



The Reception of Old Testament Texts in 1 Peter 2:4-10

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ABSTRACT

This masterthesis is situated in the field of New Testament studies and has as its focus the reception of Old Testament texts in 1 Peter 2:4-10. The question of research is: What does the reception of the Old Testament in 1 Peter 2:4-10 consist of? With the method of exegesis, both of the Old Testament in its original context and of the pericope in 1 Peter, this thesis seeks to answer that question. The main focus is the citations found in the pericope, and one of the two large chapters, chapter 4, analyzes the Old Testament citations (Isaiah 8:14; 28:16 and Psalm 118:22 [117:22 LXX]) in their original context, both the Hebrew version and the Greek Septuagint version. The next large chapter, chapter 5, analyzes the text in 1 Peter in order to find the meaning and historical message of the text with special emphasis on how the Old Testament is used in the pericope. The last chapters seek to compare 1 Peter's use of the Old Testament with other sources from early Judaism and the NT, and to analyze the author's theological and rhetorical use of the Old Testament. The findings of this thesis is that the author uses a thematic peshet exegesis when interpreting the stone passages which he quotes. According to him the passages have been fulfilled in Christ and in the life of the church. The author also has respect for the original context of the Old Testament passages, but the way he interprets them shows that he is strongly influenced by the Christ event, and interprets the Old Testament through this event.

PREFACE

With gratitude do I look back on this semester where I have spent most of my time studying the word of God. What a privilege! At times it has been exhausting, but mostly it has been exciting and given me great joy. I hope that the reader of this thesis will be inspired to study more of the New Testament and thereby see the richness of it, and also see the importance of studying the New Testament's use of the Old Testament. For, it is by studying the word of God we can hear and apprehend more of who the living God is, and what he wants for our lives.

After almost six years at VID Specialized University (former School of Mission and Theology) I have had the privilege of meeting so many nice and inspiring people who deserve a thanks. Firstly, I want to thank my friends Ruth Miriam, Møyfrid, Birgitte, Ingrid and Solveig- the time at VID would never be the same without you! A big thanks also to all the staff at VID Stavanger, who have facilitated learning, development and good social community. My tutor, Jostein Ådna, deserves a special thanks for spending time reading my drafts and for giving useful and concrete comments and feedbacks. He has also been an inspiration with his passion for Biblical Studies in general and the New Testament specially. Thanks also for encouraging me to go to Germany, one of the highlights of my time of study!

A big thanks to my family, and specially my mum and dad, who have always supported me and who have taught me the value of prioritizing education and the value of hard work. Without these values I would not have reached this far. Right before the deadline of this thesis, my dear grandmother Mary died (10.3.1925-09.11.2017). This thesis is therefore dedicated to her, a person that has meant a lot to me and who has always supported me.

Finally, all honor and glory to the triune God- Creator, Savior and Sanctifier- he who loves me and who has called me out of darkness into his marvelous light.

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LIST OF ABBREVIATIONS

Taken from *The SBL Handbook of Style* 2nd Edition (Atlanta, Georgia: SBL Press, 2014)

- BDAG Danker, Frederick W., Walter Bauer, William F. Arndt and F. Wilbur Gingrich. *A Greek- English Lexicon of the New Testament and Other Early Christian Literature*. 3rd edition. Chicago: University of Chicago Press, 2000.
- BDB Brown, F., S.R. Driver & C.A. Briggs, *The Hebrew Brown – Driver – Briggs Gesenius Hebrew and English Lexicon with an Appendix Containing the Biblical Aramaic*. Peabody, Massachusetts: Hendrickson Publishers, 1979
- BHS *Biblia Hebraica Stuttgartensia*. Edited by K. Elliger and W. Rudolph. Stuttgart: Deutsche Bibelgesellschaft, 1997.
- ET English Translation
- HRCS Hatch, Edwin and Redpath, Henry. *A Concordance to the Septuagint and the other Greek Versions of the Old Testament (Including the Apocryphal Books)*. Grand Rapids, Michigan: Baker Books, 2nd edition 1998.
- LXX *Septuaginta. Id est Vetus Testamentum graece iuxta LXX interpretes*. Editit Alfred Rahlfs. Editio altera quam recognovit et emendavit Robert Hanhart. Duo volumina in uno. Stuttgart: Deutsche Bibelgesellschaft, 2006.
- MT The masoretic text
- NA²⁸ *Novum Testamentum Graece*. Based on the work of Eberhard and Erwin Nestle. Edited by Barbara and Kurt Aland, Johannes Karavidopoulos, Carlo M. Martini, Bruce M. Metzger, 28th Revised Edition. Stuttgart: Deutsche Bibelgesellschaft, 2012.
- NETS *A New English Translation of the Septuagint*. Edited by: Albert Pietersma and Benjamin G. Wright. Oxford/New York: Oxford University Press, 2007
- NRSV *New Revised Standard Version*. New York: American Bible Society, 1989.
- NT The New Testament
- OT The Old Testament

Chapter 1: Introduction and Method

1.1 The Background for Choice of Theme

The topic of how the NT uses the OT has occupied a number of scholars since the mid-twentieth century and has resulted in many books and articles on the subject.¹ The topic is widely known among biblical scholars, and there are different positions on how the NT writers use the OT in their writings. One of the debated issues is to which extent the NT authors take the original meaning and context in the OT text into consideration. A common position is that “(...) Jesus and the writers of the NT used noncontextual hermeneutical methods that caused them to miss the original meaning of the OT texts that they were trying to interpret.”² The other position in this debate has a more optimistic view on the issue and holds that the NT authors to certain degree were taking the original OT context and meaning into consideration.³

When it comes to the book of 1 Peter the occurrence of quotations and allusions is very high. It is in fact the book in the New Testament that has the highest frequency of Old Testament citations and allusions relative to its length.⁴ There are discussions on the number of citations, but there are nevertheless a high frequency of citations and allusions.⁵ First Peter is therefore a good place to look when one wants to examine the NT use of the OT

The most important reason for the choice of theme for my master thesis is my interest in the field of biblical studies and in particular the New Testament. Studies of the biblical texts and the interpretation of them have fascinated me and I have taken great pleasure in writing exegetical papers both at VID School of Mission and Theology and at the Faculty of Theology at the University of Greifswald, Germany. During the spring of 2015 I took a

¹ G.K. Beale, *Handbook on the New Testament Use of the Old Testament: Exegesis and Interpretation* (Grand Rapids, Michigan: Baker Academic, 2012), xvii.

² Beale, *Handbook*, 1.

³ Beale, *Handbook*, 2.

⁴ Karen H. Jobes, “The Septuagint Tradition in 1 Peter” in: W. Kraus/ R.G. Wooden (Ed.): *Septuagint Research. Issues and Challenges in the Study of the Greek Jewish Scriptures* (Atlanta: SBL SCS 53, 2006), 311.

⁵ The question on how many citations there are in 1 Peter is debated. According to Jobes: “The Septuagint Tradition in 1 Peter” (314), there are 14 quotations (1:16; 1:24-25; 2:3; 2:6; 2:7; 2:8; 2:12; 2:22; 2:24; 3:10-12; 3:14,15; 4:8; 4:18; 5:5) while there are 18 citations (1:16; 1:24-25; 2:6-8; 2:25; 3:10-12; 4:8; 4:14c; 4:18; 5:5c; 5:7b; 2:3; 2:7b; 2:8a; 2:9; 2:10; 2:11; 3:14c; 3:15a) according to John H. Elliott: *1 Peter. A New translation with Introduction and Commentary* (New York: Doubleday, 2000), 13. In *Novum Testamentum Graece*²⁸ there are 21 citations marked in italic (1:16; 1:24; 1:25; 2:3; 2:6; 2:7; 2:8; 2:9; 2:12; 2:10; 2:12; 2:22; 2:24; 2:24e; 2:25; 3:10; 3:14; 3:15; 4:14; 4:18; 5:5; 5:8). When it comes to allusions, the number varies from 31 to 41 according to Paul J. Achtemeier: *1 Peter. A Commentary on First Peter* (Minneapolis: Fortress Press, 1996), 12.

course on “The Reception of Old Testament texts in Early Judaism” which led my interest to how the OT was being interpreted in Early Judaism. The autumn of 2015 I took a course on method and I was to hand in a short paper on a possible theme and method for a master thesis. My theme was “The reception of Old Testament texts in 1 Peter 2:1-10”. As one can see from the title of my actual master thesis, I have kept the idea from 2015 but refined it and worked on it.

1.2 The Theme and Goal of the Thesis

The theme of this thesis is the reception of the OT in 1 Peter 2:4-10. The main goal is to find out what the reception of the OT texts consists of in 1 Peter 2:4-10. These verses are filled with OT citations and allusions, and I am curious to know how the author of 1 Peter interprets and uses the OT in these verses.

I want to write on this topic because I want to know and understand more about how the NT, in this case 1 Peter, uses and interprets the OT. I want to examine how the author of 1 Peter used the Holy Scriptures, what Christians call the OT, in order to know more about his hermeneutics. I have chosen to examine the book of 1 Peter because it is a book that is not much covered in the curriculum in the theology study at my institution, and because it is a book that is not that much known to many church goers, at least in my experience. Therefore, I hope that my thesis can be a small contribution to people I know who do not know much about the book of 1 Peter. Moreover, I hope that people who read this can get a glimpse of how fascinating the use of the OT in the NT is, and how important it is for the interpretation of the NT to have good knowledge about the OT background. I think G.K Beale formulates in a good way why one should be concerned with the theme of how the NT uses the OT: “The ultimate purpose in this exercise is more clearly to hear and apprehend the living word of the living God (cf. Acts 7:38), so that we may encounter God increasingly and know him more deeply, and so think and do those things that honor God.”⁶

1.3 Question of Research and Delimitation of the Topic

1.3.1 Question of Research

The question of research of this thesis is: What does the reception of the Old Testament in 1 Peter 2:4-10 consist of? I want to find out how the author uses and interprets the OT. I also want to find out to which extent the author takes the original meaning and context in the OT

⁶ Beale, *Handbook*, 42.

texts he uses into consideration. Another aspect is to find out the author's hermeneutical use of the OT.

1.3.2 Delimitation of Topic

Even though I have only chosen seven verses in 1 Peter that I want to take a closer look at, I have to narrow the thesis even more. In verses 4-10 there is a big cluster of OT allusions, echoes and citations. There is no room in this thesis for thoroughly analyzing the original context of all these OT passages, and so I have to make some choices. Therefore, the main focus of this thesis will be the citations in the text (Isa 28:16; Ps 118:22 [117:22 LXX]; Isa 8:14), and they will therefore be analyzed in their original context in the MT and in the LXX. These texts contribute to the stone theme in the text which is prominent in the text, and therefore it is also thematically natural to have a special focus on these texts.

1.4 Method

The method I will use in order to examine the theme and topic for this thesis is exegetical method. I will use exegesis as method both at the text I examine in 1 Peter and the OT texts I will examine in their original context. Exegesis refers to "(...) the process of leading out from a text its original meaning."⁷ Biblical exegesis seeks to find out the original, intended meaning of the author of a certain biblical book. It has also to do with the content, what the author actually meant, as well as the literary context, the question of why he or she wrote it.⁸ Exegesis is furthermore concerned with the intention of the author, what he or she wanted the readers to understand with what was written. Exegesis is about interpretation and therefore also hermeneutics. In hermeneutics there is always a proviso. There is, in my opinion, not possible to fully grasp the whole meaning of what the author of a text really meant. That is because one always wears glasses that are colored with one's cultural background, age and gender. That does not, however, mean that we are not to try to understand the original meaning of a text.

1.4.1 Method on how to Analyze the NT use of the OT

My thesis is not "just" an exegesis of 1 Peter 2:4-10, it is also an examination of how the

⁷ Craig J. Blomberg and Jennifer F. Markley, *A Handbook of New Testament Exegesis* (Grand Rapids, Michigan: Baker Academic, 2010), xii.

⁸ Gordon D. Fee, *New Testament Exegesis. A Handbook for Students and Pastors* 3. Edition (Louisville/London: Westminster John Know Press, 2002), 1.

author uses and interprets the OT. It is therefore necessary to comment on the method in this particular exercise. My point of departure when it comes to method on the NT use of the OT, is G.K Beale's "Handbook on the New Testament Use of the Old Testament". In this book Beale presents a method on how to analyze a certain passage in the NT where there is a reference to the OT, either a citation, an allusion or an echo. He suggests a nine fold approach to analysis, where the procedures "(...)suggest different angles from which we can look at a passage."⁹ His method is however very extensive, and I therefore have to choose some of the most important steps, so that I anyway will reach the goal, which is to find out the use of the OT in 1 Peter 2:4-10.

First of all, it is important to identify OT references in the NT text. I will discuss the criteria for calling something an allusion and something a citation, and then apply this discussion on the text in order to find the OT allusions and citations. The second step is then exegesis of the OT text where I will first analyze the Hebrew text followed by the Greek text. As the third step I will analyze the text in 1 Peter 2:4-10 and make an exegesis with special emphasis on finding out how the author uses the OT references in his text. Here I will also comment on textual matters, that is if the author uses the Septuagint or something else as his source. Further, I will analyze the use of the OT citations and allusions I have found in 1 Peter that is also found elsewhere in texts from early Judaism and elsewhere in the NT. In that way I can see and compare the similarities and/or differences in the use of an OT verse in 1 Peter with other texts from Early Judaism and with other NT authors. The last step is to reflect on the author's theological and rhetorical use of the OT.

1.4.2 Method on the Exegesis

In the exegesis of the OT texts I will follow Douglas Stuart's method.¹⁰ Therefore I will start by translating the text and comment upon some text critical cases. Then I will examine the historical context of the passage, followed by an examination of the literary context, and structure and form. Finally, I will make a detailed exegesis of the passage by commenting on grammatical and lexical data. A similar approach will be used in order to make an exegesis of the text in 1 Peter.¹¹ In addition to translation and textual criticism I will also comment upon

⁹ Beale, *Handbook*, 41.

¹⁰ Douglas Stuart, *Old Testament Exegesis. A Primer for Students and Pastors 2.Edition* (Philadelphia: The Westminster Press, 1984).

¹¹ The NT exegetical steps are also in accordance with the main steps of Gordon Fee's *New Testament Exegesis* and what has been taught as the method on NT exegesis at NT lectures/seminars at VID Specialized University, Stavanger.

textual matters. The historical context of 1 Peter will be treated in chapter 2, and relevant information from this chapter will therefore be interwoven into the exegesis. The literary context will be analyzed by contextual delimitation, but some of the literary function will also be treated in chapter 2. I will also in the exegesis of 1 Peter include a discussion on the structure and form of the passage, followed by a detailed exegesis. The detailed exegesis on 1 Peter 2:4-10 will have a special emphasis on analyzing the use of the OT quotations and allusions since this is the theme of the thesis.

Chapter 2: Introductory Questions to 1 Peter

2.1 Author, Date and Place of Composition

2.1.1 Author

The author issue is highly debated. The first verse of the book states that the book is written by the apostle Peter. Since the beginning of the 19th century, however, the Petrine authorship has been disputed, and many contemporary scholars do not think that 1 Peter is written by the Peter.¹² The most common opinion on this issue is that “(...) 1 Peter is a pseudonymous work written by someone of the Petrine group in Rome between 75 and 95 CE who was accurately representing the apostle Peter’s thought.”¹³ There are, however, some contemporary scholars who still hold that 1 Peter was written by the apostle himself, for example Karen Jobes, who is mainly arguing in favor of Petrine authorship on the ground that pseudonymity was not accepted and recognized as a literary form at the time when the NT was written.¹⁴ Another position is that 1 Peter was written by Silvanus, who is mentioned at the end of the letter (5:12). The hypothesis is that Silvanus right before or right after the death of Peter wrote down a message that Peter had dictated to him.¹⁵

My point of departure is that 1 Peter is written by a pseudonymous author that wrote the letter and attributed it to the Apostle Peter. I think that the quality of the language is a good argument against Petrine authorship. Moreover, I disagree with Jobes that pseudonymity was not accepted at that time. The pseudonymity can be explained by the motifs of the author to attribute his work to someone else. One motif could be that the author did not want the fame or the credits for the writing, or that the author was a student of Peter who was obliged to attribute his writings to his teacher, because the teacher was the source of the doctrine and message.¹⁶

To say something conclusive about who the author was is difficult. There are however some characteristics we can know about him: He had a good knowledge of Greek and was very familiar with the Hebrew Bible. He also had good knowledge about the Christian tradition, and was anchored in it.¹⁷ Finally, it is also obvious that the author had knowledge about the situation for the people he was addressing since he is referring to their trials and

¹² Reinhard Feldmeier, *The First Letter of Peter* (Texas: Baylor University Press, 2008), 33.

¹³ Karen H. Jobes, *1 Peter* (Grand Rapids, Michigan: Baker Academic, 2005), 5.

¹⁴ See for example: Jobes *1 Peter*, 15.

¹⁵ Elliott, *1 Peter*, 123.

¹⁶ For further arguments against Petrine authorship, see: Achtemeier, *1 Peter*, 2-43 and Elliott, *1 Peter*, 120-123.

¹⁷ Elliott, *1 Peter*, 21-22.

sufferings throughout the letter.

2.1.2. Date

Since my point of departure is that 1 Peter was written by someone other than Peter it is likely that the letter was written after his death. One criteria to determine the dating is theological themes and concepts. 1 Peter has similarities with NT writings that originates from between 70 and 100 CE.¹⁸ Examples of this are the almost lack of reference to the Holy Spirit (in contrast to Paul) and 1 Peter's reference to elders as shepherds and overseers (chapter 5) which is attested in Acts 20:17-35.¹⁹ Lastly, 1 Peter may be dated before 93-96 CE because it indicates a situation where Christianity had spread and grown in Asia Minor. The precondition for such a situation is stability and prosperity set out in the mid-Flavian period, so that Christianity was able to spread and grow.²⁰ It is difficult to determine an exact dating of 1 Peter, but because of the clues listed above I think it is likely that 1 Peter was written between 70 and 93 CE.

2.1.3 Place of Composition

Most scholars believe the letter was written in Rome.²¹ The use of Babylon in 1 Pet 5:13 is often interpreted as a reference to Rome, because "the Term 'Babylon' often was used figuratively of Rome in Israelite and Christian literature following the Roman conquest of Judea in 70 CE"²² This may be an indication that the letter was written in Rome, but the reference Babylon may also be interpreted as a symbol of the Diaspora²³ because Babylon was the place where the Israelites were brought into exile. In any case, I think that the place of composition was Rome mainly because of its closeness in language to other works written in Rome: "Because the linguistic closeness of 1 Peter to other works written in Rome (above all to 1 Clement and through some unusual concepts also the Shepherd of Hermas) speaks for Rome as the place of composition"²⁴

¹⁸ Elliott, *1 Peter*, 137.

¹⁹ Elliott, *1 Peter*, 137.

²⁰ Elliott, *1 Peter*, 138.

²¹ Elliott, *1 Peter*, 131.

²² Elliott, *1 Peter*, 132.

²³ Feldmeier, *The First Letter of Peter*, 40.

²⁴ Feldmeier, *The First Letter of Peter*, 42.

2.2 Recipients, Context and Purpose

2.2.1. Recipients

The recipients of the letter are “The exiles of the dispersion in Pontus, Galatia, Cappadocia, Asia and Bithynia” (1 Peter 1:1b NRSV). The places listed in the introduction were Roman provinces.²⁵ The letter is then addressed to people living in a huge amount of territory, approximately 129.000 square miles²⁶ The people living in these areas were a diverse population with different cultures and religions, and among them lived also Jews. This may be the starting point for the Christian Mission: The Christians aimed their evangelization towards the already existing Jews in the area.²⁷ This was a common mission strategy among the first Christians, attested in Acts (see for example Acts 11:19; 13:14-16; 17:1-3; 18:19; 28:23-24).

The majority of scholars hold that the recipients of 1 Peter were mainly Gentiles²⁸ because of the wordings of their past history (1:14; 4:3). However, in my opinion there must also be some Christians with a Jewish background among the recipients. The many citations and allusions to the OT, are in my opinion an indication that there should at least be some Jewish-Christians among them. This fits well with the mixed population in Asia Minor consisting of people with different cultural and religious backgrounds, and also the Diaspora Jews who lived there and had populated Asia Minor since the end of the third century BCE.²⁹

2.2.2 Context and Purpose

The context of the letter is first of all that of the suffering the recipients are experiencing. The word *πάσχω* (suffering) is used 12 times in the letter³⁰ while *πάθημα*, which means “that which is suffered or endured”³¹, is used 4 times.³² The high occurrence of words that has to do with suffering shows that this is an important theme in the letter. The recipients are experiencing hostility from the community around by being spoken badly about (2:12; 3:16) and by being mocked (4:4; 4:14). It seems that the suffering is mainly verbal, not physical, because there is nothing written of physical suffering like murder or torture. The sufferings are caused by “(...) persistent slander and verbal abuse from nonbelieving outsiders aimed at

²⁵ Elliott, *1 Peter*, 84.

²⁶ Jobes, *1 Peter*, 19.

²⁷ Elliott, *1 Peter*, 89.

²⁸ Jobes, *1 Peter*, 23.

²⁹ Jobes, *1 Peter*, 23.

³⁰ H.Bachmann and W.A. Slaby, *Computer –Konkordanz zum Novum Testamentum Graece*, s.v. *πάσχω*.

³¹ BDAG, s.v. *πάθημα*.

