 1 Pet 4:19 – Ps 31:5; 1 Pet 5:7 – Ps 55:22); and (2) by highlighting the implication that the Psalm passage has or will be fulfilled by Jesus (1 Pet 3:22 –Pss 8:5-6; 110:1). Secondly, intended specific allusions may serve as authoritative explanation of a statement or appeal (1 Pet 2:4 – Ps 118:22; 1 Pet 2:11 – Ps 39:12; 1 Pet 5:7 – Ps 55:22). Thirdly, it

seems to be the author's intention to bring to mind and enhance the intertextual resonance of a passage about to be quoted fully (1 Pet 2:4 – Ps 118:22) (see 15.3.4.1 above).

In terms of effect, it is likely that these specific allusions would achieve the above-mentioned intended purposes. In addition, it is likely that they would also have the effect of bringing to mind: (1) other related Old Testament passages or traditional Jewish writings (1 Pet 2:11 – Lev 25:23; 1 Chron 29:15; 1 Pet 3:22 – Dan 7:13-14; Isa 45:1; 1 Enoch 10-16); and (2) some related Christian traditions of the experience or teaching of Jesus and the early disciples (1 Pet 4:19 – Lk 23:46; Acts 7:59; 1 Pet 5:7 – Matt 6:25-34; Lk 12:22-31; also Matt 10:29-31; Lk 12:6-7). The dynamic resonance created by these intertexts would increase the motivation (1) to identify with the example and perspective of the psalmist and other faithful predecessors, and (2) to sanctify Christ alone as Lord.

15.3.4.3 Intended general allusion

In 1 Peter 1:17, the fact that God is the impartial judge of each person's work is recognizably derived from several passages of Scripture (Pss 28:4 & 62:12; Prov 24:12; Isa 59:18; Jer 17:10 & 32:19) and serves the purpose of motivating conduct that pleases God and is patient for his final reward of the righteous and punishment of the wicked. Thus, it is likely that 1 Peter 1:17 would have brought to the minds of the addressees and later readers many of these passages which would confirm that the idea is a consistent principle of Scripture. Thus, the exhortation for conduct in the fear of the Lord is more powerfully motivated by the creation of a dynamic intertextual resonance than by appeal to a specific text or a vague non-scriptural presupposition.

The general allusion in 1 Peter 4:14 to the theme of God's blessing upon the righteous who are reviled for his name's sake, found particularly in the Psalms (LXX Pss 21:7; 30:12, 18; 41:11; 43:14, 16, 17; 68:8, 10, 11, 20, 21; 73:10, 18, 22; 78:12; 88:42, 51, 52; 108:25; 118:22, 39 & 42), serves as scriptural motivation for believers who are reviled for the name of Christ to not be surprised or ashamed by their suffering, but rather to rejoice, and to continue to do good. Furthermore, it is likely that the theme of the suffering of the righteous would have brought various other passages of Scripture (e.g., 2 Kings 19:3, 4, 6, 16, 22, 23; 2 Chron 32:17; Neh 1:3; 4:4; 6:13; Isa 25:8; 50:6; 51:7-8; 54:4; Jer 15:15; 20:7-8; Lam 3:61-63; Ezek 34:29; Joel 2:17, 19; Zeph 2:8, 10; 3:18) and later traditional Jewish writings (1 Macc 4:45, 58; Wisd 4:17-18; 5:2, 4) to the minds of recipients and later readers. In fact, Peter's addressees may have been familiar with Christian traditions about Jesus' Upper Room discourse (John 14-17), in which case the teaching of Jesus on the suffering of his followers (Jn 15:18-27; cf. Jn 17:14-21) in the context of the promise of the Holy Spirit (Jn 14:16-17, 26; 15:26; 16:7-15) may also have come to the minds of the recipients. Thus, a very broad intertextual resonance may have been created which would confirm both the expectation of persecution and the truth of God's blessing upon those who are reviled for his name's sake, and reinforce the motivation to rejoice that they share in the sufferings of Christ.

In 1 Peter 5:8 the intended general allusion to the theme of enemies as roaring lions serves a twofold purpose: (1) It identifies the devil as the same enemy who was active behind all the persecution of the righteous in Old Testament times; And (2) it extends the community of "faith" (5:9a) and the fellowship of those who experience

"the same kinds of sufferings" (5:9b) beyond the New Testament "brotherhood in the world" (5:9b) to include the righteous of Old Testament times. Thus, in addition to making the addressees aware of the activity of the devil as a dangerous enemy, the allusion functions as motivation for believers to resist the devil and remain firm in faith.

It is likely that the imagery of an enemy prowling about like a roaring lion would have brought to mind different Psalms for different recipients (Pss 7:2; 10:9; 17:12; 22:13, 21; 35:17, 25; 104:21; 124:3), though Psalms 22 and 35 are the most likely. In addition, other examples of this imagery in Scripture (e.g., Prov 28:15; Isa 5:29-30; Jer 2:15; 4:7; 5:6; 50:17; Ezek 19:3, 6; 22:25; Hos 5:14; Joel 1:6; Amos 4:3, 8; Nah 2:12-14; Zeph 3:3; 12:8) and in other traditional Jewish writings may have come to the minds of recipients (e.g., Sir 21:2; 27:10, 28; 28:23; 1 Macc 3:4; 1QH Col. 13:7, 9-11, 13-15, 18-19; 4Q169 Frags. 3-4 Col. 1:1-6; 4Q167 Frag. 2:2).

Furthermore, the theme of enemies as lions may have created an intertextual resonance with Genesis 4:7, confirming the primacy of the enmity of the devil. It may also have brought to mind Judges 14:5 and have the effect of encouraging the recipients of 1 Peter to resist the devil with a greater sense of the strength they have because the Spirit of God is upon them (1 Pet 4:14). In addition, the imagery of the devil as a roaring lion going about and seeking someone to devour may have created a resonance with Job 1:7 and 2:2. In that case the recipients may be encouraged even more to humbly trust themselves to the mighty hand of God (1 Pet 5:6) because they are reminded that the Lord is in full control of what the devil may do.

Finally, Peter's call for his addressees to resist the devil would most likely have brought to mind James 4:6-7, though there is no connection to the imagery of a roaring lion. Such an intertext would provide authoritative, apostolic confirmation that this is the stance that believers should take against the devil, and should do so with confidence that he will flee.

Thus, in 1 Peter intended general allusions to Psalm passages primarily function at the level of principle or theme development. The author's intention is to create a dynamic intertextual resonance by possibly bringing to mind several Psalm passages together with other passages of Scripture (1 Pet 1:17 – Ps 28:4; 62:12; Prov 24:12; Isa 59:18; Jer 17:10; 32:19; 1 Pet 4:14 – e.g., Pss 69:7, 9, 10, 19, 20; 74:10, 18, 22; 89:41, 50-51; 109:25; cf. 2 Kings 19:3, 4, 6, 16, 22, 23; etc.; 1 Pet 5:8 – esp. Pss 22:13, 21; 35:17, 25; cf., e.g., Gen 4:7; Job 1:7; Prov 28:15; Isa 5:29-30; Jer 50:17; etc.).[194] The author's purpose is to confirm that an idea is a consistent principle or theme of authoritative Scripture and thereby more powerfully motivate the desired response of the recipients.

These intended general allusions are likely to have brought to mind different Psalms and passages of Scripture for different recipients, and yet they are still likely to have

---

[194] For 1 Pet 4:14 a more complete listing of references includes: LXX Pss 21:7; 30:12, 18; 41:11; 43:14, 16, 17; 68:8, 10, 11, 20, 21; 73:10, 18, 22; 78:12; 88:42, 51, 52; 108:25; 118:22, 39 & 42; cf. 2 Kings 19:3, 4, 6, 16, 22, 23; 2 Chron 32:17; Neh 1:3; 4:4; 6:13; Isa 25:8; 50:6; 51:7-8; 54:4; Jer 15:15; 20:7-8; Lam 3:61-63; Ezek 34:29; Joel 2:17, 19; Zeph 2:8, 10; 3:18. For 1 Pet 5:8 a more complete listing of references includes: Pss 7:2; 10:9; 17:12; 22:13, 21; 35:17, 25; 104:21; 124:3; cf. Gen 4:7; Judges 14:5; Job 1:7; 2:2; Prov 28:15; Isa 5:29-30; Jer 2:15; 4:7; 5:6; 50:17; Ezek 19:3, 6; 22:25; Hos 5:14; Joel 1:6; Amos 4:3, 8; Nah 2:12-14; Zeph 3:3; 12:8.

the overall intended effect upon the recipients. In addition, it is likely that these general allusions to Psalm passages would also have the effect of bringing to mind: (1) portions of traditional Jewish writings (1 Pet 4:14 – 1 Macc 4:45, 58; Wisd 4:17-18; 5:2, 4; 1 Pet 5:8 – Sir 21:2; 27:10, 28; 28:23; 1 Macc 3:4)[195]; and (2) some Christian traditions (1 Pet 4:14 – Jn 15:18-27; cf. 17:14-21) and writings (1 Pet 5:8 – James 4:6-7). Recognition of these additional intertexts by the recipients and later readers would have the effect of providing broader confirmation of the authority of a statement and thereby further strengthen the motivation to respond to the appeal of the author.

15.3.5 Conclusion

The method of Psalm reference used least frequently by the author of 1 Peter is direct quotation (1 Pet 2:7 – Ps 118:22; 3:10-12 – Ps 34:12-16). When quoting Psalms directly, the author uses the Septuagint translation, makes only minor grammatical changes, and does not appear to use any specific midrash-like or pesher-like techniques. Generally, the author of 1 Peter does not make explicit the fact that he is quoting Scripture, except in 1:16 and 2:6. Thus, when quoting the Psalms the author only uses conjuctive introductions (δέ – "but"; γάρ – "for") which serve the purpose of making clear the grammatical function of the quotations within his argument.

The author of 1 Peter uses direct Psalm quotations either: (1) for the purpose of authoritative explanation of a fulfilment by Jesus by combining indirect typological fulfilment and catch-word linking (1 Pet 2:7 – Ps 118:22); or (2) for the purpose of authoritative motivation for a desired response by means of interpretive selection of a key portion of the Psalm (1 Pet 3:10-12 – Ps 34:12-16). The first quotation would also create a dynamic intertextual resonance that would more powerfully demonstrate that Jesus fulfils the Old Testament pattern. Thus, the direct quotations of the Psalms and the intended intertextual resonance created in 1 Peter 2:4-8 are likely to have had exactly the desired effect upon the recipients.

The second most frequent method of Psalm reference used by the author of 1 Peter is general allusion (1 Pet 1:17 – Pss 28:4 & 62:12; Prov 24:12; Isa 59:18; Jer 17:10 & 32:19; 1 Peter 4:14 – LXX Pss 21:7; 30:12; 18; 41:11; 43:14, 16, 17; 68:8, 10, 11, 20, 21; 73:10, 18, 22; 78:12; 88:42, 51, 52; 108:25; & 118:22, 39 & 42; 1 Pet 5:8 – Pss 7:2; 10:9; 17:12; 22:13, 21; 35:17, 25; 104:21; 124:3). In this case, it appears that the author of 1 Peter has intentionally used broad themes or word-groups that are recognizably derived from several Psalm passages and other Old Testament passages, but do not depend upon specific references or wording. Nevertheless, the range of possible references is not so wide that the author might not expect a few specific Psalm references to come to the minds of his addressees. All the allusions to the Psalms in 1 Peter are woven into the argument without any introduction.

The author of 1 Peter uses the general allusions to Psalms for the purpose of confirming that an idea is a consistent principle or theme of authoritative Scripture which he then applies to the new situation of his addressees. The dynamic intertextual resonance created by the general allusions powerfully motivates the

[195] For 1 Pet 5:8 see also 1QH Col. 13:7, 9-11, 13-15, 18-19; 4Q169 Frags. 3-4 Col. 1:1-6; 4Q167 Frag. 2:2 in the Dead Sea Scrolls.

desired response of the recipients even though it is likely that different Psalms and passages of Scripture were brought to the minds of different recipients.

The method of Psalm reference used most frequently by the author of 1 Peter is allusion to specific Psalm passages (1 Pet 2:3 – Ps 34:8; 1 Pet 2:4 – Ps 118:22; 1 Pet 2:11 – Ps 39:12; 1 Pet 3:22 – Pss 8:6 & 110:1; 1 Pet 4:19 – Ps 31:5; 1 Pet 5:7 – Ps 55:22). In this case, the author's argument depends upon recognition of specific Psalms and usually depends upon the exact wording of the Septuagint, though he may make significant grammatical changes in order to fit his own context and purpose (1 Pet 2:3, 11; 4:19; 5:7). However, the exact wording of the Septuagint is not always crucial when the argument and the allusion depend only upon the identification of a key concept (1 Pet 2:4; 3:22).

The author of 1 Peter primarily uses allusions to specific Psalms for the purpose of authoritative motivation: (1) by applying the example of the psalmist to the experience of the addressees (1 Pet 2:3 – Ps 34:8; 1 Pet 2:11 – Ps 39:12; 1 Pet 4:19 – Ps 31:5; 1 Pet 5:7 – Ps 55:22); and (2) by highlighting the implication that Jesus either directly (Ps 110:1) or typologically (Ps 8:5-6) has or will fulfil the Psalm passage (1 Pet 3:22). Secondly, the author of 1 Peter appeals directly to the perspective of the psalmist as authoritative (1 Pet 2:3). Thirdly, the author pre-alludes to a specific Psalm passage for the purpose of enhancing the intertextual resonance when that passage is quoted fully in the near context (1 Pet 2:4 – Ps 118:22; cf. 1 Pet 2:7). It is likely that these specific allusions would be recognized by the recipients and would readily achieve their intended purposes.

Overall, the author of 1 Peter always uses the Psalms in a manner that is consistent with the meaning of the Psalm passages in their own contexts.

Finally, it is likely that some of the specific and general allusions in 1 Peter would bring to mind other related Old Testament passages, traditional Jewish writings, and Christian traditions that would further confirm the authority of a statement and strengthen the appeal of the author. In fact, the unintended echoes of Psalms are likely to have much the same effect (see 15.4 below).

15.4 EVALUATION OF UNINTENDED ECHOES OF PSALMS IN 1 PETER

Several times in the first half of 1 Peter (1:1 – 2:12) the author uses expressions or ideas that may be derived from certain Psalms, and yet the verbal parallels are not sufficient to indicate an intended allusion. As such, these unintended echoes cannot involve the author's conscious "method" or "technique." However, an unintended echo may still reflect a certain source (e.g., LXX or MT) because of specific words and it may be characterized as a certain "type of use" because the author may still have intended to develop a particular theme or the recipients may have recognized the echo and interpreted it in a certain way (e.g., signposting to a larger context).

By definition, the argument of the author cannot depend specifically upon recognition of an unintended echo. Thus, if the author of 1 Peter did not intend to allude to a specific Psalm passage, that passage cannot function as an essential basis for understanding the meaning of the author. Nevertheless, recognition of an unintended echo of a Psalm passage may still have the effect of strengthening the argument of the author in the mind of the recipient or otherwise influence the understanding of the recipient. Consequently, it is also necessary to consider the effect of an unintended echo upon the recipients' understanding and response.

15.4.1 Summary of unintended Psalms use and effect

In **1 Peter 1:7** the concept of God testing his people just as gold is tested by fire is very similar to Psalm 66:10 (LXX: 65:10). However, the differences in word order (see 5.2.3) and specific wording (1 Pet 1:7 – [χρυσίον] διὰ πυρὸς ... δοκιμαζομένου versus LXX – ἀργύριον ... πυροῦται) are significant enough to raise doubts that the author of 1 Peter had Psalm 66:10 (LXX: 65:10) in mind. In fact, it is more likely that the author is simply developing the well-known biblical and ancient Jewish theme of God refining his people by testing their faith with trials (cf. Job 23:10; Prov 17:3; 27:21; Zech 13:9; Mal 3:3; see 5.2.5). Thus, it appears that out of an awareness of the current situation of Christians in Asia Minor, the author of 1 Peter has recalled this theme and applied it with an eschatological fulfilment perspective (cf. 1 Pet 1:5, 7) similar to the pesher techniques of Qumran (see 2.3.3.3 & 15.2 above).

The author uses the metaphor of the refining of metals for the purpose of explaining the value of the testing of faith by trials. It is likely that 1 Peter 1:6-7 would have brought to the minds of recipients and later readers many of the passages of Scripture that carry this theme, including Psalm 66:10. The overall message of these passages is that the LORD tests and refines his people with trials in order to make them pure and holy. Those whose faith in God is genuine will come through the trials as gold. Therefore, 1 Peter 1:6-7 is likely to have created an intertextual resonance that powerfully reinforces the goal of encouraging hope in the midst of severe trials. If the unintended echo of Psalm 66:10 were recognized, the context of Psalm 66 may enhance the understanding of 1 Peter 1:6-7 by highlighting the progression from testing through trials to praise and thanksgiving.

In the argument of **1 Peter 1:10-12** the expression “the sufferings with reference to Christ and the glories after these” (1 Pet 1:11) functions both as an interpretative summary of the message of salvation prophesied by the prophets and as a summary explanation of the salvation message that has now been announced to the addressees of 1 Peter. However, it is very unlikely that this expression was an intended allusion to Psalm 22 or would bring Psalm 22 to the minds of the addressees or later readers. In fact, the concepts of “suffering” and “glory” are so broad that any intertextual resonance between specific passages is not readily identifiable. Furthermore, the pattern of sufferings followed by glories in Psalm 22 does not appear to have been recognized in ancient and later Jewish writings, nor has Psalm 22 been associated with the Messiah.

In **1 Peter 1:17** the author combines the same noun (πατήρ – Father) and verb (ἐπικαλέω – call upon) as found in Septuagint Psalm 88:27. Thus, the verbal and contextual similarities between 1 Peter 1:17 and Septuagint Psalm 88:27 suggest that the author of 1 Peter may have had that passage in mind. However, the idea of calling upon God as Father is found elsewhere in Scripture (e.g., Isa 63:16; 64:8; Jer 3:19; Mal 1:6) and other ancient Jewish writings (see 7.2.5), and besides this, the basis for believers calling upon God as Father is established within the pre-context of 1 Peter upon the fact that God has begotten them anew (cf. 1:3). Thus, the author of 1 Peter is more likely only developing and applying the theme of God as Father rather than intending to allude to Septuagint Psalm 88:27 specifically.

In the argument of 1 Peter 1:17-21 the title “Father” provides motivation for believers to trust, respect, and willingly obey God as the one who is the source of their spiritual life and freedom, and who is committed to the good of those who belong to his household. Recognition of the possible unintended echo of Psalm 88:27 (LXX),

though not essential for understanding, would serve to confirm the validity of the argument and reinforce the significance and privilege of the relationship (see 7.2.2).

In light of the direct quotation of Septuagint Psalm 33:13-17 in 1 Peter 3:10-12 (see 15.3.1.1 above) and the definite allusion to Septuagint Psalm 33:9 in 1 Peter 2:3 (see 15.3.1.2 above), it is possible that Peter has also alluded to Septuagint Psalm 33:23 in 1 Peter 1:18, Septuagint Psalm 33:14 in 1 Peter 2:1, and Septuagint Psalm 33:6 in both 1 Peter 2:4 and 2:6.

In the argument of 1 Peter 1:17-21 the most important motivation for believers to conduct themselves with reverent fear for the time of their sojourn is that God has ransomed them from a futile way of life by the precious blood of Christ. Thus, in **1 Peter 1:18** the author's use of the expression ἐλυτρώθητε ("you were ransomed") may have been influenced by the expression λυτρώσεται κύριος ("The Lord will ransom") in Psalm 33:23 (LXX). However, since the verb λυτρόομαι ("ransom, redeem") and its cognates occur frequently in the Septuagint (see 7.2.1 & 7.2.4), it is more likely that the word ἐλυτρώθητε ("you were ransomed") reflects and would bring to mind the whole Old Testament background of this concept as well as the Greco-Roman manumission idea. In fact, the verbal and contextual parallels between 1 Peter 1:18 and Psalm 33:23 (LXX) are insufficient to argue for an intended allusion, and even if an echo of Psalm 33:23 (LXX) was recognized by his addressees, Peter's argument would not be strengthened.

