

PSALM 22 AND THE DEATH OF CHRIST

by

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Psalm 22 presents many historical, exegetical, and interpretive difficulties. The interpretive difficulties are increased by virtue of New Testament references to this psalm. Psalm 22:1-22 and the Gospel accounts of Christ's death contain much interrelated material. It was the purpose of this thesis to examine these passages in order to ascertain their proper interpretation.

Psalm 22 has, historically, been a favorite psalm in the Church. Early Christian understanding of the psalm was almost exclusively predictive. Attempts to orient this psalm to a specifically Davidic setting were rare until the Reformation. Calvin made a serious attempt to make such an orientation with his typical-Messianic view.

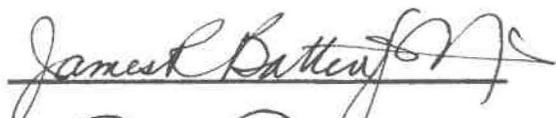
Jewish interpretation of Psalm 22 presents a less uniform picture than that of the early Church. Interpretations of the psalm refer it to, among others, Esther, David, and the nation Israel. The earliest extant Messianic reference is in the relatively late Pesiqtha Rabbathi.

Exegetically Psalm 22 poses numerous problems. In the first 22 verses textual, lexical, syntactical, and grammatical issues demanded the employment of a proper methodological framework. The most notable crux in Psalm 22 is found in verse 17. There this writer concluded that retaining the MT reading and understanding the pertinent phrase to refer to a lion's attack upon an individual did not necessarily result in an "incongruous figure."

In the New Testament references Christ's cry upon the cross, "my God, my God why have you forsaken me?" is directly from Psalm 22:2. Parallels may also be observed with reference to the mocking of the spectators and the casting of lots for Christ's garments.

There are five main views suggested for Psalm 22: (1) the wholly historical; (2) the personification of the nation; (3) the idealized righteous sufferer; (4) the typical-Messianic, and (5) the wholly predictive. This writer prefers the typical-Messianic interpretation. Only this one seems to do justice to the requirements of both the Davidic setting and the New Testament data. Admittedly difficulties remain, however, it is best to view the psalm as an instance in which David out of his own experiences spoke of the coming Messiah.

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Advisors

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ABBREVIATIONS

<u>ANET</u>	<u>Ancient Near Eastern Texts Relating to the Old Testament</u>
<u>ANF</u>	<u>The Ante-Nicene Fathers</u>
BDB	Brown, Driver, and Briggs, eds., <u>A Hebrew and English Lexicon of the Old Testament</u>
<u>BHK</u>	<u>Biblia Hebraica</u>
<u>BHS</u>	<u>Biblia Hebraica Stuttgartensia</u>
<u>Con</u>	<u>Confraternity Version</u>
<u>JB</u>	<u>Jerusalem Bible</u>
<u>KB</u>	Koehler and Baumgartner, eds., <u>Lexicon in Veteris Testamenti Libros</u>
KJV	King James Version
LXX	Septuagint
MT	Masoretic Text
<u>NAB</u>	<u>New American Bible</u>
<u>NASB</u>	<u>New American Standard Bible</u>
<u>NBV</u>	<u>New Berkeley Version</u>
<u>NEB</u>	<u>New English Bible</u>
<u>NPNF</u>	<u>The Nicene and Post-Nicene Fathers</u>
<u>RSV</u>	<u>Revised Standard Version</u>
RV	Revised Version

INTRODUCTION

Nature Of This Study

Psalm 22 has historically been a favorite psalm of the church. Christ's use of the opening words of Psalm 22 when on the cross coupled with the Gospel writers' citations from it have insured for this psalm a place of special importance. As such it has continued until today to be the object of close scrutiny. Consequently this writer proposes to examine Psalm 22, particularly verses 1-22, from an exegetical and hermeneutical standpoint not only to gain a better understanding of the psalm itself but also to ascertain what contributions the Gospel accounts make to that understanding. In the process of this examination it is to be hoped that a proper exegetical and hermeneutical methodology will be demonstrated.

Method Of This Study

Contemporary Old Testament scholarship is characterized by much discussion on the subject of methodology. The importance of this subject is not to be minimized. It is true that one's method does indeed tend to dominate the kind of results which it produces.¹ It is thus appropriate

¹Ronald E. Clements, One Hundred Years of Old Testament Interpretation (Philadelphia: The Westminster Press, 1976), p. 137.

preface this work with a brief discussion of both the author's presuppositions and the exact procedure of study to be followed in this paper.

Presuppositions

The author readily acknowledges that his approach to the biblical text is bounded by a firm belief in inspiration with its necessary corollary inerrancy. That such a belief will of necessity result in obscurantism or scholasticism is not a general rule, and has not, hopefully, occurred in this case. The author's approach to the text need not be understood to imply a corresponding diffidence toward such matters as linguistics, context, history, or contemporary scholarship.¹ This study is designed to show that that is not a valid implication.

Furthermore the author's position relative to the prevailing theological and philosophical outlook within most of the scholarly world should be noted. It is the contention of this author that that outlook can best be described as one in which the twin principles of Kantian criticism and Kierkegaardian existentialism provide the basic

¹This needs to be stressed in light of claims such as Westermann's that, in contrast to the past, we now have "come to see the importance of context in understanding both the Old and New Testaments. We recognize that each passage must be understood in terms of what precedes and follows it. Any interpretation of an isolated statement which ignores the context of that passage can no longer expect general acceptance." Claus Westermann, The Old Testament and Jesus Christ, trans. by Omar Kaste (Minneapolis: Augsburg

framework of thought. The adaptation of this kind of thinking will radically affect one's method of interpretation. This will become readily apparent as we proceed in this study. In contrast, the author affirms his belief in the living God, Who is both transcendent and immanent, and Who has spoken to man by the written Word, the Bible. Thus the Bible's essential character is not that of a "witness" to a revelation which has occurred in the past and which might occur in the future, rather its very words are themselves that revelation.¹ Thus every word of Psalm 22 is revelation; it is the Word of God.

Procedure

The procedure of this study is as follows. The first chapter will consist of an examination of the history of the interpretation of Psalm 22. In this chapter due notice will be taken of the pertinent aspects of Jewish and Christian exegesis of this psalm. This will include mention of recent developments.

The second and third chapters will be primarily textual and exegetical in nature. Psalm 22:1-22 and the Gospel accounts which refer to Psalm 22 will be analyzed from a grammatical-historical framework. This material will

Publishing House, 1968), pp. 12-13.

¹For an example of the neo-orthodox view of Scripture cf. Karl Barth, Church Dogmatics, Vol. I/1, trans. by G. T. Thomson (Edinburgh: T. & T. Clark, 1936), pp. 114, 125.

provide the necessary basis for the next chapter which will consider the proper manner in which Psalm 22 and the Gospel accounts should be harmonized and interpreted.

The final chapter will consist of a resume of conclusions arrived at in this study.

Limitations of This Study

A word should be said concerning the extent of material available on this topic. Primary and secondary sources are voluminous. This is true not only with reference to the historical aspects, but also with regard both to the study of the Psalms¹ and to the study of the hermeneutical issues involved.² Therefore in view of the amount of available material and in view of the general purposes of a thesis of this nature, this cannot be a definitive study. Condensation and abbreviation must occur. It is to be hoped, however, that what is presented will be suggestive and will succeed in grappling with the key issues as mentioned above.

¹See, for example, the extensive bibliography of Catholic works on the Psalms from 1930 to 1970 in Paul-Émile Langevin, Bibliographie Biblique (Quebec: Les Presses de l'Université Laval, 1972), pp. 147-75.

²Cf. Richard Longenecker, Biblical Exegesis in the Apostolic Period (Grand Rapids: William B. Eerdmans Publishing Company, 1975), pp. 221-30.

CHAPTER I

THE HISTORY OF THE INTERPRETATION OF PSALM 22

Prolegomena

Frederic W. Farrar prefaced his Bampton Lectures of 1885 on the history of interpretation by stating:

History is a ray of that light of God. A great part of the Bible is History, and all History, rightly understood, is also a Bible. Its lessons are God's divine method of slowly exposing error and of guiding into truth.¹

Great value should be placed on the lessons of history. And for the biblical scholar this is especially true relative to historical theology and the history of interpretation. From the study of the history of interpretation of the biblical text negative as well as positive lessons are to be learned.

Negatively, with the benefit of an historical perspective one may observe the rise and fall of numerous systems of interpretation which have, in the course of time, been shown to be erroneous.² A notable example would be the Alexandrian school of interpretation, the basic hermeneutical

¹Frederic W. Farrar, History of Interpretation (London: Macmillan and Co., 1886), p. xii.

²Ibid., p. xi. Farrar lists eight different interpretative systems which he considers have been shown to be erroneous by an historical perspective.

principles of which are held in general disfavor today.¹

Thus it is to be hoped that a study of the past would assist one in avoiding the errors of that past.

Definite positive material is also to be gleaned from a study of the history of interpretation.² At least three reasons for this may be noted. First, the exegete who observes the manner in which ancient interpreters understood the text is observing the work of those who were that much closer to the time of original authorship, and in some cases were part of similar cultures and traditions from whence the original came. Thus these interpreters may provide valuable cultural, geographical, linguistic, and theological keys to a proper understanding of the text. Second, in not a few cases controversy has been a valuable catalyst for close, detailed study of the text, from which greater clarity of meaning has often resulted. Third, when Christ ascended and began His session at the right hand of the Father He gave gifts to the church (Eph. 4:8). These gifts include teachers whose function is to instruct and edify the church (Eph. 4:11-13). Thus to ignore the contributions which men such

¹ A brief discussion of the Alexandrian school's philosophical background which will be of assistance in relating their philosophy to their exegesis may be found in Robert M. Grant, "Early Alexandrian Christianity," Church History, 40: 2 (June, 1971), 133-44.

² For another discussion of the positive benefits which accrue from a knowledge of the history of interpretation see Milton S. Terry, Biblical Hermeneutics (rev. ed.; New York: Eaton & Mains, 1911), p. 31.

as these have made in the past not only is anti-historical but also does despite unto the One who so gifted the church.

For the study of Psalm 22 the above considerations are certainly applicable. The frequent use which the Gospel writers made of this psalm relative to the crucifixion ensured for it an important place in early Christian thought, especially in relationship to the Christian's controversies with the Jews. It is important therefore that the early Christian understanding of this psalm be considered. Jewish interpretation of this psalm must also be noted, both polemical and non-polemical interpretations. Other interpretive traditions are also worthy of note, including that of Antiochene exegesis and that of medieval and later Catholic exegesis. A complete study of the history of interpretation would also include a description of significant developments of more recent vintage. To such considerations this chapter is devoted.

Jewish Interpretations

Current Discussions

Any contemporary consideration of Jewish literature, rabbinic or otherwise, is a task concerning which definite caution is required. Not only is the size of the corpus of available literature formidable,¹ but also the interpretation

¹So writes Anthony J. Saldarini, "'Form Criticism' of Rabbinic Literature," Journal of Biblical Literature, 96:2 (June, 1977), 262.

and evaluation of that literature is the subject of much debate, discussion, and disagreement today. Vermes notes that with regard to one's approach to Jewish exegesis there are two possible methods to use. One method is to collect all the pertinent material from every possible source, and, without paying attention to chronological detail, construct a synthesis of various interpretations. Vermes cites Ginzberg's Legends of the Jews as a classic example of the use of this kind of method. The second method is to apply the results of historical criticism to the development of exegetical traditions.¹ From a scholarly standpoint the second method is, obviously, to be preferred.

However, it is in the application of such a method to Jewish literature, especially to rabbinic literature, that any semblance of scholarly consensus breaks down. Although few of the sources are new it is not inappropriate to speak of the "present chaotic state of Talmudic scholarship."² Consultation of the current literature quickly reveals the sharp debates ongoing relative to the whole question of methodology.³

¹Geza Vermes, Scripture and Tradition in Judaism (2nd ed.; Leiden: E. J. Brill, 1973), p. 1.

²Ben Zion Wacholder, review of Development of a Legend: Studies on the Traditions Concerning Yohanan ben Zak-kai, by Jacob Neusner, in Journal of Biblical Literature, 91:1 (March, 1972), 124.

³Cf. Saldarini's discussion of recent works in this area in his "'Form Criticism' of Rabbinic Literature," pp. 257-74.

Throughout this literature the one fact which is not debated is that there is a critical need for the whole of the study of Jewish literature to be placed on a solid, historical-critical foundation.¹ Perhaps the most noticeable effect for biblical studies which would follow such an achievement would be the caution it would introduce into over-enthusiastic attempts to elucidate the meaning of biblical texts, primarily New Testament ones, by the use of rabbinic parallels which are often divorced from their original contexts. Such attempts have been labeled by Sandmel as "parallelomania."² Especially criticized by Sandmel was the massive Kommentar zum Neuen Testament aus Talmud und Midrasch by Strack and Billerbeck. According to Sandmel this work has misled New Testament scholars devoid of rabbinic learning into arrogating unto themselves a competency that they do not possess.³

¹ Thus Wacholder speaks of the "urgent need for basic chronological, historical, and literary studies of early rabbinic literature" in his review of Development of a Legend: Studies on the Traditions Concerning Yohanan ben Zakkai, p. 124. Cf. also the lengthy list of historical faults allegedly found in scholars' works on Pharasaic Judaism in Jacob Neusner, The Rabbinic Traditions about the Pharisees Before 70, Part III (Leiden: E. J. Brill, 1971), pp. 364-66.

² "Parallelomania" is defined by Sandmel as "that extravagance among scholars which first overdoes the supposed similarity in passages and then proceeds to describe source and derivation as if implying literary connection flowing in an inevitable or predetermined direction." Samuel Sandmel, "Parallelomania," Journal of Biblical Literature, 81:1 (March, 1962), 1.

³ Sandmel, "Parallelomania," p. 9. For an excellent

Especially in light of the cautions which the above considerations bring to the study of Jewish literature this writer makes no pretensions concerning his expertise in this field. Certainly to conduct a detailed form-critical analysis of Jewish sources relative to Psalm 22 lies far beyond the scope of this work. Nevertheless, since Psalm 22 is the psalm under consideration and since this psalm has commonly been understood as Messianic, the problems of source analysis are somewhat mitigated. This is so because we are dealing with a particular psalm, not an extended portion of Scripture, a particular concept (Messianism), not a nebulous or ill-defined idea, and, in addition, a popular psalm and concept. Thus for this specific area of research there does exist a significant amount of literature, literature which more than the norm avoids the kind of errors mentioned above.

Extant Sources

The extant sources of Jewish literature through the rabbinic period are well summarized by Bowker.¹ After discussing the Targums, Bowker divides the remaining literature into pre-rabbinic, non-rabbinic, and classical rabbinic literature. The extant pre-rabbinic literature, which is

summary of Sandmel's objections see George Wesley Buchanan, "The Use of Rabbinic Literature for New Testament Research," Biblical Theology Bulletin, 7:3 (July, 1977), 110-12.

¹John Bowker, The Targums and Rabbinic Literature (Cambridge: University Press, 1969), pp. 1-92.

generally well known, includes Philo, Pseudo-Philo, Josephus, the letter of Aristeas, the Apocrypha and Pseudepigrapha, and the Dead Sea Scrolls.¹ Concerning non-rabbinic Judaism the work of Goodenough has served to demonstrate that the Pharisaic/rabbinic expression of Judaism should not be regarded as the only interpretation of Judaism in existence in the New Testament period.² That this expression of Judaism became in time the prevailing one does, however, contribute to the fact that literature and material evidence on non-rabbinic Judaism are decidedly scarce. Classical rabbinic literature is represented primarily by the Mishnah, the Tosefta, the Talmuds and the Midrashim.

Obviously not all of the aforementioned sources include material germane to Psalm 22 and its interpretation;

¹Bowker lists these authors and sources, giving a brief word of introduction for each. In view of their well-known status he need not say any more. Bowker, The Targums and Rabbinic Literature, pp. 29-35.

²Edwin R. Goodenough, Jewish Symbols in the Greco-Roman Period, 13 vols. (New York: Pantheon Books, 1953-68). Goodenough's work, of unquestioned value for its collection of material, has not escaped severe criticism for its interpretation of that material. Thus Smith states "Goodenough's theory falsifies the situation by substituting a single, antirabbinic, mystical Judaism for the enormous variety of personal, doctrinal, political, and cultural divergencies which the rabbinic and other evidence reveals, and by supposing a sharp division between rabbinic and antirabbinic Judaism, whereas actually there seems to be a confused gradation." Morton Smith, "Goodenough's Jewish Symbols in Retrospect," Journal of Biblical Literature, 86:1 (March, 1967), 65. Nevertheless Goodenough is certainly correct to stress that rabbinic literature does not represent the total content of Jewish thought. Bowker, The Targums and Rabbinic Literature, p. 37.

therefore, the remainder of this section will consider only those sources which do contribute to our understanding of Jewish interpretation of Psalm 22.

Psalm 22 And The Sources

The Targums

Relative to Targumic studies the bulk of the available material today both with regard to sources and critical studies concerns the Targums to the Pentateuch and the Prophets.¹ The Hagiographa, unlike the Pentateuch and the Prophets, was not part of the regular synagogue liturgy. Thus there did not arise an official Targum to the Hagiographa bearing the stamp of approval and authority. Nevertheless we do possess Targums, in basically Palestinian Aramaic, to all the Hagiographa except Ezra-Nehemiah and Daniel.²

The discovery of Aramaic fragments and Targums at Qumran not only have continued to create renewed interest in Targumic studies, but have also ended debate on the

¹Le Déaut speaks of his hope that the discovery of fragments of a Targum to Job at Qumran will hasten the appearance of a critical edition of the Targum to the Hagiographa. Le Déaut, "The Current State of Targumic Studies," Biblical Theology Bulletin, 4:1 (February, 1974), p. 17. Sperber's edition does not contain Psalms, Proverbs, and Job, nor does he attempt to produce a critical edition of the remaining Hagiographa. Cf. Alexander Sperber, ed., The Bible in Aramaic, Vol. IV A: The Hagiographa (Leiden: E. J. Brill, 1968), p. viii.