³² Computer-Konkordanz, s.v. *πάθημα*.

demeaning, shaming, and discrediting the Christians in the court of public opinion”³³

The purpose of the letter is stated in the ending of the letter: “I have written this short letter to encourage you and to testify that this is the true grace of God” (5:12b NRSV). So the author’s purpose was to encourage the suffering Christians in Asia Minor in order to make them endure the sufferings. Another important goal was to convert the surroundings of the recipients with the strategy of attraction (2:12; 3:2). The nonbelievers, who mocked them, were to see their “honorable deeds and glorify God when he comes to judge” (2:12b, NRSV). This strategy would be distorted if the recipients of the letter were to accommodate to the morality of their surroundings. That is why the author underlines the importance of being holy (1:15; 2:9), do good (2:12) and show love (1:22; 3:8; 4:8).

2.3 Literary Unity and Form

2.3.1 Literary Unity

In 1 Peter there is an apparent break between 4:11 and 4:12. Verse 4:11 ends with a doxology and an “amen”. This observation led some scholars in the twentieth century to argue that 1 Peter was a composition of two letters.³⁴ Furthermore, one observed allusions to baptism in the first part of the letter, which led to the suggestion that 1 Pet 1:3-4:11 originally was a “(...) baptismal homily to newly baptized Christians (...)”³⁵ However, today most scholars find the arguments for 1 Peter as a composition less convincing and hold it as one letter. Doxologies are found at the end of some of the letters in the NT (See for example Rom 16:25-27; Phil 4:20; 2 Peter 3:18) but they are also found within the body of the same and other letters (for example Rom 11:36; Gal 1:5; Eph 3:21). This shows that the use of doxology within a letter is not uncommon in the NT, thus is 1 Peter in line with other writings of the NT. I find these arguments in favor of seeing 1 Peter as one letter more convincing, and my conclusion is therefore that it is one literary unit and I will treat the letter as such.

2.3.2 Form

1 Peter has a letter opening (1:1-2) with introduction of the author, the recipients, and a saying of grace and peace. The letter continues with a main body (1:13-5:11) introduced with a blessing (1:3-12). The closing of the letter (5:12-14) contains greetings and a wish of peace. With these elements, 1 Peter has the main characteristics of a letter, and follows a rather close

³³ Elliott, *1 Peter*, 100.

³⁴ Jobes, *1 Peter*, 53.

³⁵ Achtemeier, *1 Peter*, 59.

form of the Pauline letter.³⁶ That the letter is addressed to Christians in different places shows that it is more a general and circular letter rather than a letter to one specific church. This in contrast to Paul, who mainly wrote to one community/church (the church in Rome, Corinth, Galatia etc.).

Some scholars have pointed out the closeness of 1 Peter to Jewish letters written to people living in the Diaspora, for example Jer 29:4-23, 2 Macc 1:1-9 and 2 Bar 78-87.³⁷ The author may have known about Jewish Diaspora letters and then outlined his letter in this fashion. The support of this theory is that 1 Peter explicitly applies the word “exiles” on his addressees (1:1). Feldmeier argues that this observation “(...) makes it likely that 1 Peter is an authoritative early Christian writing and consciously models itself on this early Jewish form of Diaspora letters.”³⁸ It seems from the amount of OT allusions and citations in the letter that the author knows the Jewish scriptures well, and it is therefore also a possibility that he knew about the genre of Jewish diaspora letters. The Diaspora letter was characterized by being written to a scattered people by an author who had spiritual authority.³⁹ All in all, it is clear that 1 Peter has the characteristics of a letter and must be viewed as such, and there is furthermore a possibility that it is modelled after Jewish Diaspora letters.

2.4 Themes and Theology

2.4.1 Themes

One of the major themes in 1 Peter is suffering. The context of the letter (see 2.3.2) is that the recipients are being verbally mocked by their surroundings which causes their suffering. The suffering of Christ is also a theme (2:21-24), that Christ suffered for them, and that they therefore should follow his example and not complaint when being unjustly treated. In connection with suffering is hope another theme in the letter. Hope for the author of 1 Peter is the future hope “on the grace that Jesus Christ will bring you when he is revealed” (1:13 NRSV). The hope is tied to the future “(...)when the present time of suffering will have been overcome.”⁴⁰ The author links hope with the life of Jesus. Jesus suffered but was later glorified (1:11) and in the same way will they who now suffer later experience glory. They share the same sufferings as Christ, but will later shout with joy when Christ will be revealed (4:13). In the midst of suffering, the author writes to encourage them to stand fast in the grace

³⁶ Achtemeier, *1 Peter*, 62.

³⁷ Feldmeier, *1 Peter*, 32.

³⁸ Feldmeier, *1 Peter*, 32.

³⁹ Jobs, *1 Peter*, 55.

⁴⁰ Achtemeier, *1 Peter*, 65.

that God has given them (5:12), and a promise is given that God will restore, support and strengthen them (5:10).

How to live a Christian life in a situation of suffering is also a theme in the letter. The Christians are to be holy, just like God is holy (1:16; 2:9). The Christian life is to live a life of love to one another and to one's neighbor. This includes turning away from sin and the way the Gentiles live, those "living in licentiousness, passions, drunkenness, revels, carousing, and lawless idolatry" (4:3 NRSV).

2.4.2 Theological Concepts

The first theological concept I want to take a look at is Christology. In 1 Peter Christ is the one who suffered and died, but was raised again and will come again in glory. Christ's death and resurrection is the foundation for salvation. The author also draws on language from the sacrificial cult in the Temple when he describes Christ as the lamb who ransomed people with his own blood (1:18-19). Christ is furthermore the living stone and cornerstone on which the believers are to be build on. These observations show that the author uses pictures and concepts from the Jewish religion and the OT to paint out his Christology. Christ also serves as an example of suffering throughout the letter, and the glorification of Christ when he was raised from the dead and when he will come again serve as the foundation of hope for those who now suffer in his name.

Another theological concept that is relevant for this thesis is ecclesiology. In contrast to Paul, the word ἐκκλησία does not appear in 1 Peter, but the author uses other images and terms in order to describe the community of the believers. The church is a body of priests. The author describes the Christian community as priests and as living stones that is being build into a spiritual temple (2:5)⁴¹ In chapter 5 the author writes on church order. There are elders in the churches, and the author urges them to tend the flock and not exercise leadership for material gain.

2.5 Outline of the Letter

In the outline of the letter I choose to follow Jobes, because her thematic division is the one I agree with the most. I could have followed Achtemeier, but I think it is a weakness in his outline that 1:3-12 is seen as one of the six main sections because I would rather place it as a

⁴¹ For arguments in favor of seeing οἶκος πνευματικός as referring to a spiritual temple, see subsection 5.4.2 Detailed exegesis.

subsection in the opening of the letter.

Outline of the discourse⁴²

I. A greeting to the Christian Diaspora of Asia Minor (1:1-2)

II. The opening of the letter: reassurance for God's people (1:3-2:10)

A. Doxology as the basis for the Christian life (1:3-12)

1. The opening doxology (1:3-5)
2. Joy and suffering in the new life (1:6-9)
3. The Christian's advantage over the prophets and even the angels (1:10-12)

B. Be what you are (1:13-2:3)

1. Be children of the Father (1:13-21)
2. Christian love means moral transformation (1:22-2:3)

C. The identity of God's people (2:4-10)

1. A spiritual house and a holy priesthood (2:4-8)
2. Now you are the people of God (2:9-10)

III. As God's people, live godly lives (2:11-4:11)

A. Commendable social behavior as God's people (2:11-3:7)

1. Lifestyle evangelism (2:11-12)
2. Submit even to pagan authority (2:13-17)
3. Christ's example in society's most basic unit (2:18-3:7)
 - a. The slave as the paradigm for believers (2:18-25)
 - b. Instruction to Christian wives and husbands (3:1-7)

B. The inner qualities of righteous living (3:8-12)

C. Suffering unjustly for the name of Christ (3:13-4:11)

1. Suffering for doing good (3:13-17)
2. Christ's victory over unjust suffering (3:18-22)
3. Living out Christ's victory in an unbelieving world (4:1-6)
4. Living out Christ's victory in the Christian community (4:7-11)

IV. Consolation for the suffering flock (4:12-5:11)

A. Two final thoughts about suffering for Christ (4:12-19)

B. Final exhortations to the community (5:1-11)

1. Christ shepherds his flock through the elders (5:1-11)

⁴² Jobes, *1 Peter*, 56.

2. Accepting difficult times, standing fast, and trusting God (5:6-11)

V. The letter closing: final words and greetings (5:12-14)

2.6 The Function of 2:4-10 Within the Letter

1 Peter 2:4-10 is the last part and closing of the opening of the letter according to Jobes' outline of the letter (see 2.6). The verses bring to a climax what has previously been described, namely the identity of those who are reborn. In 1:3 the author describes how Christians have been given a new birth through the resurrection of Christ. The Christians' new identity and what this means is further elaborated in chapter 1 and 2, and ends with a climax in 2:4-10. The verses 2:4-10 are also connected with the preceding verses 2:1-3. "Come to him" in verse 4 is a reference to the "the Lord" in verse 3. Furthermore, to come to Christ expresses fidelity to Christ, which is also a theme of 2:2-3. The section after 2:10 is about how the believers are to live in the world. The identity of God's people in 2:4-10 has social and moral implications which is elaborated in 2:11-4:11, and thus 2:4-10 functions as the basis of these exhortations.

Chapter 3: Identification of Old Testament References in 1 Peter 2:4-10

3.1 Discussion on the Definition of “Allusion” and “Citation”

Before I identify the Old Testament references in 1 Peter 2:4-10 I have to clarify what I am looking for. First of all, I am looking for citations from the OT. A citation is a quoting of another text, in this case the OT. It is recognizable by “(...) its clear and unique verbal parallelism.”⁴³ In many cases in the NT, the citations are easily recognizable from an introductory formula like “to fulfill what had been spoken by the Lord through the prophet” (Matt 1:22 NRSV), “as it is written” (Rom 1:17 NRSV) and “for it stands in scripture” (1 Peter 2:6 NRSV). There are also citations that are not introduced by such formulas, but which nonetheless are recognizable as citations.⁴⁴

Identifying OT allusions in the NT is more difficult. It is more debated what the definition of an allusion is, and which criteria one shall apply when identifying an allusion.⁴⁵ Allusions are figures of speech that refer to something extra-textual in an implicit way.⁴⁶ Beale defines an allusion as “(...) a brief expression consciously intended by an author to be dependent on an OT passage”⁴⁷ Allusions are furthermore indirect references⁴⁸, and the key to discerning an allusion is to recognize an “incomparable or unique parallel in wording, syntax, concept, or cluster of motifs in the same order or structure.”⁴⁹

Richard B. Hays is often referred to when determining criteria for OT allusions in the NT. He has a sevenfold list of criteria that include:⁵⁰ Availability (was the text quoted available to the writer?), volume (how “intense” or loud is the echo?), recurrence (is the OT reference used elsewhere by the author?), thematic coherence (does the allusion fit into the line of argument?), historical plausibility (is it possible that the author intended the reference, and is it possible that the readers understood it?), history of interpretation (have other interpreters seen the allusion before?), and satisfaction (does the allusion illuminate the context?). Hays’ criteria have been object for discussion and criticism⁵¹, and I find the two last criteria “history of interpretation” and “satisfaction” somewhat weak. The former because

⁴³ Beale, *Handbook*, 29.

⁴⁴ See for example Gal 3:6 and Eph 6:2-3.

⁴⁵ Beale, *Handbook*, 31.

⁴⁶ S.E Porter, “Allusions and Echoes” in *As it is Written: Studying Paul’s Use of Scripture*, (Editors: S.E Porter and C.D. Stanley, SBL Symposium Series 50. Atlanta: Society of Biblical Literature, 2008), 30.

⁴⁷ Beale, *Handbook*, 31.

⁴⁸ Beale, *Handbook*, 31.

⁴⁹ Beale, *Handbook*, 31.

⁵⁰ Richard B. Hays, *The Conversion of the Imagination. Paul as Interpreter of Israel’s Scripture*. (Grand Rapids, Michigan: Eerdmans Publishing Company, 2008), 34-44.

⁵¹ See: Porter, “Allusions and Echoes”, 37-39.

we cannot always know if the history of interpreters always were right, and the latter I find overlapping with “thematic coherence” and would rather put in that category. All in all, most of the criteria are good as guiding in determining OT allusions in the NT in my opinion.

3.2 Identification of Old Testament Citations and Allusions in 1 Peter 2:4-10

3.2.1 Citations

In the footnotes in the introduction I presented some views on the number of citations in 1 Peter in order to show that this is an ambiguous topic. The number of citations in 2:4-10 are also ambiguous, and I will therefore identify and discuss what I regard as citations in the verses.

The first citation one can find is located in verse 6. The citation is introduced by an introductory formula, *διότι περιέχει ἐν γραφῇ*, which makes it quite easy to recognize it as a citation. The citation is taken from Isaiah 28:16, and a quick look at the Septuagint version (LXX) shows that there are many similarities and a few differences in wording.⁵² In the following table, the citation in 1 Peter 2:6 and Isaiah 28:16 are compared. The yellow color indicates the similarities, the green color indicates what is special to Isaiah, and turquoise indicates what is special to the citation in 1 Peter. Regardless of the differences, the similarities of wording and message, and the introductory formula speak in favor of seeing this as a citation.

Isaiah 28:16 (LXX)	1 Peter 2:6
<p>Ἴδου ἐγὼ ἐμβαλῶ εἰς τὰ θεμέλια Σιων λίθον πολυτελεῖ ἐκλεκτὸν ἀκρογωνιαῖον ἔντιμον εἰς τὰ θεμέλια αὐτῆς, καὶ ὁ πιστεύων ἐπ’ αὐτῷ οὐ μὴ κατασχυνοθῆ.</p>	<p>Ἴδου τιθημι ἐν Σιὼν λίθον ἀκρογωνιαῖον ἐκλεκτὸν ἔντιμον, καὶ ὁ πιστεύων ἐπ’ αὐτῷ οὐ μὴ κατασχυνοθῆ</p>

Although without introductory formula, the next citation follows immediately. This is a citation of Psalm 118:22 [Ps 117:22 LXX]. It is almost a direct citation, only the case in λίθος is different (accusative in Psalm 117 and nominative in 1 Peter).

Psalm 117:22 (LXX)	1 Peter 2:7
<p>λίθον, ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας</p>	<p>λίθος ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας</p>

⁵² For a discussion on which variant of the OT the author is quoting, see 5.1.3.

Furthermore, there is a citation of Isaiah 8:14 in verse 8. As one can see from the table below, there are a lot of differences in wording. It seems that the author did not use the Septuagint as his source, but rather another source. I think that 1 Peter and Paul, in Romans 9:33, used a common tradition of Isa 8:14 that is more in line with the MT than the LXX. For a more thorough discussion of this, see 5.1.3.

Isaiah 8:14 (LXX)	1 Peter 2:8
καὶ οὐχ ὥς λίθου προσκόμματι συναντήσεσθε αὐτῷ οὐδὲ ὥς πέτρας πτώματι,	λίθος προσκόμματος καὶ πέτρα σκανδάλου· οἱ προσκόπτουσιν τῷ λόγῳ ἀπειθοῦντες εἰς ὃ καὶ ἐτέθησαν.

In verses 2:9-10 some seem to find more citations. However, there are only maximum two words that are “quoted”, and that, in my opinion, disqualifies it from being a citation. There are no recognizable verbal parallelisms there and it is not obvious that it is a citation. The citations in 2:6, 2:7 and 2:8 are on the other hand recognizable.

3.2.2 Allusions

There are different opinions among scholars on the number of allusions in 1 Peter 2:4-10.⁵³ In verse 4 Jobes and NA²⁸ see an allusion to Ps 118:22. It may be an allusion, but I am more inclined to view it as a paraphrase and as an anticipation of the citation of the Psalm in verse 4. In verse 5 there is a paraphrase of verse 2:9, which contains an allusion to Exod 19:6.

A cluster of allusions is found in verse 9. The first is in the first sentence of the verse: ὑμεῖς δὲ γένος ἐκλεκτόν, which is an allusion to Isa 43:20. The LXX version of Isa 43:20 reads: τό γένος μου τό ἐκλεκτόν which is quite similar to the wording of 2:9. The next verse, 43:21 is alluded to at the end of verse 9 and this verse “states the purpose for which this race has been chosen: that they may proclaim God’s praises.”⁵⁴ That is rendered in 2:9 in this way: in order “that you may proclaim the mighty acts of him who called you out of darkness into

⁵³ On Elliott’s different categories of allusions in 1 Peter and allusions in 1 Peter 2:4-10 see: Elliott, *1 Peter*, 13-16. In NA²⁸ the references to the OT are listed in the margin: verse 4: Ps 118:22; Isa 28:16, verse 9: Isa 43:20; Mal 3:17; Isa 42:12, verse 10: Hos 1:6,9; 2:25. Jobes (Jobes, *1 Peter*, 142-164.) identifies the following allusions in 1 Peter 2:4-10: verse 4: Ps 33:5 (LXX); 118:22 (LXX); Isa 28:16, verse 7: Isa 8:14 (LXX), verse 9: Echo of Isa 43:3; 43:20; Ex 19:5-6, verse 10: Hos 2:25. Achtemeier (Achtemeier, *1 Peter*, 150.) identifies the following OT images in 2:4-10 (including citations and allusions): verse 6: Isa 28:16, verse 7: Ps 117:22, verse 8: Isa 8:14, verse 9: Isa 43:20-21; Ex 19:6, verse 10: Hos 1:6,9; 2:3, 25.

⁵⁴ Jobes, *1 Peter*, 158-59.

his marvelous light” (NRSV). The allusion to Isa 43:20-21 is therefore found at the very beginning and the end of 2:9. Although Isa 43:20-21 is not quoted or alluded to elsewhere in the NT, it is here used twice in 2:9. The text of Isaiah was anyway available to the author of 1 Peter since he used other passages from Isaiah in his letter.⁵⁵

The descriptions of the recipients as a “royal priesthood” (βασιλείον ιεράτευμα) and a “holy nation” (ἔθνος ἅγιον) are taken from Exod 19:6: ὑμεῖς δὲ ἔσεσθέ μοι βασιλείον ιεράτευμα καὶ ἔθνος ἅγιον (LXX). The similarities in wording and the fact that the allusion to Exod 19:6 occurs twice indicate that the author intended the allusion, and may also indicate that the readers recognized it.

Moreover, there is an allusion again to Exod 19:5-6 and Isa 43:21 at the end of verse 9: “God’s own people, in order that you may proclaim the mighty acts of him who called you out of darkness into his marvelous light” (NRSV). In Exod 19:5-6 LXX the λαός περιούσιος is elaborated with μοι βασιλείον ιεράτευμα and ἔθνος ἅγιον, while in “1 Pet 2:9 the same point is made with different syntax and a shift of verb tense”⁵⁶ It is, in my opinion, despite the shift in syntax and verb tense obvious that there is an allusion to Exod 19:5-6. There is also an allusion to Isa 43:21 (λαόν μου, ὃν περιεποιησάμην τὰς ἀρετὰς μου διηγείσθαι) with the wording “ὅπως τὰς ἀρετὰς ἐξαγγείλητε” in 2:9.

The last allusion in the pericope is found in verse 10, namely an allusion to the book of Hosea, where God in Hos 2:25 (ET: 2:23) proclaims that he has pity on his people, and that they shall be his people: “And I will have pity on Not Pitied, and I will say to Not My People, ‘You are my people’, and he shall say, ‘You are the Lord my God.’” (2:23 NETS). The themes of not being God’s people and being God’s people are apparent in both Hosea and in 1 Peter, and speak in favor of seeing an allusion to Hosea 2:25 (ET: 2:23) in 1 Peter. The similarities in wording are not very clear, but I still think there is an allusion because of the thematic. Jobes⁵⁷, and Achtemeier⁵⁸ also see an allusion to Hosea 2:25 (ET: 2:23) in 1 Peter 2:10. Others⁵⁹ note that the allusion is not only limited to 2:25, but also includes Hos 1:6, 9 and 2:3 (ET: 2:1). It may be that the author of 1 Peter is alluding to the theme of Hosea chapters 1 and 2, but the most obvious parallel between Hosea and 1 Peter 2:10 is found in Hos 2:25 in my opinion. I therefore follow Jobes and Achtemeier.

⁵⁵ See for example the citation of Isa 40:6 in 1 Peter 1:24 and Isa 40:8 1:25, and the citations and use of material from Isa 52:13-53:12 in 2:22-25.

⁵⁶ Jobes, *1 Peter*, 162.

⁵⁷ Jobes, *1 Peter*, 163.

⁵⁸ Achtemeier, *1 Peter*, 167.

⁵⁹ Feldmeier, *1 Peter*, 142; Elliott: *1 Peter*, 441.

All in all, I have found three OT citations (Isa 28:16; Ps 118:22 [LXX: Ps 117:22]; Isa 8:14) in 1 Peter 2:4-10. I have also found five allusions to OT passages (four in verse 9, and one in verse 10). The citations and allusions are taken from passages in the books of Psalms, Isaiah, Exodus, and Hosea. There are therefore references to all the three big parts of the Hebrew Bible, the Law (Exodus), the Prophets (Isaiah and Hosea), and the Writings (Psalm).