Again, in **1 Peter 2:1** it is possible that the author already had Septuagint Psalm 33:14 (MT 34:14) in mind when he used the two words κακίαν ("malice, evil") and δόλον ("guile, deceit") in his list of five vices. However, the fact that only two of the vices mentioned also occur in Septuagint Psalm 33:14, with no other parallel wording, suggests that an allusion was not intended (see 8.2.2 & 8.2.3).

Furthermore, in **1 Peter 2:4** it seems likely that the author still has Psalm 33 (LXX) in mind when he uses the expression πρὸς ὃν προσερχόμενοι ("to him coming") which is very similar to the imperative προσέλθατε πρὸς αὐτὸν ("come to him") in Psalm 33:6 (LXX). Likewise, in **1 Peter 2:6** it is significant that the expression οὐ μὴ καταισχυνθῇ ("will never be put to shame") which is part of the quotation of Isaiah 28:16 occurs identically at the end of Psalm 33:6 (LXX). This suggests that besides quoting Isaiah 28:16, the author's thinking may still be influenced by Psalm 33 (LXX).

Thus, recognition of the possible unintended echoes of Psalm 34 in 1 Peter 1:18 (Ps 34:22), 2:1 (Ps 34:13), and 2:4 and 2:6 (Ps 34:6) is very unlikely, but it may confirm that the author was aware of the wider context of Psalm 34 and used it appropriately when he alluded to it specifically in 1 Peter 2:3 (Ps 34:8), and quoted it directly in 1 Peter 3:10-12 (Ps 34:12-16).

Another possible unintended echo may be found in **1 Peter 2:2** where the author uses the verb ἐπιποθέω ("long for") in his appeal for believers to "long for the spiritual pure milk" of God's word as a means to growth in spiritual maturity. Significantly, this verb is also used in connection with God's word and salvation in Septuagint Psalm 118:20, 131, and 174. In fact, this theme of longing for God's word and salvation is so essential to the overall message of Psalm 119 (e.g., 119:20, 40, 81-82, 123, 131, & 174; see 8.2.2 – 8.2.4), that verbal parallels with 1 Peter 2:2 become insignificant compared to the conceptual parallels. Thus, although the author of 1 Peter most likely did not intend to allude to Psalm 119, it seems likely that the expression "long

for the spiritual pure milk" (1 Pet 2:2) as a reference to the word of God would have served as an unintended signpost to the entire message of Psalm 119.

Consequently, reflection on Psalm 119 could create a dynamic intertextual resonance in the minds of recipients that would have the effect of exerting the full force of the overall message of Psalm 119 upon the recipients in the context of the appeal of 1 Peter 2:2. This would significantly increase the impact of the author's appeal because the entire Psalm emphasizes the value of God's word and is an appeal for God's people to so admire, long for, meditate upon, and trust in God's word that their own character and conduct would be transformed into God's likeness.

In fact, there may be another unintended echo of Psalm 119 in **1 Peter 2:11** related to the alien status of believers in an unbelieving world. However, since the specific verbal links between 1 Peter 2:11 and Psalm 119 occur in only two distant verses (119:19 & 54), it is unlikely that the author intended to allude to these verses or that an allusion would have been recognized by the recipients. In fact, even if these verses did come to the minds of the recipients, they would do little more than confirm what is already clear from the specific allusions intended by the author (Ps 39:12; Gen 23:4; Lev 25:23; 1 Chron 29:15) (see 15.3.4.2).

Finally, in **1 Peter 2:9** there seems to be an unintended echo of Psalm 118:23 (LXX 117:23) in the context of quoting Psalm 117:22 (LXX) in 1 Peter 2:7 (see 15.3.1.1 above). Significantly, the author uses the word θαυμαστός ("marvellous") which also occurs in Psalm 117:23 (LXX). Thus, it seems likely that the author's thinking has been influenced by Psalm 117:23 (LXX), although the echo is unintentional. In fact, it is unlikely that his addressees would have recognized this echo, but it does provide evidence that the author of 1 Peter was aware of the wider context of the Psalm 117:22 (LXX) when he quoted it in 1 Peter 2:7.

15.4.2 Conclusion

Thus, the unintended echoes of Psalm passages in 1 Peter may: (1) merely confirm what is already otherwise established (1 Pet 2:11 – Ps 119:19, 54); (2) provide evidence that the author was aware of the wider context of an intended Psalm reference and confirm that it was used appropriately according to its own context (1 Pet 1:18 – Ps 34:22; 1 Pet 2:1 – Ps 34:14; 1 Pet 2:4, 6 – Ps 34:6; 1 Pet 2:9 – Ps 118:23); (3) enhance the understanding of an idea or theme already otherwise established (1 Pet 1:6-7 – Ps 66:10; 1 Pet 1:17 – Ps 89:26); and (4), actually strengthen the argument (1 Pet 2:2 – Ps 119).

15.5 OVERALL FUNCTION AND ACCUMMULATED EFFECT OF THE PSALMS IN 1 PETER

Throughout 1 Peter the Psalm quotations and allusions consistently function as authoritative support for arguments already made by the author. In other words, the Psalm quotations and allusions provide authoritative confirmation or explanation of a previously stated argument, and may advance the argument, but the argument is primary and the reference is secondary. Thus, the author's use of the Psalms is not midrashic (Davids, 1990:25) because he does not exegete the Psalms.

An important implication of this is that the overall structure of 1 Peter is shaped by the flow of the author's arguments rather than by the Old Testament references he

uses to support his arguments. The author's awareness of the circumstances of the addressees and his desire to motivate certain attitudes and responses are what most likely shape his flow of thought. Therefore, to my mind, it is not likely that the overall argument or flow of thought in 1 Peter has been shaped by the author's reflection on Psalm 34 in particular. In fact, it is unlikely that the quotation of Psalm 34:12-16 in 1 Peter 3:10-12 performs a pivotal function in the entire structure of 1 Peter (cf. Woan, 2004:224-229) when its function in the near context is to support not drive the immediate argument. Thus, to my mind, Woan's argument is the wrong way around. In fact, Woan's (2004:229) suggestion that the author chose Psalm 34 to perform this crucial role in the structure of 1 Peter because it is "an ideal scriptural source for imagery about a righteous sufferer" is mitigated by the fact that there are other allusions in 1 Peter that more effectively highlight the theme of the righteous sufferer by bringing to mind several Psalms (1 Pet 4:14, 19; 5:8).

Furthermore, to my mind, the overall accumulated effect of the use of the Psalms in 1 Peter is to powerfully motivate believers to apply to their own lives the principles, perspectives, attitudes, and responses for which the author has appealed, because these principles, perspectives, attitudes, and responses are authoritatively confirmed as exactly those expressed and lived out by the faithful psalmists who trusted in God in the past, except that they did not know Jesus as the fulfilment of messianic expectation (1 Pet 1:10-12). In other words, the author's repeated appeal to the Psalms has created the overall effect of encouraging a strong sense of solidarity with believers of the past (cf. 1 Pet 5:9) because it is in the Psalms in particular that the people of God have expressed their responses to God and to the challenges of living faithfully in a hostile world. Thus, in 1 Peter the Psalms are appropriated with no sense of discontinuity or distance between Israel and the church, a conclusion Davids (1990:25-26) reached concerning the overall use of the Old Testament in 1 Peter.

CHAPTER 16
THE USE OF THE PSALMS IN OTHER NEW TESTAMENT WRITINGS: CONCLUDING COMPARISON

OUTLINE OF CHAPTER

16.1 Introduction
16.2 Quotations
16.3 Allusions
16.4 Conclusion

16.1 INTRODUCTION

The aim of this chapter is to compare the use of the Psalms in 1 Peter with the use of the Psalms in other New Testament writings. In other words, the aim is to identify and evaluate the similarities and differences, interrelationships, and developments between the use of the Psalms by the author of 1 Peter and the use of the Psalms by the authors of other New Testament books.

It should be recalled that detailed comparisons have already been made in the analyses above (see chapters 5-14 in sections 5.2.4, 6.2.4, etc.), but these were limited to the use of the same Psalms as used in 1 Peter. For convenience, a summary of the detailed analyses of other New Testament uses of those Psalms used intentionally in 1 Peter is provided in the appendix to this chapter. However, the focus of the comparison in this chapter is upon the broad use of the Psalms in the New Testament in order to gain a better overall perspective.

The addition of this chapter potentially opens up an extensive area of research that is beyond the scope of this thesis. However, I have found that other independent scholarly studies of the use of the Psalms in the New Testament either provide information that is representative and does not include detailed consideration of the overall frequency of different types of use (e.g., Grogan, 2001:249-257), or they are focused on particular books or genres and do no provide a synoptic perspective (e.g., Moyise & Menken, 2004). Furthermore, the categories of reference to and use of the Psalms determined by other scholars are not always readily matched with or compared to the categories worked out in this study of 1 Peter (see 15.3 above). As a result, I have chosen to carry out my own study that will be both sufficiently comprehensive and suitable as a basis for the comparison intended here.

The indices of quotations and allusions and verbal parallels supplied in the United Bible Society Greek New Testament (Aland *et al*, 1994:887-901) provide a helpful basis for identifying and evaluating the use of the Psalms in the New Testament.

However, an exhaustive exegetical analysis of every possible Psalm reference is beyond the scope of this study, especially for the allusions and verbal parallels which number over three hundred. Thus, since there are relatively fewer Psalm quotations, these will be analysed in some depth according to the categories used in the above summary evaluation of 1 Peter (see chapter 15), especially type of introduction, source, type of use, function, and effect (see 15.3 & 15.4 above). On the other hand, the analysis of the possible Psalm allusions and verbal parallels will be more cursory and will be focused upon identifying the more likely Psalm allusions and gathering statistical information regarding type of use.

16.2 QUOTATIONS

16.2.1 Introduction

Since the author of 1 Peter only quotes the Psalms directly on two occasions (1 Pet 2:7 – Ps 118:22; 1 Pet 3:10-12 – Ps 34:12-16), the basis for direct comparison with the rest of the New Testament is very limited. Nevertheless, a thorough understanding of the use of Psalm quotations in the rest of the New Testament will also provide helpful background for comparing the use of Psalm allusions in 1 Peter since these may serve the same purpose as quotations. Thus, the Psalm quotations in the rest of the New Testament will be analysed with some comparison with the two Psalm quotations in 1 Peter, but this will not be repeated formalistically.

The index of quotations in the United Bible Society Greek New Testament lists a total of 80 quotations of the Psalms (Aland *et al*, 1994:887-888). Only 18 are identified as citations from the Septuagint. By comparison, both Psalm quotations in 1 Peter appear to be dependent upon the Septuagint. Furthermore, 57 of the 70 independent Psalm quotations in the New Testament have a direct formal introduction or are linked to an explicit introduction to the quotation. On the other hand, both the Psalm quotations in 1 Peter only have grammatical introductions.

16.2.2 Gospels

29 Psalm quotations are recorded in the Gospels (Matt – 9; Mk – 5; Lk – 7; Jn – 8) and only one of these is specifically cited from the Septuagint (Ps 8:3 – Matt 21:16). Of the 29 Psalm quotations in the Gospels, 12 are parallels, which means only 17 are records of new citations (events), except that the order of events where Psalm 118:25-26 is cited by the crowd or by Jesus is different in Luke (13:35 Jesus; 19:38 crowd) and Matthew (21:9 crowd; 23:39 Jesus).

Of the 17 (29-12 par.) isolated Psalm quotations 12 (17-5 par.) have a formal or explicit introduction indicating a reference to Scripture, and 7 (11-4 par.) of these are by Jesus. The remaining 5 (12-7 par.) have no introduction, and 3 (9-6 par.) are by Jesus. The fact that the Psalm quotations are introduced shows that they primarily function as an authoritative basis of appeal. Thus, in the Gospels 10 out of the total of 17 isolated Psalm quotations are by Jesus, and in the majority of cases (7 out of 10) Jesus made a formal appeal to the authority of a Psalm quotation.

A majority of 9 of the isolated Psalm quotations in the Gospels are used to indicate typological fulfilment in Jesus, particularly in his suffering and death (Jesus: Ps 22:1 – Matt 27:46; Mk 15:34; John: Ps 22:18 – Jn 19:24; Jesus: Ps 31:5 – Lk 23:46; Jesus: Ps 35:19 or Ps 69:4 – Jn 15:25; Jesus: Ps 41:9 – Jn 13:18; John: Ps 69:9 – Jn 2:17; Matt: Ps 78:2 – Matt 13:35; Devil: Ps 91:11-12 – Matt 4:6; Lk 4:10-11).

Thus, the Gospels record that Jesus primarily used the Psalms to indicate typological fulfilment in his suffering and death (5 times). In fact, the Gospel writers themselves recognize that the Psalms provide typological patterns of expectation for the character and works of the Christ. By comparison, the one Psalm quotation (Ps 118:22) in 1 Peter 2:7 that indicates typological fulfilment provides the pattern for Jesus' exaltation despite his rejection by the Jews.

The second most frequent use of Psalm quotations in the Gospels is to indicate direct fulfilment in Jesus as the Christ (Jesus: Ps 110:1 – Matt 22:44; 26:64; Mk 12:36; 14:62; Lk 20:42-43; 22:69; Jesus: Ps 118:22-23 – Matt 21:42; Mk 11:9-10; Lk 20:17; Crowds: Ps 118:25-26 – Matt 21:9; Mk 11:9-10; Jn 12:13; Jesus: Ps 118:26 – Matt 23:39; Lk 13:35; 19:38). Thus, 5 of the 17 isolated Psalm quotations indicate direct fulfilment in Jesus. Thus, the Gospels record that Jesus used the Psalms only marginally less frequently to prove direct fulfilment in himself as the Christ (4). By comparison, the only direct fulfilment in 1 Peter is an allusion to Psalm 110:1 in 1 Peter 3:22 which is not used to prove that Jesus is at the right hand of God, but rather assumes it and uses it to motivate the recipients to keep on sanctifying Christ alone as Lord .

The remaining 3 isolated Psalm quotations in the Gospels are used for the purpose of authoritative appeal to prove a statement (Jesus: Ps 8:3 – Matt 21:16; Crowd: Ps 78:24 – Jn 6:31; Jesus: Ps 82:6 – Jn 10:34). Thus, the Gospels record that Jesus twice appealed to the Psalms for proof that if he is the Christ, he is God. By comparison, in 1 Peter 3:10-12, the quotation of Psalm 34:12-16 does not prove a statement, but provides authoritative motivation for a positive response to the author's appeal.

16.2.3 Acts

The Book of Acts accounts for 11 Psalm quotations, only 3 of which are specifically cited from the Septuagint (Ps 2:1-2 – Acts 4:25-26; Ps 16:8-11 – Acts 2:25-28; Ps 16:10 – Acts 13:35). 9 of the 11 Psalm quotations have a formal or explicit introduction again indicating the significant function of basis of authority.

A majority of 8 of the Psalm quotations in the Book of Acts are used to prove direct fulfilment in Jesus as the Christ (Ps 2:1-2 – Acts 4:25-26: Believers; Ps 2:7 – Acts 13:33: Paul; Ps 16:8-11 – Acts 2:25-28: Peter; Ps 16:10 – Acts 2:31: Peter; Ps 16:10 – Acts 13:35: Paul; Ps 110:1 – Acts 2:34-35: Peter; Ps 118:22 – Acts 4:11: Peter; Ps 132:11 – Acts 2:30: Peter). Significantly, 5 of these are by Peter in his first sermon and in his first defense before the Jewish rulers. The quotation of Psalm 2:1-2 in Acts 4:25-26 presumably also includes Peter as an influential and outspoken member of the congregation of believers gathered in Jerusalem. The other 2 Psalm quotations indicating direct fulfilment in Jesus are by Paul who uses two of the same Psalms used by Peter on the day of Pentecost (Pss 2 & 16). All these direct fulfilments in Jesus are focused upon his resurrection and exaltation as the Christ, except for the quotation in Acts 4:25-26 (Ps 2:1-2) which is nevertheless closely connected to the exaltation of the Christ in the context of the Psalm itself (Ps 2:6ff.). Only two of the Psalm quotations used to prove direct fulfilment do not have a formal introduction (Acts 2:30; 4:11). However, they still all function as the authoritative basis of appeal.

The quotations of Psalms 69:25 and 109:8 in Acts 1:20 are difficult to classify. They are introduced twice: "the Scripture had to be fulfilled, which the Holy Spirit foretold

by the mouth of David concerning Judas" (Acts 1:16), and "For it is written in the book of Psalms" (Acts 1:20). This makes it very clear that the quotations function as proof (Ps 69:25) and basis of appeal (Ps 109:25). Both appear to indicate typological fulfilment in an enemy of Jesus, who himself as the Christ fulfils the typological pattern of the psalmist. The fulfilment of the first (Ps 69:25) has already taken place (Acts 1:18-19). The speaker, Peter, appears to suggest (Acts 1:21-22; cf. 1:17) that the "brethren" (Acts 1:15) are now responsible for the fulfilment of the second (Ps 109:8). Significantly, in 1 Peter 2:7 the typological fulfilment of Psalm 118:22 by Jesus as the stone that became the very cornerstone, also has implications for those who as the builders reject the stone by their unbelief. In fact, the implications are drawn out in 1 Peter 2:8 by the quotation of Isaiah 8:14.

The remaining Psalm quotation in the Book of Acts is by Paul and simply functions as authoritative proof of a statement about David (Ps 89:20 – Acts 13:22).

16.2.4 The writings of Paul

The Book of Romans contains 14 Psalm quotations, 6 of which are specifically cited from the Septuagint (Ps 5:9 – Rom 3:13; Ps 10:7 – Rom 3:14; Ps 19:4 – Rom 10:18; Ps 51:4 – Rom 3:4; Ps 69:22-23 – Rom 11:9-10; Ps 140:3 – Rom 3:13). Effectively, all of Paul's quotations of the Psalms have formal introductions indicating an appeal to the authority of Scripture.

The majority (8) of these quotations occur in collections of quotations strung together to emphasize a particular theme (Rom 3:10-18; 15:9-12). Both of these collections are introduced by "as it is written" (Rom 3:10; 15:9). By comparison, the quotation of Psalm 118:22 in 1 Peter 2:7 is also part of a string of quotations and allusions linked by the catch-word "stone."

In Romans 3:10-18 the theme is that there are none righteous (Rom 3:10-12 – Ps 53:1-3 = Ps 14:1-3; Rom 3:13 – Pss 5:9; 140:3; Rom 3:14 – Ps 10:7; Rom 3:18 – Ps 36:1). Significantly, Paul generalizes as applicable to Jews and Greeks alike, what the Psalms cited prove to be true of the wicked, ungodly, spiritual fool who says there is no God (Pss 53:1-3; 10:7; 36:1), and who acts as an enemy of the psalmist (Pss 5:9; 140:3). Thus, these citations effectively function as authoritative illustration of the hearts of those who do not fear God.

In Romans 15:9-12 the theme is the inclusion of the non-Jews (Rom 15:9 – Ps 18:49; Rom 15:11 – Ps 117:1). The Psalm quotations in Romans 15:9 and 11, together with the quotation of Deuteronomy 32:43 in Romans 15:10, function as authoritative illustration of the principle that God is seeking worshipers of himself among the non-Jews, a purpose that is fulfilled in those who hope in Jesus as the promised Root of Jesse (Isa 11:10; Rom 15:12). Thus, Paul uses the Psalm quotations in Romans 15 to provide confirmation that the direct fulfilment of a specific Scripture is in keeping with a broader principle of Scripture.

The quotation of Psalm 19:4 in Romans 10:18 is also part of a long collection of quotations (Rom 10:5-21), but these quotations constitute an argument showing the need for faith which comes by hearing. The quotation of Psalm 19:4 has no formal introduction of its own, but within the entire collection it is surrounded by many other explicit (Rom 10:5, 11, 15, 16, 19, 20) or implicit (Rom 10:6-8, 21) indications of a reference to Scripture. Within the overall argument, Romans 10:16-21 shows that hearing does not always result in faith. The quotation of Psalm 19:4 functions as authoritative proof that all have heard, though the Psalm refers to the testimony of

creation rather than the testimony of those that preach the word of Christ (Rom 10:17).