²Martin McNamara, Targum and Testament (Shannon, Ireland: Irish University Press, 1972), p. 209.

existence of written Targums at this early date.¹ This is of significance for the Targum on Psalms because certain information indicates that possibly this Targum was extant at an early date.² However, it must be noted that the precise dating of this Targum has not yet been ascertained and that, in general, extant Targums to the Hagiographa are regarded as originating not before the Talmudic period.³

The Targum on Psalm 22

As previously indicated Sperber's The Bible in Aramaic does not contain the Targum on Psalms.⁴ Thus for Psalm 22 the "Miqrath Gedoloth" must be used.⁵

¹Le Déaut, "The Current State of Targumic Studies," p. 5. The Targums discovered at Qumran include 11QTgJob, 4QTgLev, and 4QTgJob. The former has been published in J. P. M. van der Ploeg and A. S. van der Woude, Le Targum de Job de la Grotte XI de Qumrân (Leiden: E. J. Brill, 1971).

²Shabbath 115a speaks of an extant Targum to Job contemporary with Gamaliel I (the Gamaliel of Acts 5:34ff). It is also assumed that the Targum to Job and the Targum to Psalms had a common origin. Cf. Samson H. Levey, The Messiah: An Aramaic Interpretation (Cincinnati: Hebrew Union College-Jewish Institute of Religion, 1974), p. 159. However, is this Targum the same as the extant one? Freedman says no. H. Freedman, Shabbath, Vol. II, in Hebrew-English Edition of the Babylonian Talmud, ed. by I. Epstein (new ed.; London: The Soncino Press, 1972), n. c.(1) on 115a.

³McNamara, Targum and Testament, p. 209.

⁴Cf. above p. 12, n. 1.

⁵מקראות גדולות, Vol. V (reprinted; New York: Pardes Publishing House Inc., 1951). This text, based on medieval editions, is not a critical text. However in the absence of such it must be used.

The Targum on this psalm does not cause significant interpretive difficulty because it is a very literal rendering of the Hebrew text. Occasionally there are explanatory words added to the Hebrew text¹ but these do not materially alter the meaning of that text, nor do they in any way contribute to a specifically Messianic understanding of the Psalmist's lament.

The concluding section of the psalm (vv. 28-32) clearly describes messianic/eschatological times and such a description is not altered by the Targum. There would be no polemic or apologetic reason, anyway, for the Targum to give an alternative explanation of this portion of the text inasmuch as a common theme running throughout Jewish thought was the redemption of the world by the piety and righteousness of "deliverers" and "saints."²

The Targum on Psalm 22 does not refer this psalm to a personal Messiah. Apart from any consideration of whether the subject matter of Psalm 22 would be appropriate for a Messianic interpretation, the Targum, by not making this interpretation, followed the clear pattern of the Targum to the Hagiographa. That pattern is one of not being too

¹For example on verse 5b, במימרך is added so that the Targum reads "they hoped on your word"; on verse 7a חלש is added so that the Targum reads "but I am a weak worm."

²Joseph Klausner, The Messianic Idea in Israel, trans. from the third Hebrew ed. by W. F. Stinespring (London: George Allen and Unwin Ltd., 1956), p. 522.

liberal in attributing Messianic intentions to the biblical text. For instance, Psalm 2 and 110 are not rendered Messianically in the Targum.¹

The suffering Messiah in the Targums

The suffering recorded in the lament of Psalm 22 and the use of this lament by Christ on the cross brings up the whole subject of the suffering Messiah in Jewish literature. On this subject the literature is literally immense. It would not be appropriate nor practical to conduct a detailed survey of this literature at this time.² However, it might be beneficial to note the manner in which the Targums deal with two passages of definite significance on the issue of the suffering Messiah: Zechariah 9:9-10 and Isaiah 52:13-53:12.

¹Levey, The Messiah: An Aramaic Interpretation, p. 141. Psalm 110 is specifically referred to David by the Targum, and Psalm 2 lacks the usual strong Messianic tone of those Targums which are Messianic.

²For a Jewish perspective on the subject the reader may consult, among the many possibilities, Klausner, The Messianic Idea in Israel, pp. 405-07, 483-501; S. R. Driver and A. Neubauer, The Fifty-Third Chapter of Isaiah According to the Jewish Interpreters, 2 vols. (reprinted; New York: Ktav Publishing House, Inc., 1969); or, by the non-Jew G. F. Moore, Judaism in the First Centuries of the Christian Era: The Age of the Tannaim (hereinafter referred to as Judaism), Vol. II (Cambridge: Harvard University Press, 1927), pp. 323ff. These also make reference to the much controverted subject of a second Messiah, an Ephraimite Messiah ben Joseph.

Zechariah 9:9-10.--This passage speaks of Zion's king coming unto her "humble, and mounted on a donkey." Matthew 21:4-5 clearly applies this passage to Jesus Christ's final entry into Jerusalem. Rabbinic literature is not without instances of a Messianic application of this verse.¹ However, the Targum to Zechariah 9:9-10 renders the Hebrew very literally, with no specific Messianic interpretation whatsoever. Levey notes that this fact supports the idea that the humble, suffering, and dying Messiah was not acceptable to the Jewish mind.²

Isaiah 52:13-53:12.--With this passage of Scripture one is considering the most celebrated of the so-called "servant songs" in the book of Isaiah. In the words of Loewe "the body of technical modern scholarship that has been brought to bear on this and the related passages is enormous."³

¹Cf. Berakoth 56b: "If one sees an ass in a dream, he may hope for salvation, as it says, Behold thy King cometh unto thee; he is triumphant and victorious, lowly and riding upon an ass." A brief summary of rabbinic literature on this passage may be found in Alfred Edersheim, The Life and Times of Jesus the Messiah, Vol. II (8th ed.; New York: Longmans, Green, and Co., 1899), p. 736. Cf. also Moore, Judaism, II, 334-35.

²Levey, The Messiah: An Aramaic Interpretation, p. 100.

³Raphael Loewe, "Prolegomenon," in Vol. II of The Fifty-Third Chapter of Isaiah According to the Jewish Interpreters, S. R. Driver and A. Neubauer (reprinted; New York: Ktav Publishing House, Inc., 1969), p. 2. Appropriate historical surveys of the pertinent literature may be found either in H. H. Rowley, The Servant of the Lord: and other Essays on the Old Testament (2nd ed.; Oxford: Basil

The Targum of Jonathan on Isaiah 53 in its present form is no older than the fifth century A.D., although its text was fixed long before.¹ Jeremias aptly demonstrates that the history of oral tradition underlying the text antedates the Christian era.² The nature of this Targum is highly periphrastic.³ Although the Servant is clearly identified with the Messiah,⁴ the ascriptions of suffering to Him are transferred either to the nation of Israel or to the Gentiles.⁵ At only two points do traces of the original sufferings of the Servant remain.⁶ Apart from these traces

Blackwell, 1965), pp. 3-60; or in C. R. North, The Suffering Servant in Deutero-Isaiah (2nd ed.; London: Oxford University Press, 1956). Also, an excellent bibliography may be found in Otto Eissfeldt, The Old Testament: An Introduction, trans. by Peter R. Ackroyd (New York: Harper and Row, Publishers, 1965), pp. 330-32, 756-57.

¹J. Jeremias, "παῖς Θεοῦ," Theological Dictionary of the New Testament, Vol. V, ed. by Gerhard Friedrich, trans. and ed. by Geoffrey W. Bromiley (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1967), p. 692.

²Ibid.

³Cf., throughout, James R. Battenfield, "A Translation and Inductive Philological Commentary on Isaiah 52:13-53:12 from the Targum of Jonathan" (unpublished paper, Grace Theological Seminary, 1973).

⁴At 52:13 משיחא, is added following עבדִי. On the significance of this addition see Battenfield, "A Translation and Inductive Philological Commentary on Isaiah 52:13-53:12 from the Targum of Jonathan," pp. 1-2.

⁵F. F. Bruce, The Books and the Parchments (3rd ed.; Westwood, NJ: Fleming H. Revell Company, 1963), p. 145.

⁶53:3: "He will be despised יְהִי לְבוֹסֵר, and 53:12: "He gave up his soul unto death" דָּמַסְר לְמוֹתָא נַפְשִׁיהּ. Jeremias, "παῖς Θεοῦ," p. 695, n. 302.

the Servant of Isaiah 52:13-53:12 is reworked into an aggressive, proud, and exalted Messiah, the champion of Israel over the Gentiles. In interpreting the text in such a manner the Targum obviously betrays an anti-Christian polemic. That the Targum retained a Messianic interpretation of this passage demonstrates the well established Messianic tradition behind the passage. Nevertheless the demands that Christian interpretation of Isaiah 53 placed upon Jewish apologetics are strikingly apparent from this Targum. For the Jews have here employed a method in which the biblical text has been altered and reworked in an highly periphrastic manner in order to harmonize with their theological position. This method by which the Targum interpreted the text of Isaiah 52:13-53:12 illustrates the kind of method that the student of Jewish interpretation should look for when evaluating Jewish literature of the Christian era.

The Dead Sea Scrolls

Direct information

Direct and explicit information from the discoveries at Qumran relative to Psalm 22 and its interpretation has not been found. No scroll containing the Hebrew text of Psalm 22 has been discovered.¹ A commentary, or pesher, on Psalm 22 also has not been found. Specific interpretive

¹Cf. J. A. Sanders, The Psalms Scroll of Qumrân Cave 11, Vol. IV of Discoveries in the Judean Desert of Jordan, (Oxford: Clarendon Press, 1965), p. 5.

references to this psalm in commentaries on other books, such as the peshet to Habakkuk, are absent.¹ Furthermore, other non-biblical works, like the Zadokite Document, the Manual of Discipline, or the Order of the Congregation, do not provide assistance in determining the community's understanding of Psalm 22.²

Interpretive methodology

However, despite these factors, the Qumran documents are not entirely devoid of material which, in a more indirect manner, does relate to Psalm 22. Perhaps the most significant material concerns the method of interpretation employed at Qumran. Numerous studies have been made concerning this subject and the interested reader should consult them for detailed information.³ Nevertheless it may be briefly noted that the general method of Qumran interpretation as revealed, for instance, in the peshet to Habakkuk is one in which the biblical text is understood to describe the community's perilous circumstances and thus provide

¹For 1QpHab see John C. Trever, Scrolls from Qumran Cave I (reprinted; Jerusalem: The Albright Institute of Archaeological Research and The Shrine of the Book, 1974), pp. 149-63.

²For standard English translations of these works see Theodor H. Gaster, The Dead Sea Scriptures (rev. ed.; Garden City, NY: Doubleday & Company, Inc., 1964).

³Beginning with William H. Brownlee, "Biblical Interpretation among the Sectaries of the Dead Sea Scrolls," The Biblical Archaeologist, 14:3 (September, 1951), 54-76.

instruction as to how they should live.¹ Of related interest are the Messianic references in the Qumran literature, particularly as found in 4Q Testimonia.² These references, along with other Old Testament quotations, indicate a method of dealing with Scripture which although it often contrasts with early Christian methods of quotation and interpretation,³ should nevertheless be considered in any discussion of the New Testament's use of the Old. For instance, close similarity may be observed between the way Old Testament passages are strung together in 4Q Testimonia and the composite citations of the New Testament.⁴

The Hodayot

Mention should also be made of the Thanksgiving Hymns, the Hodayot.⁵ These psalms were found in two parts

¹F. F. Bruce, Second Thoughts on the Dead Sea Scrolls (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1956), p. 70.

²4Q Testimonia published in John M. Allegro, Qumrân Cave 4, Vol. V of Discoveries in the Judean Desert of Jordan (Oxford: Clarendon Press, 1968), pp. 57-60. Cf. also idem, "Further Messianic References in Qumran Literature," Journal of Biblical Literature, 75:3 (September, 1956), 174-87; and R. E. Brown, "The Messianism of Qumran," The Catholic Biblical Quarterly, 19:1 (January, 1957), 53-82.

³Cf. F. F. Bruce, Biblical Exegesis in the Qumran Texts (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1959), p. 73.

⁴Joseph A. Fitzmyer, Essays on the Semitic Background of the New Testament (London: Geoffrey Chapman, 1971), p. 85.

⁵The Hodayot (1QH) published in D. Barthélemy and J. T. Milik, Qumrân Cave I, Vol. I of Discoveries in the

in Cave One near Khirbet Qumran. The main object of these compositions was simply to create original poetry, in the course of which all available means were used. This included a liberal use of the Old Testament, especially the Psalms. Psalm 22 was obviously well known to the community. Its portrayals of misery were well suited to the purposes of the hymnist. Thus specific phrases from Psalm 22 are found in the Hodayot.¹ However, this does not mean that the Hodayot provide significant assistance regarding an historical interpretation of Psalm 22. Psalm 22 was used because of its appropriate subject matter. However, no interpretation of it in its original context was given.

Summary

Thus, in summary, it may be said that the Qumran literature demonstrates that the community was familiar with Psalm 22, used it, identified with it, but did not leave for us material whereby an historical-exegetical understanding of the psalm would be appreciably furthered.

Judean Desert (Oxford: Clarendon Press, 1955), pp. 136-43. For definitive treatments of 1QH see either Svend Holm-Nielsen, Hodayot: Psalms from Qumran (Aarhus, Denmark: Universitets-forlaget, 1960); or Menahem Mansoor, The Thanksgiving Hymns (Grand Rapids: Wm. B. Eerdmans, 1961).

¹Cf. Mansoor, The Thanksgiving Hymns, p. 216; and J. de Waard, A Comparative Study of the Old Testament Text in the Dead Sea Scrolls and in the New Testament (Leiden: E. J. Brill, 1965), pp. 62-63.

Other non-rabbinic sources

Josephus and Philo

Other significant non-rabbinic sources of Jewish thought include the writings of Josephus and Philo. However, the nature of their writings is such that occasions for use or interpretation of Psalm 22 were minimal.¹ As a result, consulting the appropriate indices of their works under either Psalm 22 or related topics yields nothing of significance relative to the interpretation of Psalm 22.²

Apocrypha and Pseudepigrapha

The large number of works represented by the Apocrypha and Pseudepigrapha preclude any attempt at an introduction to each separate work. Standard works as those of Eissfeldt³ or Hanson⁴ will provide the interested reader

¹Josephus' extant works are primarily apologetic for his own conduct during the Jewish War or for his own understanding of Judaism; or they are historical in nature. Philo's extant biblical works deal almost exclusively with the Pentateuch.

²H. St. J. Thackeray and R. Marcus, trans., Josephus, in the Loeb Classical Library (London: William Heinemann, 1926), p. 424; and F. H. Colson and G. H. Whitaker, trans., Philo, in the Loeb Classical Library (Cambridge: Harvard University Press, 1929), p. xxxiv.

³Eissfeldt, The Old Testament: An Introduction, pp. 571-637.

⁴Paul D. Hanson, The Dawn of Apocalyptic (Philadelphia: The Westminster Press, 1975). The most convenient English translations of this literature may be found in R. H. Charles, ed., The Apocrypha and Pseudepigrapha of the Old Testament, 2 vols. (Oxford: Clarendon Press, 1913).

with sufficient introductory information.

Although several different literary genres are represented by this body of literature, including historical, novelistic, didactic, devotional, epistolary, and apocalyptic,¹ material germane to the purposes of this study is decidedly limited. Insofar as this writer was able to determine Psalm 22 is not expounded or discussed in any of these works. Neither are there to be found significantly helpful allusions to Psalm 22 within this corpus of literature. The most pertinent material contained therein is that which reveals the method of prophetic interpretation which developed within apocalyptic literature. Essentially this was a method in which every word and phrase of Scripture was interpreted by an atomistic exegesis, which exegesis

interprets sentences, clauses, phrases, and even single words, independently of the context or the historical occasion, as divine oracles; combines them with other similarly detached utterances; and makes large use of analogy of expression, often by purely verbal association.²

Thus this method of interpretation which was to become so characteristic of later rabbinic Judaism, began to assume developed form within apocalyptic literature.

¹Bruce M. Metzger, "Introduction to the Apocrypha," in The Oxford Annotated Apocrypha (New York: Oxford University Press, 1973), p. xi.

²Moore, Judaism, I, 248. For further discussion of method of interpretation in apocalyptic literature see D. S. Russell, The Method and Message of Jewish Apocalyptic (Philadelphia: The Westminster Press, 1964), pp. 178-202.

Goodenough's collection

Among Goodenough's assorted collection of evidence amassed from tombs, synagogues, coins, charms and other artifacts, is one reference to Psalm 22. In the largest single charm which he knew of from the Coptic is contained the following phrase (God being addressed):

I summon thee by thy honored names,
Adonai, Elohi, Elema Sabaktani.¹

The references to the cry of Christ upon the cross in Elema Sabaktani is quite clear. It is regarded by Goodenough as a corruption by "Christian magicians" in what he basically regarded as a Jewish exorcism.² It is significant only for the witness which it bears to the impact Christ's cry left upon His disciples.

Rabbinic literature

Strack-Billerbeck's summary

Within the vast corpus of extant rabbinic literature are a few pertinent references to Psalm 22 or to closely related matters. Perhaps the best and most concise summary of rabbinic literature and Psalm 22 is that of Strack-Billerbeck. In this particular case their summary is of increased value because it is an extended excursus upon John 19:24

¹Goodenough, Jewish Symbols in the Greco-Roman Period, II, 180.