Chapter 4: Analysis of the Old Testament Texts in their Original Context

4.1 Analysis of the Hebrew Text

4.1.1 Isaiah 8:14

4.1.1.1 Translation of the Text

MT: וְהָיָה לְמִקְדָּשׁ וְלִאֲבָן נִגְף וְלִצְוָר מִכְשׁוֹל לְשְׁנֵי בְתֵי יִשְׂרָאֵל לְפָח וּלְמוֹקֵשׁ לְיוֹשְׁבֵי יְרוּשָׁלַם׃

He will become a sanctuary⁶⁰ and a stone one strikes against and a rock of stumbling to both houses of Israel, a trap and a snare for the inhabitants⁶¹ of Jerusalem.

4.1.1.2 Historical Context

Isaiah 8:14 belongs to the third part of what Beuken calls the “Immanuelschrift”.⁶² Beuken sees the Immanuelschrift running from 6:1-8:18, and Isa 8:14 is located within the third part which runs from 8:1-18.⁶³ He assumes that the Immanuelschrift goes back to Isaiah himself: “Diese Schrift (6,1-8,18) geht nach Ansicht vieler auf eine autobiographische Komposition des Jesaja ben Amoz zurück, die er nach dem syrisch-ephraimitischen Krieg (734-732) verfasst habe”⁶⁴ Beuken’s hypothesis is another version of the so called “Denkschrift Jesajas”. Karl Budde introduced it in 1928, seeing 6:1-9:6 [ET: 6:1-9:7] as the legacy of the prophet which he gave on to his disciples.⁶⁵ Both proposals view the text as going back to Isaiah and situate it in the setting of the Syro-Ephraimitic war.

The near context of Isa 8:14 is vv. 11-18⁶⁶, and the historical context and setting which

⁶⁰ מִקְדָּשׁ has been proposed translated with “conspiracy” by Hans Wildberger, *Isaiah 1-12. A commentary* (Minneapolis: Fortress Press, 1991), 354. A similar approach has been taken by Joseph Blenkinsopp, *Isaiah 1-39. A New Translation with Introduction and Commentary*. (New York: The Anchor Bible Doubleday, 2000), 241. Blenkinsopp translates it with “co-conspirator”. “Conspiracy” is also proposed as the intended word in the critical apparatus in *Biblia Hebraica Stuttgartensia* (BHS). The background for the translation “conspiracy” is that “sanctuary” is viewed as not fitting into the context. The word מִקְדָּשׁ, conspiracy, appears in verse 12 and is by some viewed to be the original meaning. In my translation I have chosen to follow Willem A.M Beuken, *Jesaja 1-12*. (Freiburg im Breisgau: Verlag Herder, 2003), 212. He translates “Heiligtum” and argues that there are no text critical evidence for translating the Hebrew word מִקְדָּשׁ with conspiracy (Verschwörung).

⁶¹ The word יוֹשְׁבֵי is singular, but many commentators translate it into plural (Wildberger, *Isaiah 1-12*, 354. Beuken: *Jesaja 1-12*, 212. Blenkinsopp, *Isaiah 1-39*, 241.) That is because the singular form sometimes is used for a collective (Blenkinsopp, *Isaiah 1-39*, 241). Some manuscripts (Wildberger, *Isaiah 1-12*, 356: MSS, LXX, L and Sym) reading the plural form, are obviously a *lectio facilior*, confirming this understanding.

⁶² Beuken, *Jesaja 1-12*, 214.

⁶³ Beuken, *Jesaja 1-12*, 30.

⁶⁴ Beuken, *Jesaja 1-12*, 130.

⁶⁵ Thomas Wagner, “Jesaja-Denkschrift” available at <https://www.bibelwissenschaft.de/wibilex/das-bibellexikon/lexikon/sachwort/anzeigen/details/jesaja-denkschrift/ch/56e92c1520b99bc50e6d764cc8539a4f/>; site accessed 21.09.2017.

⁶⁶ See 4.1.1.3 for a further discussion on the literary context of Isa 8:14.

this part belongs to is the Syro-Ephraimitic war, most likely the later stage of the war.⁶⁷ The Syro- Ephraimitic war was fought between the Aramaic (Syriac) king Rezin and the Israelite (Ephraim) king Pekah on the one side and king Ahaz in Judah and king Tiglat-pileser III of Assyria on the other side.⁶⁸ Rezin and Pekach wanted to besiege Jerusalem, and in this situation king Ahaz in Judah appealed to the king of Assyria for help (2 Kgs 16:7). Isaiah on the other hand tried to warn king Ahaz not to take any help from the king of Assyria, but trust The Lord's promises to protect them (Isaiah 7). Isaiah 7-8 reflect a situation where Isaiah is warning the king and the people of going to the king of Assyria for help. The message of 8:11-15 is addressed to "(...) a circle of trusted friends, who are being encouraged to distance themselves from the widespread cry of panic in Jerusalem."⁶⁹

4.1.1.3 Literary Context

How does Isa 8:14 fit into the book of Isaiah and into the context around? Isa 8:14 is located in the first part of Isaiah, what often has been called proto-Isaiah (1-39).⁷⁰ Isaiah 1-39 can further be divided into five subsections, where 8:14 is located within the first subsection (chapters 1-12). The verse and its context also belongs to the oldest parts of the Isaiah book, since it can be traced back to the prophet and his time around the Syro-ephraimitic war.

Isa 8:14 is furthermore located within a unit of chapter 8, namely 8:1-18. The unit of 8:1-18 can be divided into three subsections: 8:1-4, 8:5-10 and 8:11-18⁷¹. Each section is introduced by a formula of God speaking to Isaiah (vv. 1, 5 and 11). Verse 8:14 is then located within the last subsection. The first subsection (8:1-4) tells of the son of Isaiah, and a prophecy that the king of Assyria will carry away the wealth of Damascus and the spoil of Samaria. The second subsection (8:5-10) contains a judgment over Judah and an oracle against the peoples. The third and last subsection (8:11-18) is composed of a word from God to Isaiah (8:11-15) and a personal statement from the prophet himself (8:16-18).

When it comes to the immediate context of Isa 8:14, the verse is, in my opinion, not self-contained because it is part of a unit (8:11-15) where the verses before and after are important for the meaning of the verse. Since verses 16-18 contain words from the prophet, I

⁶⁷ Beuken, *Jesaja 1-12*, 216.

⁶⁸ Thomas Wagner, "Syrisch-ephraimitischer Krieg" available at <https://www.bibelwissenschaft.de/wiblex/das-bibellexikon/lexikon/sachwort/anzeigen/details/syrisch-ephraimitischer-krieg-1/ch/8887dd01c4ba5d93f3cf580084317ccc/>; site accessed 20.09.2017.

⁶⁹ Wildberger, *Isaiah 1-12*, 356.

⁷⁰ Since the time of Bernhard Duhm, Isaiah has been divided into three parts (sometimes only two) because of the observation that the whole book did not fit in to the time of Isaiah ben Amoz. More on this, see: Beuken, *Jesaja 1-12*, 27-29.

⁷¹ Beuken, *Jesaja 1-12*, 215.

set the immediate context of 8:14 to verses 11-15, since these are the words from God's point of view.

Finally, I will comment on the question of authorship. As with many parts of the OT, it is almost impossible to determine who the author of 8:14 was. My point of departure is that the text material goes back to the time of Isaiah around the Syro-Ephraimitic war. It is however not certain that Isaiah himself wrote what we find in 8:1-18, but 8:16 tells us that Isaiah wanted to bind his testimony together and seal his message among his disciples. This may indicate that the material we have has been collected and maybe written down by some of Isaiah's disciples, but it may also have been written by the prophet himself.

4.1.1.4 Structure and Form

Structure of Isa 8:11-15

- v.11 Introduction of YHWH's word expressed by Isaiah in 1.person:
- v. 12 Warning directed to Isaiah: Do not follow the people
- v. 13 Admonition: Regard the Lord as holy, and let him be your fear and dread
- v. 14 Word of judgment: Directed to both houses of Israel and to the inhabitants of Jerusalem
- v.15 The fate of the people in Israel and Judah

Structure of verse 14

1. Judgment over both houses of Israel:
 - 1.1 He will become a sanctuary
 - 1.2 and a stone one strikes against
 - 1.3 and a rock of stumbling to both houses of Israel,
2. Judgment over Jerusalem:
 - 2.1 a trap and a snare for the inhabitants of Jerusalem.

When it comes to form or *Gattung*, Isa 8:14 is part of a pericope that is introduced by a word of God in 8:11: "For the LORD spoke thus to me" (NRSV). The following verses until 8:15 are then words from the mouth of God. So 8:14 is a word of God spoken to Isaiah. Beuken argues that 8:14-15 are words of judgment, "Gerichtsankündigung", that follows after exhortations in the preceding verses.⁷² Wildberger determines the form in a similar way when

⁷² Beuken, *Jesaja 1-12*, 229.

he identifies that “The message in 8:12-15 is warning and a threat.”⁷³ I follow Wildberger and Beuken and see the form of the verse as words of judgment.

4.1.1.5 Detailed Exegesis

He will become a sanctuary

The only finite verb (הָיָה) appears as the first word of the verse. The subject of the verb (he) refers to God, who is explicitly referred to as the Lord of hosts in verse 13. God will become a sanctuary (שְׁבִיטָה). The word means a “sacred place, sanctuary”⁷⁴ The meaning of the word in this context is difficult to interpret: “Dass JHWH zum ‘Heiligtum’ wird, ist in unserem Zusammenhang schwer verständlich.”⁷⁵ Wildberger argues that 8:14 is filled with language from the Psalms where what before has been the “(...) basis for one’s confidence has now been turned into its opposite.”⁷⁶ The things that have been offered to the pious person as reassurance in time of need, has in Isaiah become the opposite.⁷⁷ I would therefore suggest that God has become a sanctuary also could be interpreted in a similar way. God’s sanctuary, associated with the temple in Jerusalem, has been a place of rescue for the people, but in 8:14, God’s sanctuary is no longer a place of rescue, but a place of judgment. The temple as a place of judgment is also found in Jeremiah 7:1-15. Because the temple has become “a den of robbers” (7:11), and the people will not listen to Yahweh’s exhortations, Yahweh will do to the temple just like he did to Shiloh (v. 14). This shows that the temple as a place of judgment also is found elsewhere in the OT, and it is therefore not unlikely that a similar approach has been taken by Isaiah.

The holiness of God is constant, and he saves those who believe in him, but those who reject him are condemned. Therefore, if the people do not follow the instructions of God, it will lead to disaster and judgment for them. That is the destiny of the Judah, if they make an alliance with Assyria.

and a stone one strikes against

The next metaphor describes how God will also become a stone one strikes against. הָכָה means “striking” and the stone is something “against which the foot strikes and so stumbles”⁷⁸ This

⁷³ Wildberger, *Isaiah 1-12*, 356.

⁷⁴ F.Brown, S.Driver, C.Briggs, *The Brown-Driver-Briggs Hebrew and English Lexicon*, s.v. שְׁבִיטָה.

⁷⁵ Beuken, *Jesaja 1-12*, 229.

⁷⁶ Wildberger, *Isaiah 1-12*, 359.

⁷⁷ Wildberger, *Isaiah 1-12*, 359.

⁷⁸ BDB, s.v. הָכָה.

expression, and the following, must be interpreted in light of how they contrast the cultic theology of Jerusalem.⁷⁹ Psalm 91:12 proclaims: “On their hands they will bear you up, so that you will not dash (תִּגְרֹף) your foot against a stone(בְּצַדָּיִם)” (NRSV). Psalm 91 is a psalm on reassurance of God’s protection. God will send his angels (91:11) to protect and guard (you) so that (your) foot will not strike against a stone. The quite opposite is the case in Isa 8:14, where God himself will be a stone one strikes against for both houses of Israel. The God who once protected Israel and Judah, will now become the opposite.

and a rock of stumbling to both houses of Israel,

Next, God will also be a rock (צוּר) of stumbling (מְקַשֵּׁל) for both houses of Israel. צוּר, rock was viewed as “the quintessence of stability and constancy.”⁸⁰ Whether “rock” is associated with Zion traditions is debated; the word is anyway used as a metaphor for God, being a protective rock. In Isa 8:14 this is however turned around and God turns against his people and becomes a rock whom the people stumbles over.⁸¹ Interestingly, Isa 26:4 speaks of trusting in the Lords, and describes him as an everlasting rock in the context of a victory song in Judah. The safety of the rock has in Isa 8:14 become a cause of stumbling and therefore instability and unsafety for both houses of Israel.

a trap and a snare for the inhabitants of Jerusalem

Lastly, the judgment is addressed to the inhabitants of Jerusalem. God will become for them a trap (פֶּה) and a snare (מוֹקֵשׁ). פֶּה literally means a bird-trap and is used figuratively as “source or agent of calamity.”⁸² מוֹקֵשׁ means “a bait or lure in a fowler’s net”⁸³, which figuratively means snare, and it is used to describe the “cause of ruin to evildoers”.⁸⁴ This is directed to the people of Jerusalem. It is a warning to them not to think that tragedy is only coming to the northern kingdom: “No one in Jerusalem should think it is possible to stand by as merely an observer of the tragedy of the Northern Kingdom and to stay untouched; cf. 8:5ff.”⁸⁵

All in all, God speaks to Isaiah and warns him not to follow the people (8:11), and not to fear what the people fear. It is already announced that Assyria will invade Judah, but this

⁷⁹ Wildberger, *Isaiah 1-12*, 359.

⁸⁰ H.-J. Fabry, “צוּר” pages 311-321 in *Theological Dictionary of the Old Testament* Vol XII, 318.

⁸¹ H.-J. Fabry, “צוּר” in *TDOT* Vol XII, 319.

⁸² BDB, s.v. פֶּה .

⁸³ BDB, s.v. מוֹקֵשׁ .

⁸⁴ BDB, s.v. מוֹקֵשׁ .

⁸⁵ Wildberger, *Isaiah 1-12*, 360.

cannot be the fear of the people.⁸⁶ It is rather God who is holy, he is the one they should fear (8:13). God announces a judgment that he instead of being a shelter for comfort and refuge, will become sanctuary of judgment and a stone one strikes against. He will not be a rock of refuge, but rather a rock of stumbling for the house of Israel if they disobey him. And the people of Jerusalem should also not feel safe, God will also judge them and become a trap and a snare for them. Not the hostile peoples surrounding Israel and Judah will make them perish, God will be the one destroying them.⁸⁷

4.1.2 *Isaiah 28:16*

4.1.2.1 *Translation of the Text*

MT: לָכֵן כֹּה אָמַר אֱלֹהֵי יְהוָה הַנִּגְנִי יִסַּד בְּצִיּוֹן אֶבֶן אֶבֶן בְּחֹן פְּנֵת

Therefore, thus says the Lord Yahweh: Look, I am laying⁸⁸ in Zion a stone, a stone of testing, a precious well-founded⁸⁹ foundation cornerstone. He who believes will not hasten away.

4.1.2.2 *Historical Context*

Isaiah 28:16 is part of the section 28:14-22⁹⁰, and the message of this passage “fits best in the time period of the revolt against Sennacherib.”⁹¹ Sennacherib (reigned from 704-681 BCE) was the new king in Assyria after the death of the former king, Sargon (reigned from 722-704 BCE). When Sennacherib entered the throne in 704 he was met by rebellion in different parts of his kingdom, for example in Babylon, Egypt, and Judah.⁹² At this time Judah and its king, Hezekiah, saw its opportunity to gain independence from Assyria. Isa 28:15 speaks of a “covenant with death” and an “agreement with Sheol”, which may reflect the negotiation to

⁸⁶ Wildberger, *Isaiah 1-12*, 358.

⁸⁷ Beuken, *Jesaja 1-12*, 229.

⁸⁸ The text reads יִסַּד in piel perfect 3.person singular. This does not fit with the personal pronoun in 1.person singular in the word before. I have chosen to translate יִסַּד into a participle, “laying”, because the text critical apparatus in BHS shows that the Qumran texts of Isaiah, both Q^a and Q^b, support the reading as a participle, respectively, in piel and in qal. Also the Greek texts of Aquila, Symmachus, and Theodotion read it as a participle. Reading יִסַּד as a participle makes more sense, and because of the text witnesses in favor of participle it makes it even more plausible to read it as a participle.

⁸⁹ מוֹסַד appears twice in a row, the first one as a noun, and the second one as a verb in hophal participle: Hans Wildberger, *Isaiah 28-39* (Minneapolis: Fortress Press, 2002), 31. The translation into English of the hophal participle “well-founded” is taken from: Douglas A. Oss: “The Interpretation of the ‘Stone’ Passages by Peter and Paul: A Comparative Study” JETS 32 (1989), 181-200, 184.

⁹⁰ For a more detailed discussion on the literary context, see 4.1.2.3

⁹¹ Wildberger, *Isaiah 28-39*, 37.

⁹² Bright, *A History of Israel*, 284.

make a political alliance with Egypt against Assyria.⁹³ Also Bright⁹⁴, Beuken⁹⁵, and Blenkinsopp⁹⁶ see Isaiah 28:14-22 reflecting a time when Judah appealed to Egypt and made an alliance with them in order to gain independence from Assyria. In this political setting Isaiah predicted disaster for Judah because of its alliance with Egypt, and Isaiah 28-33 reflect to a large degree prophecies from this time, around 705-701 BCE.⁹⁷

An exact dating of the passage 28:14-22 is difficult to make. Some scholars suggest that 28:16 does not go back to Isaiah and date it much later, perhaps as late as the early exilic time, because it is a message of hope within a context of judgment.⁹⁸ I will discuss this more in detail under the chapter on literary context. However, for now I will suggest the dating of the text to the time of Isaiah when he was prophesying against Judah's appeal to Egypt for independency from Assyria around 705-701 BCE.

4.1.2.3 Literary Context

Also Isa 28:16 is located within what traditionally has been called proto-Isaiah (1-39).⁹⁹ Chapters 28-33 in the Isaiah book are held to be “eine eigenständige literarische Komposition: ‘das Buch der Wehe’”¹⁰⁰, consisting of five woes (Hebrew: *הוי*) that structure the chapter. Isa 28:16 is situated between the first (28:1) and second woe (29:1).

Beuken and Wildberger divide chapter 28 into four sections: 28:1-6; 28:7-13; 28:14-22; 28:23-29. The third section 28:14-22 is the section 28:16 is a part of and should be read in context of. Verse 14 introduces who the speaker is (God) and who the addressees are (the rulers of Jerusalem). Verse 15 and 16 belong together, because the former gives the cause of what is coming in the latter. Verses 18-22 are further explanations of the judgment, and verse 22 ends with a confirmation from Isaiah that this is a decree he has heard from God.

Many scholars have problems with seeing 28:16 as original in its context. For them the message of salvation and hope in verse 16-17a does not fit in the context of 28:14-22. However, I do not think that the arguments that verse 16 does not fit into the context are strong enough. It is not unlikely that in the middle of judgment God is offering a way out of

⁹³ Wildberger, *Isaiah 28-39*, 40.

⁹⁴ Bright, *A History of Israel*, 292.

⁹⁵ Willem A. M. Beuken, *Jesaja 28-39* (Freiburg im Bresgau: Herder Verlag, 2010), 52.

⁹⁶ Blenkinsopp, *Isaiah 1-39*, 381.

⁹⁷ Jaap Dekker, *Zion's Rock-solid Foundations: An Exegetical Study of the Zion Text in Isaiah 28:16* (Leiden: Brill, 2007), 89.

⁹⁸ Wildberger, *Isaiah 28-39*, 34.

⁹⁹ See 4.1.1.2 for more on the different parts of Isaiah.

¹⁰⁰ Beuken, *Jesaja 28-39*, 36.

the judgment. Verse 12 serves as an offering of a way out of judgment in the preceding section, and so verse 16 functions in a similar way.¹⁰¹ Moreover, the stone placed in Zion is not a guarantee of salvation since it is a stone of testing. Another argument in favor of seeing 16-17a as part of the original context, is the use of the verb נִשָּׂא in both 15 and 17a and the A-B-C-B'-A' pattern one can see in verses 15-18.

Lastly, when it comes to the question of authorship, also this is quite difficult to determine. Most of the material in 28:14-22 is Isaianic, and since I regard 28:16-17a as authentic Isaian, this may also have been written by Isaiah.

4.1.2.4 Structure and Form

In the near context of Isa 28:16, one can find a pattern, a “konzentrische Struktur”, of an A B C B' A' pattern, where verse 16 is placed in the middle.¹⁰²

A. v.15abα: The covenant with death and the agreement with Sheol as “security” for the overwhelming scourge

B. v.15bβ: Lies as refuge and falsehood as shelter

C. v.16: The foundation on Zion

B. v.17: Justice and righteousness will be the measures, while lies and falsehood will be swept away

A. 18: The covenant with death will be annulled and the agreement with Sheol will not stand

When it comes to verse 16 itself, I structure it as follows:

Introduction: Therefore, thus says the Lord Yahweh:

1. The stone in Zion: Look, I am laying in Zion a stone
 - 1.1 a stone of testing
 - 1.2 a precious well-founded foundation cornerstone
2. Promise: He who believes will not hasten away

The *Gattung* of the pericope (verses 14-22) is a prophecy of judgment. The form of verse 16, however, does not fit with the *Gattung* of judgment. I would rather argue that it is a word of salvation. Verse 16 opens with what is typical for an introduction of a judgment: “Therefore, thus says the Lord Yahweh”, but what follows are not words of judgment. The promise at the

¹⁰¹ Wildberger, *Isaiah 28-39*, 35.