On four other occasions Paul quotes from the Psalms using a formal introduction indicating that he is appealing to the authority of Scripture (Ps 51:4 – Rom 3:4; Ps 32:1-2 – Rom 4:7-8; Ps 44:22 – Rom 8:36; Ps 69:22-23 – Rom 11:9-10). Significantly, he interprets the perspective of the psalmist as right and authoritative (Ps 51:4 – Rom 3:4; Ps 32:1-2 – Rom 4:7-8), and even the psalmist's appeal for the destruction of his enemy is seen as an authoritative illustration of the fate of those whose hearts are hardened (Ps 69:22-23 – Rom 11:9-10). In fact, the quotation of Psalm 44:22 in Romans 8:36 also functions as an authoritative illustration of the kind of persecution that believers can expect to face. Thus, significantly, in the Letter to the Romans, 12 out of 14 of the Psalm quotations effectively function as authoritative illustration (Rom 3:4 – Ps 51:4; Rom 3:10-12 – Ps 53:1-3 = Ps 14:1-3; Rom 3:13 – Pss 5:9; 140:3; Rom 3:14 – Ps 10:7; Rom 3:18 – Ps 36:1; Rom 4:7-8 – Ps 32:1-2; Rom 8:36 – Ps 44:22; Rom 11:9-10 – Ps 69:22-23; Rom 15:9 – Ps 18:49; Rom 15:11 – Ps 117:1). By comparison, in 1 Peter the function of authoritative illustration is fulfilled by three of the intended specific allusions (1 Pet 2:3 – Ps 34:8; 1 Pet 2:11 – Ps 39:12; 1 Pet 4:19 – Ps 31:5).

Finally, one of the Psalm quotations in Romans, also formally introduced with "it is written," is based upon typological fulfilment of the sufferings of the psalmist in the experience of Christ (Ps 69:9 – Rom 15:3).

The Letters 1 Corinthians and 2 Corinthians contain 5 quotations of the Psalms, of which only one is specifically cited from the Septuagint (Ps 116:10 - 2 Cor 4:13). Three times the Psalm quotation is preceded by a formal reference to what is written (1 Cor 3:20; 2 Cor 4:13; 9:9). Significantly, the remaining two quotations (1 Cor 10:26; 15:27) are introduced by the conjunction γάρ ("for, because") to indicate the function of motivation in the argument. The conjunction γάρ ("for, because") is also used by the author of 1 Peter to introduce his quotaton of Psalm 34:12-16 in 1 Peter 3:10-12.

In 1 Corinthians two of the Psalm quotations simply function as authoritative proof of the truth of Paul's statements (Ps 24:1 – 1 Cor 10:26; Ps 94:11 – 1 Cor 3:20). The third quotation in 1 Corinthians is also an appeal to the authority of the Psalm, but it is based upon the assumption that the exalted Christ is the typological fulfilment of the ideal of human representative rule (Ps 8:6 – 1 Cor 15:27). This is also the case in 1 Peter 3:22 where the author specifically alludes to Psalm 8:6.

In 2 Corinthians both the Psalm quotations function as authoritative illustrations based upon the example and perspective of the psalmist (Ps 112:9 – 2 Cor 9:9; Ps 116:10 – 2 Cor 4:13). Thus, the example of the psalmist becomes a principle for the believer.

Two Psalm quotations are found in the Letter to the Ephesians (Ps 4:4 – Eph 4:26; Ps 68:18 – Eph 4:8). The reference to Psalm 4:4 in Ephesians 4:26 is specifically derived from the Septuagint, but it has no introductory phrase. Thus, it may be classified as an intended specific allusion that is likely to be recognized. It that case, the allusion to Psalm 4:4 functions as the basis of authority for the appeal. The continuation of Ephesians 4:26 ("do not let the sun go down on your anger") may also be seen as an interpretation of the remainder of Psalm 4:4 ("Meditate in your heart upon your bed, and be still").

The quotation of Psalm 68:18 in Ephesians 4:8 is formally introduced and functions as authoritative proof of Paul's point. The assumption is that the Psalm is typologically fulfilled by Christ.

Thus, in the writings of Paul, the Psalm quotations are usually formally introduced and primarily function as authoritative illustrations, mainly in the context of collections of quotations. Other Psalm quotations function as authoritative proof, sometimes based upon typological fulfilment in Christ.

16.2.5 Hebrews

Significantly, Hebrews contains 18 Psalm quotations, which is the most in a single book. In addition, the quotation of Deuteronomy 32:43 (LXX) in Hebrews 1:6 may actually be a reference to Psalm 97:7 (LXX) though it is listed as an allusion (Aland *et al*, 1994:896). Six of these quotations are specifically cited from the Septuagint (Ps 8:4-6 – Heb 2:6-8; Ps 95:7-8 – Heb 3:15; 4:7; Ps 102:25-27 – Heb 1:10-12; Ps 104:4 – Heb 1:7; Ps 118:6 – Heb 13:6). However, the number of different Psalm passages quoted is only 11 because the writer repeats or partially repeats many of the quotations (Ps 2:7 – Heb 1:5a; 5:5; Ps 95:7-11 – Heb 3:7-11, 15; 4:3, 5, 7; Ps 110:4 – Heb 5:6; 7:17, 21). Only the quotation of Psalm 118:6 in Hebrews 13:6 is not formally introduced or linked to an explicit indication of a reference to Scripture, though in the context it is likely to be recognized as a quotation. Thus, all the Psalm quotations appeal to the authority of Scripture.

The collection of quotations strung together in Hebrews 1:5-13 is similar to those in Romans (Rom 3:10-18; 15:9-12) and may also be compared to the collection of quotations and allusions in 1 Peter 2:4-8. The entire string of quotations serves the purpose of proving that the Son is superior to the angels by comparing what Scripture says about the Son and about the angels. The series begins in Hebrews 1:5 with the quotation of Psalm 2:7 (with 2 Sam 7:14) and ends in Hebrews 1:13 with the quotation of Psalm 110:1. Each of these quotations is introduced by the expression, "to which of the angels did he [God] ever say." Both are based on the assumption that these messianic Psalms are fulfilled directly by Jesus as the Christ.

The centre of this collection of quotations (Heb 1:6-12) is filled with Psalm quotations that function as authoritative proof concerning the status of the Son (Heb 1:6 – Ps 97:7 or Deut 32:43; Heb 1:8-9 – Ps 45:6-7; Heb 1:10-12 – Ps 102:25-27) relative to the status of the angels (Heb 1:6 – Ps 97:7 or Deut 32:43; Heb 1:7 – Ps 104:4). Significantly, the author of Hebrews appeals to the Psalms three times with the assumption that what is true of God, is true of the Son (Ps 97:7 or Deut 32:43 – Heb 1:6; Ps 45:6-7 – Heb 1:8-9; Ps 102:25-27 – Heb 1:10-12; cf. Jesus: Ps 8:3 – Matt 21:16; Ps 82:6 – Jn 10:34).

Furthermore, the writer of Hebrews also quotes Psalm 2:7 and Psalm 110:4 together in Hebrews 5:5-6 (cf. Heb 1:5, 13). In this case the quotations serve the purpose of proving that the Christ was properly appointed as a priest by God himself. The other two quotations of Psalm 110:4 in Hebrews 7:17 and 21 function as authoritative proof of the superiority of Jesus' priesthood which is not according to the order of Aaron. Again, all of these quotations are based on the assumption that Psalm 2 and Psalm 110 are fulfilled directly by Jesus as the Christ.

By comparison, only three Psalm quotations in Hebrews are used to indicate typological fulfilment in Jesus (Ps 8:4-6 – Heb 2:6-8; Ps 22:22 – Heb 2:12; Ps 40:6-8 – Heb 10:5-7). Thus, the words of the psalmist provide a typological pattern that is

fulfilled by Jesus. These quotations function as authoritative proof that Jesus is superior to the angels (Ps 8:4-6), became one with those he came to save (Ps 22:22), and came to be a sacrifice for sins (Ps 40:6-8).

Besides the four Psalm quotations (Ps 97:7; 45:6-7; 102:25-27; 104:4) in Hebrews 1:6-12, there are 5 other occasions where the Psalms are used for the purpose of authoritative appeal to prove a statement, and all of them are focused on Psalm 95:7-11 (Heb 3:7-11 – Ps 95:7-11; Heb 3:15 –Ps 95:7-8; Heb 4:3, 5 – Ps 95:11; Heb 4:7 – Ps 95:7-8). The quotations in Hebrews 3:7-11, and 3:15 function as motivation not to have a hard, unbelieving heart. In Hebrews 4:3, 5 and 7 the quotations function as proof that there is a rest prepared by God that those who believe will enter.

The only remaining Psalm quotation in Hebrews is the quotation of Psalm 118:6 in Hebrews 13:6. This functions as an authoritative illustration of the right response of a believer to God, based upon the example of the psalmist.

Thus, in the majority of cases, the author of Hebrews uses Psalm quotations as authoritative proof (9 out of 19). The next most frequent use is authoritative appeal based upon direct fulfilment by Jesus (6 out of 19). Thirdly, only 3 Psalm quotations assume typological fulfilment by Jesus. Finally, only 1 Psalm quotation is used as an authoritative illustration.

16.2.6 Summary

The above information is summarized in the table below for the purpose of easy comparision:

NT book or collection	No. of isolated Psalm quota-tions	LXX specific	Intro-duction (explicit or linked)	Direct fulfil-ment	Typo-logical fulfil-ment	Authori-tative appeal	Authori-tative illustra-tion
Gospels	17	1	12	5	9	3	0
Acts	11	3	9	8	2	1	0
Romans	14	6	14	0	1	1	12
1-2 Cor	5	1	3	0	1	2	2
Ephesians	2	1	1	0	1	1	0
Hebrews	18+1?	6	18	6	3	9	1
1 Peter	2	2	0	0	1	1	0
TOTAL	70	20	57	19	18	18	15
PERCENT	100	28.6	81.4	27.1	25.7	25.7	21.4

16.3 ALLUSIONS

16.3.1 Introduction

The index of the United Bible Society Greek New Testament lists a total of 333 Psalm allusions and verbal parallels (Aland *et al*, 1994:891-901). Only two are specifically identified as dependent upon the Septuagint.

It is recognized that the identification and classification of allusions is notoriously difficult, often subjective, and extremely variable depending on the approach of the interpreter. Nevertheless, I have tried to be consistent with the approach used in the preceding study. Since it is beyond the scope of this study to carry out an in-depth study of each possible Psalm allusion, my analysis is only intended to be sufficiently accurate to produce a broadly representative picture of the use of Psalm allusions in the entire New Testament. Thus, although each classification decision may be debatable, even in my own mind, the overall impression should still provide a helpful platform for comparison between the way Psalm allusions are used in 1 Peter and the way they are used in the rest of the New Testament.

16.3.2 General statistics

As a result of my analysis of each of the Psalm references listed by Aland *et al* (1994), I found that the total number that I consider to be more likely Psalm allusions, though not necessarily intended, could be reduced to 215. It should be emphasized that, because of the limited scope of this study, I have not attempted to analyse to the level of distinguishing between intended and unintended allusions, but only between possible and unlikely allusions.

Of the 215 possible Psalm allusions that I consider more likely, 23 are repeats of the same possible allusion in the Book of Revelation, and 16 are parallel accounts in the Gospels. In particular, to my mind, listing the eleven references in the Book of Revelation to God “seated on the throne” (Rev 4:2, 9, 10; 5:1, 7, 13; 6:16; 7:10, 15; 19:4; 21:5; cf. Ps 47:8) and the six references to “the book of life” (Rev 3:5; 13:8; 17:8; 20:12, 15; 21:27; cf. Ps 69:28) as Psalm allusions gives a distorted impression of the frequency and significance of Psalm allusions. Thus, according to my count, the total number of independent possible Psalm allusions is 176.

In terms of overall numbers, the Book of Revelation, with 42 independent allusions, has by far the most Psalm allusions. This means that 24% of all possible independent Psalm allusions in the New Testament occur in the Book of Revelation. By comparison, the next highest number in an individual book occurs in the Gospel of Luke, which has a total of 24 Psalm allusions, or 14% of all New Testament Psalm allusions, when the 8 parallels are included. In fact, Luke-Acts together, with a total of 33, accounts for 19% of all Psalm allusions in the New Testament. After the Gospel of Luke, 1 Peter (20 including unintended allusions) and Hebrews (19) each account for approximately 11% of all Psalm allusions in the New Testament. Other individual books that make significant use of Psalm allusions are Matthew (15 = 9%), John (12 = 7%), Romans (11 = 6%), Acts (9 = 5%), and 1 Corinthians (8 = 4.5%). However, it is worth noting that the Gospels overall account for 25% (= 44), and the writings of Paul account for 20.5% (= 36) of all independent Psalm allusions in the New Testament.

Significantly, 1 Peter constitutes only about 1.6% of the volume of the New Testament,[196] and yet it accounts for 11% of Psalm allusions in the New Testament. Thus, although 1 Peter is less than 40% the size of Hebrews, it accounts for approximately the same percentage of Psalm allusions in the New Testament. The Gospels constitute approximately 45% of the volume of the New Testament, and yet they only account for 25% of Psalm allusions. Paul's writings take up approximately 25% of the volume of the New Testament, and yet his writings only account for approximately 20.5% of all Psalm allusions in the New Testament. On the other hand, the Book of Revelation constitutes only about 6.8% of the volume of the New Testament, and yet it accounts for 24% of all Psalm allusions. Thus, in terms of relative density of Psalm allusions, 1 Peter uses Psalm allusions at double the density of its nearest competitor, the Book of Revelation.

The above statistics are summarized in the table below:

New Testament book or collection	No. of independent Psalm allusions	Percentage of total no. (176) of independent Psalm allusions	Percentage of total volume of the New Testament	Relative density of Psalm allusions
1 Peter	**20**	**11%**	**1.6%**	**7.10**
Revelation	42	24%	6.8%	3.51
Hebrews	19	11%	4.2%	2.57
Romans	11	6%	5.8%	1.08
Luke	24	14%	13.6%	1.00
Paul Total	36	20.5%	24.7%	0.83
Matthew	15	9%	13.1%	0.65
John	12	7%	10.5%	0.65
Gospels Total	44	25%	45.4%	0.55

16.3.3 Type of allusion: specific and general

According to the distinction between specific and general allusions used in this study (see 15.3.1 above), 100 possible Psalm allusions may be classified as specific (57%), and 76 may be classified as general (43%). In 1 Peter the balance favours

[196] This and subsequent estimates of the percentage of the overall volume of the New Testament are my own, and are based on the number of pages filled by each book in a standard printed English version of the New Testament.

specific allusions even more, with 7 intended specific allusions to 3 intended general allusions (70%:30%). If the unintended echoes in 1 Peter are factored into the equation, the ratio is still 12 to 8, which is 60% to 40%. The New Testament books that favour specific allusion the most are Matthew (12:3 = 80%:20%) and Hebrews (14:5 = 74%:26%) which are both aimed more at a Jewish audience. Overall in the Gospels, excluding parallel accounts, the ratio of specific to general allusions is 26 to 18, which is 59% to 41%. In Luke-Acts the combined balance is much the same at 20 specific to 13 general, which is 61% to 39%.

For the individual books that have only small numbers of possible Psalm allusions – say one, two, or three – the ratios are not helpful. However, it is worth noting that in Paul's writings overall, and in the Book of Revelation, the balance of possible independent Psalm allusions hovers closer to 50%, though specific allusions are still slightly favoured (Paul – 19:17 = 53%:47%; Revelation – 22:20 = 52%:48%). The only writings with sufficient numbers that show a balance in the opposite direction are the Gospel of John (specific – 4 = 36%; general – 7 = 64%) and 1 Corinthians (specific – 1 = 12.5%; general – 7 = 87.5%).

The above statistics are summarized in the table below:

New Testament book or collection	**Specific Psalm allusions**	**General Psalm allusions**	**Percentage of specific Psalm allusions**	**Percentage of general Psalm alllusions**
Matthew	12	3	80%	20%
Hebrews	14	5	74%	26%
1 Peter	**7 (12 including unintended)**	**3 (8 including unintended)**	**70% (60% including unintended)**	**30% (40% including unintended)**
Luke-Acts	20	13	61%	39%
Gospels Total	26	18	59%	41%
Paul Total	19	17	53%	47%
Revelation	22	20	52%	48%
John	4	7	36%	64%
1 Corinthians	1	7	12.5%	87.5%
TOTAL	**100**	**76**	**57%**	**43%**

Thus, in terms of type of Psalm allusion, the author of 1 Peter is consistent with the general trend of the New Testament writers, though he favours specific allusion even

more than most, which puts him closer to Matthew and the writer of Hebrews who both wrote for predominantly Jewish recipients, or at least it is assumed that the recipients know the Scriptures fairly well.

16.3.4 Type of use

For the purpose of statistical comparison, although there is often overlap between different categories of use (e.g., a theme development may provide authoritative confirmation of a principle of Scripture), it is helpful to simplify by deciding which type of use is the primary basis of an allusion and then categorize accordingly.

On the above basis, the greatest proportion of Psalm allusions in the New Testament are used or function as authoritative proof or confirmation on the assumption that the statements and perspectives of the psalmist are true and right. Thus, 59 of the total of 176 independent Psalm allusions in the New Testament, that is 33.5%, may be classified as providing authoritative proof or confirmation. The Gospels (16), the writings of Paul (17), and the Book of Revelation (12) account for most of the Psalm allusions primarily used as authoritative proof or confirmation. In fact, authoritative appeal is the primary type of use of Psalm allusions in the Gospels (36%; 42% in Luke; 40% in Matthew), and in Paul's writings overall (47%; 54.5% in Romans). By comparison, 6 Psalm allusions in 1 Peter primarily function as authoritative appeal, that is 30% of all Peter's Psalm allusions. This includes 4 unintended Psalm allusions in 1 Peter that indicate an awareness of the context of a specific intended Psalm allusion or quotation (1 Pet 2:1, 4, 6, 9).

The next highest type of use of Psalm allusions is 44 cases of theme development. This is equivalent to approximately 25% of all Psalm allusions in the New Testament. In fact, the two categories of authoritative appeal and theme development occur by far most frequently and account for almost 60% of all Psalm allusions in the New Testament. However, more significantly, authoritative appeal and theme development account for 75% of all the Psalm allusions in 1 Peter. The Book of Revelation has 17, that is 38%, of all the Psalm allusions used for theme development in the New Testament. In fact, theme development is the primary type of use of Psalm allusions in the Book of Revelation, accounting for 40% of the author's Psalm allusions. The Book of Acts only uses Psalm allusions for theme development 4 times, but this accounts for 44% of all the author's Psalm allusions. By comparison, the little book of 1 Peter accounts for 9 Psalm allusions for theme development, which is equivalent to 45% of all the Psalm allusions in 1 Peter. This is the highest proportion in the entire New Testament, and in fact, it is Peter's primary type of use of Psalm allusions (cf. Revelation & Acts).

At the next level of frequency, 28 Psalm allusions may be classified as direct fulfilment in Jesus. This is equivalent to 16% of all Psalm allusions in the New Testament. The New Testament book with the highest number of Psalm allusions used to indicate direct fulfilment in Jesus is Hebrews (8). This is equivalent to 42% of the author's Psalm allusions. The Gospels as a whole account for another 8 Psalm allusions used to indicate direct fulfilment in Jesus. This is equivalent to 18% of all Psalm allusions in the Gospels. In fact, John alone uses Psalm allusions three times to indicate direct fulfilment in Jesus, which accounts for 25% of all his Psalm allusions. By comparison, only one Psalm allusion in 1 Peter may be classified as direct fulfilment in Jesus.

At a similar level of frequency, 26 Psalm allusions primarily function as authoritative illustrations from the experience of the psalmist. This is equivalent to approximately 15% of all Psalm allusions in the New Testament. The Book of Revelation has the most cases of using Psalm allusions for the purpose of authoritative illustration (6), followed by Acts, 1 Corinthians, and 1 Peter which each have 3. In the Book of Revelation this amounts to only 14% of the author's use of Psalm allusions, but significantly in Acts it is equivalent to 33%, and in 1 Corinthians it is equivalent to 37.5% of all the author's Psalm allusions. In fact, the writings of Paul account for a total of 7 Psalm allusions used for the purpose of authoritative illustration, which is equivalent to 19% of all Paul's Psalm allusions. By comparison, the three times that the author of 1 Peter uses Psalm allusions for authoritative illustration is equivalent to the average of 15% for all Psalm allusions in the New Testament.