²Ibid. Cf. also the discussion of the reliability of evidence Goodenough amassed from spells and amulets in Smith, "Goodenough's Jewish Symbols in Retrospect," p. 68.

wherein they do not, in an indiscriminate fashion, merely adduce rabbinic parallels to the New Testament text, but they discuss and evaluate the historical significance of those rabbinic passages which they cite. Thus, because of its value, the general summary statement that Strack-Billerbeck make regarding Psalm 22 and ancient rabbinic literature deserves consideration:

Mt, 35ff.; Mk, 34; Joh 19, 24; Hebr 2, 12
 beweisen, dass Ps 22 in der christlichen Gemeinde von Anfang an auf Christus gedeutet worden ist. Dagegen findet sich in dem älteren jüdischen Schrifttum kein Beleg für die Deutung des 22. Psalms auf den Messias. Zwar werden die Schlussverse des Psalms (Vers 27ff) im Targum u. Midrasch im allgemein messianisch-eschatologischen Sinn gefasst, aber der Person des Messias geschieht dabei nirgends Erwähnung. Erst in der P^esiqtha Rabbathi tritt eine Beziehung unsres Psalms auf den Messias hervor, u. zwar in den Kap. 34-37. Doch gerade dieses Stück ist so jungen Datums (Anfang des 10. Jahrh.s), dass sich daraus keine Schlüsse auf die Auffassung der älteren Zeit ziehen lassen. Aus der Mitte des 2. u. aus dem Anfang des 4. Jahrh.s kennen wir eine Deutung des Psalms auf David. Eine Reihe von Autoritäten des 3. Jahrh.s sieht das leidende Israel als Subjekt des Psalms an. Die meist rezipierte Annahme geht dahin, dass David den 22. Psalm im heiligen Geist, d. h. als Prophetie verfasst habe mit Bezug auf Esther. Wie alt diese Meinung ist, lässt sich nicht feststellen. Sie begegnet zuerst bei den um 150 n. Chr. lebenden Tannaïten R. J^ehuda u. R. N^echemja. Beide legen den 17. Vers bereits in so gekünstelter Weise auf Esther aus, dass man erkennt, dass die grossen allgemeinen Grundzüge dieser Deutung in jener Zeit längst bekannt gewesen sein müssen.¹

From this summary a number of pertinent facts should be noted.

¹Hermann L. Strack and Paul Billerbeck, Kommentar zum Neuen Testament aus Talmud und Midrasch, zweiter Band (München: C. H. Beck'sche Verlagsbuchhandlung, 1924), p. 574.

First, over against the early Church's understanding of Psalm 22 one finds that in ancient Jewish literature there is no Beleg, "proof, documentation, example," for the interpretation of Psalm 22 of the Messiah. Strack-Billerbeck note that, to be sure, the Targum and Midrash give verses 28 and following a universal Messianic-eschatological signification but that the Person of the Messiah is not mentioned at all.

Second, the first clear case in extant rabbinic literature of the application of Psalm 22 to the Messiah is in Pesiqtha Rabbathi.¹ However, as Strack-Billerbeck note, this source is of such a recent date (assigned by them to the beginning of the tenth century²) that from this no conclusion may be drawn as to the interpretation current much earlier. It is unfortunate, however, that even today Christian scholars often use a source like Pesiqtha Rabbathi

¹Santala cites the following relevant portion of Pesiqtha Rabbathi, wherein the patriarchs are supposedly speaking to the Messiah: "thou art greater than we, because thou hast carried the sins of our children . . . thou hast become a reproach of men (Ps. 22:6) and thou has [sic] descended to the darkness; thou hast done all this for the sins of our children." Risto Santala, "The Suffering Messiah and Isaiah 53 in the Light of Rabbinic Literature," The Springfielder, 39:4 (March, 1976), 181.

²Pesiqtha Rabbathi is a medieval Midrash on the festivals of the year. Daniel Sperber notes that most modern scholars regard this as a Palestinian work of the sixth or seventh century. Idem, "Pesikta Rabbati," in vol. 13 of Encyclopedia Judaica, ed. by Cecil Roth (New York: The Macmillan Company, 1971), pp. 335-36.

without due regard to genuine historical criticism.¹

Third, prevalent interpretations from the second to the fourth centuries A.D. assign the subject of Psalm 22 to, variously, David, suffering Israel, or Esther. An interpretation, in this time period, of the psalm to David is known. A succession of third century authorities regard suffering Israel as the subject. But the most received postulation was that David, as a prophet, wrote with reference to Esther. Strack-Billerbeck make the important point, however, that expositions of this psalm to Esther by R. Jehuda and R. Nechemia are so artificial that the real, primary interpretation of Psalm 22 must have been known.

The preceding aptly summarizes the main features of rabbinic interpretation of Psalm 22. Some additional references will be noted below. However, at this point, it would not be amiss to add a further word of caution relative to the significance of material like this for the determining of the knowledge and practice of the Jews at the time of Christ. Delitzsch, in Messianic Prophecies in Historical Succession, appropriately points out that in Mark 12:35-37, concerning the identity of David's son, Jesus is arguing ex concessis with the Jews. He applies Psalm 110 to Himself. Yet, in the Talmud and Midrash this psalm is continually

¹Santala is one who is not careful at this point. Idem, "The Suffering Messiah and Isaiah 53 in the Light of Rabbinic Literature," p. 181.

applied to Abraham, not to the Messiah.¹

Additional references

Although the main features of rabbinic interpretation of Psalm 22 have been clearly sketched, the following references will serve to complete the picture.

Pesahim 117a.--The Babylonian Talmudic tractate

Pesahim contains the following pertinent discussion:

Our Rabbis taught: As for all the songs and praises to which David gave utterance in the Book of Psalms, R. Eliezer said: He spoke them in reference to himself; R. Joshua said: He spoke them with reference to the [Jewish] community; while the Sages maintain: Some refer to the community, while others refer to himself. [Thus:] those which are couched in the singular bear upon himself, while those which are couched in the plural allude to the community.

Sanhedrin 98b.--In this tractate, traditionally assigned to somewhere early in the third century A.D., the rabbinic schools are describing the Messiah by various names and word-plays upon those names. One of the descriptions is:

The Rabbis said: His name is "the leper scholar," as it is written, surely he hath borne our griefs, and carried our sorrows: yet we did esteem him a leper, smitten of God and afflicted.²

¹Franz Delitzsch, Messianic Prophecies in Historical Succession, trans. by Samuel I. Curtiss (New York: Charles Scribner's Sons, 1891), p. 90.

²The Hebrew יָלַח in Isaiah 53:4 is from יָלַח which literally means to "touch, reach, strike," F. Brown, S. R. Driver, and C. A. Briggs, eds., A Hebrew and English Lexicon of the Old Testament (hereinafter referred to as Lexicon), (Oxford: Clarendon Press, 1972), p. 619.

The significance of this description for the Jewish doctrine of the Messiah is not entirely clear, but G. F. Moore's discussion of the passage is not to be ignored. He contends that in cases like this the application goes no further than the quotation. All that may be legitimately inferred from this passage and others like it is that it was commonly believed that the suffering of the righteous and their willingness to die was accepted by God as an atonement for Israel's sins.¹

Midrash Tehillim.--On the basis of internal evidence some scholars have concluded that the Midrash on Psalms was compiled as late as the ninth century. However, most of the material in this Midrash goes back to the Talmudic period.² Characteristic of the Midrash on Psalm 22 is the application of it to Esther and her circumstances. At other points in this Midrash application is made to David or to the nation Israel. The pervasive homiletical character of Midrash Tehillim makes analysis of it difficult and conclusions relative to the history of Jewish interpretation that might be drawn from this source must be extremely guarded.

Two examples of the manner in which application is made to Esther will suffice. On verse 1 the statement is

¹Moore, Judaism, III, 166.

²William G. Braude, The Midrash on Psalms, Vol. I (New Haven: Yale University Press, 1959), p. xi.

made:

As soon as David foresaw by the help of the Holy Spirit that "O my Strength" ("Aijeleth") was the apostrophe wherewith she would call upon the Holy One, blessed be He, David, thinking upon Esther, arranged this Psalm "For the leader; upon Aijeleth hash-Shahar."¹

On the statement, "My God, my God, why hast thou forsaken me?" the following is written:

Why did Esther say "my God" three times? Because Esther was implying to the Holy One, blessed be He: "Master of the universe, three laws Thou gavest me--one concerning menstruation, one concerning the priests' portion of that bread, and one concerning the kindling of the Sabbath light. And even though I am in the house of this wicked person, have I in any way violated even one of these laws?"²

Sources not extant.--A major problem concerning ancient Jewish interpretation of Psalm 22 is that of non-extant sources. A number of Christian scholars in the course of attempting to demonstrate that Psalm 22 was applied to the Messiah by ancient Jewish interpreters have cited testimonies from sources that are not available today. For instance, Raymundus Martini, in his Pugio Fidei (1278), referred to testimonies to this effect, the most explicit of which are not extant.³ Needless to say this state of affairs

¹Ibid., p. 305.

²Ibid., p. 311. Cf. this reference with Gustaf Dalman, Jesus-Jeshua, trans. by Paul R. Levertoff (New York: The Macmillan Company, 1929), pp. 206-07.

³Moore, Judaism, I, 551. On the historical reliability of Pugio Fidei see Jeremias, "παῖς Θεοῦ," p. 696, n. 310; Herman Hailperin, Rashi and the Christian Scholars (Pittsburgh: University of Pittsburgh Press, 1963), pp. 56-

is not the most desirable. How much, if any, weight should, in this case, be assigned to secondary sources that may be strongly motivated by apologetic interests? Or, does the secondary source preserve testimonies which anti-Christian Judaism has succeeded in expunging from their received traditions?¹

Medieval Commentaries

The Jewish exegetes and interpreters of the Middle Ages that are the most noteworthy include Rashi (1030-1105), Ibn Ezra (1092-1167), Kimḥi (d. 1235), and Maimonides (1135-1204). Rashi, Ibn Ezra, and Kimḥi, in their commentaries on Psalm 22, refer the psalm to the exiled Jewish nation. The persecutors are the heathen nations. Kimḥi refers the psalm to the period of Haman's plot of annihilation against the Jews.² It should also be noted that in Rashi's commentaries on the "servant" passages of Isaiah the servant is uniformly regarded as "collective Israel."³ These works, of course,

58; and G. F. Moore, "Christian Writers on Judaism," The Harvard Theological Review, 14:3 (July, 1921), 205.

¹Concerning the practice in Judaism of excising unwanted texts see Jeremias, "παῖς Θεοῦ," p. 698, n. 328a; or Hermann L. Strack, Introduction to the Talmud and Midrash, trans. from the fifth German edition (Philadelphia: Jewish Publication Society of America, 1931), p. 78.

²A. Cohen, The Psalms (London: The Soncino Press, 1945), p. 61. Cf. also Driver and Neubauer, The Fifty-Third Chapter of Isaiah According to the Jewish Interpreters, pp. 49-56.

³On Martini's statement that Rashi (in texts that

are primarily significant for what they reveal concerning classic Jewish-Christian controversy. Their significance for a proper historical-exegetical understanding of Psalm 22 is minimal.

Summary

Jewish literature on Psalm 22 presents a decidedly varied picture. The extant literature ranges from the literalistic Targum to the extravagantly homiletical Midrash. Within rabbinic writings in the Talmud the explanations of this psalm vary from David to suffering Israel to Esther. No clear application of Psalm 22 to the Messiah is extant prior to the tenth century *Pesiqtha Rabbathi*. Martini's *Pugio Fidei*, however, claims that a Messianic understanding of the sufferer in Psalm 22 is to be found in ancient Jewish literature. Difficulty surrounds the use of this source, although its testimony should not be lightly set aside.

Thus the varied interpretations presented in the available literature coupled with the problems of analyzing the significance of the sources themselves mitigate against firm conclusions. Certainly a distinctly Messianic interpretation of Psalm 22 has not been preserved from an early date. Nevertheless this should not be construed as proof that there was no such interpretation. However, it is only from early

are not extant today) admitted that there was a common Jewish interpretation of Isaiah 53 to the Messiah see Hailperin, *Rashi and the Christian Scholars*, pp. 56-57.

Christian literature that a clearly Messianic view of Psalm 22 emerges. This literature will now be considered.

Christian Interpretations

Relative to the study of the history of Christian interpretation the situation is not nearly so complex nor diverse as was shown to be the case with Jewish literature. The pertinent sources are, in general, more widely known. Difficulties of authorship, date, and historical setting, do not, with rare exceptions, pose the problem that they do for Jewish literature. This is not to say that there yet remains no work to be done nor problems to be solved in an area like patristics. Knotty problems do remain, and much new work is being accomplished. However, the basic framework within which a study of the Church's understanding of a particular passage, doctrine, or practice should be undertaken, is well established. Therefore in considering the history of Christian interpretations of Psalm 22 a lengthy prolegomena is unnecessary.

The divisions to be employed in this section include early Greek and Latin fathers, Antiochene exegetes, Medieval and Catholic sources, and works of the Reformation or later. Within these divisions the reader will observe, with a few notable exceptions, the great uniformity of interpretation of Psalm 22 that prevailed in the Church prior to the Modern era.

Greek And Latin Fathers

In this section brief excerpts from a number of noted Church fathers will be given to illustrate their view of Psalm 22. The prevailing interpretation of these fathers is that Psalm 22 is a direct prophecy of Christ. David, the author of the psalm, spoke by the Holy Spirit not of himself but of the coming Christ. The following excerpts will well demonstrate this method of interpretation.¹

Greek fathers

Clement of Rome (ca. 30 - ca. 100)

Of Clement little is known apart from his one extant letter to the church at Corinth. Clement, writing about A.D. 96,² made one explicit reference to Psalm 22. In chapter sixteen of the letter, on the humility of Christ, Isaiah 53 in its entirety is quoted followed by a citation of Psalm 22:7-9 as a further example of that humility. All these quotations are prefaced with the remark that Christ came in a lowly condition "as the Holy Spirit had declared regarding

¹For an instructive example of the method and character of patristic commentators see B. F. Westcott, The Gospel According to St. John (reprinted; Grand Rapids: Wm. B. Eerdmans Publishing Company, 1973), pp. 284-86. For a carefully documented, yet concise, history of the men referred to in this section see B. J. Kidd, A History of the Church to A.D. 461, 3 vols. (Oxford: Clarendon Press, 1922).

²Cyril C. Richardson, Early Christian Fathers, Vol. I of The Library of Christian Classics, ed. by John Baillie, et al. (Philadelphia: The Westminster Press, 1953), p. 33.

Him."¹ Clearly then, for Clement, Psalm 22 is expressive of that which the Holy Spirit has declared concerning Christ.

Justin Martyr (ca. 100 - 165)

Justin Martyr, prominent among the early Apologists, clearly expressed himself on both the nature of prophecy and the meaning of Psalm 22. Concerning prophecy and the person of Christ he spoke of times "when the Spirit of prophecy speaks from the person of Christ."² These times included Psalm 22:8, 19. Furthermore, in his Dialogue with Trypho, he repeatedly referred to the predictive character of Psalm 22. He interpreted the whole psalm of Christ and called Trypho blind for not seeing that this was the correct interpretation.³

Irenaeus (ca. 120 - ca. 202)

Irenaeus, bishop of Lyons, in his Against Heresies made brief references to Psalm 22. In these references verses 6, 8, 16, and 19, were all said to be distinct prophecies of what should happen to the Christ.⁴

¹Cf. J. B. Lightfoot, The Apostolic Fathers: Part I, Vol. II (London: Macmillan and Co., 1890), p. 61.

²ANF, I, 175. Richardson translates this clause "when the prophetic Spirit speaks in the character of the Christ." Richardson, Early Christian Fathers, p. 266.

³Cf. ANF, I, 247-49.

⁴Ibid., pp. 490, 510.

Origen (ca. 185 - ca. 254)

Origen, the noted Alexandrian theologian and philosopher, in the course of discussing the nature of the soul made the following explicit statement:

In the twenty-second Psalm, regarding Christ--for it is certain, as the Gospel bears witness, that this Psalm is spoken of Him--the following words occur: "O Lord, be not far from helping me; look to my defence; O God, deliver my soul from the sword, and my beloved one from the hand of the dog."¹

Later representatives

Testimony of selected theologians of the fourth century further illustrates the common view of Psalm 22 in the early Church. Gregory of Nazianzus (330-389) commented that it was "very evident" that Psalm 22 refers to Christ.² Athanasius (ca. 296 - 373) regarded Psalm 22 as part of the Old Testament's prophecies of the cross, prophecies which could only be satisfied by Christ.³ Cyril of Jerusalem (ca. 310 - 386) also considered Psalm 22 predictive of Christ.⁴

Latin fathers

Tertullian (ca. 160/70 - ca. 215/20)

Tertullian's writings represent the first significant corpus of Christian Latin literature. Through them this brilliant apologist and theologian had a profound impact upon

¹ ANF, IV, 287.

² NPNF: Second Series, VII, 311.

³ NPNF: Second Series, IV, 54-55.

⁴ NPNF: Second Series, VII, 94.

the African Church and, subsequently, the whole of Western theology. His view of Psalm 22 may be readily discerned from the following statements.