¹⁰² Beuken, *Jesaja 28-39*, 51.

end “He who believes will not hasten away” indicates that this does not belong to the genre of judgment, but rather is a word of hope and a promise of salvation. Dekker’s solution to this insert of a word of salvation in the middle of judgment, is to argue that Isaiah granted himself artistic freedom: “(...)concerning the prophet’s artistic freedom to creatively manipulate the established pattern of the prophetic judgment genre.”¹⁰³ The form of Isa 28:14-22 is therefore a prophecy of judgment, but in the middle of this judgment, 28:16 is an exception and is characterized by being a promise of salvation.

4.1.2.5 Detailed Exegesis

Introduction: *Therefore, thus says the Lord Yahweh:*

Verse 16 introduces what is a common introduction of a word of judgment. The introductory formula signals that what follows is a word coming from the Lord himself. One would now expect to find words of judgment in what follows. The “therefore” is a logical reference to what comes before: They (the rulers of Jerusalem) have made a covenant with death and an agreement with Sheol (reference to the agreement with Egypt).

1. The stone in Zion: *Look, I am laying in Zion a stone*

What follows is however not a word of judgment, but rather a promise of salvation. The Lord says that he is laying a stone in Zion. After king Salomon built the temple in Jerusalem, the word Zion was associated with the temple, and the preexilic royal ideology in some of the Psalms shows that Zion was incorporated into the temple theology.¹⁰⁴ In a broader sense, Zion refers to the whole city of Jerusalem. So if Zion is identified with the temple, what God is doing here is that he is laying a stone in the temple.

a stone of testing, a precious well-founded foundation cornerstone

The stone (רֶבֶד) that the Lord is laying on Zion is a stone of testing, it is precious and is a foundation cornerstone (פִּינֵת). It is perhaps not possible to determine what the cornerstone (פִּינֵת) actually refers to, but since the terminology of Zion, which is often identified with the temple, is used, it may indicate that the cornerstone here spoken of is a cornerstone of the temple. The word literally means corner or angle, but from the context it is clear that it is the initial building phase that is spoken of.¹⁰⁵ 1 Kings 5:31[ET 5:17] (cf. 1 Kings 7:9-12) tells of

¹⁰³ Dekker, *Zion's Rock-solid Foundations*, 111.

¹⁰⁴ E. Otto, “צִיּוֹן” pages 333-365 in TDOT Vol XII, 349.

¹⁰⁵ Michael Cahill, “Not a Cornerstone! Translating Ps 118,22 in the Jewish and Christian Scriptures” *Revue biblique* 106 (1999): 345-357, 351.

how the temple was built, that they carried precious stones to lay the foundation for the house:

וַיֵּצֵא הַמֶּלֶךְ וַיִּסְעוּ אֲבָנִים גְּדֹלוֹת אֲבָנִים יְקָרוֹת לַיִּסֹּד הַבַּיִת אֲבָנֵי גִזִּית

As one can see the same terminology for stones and for “precious” is used in 1 Kings 5:31 [ET 5:17] as in Isa 28:16. The similarities are striking. Wildberger supports the thought that 28:16 is speaking of the temple foundation stone.¹⁰⁶ With the observations from 1 Kings I agree with Wildberger, and conclude that the foundation stone is a reference to a foundation stone of the temple.

What does it mean that the stone is a stone of testing? The stone that is placed in Zion will be a stone that one is tested against. The context of verse 16 gives a hint that there is a testing taking place: Verse 17 has the terms “plumb line” and “sounding lead” which “clearly announce that a testing will take place”¹⁰⁷ The term בִּנְיָן is used when describing a divine testing, and has almost become the technical term for an ordeal.¹⁰⁸

What does the foundation stone-metaphor mean? I suggest that it is a metaphor for faith. As the foundation stone in the temple is fundamental for the whole building, so is also faith (in Yahweh and his promises) fundamental for the survival of Judah and Jerusalem. The recipients of the message are also tested against this stone, or faith.

He who believes will not hasten away

The verse ends with a promise that the one who believes will not hurry away. Isa 7:9b may shed some light on this: “If you do not stand firm in faith, you shall not stand at all” (NRSV). The word for faith, אֱמֵן, is used both in 7:9 and in 28:16. In 7:9 the context is the Syro-Ephraimitic war, and king Ahaz is encouraged to stand firm in faith in God and not appeal to Assyria for help against the enemies. A similar context is found in 28:16, when the leaders of Jerusalem are facing judgment because they have been appealing to Egypt for help. Now, God, through Isaiah, is saying to the leaders of Jerusalem to have faith in the old salvific promises. Instead of hastening away to Egypt for help, they should trust the Lord and his promises.

All in all, in the middle of a prophecy of judgment, Isa 28:16 is a word of hope. God has put a foundation cornerstone in Zion as a means to get the people not to go with Egypt in their fight for independency from Assyria. The foundation stone offers security and salvation, in accordance with the Zion tradition, and it is a metaphor for faith, that is faith in God and

¹⁰⁶ Wildberger, *Isaiah 28-39*, 41.

¹⁰⁷ Wildberger, *Isaiah 28-39*, 41.

¹⁰⁸ Wildberger, *Isaiah 28-39*, 42.

his promises. Instead of trusting Egypt, the leaders of Jerusalem should trust God and have faith in him. That is the only way out of judgment from God because of their alliance with Egypt.

4.1.3 *Psalm 118:22*

4.1.3.1 *Translation of the Text*

MT: אָבֹן מְאַסְוּ הַבּוֹנִים הַיְתֵמָה לְרֵאשׁ פֶּנֶה

The stone which¹⁰⁹ the builders rejected has become the chief capstone.¹¹⁰

4.1.3.2 *Historical Context*

Different contexts for Psalm 118 have been suggested. One suggestion has been that the Psalm originally was a psalm of thanksgiving from a king who had experienced a military victory over against enemies¹¹¹ Another suggestion has been that the psalm speaks of Israel and portrays different situations from Israel's history.¹¹² I am however not convinced by these theories, and follow Kraus' thesis, due to observations in the text. Verses 19-20 speak of entering the gates of righteousness and the gate of the Lord. The gates spoken of may be the gates that lead into the temple. The context is that there is a festival procession to the temple going on and the psalm is therefore a gate liturgy (gate liturgies: see Psalm 15 and 24).¹¹³

When it comes to dating, there are different suggestions. Hossfeld and Zenger¹¹⁴ date the composition of the Psalm to the 4th century BCE because of the psalm's intertextuality to different passages in Isaiah (mainly Proto-Isaiah, but also Deutero-Isaiah). I however have argued above to date Isa 8 and 28 to the time of the prophet Isaiah, and intertextuality with these parts of Isaiah indicates then a dating of Psalm 118 to before the exile. A more precise dating is hard to make as this would merely be speculations.

4.1.3.3 *Literary Context*

Psalm 118 belongs to the fifth and last book of the five books of the Psalter (Psalm 107-150). Furthermore, Psalm 118 belongs to a group of Psalms (Pss 113-118 together with Pss 130-

¹⁰⁹ The relative pronoun is not explicit in the Hebrew text, but is implied and therefore I translate with a relative pronoun into English.

¹¹⁰ For a discussion on the meaning of לְרֵאשׁ פֶּנֶה, see 4.1.3.5 Detailed exegesis.

¹¹¹ Mitchell Dahood, *Psalms III 101-150* (New York: Doubleday, 1970), 155.

¹¹² Frank-Lothar Hossfeld and Erich Zenger, *Psalmen 101-150* (Freiburg im Breisgau: Verlag Herder, 2008), 315.

¹¹³ Hans-Joachim Kraus, *Psalms 60-150* (Minneapolis: Augsburg Fortress, 1989), 395.

¹¹⁴ Hossfeld and Zenger, *Psalmen 101-150*, 320.

134.135-136), a so called “Dankliturgie für die Rettung, Restitution und Erneuerung Israels”¹¹⁵ They all praise God for his faithfulness, protection, and his deliverance from different situations. Moreover, Psalm 118 can be divided into three sections: 118:1-4; 5-21 and verses 22-29. In verses 1-4 a collective is praising the Lord, while in verses 5-21 the focus is on an individual who gives thanks to God for being delivered from dangers. Verses 22-29 contain the collective’s praise and response on the individual’s praise.

Finally, the question of authorship is highly difficult to determine in many psalms, also when it comes to psalm 118. Hossfeld and Zenger suggest that the Psalm comes from an environment of Temple singers in the 4th century. I however do not agree with their dating (cf 4.1.3.2) and can therefore not adopt such an approach. I therefore also leave the question of authorship open.

4.1.3.4 Structure and Form

Response of the collective (v.22-23)

1. Proverb:

The stone which the builders rejected has become the chief capstone (My own translation)

2. The source of the doing and response

This is the Lord’s doing; it is marvelous in our eyes (NRSV)

The *Gattung* of the psalm is a song of thanksgiving that expresses joy and gratitude for God’s deliverance.¹¹⁶ It is characterized by being a celebration of an individual’s personal stories. Verse 1a reflects a typical opening in songs of thanksgiving, namely an intention to praise God: “O give thanks to the LORD, for he is good” (NRSV). Furthermore, the main section of the thanksgiving psalm “(...)mirrors the song of lament, as the psalmist here recounts his trouble, his petition, and his deliverance.”¹¹⁷ In the verses 5-21 one can read about the trials and deliverance of the individual, for example that he was surrounded by nations but he cut them off. He was also pushed hard, but the Lord helped him. The concluding part, verses 22-29, contain thanksgiving. The group of people surrounding the one who praises once more join in praise.

Verses 22-29 contain also more than thanksgiving, they contain also summonses,

¹¹⁵ Hossfeld and Zenger, *Psalmen 101-150*, 19.

¹¹⁶ Mark D. Futado, *Interpreting the Psalms. An Exegetical Handbook* (Grand Rapids, Michigan: Kregel Publications, 2007), 158.

¹¹⁷ Futado, *Interpreting the Psalms*, 159.

exclamations, and responsories.¹¹⁸ Verse 22 is in my opinion a response to what the person has experienced of trials and deliverance from God. The form of the response is likely a proverb: “It is likely that a proverbial expression lies behind Ps 118:22”¹¹⁹

4.1.3.5 Detailed Exegesis

The stone which the builders rejected has become the chief capstone

The response of the festival assembly is that of a proverb that refers to a stone that has been rejected, but has now been given a high position. The proverb has two steps concerning the stone: first rejection (by the builders), then a high position.

The meaning of the expression *פְּנֵה רֹאשׁ* is disputed. The word *רֹאשׁ* literally means “head”, but can also connote meanings like “top”, “beginning”, “topmost”, or “chief”.¹²⁰ *פְּנֵה* literally means “corner”¹²¹ and some argue that together it should be translated cornerstone, while others argue that it should be translated capstone. Michael Cahill suggests that the stone should be identified “(...)as on top of a fortified wall, or of a tower, in a prominent position, very likely the coping stone, crowning that section of the building.”¹²²

Cahill’s arguments¹²³ have convinced me that the expression does not refer to the foundation stone of a wall, but rather a stone with a prominent position on a wall or a building. Firstly, I think that Cahill has a point when arguing that it is illogical that the builders first rejected a stone as material for being the cornerstone, and then making it cornerstone, since the selection of cornerstones was made with great care. Furthermore, a look at the meaning of Zech 4:7 (*הָאֶבֶן הָרִאשׁוֹנָה*) where the stone is the top (*הָרִאשׁוֹנָה*) stone, may indicate a similar meaning in Psalm 118:22. This points in the direction of seeing the stone as a stone in the upper part of the building, perhaps the stone that signals the completion of the building.¹²⁴

All in all, verse 22 is a proverb spoken by the collective as a confession of faith by using the image of the stone that has been rejected by the builders but now has become the capstone and has been given a prominent position. It is the response of what the individual has been saying about his deliverance from death. He was first low and near death, but was

¹¹⁸ Kraus, *Psalms 60-150*, 394.

¹¹⁹ Arvid Kapelrud, “אֶבֶן” pages 48-51 in TDOT Vol I, 51.

¹²⁰ BDB, s.v. *רֹאשׁ*.

¹²¹ BDB, s.v. *פְּנֵה*.

¹²² Cahill, “Not a Cornerstone!”, 356.

¹²³ For more of Cahill’s arguments, see: Cahill, “Not a Cornerstone!”, 345-357.

¹²⁴ Hossfeld and Zenger, *Psalmen 101-150*, 329.

later raised up: “I shall not die, but I shall live” (v.17).

4.2 Analysis of the Greek Text

4.2.1 Isaiah 8:14 LXX

4.2.1.1 The Text

Translation of the text

LXX: καὶ ἐὰν ἐπ’ αὐτῷ πεποιθῶς ᾖς, ἔσται σοι εἰς ἀγίασμα, καὶ οὐχ ὡς λίθου προσκόμματι συναντήσεσθε αὐτῷ οὐδὲ ὡς πέτρας πτώματι, ὁ δὲ οἶκος Ἰακωβ ἐν παγίδι, καὶ ἐν κοιλάσματι ἐγκαθήμενοι ἐν Ἱερουσαλημ.

And if you put your confidence in him, he will be a sanctuary to you¹²⁵, and you will not encounter him as a stumbling caused by a stone, nor as a fall caused by rock, but the house¹²⁶ of Jacob is in a trap, and those who are sitting in Jerusalem are in a hollow place.

Comparison, translation of the MT text:

He will become a sanctuary and a stone one strikes against and a rock of stumbling to both houses of Israel, a trap and a snare for the inhabitants of Jerusalem.

Differences between the MT and LXX versions

The first striking observance is the addition of καὶ ἐὰν ἐπ’ αὐτῷ πεποιθῶς ᾖς which does not appear in the Hebrew text. Secondly, God’s role has become the quite opposite in LXX; God will *not* be the cause of stumbling or falling if one puts one’s trust in him. In the MT on the other hand it is clear that it is God who will be a stone one strikes against and a rock of stumbling. Further, the houses of Israel in MT are replaced with the expression “house of Jacob” in LXX. Moreover, God will become a trap and a snare for the inhabitants (literally “those who are sitting/dwelling בְּיִשְׂרָאֵל) of Jerusalem in the MT. In the LXX on the other hand “those who are sitting in Jerusalem” are described to be in a hollow place. My impression is that the Isa LXX all in all has a more positive view on what is going on. There are words of hope for those who put their trust in God. In the MT text on the other hand there are words of judgment little hope to be traced.

¹²⁵ Some text witnesses read σου, the genitive form.

¹²⁶ Some text witnesses read οἶκος in plural form (οἶκοι). Those witnesses have translated directly into plural form in Greek from the plural form of the MT (בְּיִשְׂרָאֵל)

4.2.1.2 Historical Context

First I will make some comments on prophecy in Early Judaism and in LXX Isaiah. At the time of Early Judaism¹²⁷ interpreters had a tendency to understand and read prophecies from the Hebrew Bible as referring to their own time, predicting the present and the future of their time.¹²⁸ In the book of Sirach one can find a passage that reflects this, namely 36:20-21: “Bear witness to those whom you created in the beginning, and *fulfill the prophecies spoken in your name*. Reward those who wait for you *and let your prophets be found trustworthy* (NRSV, italics added). The author clearly expects God to fulfill the prophecies spoken by the ancient prophets, and therefore views them as not fulfilled at the time of the prophets. The same can be said about 14:3-5 in the book of Tobit. Here the author expects God to fulfill what the prophets spoke of in his own time.

The LXX Isaiah reflects a kind of reading of prophecies as a prediction of what is to happen in the time of the translator. This thought has been the predominant way of looking at the translation of Isaiah LXX since Isaac Seeligmann published his book *The Septuagint Version of Isaiah* in 1948.¹²⁹ When it comes to the context of Isa 8:14 LXX, van der Kooij argues convincingly that the translator of the text thinks that the prophetic sections of Isa 8:11-9:6 are referring to his own time, that is events in the 2nd century BCE.

In my treatment of historical context, I have as a point of departure that the translator of Isa LXX sees some of the prophetic sections as events in his own time, in accordance with Seeligmann and van der Kooij. Within chapter 8 it seems that the translator shifts between interpreting the content as happening in his own time and interpreting it referring to the time of Isaiah. Verses 1-4 refers to Isaiah: “Then the Lord said to me [Isaiah]” (NETS), and verses 5-8 starts in a similar way: “The Lord spoke to me [Isaiah] yet further” (NETS). With verse 9 on the other hand, a passage of prophecy begins, and here the focus on time shifts. Van der Kooij has argued convincingly how verse 9 reflects how the translator thinks of the event (the strong nations will be defeated) happening twice; in the time of Isaiah and

¹²⁷ With the term “Early Judaism” I refer to “the phenomena collectively designated ‘Judaism’ in the period bounded approximately by Alexander the Great (339 BCE) on the one hand and the Roman Emperor Hadrian (138 CE) on the other.” George Nickelsburg, “The Modern Study of Early Judaism” in *Early Judaism and its Modern Interpreters* (Ed. Robert A. Kraft and George W.E. Nickelsburg; Atlanta, Georgia: Scholars Press, 1986), 2.

¹²⁸ Arie van der Kooij, “The Septuagint of Isaiah and the Mode of Reading Prophecies in Early Judaism” in *Die Septuaginta- Texte, Kontexte, Lebenswelten* (Published by Martin Karrer and Wolfgang Kraus; Tübingen: Mohr Siebeck, 2008), 600. See also: Klaus Baltzer et al., “Das Buch Jesaja” in *Septuaginta Deutsch. Erläuterungen und Kommentare Psalmen bis Daniel* (Published by Martin Karrer and Wolfgang Kraus; Stuttgart: Deutsche Bibelgesellschaft, 2011), 2492.

¹²⁹ Van der Kooij, “The Septuagint of Isaiah”, 601.

once more in his own time.¹³⁰ Verses 9-10 function as a transition of the preceding, that referred to Isaiah's time, and the next, 8:11-9:6, that refers to the time of the translator.

The translation of Isaiah LXX emerged in the 2nd century BCE in a group in Egypt with connections to a member of the high priestly family, Onias IV.¹³¹ Onias IV and a group around him escaped from Jerusalem (168 BCE) because of the harsh rulership by the Seleucids, and wanted the Ptolomean king to help him against their common enemy.¹³² In Leontopolis (Egypt), Onias build a temple resembling the temple in Jerusalem, legitimizing this act with Isa 19:19. Around 140 BCE a Jewish scribe in this group around Onias IV translated the book of Isaiah into Greek. The translation of Isaiah 8:11-9:6, therefore, reflects the context of the translator in Egypt at this time.

4.2.1.3 Literary Context

The LXX follows the same division as the MT, where Isa 8:14 is located within chapters 1-12 (see 4.1.1.3). Furthermore, these chapters can be divided into smaller subunits, where Septuaginta Deutsch locates 8:14 within the unit 6:1-9:6[ET 9:7] "Berichte und Worte zu Berufung und Sendung des Propheten."¹³³ The beginning of chapter 8 (verses 1-8) is reflecting the time of Isaiah. Then, from verse 9, the translator is translating in such a way that it reflects his own time, which continues on until 9:6 [ET 9:7]. Within the closer context of 8:14 I see the following division of chapter 8:

8:1-8 Reflecting the time of Isaiah ("The Lord said to me"/ "the Lord spoke to me further")

8: 9-22 Reflecting the translator's time

9-10 The nations shall be defeated

11-16 A word from God ("Thus says the Lord")

8:11a Introduction of speaker: The Lord

8:11b-14: Warning against "this people", admonishment to sanctify the Lord and a conditional promise of salvation

8:15-16: Judgment

8:17-22 Response and reaction to the words spoken by God

¹³⁰ Van der Kooij, "The Septuagint of Isaiah", 602-603.

¹³¹ Baltzer et al., "Das Buch Jesaja", 2493.

¹³² Richard Gottheil and Samuel Krauss: "Onias" in *Jewish Encyclopedia*; Available at; <http://www.jewishencyclopedia.com/articles/11710-onias> ; site accessed 7.10.2017.

¹³³ Baltzer et al., "Das Buch Jesaja", 2489.

From this division, one can see that verse 14 is in the context of verses 11-16, which interestingly differs from the division of the MT. In the MT verse 14 was situated in the context of verses 11-18.

4.2.1.4 Structure and Form

1. Precondition, confidence in God: *And if you put your confidence in him,*

Promise:

1.1 *he will be a sanctuary to you,*

1.2 *and you will not encounter him as a stumbling caused by a stone,*

1.3 *nor as a fall caused by rock,*

2. Judgment over the house of Jacob and Jerusalem

2.1 *but the house of Jacob is in a trap,*

2.2 *and those who are sitting in Jerusalem are in a hollow place.*

The *Gattung* of Isa 8:11-16 is prophecy, more exactly a prophecy of judgment, which is made clear by verse 15: “Therefore, many among them shall become powerless, and they shall fall and be crushed, and people who are in safety shall draw near and be taken.” (NETS) The words in verse 8:14a are however a conditional promise. So in the middle of a pericope of judgment, 8:14a contains a promise.

4.2.1.5 Detailed Exegesis

The pericope of 8:11-16 begins with a word from the Lord. “The way of this people” refers to the apostates and their lifestyle. “This people” has a harsh way of exercising political power and probably refers to the Hellenistic powers in Jerusalem, who tried to Hellenize Jerusalem and make it a Greek city.¹³⁴ The oracle further says that one should not fear what they (they in Jerusalem) fear, but rather fear and sanctify the Lord (verses 12-13).¹³⁵

And if you put your confidence in him he will be a sanctuary to you

The Lord will be a sanctuary to “you”. Here, in the first part of verse 8:14 “you” is 2.person

¹³⁴ Arie van der Kooij, “Isaiah in the Septagint” in *Writing and Reading the Scroll of Isaiah: Studies of an Interpretive Tradition* Vol 2 (Ed. By Craig C. Broyles and Craig A. Evans; Leiden: Brill, 1997), 528.