At the lowest level of frequency, 19 Psalm allusions may be classified as typological fulfilment; 16 apply to Jesus, and 2 apply to Judas as the one who betrayed Jesus (John 17:12; Acts 1:16). Thus, perhaps surprisingly, only 11% of all Psalm allusions in the New Testament have been classified primarily as typological fulfilment. The Gospels overall (13) account for almost 70% of all the Psalm allusions used to indicate typological fulfilment. In Matthew (6) it is equivalent to 40%, in Luke (6) it is equivalent to 25%, and in John (5) it is equivalent to 42% of all the author's Psalm allusions. By comparison, only one Psalm allusion in 1 Peter has been classified as typological.

The above statistics are summarized in the table below:

New Testament book or collection	**Authoritative proof or confirmation**	**Theme development**	**Direct fulfilment in Jesus**	**Authoritative Illustration**	**Typological fulfilment in (because of) Jesus**	**Total**
Gospels	**16 (36%)**	5 (11%)	**8 (18%)**	2 (5%)	**13 (29.5%)**	44
Matthew	**6 (40%)**	0	3 (20%)	0	**6 (40%)**	15
Luke	**10 (42%)**	2 (8%)	4 (17%)	2 (8%)	**6 (25%)**	24
John	1 (8%)	3 (25%)	**3 (25%)**	0	**5 (42%)**	12
Acts	1 (11%)	**4 (44%)**	0	**3 (33%)**	1 (11%)	9
Luke-Acts	11(33%)	6 (18%)	4 (12%)	5 (15%)	7 (21%)	33
Paul	**17 (47%)**	6 (17%)	5 (14%)	**7 (19%)**	1 (3%)	36
Romans	**6 (54.5%)**	2 (18%)	1 (9%)	2 (18%)	0	11
1 Corinthians	1 (12.5%)	2 (25%)	1 (12.5%)	**3 (37.5%)**	1 (12.5%)	8
Hebrews	5 (26%)	2 (10.5%)	**8 (42%)**	2 (10.5%)	2 (10.5%)	19

Revelation	**12 (29%)**	**17 (40%)**	**6 (14%)**	**6 (14%)**	1 (2%)	42
1 Peter	**6 (30%)**	**9 (45%)**	**1 (5%)**	**3 (15%)**	**1 (5%)**	**20**
TOTAL	**59 (33.5%)**	**44 (25%)**	**28 (16%)**	**26 (15%)**	**19 (11%)**	**176**

Thus, overall the Book of 1 Peter stands out for its use of 45% of its Psalm allusions for the purpose of theme development. Furthermore, the frequency of the author's use of Psalm allusions for authoritative appeal and authoritative illustration remains consistent with the rest of the New Testament writers. However, the frequency of the author's use of Psalm allusions to indicate direct fulfilment or typological fulfilment in Jesus is significantly lower than the average for these categories in the entire New Testament. Overall, the Book of Revelation has a pattern of use of Psalm allusions nearest to that of 1 Peter. The only major difference is that the Book of Revelation uses a significant number of Psalm allusions to indicate direct fulfilment in Jesus.

Significantly, the Book of Acts records seven Psalm quotations by Peter, five of which are used to indicate direct fulfilment in Jesus, and two of which indicate typological fulfilment in Jesus. What this shows is that in the context of preaching to the unconverted, Peter primarily appealed to the Psalms to indicate direct fulfilment in Jesus. On the other hand, in 1 Peter, in the context of addressing believers, Peter primarily appealed to the themes of the Psalms in order to motivate perseverance in the faith. Furthermore, Hebrews contains the most cases of Psalms used to indicate direct fulfilment in Jesus (8 allusions; 6 quotations). The significance of this is that Hebrews is written to those who have been converted to Christ but are now doubting and need to be convinced again that Jesus is the Christ who fulfils Old Testament expectation and is superior to all that belonged to the old covenant.

16.4 CONCLUSION

The following table summarizes the comparison between the use of the Psalms in 1 Peter and the use of the Psalms in the entire New Testament, including quotations, specific allusions, and general allusions.

New Testament book or collection	Quotations	Specific allusions	General allusions	Authoritative proof or confirmation	Theme development	Direct fulfilment in Jesus	Authoritative Illustration	Typological fulfilment in (because of) Jesus	Total	Percentage of total and relative density
Gospels	17	26	18	**16 +3**	5	**8 +5**	2	**13 +9**	61	25.8 0.57
Matthew	9	**12**	**3**	**6 +1**	0	3+5	0	**6+3**	24	10.2 0.78
Luke	7	16	8	**10**	2	4 +5	2	**6 +2**	31	13.1 0.96
John	8	**5**	**7**	1 +2	3	**3 +1**	0	**5 +5**	20	8.5 0.81
Acts	11	4	5	1 +1	**4**	0 +8	**3**	1 +2	20	8.5 0.66
Luke-Acts	18	20	13	12	6	17	5	11	51	21.6 0.82
Paul	21	19	17	**17 +4**	6	5	**7 +14**	1 +3	57	24.2 0.98
Romans	14	6	5	**6 +1**	2	1 +1	2 +12	0	25	10.6 1.83
1 Corinthians	3	**1**	**7**	1 +2	2	1	**3**	1 +1	11	4.7 0.90
2 Corinthians	2	0	0				+2		2	0.8 0.24
Ephesians	2	2	1	1+1		2		+1	5	2.1 1.17
Hebrews	19	**14**	**5**	5 +9	2	**8 +6**	2 +1	2 +3	38	16.1 3.83
Other	0	3	3	**2**	**1**	**0**	**3**	0	6	2.5 0.56

Revelation	0	22	20	**12**	**17**	**6**	**6**	1	42	17.8 2.62
1 Peter (unintended excluded)	**2**	**7**	**3**	**2+1**	**3**	**1**	**3**	**1 +1**	**12 (22)**	**5.1 3.19**
1 Peter %	**16.7**	**58.3**	**25.0**	**25.0**	**25.0**	**8.3**	**25.0**	**16.7**	**100**	
TOTAL (unintended excluded)	**70**	**95**	**71**	**73**	**38**	**47**	**41**	**37**	**236**	
Percent	**29.7**	**40.3**	**30.1**	**30.9**	**16.1**	**19.9**	**17.4**	**15.7**	**100**	

What this shows is that, in proportion to their size, Hebrews, 1 Peter, Revelation, and Romans use the Psalms far more than any other books of the New Testament.

It also shows that authoritative proof or confirmation is the most frequent type of use of the Psalms in the New Testament overall, followed by support for direct fulfilment in Christ, and then authoritative illustration.

By comparison, the author of 1 Peter uses the Psalms for theme development and authoritative illustration just as much as authoritative proof or confirmation, and makes relatively little use of direct fulfilment.

Thus, overall, the use of the Psalms in 1 Peter seems to be more focused on how the addressees may be encouraged by the faith and life of the psalmists rather than by the mere truth or fulfilment of Scripture.

APPENDIX: Psalms used intentionally in 1 Peter also used in other NT writings

1 Peter 1:17 (Ps 28:4; 62:12)

Other New Testament writers also refer to God repaying each person according to his works, the concept found particularly in Psalms 28:4 and 62:12 and also Proverbs 24:12. An important general observation is that almost all the recognized New Testament allusions (Matt 16:27; Rom 2:6; 1 Pet 1:17; Rev 2:23; 20:13; 22:12) use the term ἕκαστος ("each one") which suggests that Septuagint Psalm 61:13 is the primary reference. Only the allusion in 2 Timothy 4:14 is nearer to Psalm 28:4. Overall, the author of 1 Peter has appealed to the same principle found in Psalms 28:4 and 62:12 as appealed to by Jesus (Matt 16:27; Rev 2:23; 22:12), Paul (Rom 2:6; 2 Tim 4:14) and John (Rev 20:12-13). As in 1 Peter 1:17, the principle that God judges each person's work is used in Matthew 16:27, and in Revelation 20:12-13 and 22:12 to motivate believers to godly conduct and persevering hope. Paul uses the principle of God's judgement of each person's works as a warning to all humanity, but implicitly it applies especially to unbelievers. In 2 Timothy 4:14 Paul applies the principle to a specific individual who is an enemy of himself and of the gospel. Finally, in Revelation 2:23 Jesus uses the principle of judgement of each one's works to warn those who have been following false teachings (see 7.2.4 above).

1 Peter 2:3 (Ps 34:8)

Surprisingly, Aland *et al* (1994:751, 895) do not recognize Hebrews 6:5 as an allusion to Psalm 34:8 (LXX 33:9). Hebrews 6:5 refers to those who "have tasted the goodness of the word of God" (καλὸν γευσαμένους θεοῦ ῥῆμα). A different word is used for "goodness" (καλόν) but the participial verb "have tasted" (γευσαμένους) is the same verb used in the indicative in 1 Peter 2:3 and in the imperative in Septuagint Psalm 33:9. The insertion of "the word" (ῥῆμα) (Heb 6:5; cf. 1 Pet 1:25) makes explicit what is implicit in 1 Peter 2:3, namely that the believers have tasted that the Lord is good *through his word* (cf. 1 Pet 1:23-25). In the narrower context of Hebrews 6:4-8, the appeal to having tasted the goodness of the word of God functions as warning (negative motivation) to those who are tempted to fall away from their allegiance to Jesus as Messiah. On the other hand, in 1 Peter 2:3 the appeal functions as positive motivation to long for God's word as the means to spiritual growth. However, in the wider context of Hebrews 6:1-3 and 6:9, the positive intention of the writer is to motivate believers to go on to maturity (6:1) and to things that belong to salvation (6:9; cf. 1 Pet 2:2). Thus, Hebrews 6:5 seems to use Psalm 34:8 with significant similarity to its use in 1 Peter 2:3 (see 8.2.4 above).

1 Peter 2:4, 7 (Ps 118:22)

Psalm 118:22-23 is also referred to in the New Testament by Jesus (Matt 21:42; Mk 12:10-11; Lk 20:17) during one of his confrontations with the chief priests, scribes and elders in the temple. The author of 1 Peter follows Jesus' connection between himself and the rejected stone of Psalm 118. Significantly, when the apostle Peter is challenged by the same opponents (Acts 4:1, 5-8), he tells them that Jesus Christ of Nazareth, crucified and risen, is the stone they (the builders) have rejected, he who has become the cornerstone (Acts 4:10-11). Clearly, Peter has recalled and repeated Jesus' identification of himself as the rejected stone and of his opponents

as the builders of Psalm 118:22. Paul also uses the building metaphor of the church in Ephesians 2:20-22, referring to Christ as the ἀκρογωνιαῖος ("cornerstone") (Eph 2:20) and to believers corporately as growing into a ναὸν ἅγιον ἐν κυρίῳ ("holy temple in the Lord") (Eph 2:21). However, Paul more likely has Isaiah 28:16 in mind here since he uses ἀκρογωνιαῖος ("cornerstone") rather than κεφαλή γωνίας ("head of a corner") (LXX Ps 117:22; Matt 21:42; Mk 12:10; Lk 20:17; Acts 4:11; 1 Pet 2:7) (see 9.2.4 above).

1 Peter 2:11 (Ps 39:12; Gen 23:4; Lev 25:23)

Elsewhere in the New Testament, Hebrews 11:13 uses the expression ξένοι καὶ παρεπίδημοί ("strangers and sojourners") to refer to the status of believers on the earth. The writer's choice of the lemma ξένος is surprising considering that the Septuagint uses παροίκος in Genesis 23:4, Leviticus 25:23, 1 Chronicles 29:15, and Psalm 38:13. However, the author may be recalling Genesis 23:4 directly from the Hebrew, and ξένος and παροίκος are "functionally equivalent" (Johnson, 2006:292). The writer to the Hebrews and the author of 1 Peter both apply the physical reality of Abraham's experience (Gen 23:4) to the spiritual life of believers via the perspective of Psalm 39:12. Psalm 39:12 views all life in this world as transitory and therefore emphasizes the importance of relationship to God in the midst of temporary struggles.

Significantly, ξένοι (cf. Heb 11:13) is combined with πάροικοι (cf. 1 Pet 2:11) in Ephesians 2:19. Here the argument is that non-Jewish believers are no longer ξένοι καὶ πάροικοι ("strangers and aliens") because of their new status as "fellow citizens with the saints and members of the household of God" (Eph 2:19-20, ESV). In this passage (Eph 2:11-22) the reference is to past foreignness to the commonwealth of Israel and the covenants of promise (Eph 2:12) as opposed to a new foreignness to the unbelieving world (1 Pet 2:11) (see 10.2.4 above).

1 Peter 3:10-12 (Ps 34:12-16)

Similar themes are found in Romans 12:9-21, especially verses 9-10, 14-15, 16-18 and 21. Paul exhorts believers to live in harmony with one another (Rom 12:16), to sympathise with those who "rejoice" or "weep" (Rom 12:15); to love one another with brotherly affection (Rom 12:10), to be humble (Rom 12:16; cf. 1 Pet 3:8), to not repay evil with evil but to bless instead (Rom 12:14, 17, 21; cf. 1 Pet 3:9) for the Lord will repay (Rom 12:19; cf. 1 Pet 3:12; Ps 34:16), to hold fast to what is good (Rom 12:9, 21; cf. 1 Pet 3:10-11; Ps 34:12, 14), and to seek peace with all (Rom 12:18; cf. 1 Pet 3:11; Ps 34:14). However, the links between Romans 12:9-21 and 1 Peter 3:8-12 or Psalm 34:12-16 are thematic or conceptual and there are no clear verbal parallels indicating that Paul had Psalm 34 in mind or that Paul or Peter were dependent on each other (see 11.2.4 above).

1 Peter 3:22 (Ps 8:6; 110:1)

Both Psalm 8:6 and Psalm 110:1 are frequently quoted or alluded to elsewhere in the New Testament. Psalm 8:6, "all things you have subjected under his feet," is quoted in 1 Corinthians 15:27 and in Hebrews 2:8 (Heb 2:6-8 quotes Ps 8:4-6). Furthermore, an allusion to Psalm 8:6 occurs in Ephesians 1:22 (Aland *et al*, 1994:895) and probably also in 1 Corinthians 15:25 (Collins, 2008:949, 1084). In 1 Corinthians 15:27 the quotation of Psalm 8:6 provides authoritative proof that

Jesus must reign until God has put all his enemies under his feet, including death itself (1 Cor 15:25-26).

Besides the quotation of Psalm 8:6 in 1 Corinthians 15:27, the reference to the fact that Jesus must reign "until he has put all the enemies under his feet" (1 Cor 15:25) is probably an allusion to both Psalm 8:6 and Psalm 110:1. Significantly, it is the allusion to Psalm 110:1 that makes explicit the implication that Jesus' reign (at God's right hand), including his defeat of every opposing rule and authority and power (1 Cor 15:24), and of death itself (1 Cor 15:26), is also a fulfilment of his role as promised Messiah.

Thus, Paul's references to Psalms 8:6 and 110:1 in 1 Corinthians 15:25 and 15:27 serve as authoritative proof that the goal and inevitable outcome of Jesus' reign as the new Adam and promised Messiah are that all things be subjected under his feet. In 1 Peter 3:22, Peter also seems to allude to both references, but his use is focused on motivating the addressees who are faced with unjust suffering and tempted to retaliate or give in to fear of evil powers, to sanctify Christ alone as Lord with absolute confidence, since Christ's resurrection and ascension to God's right hand proves that he has supreme authority over all evil powers and none can ever again challenge Christ's supremacy.

In Ephesians 1:20 Paul alludes to Psalm 110:1 when he refers to God raising Christ from the dead and seating him at his right hand in the heavenly places. Then in Ephesians 1:22 Paul cites Psalm 8:6 ("he put all things under his feet") and adds that God "gave him as head over all things to the church" (ESV). Thus, Jesus rules over all creation as the representative head of the new humanity, the church. However, in the context of Ephesians 1:15-23, Paul's purpose is not the same as in 1 Peter 3:22 (see above). Instead, his purpose is to show that the power God is ready to exercise on behalf of believers (Eph 1:19) is as great as the power he exerted in order to raise and exalt Christ (Eph 1:19-20).

In Hebrews 2:5-9 the writer argues, on the basis of Psalm 8:4-6 (Heb 2:6-8), that God has subjected "the world to come" (2:5), not to angels, but to Jesus (2:9). In my view, the most likely interpretation of this passage is that during his earthly humiliation, Jesus, as Son of God (Heb 1:2), was made "for a little while lower than the angels" (Ps 8:5; Heb 2:7, 9), his glory veiled. But because of his suffering of death and his resurrection from the dead, Jesus, as representative of the new humanity, is now "crowned with glory and honour" (Ps 8:5; Heb 2:7, 9). Thus, even though at present we do not see everything subjected either to humanity or to Jesus, believers are assured that Jesus is the one who has begun to and will ultimately fulfil God's purpose for humanity. The implication is that Jesus' crowning with glory and honour secures victory over death for everyone who believes in him. Thus, the writer to the Hebrews (2:8) refers to Psalm 8:6 for the purpose of proving that Jesus' suffering of death and his resurrection have secured the subjection of all things under his feet, and victory over death and glory for believers who are the new humanity that fulfils Psalm 8:6. This is not the same use of Psalm 8:6 as in 1 Peter 3:22 where the allusion primarily motivates the addressees who are faced with unjust suffering (see above).

Psalm 110:1 is the most frequently cited verse in the entire New Testament (Matt 22:44; 26:64; Mk 12:36; 14:62; Lk 20:42-43; 22:69; Acts 2:34-35; Heb 1:13) (Aland *et al*, 1994:888), though many of these are parallel accounts within the Gospels. Furthermore, according to Aland *et al* (1994:896), there are several allusions to

Psalm 110:1 elsewhere in the New Testament (Mk 16:19; Rom 8:34; 1 Cor 15:25; Eph 1:20; Col 3:1; Heb 1:3; 8:1; 10:12-13; 12:2). Notably, Aland *et al* (Ibid.) do not include 1 Peter 3:22. The allusions in 1 Corinthians 15:25 and Ephesians 1:20 have been dealt with above.

In the Gospels, Matthew 22:41-46, Mark 12:35-37, and Luke 20:41-44 are all accounts of the same incident(s) when Jesus challenged the Pharisees or scribes with a question about the meaning of Psalm 110:1. Firstly, in all three accounts Jesus' argument depends on his assumption that David is the one who wrote Psalm 110:1 under the inspiration of the Spirit (Matt 22:43; Mk 12:36). Secondly, in all three accounts the critical question is, "How can they say that the Christ is David's son, when David himself, in a psalm commonly acknowledged to be messianic, calls the Christ, Lord?" The implication is that the Christ is greater than his ancestor David. Thirdly, in these cases, Jesus' quotation of Psalm 110:1 is neither focused on his exaltation to the right hand of God, nor linked to his resurrection. Thus, these references confirm that the application of Psalm 110:1 by the New Testament writers to Jesus as the Messiah is appropriate. However, they do not point directly to the connection made by many of the New Testament writers between the resurrection and the fulfilment of Psalm 110:1.

Matthew 26:64 (also Mk 14:62; Lk 22:69) records Jesus' response to the high priest's demand, "Tell us if you are the Christ, the Son of God" (Matt 26:63). Jesus confirms that he is the Christ, but then adds "from now on you will see the Son of Man seated at the right hand of Power and coming on the clouds of heaven" (Matt 26:64, ESV). In this way, Jesus claims to be both the ideal King of Psalm 110:1 and the divine person called the Son of Man in Daniel 7:13-14. Jesus does not specify the time of fulfilment when he will be seated at the right hand of God or when he will come on the clouds to reign with everlasting dominion over all the earth, but it must be some time after his anticipated death (e.g., Matt 16:21; 17:12, 22-23; 26:24; Luke 18:31-33; etc.). Thus, this reference to Psalm 110:1 by Jesus does point to his resurrection.

Mark 16:19 provides the only statement within the Gospels that Jesus not only ascended into heaven after his resurrection appearances (Lk 24:51; cf. Acts 1:2), but also sat down at the right hand of God (cf. Ps 110:1).