In the course of adducing Old Testament predictions on the cross of Christ, in answer to the Jews, Tertullian stated:

If you still seek for predictions of the Lord's cross, the twenty-first Psalm¹ will at length be able to satisfy you, containing as it does the whole passion of Christ; singing as He does, even at so early a date, His own glory.²

Which cross neither David himself suffered, nor any of the kings of the Jews: that you make not think the passion of some other particular man is here prophesied than His who alone was so signally crucified by the People.³

Also, in Tertullian's lengthy refutation of the heretical Marcion he remarks:

Although His raiment was, without doubt, parted among the soldiers, and partly distributed by lot, yet Marcion has erased it all (from his Gospel), for he had his eye upon the Psalm: "They parted my garments amongst them, and cast lots upon my vesture." You may as well take away the cross itself! But even then the Psalm is not silent concerning it: "They pierced my hands and my feet." Indeed the details of the whole event are herein read: "Dogs compassed me about; the assembly of the wicked enclosed me around. All that look upon me laughed me to scorn; they did shoot out their lips and shake their heads, (saying) He hoped in God, let Him deliver Him." Of what use now is (your tampering with) the testimony of His garments? If you take it as a booty for your false Christ, still all the Psalm (compensates) the vesture of Christ.⁴

¹As enumerated in the LXX.

²ANF, III, 166.

³Ibid.

⁴Ibid., pp. 420-21.

Cyprian (ca. 200/10 - 258)

In a treatise dated A.D. 248 Cyprian, bishop of Carthage, produced three books of testimonies against the Jews. These testimonies, or series of Old Testament quotations, were designed to show, among other things, that Christ and what He did were foretold in the Old Testament. Thus from Psalm 22 Cyprian brought forth evidence to demonstrate that this psalm prophecied that Christ would come in a lowly condition on His first advent (Ps. 22:7-9), and that the Jews would "fasten" Him to the cross (Ps. 22:17-23).¹ Thus, for Cyprian, Psalm 22 was predictive of Christ.

Augustine (354 - 430)

Augustine on more than one occasion clearly expressed himself on Psalm 22. In a letter to Deogratias in A.D. 409 Psalm 22:17-19 is said to speak of "circumstances which are in that ancient book described when future by the prophet with as great plainness as they are now recorded in the Gospel history after their occurrence."²

In The City of God Psalm 22 is regarded as, preeminently, the psalm of Christ's passion. Therein Augustine stated that:

Christ utters through prophecy the humiliation of His passion, saying, "They pierced my hands and feet; they counted all my bones. Yea, they looked and stared at me." By which words he certainly meant His body stretched out on the cross, with the hands and feet

¹ ANF, V, 524.

² NPNF, I, 425.

pierced and perforated by striking through of the nails, and that He had in that way made Himself a spectacle to those who looked and stared. And he adds, "They parted my garments among them, and over my vesture they cast lots." How this prophecy has been fulfilled the Gospel history narrates. Then, indeed, the other things also which are said there less openly are rightly understood when they agree with those which shine with so great clearness.¹

In Augustine's expositions of the Psalms, Psalm 22, in its entirety, is explained of Christ. Thus he wrote that in Psalm 22: "the Lord Jesus Christ Himself speaketh, . . . what follows is spoken in the person of the Crucified."²

Antiochene Exegetes

Worthy of special note is the exegetical tradition associated with Antioch. Chief representatives of this school include Diodore, Theodore of Mopsuestia, Chrysostom, Nestorius, and Theodoret. For purposes of this study Theodore and Chrysostom will be primarily considered.

Today this exegetical tradition is the object of renewed interest.³ Traditionally Antiochene exegesis has been characterized as grammatical-historical as opposed to allegorical.⁴ This is true as long as one realizes that this

¹NPNF, II, 355.

²NPNF, VIII, 58.

³As a recent example cf. Robert J. Kepple, "An Analysis of Antiochene Exegesis of Galatians 4:24-26," The Westminster Theological Journal 39:2 (Spring, 1977), 239-49.

⁴Cf. H. D. McDonald, "Antiochene Theology," The New International Dictionary of the Christian Church, ed. by J. D. Douglas (Grand Rapids: Zondervan Publishing House, 1974), p. 49.

school should not, anachronistically, be regarded as a model or prototype of modern exegetical methodology.

Theodore of Mopsuestia (ca. 350 - 428)

Theodore, who became known in the Syrian church as "The Interpreter," has not escaped severe criticism theologically. His Christology is suspect. In many quarters he is regarded as the real author of Nestorianism.¹ Furthermore he does not appear to have had an orthodox view of anthropology, having written a lost anti-Augustinian Against Defenders of Original Sin.² The perceived aberrations in Theodore's theology, mostly discerned posthumously, led to his eventual condemnation at the Second Council of Constantinople (553).³ Certainly Theodore's theology has often

¹So Walter F. Adeney, The Greek and Eastern Churches, in The International Theological Library, ed. by C. A. Briggs and S. D. F. Salmond (Edinburgh: T. & T. Clark, 1908), p. 479; or Kenneth S. Latourette, A History of Christianity (New York: Harper & Row, Publishers, 1953), p. 104. For detailed contemporary discussions of his Christology see John Meyendorff, Christ in Eastern Christian Thought (Crestwood, NY: St. Vladimir's Seminary Press, 1976), pp. 15-18, et passim; Rowan A. Greer, The Captain of Our Salvation (Tübingen: J. C. B. Mohr, 1973), pp. 210-23; and Aloys Grillmeier, Christ in Christian Tradition, Vol. I, trans. by John Bowden (2nd ed.; Atlanta: John Knox Press, 1975), pp. 421-39.

²On Theodore's soteriology and anthropology see Kidd, A History of the Church to 461, III, 97-98; or Greer, The Captain of Our Salvation, pp. 192-210. Greer's analysis is helpful and well documented, but is lacking in theological discernment.

³Part of the sentence of the Synod against Theodore reads: "To these curses the impious Theodore is justly subject. For the prophecies concerning Christ he rejected and hastened to destroy, so far as he had the power, the great

affected evaluation of his exegetical methodology.¹

As an exegete, a concern of Theodore's work was to see that the historicity of Old Testament events was not denied. This concern is readily apparent from Theodore's interpretation of Paul's use of ἀλληγορούμενα in Galatians 4:21-31. Here Theodore terms "allegory" as "the comparison, by juxtaposition of events which have already occurred with present events."² This statement is considered by Greer to be practically an Antiochene definition of typology.³ The historical emphasis of Theodore's exegesis greatly determined the character of his work on the Old Testament, both with regard to canonicity and with regard to interpretation.⁴

mystery of the dispensation for our salvation." NPNF: Second Series, XIV, 307.

¹Whereas in the past Theodore may have suffered unjustly, today the situation is different. Theodore has benefited from practically a revisionist approach to his writing by those who suppose that they share significant affinities with his methodology. On this theme cf. Meyendorff, Christ in Eastern Christian Thought, pp. 29-33.

²Kepple, "An Analysis of Antiochene Exegesis of Galatians 4:24-26," p. 242.

³Rowan A. Greer, Theodore of Mopsuestia: Exegete and Theologian (Westminster, MD: Faith Press, 1961), p. 108; and Idem, The Captain of Our Salvation, p. 230, where Theodore's view of the Old Testament is quoted as follows: "In this way the old dispensation (ta palaia) is a kind of type of the later one, since it has a certain resemblance (mimesis) to it, as well as fulfilling a contemporary need."

⁴On Theodore and canonicity see M. F. Wiles, "Theodore of Mopsuestia as Representative of the Antiochene School," in The Cambridge History of the Bible, Vol. I: From the Beginnings to Jerome, ed. by P. R. Ackroyd and C. F. Evans (Cambridge: University Press, 1970), pp. 494-96.

Theodore's Commentary on the Psalms, written at the early age of twenty, contains typical specimens of his method of interpretation. An attempt was made to determine the historical occasion for each psalm. This attempt was conditioned primarily by internal evidence from the particular psalms. The psalm must also, for Theodore, be consistent and unified throughout. That is, all the verses of the psalm must refer to the same person and/or to the same historical occasion. Furthermore, the reference of the Psalms, with a few exceptions, was restricted to the history of Israel before Christ.¹ Thus Theodore attempted to read the Old Testament and the Psalms in themselves and was reluctant to view them solely as a prophecy of Christ.²

Psalm 22 could not refer directly to Christ because of the final words of verse 2 in the LXX: οἱ λόγοι τῶν παραπτωμάτων μου , "the account of my transgressions." These were understood by Theodore as David's acknowledgement of his own sinful responsibility, and thus could not possibly refer to Christ. Therefore, because of the need for a consistent and unified interpretation of each psalm, this psalm cannot refer to Christ; it must refer to the time of

¹Within that part of his commentary which has survived (through Psalm 81) Theodore allowed Psalms 2, 8, and 45, to have a direct reference to Christ. Wiles, "Theodore of Mopsuestia as Representative of the Antiochene School," p. 499.

²Greer, The Captain of Our Salvation, p. 228.

Absalom's revolt.¹

John Chrysostom (ca. 347 - 407)

Similar emphases to those of Theodore are found in Chrysostom's works. He also stressed historicity and grammar. Furthermore his work, of which sermons comprise the bulk, is definitely not philosophical nor speculative in nature.²

Relative to Old Testament prophecy and to Psalm 22, however, Chrysostom's views were more traditional than those of Theodore. For instance in the course of his homilies on the Gospels a greater number of Old Testament passages were directly applied to Christ than Theodore would have allowed. These included many that spoke of Christ's death, Psalm 22 being one of them.³

In contexts where Psalm 22 is cited with reference to its fulfillment in Christ Chrysostom states that surely the prophets knew of Christ's future passion and that a custom among the Old Testament prophets was "to speak of the

¹Thus Wiles describes Theodore's position on Psalm 22. Wiles, "Theodore of Mopsuestia as Representative of the Antiochene School," p. 500. For a somewhat different interpretation of Theodore's position see T. K. Cheyne, The Book of Psalms (New York: Thomas Whittaker, 1892), pp. 59, 62. Cheyne considers Theodore's view to be more "typical-Messianic."

²D. F. Wright, "John Chrysostom," The New International Dictionary of the Christian Church, ed. by J. D. Douglas (Grand Rapids: Zondervan Publishing House, 1974), p. 225.

³NPNF, X, 240.

future as of the past."¹

Medieval And Catholic

A brief note here is all that is required in order to describe the state of affairs that prevailed through the Middle Ages until the Reformation. During this period the interpretive tradition established in the early Church continued with reference to Psalm 22. Its essential predictive character was assumed and accepted. Among possible examples of this one could consult references to Psalm 22 in Aquinas (1224 - 1274)² or Bonaventure (1221 - 1274).³

Reformation And Later

The revival of learning and the Protestant Reformation, which signalled the end of both the Middle Ages and Roman Catholic hegemony, effected significant and well-known changes. Not only that, it affected the interpretation of Psalm 22. Although many continued to hold the traditional predictive view of Psalm 22, by the end of the nineteenth century many new modifications and variations had been proposed. It would not be feasible to survey these changes in detail at this time as the significant aspects

¹NPNF, XIV, 46.

²St. Thomas Aquinas, Summa Theologiae, Vol. LIV (New York: McGraw-Hill Book Company, 1965), pp. 26-27.

³José de Vinck, trans., The Works of Bonaventure, Vol. I (Paterson, NJ: St. Anthony Guild Press, 1960), pp. 177-78, 182.

of them will be considered in a later chapter. Suffice it to say at this point that interpretations of Psalm 22 in which the speaker was viewed, variously, as Hezekiah, Jeremiah, a personification of the people of God, the ideal person of the Righteous One, or a type of the Messiah, all had their advocates.¹

It is of historical interest, however, to note here representative statements from Luther and Calvin on the interpretation of Old Testament prophecy and Psalm 22. It will be seen that Calvin, whose view might be classified as typical-Messianic, was careful to set the psalm in a Davidic context.

Martin Luther

On the interpretation of Psalms in general, including Psalm 22 Luther stated:

Every prophecy and every prophet must be understood as referring to Christ the Lord, except where it is clear from plain words that someone else is spoken of.²

Those who have a carnal understanding of the Psalms, like the Jews, . . . always apply the Psalms to ancient history apart from Christ. But Christ has opened the mind of those who are His so that they might understand the Scriptures.³

¹For a concise summary of these views to 1867 see William S. Plumer, Psalms (reprinted; London: The Banner of Truth Trust, 1975), pp. 288-91.

²Jaroslav Pelikan and Helmut Lehmann, eds., Luther's Works, Vol. 10 (St. Louis: Concordia Publishing House, 1974), p. 7.

³Ibid., p. 3.

Some explain very many psalms not prophetically but historically, following certain Hebrew rabbis who are falsifiers and inventors of Jewish vanities.¹

John Calvin

On Psalm 22 Calvin commented:

David complains in this psalm, that he is reduced to such circumstances of distress that he is like a man in despair. But after having recounted the calamities with which he was so severely afflicted, he emerges from the abyss of temptations, and gathering courage, comforts himself with the assurance of deliverance. At the same time, he sets before us, in his own person, a type of Christ, who he knew by the Spirit of prophecy to be abased in marvellous and unusual ways previous to his exaltation by the Father.²

As it is evident, from the testimony of the apostles, . . . this psalm is a prophecy concerning Christ.³

From the tenor of the whole composition, it appears that David does not here refer merely to one persecution, but comprehends all the persecutions which he suffered under Saul.⁴

There is no doubt that Christ, in uttering this exclamation upon the cross, manifestly showed, that although David here bewails his own distresses, this psalm was composed under the influence of the Spirit of prophecy concerning David's King and Lord.⁵

Thus Calvin, more than Luther, stressed the Davidic context of this psalm. One should not draw a sharp line of demarcation between Calvin's view and that which had

¹Ibid., p. 7.

²John Calvin, Commentary on the Book of Psalms, trans. by James Anderson (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1949), p. 356.

³Ibid., p. 357.

⁴Ibid.

⁵Ibid., p. 362.

prevailed in the Church until that time. What was distinctive was Calvin's emphasis upon orienting the psalm to its Davidic setting. His typical-Messianic view was later adopted by a number of interpreters.

Recent Developments

The characteristic attitude of modern scholarship toward Psalm 22 was graphically expressed by Cheyne in 1891. In commenting upon Augustine's view of the predictive character of Psalm 22 Cheyne remarked that this view "is, of course, impossible."¹ However much may have changed since 1891, that statement is still widely accepted. The strictly predictive view of Psalm 22, which once held almost universal sway in the church, has fallen upon hard times.

Recent studies on Psalm 22 have placed increasing stress on a form-critical analysis of the psalm. Psalm 22 is understood as an individual lament which is to be understood and explained primarily in and through its cultic setting. An example among many of this kind of analysis is that of Weiser.²

Also worthy of note is the ecumenicity characteristic of biblical studies today. Whereas historically sharp

¹T. K. Cheyne, The Origin and Religious Content of the Psalter (London: Kegan Paul, Trench, Trübner, & Co. Ltd., 1891), p. 274.

²Artur Weiser, The Psalms: A Commentary, trans. by Herbert Hartwell (Philadelphia: The Westminster Press, 1962), pp. 219-26.

lines of demarcation have often been drawn between Christian and Jewish, or Protestant and Catholic interpretations, today in liberal or neo-orthodox circles at many points there is decreasing emphasis upon those demarcations. Thus, current interpretations of Psalm 22 are not radically affected by such distinctions. Further evidence of this will become apparent as this study proceeds.

However, any further light on the meaning and interpretation of Psalm 22, must await exegetical considerations. To that this study now turns.

CHAPTER II

THE TEXT AND EXEGESIS

Preliminary Considerations

The purpose of this chapter is to present the results of an exegesis of Psalm 22:1-22. Verses 1-22 have been chosen because they are a unit in themselves and because they comprise that section of the psalm which relates to the Gospel accounts of Christ's passion.

Prior to considering the actual exegesis of the text it will be necessary to discuss the method of analysis to be pursued in the exegesis. In addition, it is important to preface any exegesis of the text with a brief discussion of authorship, date of composition, and literary genre.

Method Of Analysis

In pursuing the meaning and significance of a particular passage of Scripture it is essential that the right questions be asked in proper sequence. Application of a passage and discussion of the theological significance cannot legitimately be the object of inquiry until other, foundational matters are established. Thus a proper exegetical methodology begins, after matters of introduction are handled, by asking the question, What is the text?¹ That is,

¹On the order and phraseology of these questions see

one begins with a text critical analysis of the passage. That this is the first step should go without saying. Yet too often, especially among conservatives, textual criticism is left to others or not done at all. But how can the text be interpreted if one does not know what is to be interpreted? In the presentation of this chapter the discussion of specific text critical problems will be included with the exegesis proper.

The second question that must be asked is, What does the text say? The answer to this question comprises exegesis proper. In answering this question it is essential that the exegete use all the available tools that he controls. Material should be gleaned from the appropriate lexicons, concordances, and word studies. At this point decisions should be made as to what in the text is difficult and obscure, and thus worthy of detailed analysis. With reference to the problems the insights gained from comparative philology of the Semitic languages provide invaluable assistance as they do throughout the exegetical process.

The third question to be asked is, What does the text mean? This is the interpretive phase of exegesis. In this study the interpretation of Psalm 22 must be evaluated not only in light of what the text meant to David and his

James R. Battenfield, "Hebrew Stylistic Development in Archaic Poetry: A Text-Critical and Exegetical Study of the Blessing of Jacob, Genesis 49:1-27 (unpublished Th. D. dissertation, Grace Theological Seminary, 1976), pp. 88-94.

times but also in light of the New Testament references to the psalm. Thus in the third chapter of this study the Gospel accounts will be surveyed. Ascertaining the meaning of the text leads logically into a discussion of the significance of that text for theology. In the final chapter of this study interpretation of Psalm 22 will be concluded and assessment of that interpretation made.

Date And Authorship

Modern scholarship is not without numerous suggested alternatives to Davidic authorship of Psalm 22. Most of the alternatives do not propose a specific individual instead of David; rather, they propose a different date and a different Sitz im Leben than would be the case with Davidic authorship. Older liberal works tended to assign a late date to the entire Psalter, and thus a late date to Psalm 22.¹ Also, it was not unusual for the psalm to be viewed as a community lament arising out of the Israelite religious cultus. Recently, however, the tendency has been toward assigning earlier dates to the Psalms.² Furthermore, even

¹Cf. for example Robert H. Pfeiffer, Introduction to the Old Testament (London: Adam and Charles Black, 1952), p. 629, who assigns the psalm to the period between 400 and 100 B.C. For nineteenth century representatives and their positions cf. Franz Delitzsch, Biblical Commentary on the Psalms, Vol. I, trans. by Francis Bolton (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1970), pp. 303-04.