¹³⁵ Arie van der Kooij has argued that vv.12-14 is a quotation of a Jewish group that the translator of Isaiah opposes. He has however modified his view, see Baltzer et al., “Das Buch Jesaja”, 2524-2525. Although he has modified this view, he still argues that Isaiah LXX should be read as a contemporized prophecy, and I follow him on this point. For a different view on this, see: Ross Wagner, “Identifying ‘Updated’ Prophecies in Old Greek (OG) Isaiah: Isaiah 8:11-16 as a Test Case” *JBL* 125 (2007), 251-269.

singular. If one puts ones trust or confidence in the Lord, he will become a sanctuary. ἀγίασμα is translated from the Hebrew שְׁרָפָה and here the word means “Rettung und Heil”¹³⁶ This positive meaning is in contrast to the MT text, where the expression is meant as a judgment. πεποιθως is a perfect active participle and means “to feel confidence, secure and free from worries”.¹³⁷ So, if one has confidence in the Lord, one will experience that God will provide safety and salvation.

and you will not encounter him as a stumbling caused by a stone, nor as a fall caused by rock, Here there is a change in person; from singular to plural. I think that this shift from singular to plural is a way of explicating that it is “you” the collective that is addressed. In the first part the singular form is used as a collective, and here this is explicating by using plural form. If they trust the Lord, they will not meet him as someone one stumbles or fall over. The picture of the “Stolperstein (...) Fall-Fels” are “Bilder für Gott als Richter,”¹³⁸ that is, they will not encounter God as a judge who makes them fall, but rather as a savior.

but the house of Jacob is in a trap, and those who are sitting in Jerusalem are in a hollow place

Security is offered as described in the first part of the verse, but for the people in Jerusalem and the house of Jacob there is judgment. The expression “the house of Jacob” renders the MTs “both houses of Israel”, but the reference to Jacob is present also in MT in verse 8:17. This may have influenced the translator, but Troxel argues that the change in verse 14 probably reflects that the translator had access to another *Vorlage*.¹³⁹ The “house of Jacob” can refer to “the northern kingdom, the southern kingdom, and both components of Israel together”¹⁴⁰ in the prophetic canon. Even if “the house of Jacob” in this context only refers to the northern parts of Israel, the southern parts of Israel are covered in the term Jerusalem. I think the terms “the house of Jacob” and “those who are sitting in Jerusalem” refer to the leaders in Jerusalem, whom Onias IV and his group fled from. They are judged because they rule with a harsh politic because they are trying to hellenize Jerusalem.

¹³⁶ Baltzer et al., “Das Buch Jesaja”, 2525.

¹³⁷ T. Muraoka: *A Greek-English Lexicon of the Septuagint* (Leuven: Peeters, 2009), 542.

¹³⁸ Baltzer et al., “Das Buch Jesaja”, 2525.

¹³⁹ Ronald L. Troxel, *LXX-Isaiah As Translation and Interpretation: The Strategies of the Translator of the Septuagint of Isaiah* (Leiden: Brill, 2008), 244.

¹⁴⁰ H.-J. Zobel, שְׁרָפָה pages 185-208 in TDOT vol VI, 203.

4.2.2 Isaiah 28:16 LXX

4.2.2.1 The Text

Translation of the Text:

LXX: διὰ τοῦτο οὕτως λέγει κύριος Ἴδου ἐγὼ ἐμβαλῶ εἰς τὰ θεμέλια Σιων λίθον πολυτελεῖ ἔκλεκτὸν ἀκρογωνιαῖον ἔντιμον εἰς τὰ θεμέλια αὐτῆς, καὶ ὁ πιστεύων ἐπ’ αὐτῷ οὐ μὴ καταισχυνοθῆ.

Therefore, thus says the Lord¹⁴¹: Look, I will place for the foundation of Zion a valuable, chosen stone, a costly cornerstone for its foundations, and the one who believes in it¹⁴² will not be put to shame.

Comparison, translation of the MT text

Therefore, thus says the Lord Yahweh: Look, I am laying in Zion a stone, a stone of testing, a precious well-founded foundation cornerstone. He who believes will not hasten away.

Differences between the MT and LXX versions

The first observation on the differences between the MT and LXX texts is the translation of וַיִּבֶן (piel perfect third person, although I have translated it as a participle, see above 4.1.2.1) into ἐμβαλῶ (first person future). Further, “for the foundation of Zion” (εἰς τὰ θεμέλια Σιων) has no equivalent in the MT. The stone of testing in the MT (אֶבֶן בְּדָוָה) is not translated or to be found in LXX.¹⁴³ Moreover, the attribute ἐκλεκτός, chosen, in the LXX has no equivalent in the MT. Furthermore, the LXX adds an object of the faith: ἐπ’ αὐτῷ. Finally, the MT reads “will not hasten away” while LXX translates this into “will not be put to shame”. This changes the meaning somewhat, it “changes the result of faith from the idea of stability in life to that of the avoidance of shame”¹⁴⁴

4.2.2.2 Historical Context

The historical context for the translator of Isa 8:14 LXX applies also for the translation of Isa 28:16 LXX since we are dealing with the same translator.

¹⁴¹ One witness (B) reads κύριος κύριος, and another witness (L) reads κύριος ὁ θεός.

¹⁴² One witness (B) omits ἐπ’ αὐτῷ so that the meaning is «the one who believes». Concerning the translation here, there are two possibilities: “in him” and “in it”. I have chosen to translate “it” instead of “him”, which the NETS does, because the pronoun refers back to the noun λίθος- it.

¹⁴³ Interestingly, the Greek versions Aquila, Symmachus, and Theodotion include the expression “stone of testing” by translating it λίθος δόκιμος.

¹⁴⁴ Oss, “The Interpretation of the Stone Passages”, 187.

4.2.2.3 Literary Context

Also Isaiah 28 belongs to the first part of Isaiah (1-39).¹⁴⁵ The LXX version also follows the MT when it comes to seeing verses 14-22 as one subsection. The theme of the covenant with Hades and the agreement with Sheol is, as in the MT, a prominent theme in the near context of verse 28:16:

v. 14: Introduction of the word of the Lord and its recipients: the rulers of Jerusalem

v.15: Accusation against the rulers of Jerusalem for having made a covenant with Hades and an agreement with Sheol (Gives the reason for what is coming in v.16)

v.16: Yahweh speaks words of hope and salvation: The stone in Zion

v. 17a: Words of hope: Judgment will be turned to hope, and mercy will be the measure

vv.17b-18a: Warning against trusting in falsehood (reference to v.15)

vv.18b-19 Warning and judgment: The covenant with Hades will not remain, it will be to destruction

4.2.2.4 Structure and Form

Introduction: *Therefore, thus says the Lord:*

1. The stone on Zion

1.1 *Look, I will place for the foundation of Zion a valuable, chosen stone,*

1.2 *a costly cornerstone for its foundations,*

2. Faith in the stone

and the one who believes in it will not be put to shame.

Isa 28:16 LXX is situated in a section which is characterized by judgment, but in the middle of this, verse 16 is a word of hope and salvation. The one who believes in the stone will not be ashamed, and “the one who lacks faith will be ashamed, probably in the judgment about to come upon the nation”¹⁴⁶ It is clear from the context that a judgment will take place, and the one who believes in the stone will not be ashamed, he will stand fast in the judgment.

¹⁴⁵ See subsection 4.1.2.3

¹⁴⁶ Oss, “The Interpretation of the ‘Stone’ Passages”, 187.

4.2.2.5 Detailed Exegesis

Therefore, thus says the Lord:

The verse opens, like the MT, with an introductory formula in order to mark that the following are the words of the Lord.

Look, I will place for the foundations of Zion a valuable, chosen stone,

The Lord will in the future place (ἐμβαλῶ literally means “to place inside”¹⁴⁷ and is in the future tense) on Zion a stone that is valuable, “very expensive”¹⁴⁸ and chosen. The reason why the translator uses the future tense, ἐμβαλῶ, may be that he has interpreted טֹרַף as a Qal participle, which is found in 1QJes^b. That the stone is “chosen”, ἐκλεκτός, has no equivalent in the MT, but it may be interpreted as a logical consequence of it being a costly cornerstone: “(...)weil ein Stein, der hinsichtlich seiner Tauglichkeit als (wertvoller) Eckstein geprüft worden ist, in der Tat ein kostbarer, sorgfältig ausgewählter Stein unter einer großen Menge von potentiellen Exemplaren darstellt.”¹⁴⁹

a costly cornerstone for its foundations

The stone is furthermore described to be a costly ἀκρογωνιαῖον, which means that the stone is “situated at the extreme angle”.¹⁵⁰ The word then gives associations to the stone being a cornerstone, and it shall be a cornerstone for the foundations of Zion.

and the one who believes in it will not be put to shame

In the last part of the verse one finds the perhaps most striking addition compared to the MT, namely ἐπ’ αὐτῷ. I think this addition from the translator can be explained by looking at other places in Isaiah LXX. In Isaiah LXX 8:14 and 8:17 one also finds the expressions ἐπ’ αὐτῷ πεποιθώς and πεποιθώς ἔσομαι ἐπ’ αὐτῷ. “In him” is an addition in 8:14 compared to the MT, while in 8:17 the striking is the translation of πεποιθώς (from פִּיִּץ), which in perfect tense means “to rely on and trust in with confidence.”¹⁵¹ Isa 12:2 is another example of how the translator has added an object of the faith. There ἐπ’ αὐτῷ is added in comparison to the MT where there is no object of the faith (פִּיִּץ). It is therefore another example in Isa LXX where

¹⁴⁷ Muraoka, *A Greek-English Lexicon of the Septuagint*, 225.

¹⁴⁸ Muraoka, *A Greek-English Lexicon of the Septuagint*, 575.

¹⁴⁹ Jostein Ådna, “Alttestamentliche Zitate im 1. Petrusbrief” in *Von der Septuaginta zum Neuen Testament* (Published by Martin Karrer, Siegfried Kreuzer and Marcus Sigismund; Berlin: De Gruyter, 2010), 242.

¹⁵⁰ Muraoka, *A Greek-English Lexicon of the Spetuagint*, 23.

¹⁵¹ Muraoka, *A Greek-English Lexicon of the Septuagint*, 541.

the translator has added an object of the faith, and thus strengthens the assumption that ἐπ' αὐτῷ is added by the translator. I therefore think that the translator added ἐπ' αὐτῷ in order to make a connection to 8:14 (a verse that also has the stone metaphor) and 8:17, maybe because he interpreted Isa 28:16 in light of the other stone passage. In the introduction to Isaiah LXX it is stated that many of the divergences between the MT and the LXX of Isaiah can be explained in light of parallel places either in Isaiah or in other biblical books¹⁵² I think that the addition of ἐπ' αὐτῷ in 28:16 is an example of this.

Overall, the meaning of the Isa LXX 28:16 does not differ that much from the MT. I have argued that the addition of “the one who believes *in it*” can be explained by looking at the book of Isaiah LXX and parallel occurrences there. Therefore, I do not think that the verse is an example of actualizing interpretation as in 8:14.

4.2.3 Psalm 117:22

4.2.3.1 The Text

Translation

LXX: λίθον, ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας

The stone which the builders rejected this one became the chief capstone

Comparison, translation of the MT text

The stone which the builders rejected has become the chief capstone

Differences between the MT and LXX texts

Between the MT and LXX versions there are no big differences that changes the meaning significantly. However, the “correct” translation of אֶבֶן would be λίθος in nominative and not accusative which is found in the LXX translation. Another difference is that the demonstrative pronoun οὗτος has been added and does not have an equivalent in the MT. Lastly, the implied relative pronoun in the Hebrew text has been made explicit in the Greek text (ὃν).

4.2.3.2 Historical Context

To determine where and when the Septuagint Psalter originates is a difficult task. Some hints in the text may suggest that it originates in Egypt: “Das Vokabular- vor allem Gottesprädikate wie ‘Beistand’ und ‘Beschützer’- ist vor allem im griechischen Sprachgebrauch Ägyptens

¹⁵² Baltzer et al., “Das Buch Jesaja”, 2488.

beheimatet.”¹⁵³ It is easier to determine when it was written, since the LXX Psalter has points of contact with the Maccabean books. The LXX Psalter can therefore be dated to the 2nd century BCE. To a large extent the translator seems to follow the Hebrew Vorlage, its structure and syntax, quite closely, and it is therefore one of the books in the Septuagint that is characterized by having a close connection to the Hebrew text.¹⁵⁴

4.2.3.3 *Literary Context*

Also the LXX version of the book of Psalms is divided into five parts, where Psalm 117 still belongs to the last part, Psalms 106-150 (MT: 107:150). The LXX has one more Psalm compared to the MT, Psalm 151, but this is counted outside, cf. the headline: “This Psalm is autographical. Regarding Daud and outside the number” (Psalm 151 NETS) When it comes to the closer literary context of 117:22, Psalm 117 LXX follows the same division as Psalm 118 MT (see 4.1.3.3).

4.2.3.4 *Structure and Form*

The structure and form of the LXX version is the same as in the MT, therefore see 4.1.3.4.

4.2.3.5 *Detailed Exegesis*

The stone which the builders rejected this one became the chief capstone

Like in the MT text, the collective responds to the individual’s stories of deliverance with a proverb. As stated above, the translation is close to the MT, and the meaning of the verse is not different from the MT. When it comes to the expression κεφαλὴν γωνίας, I think that also here in the LXX version it should be translated with “chief capstone”¹⁵⁵ The expression is an exact rendering of the Hebrew לְרֵאשִׁית פִּנְיָה, and the image of the builders who reject a stone and then gives it a prominent position is the same here as in the MT. Therefore, it is logical that also here the meaning is capstone.

¹⁵³ Wolfgang Kraus and Martin Karrer (Ed.), *Septuaginta Deutsch. Das griechische Alte Testament in deutscher Übersetzung* (Stuttgart: Deutsche Bibelgesellschaft, 2009), 752.

¹⁵⁴ Eberhard Bons et al., “Das Buch der Psalmen” in *Septuaginta Deutsch. Erläuterungen und Kommentare Psalmen bis Daniel* (Published by Martin Karrer and Wolfgang Kraus; Stuttgart: Deutsche Bibelgesellschaft, 2011), 1480.

¹⁵⁵ Here I do not agree with the translation “corner-stone” that is held by Muraoka, *A Greek-English Lexicon of the Septuagint*, 138.

Chapter 5: Exegesis of 1 Peter 2:4-10 With Main Emphasis on the Reception of Old Testament Texts

5.1 The text

5.1.1 Translation of the Text

4 as you come to him, a living stone, though rejected by men, but in the sight of God chosen and valuable,

5 you yourselves also like living stones are being built to a spiritual temple¹⁵⁶, to a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ

6 for it stands in Scripture:

Look, I lay in Zion a stone, a valuable chosen cornerstone, and the one who believes in him will not be put to shame.

7 Therefore, to you who believe it is honor, but for those who do not believe the stone that the builders rejected has become the chief cornerstone

8 and: a stone of stumbling and a rock of offence:

they stumble disobeying the word, to which they also were appointed.

9 But you are a chosen race, a royal priesthood, a holy nation, a people for possession, so that you may proclaim praises of him who called you out of darkness into his marvelous light:

10 once you were not a people, but now you are God's people, you had not received mercy, but now you have received mercy.

5.1.2 Textual Criticism

In the critical apparatus of NA²⁸ there are some remarks concerning verses 4-10. I will only comment on the most important cases. Firstly, in verse 5 some witnesses (ⲛ, A^c, C and some minuscules) read ἐποικοδομεισθε- to build up. I will argue that the reading is οἰκοδομεισθε, as the NA²⁸ has, because only ⲛ and C support it, in addition to a correction mark in A. It does not seem to be good textual evidence to support the reading of ἐποικοδομεισθε, even though the association “to build up” would function when referring to the task of building a temple.

Another case is the reading of λίθος in verse 7. Some witnesses (ⲛ*, C², P and Ψ) read the noun in accusative, λίθον. The LXX reads λίθον, so those witnesses supporting this reading may have corrected the word so that it was in accordance with the LXX. It may also

¹⁵⁶ The conclusion to translate οἶκος πνευματικός into “a spiritual temple” has been made after the detail exegesis. οἶκος literally means “house”, but as the detail exegesis will show, I think the author refers to a temple when using the expression mainly because οἶκος was used as a word for temple in the LXX.

be that the accusative form is made in order to adjust it to the relative pronoun ὃν. This phenomena is called “*attractio in versa*” which is a phenomena where the noun in which the relative pronoun points back to, receives the case of the pronoun.¹⁵⁷ The best example of this phenomena is found in 1 Cor 10:16.

5.1.3 Textual Matters

In this subsection I will take a look at the citations of the OT within 1 Peter 2:4-10 and discuss which text the author is using when quoting.¹⁵⁸ The question to be answered here is if the author used LXX, another Greek translation or if he was closer to the Hebrew text.

Firstly, I want to discuss the first citation found in the pericope, namely the citation of Isa 28:16 in 2:6 and make some observations on similarities and differences between them. The inclusion of ἐπ’ αὐτῷ and the use of the verb κατασχυνθῆ are common for both LXX and 1 Peter. Moreover, none of them has the expression “stone of testing” which is found in the MT. The two also have in common the adjectives ἐκλεκτόν ἀκρογωνιαῖον ἔντιμον, but the difference is that the words appear in a different order. Another difference is the focus on the foundations of Zion (τά θεμέλια Σιων/ τά θεμέλια αὐτῆς) in LXX, which is not to be found in 1 Peter. First Peter also omits the adjective πολυτελῆ. A striking difference is 1 Peter’s use of τίθημι for ἐγὼ ἐμβαλῶ in LXX. Paul, in his letter to the Romans, also quotes Isa 28:16, and also he uses τίθημι. This may suggest that both Paul and the author of 1 Peter were dependent on another Greek source than LXX. Because of this I am inclined to argue that 1 Peter and Paul were using a source that is closer to the MT than the LXX. More on this on the comments on the citation of Isa 8:14.

Secondly, I will take a look at the citation of Psalm 118:22 (117:22 LXX) in 2:7. The citation is identical to the LXX version of the Psalm except for the different case of the noun λίθος. In 1 Peter it is in nominative whereas it is in accusative in the LXX. A possible explanation for this I have stated above in 5.1.2. The critical apparatus shows that λίθος has been corrected into λίθον in most of the manuscripts, which indicates that Ps 117:22 LXX influenced the transmission of the text.

The last citation is the quoting of Isaiah 8:14 in 2:8. This is the citation that is most different from the LXX. The first expression λίθος προσκόμματος is found in the LXX, but

¹⁵⁷ Ragnar Leivestad, *Nytestamentlig gresk grammatikk* (Nyutgave ved Bjørn Helge Sandvei [3.utgave]; Oslo: Universitetsforlaget, 1996), 265.

¹⁵⁸ Here, I assume what has already been done in chapters 3 and 4, and build this part of the thesis on the findings from these chapters.

with different cases, λίθος in the genitive and προσκόμμα in dative. The basis is the Hebrew expression אֶבֶן מְשֻׁלָּה where מְשֻׁלָּה is a construct. One would expect then to find προσκόμμα in the genitive in the LXX translation, but as one can see it has been rendered in dative. The Greek translations Aquila, Symmachus and Theodotion do however have προσκόμματος, and renders the Hebrew אֶבֶן in genitive as one might expect.¹⁵⁹ These three Greek translations contain also other differences which indicate that there was a fluent textual tradition.

The second expression, πέτρα σκανδάλου, is closer to the MT (צוּר מְשֻׁלָּה) than to the LXX version. The word מְשֻׁלָּה is rendered three times (Lev 19:14; 1 Sam 25:31 [1 Kgdms 25:31 LXX]; Ps 119:165 [118:165 LXX]) in the LXX with σκανδάλον, according to HRCS.¹⁶⁰ The Greek translations of Aquila, Symmachus and Theodotion are also examples of how מְשֻׁלָּה is translated with σκανδάλον.¹⁶¹ These examples show that 1 Peter is closer to the MT in its citation of Isa 8:14 than to the LXX.

Moreover, Isa 8:14 is also quoted by Paul in Romans 9:33 and some of the same observations when it comes to similarities and differences compared to the LXX version of Isa 8:14 can be made, although the citations are not identical. Also Paul is quoting προσκόμματος in genitive instead of the LXX dative, but in contrast to 1 Peter he is using the accusative of λίθος and πέτρα. This difference may be due to Paul's different use of Isa 8:14, which he mixes with a citation of Isa 28:16. In Romans is the stone of stumbling direct object to τίθημι, and must therefore have the accusative. Both 1 Peter and Paul in Romans are also closer to the Hebrew meaning of the text, because they both ignore the promise "And if you trust in him (...) you will not encounter him as a stumbling caused by a stone nor as a fall caused by a rock" (Isa 8:14a NETS). Instead they turn the expressions on the stone and the rock into something negative concerning nonbelievers.¹⁶² Because of these observations I will argue that the author of 1 Peter and Paul in Romans were using a common tradition of Isa 8:14 which was more in line with the MT than the LXX.

In conclusion, the three citations of Isa 8:14; 28:16 and Ps 118:22 in 1 Peter 2:6-8 are quoted from different versions of the OT. Isa 8:14 is translated from a version other than the LXX which is closer to the MT. That is also the case with Isa 28:16, and it seems that the author of 1 Peter and Paul in his letter to the Romans were using a common tradition. Ps 118:22 is identical to the LXX and must be said to be a direct citation of the LXX with just a

¹⁵⁹ Elliott, *1 Peter*, 430.