After Jesus' crucifixion, the first recorded public proclamation of Jesus' resurrection is Peter's sermon on the day of Pentecost (Acts 2:14-41). In this sermon Peter cites Psalm 16:8-11 (Acts 2:24-28) and then argues that these verses could not apply to David himself because he both died and was buried and therefore they must apply to the Christ as the descendant of David whom God had promised would reign on David's throne forever (Acts 2:29-30). Significantly, Peter assumes that David is the author of this psalm and concludes that David was a prophet who foresaw and spoke of the resurrection of the Christ (Acts 2:30-31). Peter then links the resurrection of Jesus with exaltation at the right hand of God and consequent authority to pour out (send down) the promised Holy Spirit from the Father (Acts 2:32-33). To prove his point concerning the exaltation of Jesus to the right hand of God, Peter cites Psalm 110:1, noting that these words could not apply to David himself for he did not ascend into the heavens (Acts 2:34-35). Thus again, Peter's assumption is that David was speaking as a prophet (Acts 2:30-31). Finally, Peter concludes, on the basis of the disciples being witnesses of Jesus' resurrection (Acts 2:32) and the words of Psalm 110:1, that God has made Jesus, whom the crowd crucified, both Lord and Christ (Acts 2:36).

Thus, Peter's use of Psalm 110:1 in Acts 2:34-35 is connected to the resurrection of Jesus and functions as proof that the Christ has been raised, not only from the dead, but to a position of exalted honour and authority at the right hand of God. On the other hand, in 1 Peter 3:22 the purpose of the allusion to Psalm 110:1 is not to prove that Jesus is at God's right hand (this is assumed), but rather to draw out the implications of Jesus' exaltation for the addressees who are faced with unjust suffering (see above).

The point of the allusion to Psalm 110:1 in Romans 8:34 is that Jesus has not only died and been raised for believers, but is now exalted at the right hand of God where he is interceding for believers. In the context (Rom 8:31-39), the implication is that nothing will be able to separate believers from the love of God in Christ Jesus (Rom 8:35-39). This is very similar to Peter's use of Psalm 110:1 in 1 Peter 3:22.

In Colossians 3:1, Paul refers to Christ being seated at the right hand of God for the purpose of arguing that believers should seek first the things that are above, not the things that are on earth below (Col 3:1-2).

Finally, in Hebrews, Psalm 110:1 is quoted (Heb 1:13) as the climax of a series of seven citations from the Old Testament (Heb 1:5 – Ps 2:7; 2 Sam 7:14; Heb 1:6 – Deut 32:43; Heb 1:7 – Ps 104:4; Heb 1:8-9 – Ps 45:6-7; Heb 1:10-12 – Ps 102:25-27) that are meant to prove that Jesus, as the Son of God, is superior to the angels (Heb 1:4). God did not say to angels, "Sit at my right hand until I make your enemies a footstool for your feet;" he said it to the Son. Thus, the writer to the Hebrews applies God's designation of the Messiah as his Son (Ps 2:7; 2 Sam 7:14), to all the other references that he interprets as messianic (cf. Heb 1:2, 8), and terms this title the more excellent name he has inherited (Heb 1:4). Thus, the writer to the Hebrews argues that because Jesus is the unique son of messianic promise he must be seated "at the right hand of the Majesty on high" (Heb 1:3, ESV), and therefore he holds a position much superior to that of the angels (Heb 1:4). Therefore, this allusion to Psalm 110:1 is focused on Jesus superiority over angels as such and is not intended to draw out immediate implications for believers, as is the case in 1 Peter 3:22.

In Hebrews 12:2, the fact that Jesus is seated at the right hand of the throne of God is interpreted as proof that Jesus has received the reward and joy set before him that enabled him to endure the suffering and shame of the cross. The purpose of this allusion to Psalm 110:1 is to motivate believers not to "grow weary and lose heart" (Heb 12:3) as they struggle against sin (Heb 12:1) and also endure hostility from sinners (Heb 12:3) because Jesus' exaltation guarantees that those who believe in him will complete the endurance race of faith. Thus, this use of Psalm 110:1 is similar to its use in 1 Peter 3:22 because it also motivates endurance in the face of struggle and hostility.

Therefore overall, the author of 1 Peter uses Psalm 110:1 and Psalm 8:6 in a manner consistent with the presuppositions and purposes of the other New Testament writers. Peter assumes that Jesus fulfils both messianic expectation and God's purpose that all creation should be subject to a human representative ruler. Furthermore, as in Romans 8:34 and Hebrews 12:2, Peter uses the allusion to Psalms 110:1 and 8:6 to motivate believers to persevere in the face of suffering and fear because Jesus' exaltation to the right hand of God guarantees their ultimate victory and reward. However, Peter's reference to Jesus being at the right hand of God is very specifically focused on the implication that Jesus' position of supreme

authority motivates the addressees to confidently continue to sanctify Christ alone as Lord (see 12.2.4 above).

1 Peter 4:14 (Ps 89:50-51; 69; 74; 109)

The idea of suffering or being reviled for the name of Christ (1 Pet 4:13-14) is shared by several New Testament passages (Matt 10:22; 24:9; Lk 21:12, 16-19; Jn 15:18-21; Acts 5:41; Heb 13:12-13). Some of these include the concept that those who endure will ultimately be saved (Matt 10:22; 24:13; Lk 21:18-19; Heb 13:14), but they do not suggest that those who suffer for Christ are blessed or that the Spirit of God and of glory rests on them, as in 1 Peter 4:14. However, the passage in John 15 in which Jesus teaches his disciples to expect hatred from the world because they have first hated him (Jn 15:18-27; cf. Jn 17:14-21) occurs in the context of Jesus' promises of the help and indwelling presence of the Holy Spirit (Jn 14:16-17, 26; 15:26; 16:7-15). Furthermore, Jesus promises that the Holy Spirit will enable his followers to witness of him and thus bring glory to him (Jn 15:26-27; 16:14). Thus, Peter's recollection of Jesus' teaching on that occasion is most likely the primary background of Peter's expression "the Spirit of glory and of God rests upon you" (1 Pet 4:14) rather than the Psalms or any other Old Testament reference (see 13.2.4 above).

1 Peter 4:19 (Ps 31:5)

Psalm 31:5 is quoted in Luke 23:46 and alluded to in Acts 7:59. In the first case, in the last moments on the cross before Jesus breathed his last, he cried out "Father, into your hands I commit my spirit" (Lk 23:46). The words are almost identical with Septuagint Psalm 30:6. Secondly, just before Stephen died of stoning as the first Christian martyr, he cried out "Lord Jesus, receive my spirit" (Acts 7:59). In both cases the reference to Psalm 31:5 (LXX 30:6) seems intentional. Furthermore, in both cases the reference is the final prayer of trust in God or God's Son by a righteous person at the point of wrongful death for the sake of God. Thus, both have continued to do good and entrusted themselves to God, while suffering according to the will of God, even to the point of death (cf. 1 Pet 4:19) (see 13.2.4 above).

1 Peter 5:7 (Ps 55:22)

Psalm 55:22 is not quoted or alluded to anywhere else in the New Testament. Jesus taught his disciples not to be anxious about their needs in life, because God knows their every need and, since he cares for all his creation, he will certainly care for them (Matt 6:25-34; cf. Lk 12:22-31; also Matt 10:29-31; Lk 12:6-7). And yet surprisingly, even these long passages on a very similar theme do not contain any indications of an allusion to Psalm 55:22, despite the fact that they use the verb μεριμνάω ("I am anxious") that corresponds to the noun μέριμνα ("anxiety") used in 1 Peter 5:7 and Septuagint Psalm 54:23.

Significantly, the verb μεριμνάω ("I am anxious") is also used in the context of suffering and persecution in Matthew 10:19 (also Lk 12:11) and Philippians 4:6, yet even these references contain no indication of an allusion to Psalm 55:22 (see 14.2.4 above).

1 Peter 5:8 (Ps 22:13, 21; 35:17, 25)

The imagery of enemies as lions is used on only one other occasion in the New Testament. In 2 Timothy 4:17 Paul refers to being delivered out of the lion's mouth.

In the immediate context, Alexander the coppersmith has done Paul great harm (2 Tim 4:14) as a vigorous opponent of his teaching (2 Tim 4:15). Furthermore, in the wider context of 2 Timothy, Paul is a prisoner suffering for the gospel (2 Tim 1:8; 2:9) having already endured much persecution and suffering from which the Lord had delivered him (2 Tim 3:11). Deliverance from the lion's mouth may be a reference to the malice of Emperor Nero, the beasts of the ampitheatre, or a common expression for deliverance from an overwhelming threat. However, the expression ἐρρύσθην ἐκ στόματος λέοντος ("I was delivered out of the mouth of the lion") is also very similar to Septuagint Psalm 21:22 - σῶσόν με ἐκ στόματος λέοντος ("Save me out of the mouth of the lion") which means that an intended allusion is possible and even likely (Aland *et al*, 1994:895; Knight, 1992:471). Thus, Peter uses the Psalms' theme of enemies as lions seeking to devour the righteous in a manner very similar to Paul's use in 2 Timothy 4:17, but there are no indications of dependence between 1 Peter and 2 Timothy.

Finally, although the parallels between 1 Peter 5:5-9 and James 4:6-10 are remarkable, the most significant difference is that the James passage does not include either an allusion to Psalm 55:22 (1 Pet 5:7) or an allusion to the theme in the Psalms of enemies as lions seeking to devour the righteous (1 Pet 5:8) (see 14.2.4 above).

CHAPTER 17

CONCLUSION: IMPLICATIONS AND PROPOSALS

OUTLINE OF CHAPTER

17.1 Implications and advancements

17.2 Proposals for further application and research

17.1 IMPLICATIONS AND ADVANCEMENTS

The aim of this chapter is to conclude this study by making clear the hermeneutical implications of the use of the Psalms in 1 Peter for Old Testament and New Testament exegesis within the Reformed tradition today.

In my view, this study is a convincing demonstration that a combination of traditional grammatical-historical methods of interpretation with recent literary approaches to the use of the Old Testament in the New is a valid and more effective way to engage with the use of the Psalms in the New Testament. As a result of a thorough study and evaluation of the state of the art on New Testament use of the Old Testament, an integrated hermeneutical procedure has been developed (see 2.7 above) and applied to the use of the Psalms in 1 Peter. Thus, in-depth grammatical-historical analysis of each pericope of 1 Peter and of the relevant Psalm passages provides the foundation for understanding how the author of 1 Peter interprets the Psalm reference and how the Psalm reference functions within the argument of the author. Even here, this study is an advancement on previous studies which tend to be either focused on the Old Testament context with minimal exegesis of the New Testament context, or focused on the New Testament context with minimal exegesis of the Old Testament context. Thus, for example, as a result of analysing both contexts, it seems highly likely that in 1 Peter 2:11 the author is not only using the allusion to Psalm 39:12 to highlight the believers' foreignness in an unbelieving world, but also to highlight from the context of the psalm the transforming power of recognizing the transitoriness of life (see 10.2 above).

However, the added consideration of intertextual resonance in particular has enhanced the interpretation in two ways. Firstly, it has often increased the understanding of the function and effect of a Psalm reference as intended by the author of 1 Peter. For example, in 1 Peter 3:22 the allusion to Psalm 8:5-6 was probably also intended to bring to mind Daniel 7:13-14, thereby further emphasizing that Christ has been exalted to a position of supreme authority and everlasting dominion as both human and divine ruler (see 12.2 above).

Secondly, consideration of intertextual resonance has provided an effective means for considering the possible effect of the Psalm reference upon the addressees and later readers beyond what may have been intended by the author. In this regard, consideration of how a Psalm passage was understood and used in later Jewish

Scripture and in other ancient Jewish writings did not only reveal how the author of 1 Peter might be developing, reflecting or challenging traditional interpretations. In addition, such considerations helped to identify many of the most likely intertexts that would have come to the mind of recipients of 1 Peter and influenced their responses. For example, in 1 Peter 5:8, the reference to the devil "going about as a roaring lion, seeking someone to devour" would most likely first bring to mind the theme of enemies as roaring lions found most frequently in the Psalms (esp., Pss 22:13, 21; 35:17, 25), but also elsewhere in the Old Testament. However, it is also possible that it would bring to mind Genesis 4:7, Judges 14:5, and Job 1:7 and 2:2, even though these passages do not directly compare enemies with lions. Recognition of such intertexts would likely have reinforced Peter's appeal for vigilance against the devil and would also have strengthened their confidence that the devil can be resisted because God is with them and in full control (see 14.2 above).

Likewise, consideration of the use of the same Psalms elsewhere in the New Testament also aided in the identification of likely intertexts and their effects. For example, Peter's allusion to Psalm 31:5 in 1 Peter 4:19 would most likely have brought to mind traditions of Jesus' (Lk 23:46) and Stephen's (Acts 7:59) references to the same passage in the context of suffering, thereby further reinforcing the significance of Peter's appeal (see 13.2 above).

Furthermore, consideration of reader response has sometimes made it possible to identify Psalm allusions not intended by the author, but nevertheless, very likely to have been recognized by the recipients with significant effect. For example, in 1 Peter 2:2, though probably not intended by the author, the expression "long for the spiritual pure milk" would very likely have brought to mind several verses of Psalm 119 (vv. 20, 40, 81-82, 123, 131, 174) which could potentially bring the life-setting of persecution and the entire message of Psalm 119 to bear upon the recipients (see 8.2 above).

Concerning the interpretive techniques of the author of 1 Peter, for the most part, it was found that there was little benefit in comparing these with the details of the midrash and pesher techniques used by Second Temple Jewish interpreters (see 2.3.3). What was found more helpful was knowledge of the presuppositions (see 2.3.2) and goals of Second Temple interpretation. In particular, the presuppostions and goals of the author of 1 Peter are largely consistent with the presuppositions and goals of Second Temple interpretation, except that he refocuses and reapplies them in light of the assumption that the historical Jesus is the Christ, who died, rose, ascended to the right hand of God, and will return. Thus, in my view, this study has demonstrated that the present-day interpreter of the Psalms and of the New Testament should be less concerned about imitating the techniques of Second Temple interpreters and more concerned that their own presuppositions and interpretive goals align with those of the New Testament writers, and therefore remain valid within the Reformed tradition.

Significantly, this comprehensive study of the use of the Psalms in 1 Peter has demonstrated that there is no compelling evidence that the author's interpretation of the Psalms was either non-contextual, ignoring the intended meaning of the Psalm in its own context, or culture-bound, merely reflecting contemporary interpretations or myths as authoritative and historical.

Furthermore, through the approach used in this study, a number of advances have been made in terms of both identifying and qualifying allusions to the Psalms, even

beyond those suggested by Woan (2004:213-215). Thus, for example, some Psalm allusions not recognized by Aland *et al* (1994:895-901), but suggested by other scholars, were confirmed as likely intended allusions (e.g., Ps 22:13, 21 – 1 Pet 5:8; Pss 8:6; 110:1 – 1 Pet 3:22; Ps 119:20, 131, 174 – 1 Pet 2:2). On the other hand, some allusions suggested by Aland *et al* or by other scholars were either qualified as most likely unintended (e.g., Ps 22 – 1 Pet 1:11; Ps 89:26 – 1 Pet 1:17; Ps 34:22 – 1 Pet 1:18; Ps 34:13 – 1 Pet 2:1; etc.), or were discounted altogether as very unlikely (e.g., Ps 49:7-9 – 1 Pet 1:18; Ps 118:15, 16 – 1 Pet 3:22; Ps 37:5 – 1 Pet 5:7). In particular, some suggested allusions to specific Psalm passages were qualified as better identified as general allusions where a particular theme could be recognized in several Psalm passages and possibly other Old Testament passages (e.g., not only Ps 89:50-51 in 1 Pet 4:14 – include Pss 22:7; 69:8, 10; 74:10; 109:25; etc.; not only Ps 22:13, 21 – include Pss 7:2; 10:9; 17:12; 35:17, 25; 104:21; 124:3; not only Ps 119:20, 131, 174 – include Ps 119:40, 81-82, 123). Thus, although allusions were initially identified on the basis of predetermined classifications and criteria (see 2.2.1.2 & 4.3 above), the final understanding of allusions is based upon exegesis of 1 Peter and is specific to the use of the Psalms rather than the Old Testament in general (cf. Elliott, 2000:12-17).

Furthermore, this study has confirmed that sometimes the author of 1 Peter appears to have used words or language that is reminiscent of words or language found in the wider context of specific intended Psalm references. Thus, besides the intended specific allusions (1 Pet 2:3 – Ps 34:8; 1 Pet 2:4 – Ps 118:22) to the same Psalms quoted elsewhere (1 Pet 2:7 – Ps 118:22; 1 Pet 3:10-12 – Ps 34:12-16), the author's choice of words in 1 Peter 1:18 (Ps 34:22), 2:1 (Ps 34:13), 2:4 and 2:6 (Ps 34:5), and 1 Pet 2:9 (Ps 118:23) seems to indicate a wider influence of these Psalm passages upon the thinking of the author.

However, in this study it has been argued that these allusions were unintended and, if recognized, merely function as confirmation that the author was aware of the wider context of specific intended Psalm references. In my view, this explanation makes better sense of the biblical data compared with the explanation argued recently by Woan (2004:223-229) that the quotation of Psalm 34:12-16 in 1 Peter 3:10-12 performs a pivotal role in the structure of 1 Peter, that the author was intentionally reflecting more widely on Psalm 34 in particular, and that this Psalm influenced the shape of the author's overall argument in 1 Peter.

In terms of the understanding of types of use and function of references, in my view this study of the use of the Psalms in 1 Peter has both confirmed and clarified the overall pattern of Psalms use in the New Testament. Thus, it has been demonstrated that the Psalms are not only used to indicate direct fulfilment and typological fulfilment, or as authoritative proof or confirmation of a truth statement, but the Psalms are also frequently appealed to as authoritative illustrations of the valid responses of believers to their circumstances, and in order to develop and reapply significant themes. Thus, Peter's use of the Psalms is based upon a strong sense of solidarity with believers of the past, especially in the context of suffering. To my mind, this is compelling enough reason for present-day interpreters to seek to develop and apply the Psalms in the same way as Peter.

In particular, Peter viewed theme development as a valid and effective way to apply the Psalms to Christ and to the church. Thus, in my view, Peter provides the present-day interpreter with compelling reason to see theme development as a valid

and effective way to apply the Psalms to the church. In this way, the Psalms will continue to function as a vast reservoir of truths about God and about the life of faith that may then be applied as authoritative and relevant to the circumstances of Christian believers in every age in light of God's revelation of himself both in the Old Testament and in his Son Jesus Christ. Thus, the present-day interpreter may develop the themes of the Psalms in such a way that they are shown to rightly inform and motivate the Christian believer's response to new situations that challenge their faith, especially those circumstances that demand perseverance in the face of suffering and persecution.

17.2 PROPOSALS FOR FURTHER APPLICATION AND RESEARCH

In terms of further application and research, the first proposal is that the same methodology that has been developed and applied in this study should be applied to the use of the Psalms by Peter in his Acts speeches. On that basis more informed comparisons could be made and more clarity could be gained regarding interrelationships and developments between the hermeneutic employed in Peter's speeches in Acts and the hermeneutic employed by the author of 1 Peter. In particular, the primary use of Psalm quotation to indicate direct fulfilment in Peter's evangelistic sermons in Acts may be compared with the primary use of Psalm allusions to develop themes for the lives of believers in 1 Peter.

Secondly, the methodology developed and employed in this study of 1 Peter could be applied to the use of the Psalms in other New Testament books, particularly Hebrews, Revelation, and Romans, which have the highest relative density of Psalm references. However, it may also be worth applying the methodology to some of the books of the General Epistles for which in-depth study of the use of the Old Testament has been neglected in recent times. It is expected that the application of this methodology will result in new identifications of Psalm allusions, greater clarity in distinguishing between intended and unintended, and specific and general allusions, and greater clarity with regard to the function and effect of Psalm references. Thus, for example, in this study an allusion to Psalm 34:8 was detected in Hebrews 6:5 that is not listed by Aland *et al* (1994:751, 895).

Finally, in the light of the revelation of Jesus Christ, the Psalms could be studied with a view to theme development in particular for the purpose of application to the life of the Christian believer. Thus, it is expected that other significant themes of the Psalms may be shown to provide powerful motivation for present-day believers to respond appropriately to God and to the challenges of faith.

BIBLIOGRAPHY

ABEGG, M.G., Jr., FLINT, P.W. and ULRICH, E. 1999. The Dead Sea Scrolls Bible. San Francisco : HarperSanFrancisco.