²Mitchell Dahood, Psalms I, Vol. 16 of The Anchor Bible, ed. by W. F. Albright and D. N. Freedman (Garden City, NY: Doubleday & Company, Inc., 1965), p. xxx.

among those who stress the cultic setting of the Psalms, the individual character of Psalm 22 is widely accepted.¹

The primary evidence for Davidic authorship of Psalm 22 comes from the title: מְזִמֹּר לְדָוִד. On the issue of the historical reliability of the Psalm titles there has been much discussion. It is not necessary to repeat that here. Suffice it to say that the strongest argument in favor of the title's antiquity and reliability is tradition. For each psalm the particular title must be evaluated individually on its own merits.²

For many the expression לְדָוִד says nothing about Davidic authorship. Weiser contends that it refers to cultic function and use, not to authorship.³ Similarly, Kaiser, of even more recent date, follows Mowinckel in suggesting that לְדָוִד indicates that a particular psalm belonged to the royal ritual, i.e., "for a Davidite."⁴ Pfeiffer regards the title as referring to the particular

¹Among many examples cf. Weiser, The Psalms: A Commentary, p. 66.

²For concise discussions of the psalm titles from different perspectives cf. Edward J. Young, An Introduction to the Old Testament (rev. ed.; Grand Rapids: William B. Eerdmans Publishing Co., 1964), pp. 300-01; and Eissfeldt, The Old Testament: An Introduction, pp. 451-53.

³Weiser, The Psalms: A Commentary, p. 96.

⁴Otto Kaiser, Introduction to the Old Testament, trans. by John Sturdy (Minneapolis: Augsburg Publishing House, 1975), p. 351. Cf. also Sigmund Mowinckel, The Psalms in Israel's Worship, Vol. I, trans. by D. R. Ap-Thomas (New York: Abingdon Press, 1962), p. 77.

"collection" to which the psalm belongs, a collection that determines nothing about authorship.¹

From a linguistic standpoint, however, evidence is not lacking to demonstrate that ? may refer to authorship. Kautzsch notes that the use of ? in this manner is consistent not only with Hebrew grammar but also with other Semitic languages, especially Arabic.² In addition Ras Shamra texts have shown that ? is used in Ugaritic to indicate the English "by" or "from."³ While this evidence does not prove that ? cannot be understood to mean, in these contexts, "to" or "for," it does demonstrate that the traditional understanding should not be lightly set aside.

¹Pfeiffer, Introduction to the Old Testament, p. 626.

²E. Kautzsch, ed., Gesenius' Hebrew Grammar (2nd Eng. ed.; Oxford: Clarendon Press, 1970), p. 420.

³Cf. Cyrus H. Gordon, Ugaritic Textbook (Rome: Pontifical Biblical Institute, 1965), pp. 92-93. Much work has been done on the subject of Ugaritic prepositions. Dahood claims that "the Ugaritic usage of prepositions and particles alone sheds more light on the meaning of the text of the Old Testament than do all of the Qumran Scrolls," Mitchell Dahood, Ugaritic-Hebrew Philology (Rome: Pontifical Biblical Institute, 1965), p. 25. A substantial list of improved translations in the Psalms with ? understood as "from" may be found in Dahood, Psalms III, pp. 394-95. For a more recent discussion of the subject and a critical evaluation of Dahood see D. G. Pardee, "The Preposition in Ugaritic (Part I)," In Band 7 of Ugarit-Forschungen, ed. by Kurt Bergerhof, et al. (Neukirchen-Vluyn: Verlag Butzon & Bercker Kevelaer, 1973), pp. 329-78. Certainly this evidence cannot be used to prove that ? in the psalm titles designates authorship, for in Ugaritic itself lb'1, lkrt, and l'ght all appear at the top of clay tablets, tablets in which Ba'al, Keret, or Aqhat, are the heroes of the poem not the authors.

Nevertheless when the linguistic evidence is combined with the historical data, both biblical and extra-biblical, no solid reasons remain for denying Davidic authorship of Psalm 22.¹

Literary Genre

The whole subject of literary genre or types (German Gattungen) has become increasingly popular in scholarly circles since Gunkel's form-critical analysis of the Psalms led to his classifying the Psalms into five basic categories: (1) hymns, (2) community laments, (3) royal psalms, (4) individual laments, and (5) individual thanksgivings. Although modifications and variations to Gunkel's approach have occurred, especially as developed by Mowinckel, the basic terminology and structure established by Gunkel remains widely accepted today.²

¹Biblical data include references to David and his musical abilities (cf. 2 Sam. 23:1-7; 1 Chr. 6:32; 16:7; Amos 6:5), as well as New Testament ascriptions of Psalm authorship to him (cf. Lk. 20:42-44; Acts 1:20; 2:25-28, 34). Extra-biblical data include the interesting account in 11QPs^aDavComp. This account, the only prose composition in the Psalms Scroll from Qumran Cave 11, claims that David composed 3,600 psalms and 450 songs. Sanders, The Psalms Scroll of Qumrân Cave 11, pp. 91-92.

²Thus, for instance, Kaiser, although not altogether happy with Gunkel's terminology, retains it because of its wide acceptance. Kaiser, Introduction to the Old Testament, pp. 330-31. On Gunkel's method and terminology see his Einleitung in die Psalmen (zweite Auflage; Gottingen: Vandenhoeck and Ruprecht, 1966), pp. 1-31.

Gunkel has not escaped, and deservedly so, criticism from many quarters.¹ Nevertheless a conservative exegete can gain some benefit from a proper use of Form Criticism. It is important to analyze the structure of a literary unit. Also, a description of the type or genre of the literature is not to be gainsaid. Relative to Psalm 22 the problem of analyzing the literary type of verses 1-22 is not difficult. It is generally agreed that these verses represent an individual lament. From verse 23 to the end of the chapter the psalmist passes over into a hymn of thanksgiving for his deliverance and for the effects which will flow from that deliverance. Thus this psalm consists of a mixture of two types: individual lament and hymn of thanksgiving. Such a phenomenon is not uncommon in the Psalms.²

On The Text Of Psalms

It is one thing to adduce, indiscriminately, variant textual readings from a multiplicity of sources; it is another matter to assess the significance of the sources. Thus a brief word about the state of the text of the Psalms is in order.

¹Cf. R. K. Harrison, Introduction to the Old Testament (Grand Rapids: William B. Eerdmans Publishing Company, 1969), pp. 990-97. See also Dahood, Psalms III, pp. xxvii-xxviii.

²Cf. Psalms 6; 13; 28; 30; 31; 41; 54; 56; 61; 63; 64; 69; 71; 86; 94; 102; 130.

For the Psalms there are three basic families of biblical text: (1) a proto-Masoretic family, ancestor to the MT; (2) a proto-Septuagint family; and (3) a neutral family standing midway between the conflicting testimony of the first two families.¹ The discoveries at Qumran have not only pushed the earliest witness to the Hebrew text back a thousand years, but they have also vindicated the antiquity of the MT.² The resultant change in attitude toward the MT may be observed by a comparison of the critical apparatus of the recent BHS with that of the older BHK. A large majority of the textually unsupported emendations proposed in BHK have been eliminated in BHS.³

Relative to doing textual criticism the critic is not without a number of helpful discussions of the subject, although Würthwein notes: "A strictly prescribed method for Old Testament textual criticism has never yet been laid down."⁴ Despite this fact Würthwein's own work is of

¹Cf. Gleason L. Archer, Jr., A Survey of Old Testament Introduction (rev. ed.; Chicago: Moody Press, 1974), p. 41.

²On the relative worth of the MT vis-à-vis the Versions cf. Dahood, Psalms I, pp. xxii-xxvi.

³Cf. R. Kittel, Biblia Hebraica (reprinted; Stuttgart: Württembergische Bibelanstalt, 1971); and H. Bardtke, Liber Psalmorum, in Biblia Hebraica Stuttgartensia, ed. by K. Elliger and W. Rudolph (Stuttgart: Württembergische Bibelanstalt, 1969).

⁴Ernst Würthwein, The Text of the Old Testament, trans. by Peter R. Ackroyd (Oxford: Basil Blackwell, 1957), p. 76. Cf. also the latest German edition: Der Text des

material assistance in establishing general guidelines for evaluating textual evidence. Especially is this true in regard to Würthwein's assessment of the relative importance of the Old Testament Versions.¹

In this study the select cases in which there are significant textual problems will, hopefully, be evaluated in an orderly and methodologically sound fashion. For the Psalms, including Psalm 22, the MT is far superior to the LXX and to any secondary version.² Both the LXX and the text type represented at Qumran suffer from "theologizing" of the text. For Psalm 22, however, no manuscript containing it has been found at Qumran.³ Thus in the cases

Alten Testaments (vierte, erweiterte Auflage; Stuttgart: Württembergische Bibelanstalt, 1973), p. 109. Other particularly helpful works on methodology of Old Testament textual criticism include: Bleddyn J. Roberts, The Old Testament Text and Versions (Cardiff: University of Wales Press, 1951); Ralph W. Klein, Textual Criticism of the Old Testament (Philadelphia: Fortress Press, 1974); and James R. Battenfield, "Hebrew Stylistic Development in Archaic Poetry: A Text-Critical and Exegetical Study of the Blessing of Jacob, Genesis 49:1-27," pp. 96-143.

¹ Würthwein's list in descending order of importance is: (1) the Samaritan Pentateuch; (2) the Septuagint and its daughter versions: Aquila, Symmachus, and Theodotion; (3) the Syriac Peshitta; (4) the Targums; (5) the Vulgate; (6) the Old Latin; (7) the Sahidic; (8) the Coptic; (9) the Ethiopic; (10) the Arabic; and (11) the Armenian. Würthwein, The Text of the Old Testament, p. 76.

² Cf. Harrison, Introduction to the Old Testament, p. 999. The LXX on the Psalms shows "obvious signs of incompetence." Henry B. Swete, An Introduction to the Old Testament in Greek (2nd ed.; Cambridge: University Press, 1902), p. 316.

³ Cf. Sanders, The Psalms Scroll of Qumrân Cave 11,

evaluated below the evidence considered will be primarily from Hebrew manuscripts and tradition and from the Versions.

Exegesis of Psalm 22:1-22

The Psalm Title, v. 1¹

לְמַנְצֵל

"To the choirmaster." LXX: εἰς τὸ τέλος, "unto the end."² This term occurs fifty-five times in Psalm titles and once outside the Psalms (Hab. 3:19).³ The vocalization in MT is that of a piel participle from מָצַל, "to conquer." In the piel KB list the meaning as to "act as overseer of, director of."⁴ Comparison with 1 Chronicles 15:21, where the verbal form is used with respect to musical service in the sanctuary, indicates a possible origin of the idea of "choirmaster."

Evidence, however, is not lacking for a different understanding of this term. Pfeiffer suggests that εἰς τὸ

p. 5.

¹On the reliability of psalm titles see above p. 52.

²For the LXX Rahlfs' manual edition is used. Alfred Rahlfs, ed., Septuaginta id est Vetus Testamentum Graece iuxta LXX Interpretes, Vol. II (octava; Stuttgart: Württembergische Bibelanstalt, 1965).

³Gerhard Lisowsky, Konkordanz zum Hebräischen Alten Testament (Stuttgart: Württembergische Bibelanstalt, 1958), p. 832.

⁴Ludwig Koehler and Walter Baumgartner, eds., Lexicon in Veteris Testamenti Libros (Leiden: E. J. Brill, 1958), p. 629.

τέλος of the LXX is a reference to the end of time. That is, this indicates that this psalm was designed for perpetual use in liturgy.¹ Aquila and Symmachus render "for the victor" or "for victory," presumably in a Messianic sense.² Also notice should be taken of Mowinckel's interpretation of this term as "to dispose (Yahweh) to mercy" or "for homage."³

The meaning of this term is, therefore, somewhat debatable. Certainly the renderings of major English versions, such as KJV, "to the chief musician," RV, "for the chief musician," NASB, "for the choir director," are not out of harmony with the general musical contexts of this and other psalm titles. Nevertheless uncertainty remains. A firm conclusion is, at this point, impossible.

לַעֲלֹת הַשָּׁמֶר

"Upon the hind of the dawn." Difficulty exists relative to the meaning of this abstruse phrase. The words as they are in the MT are not unfamiliar ones, but this

¹Pfeiffer, Introduction to the Old Testament, p. 642.

²Fridericus Field, Origenis Hexaplorum, Vol. II (Oxford: E. Typographeo Clarendoniano, 1875), p. 117. Aquila has τῷ νικηποτιῷ, Symmachus ἐπινικιος. The Vulgate has in finem. For the Vulgate Weber's edition is used. Robertus Weber, ed., Biblia Sacra iuxta Vulgatam Versionem, Vol. I (Stuttgart: Wurttembergische Bibelanstalt, 1959).

³Eissfeldt notes that this suggestion would be based on a vocalization פִּינִיָּה, indicating an abstract noun. Cf. Mowinckel, The Psalms in Israel's Worship, II, 212; and Eissfeldt, The Old Testament: An Introduction, p. 453.

particular combination of them is unfamiliar.¹ אֵילֹת, "hind, doe" is a feminine noun. The noun comes from אָוֵל, אֵיל II, "to be in front, lead."² The presence of this noun in Genesis 49 (v. 21) testifies to its lengthy history.³ The common noun שָׁחַר⁴ signifies Morgenröte, "the reddish light preceding dawn."⁴ Comparison with the Ras Shamra texts indicates that, in Ugaritic, šhr could be a reference to the god Šaḥr, "Dawn."⁵

Many recent interpreters regard this phrase as a reference by title or by opening words of a well-known melody to which this psalm was to be sung or accompanied.⁶ Not

¹This is the only such combination in the Old Testament. Cf. Lisowsky, Konkordanz zum Hebräischen Alten Testament, pp. 55-56.

²BDB, p. 17.

³That is, unless verse 21 is to be emended to אֵילֹת, "terebinth," following BDB, p. 18. This, however, is not necessary. Cf. E. A. Speiser, Genesis, Vol. I of The Anchor Bible, ed. by W. F. Albright and D. N. Freedman (Garden City, NY: Doubleday & Company, Inc., 1964), p. 367. For an alternative view cf. Frank M. Cross, and David N. Freedman, Studies in Ancient Yahwistic Poetry. Society of Biblical Literature Dissertation Series, 21 (Missoula, MT: Scholars Press, 1975), p. 89.

⁴KB, p. 962.

⁵Gordon, Ugaritic Textbook, p. 489. Cf. Joseph Aistleitner, Wörterbuch der ugaritischen Sprache (dritte, durchgesehene und ergänzte Auflage; Berlin: Akademie-Verlag, 1967), p. 303. Morgenstern regarded "Shahar" (כַּנְפֵי-שָׁחַר, "wings of the dawn") in Psalm 139:9 as a reference to a divine being. Julian Morgenstern, "The Mythological Background of Psalm 82," Hebrew Union College Annual, 14:1 (1939), 70-71.

⁶So Pfeiffer, Introduction to the Old Testament, p.

uncommon was the ancient Near Eastern practice of assigning pleasing titles to odes without regard to their subject matter. This interpretation, however, has not gone unchallenged in the past. Nineteenth century commentators like Alexander or Hengstenberg, as well as more recently, Kidner, view this phrase as descriptive of the contents of the psalms.¹ Alexander, for instance, argues:

The opinion that it refers to the melody or subject of some other poem, is less probable than that it describes the theme of this. The "hind" may then be a poetical figure for persecuted innocence, and the "morning," or rather "dawn," for deliverance after long distress. . . . The use of such emblems here is less surprising, as this psalm abounds in figures drawn from the animal kingdom.²

Thus, according to this view, the title draws attention to the deliverance which is found in the last verses of this psalm.

Further alternatives, however, are not lacking, especially from more ancient sources. The LXX reads: ὑπὲρ τῆς ἀντιλήψεως τῆς ἑωθινῆς, "concerning the help that comes in the morning." Symmachus has a similar rendering:

643; Kaiser, Introduction to the Old Testament, p. 353; or Leopold Sabourin, The Psalms: Their Origin and Meaning, Vol. I (Staten Island, NY: Alba House, 1969), p. 11.

¹J. A. Alexander, The Psalms: Translated and Explained (reprinted; Grand Rapids: Baker Book House, 1976), p. 98; E. W. Hengstenberg, Commentary on the Psalms, Vol. I, trans. by P. Fairbairn and J. Thomson (3rd ed.; Edinburgh: T. & T. Clark, 1851), pp. 368-69; Derek Kidner, Psalms 1-72, in The Tyndale Old Testament Commentaries (London: Inter-Varsity Press, 1973), pp. 41-42.

²Alexander, The Psalms: Translated and Explained, p. 98.

ὕπερ τῆς βοηθείας τῆς ὁρθρινῆς. The Targum here has: אַעל תקוּף קורבן תדירא דקרצתא, "concerning the virtue (help) of the continual morning sacrifice." These references, probably, are all instances in which אֱלֹהֵי אֲנִי has been confounded with the rare אֱלֹהֵי אֲנִי, "my help, power," verse 20.¹

Although absolute certainty is not possible, the best solution, at this point, seems to be to regard this phrase as a musical direction. The analogy of other psalm titles does indicate the prevalency of similar musical directions.² Furthermore to see here the title as a figurative summary of the contents of the psalm is somewhat fanciful and unlikely.