¹⁶⁰ Edwin Hatch and Henry Redpath, *A Concordance to the Septuagint*, s.v. σκανδάλον.

¹⁶¹ Elliott, *1 Peter*, 430-31.

¹⁶² Elliott, *1 Peter*, 431.

minor adaption of a case, from accusative in LXX to nominative in 1 Peter.

5.2 Contextual Delimitation

The question for this section is to determine whether the passage, 1 Peter 2:4-10, is a self-contained unit, and to say something about the immediate context of the passage. First Peter 2:4-10 is in my opinion a self-contained unit, but it also has elements that refer back to the verses before. Verse 4 opens with “πρός ὃν προσερχόμενοι”, where the relative pronoun ὃν refers back to “the Lord” (Christ) in verse 3. The relative pronouns are by the author of 1 Peter often used as personal pronouns, and here we have an example of that.

The reason why the passage is self-contained is because its content stands on its own. There are themes that are special to this passage. For example, is the word λίθος found five times in the passage (v 4, 5, 6, and twice in 7) and not to be found elsewhere in 1 Peter. Also the word λαός, used twice, is not found elsewhere in the letter. Although having connection with the preceding text, a new theme is introduced with the stone in verse 4, a theme that is elaborated further in the following verses, and therefore the pericope has a natural beginning here. It is also natural to end the pericope in verse 10, because verse 11 begins with an admonition (παρακαλῶ) on not following “the desires of the flesh”, but rather to act honorably, which is the beginning on a new theme compared to verses 4-10. When it comes to the broader context and the function of the pericope within the letter, I have treated this in the chapter on introductory questions to 1 Peter. See 2.5 and 2.6.

5.3 Structure and Form

5.3.1 Structure¹⁶³

In this section I want to structure the pericope into sections and subsections:

1 Peter 2:4-10: “The new identity for God’s people”

1. Christ as the living stone and the believers as living stones (vv.4-5)

1.1 Christ, the living stone:

as you come to him, a living stone, though rejected by men, but in the sight of God chosen and valuable,

1.2 The believers as living stones:

you yourselves also like living stones are being built to a spiritual temple, to a holy

¹⁶³ I have divided the pericope into three parts, which diverge from the outline of the letter proposed by Jobes which I rendered in chapter 2.5 (Outline of the letter). Jobes divides vv.4-10 only into two parts (vv. 4-8 and 9-10), while I divide the verses into three parts (vv.4-5; 6-8; 9-10).

priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ

2. Scripture citations and exposition (vv.6-8)

2.1 Scripture citation 1 (Isa 28:16):

for it stands in Scripture: Look, I lay in Zion a stone, a valuable chosen cornerstone, and the one who believes in him will not be put to shame

2.1.1 comment/exposition of the Scripture citation:

therefore, to you who believe it is honor,

2.1.2 comment/exposition of the next two Scripture citations:

but for those who do not believe

2.2 Scripture citation 2 (Psalm 117:22 LXX):

the stone that the builders rejected this one has become the chief cornerstone

2.3 Scripture citation 3 (Isa 8:14):

and: a stone of stumbling and a rock of offence:

2.3.1 Comment/exposition of Scripture citation 3

they stumble disobeying the word, to which they also were appointed

3. The identity of the believers (vv. 9-10)

3.1 Language taken from Exod 19 and Isa 43

but you are a chosen race, a royal priesthood, a holy nation, a people for possession, so that you may proclaim praises of him who called you out of darkness into his marvelous light:

3.2 Language taken from Hos 1-2

once you were not a people, but now you are God's people, you had not received mercy, but now you have received mercy.

5.3.2 Form

In the introduction (2.3.2) I looked at how 1 Peter is a typical letter with a letter opening, a body, and a closing. I also suggested that the letter may be diaspora letter fashioned in a similar way as Jewish diaspora letters. Some have argued that 1 Peter is a paraenetic letter with a series of exhortations.¹⁶⁴ The many imperatives and their supporting participles are seen to set the framework for the letter and to determine the form of most of the material.¹⁶⁵ First Peter does unquestionably have a lot of paraenetic content, but not all sections are exhortations. When it comes to the form of the pericope 2:4-10, Troy Martin argues that it has

¹⁶⁴ See for example: Troy W. Martin, *Metaphor and Composition in 1 Peter* (Dissertation Series; Atlanta: Society of Biblical Literature, 1992).

¹⁶⁵ Martin, *Metaphor and Composition*, 85.

an exhortative genre.¹⁶⁶ One precondition for seeing the passage as exhortative is that one has to interpret οἰκοδομεῖσθε as having an imperative meaning. Martin interprets it in this way because he claims that the recipients are the ones to build themselves into a spiritual temple. I do not agree with this interpretation and see οἰκοδομεῖσθε as a passive, meaning that the recipients are to be built into a spiritual temple by God. A middle use (“build yourselves”) of the verb οἰκοδομέω is not found elsewhere in the NT or in the LXX¹⁶⁷, and therefore a passive use is the most likely alternative here. I therefore suggest that 2:4-10 is not be viewed as having an exhortative genre, but should rather be viewed as a statement. The pericope functions as a statement and can be seen as a transition to the coming exhortations starting in verse 11.

5.4 Exegesis

5.4.1 Overview

The theme of the pericope is the new identity the believers have in Christ. This is elaborated in various manners in the different parts. In the first part of the pericope (verses 4-5) the theological emphasis is put on the stone, Christ, and the believers as living stones that are built to a spiritual temple. The believers are furthermore characterized as a holy priesthood, and the aim for them being a spiritual temple and a royal priesthood is to offer spiritual sacrifices to God.

In the second part of the pericope (verses 6-8) three OT quotations are cited. The author is also commenting upon the passages he is quoting, and interpreting how the stone, Christ, is becoming to honor for the believers and to a stone of stumbling for those who do not believe. In the third and last part of the pericope (verses 9-10) the author is describing the believers and their new identity using language from different OT passages. He is also using contrasting pairs to describe the situation of the believers before and now (verse 10).

5.4.2 Detailed Exegesis

1. Christ as the living stone and the believers as living stones (vv.4-5)

1.1 Christ, the living stone:

as you come to him, a living stone, though rejected by men, but in the sight of God chosen and valuable,

¹⁶⁶ See Martin, *Metaphor and Composition*, 95.

¹⁶⁷ Mark Dubis, *1 Peter A Handbook on the Greek Text* (Waco, Texas: Baylor University Press, 2010), 47-48.

Verse 4 is a continuation of the preceding verses, because the relative pronoun ὃν refers back to “the Lord” in verse 3. The present participle προσερχόμενοι expresses an indicative mood. προσέρχομαι has a cultic meaning and describes when one is coming before God: “Im kultischen Sinn bezeichnet π. im Hebr und 1Petr 2,4 das Hinzutreten vor Gott.”¹⁶⁸ The participle is connected with the finite indicative verb οικοδομεῖσθε in verse 5. The phrase may have its background in Ps 33:6 (LXX): “Come to him [προσέλθατε πρὸς αὐτόν], and be enlightened, and your faces shall never be put to shame” (NETS). This Psalm is also quoted by the author in 2:3 and in 3:10-12, and it is therefore not unlikely that it also influenced the formulation here.

Christ, is described by the metaphor λίθον ζῶντα. The adjective “living” “represents the author’s interpretation of the stone (Christ) as ‘made alive’(...) and ‘raised’ to life by God (cf. 1:3; 3:22; Luke 24:5; Acts 1:3; Rev 1:18)”.¹⁶⁹ Christ is the living stone, which means that he is alive and risen. It can also express “the living connection between Christ, the living Lord who dispenses life, and His community”.¹⁷⁰ That the stone was rejected by men anticipates the citation of Ps 118:22 [117:22 LXX] in verse 7, and that the stone is chosen and valuable to God anticipates the citation of Isa 28:16 in verse 6 (ἐκλεκτὸν ἔντιμον is used both places). The stone was already in early Judaism identified with Messiah (more on this on my exegesis of the citations in 2:6-8), and the early Christians identified Jesus as the Messiah, and therefore connected him with the stone (see Acts 4:11; Rom 9:32-33 and Eph 2:20-22). This tradition may go back to Jesus himself as he identified himself as the rejected stone (Mark 12:10-11; Matt 21:42-44; Luke 20:17-18). So, when the author of 1 Peter “(...)describes the Lord to whom his readers are coming as the Living Stone, it is likely a metaphor that would have been understood— at least by Jewish readers— as the resurrected Messiah.”¹⁷¹

This stone, Christ, was rejected by men. The Gospels tell stories of how many of Jesus’ contemporaries rejected him as the Messiah.¹⁷² Despite of their rejection he was still chosen and valuable to God. From the historical background we know that the recipients of 1 Peter were facing hostility from their surroundings. In this situation it would be comforting to know that Christ himself also was rejected and faced hostility, but was chosen by God.

1.2 The believers as living stones:

¹⁶⁸ E.Palzkill, “προσέρχομαι” pages 394-395 in Exegetisches Wörterbuch zum Neuen Testament (EWNT) Band 3, 394.

¹⁶⁹ Elliott, *1 Peter*, 410.

¹⁷⁰ J. Jeremias, “λίθος” pages 268-280 in Theological Dictionary of the New Testament (TDNT) Vol IV, 277

¹⁷¹ Jobes, *1 Peter*, 147-48.

¹⁷² See for example: Mark 6:1-5; Matt 27:15-23; John 10:22-39.

you yourselves also like living stones are being built to a spiritual temple to a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ

Next, the focus is on the believers and what they are. Christ is the living stone, and the believers in their relation to him are also viewed as living stones. The couplet that is formed in verse 4 with verse 5 links “(...) the divine election and honor conferred upon Jesus (v 4) with that conferred upon the believers (v 5) (...)”¹⁷³

οικοδομεῖσθε is the first finite verb so far in the pericope, and is the verb that the participle προσερχόμενοι belongs with. Because προσερχόμενοι is in the present tense, the action is taking place at the same time as the main verb, οικοδομεῖσθε, which is also a present tense. When the believers come to Christ they are being built (passive!) by God: As you come to him (v 4)- you are being built (v 5). As I argued in the section on the form (5.3.1), I see οικοδομεῖσθε as indicative passive and not as an imperative. The syntactic relation between οικοδομεῖσθε and οἶκος πνευματικός is difficult to determine. Elliott solves the problem by suggesting: “the nominative suggests an implied ellipsis involving the words “you are (a house[hold] of the Spirit)”¹⁷⁴ However, I do not agree with Elliott’s solution because οικοδομεῖσθε is then without complement. Mark Dubis suggests that the expression should rather be read as a double nominative construction¹⁷⁵, a solution that is more convincing to me than Elliott’s. Dubis argues:

This is better read as a double nominative construction that derives from the double accusative object-complement construction “God is building you to be a spiritual house” (...) When the accusative construction is passivized, the direct object “you” is “advanced” to become the nominative subject and the complement “spiritual house” is now changed to nominative to agree with the subject.¹⁷⁶

Furthermore, another problem is the translation of οἶκος πνευματικός. Is the term to be understood as “a spiritual house(hold)” (Elliott) or “a temple”? In my opinion is οἶκος referring to a temple, because it is often the word for temple in the LXX (see for example 3 Kgdms 9:1; Esd 1:7 and Isa 56:7). Although οἶκος is not used as the term for temple in NT (ναός is the preferred term), it could still be that the author of 1 Peter is referring to the temple here, because he is using a lot of OT language and pictures, and knew the Greek version of the Hebrew Bible well. Because he also uses language associated with the temple (holy priesthood, sacrifice) the option for “temple” is further strengthened.¹⁷⁷ The translation of the

¹⁷³ Elliott, *1 Peter*, 411.

¹⁷⁴ Elliott, *1 Peter*, 412.

¹⁷⁵ Dubis, *A Handbook on the Greek Text*, 48.

¹⁷⁶ Dubis, *A Handbook on the Greek Text*, 48.

¹⁷⁷ For more arguments in favor of a “temple” reading of οἶκος, see excursus in Achtemeier, *1 Peter*, 158-59.

phrase is then that “you are being built into a spiritual temple”.

The author is using familiar OT language (temple) and giving it a new meaning. From the Solomonic (first) temple’s time, God was thought to dwell in the temple (see 1 Kings 8:12) and it was also associated with holiness, since God, who is holy, dwelled there. The new temple constituted by God is made of living stones (the believers). They are the new temple and God is no more dwelling in the temple in Jerusalem, but he is dwelling in the believers by the Holy Spirit. The temple in Jerusalem was holy, and in the same way the believers are to be holy and set apart for God, who sanctifies them.

The expression εἰς ἱεράτευμα ἅγιον expresses the notion of purpose. The purpose of God building the believers into a spiritual temple, is for them to be a holy priesthood and to offer spiritual sacrifices. In the temple in Jerusalem the priests were offering animal sacrifices pleasing to God, but in the new temple the sacrifices are of a spiritual character. Spiritual sacrifices involve prayers, praising of God’s salvation acts and to live an exemplary lifestyle¹⁷⁸ (see also Rom 12:1-2; 1 Cor 6:18-20). These sacrifices are directed to God through Jesus Christ. The image of the church contrasts the temple cult: “The Christian church is (...) the new temple where the transformed lives of believers are offered as sacrifice to the glory of God.”¹⁷⁹

The author underlines the connection between Christ and the believers in these two first verses when he uses the metaphors of the living stone and the living stones. The recipients know that Christ as the living stone was raised to life, so when the author describes them as living stones as well, he communicates to them that they also will share in the same “livingness” as Christ. As a comfort to their situation in hostile surroundings, the author is telling them that also Christ was rejected, but was chosen and valuable to God. They are a holy priesthood which also involves giving spiritual sacrifices to God. There is also a community aspect here, since they are living stones (plural) built together to be a spiritual house.

2. Scripture citations and exposition (vv.6-8)

2.1 Scripture citation 1 (Isa 28:16):

for it stands in Scripture: Look, I lay in Zion a stone, a valuable chosen cornerstone, and the one who believes in him will not be put to shame

¹⁷⁸ Peter Stuhlmacher, *Biblische Theologie des Neuen Testaments. Band 2: Von der Paulusschule bis zur Johannesoffenbarung* (Göttingen: Vandenhoeck & Ruprecht, 1999; 2nd edition 2012), 79.

¹⁷⁹ Jobes, *1 Peter*, 149.

The citation of Isaiah 28:16 in verse 6 is introduced by a conjunction (διότι) followed by a formula: περιέχει ἐν γραφῇ. When something from the OT is quoted in the NT, it is often introduced by a formula, but the one that is found here in verse 6a has no equivalent in the NT. γραφή literally means “writing”, and in the NT γραφή “frequently refers to the sacred writings of the OT”¹⁸⁰ (see for example Mark 12:10; Luke 4:21; Romans 4:3), and so this formula should be taken as introducing the citations of the sacred writings (the OT) in what follows. διότι (for, because) is used in order to link and explicate the preceding with what follows.

The citation is taken from Isaiah 28:16, but, as I have argued above (see subsection 5.1.3), it is not a direct quotation of the LXX. Instead, the author was dependent on a source he has in common with Paul, which was closer to the MT. Because of this, I will make some comments on the context of the MT text and compare it to the use in 1 Peter. As I have shown (see 4.1.2), in Isa 28:16 MT, God is speaking that he will lay a stone in Zion and the one who believes will not hasten away. The context is that the leaders of Jerusalem have been asking Egypt for help against Assyria, and in this situation God is speaking through Isaiah not to trust in Egypt, but rather to have faith in his promises. The stone is a metaphor for faith and it offers security and salvation, because that is what faith in God and his promises offers.

The author is interpreting the passage messianically, but he was not the first one to interpret the passage in this way. Already in the early Judaism was this passage interpreted as referring to Messiah. The LXX’s addition of ἐπ’ αὐτῷ shows that early Judaism interpreted this text along with Ps 118:22; Da 2:34; 44; Exod 17:6 and Num 20:7 messianically: “The oldest example of Messianic interpretation of an OT stone statement is to be found in the LXX addition ἐπ’ αὐτῷ to Is 28:16.”¹⁸¹ The word “rock” is in the OT often a name for Yahweh, and that made it also easier to interpret stone passages messianically.¹⁸² The early church used this tradition from early Judaism and interpreted Christ as the Messiah, and applied the text on him. 1 Peter, along with his contemporaries in the early Church, draws on this tradition and interprets ἐπ’ αὐτῷ as referring to Christ. It seems that the author interprets the citation as a fulfillment. Christ is the fulfillment of the stone, and the believers are the ones who will not be put to shame believing in him.

The meaning of the ἀκρογωνιαῖον is ambiguous, and there have been different suggestions to its meaning. The same word is appearing in the LXX to describe the stone, and

¹⁸⁰ Elliott, *1 Peter*, 423.

¹⁸¹ J. Jeremias: “λίθος” in TDNT Vol IV, 272.

¹⁸² Jeremias, “λίθος” in TDNT Vol IV, 273.

in my exegesis of this passage in the LXX I argued that in that context it refers to a foundation stone of the temple (see 4.1.2.5). Also in the citation of 1 Peter I think it is likely that it refers to the same phenomena. Christ as the cornerstone develops the metaphor of the believers as a spiritual temple. The new temple consisting of living stones (verse 5) has Christ as the cornerstone, which means that they build on him. This metaphor also makes it more likely that ἀκρογωνιαῖον refers to a cornerstone. The citation is linked with other parts of the pericope. The word λίθον is also found in the two other citations. The adjectives that describes the stone, ἐκλεκτόν ἔντιμον, are first found in verse 4, also as a description of the stone.

Finally, some comments on how the author takes the original OT context into account when interpreting the OT. The author follows the MT context in the focus on faith. Judah should have faith in God and his promises and not hasten away to Egypt. Also in 1 Peter does faith (in Christ) play an important role. The author also follows the meaning (and the wording, see 5.1.3) of the LXX in the last part. The one who believes in him (Christ) will not be put to shame. Although interpreting the passage Christological, the author takes the original context/meaning into account.

2.1.1 comment/exposition of the Scripture citation:

therefore, to you who believe it is honor,

2:7a is a comment on the last part of the citation above. The author is writing to his recipients that the stone is honor for them, because they are believing in the stone, Christ. ἡ τιμή means honor, “a right that is specially conferred, privilege.”¹⁸³ The honor is contrasted by the word “to be ashamed” in the citation in verse 6. Those who believe will not be put to shame, they will rather experience some kind of honor and privilege if they put their trust in Christ. In the recipients’ context of being mocked and slandered this would sound comforting and encouraging to them. They are reminded that “they enjoy the highest honor in God’s eyes, because of their faith in Christ.”¹⁸⁴

2.1.2 comment/exposition of the two next Scripture citations:

but for those who do not believe

The situation of the believers is contrasted by the author’s next comment which concerns those who do not believe. This comment serves as an introduction and a comment to the two

¹⁸³ BDAG, s.v. τιμή.

¹⁸⁴ William L. Schutter, *Hermeneutic and Composition in 1 Peter* (Tübingen: Mohr Siebeck, 1989), 134.

next scriptural passages. The author interprets the builders who reject the stone to be the ones who do not believe.

2.2 Scripture citation 2 (Psalm 117:22 LXX):

the stone that the builders rejected this one has become the chief cornerstone

As I have already argued above (5.1.3), this citation is a direct quotation of Psalm 117:22 LXX. The Psalm is frequently applied in the NT and in addition the citation here, it is also cited in Matt 21:42; Mark 12:10; Luke 20:17 and Acts 4:11. In Mark 12:10 and the Synoptic parallels Jesus applies the stone metaphor to himself, which indicates that the interpretation of the Psalm as referring to Christ may go back to Jesus himself.

The original meaning of the Psalm was that it was a proverb spoken by a group as a response to an individual who has been delivered from death and dangers (see 4.1.3 and 4.2.3) The author of 1 Peter follows the psalm's content that something which has been regarded as little and useless has gotten a prominent position. For the author of 1 Peter this is applied to Christ, whose message was rejected by many and who was crucified, but was later raised to life and proven to be the Messiah.

As I have argued in the exegesis of the Psalm, the meaning of the stone is that of a capstone on top of a building, and not a cornerstone. The author of 1 Peter uses the exact same expression as the LXX: κεφαλὴν γωνίας. However, in 1 Peter I will argue that the meaning is "changed" to cornerstone. Although being a capstone in its original context, the author here uses it in the meaning of a cornerstone. The main reason for this is the context. In verse 8 the stone is a stone of stumbling, and it is hard to imagine that one can stumble over something that is on a top of a wall: "(...) in Peter's deployment of the quotation the rock in 2:7 becomes, in 2:8, a stone that causes people to stumble, and it is difficult to imagine how a capstone could do that."¹⁸⁵ What we then have here is an example of how the author of 1 Peter has changed the meaning of the type of stone from a capstone to a cornerstone, in order to make it fit with his message.¹⁸⁶ There is a possibility that the author simply misunderstood the meaning of κεφαλὴν γωνίας, but most likely he interpreted it differently in order to fit his message.

The psalm's language is also found in verse 4 (λίθος and ἀποδοκιμάζω), and the

¹⁸⁵ D.A. Carson, "1 Peter" in *Commentary on the New Testament use of the Old Testament* (Ed.: G.K. Beale and D.A. Carson; Grand Rapids, Michigan: Baker Academics, 2007), 1028.