ACHTEMEIER, P.J. 1996. 1 Peter: a commentary on First Peter. Hermeneia – a critical and historical commentary on the Bible (Epp, E.J., ed.). Minneapolis : Fortress.

ACHTEMEIER, P.J., GREEN, J.B. & THOMPSON, M.M. 2001. Introducing the New Testament: Its literature and theology. Grand Rapids, Michigan : Eerdmans.

ALAND, K., BLACK, M., MARTINI, C.M., METZGER, B. & WIKGREN, A. (eds.). 1983. The Greek New Testament. 3rd corrected ed. Stuttgart : United Bible Societies.

ALAND, B., ALAND, K., BLACK, M., KARAVIDOPOULOS, J., MARTINI, C.M. & METZGER, B. (eds.). 1994. The Greek New Testament. 4th revised ed. Stuttgart : Deutsche Bibelgesellschaft.

ALBL, M.C. 1999. "And Scripture cannot be broken": The form and function of the early Christian testimonia collections. Supplements to *Novum Testamentum*, vol. 96. Leiden : Brill.

ALLEN, L.C. 1983. Psalms 101-150. Word biblical commentary, vol. 21. Waco, Texas : Word Books Publisher.

ARCHER, G. & CHIRICHIGNO, G.C. 1983. Old Testament quotations in the New Testament: a complete survey. Chicago : Moody.

AUNE, D.E. 1983. Prophecy in early Christianity and the ancient Mediterranean world. Grand Rapids, Michigan : Eerdmans.

AUCKER, 2008. Joel. (*In* The ESV Study Bible. English Standard Version. Wheaton, Illinois : Crossway Bibles)

BAKER, D.L. 1976. Two Testaments: One Bible. Downers Grove, Illinois : IVP. Also Two Testaments, one Bible: a study of some modern solutions to the theological problem of the relationship between the Old and New Testaments. Leicester, England : IVP.

BAUCKHAM, R. 1988. James, 1 and 2 Peter, Jude. (*In* Carson, D.A. & Williamson, H.G.M., eds. It is written: Scripture citing Scripture: Essays in honour of Barnabas Lindars. Cambridge : Cambridge University Press, 303-317.)

BEAL, T.K. 1992. Ideology and intertextuality: Surplus of meaning and controlling the means of production. (*In* Fewell, D.N., ed. Reading between texts: intertextuality and the Hebrew Bible. Louisville, Kentucky : Westminster/John Knox Press, 30-31.)

BEALE, G.K. 1988. Revelation. (*In* Carson, D.A. & Williamson, H.G.M., eds. It is written: Scripture citing Scripture: essays in honour of Barnabas Lindars. Cambridge : Cambridge University Press, 318-336.) (Also in Beale, 1994a:257-276 as: The use of the Old Testament in Revelation)

BEALE, G.K. 1989a. 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. *Themelios,* 14(3): 89-96, April. (Also found in Beale, 1994a:387-404)

BEALE, G.K. 1989b. The Old Testament background of reconciliation in 2 Corinthians 5-7 and its bearing on the literary problem of 2 Corinthians 6:14-7:1. *New Testament Studies,* 35:550-581.

BEALE, G.K. ed. 1994a. The right doctrine from the wrong texts? Essays on the use of the Old Testament in the New. Grand Rapids, Michigan : Baker.

BEALE, G.K. 1994b. Introduction. (*In* BEALE, G.K., ed. 1994a. The right doctrine from the wrong texts? Essays on the use of the Old Testament in the New. Grand Rapids, Michigan : Baker, 7-10.)

BEALE, G.K. 1994c. The use of the Old Testament in Revelation. (*In* BEALE, G.K., ed. 1994a. The right doctrine from the wrong texts? Essays on the use of the Old Testament in the New. Grand Rapids, Michigan : Baker, 257-276.)

BEALE, G.K. 1994d. 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* BEALE, G.K., ed. 1994a. The right doctrine from the wrong texts? Essays on the use of the Old Testament in the New. Grand Rapids, Michigan : Baker, 387-404.)

BEALE, G.K. 1998. John's use of the Old Testament in Revelation. Journal for the study of the New Testament: Supplement Series 166. Sheffield : Journal for the study of the Old Testament Press.

BEALE, G.K. 1999. Questions of authorial intent, epistemology, and presuppositions and their bearing on the study of the Old Testament in the New: a rejoinder to Steve Moyise. *Irish Biblical Studies,* 21: 151-180, Nov.

BEALE, G.K. 2004. The temple and the Church's mission. New Studies in Biblical Theology. Downers Grove, Illinois : IVP.

BEALE, G.K. 2006. Did Jesus and the apostles preach the right doctrine from the wrong texts? Revisiting the debate seventeen years later in the light of Peter Enns' book, Inspiration and incarnation. *Themelios,* 32(1): 18-43, Oct.

BEALE, G.K. 2007. A surrejoinder to Peter Enns. *Themelios*, 32(3): 14-25.

BEALE, G.K. & CARSON, D.A. (eds). 2007. Commentary on the New Testament use of the Old Testament. Grand Rapids, Michigan : Baker Academic & Nottingham : Apollos.

BEARE, F.W. 1958. The First Epistle of Peter. Oxford, England : Blackwell.

BLACK, M. 1971-72. The Christological use of the Old Testament in the New Testament. *New Testament Society*, 18: 1-14.

BLACK, M. 1986. The theological appropriation of the Old Testament by the New Testament. *Scottish Journal of Theology, 39*: 1-17.

BLASS, F., DEBRUNNER, A. & FUNK, R.W. 1961. A Greek grammar of the New Testament and other early Christian literature. Chicago, Illinois : Chicago University Press.

BLOCH, R. 1978. Midrash. (*In* Green, W.S., ed. Approaches to ancient Judaism: theory and practice. Trans. Mary Howard Callaway. Missoula, Montona : Scholars, 29-50.)

BOCK, D.L. 1987. Proclamation from prophecy and pattern. Sheffield : Journal for the study of the Old Testament.

BOCK, D.L. 2006. Scripture citing Scripture: use of the Old Testament in the New. (*In* Bock, D.L. & Fanning, B.M., eds. Interpreting the New Testament text:

introduction to the art and science of exegesis. Wheaton, Illinois. : Crossway, 255-276.)

BOHN, H.G. 1854-55. The works of Philo Judaeus, the contemporary of Josephus. Translated from the Greek by C.D. Yonge. 4 vols. London : Henry G. Bohn. http://www.scribd.com/doc/8326130/The-Works-of-Philo. Date of access: 20 December 2012.

BORGEN, P. 1976-77. The place of the Old Testament in the formation of New Testament theology. *New Testament Studies,* 23: 67-75.

BORNEMANN, W. 1920. Der erste Petrusbrief – eine Taufrede des Silvanus? *Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche*, 19 (1):143-165.

BOYARIN, D. 1990. Intertextuality and the reading of Midrash. Bloomington and Indianapolis : Indiana University Press.

BREED, Douw G., VAN RENSBURG, Fika J. & JORDAAN, Gert J.C. 2008. Male and female in the church: gender in the ordained ministries. Potchefstroom : Potchefstroom Theological Publications.

BREWER, D. Instone. 1992. Techniques and assumptions in Jewish exegesis before 70 C.E. Texte und Studien zum antiken Judentum 30. Tübingen : Mohr Siebeck.

BROOKE, G.J. 1981. Qumran pesher: towards the redefinition of genre. *Revue de Qumran,* 10:485-503, Dec.

BROOKE, G.J. 1985. Exegesis at Qumran: 4QFlorilegium in its Jewish context. Journal for the study of the Old Testament: Supplement Series 29. Sheffield : Journal for the study of the Old Testament Press.

BROOKE, G.J. 2000. "Rewritten Bible". (*In* Schiffman, L.H. and VanderKam, J.C., eds. Encyclopedia of the Dead Sea Scrolls. New York and Oxford : Oxford University Press, 777-781.)

BROWN, F., DRIVER, S.R. and BRIGGS, C.A. 1980. The new Brown-Driver-Briggs-Gesenius Hebrew and English lexicon with an appendix containing the bibilical Aramaic. Lafayette, Indiana : Associated Publishers and Authors.

BROX, N. 1979. Der erste Petrusbrief. Evangelisch-Katholischer Kommentar zum Neuen Testament. Zurich : Benziger.

BRUCE, F.F. 1968. This is that: the New Testament development of some Old Testament themes. Exeter : Paternoster.

BRUCE, F.F. 1988. The canon of Scripture. Downers Grove, Illinois : IVP.

BRUGGEMANN, D.A. 2005. The Evangelists and the Psalms. (*In* Firth, D. & Johnston, P.S., eds. Interpreting the Psalms: issues and approaches. Downers Grove, Illinois : IVP Academic, 263-278.)

BUCHANAN, G.W. 1994. Introduction to intertextuality. Lewiston, New York : Edwin Mellen Press.

BÜCHSEL, F. 1985. Lýtron. (*In* Kittel, G & Friedrich, G., eds. Theological dictionary of the New Testament. Abridged in one volume by Geoffrey. W. Bromiley. Grand Rapids, Michigan : Eerdmans, 545-547.)

CAMPBELL, D.N. 2005. Christ preaching to the spirits: an exegetical study of 1 Peter 3:18-22. (MA in New Testament dissertation). Potchefstroom : North-West University.

CAMPBELL, D.N. & VAN RENSBURG, F.J. 2008. A history of the interpretation of 1 Peter 3:18-22. *Acta Patristica et Byzantina*, 19:73-96.

CARSON, D.A. 2007. 1 Peter. (*In* Beale, G.K. & Carson, D.A., eds. Commentary on the New Testament use of the Old Testament. Grand Rapids, Michigan : Baker Academic; Nottingham : Apollos, 1015-1045.)

CARSON, D.A. & WILLIAMSON, H.G.M., eds. 1988. It is written: Scripture citing Scripture: essays in honour of Barnabas Lindars. Cambridge : Cambridge University Press.

CARSON, D.A., MOO, D.J. & MORRIS, L. 1992. An introduction to the New Testament. Grand Rapids, Michigan : Zondervan.

CHAPMAN. D.W. 2008. Hebrews. (*In* The ESV Study Bible. English Standard Version. Wheaton, Illinois : Crossway Bibles, 2357-2386.)

CHILDS, B.S. 2001. Isaiah: a commentary. Old Testament Library. Louisville, Kentucky : Westminster/John Knox.

COLLINS, C. John. 2003. Galatians 3:16: What kind of exegete was Paul? *Tyndale Bulletin,* 54:75-86.

COLLINS, C. John. 2008. Psalms. (*In* The ESV Study Bible. English Standard Version. Wheaton, Illinois : Crossway Bibles, 935-1128.)

COLLINS, J.J. 1997. Apocalypticism in the Dead Sea Scrolls. London and New York : Routledge.

COLLINS, J.J. and EVANS, C.A. (eds.). 2006. Christian beginnings and the Dead Sea Scrolls. Grand Rapids, Michigan : Baker Academic.

COOK, E.M. 2001. The Psalms Targum: an English translation. http://www.targum.info/pss/ps1-5.htm. Date of access: 23 March 2012.

COTTERELL, F.P. 2000. Suffering. (*In* Alexander, T.D. & Rosner, B.S., eds. New dictionary of biblical theology. Downers Grove, Illinois : InterVarsity Press, 802-806.)

COURT, J.M. (ed.). 2002. New Testament writers and the Old Testament: an introduction. London : SPCK.

CRAIGIE, P.C. 1983. Psalms 1-50. Word Biblical Commentary, vol. 19. Waco, Texas : Word Books Publisher.

CROSS, F.L. 1954. 1 Peter: a Paschal liturgy. London : Mowbray.

CULLER, J. 1981. The pursuit of signs: semiotics, literature, deconstruction. London : Routledge.

DAVIDS, P.H. 1982. The Epistle of James: a commentary on the Greek text. Grand Rapids, Michigan : Eerdmans.

DAVIDS, P.H. 1990. The first epistle of Peter. The New International Commentary on the New Testament. Grand Rapids, Michigan : Eerdmans.

DE KLERK, Ben J. & VAN RENSBURG, Fika J. 2005. Making a sermon: a guide for Reformed exegesis and preaching: applied to 1 Peter 2:11-12, 18-25. Potchefstroom : Potchefstroom Theological Publications.

DESILVA, D.A. 2004. An introduction to the New Testament: contexts, methods and ministry formation. Downers Grove, Illinois : IVP.

DE VAUX, R. 1973. Ancient Israel: its life and institutions. London : Darton, Longman & Todd.

DE VILLIERS, J.L. 1983. 1 Peter. (*In* Du Toit, A.B. & De Villiers, J.L., eds. Guide to

the New Testament, vol. 6. Pretoria : NGKB, 143-156.)

DE WAARD, J. 1965. A comparative study of the Old Testament text in the Dead Sea Scrolls and in the New Testament. Leiden : Brill.

DIMANT, D. Pesharim, Qumran. Anchor Bible Dictionary, 5: 244-251.

DODD, C.H. 1952. According to the Scriptures: The substructure of New Testament theology. London : Nisbet.

DODD, C.H. 1994. The Old Testament in the New. (*In* Beale, G.K., ed. 1994a. The right doctrine from the wrong texts? Essays on the use of the Old Testament in the New. Grand Rapids, Michigan : Baker, 167-181.)

DOEVE, J.W. 1954. Jewish hermeneutics in the Synoptic Gospels and Acts. Assen : Van Gorcum.

DORIANI, D.M. 1996. Getting the message: a plan for interpreting and applying the Bible. Phillipsburg, N.J. : Presbyterian & Reformed.

DRAISMA, S. (ed.). 1989. Intertextuality in biblical writings: Essays in honour of Bas van Iersel. Kampen, Netherlands : Kok.

EATON, M. 1999. Preaching through the Bible: 1 Peter. Kent, England : Sovereign World.

EDGAR, S.L. 1962-3. Respect for context in quotations from the Old Testament. *New Testament Studies*, 9: 56-59.

EDWARDS, T.M. 2005. The Targum of Psalms. (*In* Firth, D. & Johnston, P.S., eds. Interpreting the Psalms: issues and approaches. Downers Grove, Illinois : IVP Academic, 279-294.)

EFIRD, J.M. (ed.). 1972. The use of the Old Testament in the New. Durham, N.C. : Duke University Press.

ELLIOTT, J.H. 2000. 1 Peter. Anchor Bible 37B. New York : Doubleday.

ELLIS, E.E. 1957. Paul's use of the Old Testament. Edinburgh & London : Oliver & Boyd (Reprint, 1981 or is it 1991. Grand Rapids, Michigan : Baker).

ELLIS, E.E. 1978. Prophecy and hermeneutic in early Christianity. Grand Rapids : Eerdmans.

ELLIS, E.E. 1979. How the New Testament uses the Old. (*In* Marshall, I.H., ed. New Testament interpretation: essays on principles and methods. Revised ed. Exeter : Paternoster, 199-219.)

ELLIS, E.E. 1991. The Old Testament in early Christianity: Canon and interpretation in the light of modern research. Wissenschaftliche Untersuchungen zum Neuen Testament, 54. Tübingen : Mohr.

ELLIS, E.E. 1993. Prophecy and hermeneutic in early Christianity. Grand Rapids, Michigan : Baker.

ELLIS, E.E. 1996. The New Testament's use of the Old Testament. (*In* Corley, B. *et al.*, eds. Biblical hermeneutics: a comprehensive introduction to interpreting Scripture. Nashville, Tennessee : Broadman & Holman Publishers, 40-58.)

ENNS, P. 1996. The 'movable well' in 1 Cor. 10:4: an extrabiblical tradition in an apostolic text. *Bulletin for Biblical Research,* 6:23-38.

ENNS, P. 2003. Apostolic hermeneutics and an Evangelical doctrine of Scripture: moving beyond a modernist impasse. *Westminster Theological Journal*, 65: 263-287.

ENNS, P. 2005. Inspiration and incarnation: Evangelicals and the problem of the Old Testament. Grand Rapids : Baker.

ENNS, P. 2007. Response to Professor Greg Beale. *Themelios,* 32(3): 5-13, May.

ERIKSSON, L.O. 1991. 'Come children, listen to me!': Psalm 34 in the Hebrew Bible and in early Christian writings. Stockholm : Almqvist & Wiksell.

EVANS, C.A. 1989. The function of the Old Testament in the New. (*In* McKnight, S., ed. Introducing New Testament interpretation: guides to New Testament exegesis. Grand Rapids, Michigan : Baker, 163-193.)

EVANS, C.A. 1990. Luke. New International Biblical Commentary. Peabody, Massachusetts : Hendrickson.

EVANS, C.A. 1992a. Midrash. (*In* Green, J.B., McKnight, S. & Marshall, I.H., eds. Dictionary of Jesus and the Gospels. Downers Grove, Illinois : IVP, 544-548.)

EVANS, C.A. 1992b. Noncanonical writings and New Testament interpretation. Peabody, Massachusetts : Hendrickson.

EVANS, C.A. and FLINT, P.W. (eds.) 1997. Eschatology, Messianism, and the Dead Sea Scrolls: studies in the Dead Sea Scrolls and related literature. Grand Rapids, Michigan, and Cambridge : Eerdmans.

EVANS, C.A. & SANDERS, J.A. (eds.). 1997. Early Christian interpretation of the scriptures of Israel: investigations and proposals. Sheffield, England : Sheffield Academic.

EVANS, C.A. 2001. New Testament use of the Old Testament. (*In* Alexander, T.D. & Rosner, B.S., eds. New dictionary of biblical theology. Downers Grove, Illinois : IVP, 72-80.)

EVANS, C.A. (ed.). 2004a. From prophecy to testament: the function of the Old Testament in the New. Peabody, Massachusetts : Hendrickson.

EVANS, C.A. 2004b. The Old Testament in the New. (*In* McKnight, S. & Osborne, G.R., eds. The face of New Testament studies: a survey of recent research. Grand Rapids : Baker Academic, 130-145.)

FAIRBAIRN, P. 1864. The typology of Scripture, viewed in connection with the whole series of the divine dispensations. Edinburgh : T & T Clark.

FEE, G.D. 1993. New Testament Exegesis: a primer for students and pastors. 2nd ed. Philadelphia : Westminster.

FEE, G.D. 1995. Paul's Letter to the Philippians. New International Commentary on the New Testament. Grand Rapids, Michigan : Eerdmans.

FEE, G.D. & STUART, D. 2003. How to read the Bible for all its worth: a guide for understanding the Bible. 3rd ed. Grand Rapids : Zondervan.

FEINBERG, J.S. (ed.). 1988. Continuity and discontinuity: perspectives on the relationship between the Old and New Testaments. Westchester, Illinois : Crossway.

FEKKES, J. 1994. Isaiah and prophetic traditions in the book of Revelation. Journal for the Study of the New Testament: Supplement series, 93. Sheffield : JSOT Press.

FENSKE, W. 2002. Aspekte biblischer Theologie dargestellt an der Verwendung von Ps 16 in Apostelgeschichte 2 und 13. *Biblica,* 83(1): 54-70.

FERGUSON, E. 2003. Backgrounds of early Christianity. 3rd ed. Grand Rapids, Michigan : Eerdmans.

FIRTH, D. & JOHNSTON, P.S. (eds.). 2005. Interpreting the Psalms: issues and approaches. Downers Grove, Illinois : IVP Academic.

FISHBANE, M. 1985. Biblical interpretation in ancient Israel. Oxford : Clarendon.

FITZMYER, J.A. 1961. The use of explicit Old Testament quotations in Qumran literature and in the New Testament. *New Testament Studies*, 7: 297-333.

FITZMYER, J.A. 1993. Romans: a new translation with introduction and commentary. The Anchor Bible. Vol. 33. New York, New York : Doubleday.

FITZMYER, J.A. 2000. The Dead Sea Scrolls and Christian origins: studies in the Dead Sea Scrolls and related literature. Grand Rapids, Michigan, and Cambridge : Eerdmans.

FLINT, P.W. and VANDERKAM, J. (eds.). 1998-1999. The Dead Sea Scrolls after fifty years: a comprehensive assessment. 2 vols. Leiden : Brill.

FOULKES, F. 1994. The acts of God: a study of the basis of typology in the Old Testament. (*In* Beale, G.K., ed. 1994a. The right doctrine from the wrong texts? Essays on the use of the Old Testament in the New. Grand Rapids, Michigan : Baker, 342-371.)