Cry Of Despair, vv. 2, 3

With a poignant cry of despair the actual psalm begins. These verses introduce the first of five strophes in which David describes his sufferings and hope in great detail. The first strophe extends through verse 6. Briggs considers this strophe to consist of a trimeter tetrastich (vv. 2, 3) in antithesis to a trimeter hexastich (vv. 4-6).³

¹Cf. KB, p. 38.

²Cf. Harrison, Introduction to the Old Testament, pp. 978-83.

³Charles A. Briggs, A Critical and Exegetical Commentary on the Book of Psalms (hereinafter referred to as Psalms), Vol. I, in the International Critical Commentary, ed. by S. R. Driver, et al. (Edinburgh: T. & T. Clark, 1906), p. 192.

However, the basis of Briggs' evaluation is an unnecessarily emended text. The MT of verses 2 and 3, not emended, is probably 4:4 not 3:3.¹

Verse 2

Textual variants

πρόσχεσ με.—"attend unto me." The LXX adds this phrase immediately following the piercing cry "my God, my God." There is no Hebrew manuscript support for this addition. The only versions which adopt this are those in which, in this case, there is obvious dependence upon the LXX, e.g., the Vulgate, Ethiopic, and Arabic.² This is probably a case of editorial insertion by a later translator for the sake of emphasis; or, perhaps, for the sake of clarity.³

Emphasis is hardly needed here though. The cry of אֱלֹהֵי אֱלֹהֵי is itself most emphatic. The shortest name for God is used (cf. v. 3: אֱלֹהֵי), which name best suits the agonized speaker. Furthermore the repetition of the divine name is

¹For a comparison of trimeter and tetrameter lines of poetry see Charles A. Briggs, General Introduction to the Study of the Holy Scripture (Edinburgh: T. & T. Clark, 1899), pp. 376-80.

²For the significance of versional agreement of this sort over against the MT see Würthwein, The Text of the Old Testament, pp. 60-66.

³It has been suggested that the second אֱלֹהֵי was read as a preposition, "to me," hence the necessity to fill an obvious ellipsis. Cf. Briggs, Psalms, I, 201.

emphatic. One should also notice the use of the first person singular suffix ך. Despite the desperateness of the psalmist's situation he anchors his hope firmly in God. He refuses to consider God other than as "my God." This is the very essence of faith. Similar expressions of the psalmist's faith will recur throughout the psalm.

οἱ λόγοι τῶν παραπτωμάτων μου.—"the words/account of my transgressions." Here the LXX (followed by the Syriac and Arabic) renders the Hebrew יְהַאֲזֵזִי, "my roaring," as if it read יְהַאֲזִיזִי, "my sins." No other manuscript evidence may be adduced in support of this reading.

The use of יְהַאֲזֵזִי, "roaring,"¹ finds its analogy in the animal kingdom, especially with reference to the roaring of lions (cf. Isa. 5:29; Job 4:10; Zech. 11:3). Compare also 11QP^s^a Plea: "my soul cries out to praise thy name."² Thus the figure in verse 2 is one of loud, intense crying.³

A problem of syntax

The major problem of verse 2 relates to its syntax. As it reads in the MT the phrase יְהַאֲזֵזִי . . . יְהַאֲזֵזִי results

¹BDB, p. 980.

²שִׁמְחָה נִפְשִׁי לְהַלֵּל אֶת שְׁמִיךָ. Sanders, The Psalms Scroll of Qumrân Cave 11, p. 78.

³The other noteworthy textual feature of these verses is the Targum's rendering of עֲזַבְתָּנִי with שְׁבַקְתָּנִי, "you have forsaken me." This rendering and its significance will be discussed in the next chapter. See below pp. 127-29.

in an awkward structure for this line. Numerous suggestions have been proposed to deal with this difficulty.

Ibn Ezra's rendering.--"why have you forsaken me, far from my help? are the words of my crying." This interpretation places כִּי שִׁוּעָתִי רָחוּק in apposition to the preceding עֲזָבָתְנִי; and, thus, "the words of my crying" identify what constitutes the contents of the preceding lamentation and question. This rendering has attracted some support among older commentators, but it is not widely held today, and that for good reason.¹ Delitzsch aptly criticized this interpretation by noting that it "violates the structure of the verse, the rhythm, and the custom of the language, and gives to the Psalm a flat and unlyrical commencement."²

Continued influence of preposition ׀.--According to this view ׀ is supplied prior to the last clause, and the whole latter half of the line is regarded in apposition to the former half. The idea is thus: "why have you forsaken me, far from my deliverance, far from the words of my groaning."³ Hengstenberg argued in favor of this view that: (1) if רָחוּק referred to דְּבָרֵי, the plural would be required since דְּבָרֵי is plural, and (2) since the expression אֶל-תְּרַחֵק

¹Cf. Delitzsch, The Psalms, I, 310.

²Ibid., pp. 310-11.

³Hengstenberg, Commentary on the Psalms, I, 370.

in verses 12 and 20 refers directly to God, so here it must also refer directly to God and not to שִׁאֲגֹתַי דְּבָרַי.¹

This interpretation is not to be preferred, however, for the following reasons: (1) Hengstenberg is wrong to insist that if רְחוֹק refers to דְּבָרַי they must agree in number;² (2) although, stylistically, רְחוֹק may be regarded as a key word in Psalm 22,³ this does not establish Hengstenberg's contention that it must therefore refer to God; (3) according to this construction, שִׁאֲגֹתַי דְּבָרַי must be in apposition to מִיִּשְׁוֹעָתִי, which is not likely due to their heterogeneousness; and (4) merely supplying "from" is not enough, "far from" or "and from" must be supplied, which increases the unlikelihood of this view.

Textual emendation.--It has been proposed that the text be emended from מִיִּשְׁוֹעָתִי to מִשְׁוֹעָתִי, "from my cry." Advocates of this change accept the continued influence of the preposition מִן, but realize the strength of (3) above. Thus this change is for the sake of improving the parallelism.⁴ Since this suggestion is a conjecture devoid of

¹Ibid., p. 372.

²There are numerous exceptions in Hebrew to the fundamental rule of subject/predicate agreement in number (cf. Ps. 119:137, וְיָשָׁר מִשְׁפָּטֶיךָ, "upright are your judgments"). Cf. Kautzsch, Gesenius' Hebrew Grammar, pp. 462ff.

³So Nic. H. Ridderbos, "The Psalms: Style Figures and Structure," Dudtestamentische Studiën, XIII, ed. by P. A. H. de Boer (Leiden: E. J. Brill, 1963), p. 59.

⁴W. O. E. Oesterley, The Psalms, Vol. I (London:

textual support, and since adequate sense can be made out of the text as it stands in the MT, this is a needless alteration.

רחוק predicate to דבררי.--This is the interpretation followed by the Greek versions (LXX, Aquila, Symmachus, and Theodotion), the Vulgate, and certain modern translations (cf. NASB: "far from my deliverance are the words of my groaning."). Leupold regards this view as the most literal, the sense being, "why are the words of my groaning so far from obtaining my help."¹ This understanding avoids the problems mentioned above, although it is undoubtedly a somewhat "harsh" expression.² But why should the psalmist, under duress, not use a "harsh" expression?

Dahood's proposal.--Dahood presents a most interesting proposal. He suggests parsing רחוק as the piel infinitive absolute of רחק, "to be, or become, far distant."³ The ו of מישועתי is then appended to רחוק as enclitic, resulting in ישועתי, "my plea, cry for help."⁴ This construction is

Society for Promoting Christian Knowledge, 1939), p. 178.

¹H. C. Leupold, Exposition of The Psalms (Grand Rapids: Baker Book House, 1969), p. 197.

²Which is the reason A. F. Kirkpatrick rejects this interpretation in his The Book of Psalms, Vol. I, In The Cambridge Bible for Schools and Colleges (Cambridge: University Press, 1891), p. 115.

³BDB, p. 934.

⁴Cf. BDB, p. 1003.

thus one in which the infinitive absolute followed by enclitic ׀ continues the action of the main verb.¹ Hence the translation is given: "why have you forsaken me? dismissing my plea, the roar of my words?"²

Certainly the significance of the enclitic ׀ is a subject that has received increased attention.³ Whether or not this explains this verse is, however, another matter. This writer acknowledges the strengths of Dahood's proposal but opts for the MT in this case. Although Dahood's proposal does not involve a change in the consonantal text the fact that the Masoretic word division and pointing can give adequate sense argues in its favor. For this reason it is retained.

The latter half of verse 2 thus expresses in poignant terms the situation of the sufferer. His distress is so great that his speech is most aptly described as "words of roaring." The fact that this figure is borrowed from the animal kingdom only serves to amplify the intensity of his

¹Dahood cites an example from Ugaritic of this type of construction: my bilm ydy mrš gršm zbln, "which of the gods will cast out the sickness, exorcising the disease." Dahood cites no biblical parallels, Psalms I, p. 138. Cf. also Lisowsky, Konkordanz zum Hebräischen Alten Testament, pp. 1331-32.

²Dahood, Psalms I, p. 136.

³Cf. Idem, "Some Ambiguous Texts in Isaiah," The Catholic Biblical Quarterly, 20:1 (January, 1958), 45-46; and Horace D. Hummel, "Enclitic Mem in Early Northwest Semitic, Especially Hebrew," Journal of Biblical Literature, 76:2 (June, 1957), 85-107.

cry. The use of קָחֹךְ in the emphatic position lays stress upon the distressing sense of isolation from his God that the psalmist feels. This sense of isolation or fear of it finds expression repeatedly throughout the psalm (cf. vv. 12, 20).

Verse 3

Minor textual problems

The textual problems associated with this verse are minor. Some liberal critics are prone to regard the initial אֱלֹהֵי, "O my God,"¹ as a gloss because of their view of the meter of the line.² This, however, cannot be supported.

BHS notes that a few Hebrew manuscripts along with the Targum omit the ׀ in אֶלֶּאֱמַרְתִּי. The only other variant in this verse is the unusual LXX reading of ἄνοιαν, "want of understanding, folly,"³ for אֶמַרְתִּי, "silence, repose."⁴ This reading says more about the competence of the LXX translators of the Psalms than about the actual state of the Hebrew text.

¹Delitzsch comments appropriately: "the reverential name of God אֱלֹהֵי takes the place of אֱלֹהֵי the name that expresses His might; it is likewise vocative and accordingly marked with Rebia magnum." Idem, The Psalms, I, 311.

²So, for instance, Briggs, Psalms, I, 201; Oesterley, The Psalms, I, 178; and Weiser, The Psalms: A Commentary, p. 217.

³Henry G. Liddell and Robert Scott, comps., A Greek-English Lexicon, rev. by H. S. Jones and R. McKenzie (9th ed.; Oxford: Clarendon Press, 1940), p. 145.

⁴BDB, p. 189.

Silence from God

The apparent deserted condition of the psalmist is reiterated in this verse. The desperation of his situation is indicated by the fact that he cries unto God continually and yet, from all appearances, God does not answer. יוֹמָם and לַיְלָה, "by day and by night" indicate the continual nature of his cries.¹ This is a common poetic idiom, found throughout the Old Testament (cf. Ex. 13:21; Josh. 1:8; 1 Ki. 8:59; Ps. 1:2; 32:4; 42:9; Isa. 21:8; Jer. 31:35).

וְלֹא דִבְרָה exactly parallels וְלֹא תַעֲנֶה. The form דִבְרָה occurs three other times in the Old Testament, all in the book of Psalms (39:3; 62:2; 65:2).² The nominal form may be translated, "silence, still waiting, repose."³ The use of this form should be compared with that of the more frequently used מְנוּחָה, "resting place, comfort, calming."⁴ No "silence" or "repose" thus implies no answer. From all indications the heavens are as brass to the cries of the psalmist.

Translation of the "cry of despair" (vv. 2, 3)

My God, my God why have you forsaken me?
 far from my deliverance are the words of my roaring.
 O my God, I cry by day but you do not answer,
 and by night, but there is no repose for me.

¹ Ibid., p. 401.

² Lisowsky, Konkordanz zum Hebräischen Alten Testament, p. 358.

³ BDB, p. 189.

⁴ KB, p. 537.

The Character Of God, vv. 4-6

With the waw adversative affixed to קָדַשׁ in emphatic position the subject matter abruptly changes. For the moment attention is shifted from the plight of the sufferer to the character of God. This character is briefly described in verse 4, and examples from the past given to illustrate it in verses 5 and 6.

Verse 4

"Yet thou art holy, enthroned on the praises of Israel" (RSV); "Yet Thou art holy, O thou who art enthroned upon the praises of Israel" (NASB); "Yet you are enthroned in the holy place, O glory of Israel" (NAB). "While you sit upon the holy throne, the Glory of Israel" (Dahood¹).

The initial clause

As these translations indicate there is a diversity of understanding relative to the proper division of this verse. The initial clause extends either to קָדַשׁ or to יְהוָה.

קָדַשׁ.--קָדַשׁ is the adjectival form of the root קָדַשׁ. Etymologically the derivation of this word is not certain. The older theory of its kinship to קָדַשׁ has been questioned phonologically in certain quarters.² In Akkadian there is

¹Dahood, Psalms I, p. 136.

²So Otto Procksch, "ἅγιος," Theological Dictionary

kadašu: rein, "clean, pure, chaste," reinigen, "cleanse, purify."¹ Compare also the Ugaritic gdš,² "holy" or "shine" and the Phoenician 𐤇𐤓𐤑, "be consecrated."³ The separation implied is from that which is worldly and common.

As applied to God in the Bible holiness is that essential attribute which separates Him on the one hand from all that is finite, earthly, and created (what may be termed His majestic holiness--cf. Isa. 57:15), and on the other hand from all that is sinful and impure (what may be termed His moral holiness--cf. Hab. 2:12-13). For the godly sufferer the holiness of God is a pledge of deliverance. So it is here in verse 4.

Syntactical relationship.--Four basic views of the meaning and position of 𐤇𐤓𐤑 in verse 4 are worthy of note. Briggs interprets the adjective 𐤇𐤓𐤑 in a vocative sense: "O Thou (Yahweh), Holy One." To him the rendering "you are holy" is "tame and unpoetical, and not in accord with the

of the New Testament, Vol. I, ed. by Gerhard Kittel, trans. and ed. by Geoffrey W. Bromiley (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1964), p. 89. With 𐤑 and 𐤓 one is dealing with respectively an emphatic velar stop and a voiceless pharyngeal stop. On the phonological system in the Semitic languages cf. Sabatino Moscati, ed., An Introduction to the Comparative Grammar of the Semitic Languages (Wiesbaden: Otto Harrassowitz, 1969), pp. 22-70.

¹Wolfram von Soden, Akkadisches Handwörterbuch, Band II (Wiesbaden: Otto Harrassowitz, 1972), p. 891.

²Gordon, Ugaritic Textbook, p. 477.

³Zellig S. Harris, A Grammar of the Phoenician Language (New Haven: American Oriental Society, 1936), p. 143.

state of mind of the sufferer."¹

The common interpretation among Protestant interpreters since Calvin has been the one Briggs criticized above. וְיָדָר is considered to be in the predicate position to the emphatic הִנְחֵן. According to this interpretation the initial clause ends with וְיָדָר. This is the position of the "athnah" in the MT as represented in both BHK and BHS.² This division of the verse is also that of most modern English translations.

From the LXX, Symmachus, and the Vulgate a different reading is to be found. LXX and Symmachus: σὺ δὲ ἐν ἁγίοις κατοικεῖς, "But you dwell in the sanctuary/holy place."³ The Vulgate, similarly, has in sancto, "in the sanctuary." This reading has been followed by Roman Catholic Versions and scholars, with obvious dependence on the Vulgate. This reading would require substituting וְיָדָרָה for וְיָדָר.⁴ Although Briggs terms this alternative "tempting" it does not seem to be the best alternative.

¹Briggs, Psalms, I, 193.

²BHS in their apparatus do suggest a possibility that the "athnah" might go with the next word יָדָר. The Targum has אֲמַלְע, "eternity" following דְּמִיתָב, "inhabits," thus it clearly understood the first clause to end with וְיָדָר.

³The Lucianic Recension has ἐν ἁγίῳ instead of ἐν ἁγίοις.

⁴Cf. A. A. Anderson, The Book of Psalms, Vol. I. New Century Bible (London: Marshall, Morgan, & Scott, 1972), pp. 186-87.

Dahood presents a variation on the preceding reading in which, although he divides the verse similarly, he understands שִׁדְרָא to become, by metonymy, the name of God's throne itself. Thus the resultant translation is: "While you sit upon the holy throne, the Glory of Israel."¹ This view, of course, presupposes that the line is to be divided after יְיָ , in line with the LXX and Vulgate.

This writer prefers the traditional Masoretic division after שִׁדְרָא . This division leaves the Hebrew text perfectly understandable and is supported by the Targum. Furthermore the resultant final clause of this verse, with this division, then contains a most appropriate thought.

The Praises of Israel

The final clause of this verse, in highly poetic language, speaks of the dwelling of God upon or among the praises of Israel. תְּהִלֹּתַי , "praises," is the plural construct of the feminine noun תְּהִלָּה . It is derived from הִלֵּל II, "to be boastful."² Dahood derives it from הִלֵּל I "to shine."³ But this is unlikely. Recent lexical work does not sustain this.⁴ Furthermore, although Dahood makes a passing allusion to the Ugaritic hll, the evidence relative

¹Dahood, Psalms I, pp. 136-39. ²BDB, p. 239.

³Dahood, Psalms I, p. 139. Dahood cites the Ugaritic hll in this connection.