¹⁸⁶ This is also an example of why it is fruitful to analyze the OT texts in their original context. If it were not for my analysis of the OT text in the MT and the LXX, I would not have discovered the change of meaning from the OT to 1 Peter.

citation serves as an explication of what is stated in verse 4, but also as an interpretation of the present situation; Christ is the cornerstone but some have rejected him. The author is using the citation in order to explain that the OT predicted the unbelief by those who reject Christ.¹⁸⁷ In 1 Peter the application of the psalm has to do with the rejection of the stone, in contrast to the Gospels and Acts where the main focus in the application of the stone is the resurrection and vindication of Christ.

The author thus takes the meaning of the Psalm in the LXX into account because he, like the Psalmist, focuses on something which has been rejected and seemed to be useless and little but which has received a prominent position. The author has however interpreted the stone to refer to a cornerstone instead of a capstone which is the case in both the LXX and the MT.

2.3 Scripture citation 3 (Isa 8:14):

and: a stone of stumbling and a rock of offence:

Also the next citation describes the fate of the nonbelievers and the consequence of rejecting the stone. The connection to the preceding citation is demonstrated with the conjunction *καί*. Some see the reference to Isa 8:14 as just an allusion¹⁸⁸, but I see this as a citation which has as its basis a text which was closer to the MT. Because of this I think it is more natural to compare the citation here with the original context of Isa 8:14 MT (see 4.1.1). The original context of the MT version of Isa 8:14 is a word of judgment. Yahweh is speaking to Isaiah and tells him not to follow the people and appeal to Assyria for help against the enemy. The people should rather trust the Lord. But if they do not trust him, judgment will come over them and Yahweh will be to them a stone one strikes against and a rock of stumbling. Some of the same message is picked up by the author of 1 Peter, only the stone is Christ and not Yahweh, and the people of Jerusalem and the houses of Israel are in 1 Peter all nonbelievers. In 1 Peter it is the nonbelievers who will encounter Christ as a stone of stumbling and a rock of offense.

The stone which makes the nonbelievers stumble must be on a ground level and denotes a stone that is smaller than the rock. The rock on the other hand denotes “a large and solid rock that is still part of its natural environment”¹⁸⁹ and functions as a parallelism to *λίθος*. The rock is a rock of *σκάνδαλον*. The word means “an action or circumstance that

¹⁸⁷ Jobs, *1 Peter*, 154.

¹⁸⁸ See for example Achtemeier, *1 Peter*, 161.

¹⁸⁹ Elliott, *1 Peter*, 431.

leads one to act contrary to a proper course of action or set of beliefs, *temptation to sin, enticement to apostasy, false belief, etc.*”¹⁹⁰ Christ has become to them an occasion to sin, that means that the nonbelievers, who have rejected Christ, are sinning: “Rejection of Christ is not an amoral decision; it is itself an instance of sin. (...) To reject Christ *is* to sin.”¹⁹¹ An encounter with the stone will either lead to faith or it will lead one to rejection which results in stumbling.

The author in his quoting of Isa 8:14 keeps some of the context and meaning of the MT version of 8:14. The judgment aspect of Isa 8:14 MT (which is absent in the LXX) is also adopted in the author’s interpretation of the text: Christ will be a stone of stumbling and a rock of offense for those who do not believe.

2.3.1 Comment/exposition of Scripture citation 3

they stumble disobeying the word, to which they also were appointed

The last part of verse 8 is the author’s comment on the preceding citation concerning the nonbelievers. The word προσκόπτουσιν is the verb form of the noun used in the citation (προσκόμματος). The nonbelievers are stumbling over the stone when they do not believe the word. ἀπειθέω, to disobey, “is disobedience toward God, God’s ordinances, or revelation.”¹⁹² In this case, nonbelievers are disobedient when they do not believe in God’s revelation in Jesus Christ. The author also writes that they were appointed (aorist passive of τίθημι) to this stumbling. The same word, τίθημι, is also used in verse 6 in the citation of Isa 28:16. Does this imply a predestination where God on forehand has decided who will obey and who will disobey the word? This question must be answered no.¹⁹³ Elliott argues in a precise way on why this questioned should be answered no: “That which is ‘set’ or established by God is the stumbling (*to proskomma*) resulting from not heeding the word, rather than the disobedience itself.”¹⁹⁴

3. The identity of the believers (vv. 9-10)

3.1 Language taken from Exod 19 and Isa 43 (v. 9)

but you are a chosen race, a royal priesthood, a holy nation, a people for possession, so that

¹⁹⁰ BDAG, s.v. σκάνδαλον.

¹⁹¹ Jobes, *I Peter*, 154.

¹⁹² BDAG, s.v. ἀπειθέω.

¹⁹³ I recognize that in this matter I may be influenced by my own tradition and theological position, where I do not share the conviction that some are predestined to salvation (obedience to the word) and some to damnation (disobedience to the word).

¹⁹⁴ Elliott, *I Peter*, 434.

you may proclaim praises of him who called you out of darkness into his marvelous light:

In the above sections, the author has treated the believers' honor in Christ and their election by God, despite the fact they are being mocked by the outside world. To these, the nonbelievers, the rejection of Christ has consequences; they stumble over him. Now the author is turning to the believers describing their identity, calling, and what God has done for them.

First, the believers are described to be a γένος ἐκλεκτόν, a chosen race. As I argued in subsection 3.2.2, this expression is an allusion to Isa 43:20 where the LXX version speaks of τό γένος μου τό ἐκλεκτόν, "my chosen race". The next verse, 43:21, is alluded to at the end of the verse, and Isa 43:20-21 therefore frame verse 9. γένος in the context of Isa 43:20 LXX means a "society of individuals with common beliefs and ancestry."¹⁹⁵ The Israelites had a common religion and were decedents of Abraham, and now those who believe in God's chosen stone, Christ, have adopted this position. The believers, irrespective of whether they are Jews or Gentiles, are now the descendants of Abraham and they share a common faith in Christ. Like the Israelites were God's chosen people, now the believers in Christ are God's chosen people.

Secondly, the believers are described to be a βασιλειον ιεράτευμα. In verse 5 the author takes up temple and priesthood metaphors in order to describe the believers, and this is again taken up in verse 9 with describing the believers as a royal priesthood. The order of the words are however different in verse 5 and in verse 9, and it seems like the author is using the language from verse 5 in two expressions after one another in verse 9:

v. 5: εἰς ιεράτευμα ἅγιον

v. 9: βασιλειον ιεράτευμα, ἔθνος ἅγιον

The different order of the words between the verses is explained when one looks into the LXX version of Exod 19:6a, which verse 9 is alluding to: ὑμεῖς δέ ἔσεσθέ μοι βασιλειον ιεράτευμα καί ἔθνος ἅγιον.

There is a discussion whether βασιλειον ιεράτευμα should be taken as two nouns¹⁹⁶ or as an adjective followed by a noun. I am convinced by the argument that the phrase is "one of four phrases in which each of the others has a noun that is then further modified. That in this instance the adjective precedes the noun (...) is accounted for by the reliance on the LXX."¹⁹⁷ I therefore see the expression as consisting of an adjective and a noun (royal priesthood).

¹⁹⁵ Muraoka, *A Greek-English Lexicon of the Septuagint*, 128.

¹⁹⁶ See for example: Elliott, *1 Peter*, 437.

¹⁹⁷ Achtemeier: *1 Peter*, 164.

The language of βασιλειον ιεράτευμα is, as shown above, taken from Exod 19:6 (LXX). In this text God is speaking to Moses that if the Israelites keep the covenant, they shall be a people special above all nations, a royal priesthood and a holy nation. Although Israel had a priesthood descending from Aaron, who took special care of the offerings to Yahweh, this text shows that all Israel was called to be a royal priesthood in relation to the nations around and the world as a whole.¹⁹⁸ The author of 1 Peter uses this image to convey the message that the believers are called to be a royal priesthood in relation to the world around. They are to be holy, like the priests in the OT, and set apart in order to serve God. In light of verse 5, the priesthood of the believers is a collective that together are offering spiritual sacrifices to God.

The third expression which describes the believers is ἔθνος ἅγιον. It alludes, as shown above, to Exod 19:6. The Israelites were, according to Exod 19, to be holy and set apart for a holy life before God. ἔθνος in the LXX was a “body of people associated together sharing cultural, religious, linguistic features”¹⁹⁹, so that with reference to Israel, they were God’s holy people, sharing all these features. ἔθνος γένος, and λαός are expressions that are interrelated, and ἔθνος “is used synonymously with *genos* and *laos* to denote the believers as members of the covenant people of God.”²⁰⁰ The expression ἔθνος ἅγιον is used in 2:9 about the believers, now they are God’s holy people set apart to be different from those who do not believe. They are to be holy and are called to live holy lives, and in the middle of experiencing opposition from the outside world it is especially important to hold on to the calling of a holy lifestyle.

Moreover, the author describes the believers to be a λαός εἰς περιποίησιν, a people for possession. The word λαός is also used twice in verse 10 and means in both verses “people of God, *people*”²⁰¹ Just like Israel was God’s special possession among all peoples, so are also the believers in the new covenant to be God’s special possession among all peoples of the earth. The rest of the verse expresses the purpose of their identity, namely to proclaim God’s praises (τάς ἀρετάς ἐξαγγείλητε), an allusion to Isa 43:21. The meaning of the word ἀρετή is disputed; it could either mean “Lob, Preis” or the “Wunder bzw. die Gotteskraft.”²⁰² BDAG argues that the reading “praise” should be maintained for 1 Pet 2:9 because it is probably

¹⁹⁸ Jobes, *1 Peter*, 160.

¹⁹⁹ Muraoka, *A Greek-English Lexicon of the Septuagint*, 190.

²⁰⁰ Elliott, *1 Peter*, 438.

²⁰¹ BDAG, s.v. λαός.

²⁰² A. Strobel, “ἀρετή” in EWNT Band 1, 364.

influenced by Isa 42:12 and 43:21.²⁰³ I agree with BDAG and see the word ἀρετή as referring to the praise the believers are to proclaim as a response to the mighty acts of God. In Isa 43:21 Israel was to praise God for delivering them out of Babylon, and now the believers are to proclaim praise to God for delivering them from sin.

The implied subject of the calling from darkness into light is God. The metaphor of light/darkness was much used in the OT, also when portraying Israel's slavery in Egypt and its captivity in Babylon, and their redemption from these circumstances.²⁰⁴ The author wanted to make it clear to his recipients that just like God had delivered Israel from dangers and oppression, so also had he delivered them from death to life, from sin to salvation and from alienation to community. Although not having community with people around, they had community with each other and other Christians in other places.

3.2 Language taken from Hos 1-2 (v. 10)

once you were not a people, but now you are God's people, you had not received mercy, but now you have received mercy.

The author continues to write about the recipients' identity in verse 10 by using material from Hosea 1-2. It consists of two antithetical couplets:

οἱ ποτε οὐ λαός- νῦν δέ λαός θεοῦ (10a-b)

οἱ οὐκ ἠλεημένοι- νῦν δέ ἐλεηθέντες (10c-d)

The language is taken from Hosea 1-2, which tells the story of Hosea and his wife and children. Hosea takes a "wife of whoredom" (Hos 1:2) and together they get three children, of whom two are called "Not pitied" and "Not my people". That was an act to symbolize that the entire people of Israel was no longer God's people because they had rejected their God and turned away from him. First the northern kingdom had been disowned by God for their idolatry, and now the southern kingdom would soon follow.²⁰⁵ Chapter 2 ends with the prophecy of a future restoration: "And I will have pity on Not Pitied, and I will say to Not My People, 'You are my people,' and he shall say, 'You are the Lord my God.'" (2:25 [2:23 NETS]). Now the author is using this language to describe the identity of the believers, that they are God's people and that they are a people that has been shown mercy. The OT is thus used in order to supply more scriptural warrant for the author's claim that his recipients are God's people. Verse 10 is the end verse of a larger unit (1:3-2:10 cf. section 2.5), and the

²⁰³ See: BDAG, s.v. ἀρετή.

²⁰⁴ Elliott, *1 Peter*, 440.

²⁰⁵ Carson, "1 Peter", 1031.

focus on mercy is also important in the beginning of the section (verse 1:3). The focus on mercy thus makes a frame for the first big section of the letter.

5.4.3 Summary of the Exegesis

The detailed exegesis has shown what the author writes to the recipients about their new identity in Christ. First of all, the author is using tradition from early Judaism when he identifies Christ as the living stone. This stone was rejected, but by God it is considered chosen and valuable. When the believers come before Christ, they are being built (passive!) like living stones to be a temple. When appearing before Christ the living stones are built up to be a spiritual temple, and the purpose of this is for them to be a holy priesthood and to offer spiritual sacrifices. The spiritual sacrifices have a different character than the animal sacrifices in the temple in Jerusalem; they consist of prayers and a holy lifestyle.

Furthermore, the author is quoting three OT passages; Isa 28:16; Psalm 117:22 LXX and Isa 8:14. Firstly, he is quoting Isa 28:16 where the stone in Isaiah is interpreted to be Christ, and the passage is therefore interpreted messianically in continuation with interpretations in early Judaism. Those who believe in this stone, Christ, will not be put to shame, and the author therefore concludes that it will be to honor for those who believe. Even though the recipients of the letter are experiencing shame in their daily life, the author of 1 Peter is writing to them that because they believe in Christ they are actually in a situation of honor.

Contrary to their experience with the outside world, it is actually the nonbelievers that are the ones experiencing shame because they do not believe in Christ. That is the message of the author when quoting Ps 117:22 LXX and Isa 8:14. When they do not recognize that Christ is the Messiah they are actually stumbling over the stone and falling (Isa 8:14). That they stumble when they do not obey the word is something they were appointed to, because the consequence of disobedience is that one stumbles.

The contrast to the description of the nonbelievers is the believers. Their identity is described in verses 9-10 with language taken from Exodus 19, Isaiah 43, and Hosea 2. The author proclaims that because they believe in Christ they are a chosen race, a royal priesthood, a holy nation, and a people belonging to God. They are to be God's special people, holy and set apart in order to proclaim praises to God, the one who delivered them from sin and death and gave them new life. In a situation where the recipients were experiencing verbal persecution it is imaginable that these words would be experienced as comforting and encouraging. It is also a message from the author that in the midst of the trials

they were experiencing, it was important to hold on to the hope in Christ and the new life they were called to live in holiness. Even though the pericope is in the indicative mood, it is still obvious that to live a morally good and holy life was an important matter for the author to communicate, which is especially apparent from the message to offer spiritual sacrifices and to be a holy priesthood.

5.4.4 Tentative Conclusion on the Use of the Old Testament in 1 Peter 2:4-10

From the analysis of the OT texts in their original context and from the analysis of 1 Peter, I will in this section propose a tentative conclusion to the question of the use of the OT in 1 Peter 2:4-10. When it comes to the citations found in verses 6-8, we have to do with an interpretative practice which resembles the so-called pesharim among the Dead Sea Scrolls. This has become the common designation of commentaries of one specific biblical book, where a portion of the biblical text is cited, followed by a contemporizing interpretation introduced by the expression פשרו, “its interpretation (is).” Among the pesharim is the Commentary on Habakkuk (1QpHab) the most famous one. The interpretative practice of commentaries on a biblical book with contemporizing interpretation is not only restricted to the pesharim, but appears also in another group of texts (without using the introductory formula פשרו) called Florilegia. This type of exegesis juxtaposes “(...) several different scriptural texts, resulting in a kind of intertextual commentary. Interspersed between the scriptural texts are comments making a thematic connection between them.”²⁰⁶ 1Q174 (=Florilegium) quotes 2 Sam 7:10-11 and then explains the text by incorporating other texts from the OT and commenting upon the texts. Other OT texts are seen to interpret the meaning of the text in 2 Samuel, a “Scripture interprets Scripture” principle. I suggest to call this interpretative practice, exemplified in 1Q174, a thematic peshar exegesis, also as a characterization of the interpretations given by the author of 1 Peter in 2:4-10

The author of 1 Peter is convinced that the texts he is quoting are fulfilled in his time. The stone is Christ, and those who reject him are the people interpreted to be the nonbelievers mocking the believers in Asia Minor. The key to the author’s understanding of OT prophecies is found in 1:10-12:

Concerning this salvation, the prophets who prophesied of the grace that was to be yours made careful search and inquiry, inquiring about the person or time that the Spirit of Christ within them indicated when it testified in advance to the sufferings destined for Christ and the subsequent glory. It was revealed to them that they were

²⁰⁶ Larry R. Helyer, *Exploring Jewish Literature of the Second Temple Period* (Illinois: Inter Varsity Press, 2002), 248.

serving not themselves but you, in regard to the things that have now been announced to you through those who brought you good news by the Holy Spirit sent from heaven—things into which angels long to look! (1 Pet 1:10-12 NRSV)

The author seems to think that the fulfillment of the prophecies was unknown to the prophets in the OT. The revelation of the prophecy was according to the author of 1 Peter made by the people who preached the Gospel. A similar view on prophecy is to be found in Qumran, specially in the pesharim. In the Peshar to Habakkuk, the scribe in Qumran also seems to think that the prophets of the OT did not know the time of fulfillment:

And God told Habakkuk to write down the things that are going to come upon the last generation, but the fulfillment of the period he did not make known to him. And when it says, 'so that he can run who reads it', its interpretation [peshar] concerns the Righteous Teacher, to whom God made known all the mysteries of the words of his servants the prophets (1QpHab 7.1-5).²⁰⁷

In Qumran it is not those who have preached the Gospel who reveals the fulfillment of the prophecies of the OT, but rather the teacher of Righteousness. He is the one God has chosen to reveal the mysteries. The attitude towards prophecy is similar in 1 Peter and in 1QpHab, but the genre of peshar is different. The peshar exegesis in 1QpHab comments verse by verse, often with the formula "פִּשְׁרוֹ" - "Its interpretation is". In 1 Peter on the other hand, the author is not using a formula like this. He has taken three OT passages that have a thematic correspondence and has a contemporizing interpretation of them.

When quoting Isa 28:16, the author is interpreting Christ to be the fulfillment of the Isaian prophecy. The stone is interpreted by the author to refer to Christ, and therefore he is the fulfillment of the prophecy. Further, those who will not be put to shame are interpreted to be the recipients (and other believers) since they believe in the stone. The comment after the citation shows that the author is interpreting this to relate to the recipients: "therefore, to you who believe it is honor."

Also the citation of Ps 117:22 (LXX) reflects a contemporizing attitude towards the OT. The author comments upon the passage before he cites it: "but for those who do not believe..." He uses the psalm to show that the OT predicted the rejection of Christ, the cornerstone. Also the citation of Isa 8:14 is used in a contemporizing manner. The citation is introduced with "and", in order to point to the continuation of the comment written before the citation of the psalm. Also Isa 8:14 is interpreted as being a prophecy of the rejection of

²⁰⁷ The citation of 1QpHab 7.1-5 is taken from: Maurya P. Horgan, *Pesharim, Other Commentaries, and Related Documents* Vol 6B of *The Dead Sea Scrolls. Hebrew, Aramaic, and Greek Texts with English Translations* (Ed.: James H. Charlesworth et al; Tübingen: Mohr Siebeck; Louisville: Westminster John Knox Press, 2002.), 173.

Christ, and the consequence of this rejection. By rejecting the stone, the nonbelievers will stumble and they are falling into sin.

The author is thus using thematic *peshar* exegesis in his handling of the OT citations and “contemporizes the stone passages for his own community.”²⁰⁸ The structure of citation/exposition is as follows:

vv. 4-5: Exposition

v. 6: Citation

v. 7a: Exposition

vv. 7b-8a: Citation (interrupted by “and” in the middle)

v. 8b Exposition

When it comes to verses 9-10, Oss sees also these verses as an exposition to the citations in verses 6-8.²⁰⁹ However, I do not agree with him in his analysis. I think that the exposition of the citations stops in verse 8. Verses 9-10 are exposition of the believers’ identity in Christ with use of OT language and images.

G.K Beale suggests categories in which one can place the NT authors’ interpretative (hermeneutical) use of the OT.²¹⁰ I will now try to place the author of 1 Peter’s use of the OT in 2:4-10 in the right category based on my findings so far. Firstly, as I have argued above, the citations found in verses 6-8 reflect a thematic *peshar* exegesis where the OT prophecy is viewed to be fulfilled in their time. In Beale’s system this use of the OT is the category “to indicate direct fulfillment of Old Testament prophecy.”²¹¹ The characterization of this category is that the OT prophecy is seen to be fulfilled either in the life of Jesus or in the life of his followers or the church. In the case of 1 Peter 2:6-8, the OT is used to show that the prophecies cited have been fulfilled in the life of Jesus (he is the stone) and in the life of the readers. The latter also includes that the nonbelievers in their surroundings are a fulfillment of the prophecy that some would reject the stone and thereby stumble and fall.

When it comes to verses 9-10 and the allusions to Exodus 19, Isaiah 43, and Hosea 1-2 the author is using the OT in order to indicate an analogy. The characteristics of this category is: “A NT writer will take something from the OT and compare it to something in the new covenant age in order to illustrate or draw an analogy (or perhaps a contrast) between the two.”²¹² When using predicates on the believers that were used to describe Israel, he is

²⁰⁸ Oss, “The Interpretation of the Stone Passages”, 195.

²⁰⁹ See: Oss, “The Interpretation of the Stone Passages”, 197.

²¹⁰ See: Beale, *Handbook*, 55-93.

²¹¹ Beale, *Handbook*, 56.