FRANCE, R.T. 1971. Jesus and the Old Testament. London : Tyndale; Grand Rapids : Baker. (Reprint 1984).

FRANCE, R.T. & WENHAM, D. (eds.). 1983. Studies in Midrash and historiography. Gospel Perspectives 3. Sheffield : JSOT Press.

FREDERICKS, D.C. 1993. Coping with Transcience: Ecclesiastes on brevity of life. The Biblical Seminar, 18; Sheffield : JSOT Press.

FRIBERG, B., FRIBERG, T. & MILLER, N.F. 2000. Analytical lexicon of the Greek New Testament. Baker's Greek New Testament Library. Electronic ed. Grand Rapids, Michigan : Baker.

FUTATO, M.D. 2007. Interpreting the Psalms: an exegetical handbook. Handbooks for Old Testament exegesis. Howard Jr., D.M. Series ed. Grand Rapids, Michigan : Kregel.

GAVENTA, B.R. 1986. From darkness to light: aspects of conversion in the New Testament. Overtures to Biblical theology 20. Philadelphia : Fortress.

GERTNER, M. 1962. Midrashim in the New Testament. *Journal of Semitic Studies,* 7:267-292.

GINGRICH, F.W. 1983. Shorter lexicon of the Greek New Testament. 2nd ed. Revised by F.W. Danker. Chicago and London : University of Chicago Press.

GLENNY, W.E. 1987. The hermeneutics of the use of the Old Testament in 1 Peter. Dallas : Dallas Theological Seminary. (Thesis – ThD)

GOLDINGAY, J. 2007. Psalms. Volume 2: Psalms 42-89. Baker commentary on the Old Testament Wisdom and Psalms. Grand Rapids, Michigan : Baker Academic.

GOPPELT, L. 1982. Typos: the theological interpretation of the Old Testament in the New. Translated by Donald H. Madvig. Grand Rapids : Eerdmans. (German original, 1939 *Typos:* Die typologische deutung des Alten Testaments in Neuen. Gütersloh.)

GRÉAUX, E.J. 2003. "To the elect exiles of the dispersion ... from Babylon": the function of the Old Testament in 1 Peter. Durham : Duke University. (Thesis – PhD).

GRÉAUX, E.J. 2009. The Lord delivers us: an examination of the function of Psalm 34 in 1 Peter. *Review and Expositor*, 106:603-613, Fall.

GREEN, G.L. 2000. 1 Peter. (*In* Alexander, T.D. & Rosner, B.S., eds. New dictionary of biblical theology. Downers Grove, Illinois : InterVarsity Press, 346-349.)

GREEN, J.B. 1994. The problem of a beginning: Israel's Scriptures in Luke 1-2. *Bulletin for Biblical Research*, 4:61-85.

GREEN, J.B. 2007. 1 Peter. The two horizons New Testament commentary. Grand Rapids, Michigan : Eerdmans.

GREENE, T.M. 1982. The light in Troy: imitation and discovery in Renaissance poetry. New Haven : Yale University Press.

GREIDANUS, S. 1988. The modern preacher and the ancient text: interpreting and preaching biblical literature. Grand Rapids, Michigan : Eerdmans; Leicester : IVP.

GROGAN, G. 2001. Prayer, praise and prophesy: A theology of the Psalms. Fearn, Great Britain : Christian Focus.

GRUDEM, W. 1988. The first epistle of Peter: an introduction and commentary. Tyndale New Testament commentaries, 17. Leicester, England : IVP; Grand Rapids, Michigan : Eerdmans.

GRUDEM, W. 1994. Systematic theology: an introduction to biblical doctrine. Leicester, England : IVP; Grand Rapids, Michigan : Zondervan.

GUNDRY, R.H. 1967. The use of the Old Testament in St. Matthew's Gospel with reference to the Messianic hope. Society for New Testament, 18. Leiden, 159-163.

GUNDRY, R.H. 1994. A survey of the New Testament. 3rd ed. Grand Rapids, Michigan : Zondervan.

GUTHRIE, D. 1970. New Testament Introduction. 3rd revised ed. London : Tyndale.

GUTHRIE, D. 1988. Petrine theology. (*In* Ferguson, S.B. & Wright, D.F., eds. New dictionary of theology. Leicester, England; Downers Grove, Illinois : IVP, 507-508.)

GUTHRIE, D. 1994. The Pastoral Letters. (*In* Carson, D.A., France, R.T., Motyer, J.A., & Wenham, G.J., eds. New Bible Commentary. 21st century ed. Leicester, England; Downers Grove, Illinois : IVP, 1292-1315.)

HAFEMANN, S.J. 1994. The glory and veil of Moses in 2 Corinthians 3:7-14. (*In* Beale, G.K., ed. 1994a. The right doctrine from the wrong texts? Essays on the use of the Old Testament in the New. Grand Rapids, Michigan : Baker, 295-311.)

HAFEMANN, S.J. 1995. Paul, Moses and the history of Israel. Wissenschaftliche Untersuchungen zum Neuen Testament, 81. Tübingen : Mohr [Paul Siebeck].

HANSON, A.T. 1983. The living utterances of God: the New Testament exegesis of the Old. London : Darton, Longman and Todd.

HARNACK, A. 1884. Lehre der Zw'dlf Apostel. (In Gebhardt, O., Harnack, A., Preussische Akademie Der Wissenschaften. Texte und Untersuchungen Zur Geschichte Der Altchristlichen Literatur. Vol. 2. Leipzig : J.C. Hinrichs, 106-109.

HARNACK, A. 1897. Die Chronologie der altchristlichen Literature bis Eusebius. Leipzig : J.C. Hinrichs.

HARRINGTON, D.J. 1999. Invitation to the Apocrypha. Grand Rapids, Michigan; Cambridge : Eerdmans.

HARRIS, R.L., ARCHER, Jr., G.L. and WALTKE, B.K. 1980a. Theological wordbook of the Old Testament. Vol. 1. Chicago, New York : Moody.

HARRIS, R.L., ARCHER, Jr., G.L. and WALTKE, B.K. 1980b. Theological wordbook of the Old Testament. Vol. 2. Chicago, New York : Moody.

HARRIS, J.R. & BURCH, V. 1916-1920. Testimonies. 2 vols. Cambridge : Cambridge University Press.

HART, J.H.A. 1910. The First Epistle General of Peter. Expositor's Greek Testament. Vol. 5. London : Hodder & Stoughton.

HARTLEY, J.E. 1988. The book of Job. The New International Commentary on the Old Testament. Grand Rapids, Michigan : Eerdmans.

HASEL, G. 1978. New Testament theology: Basic issues in the current debate. Grand Rapids, Michigan : Eerdmans.

HATINA, T. 2002. In search of a context: the function of Scripture in Mark's narrative. JSNTSup, 232. Sheffield : Sheffield Academic Press.

HAY, D.M. 1994. Defining allegory in Philo's exegetical world. *Society of Biblical Literature Seminar Papers*, 33: 55-68.

HAYS, R.B. 1989. Echoes of Scripture in the letters of Paul. New Haven : Yale University Press.

HAYS, R.B. and GREEN, J.B. 1995. The use of the Old Testament by New Testament writers. (*In* Green, J.B., ed. Hearing the New Testament: strategies for interpretation. Grand Rapids, Michigan : Eerdmans, 222-238.)

HELYER, L.R. 2002. Exploring Jewish literature of the Second Temple period: a guide for New Testament students. Downers Grove, Illinois : IVP.

HERBERT, E.D. and TOV, E. (eds.) 2002. The Bible as book: the Hebrew Bible and the Judaean desert discoveries: proceedings of the conference held at Hampton Court, Herefordshire, 18-21 June 2000. London : The British Library.

HIRSCH, E.D. 1967. Validity in interpretation. New Haven : Yale.

HIRSCH, E.D. 1984. Meaning and significance reinterpreted. *Critical Inquiry,* 11:202-224.

HIRSCH, E.D. 1994. Transhistorical intentions and the persistence of allegory. *New Literary History,* 25:549-567.

HOLLADAY, W.L. (ed.). 1997. A concise Hebrew and Aramaic lexicon of the Old Testament, based upon the lexical work of Ludwig Koehler and Walter Baumgartner. Leiden, Netherlands : Brill Academic.

HOLLANDER, J. 1981. The figure of echo: a mode of allusion in Milton and after. Berkeley : University of California.

HOLTZMANN, H.J. 1886. Lehrbuch der historisch-kritischen Einleitung in das Neue Testament. Freiburg : Mohr.

HOOKER, M.D. 1994. Beyond the things that are written? Saint Paul's use of Scripture. (*In* Beale, G.K., ed. 1994a. The right doctrine from the wrong texts? Essays on the use of the Old Testament in the New. Grand Rapids,

Michigan : Baker, 279-294.)

HORBURY, W. 2006. Herodian Judaism and New Testament study. Tübingen : Mohr Siebeck.

HORT, F.J.A. 1898. The First Epistle of Peter. London : Macmillan.

HUGENBERGER, G.P. 1994. Introductory notes on typology. (*In* Beale, G.K., ed. 1994a. The right doctrine from the wrong texts? Essays on the use of the Old Testament in the New. Grand Rapids, Michigan : Baker, 331-341.)

JACOBS, C. & SUSSMAN, H. (eds.). 2003. Acts of narrative. Stanford : Stanford University Press.

JEFFERS, J.S. 1999. The Greco-Roman world of the New Testament era: exploring the background of early Christianity. Downers Grove, Illinois : IVP.

JOBES, K.H. & SILVA, M. 2000. Invitation to the Septuagint. Grand Rapids, Michigan : Baker.

JOBES, K.H. 2002. Got milk? Septuagint Psalm 33 and the interpretation of 1 Peter 2:1-3. *Westminster Theological Journal*, 64(1): 1-14.

JOBES, K.H. 2005. 1 Peter. Baker exegetical commentary on the New Testament (Yarbrough, R.W. & Stein, R.H., eds.). Grand Rapids, Michigan : Baker Academic.

JOBES, K.H. 2006. The Septuagint textual tradition in 1 Peter. (*In* Kraus, W. & Wooden, R.G., eds. Septuagint research: issues and challenges in the study of the Greek Jewish Scriptures. Atlanta : SBL, 311-333.)

JOHNSON, L.T. 1995. The Letter of James: a new translation with introduction and commentary. The Anchor Bible. Vol. 37a. New York : Doubeday.

JOHNSON, L.T. 2006. Hebrews: a commentary. The New Testament Library. Louisville, Kentucky : Westminster John Knox.

JUEL, D.H. 1988. Messianic exegesis: Christological interpretation of the Old Testament in early Christianity. Philadelphia : Fortress.

KAISER, W.C., Jr. 1985. The uses of the Old Testament in the New Testament. Chicago : Moody.

KAISER, W.C., Jr. 1994. The single intent of Scripture. (*In* Beale, G.K., ed. 1994a. The right doctrine from the wrong texts? Essays on the use of the Old Testament in the New. Grand Rapids, Michigan : Baker, 55-69.)

KAISER, W.C., Jr. 2007a. The meaning of meaning. (*In* Kaiser, W.C., Jr. & Silva, M. Introduction to biblical hermeneutics: the search for meaning. Revised and expanded edition. Grand Rapids, Michigan : Zondervan, 29-46.)

KAISER, W.C., Jr. 2007b. Does the New Testament accurately use the Old Testament? (*In* Kaiser, W.C., Jr. & Silva, M. Introduction to biblical hermeneutics: the search for meaning. Revised and expanded edition. Grand Rapids, Michigan : Zondervan, 95-106.)

KAISER, W.C., Jr. & SILVA, M. 2007. Introduction to biblical hermeneutics: the search for meaning. Revised and expanded edition. Grand Rapids, Michigan : Zondervan.

KEENER, C.S. 1993. The IVP Bible background commentary: New Testament. Downers Grove, Illinois : IVP.

KELLY, J.N.D. 1969. The epistles of Peter and of Jude. Black's New Testament Commentaries (Chadwick, H., ed.). Peabody, Massachusetts : Hendrickson.

KIDNER, D. 1973. Psalms 1-72. Tyndale Old Testament commentary. Leicester, England : IVP.

KIDNER, D. 1975. Psalms 73-150. Tyndale Old Testament commentary. Leicester, England : IVP.

KISTEMAKER, S. 1961. The Psalm citations in the Epistle to the Hebrews. Amsterdam : Van Soest.

KISTEMAKER, S.J. 1987. Exposition of the Epistles of Peter and of the Epistle of Jude. Grand Rapids, Michigan : Baker.

KNIGHT III, G.W. 1992. The Pastoral Epistles: a commentary on the Greek text. Grand Rapids, Michigan : Eerdmans.

KOESTER, C.R. 2001. Hebrews: a new translation with introduction and commentary. The Anchor Bible. Vol. 36. New York : Doubleday.

KOESTER, H. 1982. Introduction to the New Testament. Vol. 2: History and literature of early Christianity. Philadelphia : Fortress.

KOPTAK, P.E. 2005. Intertextuality. (*In* Vanhoozer, K.J., ed. Dictionary for theological interpretation of the Bible. Grand Rapids, Michigan : Baker Academic, 332-334.)

KRAUS, H-J. 1993. Psalms 60-150: a continental commentary. Trans. H.C. Oswalt. Minneapolis, Minnesota : Fortress Press.

KRAUS, W. & WOODEN, R.G. (eds.). 2006. Septuagint research: issues and challenges in the study of the Greek Jewish Scriptures. Atlanta : SBL.

KRISTEVA, J. 1969. Séméiôtiké: recherches pour une sémanalyse. Paris, France : Edition du Seuil. (English translation: 1980. Desire in Language: A Semiotic Approach to Literature and Art. Oxford, England : Blackwell.)

KUGEL, J.L & GREER, R.A. 1986. Early biblical interpretation. (Library of early Christianity. Meeks, W.A. ed.). Philadelphia : Westminster.

LAMPE, P. 2003. Paul, patrons, and clients. (*In* Sampley, J.P., ed. Paul in the Greco-Roman world: a handbook. Harrisburg, Pennsylvania : Trinity Press International, 488-523.)

LEEDY, R.A. 2005. BibleWorks New Testament Greek sentence diagrams. Norfolk, Virginia : BibleWorks, LLC.

LEONARD, J.B. 2008. Identifying inner-biblical allusions: Psalm 78 as a test case. *Journal of Biblical Literature*, 127(2):241-265.

LINDARS, B. 1961. New Testament apologetic: the doctrinal significance of the Old Testament quotations. London : SCM.

LINDARS, B. 1976-77. The place of the Old Testament in the formation of New Testament theology: Prolegomena. *New Testament Studies,* 23: 59-66. (also in Beale, 1994a:137-145.)

LINDARS, B. 1994. The place of the Old Testament in the formation of New Testament theology. (*In* Beale, G.K., ed. 1994a. The right doctrine from the wrong texts? Essays on the use of the Old Testament in the New. Grand Rapids, Michigan : Baker, 137-145.)

LONGENECKER, R. 1970. Can we reproduce the exegesis of the New Testament? *Tyndale Bulletin*, 21: 3-38.

LONGENECKER, R. 1975. Biblical exegesis in the apostolic period. Grand Rapids, Michigan : Eerdmans.

LONGENECKER, R.N. 1987a. 'Who is the prophet talking about?' Some reflections on the New Testament's use of the Old'. *Themelios,* 13(1): 4-8, Oct/Nov.

LONGENECKER, R.N. 1987b. Three ways of understanding relations between the Testaments: historically and today. (*In* Hawthorne, G.F. & Betz, O., eds. Tradition and interpretation in the New Testament. Grand Rapids : Eerdmans, 22-32.)

LONGENECKER, R. 1999. Biblical exegesis in the apostolic period. 2nd ed. Grand Rapids, Michigan : Eerdmans.

LONGMAN III, T. 1988. How to read the Psalms. Leicester, England : IVP.

LOVE, J.P. 1954. The First Epistle of Peter. *Interpretation*, 8:63-87.

LOUW, J.P. & NIDA, E.A. (eds.). 1988, 1989. Greek-English lexicon of the New Testament based on semantic domains. Volumes 1 (Domains) & 2 (Indices). Cape Town, South Africa : United Bible Societies.

MARCOS, N.F. 2006. Rewritten Bible or imitation? The vestments of the high-priest. (*In* Flint, P.W., Tov, E. and VanderKam, J.C., eds. Studies in the Hebrew Bible, Qumran, and the Septuagint presented to Eugene Ulrich. Supplements to *Vetus Testamentum*, vol. 101. Leiden : Brill, 321-336.)

MARGUERAT, D. & BOURQUIN, Y. 1999. How to read Bible stories: an introduction to narrative criticism. London : SCM (Translated from Bowden, J. 1998. Pour lire les Récits Bibliques. Paris : Les Éditions du Cerf).

MARSHALL, I.H. 1991. 1 Peter. IVP New Testament commentary series. Downers Grove, Illinois : IVP.

MARSHALL, I.H. 1994. Counter response in favour of C.H. Dodd's view: an assessment of recent developments. (*In* Beale, G.K., ed. 1994a. The right doctrine from the wrong texts? Essays on the use of the Old Testament in the New. Grand Rapids, Michigan : Baker, 195-216.)

MATTHEWSON, D. 2003. A new heaven and new earth. Journal for the Study of the New Testament: Supplement series, 238. Sheffield : Sheffield Academic Press.

MAYS, J.L. 1994. Psalms. Interpretation: a Bible commentary for teaching and preaching. Louisville, Kentucky : John Knox.

McCARTNEY, D.G. 1988. The New Testament's Use of the Old Testament. (*In* Conn, H.M., ed. Inerrancy and hermeneutic: a tradition, a challenge, a debate. Grand Rapids, Michigan : Baker Book House, 101-116.)

McCARTNEY, D.G. 1989. The use of the Old Testament in the First Epistle of Peter. Pensylvania : Westminster Theological Seminary. (Thesis – PhD)

McCASLAND, S.V. 1994. Matthew twists the Scriptures. (*In* Beale, G.K., ed. 1994a. The right doctrine from the wrong texts? Essays on the use of the Old Testament in the New. Grand Rapids, Michigan : Baker, 146-152.)

McKNIGHT, S. 1996. 1 Peter. The NIV application commentary (Muck, T. *et al*, eds.). Grand Rapids, Michigan : Zondervan.

McLAY, T. 2003. The use of the Septuagint in New Testament research. Grand Rapids, Michigan : Eerdmans.

McLEAN, B.H. 1992. Citations and allusions to Jewish Scripture in early Christian and Jewish writings through 180 CE. New York : Edwin Mellen.

McNAMARA, M. 1983. Palestinian Judaism and the New Testament. Wilmington : Glazier.

MEAD, R.T. 1994. A dissenting opinion about respect for context in Old Testament quotations. (*In* Beale, G.K., ed. 1994a. The right doctrine from the wrong texts? Essays on the use of the Old Testament in the New. Grand Rapids, Michigan : Baker, 153-165.)

METZGER, B.M. 1994, 2002. A textual commentary on the Greek New Testament. 2nd ed. Stuttgart, Germany : German Bible Society.

MICHAELS, J.R. 1988. 1 Peter. Word Biblical Commentary, vol. 49. Waco, Texas : Word Books.

MICKELSEN, A.B. 1963. Interpreting the Bible: a book of basic principles for understanding the Scriptures. Grand Rapids, Michigan: Eerdmans.

MISCALL, P.D. 1992. Isaiah: New Heavens, New Earth, New Book. (*In* Fewell, D.N., ed. Reading between texts: intertextuality and the Hebrew Bible. Louisville, Kentucky : Westminster and John Knox Press.

MOI, T. ed. 1986. The Kristeva Reader. New York : Columbia University Press.

MOO, D.J. 1983. The Old Testament in the Gospel passion narratives. Sheffield : Almond.

MOO, D.J. 1986. The problem of *sensus plenior*. (*In* Carson, D.A. & Woodbridge, J.D., eds. Hermeneutics, authority and canon. Leicester : IVP, 179-211 [footnotes on pp. 397-405].)

MORGAN, T.E. 1985. Is there an intertext in this text? Literary and interdisciplinary approaches to intertextuality. *American Journal of Semiotics*, 3:1-40.

MORRIS, L. 1992. The Gospel according to Matthew. A Pillar Commentary. Grand Rapids, Michigan : Eerdmans.