⁴Cf. KB, p. 235.

to hll in Ugaritic is not conclusive.¹

The significance of the concluding phrase in this verse is best seen by a comparison with Psalms 80:2 and 99:1. In these verses the Lord God is said to יָשָׁב הַכְּרֻבִים, "be enthroned upon the cherubim."² To the cherubim the praises of Israel were directed in temple worship. There the praises were conceived as entering, along with the incense from the altar of incense, surrounding the cherubic throne so that the throne of the Lord was viewed as sustained by them. Here, in verse 4, the true cherubim are the praises of God's people. Thus, characteristically of Scripture, this verse draws out the inner meaning of Israel's visible institutions.³

Verses 5, 6: the witness of history

Stylistic features

Exquisite style is demonstrated in the manner in which David expresses the deliverance that God repeatedly wrought for His people (אֲבוֹתֵינוּ, "our fathers") in the past.

¹Cf. Gordon, Ugaritic Textbook, p. 390; and Aistleitner, Wörterbuch der Ugaritischen Sprache, p. 89. hll may mean either "shouting" or "New Moon."

²Cf. Kautzsch, Gesenius' Hebrew Grammar, p. 370, where it is noted that after verbs of "dwelling" the accusative in this case can express the place at which one dwells.

³For a similar explanation of the relationship between cherubim and praises see Cheyne, The Book of Psalms, p. 63. Reference should also be made to Psalm 97:2 where the foundation of the Lord's throne is said to be righteousness and justice.

In these verses, which are remarkably free from textual, lexical, or syntactical difficulty, the following stylistic features should be noted.

First, verses 5 and 6, part of a trimeter hexastich, describe the fathers' trust and the subsequent deliverance in a slightly varied fashion. In verse 5 the trust and deliverance are set in a cause-effect relationship while in verse 6 they are set in a reciprocal one.

Second, verses 5 and 6 contain the use of the second person singular emphatic pronoun. אָתָּךְ was emphatic in verse 4. בְּךָ , "in you," and אֵלֶיךָ , "to you," are clearly emphatic in verses 5 and 6.

Third, three times the verb בְּטַחַתְּךָ , "they trusted," is used to describe the relationship that the covenant people sustained to their God. The threefold repetition may be designed to stress the condition upon which one may expect the Lord's help.

Fourth, appropriate forms of the two synonyms, פָּלַט and מָלַט , "to escape, slip away" are adroitly used. These roots differ phonemically only in the interchange of the two bilabials פ and מ .

Fifth, one should note the use of the archaic, paragogic וּן on וַיִּפְלְטוּם . This use of וּן as the 3rd masculine plural suffix is, in this case, for the sake of obtaining variation in the tonic syllable.¹

¹Briggs, Psalms, I, xliv. Also cf. this reference

Translation of "the character of God" (vv. 4-6)

But you are holy,
enthroned upon the praises of Israel.
In you our fathers trusted,
they trusted and you delivered them.
To you they cried out and they were delivered.
In you they trusted and they were not ashamed.

The Reproach Of Men, vv. 7-9

Verses 7 through 12 comprise the second strophe of the psalmist's lament. In the first part of this strophe the sufferer's miserable condition is further portrayed. The latter part of the strophe depicts his awareness of the covenant relationship he sustains to his God, which relationship forms the basis for his appeal for help in verse 12.

Verse 7

Emphatic personal pronoun

אָנֹכִי.--"But I," or as Perowne renders it "But as for me."¹ The use of אָנֹכִי in the emphatic position dramatically introduces the change of subject. This should be compared with the similarly positioned אֲתָה in verse 4. The use of the parallel word pair אָנֹכִי // אֲתָה is also attested

for a synopsis of other similar uses of אָנֹכִי in the Psalms.

¹J. J. Stewart Perowne, The Book of Psalms, Vol. I (reprinted; Grand Rapids: Zondervan Publishing House, 1966), p. 240.

in Psalm 109:21, 22,¹ as well as in Ugaritic.²

Utter Insignificance

תולעת.--This feminine noun is usually translated "worm" although this translation does not exactly convey its meaning. The term does not refer to a worm as such, but to an insect larvae similar to a maggot.³ These maggots occur in decaying organic matter or in sores (cf. Isa. 14:11; 66:24; Ex. 16:20). In Exodus 16:24, Job 25:6, and Isaiah 41:14, the noun תולעת is used parallel to or synonymous with תולעת. תולעת is from the root טלע, the cognate equivalent of which in Arabic means "to decay, grow rotten."⁴ From the תולעת crimson or scarlet dye was made, hence this word also came to mean "crimson."

The significance of this usage of תולעת in verse 7 is similar to that of Job 25:6 and Isaiah 41:14. In Job 25:6 Bildad castigates man as תולעת, and the son of man as a תולעת. This is in contrast to the majesty, power, and

¹"But Thou (תולעת), O God, the Lord, deal kindly with me for Thy name's sake;
Because Thy loving kindness is good, deliver me;
For I (תולעת) am afflicted and needy,
And my heart is wounded within me" (NASB).

²Loren R. Fisher, ed., Ras Shamra Parallels, Vol. I (Rome: Pontificium Institutum Biblicum, 1972), p. 130.

³Cf. A. E. Day, "Worm, Scarlet-Worm," The International Standard Bible Encyclopedia, ed. by James Orr (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1939), V, 3109.

⁴Cf. KB, p. 894; BDB, p. 942.

holiness of God, which he has just described. Isaiah 41:14 speaks of Jacob as a *תולעת*. This too is in contrast to a previous description of the absolute power and sovereignty of the Lord God. Thus, for the psalmist to call himself a *תולעת*, was to cast upon himself a term of derision and contempt, a term, in other words, denoting depreciation, insignificance, and helplessness.¹

Isaianic parallels

The descriptions given in this verse are remarkably paralleled by references in Isaiah. For instance:

1) v. 7 - I am a worm/ maggot

Isa. 41:14 - You worm/ maggot Jacob

2) v. 7 - (I am) not a man (*וְלֹא־אִישׁ*)

Isa. 52:14 - His appearance was marred more than any man

3) v. 7 - A reproach (*תְּרִפָּת*) of men and despised (*וְנִזְוִי*) by the people

Isa. 49:7 - To the despised One (*לְבִזָּה*)

To the One abhorred (*לְמִתְעֵב*) by the nation

Isa. 53:3 - He was despised (*נִבְזָה*) and forsaken of men

He was despised (*נִבְזָה*) and we did not

esteem Him.

¹Notice should also be taken of the opening lines of 11QPsaPlea in which the dead are contrasted with the living. The dead are described as follows:

"Surely a maggot (*רמה*) cannot praise thee nor a grave-worm (*תולעה*) recount thy loving kindness."
Sanders, The Psalms Scroll of Qumrân Cave 11, p. 78.

Verse 8: mocking by gestures

This verse, as the previous one, is free from serious textual problems. The lexical material, also, is not of severe difficulty. The primary difficulty associated with this verse is to assess the exact meaning and significance of those gestures which are described. Two specific gestures are mentioned, one involving the lips, the other the hand.

With the lips

יִפְטֹרוּ בְשֵׁפָה describes the action of the mockers. יִפְטֹרוּ is the hiphil imperfect 3rd masculine plural of פָּטַר, "to separate, remove, set free."¹ This is the only case in the Old Testament in which פָּטַר is used in conjunction with שֵׁפָה, as well as the only case of its usage in the hiphil stem.² It should be noted that this particular construction with the בְּ is an instance in which the object of the verb is regarded as the instrument or means by which the action is realized.³ In cases like this in which the verb (intransitive) is construed with בְּ, the verb has a greater independence, and thus more emphasis than if construed with a direct

¹BDB, p. 809.

²Cf. Lisowsky, Konkordanz zum Hebräischen Alten Testament, p. 1153.

³A. B. Davidson, Hebrew Syntax (3rd ed.; Edinburgh: T. & T. Clark, 1901), p. 107.

accusative.¹

The general sense of this expression may better be understood by comparing representative translations. "They make mouths at me," (RSV); "They separate with the lip," (NASB); "They mock me with parted lips," (NAB); "They gape at me," (Dahood²); "They open wide their mouths in derision," (Weiser³). This expression thus indicates a gesture with the mouth, a gesture which is admittedly undefined and which cannot, with certainty, be identified; but one which clearly, from the context, connotes insult, derision, and mockery.⁴

With the head

A further gesture of derision is described when David speaks of those who shake their heads (נִיָּעַן רֹאשׁוֹ, "they shake/wag the head."⁵). Here the shaking of the head is a gesture of astonishment, horror, and disgust. Other

¹Kautzsch, Gesenius' Hebrew Grammar, p. 381.

²Dahood, Psalms I, p. 136.

³Weiser, The Psalms: A Commentary, p. 217.

⁴Briggs contends that the difficulty in knowing what gesture is referred to, coupled with the LXX rendering of נִפְתְּחוּ as ἐλάλησαν, "they talk," are grounds for regarding נִפְתְּחוּ as a gloss. His resultant translation is: "They let out (words)." Briggs, Psalms, I, 194.

⁵נִיָּעַן is the hiphil imperfect third masculine plural of נָעַן, "to quiver, waver, tremble, totter." BDB, p. 631. For illustrative parallels to this expression in rabbinic literature see Marcus Jastrow, comp., A Dictionary of the Targumim, the Talmud Babli and Yerushalmi, and the Mid-rashic Literature, (hereinafter referred to as Dictionary), Vol. II (reprinted; New York: Pardes Publishing House, 1950), p. 888.

biblical usages of this exact expression well illustrate the basic significance of this gesture.¹

Verse 9: mocking by words

Verse 9 continues to describe the mockery of those observing the sufferer's plight. But in this verse the mockery shifts from gestures to words. The verbal form לֵאמֹר , "saying," is implied, as is often the case in Hebrew poetry.² With the unexpressed but implied לֵאמֹר supplied at the beginning of the verse the verbal nature of the abuse herein recorded is clearly seen.

The initial word

The most discussed exegetical feature of this verse is the initial word לֵא . If לֵא , which is the reading of the MT, is from the double weak verb לָלַץ , "to roll, roll away,"³ then in form it is either the qal infinitive construct or the qal masculine singular imperative.⁴ This is not, however, the only root that has been suggested for this form. Furthermore, the text of the MT itself has been subject to question. These issues are readily observed by noting the

¹Ps. 109:25: "I also have become a reproach to them;
When they see me, they wag their head."

Lam. 2:15: "All who pass along the way
Clap their hands in derision at you,
They hiss and shake their heads."

²Briggs, Psalms, I, 202. ³BDB, p. 164.

⁴Cf. J. Weingreen, A Practical Grammar for Classical

various interpretations offered for this crux. These include the following.

Emendation of the consonantal text.--From liberal critics of a day when conjectural emendation was in vogue a number of suggestions were offered. BHK for instance proposed that אֱלֹהֵי יְהוָה לֹא־יִקְדָּם be changed to אֱלֹהֵי יְהוָה יִקְדָּם, "the Lord is his redeemer."¹ This proposal, devoid of textual support from any source, cannot be sustained. More than adequate sense can be made out of the consonantal text as it stands.

Infinitive absolute.--De Wette, Leupold, and others have proposed that לֹא־יִקְדָּם be regarded, in form, as an infinitive construct which functions as an infinitive absolute (which would have been לֹא־יִקְדָּם).² Functioning as an infinitive absolute לֹא־יִקְדָּם would substitute for the finite verb in order to bring out the verbal idea in a clearer and more expressive manner.³ This proposal is not widely accepted and for good reason. There is no evidence here to support the required transference of function from the construct to the absolute state. And without this evidence לֹא־יִקְדָּם cannot be said to

Hebrew (2nd ed.; Oxford: Clarendon Press, 1959), p. 232.

¹Cf. S. R. Driver, Studies in the Psalms, ed. by C. F. Burney (London: Hodder and Stoughton, 1915), pp. 159-60, where other proposals are discussed.

²Cf. Leupold, Exposition of the Psalms, p. 207.

³Cf. Kautzsch, Gesenius' Hebrew Grammar, p. 345.

function as an infinitive absolute in this case.

Alternate root.--Dahood, in Psalms I, proposed that לָא be read for the MT לָא. לָא, then, would be the qal perfect of גָּיַל, "to live." The resultant meaning would be "he lived for Yahweh."¹ This proposal requires, in addition to the change in pointing, that the meaning "to live" be established for גָּיַל. This is difficult to do. גָּיַל means "to shout exultingly, rejoice, triumph over."² These meanings adequately explain all the biblical usages of this form.³

In Psalms III Dahood offered a new proposal. This time he retained the MT לָא, parsing it as the 3rd masculine singular perfect (with a precative sense) of גָּיַל, "to rejoice." The use of long o for the expected long a is explained as a Phoenician or Northern dialectical phenomenon. Furthermore the phrase אֶל-יְהוָה is not understood as the preposition plus the divine name, rather it is a reference to a composite divine name: "El Yahweh." Thus the meaning of this verse becomes:

Let El Yahweh rejoice to deliver him,
let him rescue him since he delights in him.⁴

¹Dahood, Psalms I, p. 139.

²KB, p. 180. Cf. BDB, p. 162.

³Cf. KB, pp. 180-81.

⁴Dahood, Psalms III, p. xxxiii.

In response to this proposal it should be noted that Dahood himself suggested this only tentatively. In addition, it is not certain, as Dahood contends, that "El Yahweh" is used as a composite divine name in the Psalms. Those passages which are said to contain this composite name may be adequately explained by the preposition plus the divine name.¹

3rd masculine perfect.--A number of modern interpreters have advocated that the MT לָא be pointed as לָא ("he rolled," qal perfect 3rd masculine singular of לָלַא). In support of this evidence from the ancient Versions is usually cited. The LXX reads ἤλπισεν ἐπὶ κύριον, "he hoped on the Lord." The Vulgate has, similarly, speravit in Domino.² Lee's edition of the Peshitta has ܠܠܠ , "he trusted."³ The reading of the Targum is ܫܒܚ ܩܕܡ ܝܝ , "he praised/sang before the Lord."⁴

¹Ibid., cf. Psalm 31:7; 69:34; and 109:14.

²Cf. speravit from spero, "to believe in, trust." D. P. Simpson, Cassell's New Latin Dictionary (New York: Funk & Wagnalls, 1959), p. 565.

³Samuel Lee, ed., Syriac Bible: Peshito Version [London: British and Foreign Bible Society, 1823], p. 399; Still awaited is the forthcoming critical edition for the Psalms of the Peshitta by the Peshitta Institute of Leiden. For the lexical data see J. Payne Smith, ed., A Compendious Syriac Dictionary (reprinted; Oxford: Clarendon Press, 1967), p. 612.

⁴Cf. Jastrow, Dictionary, p. 1512.

These renderings indicate some confusion on the part of the ancient translators. They evidently did read the verb as a preterit, but apparently were uncertain as to the meaning and/or root of the verbal form. Also, grammatically, if this were the 3rd masculine perfect, then לָלַךְ not לָלַךְ would have been expected. This is because the latter form is that of intransitive double 'ayin verbs, and לָלַךְ is, uniformly, used as a transitive verb in the biblical texts.¹

Imperative.--The best solution is to interpret לָלַךְ as the imperatival form of לָלַךְ. This is accurate grammatically. It is not unnatural nor disjointed syntactically. The Masoretes so understood it. Furthermore parallel usages of this form in Psalm 37:5 and Proverbs 16:3 provide helpful confirmation of this solution. In Proverbs 16:3 the statement is made: "Commit [לָלַךְ, Literally: "roll"] your works to the Lord." Psalm 37:5 makes the statement: "Commit [לָלַךְ] your way to the Lord." Especially significant is the Psalm 39:5 reference for it is found in the midst of a lengthy series of exhortations, all of which are either imperatival in form or cases of negative prohibitions. Clearly, לָלַךְ must also in this verse be an imperative.² The inclusion of the

¹Cf. Kautzsch, Gesenius' Hebrew Grammar, p. 182; and BDB, p. 164.

²A comparison of the LXX at this point indicates the difficulty that the LXX translators of the Psalms had with this form. They rendered it here as ἀποκαλύψον, the first aorist active masculine imperative of ἀποκαλύπτω, "to

object in these two verses points out the elliptical nature of the expression in Psalm 22:9. That which the sufferer is to toll upon the Lord is understood without being expressed.

The final conjunction

Some discussion has ensued relative to the exact significance of the conjunction כִּי in the final clause. Delitzsch considered this to be a conditional use of כִּי, similar to that of εἴ.¹ KB do note that the difference between אם, "if" and כִּי vanishes in certain contexts.² However the general sarcasm of these words is certainly reinforced if כִּי is understood in a causal sense.³ Thus the thrust of the taunt would be: "because He delights in him, surely He will rescue him."

Translation of "the reproach of men" (vv. 7-9)

But I am a worm and no man,
a reproach of men and despised by the people.
All who see me deride me,

uncover, disclose, reveal." Liddell and Scott, A Greek-English Lexicon, p. 201. They manifestly took what was before them as the equivalent of הִלֵּךְ from הִלַּךְ, "to uncover, remove." BDB, p. 162. The only other instance in which הִלֵּךְ is used in the Psalms is 119:22 where the LXX uses a form of περιαιρεῖν, "to take away something that surrounds, strip off, remove." Liddell and Scott, A Greek-English Lexicon, p. 1368. Because of these obvious difficulties minimal weight should be attached to the LXX rendering of הִלַּךְ in Psalm 22:9.

¹Delitzsch, The Psalms, I, 313. ²KB, p. 433.

³On the causal use of כִּי cf. Ronald J. Williams, Hebrew Syntax: An Outline (2nd ed.; Toronto: University of Toronto Press, 1976), p. 72.

they part the lip, they shake the head (saying):
 Roll to the Lord, let Him deliver him.
 Let Him rescue him, because He delights in him.