²¹² Beale, *Handbook*, 67.

drawing an analogy between the OT predicates used to describe Israel and the believers, his readers.

Finally, when it comes to how the author has taken the original context and meaning into account it seems that he has respected the original context of the cited. He has not randomly interpreted the OT nor used the texts arbitrary. He is, however, strongly influenced by the Christological event, and interprets Scripture through these lenses.

Chapter 6: Comparison with Texts from Early Judaism and from the NT

In this chapter I will compare the use of the OT in 1 Peter with texts from early Judaism and with other places in the NT where the same citations are found. Because of space limitations, I will focus on the citations found in verses 6-8.

6.1 Comparison with other Texts from (Early) Judaism

Firstly, I will take a look at how the Isaiah Targum interprets Isa 28:16. Targum Isaiah is the translation of Isaiah into Aramaic. It is however not only a mere translation because it also “conveys what the meturgeman [the translator] took the book of Isaiah to mean.”²¹³ The translation thus gives us information about how the translator interpreted and understood Isaiah’s message. Although one can discuss the origin and time of this Targum, the main focus here will be to compare its use of the OT with the use of 1 Peter, and the question of origin cannot be handled in detail.²¹⁴

The Targum of Isaiah 28:16 reads as follows: “Therefore, thus says the LORD God, ‘Behold I am appointing in Zion a king, a strong, mighty, and terrible king. I will strengthen him and harden him,’ says the prophet, ‘and the righteous who believe in these things will not be shaken when distress comes.’”²¹⁵ The most striking observation is that the meturgeman has interpreted the stone to be a king, a king who will be strengthened by God. He interprets the stone messianically, in that he refers to it as a Davidic king.²¹⁶ The expression “says the prophet” is a common phrase put there by the meturgeman in his translation. This expression is often used when he is freely rendering the original text, and when he is expressing “what Isaiah meant to say, or should have said”²¹⁷ or when he articulated a message for his own time. Thus, the meturgeman is in this case translating Isa 28:16 freely and claims to formulate what the prophet meant to say. He is also most likely influenced by his time’s tendency to interpret the stone passages messianically.²¹⁸ Because there were interpretations circulating that interpreted the stone passages messianically (for example the LXX) and eschatologically, also the meturgeman was applying this to his own translation into Aramaic.

²¹³ Bruce D. Chilton, *The Isaiah Targum: Introduction, Translation, Apparatus and Notes*, The Aramaic bible Vol. 11 (Collegeville, Minnesota: The Liturgical Press, 1987), xiii.

²¹⁴ There have been many suggestions on the origin and dating of the Isaiah Targum. Many of them argue for a dating after the first century, which then places it outside early Judaism and rather in rabbinic Judaism. For more on its origin, see Chilton, *The Isaiah Targum*, xx-xxv. In any case, its relevance for the NT is that the Targum gives insights to developments in Judaism before and right after 70 CE (Chilton, *The Isaiah Targum*, xxvi).

²¹⁵ Cited from: Chilton, *The Isaiah Targum*, 56.

²¹⁶ Carson, “1 Peter”, 1025.

²¹⁷ Chilton, *The Isaiah Targum*, xiv.

²¹⁸ See: John H. Elliott, *The Elect and the Holy* (Leiden: Brill, 1966), 26-27 and Carson “1 Peter”, 1025.

Targum Isaiah and 1 Peter have in common that they interpret Isa 28:16 messianically. Although interpreting the stone to refer to a messianic king, the meturgeman does not seem to express that this king has already come nor does he identify him. In 1 Peter the stone is also interpreted messianically, but here it is clear from the context that the author has a very strong opinion regarding who this messianic person is, namely Christ.

Secondly, the stone passages are used in the The Rule of the Community (1QS) in Qumran. 1QS 8.7-8 has most similarities to Isa 28:16, and it reads as follows: “It shall be the tested wall, the costly cornerstone. Its foundations shall neither be shaken nor be dislodged from their place.”²¹⁹ Here the community applies Isa 28:16 to itself “as a firm foundation for the house of Israel.”²²⁰ They are the costly cornerstone and they are the foundation of Israel. The Rule of the Community and 1 Peter have in common that they interpret Isaiah in a contemporizing manner. However, they obviously interpret Isa 28:16 to refer to different things; the Qumran community interprets it to refer to themselves while 1 Peter interprets it to refer to Christ.

When analyzing these texts from early Judaism and comparing them to 1 Peter, it becomes apparent that there are similarities and differences between them in their interpretation and reception of the stone texts. As the analysis of Targum Isaiah and 1QS 8.7-8 has shown, 1 Peter’s handling of the stone texts has parallels in early Judaism (interpreting them messianically and in a contemporizing manner). However, 1 Peter is unique in the way he applies the texts on Christ. The Christ event is the decisive orientation point for 1 Peter in his interpretation of the OT and the stone texts. He reads the OT in light of the Christ event and thus interprets the messianic stone texts to be prophecies about Christ. Christ is the Messiah and he is the fulfillment of the OT texts. This is what makes 1 Peter’s interpretation of the OT different from the other texts from early Judaism.

6.2 Comparison with Texts from the NT

The three OT texts cited in 1 Pet 2:6-8 are also used at a number of places in the NT.²²¹ Because of space and time limitations, I will in this section only analyze the use of Isa 8:14 and 28:16 by Paul in Romans 9:33, and compare him with the author of 1 Peter.

²¹⁹ Elisha Qimron and James H Charlesworth, *Rule of the Community*. The Dead Sea Scrolls. Hebrew, Aramaic, and Greek Texts with English Translations Vol. 1 (Ed.: James H. Charlesworth; Tübingen: Mohr Siebeck; Louisville, John Knox Press, 1994), 35.

²²⁰ Elliott, *1 Peter*, 424.

²²¹ According to Appendix III in NA²⁸ is Isa 8:14 cited in Rom 9:33 and 1 Pet 2:8. Isa 28:16 is cited in Rom 9:33; 10:11; 1 Pet 2:6. Ps 118:22 is cited in Matt 21:42; Mark 12:10; Luke 20:17 (I would also add Acts 4:11 to this, which is categorized as an allusion in NA²⁸).

Paul's citation of the two OT passages are a conflation of the two. It is appearing in a part of the letter where Paul is treating the question of Israel and the Jews' rejection of the gospel which runs from 9:1 to 11:36.²²² In the near context of the citation in 9:33, Paul is writing about the righteousness that Gentiles have attained without striving for it, while Jews who strive for the righteousness have strived for it based on works and not based on faith. When doing this "They have stumbled over the stumbling stone" (9:32b NRSV), a comment by Paul that is grounded in the citation of Isa 8:14 and 28:16.

Verse 33 run as follows: "as it is written, 'See I am laying in Zion a stone that will make people stumble, a rock that will make them fall, and whoever believes in him will not be put to shame.'" (Rom 9:33 NRSV) The citation starts with quoting Isa 28:16, then continues with Isa 8:14 and at the end Isa 28:16 again:

καθὼς γέγραπται· (Introductory formula)
ἰδοὺ τίθημι ἐν Σιών λίθον (Isa 28:16)
προσκόμματος καὶ πέτραν σκανδάλου, (Isa 8:14)
καὶ ὁ πιστεύων ἐπ' αὐτῷ οὐ κατασχυθήσεται (Isa 28:16)

The most striking difference when comparing Paul and 1 Peter is that Paul does not quote Ps 118:22 [117:22]. Another difference is in the citation of Isa 8:14 where 1 Peter has πέτρα (nominative), while Paul has the word in accusative (πέτραν). This is explained grammatically by the fact that πέτραν in Romans is a direct object. Paul has also left out the negation μή in the citation of Isa 28:16 which is found in 1 Peter and there forms a double negation. The form of the verb κατασχύνω is also different in the two texts. In 1 Peter it is rendered in aorist passive subjunctive, while Paul renders it in future passive indicative.

Another striking difference is that Paul joins the two Isaian texts together, while the author of 1 Peter quotes them separately. This is unique and without parallel in early Judaism: "The joining of the two passages appears, however, to have been without precedent in early Judaism. It first appears in early Christianity and probably first with Paul."²²³

When it comes to the context of the citations in Romans and in 1 Peter there are also differences. The author of 1 Peter is writing to Christian communities in Asia Minor that are experiencing mocking for being Christians. The citations of Isaiah and of Psalm 118:22 [117:22 LXX] are used in order to show his recipients that the rejection of Christ was predicted in the OT and to show that Christ is the fulfillment of the stone placed in Zion. It

²²² Douglas J. Moo, *The Epistle to the Romans* (Grand Rapids, Michigan/Cambridge, UK: William B. Eerdmans, 1996), 547.

²²³ Mark A. Seifrid, "Romans" in *Commentary on the New Testament use of the Old Testament* (Ed.: G.K. Beale and D.A. Carson; Grand Rapids, Michigan: Baker Academics, 2007), 652.

will lead to honor for those who believe and to shame for those who do not. Paul on the other hand is using the citations of Isaiah in a context where he is writing about Israel and their rejection of the Gospel and their striving for righteousness through the law. To him it is Israel who was predicted to be the one rejecting the stone. In that way he is faithful to the context of Isa 8:14 and 28:16 that is talking about judgment over Israel. Paul is interpreting the Isaian texts to predict that Israel will stumble because they pursue the law not on the basis of faith but on the basis of works. It is their wrong perception of the law that leads them to stumble.

So how does Paul use the OT when quoting Isa 8:14 and 28:16? Seifrid in his commentary on Paul's use of the OT in Romans (here commenting on Rom 9:33) argues that Paul sees a pattern in God's dealings with Israel, and this has come to a fulfillment in Christ: "Again in Isa 8:14 and Isa 28:16 Paul finds in the pattern of God's dealings with Israel in judgment and salvation a pattern (type) that has come to fulfillment in his eschatological dealings with them in Christ."²²⁴

All in all, both Paul and the author of 1 Peter see some kind of fulfillment in the OT passages they are quoting. The way the author of 1 Peter is handling the OT when he sees them as having a fulfillment aspect, thus has a parallel in the NT. However, their application of the fulfillment is different. The author of 1 Peter applies the OT text to the nonbelievers in Asia Minor, while Paul applies them to Israel and their rejection of Christ. Both of them do however apply the stone to Christ, and so they both interpret the stone passages Christologically.

²²⁴ Seifrid, "Romans", 652.

Chapter 7: Theological and Rhetorical use of the Old Testament in 1 Peter

2:4-10

7.1 Theological use of the Old Testament

Firstly, in this chapter I will analyze the author's theological use of the OT. The question to this part of the thesis is what Beale has formulated as "To what part of theology does this use of the OT passage contribute?"²²⁵ Different categories in theology can be surveyed, but for 1 Peter 2:4-10 I think it is most relevant to analyze Christology and ecclesiology.

Firstly, the author of 1 Peter is contributing to the field of Christology in his use of the OT. When commenting upon the passages that the stone is to honor for those who believe but to shame for those who do not, the author is communicating that everyone is affected by the coming of Christ. There is no such thing as neutrality. Either you believe and Christ will be to honor for you or it will be to shame and sin for you if you do not believe. If everyone is affected by the coming of Christ, it means that his coming has a universal dimension: the salvation in Christ and the honor that comes with believing in him is for everyone irrespective of time and place. The stone passages are used in a way that divides people in two groups: those who believe and those who do not. The basis of making such a division is one's relation to Christ. If not believing in Christ means that it will make you stumble and sin, it indicates an exclusiveness. The exclusiveness of Christ is a common theme in the NT²²⁶, and in Acts 4 Peter is stating after quoting Ps 118:22 that "There is salvation in no one else, for there is no other name under heaven given among mortals by which we must be saved" (Acts 4:12 NRSV).

Moreover, that Jesus is Messiah is also a common theme in the NT (see for example: Matt 1:18; 16:16; John 4:25-26; Acts 17:3). When the author of 1 Peter is using texts that in early Judaism were interpreted to refer to Messiah, he indirectly states that Jesus is the Messiah. Jesus is the fulfillment of these texts, which were interpreted by the author's contemporaries to refer to Messiah. Thus, the author of 1 Peter is also contributing to Christian doctrine that Jesus is the Messiah.

Secondly, the author is contributing to the field of ecclesiology in his use of the OT. He is using OT language and images in order to describe the new identity of the believers in verses 5 and 9. Since the church is the fellowship of believers, 1 Peter 2:5,9 can also be

²²⁵ Beale: *Handbook*, 52.

²²⁶ See also: John 3:18; 14:6; 1 Timothy 2:5.

applied to the church and thereby ecclesiology. By describing the believers as a holy priesthood (verse 5), a royal priesthood and a holy nation (verse 9), the author uses the OT to underline that the believers and the church are holy. The holiness theme is apparent in the Exodus text and is by the author of 1 Peter applied to the believers and thereby the church. In the Exodus text it is apparent that the holiness of the people does not come from themselves, but that they are holy because God, who is holy, calls them to be holy. In the same way are also the believers and the church holy, not because they are holy in themselves, but because the holy God calls them to be holy. That the church is holy is a crucial part of Christian dogmatics²²⁷ and the text in 1 Peter 2 is often used when systematic theological books are handling ecclesiology and the holiness of the church.²²⁸

Finally, the author of 1 Peter is using language from Hosea in verse 10 in order to describe the believers and the church as God's people. The image "God's people" is also a significant image of the church in systematic theology, and by this image "the church affirms its links to the Old Testament and places itself in immediate relation to Israel and the Jews."²²⁹ The image taken from Hosea in 1 Peter 2:10 is thus one point of departure for this part of ecclesiology. Israel was the chosen people of God, but the author of 1 Peter communicates that the believers are the new people of God. Just like Israel was chosen to be the people of God in the old covenant, so now the church has been chosen to be the new people of God.

7.2 Rhetorical use of the Old Testament

The question here is "What was the author's purpose in referring to the OT?"²³⁰ Here one wants to find out if the author wanted to move his readers in a special theological or ethical direction, and if so, in what way. First of all, the stone passages in verses 6-8 are of the author viewed as fulfilled. But why does he use these passages that he thinks have been fulfilled? It would without doubt sound encouraging to the recipients, who experienced mocking and slandering from nonbelievers, that the OT predicted that some would reject Christ, and that this rejection had consequences. The situation of the recipients called for comfort and encouragement, and the author, by using the OT, does exactly this. He uses the OT to

²²⁷ Both Nicenum and Apostolicum confess faith in a holy church. Also the Lutheran confession, *Confessio Augustana* (article 7), teaches that the church is holy.

²²⁸ See for example: Philip Hefner, "The Church" in *Christian Dogmatics* Vol 2 (Ed.: Carl E. Braaten and Robert W. Jenson; Philadelphia: Fortress Press, 1984), 206-207.

²²⁹ Hefner, "The Church", 213.

²³⁰ Beale, *Handbook*, 53.

encourage them that they have a position of honor because of their faith in Christ and that their mockers are in a position of shame because of their lack of faith. The author's purpose of using the stone passages was thus to comfort and encourage his recipients.

Moreover, in verses 9-10 the author is describing the believers' new identity in Christ by using OT language. By using the OT passages where Israel is called to be God's special people, the author of 1 Peter is communicating to his recipients that they have a distinctive identity. Like Israel was to be different from other peoples, so are also the Christians to be different. To be a "royal priesthood" and a "holy nation" implies holiness, which also has some moral implications. By using this language, the author is moving his recipients in an ethical direction. However, they are not to live moral lives in order to *become* a royal priesthood and a holy nation, but because they *are* a royal priesthood and a holy nation. That the author moves his recipients in an ethical direction, is also apparent in other parts of the letter. Another example is the author's use of the OT in 1:13-16 (a quotation of Lev 19:2 in verse 16) in order to call for moral behavior by his recipients. Also, the verses that follow verses 9-10 (2:12-13) are marked by exhortations. In that way, the author's use of the OT in verses 9-10 in order to describe the recipients' identity, prepares the ground for his exhortations that follows next.

Chapter 8: Summary and Conclusion

8.1 Summary

The main goal of this thesis was to find out what the reception of OT texts consist of in 1 Peter 2:4-10 (see 1.2). With this thesis I wanted to find out how the author of 1 Peter was interpreting and using the OT in this pericope. By analyzing the OT texts in their original context, both in the MT and the LXX, and by analyzing the pericope in 1 Peter itself, what have I found out?

First of all, I have analyzed the OT texts in their original context, both in the MT and in the LXX. When analyzing both versions I detected a change of meaning in the text of Isa 8:14. The words of judgment in the MT had been changed into words of hope, and also God's role was the opposite in LXX compared to the MT. Also in Isa 28:16 there are significant differences between the LXX and the MT. The most significant difference is the LXX's addition of ἐπ' αὐτῷ so that the faith has an object. In the LXX version of Psalm 118:22 [117:22 LXX] there are only minor differences to detect which do not change the content of the text.

Moreover, I have surveyed the citations in 1 Peter 2:4-10 and discussed which text version the author is using when quoting. When it comes to the two texts from Isaiah, I have argued that the author is not using the LXX but a version that is closer to the MT. When it comes to the author's citation of Psalm 118:22 [117:22 LXX] I have argued that the author in this case was quoting the LXX with only minor adjustments.

Further, through exegesis of 1 Peter 2:4-10 I have analyzed the historical message of the passage. The author is using OT language in order to describe Christ as a living stone and to describe the believers as living stones that together are built to be a spiritual temple. In verses 6-8 the author is quoting three OT passages and in between he is commenting upon them. The citations are used to show that those who believe in Christ will not be put to shame, but rather stand in a position of honor in God's eyes. The citations are also used to show that lack of faith in Christ will lead to shame, and that nonbelievers are falling and stumbling over the stone. In the third part of the pericope, the author uses OT allusions in order to describe the new identity the believers have in Christ: they are a chosen race, a royal priesthood, a holy nation, and God's own people.

When quoting and commenting upon the texts from Isaiah and the Psalm, the author is

doing a type of exegesis of the OT texts that resembles the Florilegiums of Qumran. This is a type of thematic pesher exegesis where the exegete interprets Scripture with Scripture and where he makes it clear that what he interprets has come to a fulfillment. According to this exegesis, the prophets did not know the time of fulfillment of their prophecies. The author of 1 Peter views these passages as having been fulfilled in Christ and in the lives of the Christians in Asia Minor. The author is using this type of exegesis in a pattern of exposition and citation and by that he is contemporizing the stone passages for his own recipients. The way the author is using the OT in verses 6-8 is what Beale calls “to indicate direct fulfillment of Old Testament prophecy.”²³¹ In verses 9-10 the author describes the identity of the believers with OT language and by that he is drawing an analogy between the predicates used to describe Israel and the believers.

When comparing the text in 1 Peter and the citations there with the use of Isa 28:16 in the Targum and in The Rule of the Community (1QS 8.7-8) in Qumran, I have seen that there are some similarities: 1QS, like 1 Peter, contemporizes the Isaiah text and Targum Isaiah, like 1 Peter, interprets the stone passage to refer to Messiah. However, the author of 1 Peter is unique in the way that he contemporizes and applies the text to Christ. He is not only predicting that the prophet spoke about a future Messiah, he has already found the Messiah—Jesus of Nazareth.

Also when comparing 1 Peter with Paul in Romans, there are similarities in the way they use the OT. They both see in the OT texts an aspect of fulfillment in Christ. Both of them also quote Isa 28:16 and Isa 8:14 from a version that is more similar to the MT than to the LXX. The context of the citations is different: for 1 Peter the ones rejecting Christ are the mockers of his recipients, while for Paul it is Israel.

Finally, I have looked at how the author is using the OT theologically and rhetorically. When it comes to theology, the author has mainly contributed to the field of Christology and ecclesiology. He uses the OT in order to communicate that Christ will either lead to honor or to shame for people. This exclusiveness of Christ is a common theme in the NT and 1 Peter thus stands in continuity with this NT perspective. When it comes to ecclesiology the author of 1 Peter is using the OT to describe the believers’ new identity in Christ. The OT is used to communicate the church’s holiness and the church as the people of God. Rhetorically the author is using the OT in order to comfort and encourage his recipients. In their situation experiencing slandering and mocking from surrounding nonbelievers, the author used the OT

²³¹ Beale, *Handbook*, 56.

to comfort them and encourage them by pointing to the OT prophecies of rejection.

8.2 Conclusion

My question of research for this thesis was: “What does the reception of the Old Testament in 1 Peter 2:4-10 consist of?” Through exegesis of the OT texts in their original context and through exegesis of 1 Peter 2:4-10 I have found out that the OT citations are used by the author to convey a message for his recipients. The OT is used in order to comfort and encourage the Christians in Asia Minor who were facing hostility and suffering from mocking. The way the author interprets the OT citations resembles the thematic pesher exegesis in the Florilegiums of Qumran. His interpretation also indicates that he views the OT as being fulfilled in Christ and the life of the Christians in Asia Minor. An interesting case is how the author reinterprets the stone in Ps 117:22. The analysis of the MT and LXX versions showed that the stone was a capstone, but the author of 1 Peter has used the stone as referring to a cornerstone. This is an example of how the author most likely has reinterpreted the OT so that it fits with his message. The OT allusions in verses 9-10 are used in order to describe the believers’ new identity in Christ. The way he uses central OT texts that were important for Israel’s identity shows that the author sees continuity between Israel and the Christians. In the introduction (1.1) I mentioned that it is debated to which extent the NT writers take the OT meaning and context into consideration. My analysis of the OT citations in 1 Peter 2:4-10 has shown that the author respects the OT context, but is strongly influenced by the Christ event in his interpretation of the OT.

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