MOTYER, J.A. 1993. The prophecy of Isaiah: an introduction and commentary. Downers Grove, Illinois : IVP.

MOTYER, S. & STOTT, J. 1994. Men with a message: an introduction to the New Testament and its writers. London : Three's Company/Angus Hudson.

MOULE, C.F.D. 1957. The nature and purpose of 1 Peter. *New Testament Studies*, 3:1-11.

MOUNCE, W.D. 2003. Basics of biblical Greek grammar. 2nd ed. Grand Rapids, Michigan : Zondervan.

MOYISE, S. 1994. Does the New Testament quote the Old Testament out of context? *Anvil*, 11: 133-143.

MOYISE, S. 1995. The Old Testament in the book of Revelation. Journal for the Study of the New Testament: Supplementary series, 115; Sheffield : Sheffield Academic Press.

MOYISE, S. 1998. Is Mark's opening quotation the key to his use of Scripture. *Irish Biblical Studies,* 20:146-158.

MOYISE, S. 1999. The Old Testament in the New: a reply to Greg Beale. *Irish Biblical Studies,* 21: 54-58, May.

MOYISE, S. (ed.). 2000a. The Old Testament in the New Testament: essays in honour of J.L. North. Sheffield : Sheffield Academic Press.

MOYISE, S. 2000b. Intertextuality and the study of the Old Testament in the New Testament. (*In* Moyise, S., ed. The Old Testament in the New Testament:

essays in honour of J.L. North. Sheffield : Sheffield Academic Press, 14-41.)

MOYISE, S. 2001. The Old Testament in the New: an introduction. London : Continuum.

MOYISE, S. 2002. Intertextuality and biblical studies: a review. *Verbum et Ecclesia,* 23:418-431.

MOYISE, S. 2003. Intertextuality and the use of Scripture in the Book of Revelation. *Scriptura*, 84: 391-401.

MOYISE, S. 2005a. Intertextuality and historical approaches to the use of Scripture in the New Testament. *Verbum et Ecclesia*, 26(2): 447-458.

MOYISE, S. 2005b. Isaiah in 1 Peter. (*In* Moyise, S. & Menken, M.J.J., eds. Isaiah in the New Testament. London : T & T Clark, 175-188.)

MOYISE, S. (ed.). 2008a. Evoking scripture: seeing the Old Testament in the New. London : T & T Clark.

MOYISE, S. 2008b. Evoking a theory of prophecy? 1 Pet. 1.10-12. (*In* Moyise, S., ed. Evoking scripture: seeing the Old Testament in the New. London : T & T Clark, 146-179.)

MOYISE, S. & MENKEN, M.J.J. (eds.). 2004. The Psalms in the New Testament. London and New York : T & T Clark.

MOYISE, S. & VAN RENSBURG, F.J. 2002a. Isaiah in 1 Peter 3:13-17. Applying intertextuality to the study of the OT in the NT. *Scriptura*, 80: 275-286.

MOYISE, S. & VAN RENSBURG, F.J. 2002b. Isaiah in 1 Peter 2:4-10. Applying intertextuality to the study of the Old Testament in the New. *Ekklesiastikos Pharos*, 84(1): 12-30.

MULDER, M.J. (ed.). 1988. Mikra: text, translation, reading and interpretation of the Hebrew Bible in ancient Judaism and Early Christianity. Compendia Rerum Iudaicarum ad Novum Testamentum 2.1. Assen : Van Gorcum; Philadelphia : Fortress.

NEUSNER, J. 1987. What is Midrash? Philadelphia : Fortress.

NEUSNER, J. & GREEN, W. S 1996. Dictionary of Judaism in the biblical period 450 BCE - 600 BCE. New York: Macmillan.

NEUSNER, J. 2004. Judaism and the interpretation of Scripture: introduction to the Rabbinic Midrash. Peabody, Massachusetts : Hendrickson.

NICOLE, R. 1979. The Old Testament in the New Testament. (*In* The expositor's Bible commentary, volume 1. Grand Rapids, MI. : Zondervan, 617-628.) (Also found in Beale, 1994:13-28)

NOLLAND, J. 1989. Luke 1 – 9:20. Word Biblical Commentary. Vol. 35a. Nashville, Tennessee : Thomas Nelson.

OGDEN, G. 1993. Qoheleth. Readings: A new biblical commentary. Sheffield : JSOT Press.

OSBORNE, G.R. 2006. The hermeneutical spiral: a comprehensive introduction to biblical interpretation. 2nd ed. Downers Grove : IVP.

PAO, D.W. 2000. Acts and the Isaianic New Exodus. Wissenschaftliche Untersuchungen zum Neuen Testament, 2.130. Tübingen : Mohr [Paul Siebeck].

PARRY, R. 2005. Reader-response criticism. (*In* Vanhoozer, K.J., ed. Dictionary for theological interpretation of the Bible. Grand Rapids, Michigan : Baker Academic, 658-661.)

PATTE, D. 1975. Early Jewish hermeneutic in Palestine. Society of Biblical Literature Dissertation Series, 22. Missoula, Montana. : Scholars.

PAULIEN, J. 2001. Criteria and the assessment of allusions to the Old Testament in the book of Revelation. (*In* Moyise, S., ed. Studies in the book of Revelation. Edinburgh : T & T Clark, 113-129.)

PORTER, S.E. 1997. The use of the Old Testament in the New Testament: a brief comment on method and terminology. (*In* Evans, C.A. and Sanders, J.A., eds. Early Christian interpretation of the Scriptures of Israel: Investigations and proposals. Journal for the Study of the New Testament Supplement, 148; Studies in Scripture in Early Judaism and Christianity, 5; Sheffield : Sheffield Academic Press, 79-96.)

PORTER, S.E. (ed.). 2006. Hearing the Old Testament in the New Testament. Grand Rapids, Michigan : Eerdmans.

PORTON, G.G. 1981. Defining Midrash. (*In* Neusner, J., ed. Studies of ancient Judaism. New York : Ktav, 55-94.)

POYTHRESS, V.S. 1986. Divine meaning of Scripture. *Westminster Theological Journal,* 48:241-279.

PREISKER, H. 1951. Die katholischen Briefe: Erklärt von Hans Windisch. 3rd ed. Revised and augmented. Tübingen : Mohr-Siebeck.

RAHLFS, A. (ed.). 1935. Septuaginta, id est Vetus Testamentum graece iuxta LXX interpretes. 2 vols. Stuttgart : Priviligierte Württembergische Bibelanstalt; Stuttgart : Deutsche Bibelgesellschaft.

RENDELL, R. 1964. Quotations in Scripture as an index of wider reference. *Evangelical Quarterly*, 36:214-221.

RESE, M. 1969. Alttestamentliche Motive in der Christologie des Lukas. Studien zum Neuen Testament, vol. 1. Gütersloh : Mohn.

ROBERTSON, G.R. 1990. The use of the Old Testament quotations and allusions in the First Epistle of Peter. Anderson University. (Dissertation – MA)

ROSS, A.P. 2011. A commentary on the Psalms: Volume 1 (1-41). Kregel exegetical library. Grand Rapids, Michigan : Kregel Academic & Professional.

ROTH, R.P. 1985. 1 Peter. (*In* NASB. The Holy Bible. New American Standard. Crown reference edition. Nashville, Tennessee : Holman Bible publishers, 1269.)

ROYALTY, R.M. 1998. The streets of heaven: the ideology of wealth in the Apocalypse of John. Macon : Mercer University Press.

SELWYN, E.G. 1964. The first epistle of St. Peter: the Greek text with introduction, notes and essays. London : Macmillan.

SCHIFFMAN, L., TOV, E. AND VANDERKAM, J.C. (eds.). 2000. The Dead Sea Scrolls fifty years after their discovery 1947-1997. Jerusalem : Israel Exploration Society.

SCHIFFMAN, L. and VANDERKAM, J.C. (eds.) 2000. Encyclopedia of the Dead Sea Scrolls. 2 vols. New York and Oxford : Oxford University Press.

SCHREINER, T.R. 2003. 1, 2 Peter, Jude. Clendenen, E.R. *et al*., eds. The New American Commentary: an exegetical and theological exposition of Holy Scripture. Vol. 37. Nashville, Tennessee : Broadman & Holman.

SCHREINER, T.R. 2008. 1 Peter. (*In* The ESV Study Bible. English Standard

Version. Wheaton, Illinois : Crossway Bibles, 2401-2413.)

SCHUTTER, W.L. 1989. Hermeneutic and composition in 1 Peter. Wissenschaftliche Untersuchungen zum Neuen Testament 2. Tübingen : Mohr.

SCOTT, E.F. 1932. The literature of the New Testament. New York : Columbia University Press.

SHIRES, H.M. 1974. Finding the Old Testament in the New. Philadelphia : Westminster.

SILVA, M. 1983. The New Testament use of the Old Testament: text form and authority. (*In* Carson, D.A. & Woodbridge, J.D., eds. Scripture and truth. Grand Rapids : Zondervan, 147-165.)

SMICK, E.B. 1988. Job. (*In* Gæbelein, F.E., ed. The Expositor's Bible Commentary. Grand Rapids, Michigan : Zondervan, 4:843-1060.)

SMITH, D. Moody, Jr. 1972. The use of the Old Testament in the New. (*In* Efird, J.M., ed. The use of the Old Testament in the New and other essays: studies in honour of William Franklin Stinespring. Durham : Duke University, 3-65.)

SNODGRASS, K.R. 1978. 1 Peter ii 1-10: its formation and literary affinities. *New Testament Studies*, 24:97-106.

SNODGRASS, K. 1980. Streams of tradition emerging from Isaiah 40:1-5 and their adaptation in the New *Testament. Journal for the study of the New Testament,* 8:24-45.

SNODGRASS, K. 1994. The use of the Old Testament in the New. (*In* Beale, G.K., ed. The right doctrine from the wrong texts? Essays on the use of the Old Testament in the New. Grand Rapids, Michigan : Baker, 29-51.)

SNODGRASS, K. 2001. The use of the Old Testament in the New. (*In* Black, D.A. & Dockery, D.S., eds. Interpreting the New Testament: essays on methods and issues. Nashville : Broadman & Holman, 209-229.)

STAMPS, D.L. 2006. The use of the Old Testament in the New Testament as a rhetorical device: a methodological proposal. (*In* Porter, S.E., ed. Hearing the Old Testament in the New. Grand Rapids, Michigan : Eerdmans, 9-37.)

STIBBS, A.M. 1959. Commentary. (*In* Stibbs, A.M. & Walls, A.F. The first epistle general of Peter. Tyndale New Testament commentaries. London : Tyndale, 71-192.)

STIBBS, A.M. & WALLS, A.F. 1959. The first epistle general of Peter. Tyndale New Testament commentaries. London : Tyndale.

STEGEMANN, H. 1998. The library of Qumran. Grand Rapids : Eerdmans.

STENDAHL, K. 1968. The school of St. Matthew and its use of the Old Testament. ASNU 20. Lund : Gleerup; Copenhagen : Munksgaard; rev. ed., Philadelphia : Fortress.

STEYN, G.J. 1995. Septuagint quotations in the context of the Petrine and Pauline speeches of the Acta Apostolorum. Contributions to biblical exegesis and theology, vol. 12. Kampen : Kok Pharos.

STIBBS, A.M. 1970. The Pastoral Epistles. (*In* Guthrie, D., Motyer, J.A., Stibbs, A.M, & Wiseman, D.J., eds. New Bible Commentary. 3rd ed. Leicester, England : IVP, 1166-1186.)

STREETER, B.H. 1929. The primitive Church. London : Macmillan.

STUHLMACHER, P. 1994. Paul's letter to the Romans: a commentary. Translated by Scott. J. Hafemann. Louisville, Kentucky : Westminster/John Knox.

SUNDBERG, A.C. 1959. On Testimonies. *Novum Testamentum*, 3:268-281.

SWANSON, D.D. 2005. Qumran and the Psalms. (*In* Firth, D. & Johnston, P.S., eds. Interpreting the Psalms: issues and approaches. Downers Grove, Illinois : IVP Academic, 247-261.)

TASKER, R.V.G. 1963. The Old Testament in the New Testament. Grand Rapids, Michigan : Eerdmans.

TATE, M.E. 1990. Psalms 51-100. Word Biblical Commentary, volume 20. Dallas, Texas : Word Books Publisher.

TATE, W.R. 2006. Interpreting the Bible: a handbook of terms and methods. Peabody, Massachusetts: Hendrickson.

THAYER, J.H. 1901. A Greek-English lexicon of the New Testament: being Grimm's Wilke's Clavis Novi Testamenti. Translated revised and enlarged by Joseph Henry Thayer. 4th ed. Edinburgh : T & T Clark.

THIELMAN, F. 2005. Theology of the New Testament: a canonical and synthetic approach. Grand Rapids, Michigan : Zondervan.

THISELTON, A.C. 1992. New horizons in hermeneutics. London : HarperCollins.

TOMASINO, A.J. 2003. Judaism before Jesus: the ideas and events that shaped the New Testament world. Downers Grove, Illinois. : IVP.

TORM, F. 1932. Die Psychologie der Pseudonymität im Hinblick auf die Literature des Urchristentums. Gütersloh : Bertelsmann.

TOV, E. 2001. Textual criticism of the Hebrew Bible. 2nd revised ed. Minneapolis : Fortress; Assen/Maastricht : Van Gorcum.

ULRICH, E. 1999. The Dead Sea Scrolls and the origins of the Bible: studies in the Dead Sea Scrolls and related literature. Grand Rapids, Michigan : Eerdmans; Leiden : Brill.

VANDERKAM, J.C. & FLINT, P. 2002. The meaning of the Dead Sea Scrolls: their significance for understanding the Bible, Judaism, Jesus, and Christianity. New York : HarperSanFrancisco.

VAN DER WAAL, D. *et al.* (eds.). 1981. The relationship between Old and New Testament. Bloemfontein : NTSSA.

VAN GEMEREN, W.A. 1991. Psalms. (*In* Gæbelein, F.E., ed. The Expositor's Bible Commentary. Grand Rapids, Michigan : Zondervan, 5:1-880.)

VANHOOZER, K.J. 1998. Is there meaning in this text? Grand Rapids : Zondervan.

VAN RENSBURG, F.J. 1992. The outline of 1 Peter: a reconsideration. *Ekklesiastikos Pharos*, 74(1):26-41.

VAN RENSBURG, F.J. 2000. Décor or context? The utilisation of socio-historic data in the interpretation of a New Testament text for preaching and pastorate, illustrated with First Peter. A translation of: Dekor of Konteks? Die verdiskontering van sosio-historiese gegewens in die interpretasie vir die prediking en pastoraat van 'n Nuwe Testamentteks, geillustreer aan die hand van die 1 Petrus-brief. *Skrif en Kerk*: 564-582.

VAN RENSBURG, F.J. 2009. The referent of ἐγεύσασθε in 1 Peter 2:3. *Acta Theologica,* 29(2):103-119.

VAN ROOY, H.F. 2011. A short history of early Hebrew: cases, articles, alphabets and some early texts. *Journal for Semitics*, 20(1):1-17.

VAN UNNIK, W.C. 1980. Sparsa collecta: the collected essays of W.C. van Unnik. Part 2. Leiden : Brill.

VAN WOLDE, E. 1989. Trendy intertextuality. (*In* Draisma, S., ed. Intertextuality in Biblical writings: Essays in honour of Bas van Iersel. Kampen, Netherlands : Kok, 43-49.)

VERMES, G. 1963-70. Bible and Midrash: Early Old Testament exegesis. (*In* Ackroyd, P.R. *et al*., eds. Cambridge history of the Bible. Cambridge : Cambridge University, 1:199-231.)

VERMES, G. 1997. The complete Dead Sea scrolls in English. London : Penguin Books.

VON RAD, G. 1963. Typological interpretation of the Old Testament. (*In* Westermann, C., ed. English translation ed. James Luther Mays. Essays on Old Testament hermeneutics. Richmond : John Knox, 17-39.)

VORSTER, W. 1989. Intertextuality and redaktionsgeschichte. (*In* Draisma, S., ed. Intertextuality in Biblical writings: Essays in honour of Bas van Iersel; Kampen, Netherlands : Kok, 15-26.)

WALLACE, D.B. 1996. Greek grammar beyond the basics: an exegetical syntax of the New Testament. Grand Rapids, Michigan : Zondervan.

WALLS, A.F. 1959. Introduction. (*In* Stibbs, A.M. & Walls, A.F. The first epistle general of Peter. Tyndale New Testament commentaries. London : Tyndale, 15-70.)

WALLS, A.F. 1982. Peter, first epistle of. (*In* Douglas, J.D., Hillyer, N. *et al*, eds. New Bible dictionary. 2nd ed. Leicester, England : IVP; Wheaton, Illinois : Tyndale; Mowbray, South Africa : Protestant book centre, 918-921.)

WALTKE, B.K. 2007. An Old Testament theology: an exegetical, canonical, and thematic approach. Grand Rapids, Michigan : Zondervan.

WAND, J.W.C. 1934. The General Epistles of St. Peter and St. Jude. Westminster commentary. London : Methuen & Co.

WATTS, R. 2000. Isaiah's New Exodus in Mark. Grand Rapids, Michigan : Baker.

WEBB, R.L. 2004. The Petrine epistles: recent developments and trends. (*In* McKnight, S. & Osborne, G.R., eds. The face of New Testament studies: a survey of recent research. Grand Rapids, Michigan : Baker Academic, 373-390.)

WEIL, G.E. 1990. Foreword II. (*In* Biblia Hebraica Stuttgartensia [BHS]. Deutsche bibelgesellschaft : Stuttgart, xiii.)

WENHAM, J.W. 1965. The elements of New Testament Greek. Cambridge : Cambridge University Press.

WENHAM, J.W. 1993. Christ and the Bible: Volume One of the Christian View of the Bible. Guildford, Surrey : Eagle.

WESTERMANN, C. (ed.). 1963. Essays on Old Testament hermeneutics. English translation edited by James Luther Mays. Richmond : John Knox.

WHEATON, D.H. 1994. 1 Peter. (*In* Carson, D.A. *et al*, eds. New Bible Commentary. 21st century ed. Leicester, England : IVP; Downers Grove, Illinois : IVP; Mowbray, South Africa : Protestant Book Centre, 1369-1385.)

WHITE, L. Michael. 2003. Paul and Pater Familias. (*In* Sampley, J.P., ed. Paul in the Greco-Roman world: a handbook. Harrisburg, Pennsylvania : Trinity Press International, 457-487.)

WILCOX, M. 1979. On investigating the use of the Old Testament in the New Testament. (*In* Best, E. and Wilson, R. McL., eds. Text and interpretation: studies in the New Testament presented to Matthew Black. Cambridge, 231-243.)

WILLIAMS, J.A. 2007. A case study in intertextuality: the place of Isaiah in the "stone" sayings of 1 Peter 2. *Reformed Theological Review*, 66(1): 37-55.WILSON, G.H. 2002. Psalms. Volume 1. The NIV application commentary: from biblical text … to contemporary life. Grand Rapids, Michigan : Zondervan.

WILSON, G.H. 2002. Psalms: Volume 1. The NIV application commentary: from biblical text … to contemporary life. Grand Rapids, Michigan : Zondervan.

WILSON, G.B. 1982. The Pastoral Epistles. Edinburgh, UK : Banner of Truth.

WISE, M., ABEGG, M.G., Jr. and COOK, E. 1996. The Dead Sea Scrolls: a new translation. San Francisco : HarperSanFrancisco.

WOAN, S. 2004. The Psalms in 1 Peter. (*In* Moyise, S. & Menken, M.J.J., eds. The Psalms in the New Testament. London and New York : T & T Clark, 213-229.)

WORTEN, M. & STILL, J. 1990. Intertextuality: theories and practices. Manchester : Manchester University Press.

ZWEMSTRA, J. & CORNELIUS, Elma M. 2003. Die kommunikatiewe funksie(s) van die gebruik van Psalm 34 in 1 Petrus. *Acta Patristica et Byzantina*, 14: 325-344.

ZWEMSTRA, J. 2004. Die kommunikatiewe funksie van die spore van Psalm 34 in 1 Petrus. Potchefstroom : North-West University. (Dissertation – MTh)

ZWIEP, A.W. 2004. Judas and the choice of Matthias: a study on context and concern of Acts 1:15-26. Tübingen : Mohr.