My Covenant God, vv. 10-12

The second part of this strophe also begins with the use of the emphatic personal pronoun. אֲנִי־אֶתְּקָה is in anti-thesis to the אֲנִי־אֶתְּקָה of verse 7 and should be compared with the emphatic אֶתְּקָה of verse 4. In these verses the sufferer returns to the theme of God's faithfulness in the past, this time the past of the sufferer himself. The continuing contrast between "you" and "I" throughout the lament graphically highlights the only source of help available to the one in distress.

Verses 10, 11: God's faithfulness from birth

A difficult verb

אֶתְּקָה.--The identification and meaning of this verbal form have caused difficulty. As to the form it has primarily been identified as the participial form with the suffix of either אֶתְּקָה , "to burst forth," or transitively, "to thrust forth, bring forth,"¹ or אֶתְּקָה *, "to draw forth."² The search

¹BDB, p. 161. With this as the root the participial form is the equivalent of אֶתְּקָה , which one would normally expect. Cf. Cheyne, The Book of Psalms, p. 377.

²Briggs, for one, suggests this, Psalms, I, 203. Other less credible suggestions include that of Hengstenberg who regarded it as an infinitive, "my breaking out," Commentary on the Psalms, I, 381; or Oesterley, following Duhm, who, from the parallel passage in Psalm 71:5, 6, emended אֶתְּקָה to אֶתְּקָה , "my strength." Oesterley, The Psalms, I, 178.

for an unattested, hypothetical root for this form has been in part due to the belief that ׀יָא is an intransitive verb, whereas here a transitive sense is required. Linguistically, however, there is no such thing as transitive or intransitive verbs, only transitive or intransitive uses of verbs. And a transitive use of ׀יָא may be established here.¹

The verb ׀יָא, appearing six times in the Old Testament,² is used variously for the sea which, at creation, burst forth from the womb (i.e., rose up out of the depths of the earth, Job 38:8); for the bursting forth of the Jordan (Job 40:23); for the charging forth of an ambush from its hiding place (Jud. 20:33). Thierry notes that the Arabic ǧāḥa, "to gush," is used of the water which wells up in the oasis, or elsewhere in the desert.³

יָא is used here, then, in a transitive sense, with God as the subject, the sufferer as the object. The best translation in this context is probably "you brought me forth." This is the general sense in which the Versions render this verb. For instance the LXX has ἐκσπάσας from

¹Cf. BDB, p. 161. The object in this case is represented by the suffix which is used as an objective genitive. Cf. Kautzsch, Gesenius' Hebrew Grammar, p. 439.

²Lisowsky lists five occurrences plus the one of Psalm 22:10 which he puts with a question mark under ׀יָא, Konkordanz zum Hebräischen Alten Testament, p. 323.

³G. J. Thierry, "Remarks on Various Passages of the Psalms," Oudtestamentische Studiën, XIII, ed. by P. A. H. de Boer (Leiden: E. J. Brill, 1963), p. 85.

ἐκσπάω, "to draw out."¹

Textual variants

In the second half of verse 10 textual variants are present for the MT מַבְטְחֵי יְהוָה and for the MT עַל-יְהוָה.

מַבְטְחֵי יְהוָה.--As it stands מַבְטְחֵי יְהוָה is the hiphil masculine singular participle with the suffix of בָּטַח, "to trust." A few Hebrew manuscripts, the LXX, the Syriac, and the Vulgate presuppose a Hebrew Vorlage of מַבְטְחֵי, "my confidence."² The LXX has ἡ ἐλπίς μου, "my hope." The Vulgate reads spes mea, also "my hope." Comparison may also be made with Psalm 71:5 where the Lord God is said to be מַבְטְחֵי יְהוָה מִנְעֻרַי, "my confidence from my youth." Briggs regards the Psalm 71:5 reading as the original here.³

Weighing the evidence it should first be noted that the combination of the LXX, Syriac, and Vulgate over against the MT is, in reality, the equivalent of one independent witness.⁴ Second, BHS, which cites the fact that a few (3-10) Hebrew manuscripts contain this reading, does not list the manuscripts nor evaluate their significance. Third, as Driver notes, the difference between the two readings is really only one of vocalization as the autograph would not

¹Liddell and Scott, A Greek-English Lexicon, p. 520.

²BDB, p. 105.

³Briggs, Psalms, I, 203.

⁴Cf. Würthwein, The Text of the Old Testament, pp. 60, 66.

have had the first י.¹ In support of the MT reading the Targum may be compared. It has the Aphel form אִסְכַּרְתָּנִי, "you made me confident."² Furthermore, relative to internal considerations, the MT reading is to be preferred because it is the one which best explains the origin of the others. The parallel passage, Psalm 71:5-6, may have had an harmonizing influence on some translator of the LXX text tradition.

The literal meaning of the hiphil of בָּטַח is "to cause to trust, make secure." Dahood offers an original translation of "made me tranquil" or, preserving the participial force, "my pacifier."³ G. R. Driver, citing the Arabic bataha, "to lay with face downwards," believes that here בָּטַח should retain its original physical sense. The resultant meaning of this clause would then be: "you have laid me flat on my mother's breasts."⁴

עַל-שֵׁדִי.--Associated with the variants for מִבְּטֵינִי are those for עַל-שֵׁדִי, "upon the breasts of." The LXX, Vulgate, the Syriac of Walton's Polyglot all probably presuppose a Hebrew original of מִשֵּׁדִי, "from the breasts of." These, of

¹Driver, Studies in the Psalms, p. 161.

²Jastrow, Dictionary, II, 952.

³Dahood, Psalms I, p. 139.

⁴G. R. Driver, "Difficult Words in the Hebrew Prophets," Studies in Old Testament Prophecy, ed. by H. H. Rowley (Edinburgh: T. & T. Clark, 1950), p. 59. Similarly NEB.

course, are dependent upon the previous reading and cannot be sustained without it. A similar evaluation may be made of this variant for reasons mentioned above.

The sense of this expression is best seen by comparing the parallelism of verses 10 and 11. In these verses the psalmist is professing his present faith and trust in God because of his special relationship to Him ever since birth. In three of the four colons in these verses ׀ִן is used; in the latter half of verse 10 ׀ִי is used. Hence Moroder, correctly this writer believes, suggests that ׀ִי is here used in a "temporal-separative rather than locative sense, . . . from my mother's breast."¹ Thus Moroder states that:

The exact nuance here seems to be not so much that God made His suffering servant tranquil on his mother's breast as that God made him tranquil ever since he was first on his mother's breast. In other words, God, not his mother's breast, has been and continues to be the permanent source of his tranquility.²

Verse 12: transitional

This verse is transitional to the second and third strophes of the psalm. The psalmist appeals for divine assistance on the basis of God's faithfulness, which has already been recounted. From this point in the text the

¹Richard J. Moroder, "Ugaritic and Modern Translation of the Psalter," In Band 6 of Ugarit-Forschungen, ed. by Kurt Bergerhof, et al. (Neukirchen-Vluyn: Verlag Butzon & Bercker Kevelaer, 1974), p. 258.

²Ibid.

psalmist's adversaries are concretely enumerated.

Grammatical features

Grammatically it may be noted that Dahood regards the use of הָרָצָה , "straits, distress," as an abstract form with a concrete meaning, i.e., "the adversaries are near." The use of the concrete $\text{עֲרֵבֵי$ coupled with the concrete enumeration of the adversaries in the following verses is said to support this understanding.¹

The use of $\text{כִּי} // \text{כִּי}$ as a parallel word pair is not uncommon. Other biblical texts which should be compared include Psalms 6:3; 25:15-16; Job 36:2-4; and Ecclesiastes 8:7. In Ugaritic the use of the corresponding word pair $\text{k} // \text{k}$ is also not unknown. Although most evaluate both uses of כִּי in verse 12 as similar, usually translating "for" or "because," Baisas, for one, views the second כִּי as emphatic, "with surely none to deliver me."³ Similar renderings are probably best however, as the parallel passages indicate.

Translation of "my covenant God" (vv. 10-12)

Yet you brought me forth from the womb,
(you) made me trust from my mother's breasts.

¹Dahood, Psalms I, p. 139.

²Fisher, Ras Shamra Parallels, I, 223. Three Ugaritic texts demonstrating this word pair are listed.

³Bienvenido Q. Baisas, "Ugaritic כִּי and Hebrew כִּי I," In Band 5 of Ugarit-Forschungen, ed. by Kurt Bergerhof, et al. (Neukirchen-Vluyn: Verlag Butzon & Bercker Kevelaer, 1973), p. 46.

Upon you was I cast from birth,
 from my mother's womb you have been my God.
 Do not be far from me,
 for distress is near,
 for there is no helper.

Encompassed By Enemies, vv. 13, 14

Beginning with verse 13 and extending through verse 19 the psalmist returns to the theme of his distress. In highly figurative language the external foes of the sufferer are portrayed in verses 13, 14 and 17-19. Verses 15, 16 graphically describe the condition of the sufferer himself, both outwardly and inwardly. In the initial description of his enemies the meter is 3:3 in both lines.

The metaphorical use of animal names

A noteworthy feature of the latter half of this lament is the manner in which the sufferer's enemies are described. Frequently they are identified by the use of animal names, which names are designed to emphasize at least one aspect of his foes' character. This literary device is not only common in the biblical texts but may also be observed in Ugaritic.¹

¹For example zby, "gazelle" is used parallel to tr, "bull" to represent a dignitary. Gordon, Ugaritic Textbook, p. 407.

The bulls

Initially the enemies are termed פָּרִים, "young bulls."¹ Compare the Ugaritic pr, "bull."²

In the next colon the "strong bulls" which surrounded the sufferer are intensified with the expression אַנְיֵי בָשָׁן, "mighty ones of Bashan." The adjective אַנְיֵי in addition to referring to bulls, is used elsewhere in Scripture to refer to horses (Jer. 8:16; 47:3; 50:11), angels (Ps. 78:25), violent and mighty men like, for instance, the king of Assyria (Isa. 10:13), and God Himself (Gen. 49:24). Bashan, situated in Syria between Mt. Hermon on the north and the River Yarmuk on the south, was primarily a plateau steppe between 1600 and 2300 feet above sea level. In biblical times it was well known for its rich, fertile land, well suited for growing of wheat and raising of cattle.³ The bulls of Bashan were fat, strong, fierce animals, so much so that references to them became almost proverbial.⁴

¹BDB, p. 830. The adjective אַנְיֵי is employed to describe further the bulls. Although often used to denote quantitative greatness, *i.e.*, "much, many," the parallelism with אַנְיֵי, "mighty ones" suggests here a translation of "great" or "strong."

²Gordon, Ugaritic Textbook, p. 471.

³Cf. Denis Baly, The Geography of the Bible (New York: Harper and Row, Publishers, 1957), pp. 219ff.; and Denis Baly and A. D. Tushingham, Atlas of the Biblical World (New York: World Publishing Company, 1971), p. 92. Bashan was also famous for its forests; compare references to the oaks of Bashan in Isaiah 2:13, Ezekiel 27:6, and Zechariah 11:2.

⁴Cf. Amos 4:1 where the luxurious and haughty women

The lion

From the fierceness and strength of the bull the imagery shifts to that of the devouring nature of one of the chief beasts of prey, the lion. The reference to their opening the mouth as well as to their tearing and roaring (אָפֶּן וְרָעַם) demonstrates that that which is to be emphasized is the carnivorous nature of the lion.¹ Cruel enemies are frequently compared to lions in the Psalms (cf. Ps. 7:2; 10:9; 17:12).

Translation of "encompassed by enemies" (vv. 13, 14)

Strong bulls have surrounded me,
mighty ones of Bashan have encircled me.
They open their mouth against me,
(like) a tearing and roaring lion.

The Extremity Of Suffering, vv. 15, 16

The nature of the suffering

The verses now under consideration depict great extremity of suffering. The exact cause of the suffering is not revealed, which has led to various interpretations.

of Samaria are called פָּרוֹת הַבָּשָׁן, "cows of Bashan." On this text see James L. Mays, Amos: A Commentary (Philadelphia: The Westminster Press, 1969), p. 72.

¹Culley points out the similarity of פָּצוּ עָלַי פִּיָּהֶם in verse 14 with Lamentations 2:16 and 3:46. Robert C. Culley, Oral Formulaic Language in the Biblical Psalms (Toronto: University of Toronto Press, 1967), p. 49. The roaring of a lion is here used, as in Amos 3:4, to indicate that the prey has been captured and will soon be devoured.

Some expositors see here a description of the effects of a physical illness, usually regarded as a burning fever.¹ Others contend that mere figures of speech are being employed to describe more graphically internal feelings of dread, anxiety, and forsakenness. These feelings become so extreme that they lead to thoughts of death, even though the individual may not, in fact, be at all near death.² However, the most common understanding of these verses sees real physical distress portrayed in highly descriptive language. A consideration of the particular phrases of these verses does not indicate any need to depart from the common understanding. Furthermore this writer is not predisposed against such an understanding for fear that, if established, it could appear to be a description of death by crucifixion. One should not dismiss the possibility that this fear has motivated some of the aforementioned explanations.

The description of the suffering

Verse 15

כַּמַּיִם נִשְׁפָּךְ כִּתִּי --- "Like water am I poured out." נִשְׁפָּךְ כִּתִּי is the niph'al perfect first common singular of שָׁפַךְ, "to pour, spill, pour out."³ In Ugaritic špk, "to spill" is attested.⁴ In Akkadian there is šapāku, "to pour

¹So Desterley, The Psalms, I, 180.

²Cf. Weiser, The Psalms: A Commentary, p. 223; and Driver, Studies in the Psalms, p. 163.

³KB, p. 1004. ⁴Gordon, Ugaritic Textbook, p. 493.

out."¹ A similar root is also attested in Arabic, Ethiopic, Aramaic, and (rarely) Syriac.² In the biblical texts פָּרַץ is often used of the shedding of blood (cf. Gen. 9:6; 37:22; 1 Sam. 25:31; Ezek. 22:4). Illustrative of the meaning of this phrase is Joshua 7:5 where it is said that "the hearts of the people melted [וַיִּמְדָּם] and became as water."³

וַיִּפְרָץ פֶּלֶל-עַצְמוֹתַי.--"And all my bones are separated from each other." The hithpael perfect with waw connective of פָּרַץ, "to divide" is employed to describe the injury inflicted upon the sufferer's bones. The hithpael of פָּרַץ is found three other times in the biblical writings (Job 4:11; 41:17; Ps. 92:9).⁴ Job 4:11 and Psalm 92:10 speak of the "scattering" or "dispersing" of men or animals. Job 41:17 speaks of the difficulty of "separating" the scales of Leviathan. The LXX renders this form with διεσκορπίσθη from

¹Cf. Riekele Borger, Babylonisch-Assyrische Lese-stücke, Heft I (Rome: Pontificium Institutum Biblicum, 1963), p. lxxxi.

²BDB, p. 1049.

³Cf. also Lamentations 2:19. Hengstenberg, however, does not regard these passages as to the point, considering them to be better associated with the last clause of this verse. He cites as parallel Psalm 58:8, 1 Samuel 7:6, and 2 Samuel 14:14, cf. his Commentary on the Psalms, I, 383-84.

⁴Lisowsky, Konkordanz zum Hebräischen Alten Testament, p. 1184. This verb should be compared with two other phonemically related verbs in this passage: פָּרַץ (v. 3) and פָּרַץ (v. 14). These roots consist of a bilabial, an alveolar trill, and a weak letter.

διασκορπίζω, "to scatter abroad, squander, confound."¹ The sense here is that the psalmist's bones are out of joint, as with a man stretched upon a rack. Thus Dahood translated "all my bones are racked."²

לִּי כִּי . . . נִמָּלֵךְ.--"My heart is like wax, it is melted within me." In this 3:3 line the effects of the agony are pictured with reference to the heart, that is to the inner man. The sufferer's heart is said to be "melted" (נִמָּלֵךְ) within him. נִמָּלֵךְ is the niphal perfect of מָלַךְ with e used for the normal a.³ מָלַךְ is not used in the qal except for Isaiah 10:10. In the niphal it is literally used for the melting or dissolving of manna (Ex. 16:21), bonds (Jud. 15:14), or wax (Ps. 68:2). Most often, however, it is used figuratively of the heart melting or dissolving. The sense usually is that of fainting or growing fearful. Dahood translates the last clause "the dripping out of my bosom."⁴

Leupold aptly summarizes the intent behind each of the clauses in verse 15 when he notes that the first clause describes utter helplessness and weakness; the second, extreme bodily pain; and the third, total lack of courage.⁵

¹Liddell and Scott, A Greek-English Lexicon, p. 412.

²Dahood, Psalms I, p. 137.

³Cf. Kautzsch, Gesenius' Hebrew Grammar, p. 181.

⁴Dahood, Psalms I, p. 140.

⁵Leupold, Exposition of The Psalms, p. 201.

Verse 16

מִלְקוֹחַי . . . יִבֶּשׂ.--"My strength is dried up as a potsherd, and my tongue is made to cleave to my jaws." The sense of this line is not difficult despite some textual problems. David is here describing the extreme physical distress caused by lack of bodily moisture. The clinging of the tongue to the jaws results in extreme discomfort and is often the precursor of death.

Textually, a number of critics have proposed that the MT כֹּחִי, "my strength" be emended to לְשׁוֹנִי, "my tongue." The primary, if not only, reason for this proposal is the presence of לְשׁוֹנִי, "my tongue," in the next clause. The emended reading would thus provide an excellent parallel.¹ While it must be acknowledged that there would be an excellent parallel and that the emendation does presuppose a recognized textual error, metathesis, the fact that there is no external evidence in support of לְשׁוֹנִי mitigates against this proposal.

Another alternative reading is proposed by Hummel, followed by Dahood.² Hummel sees in וּלְשׁוֹנִי מְדַבֵּק a case in

¹Cf. among many Weiser, The Psalms: A Commentary, pp. 217-18; Sabourin, The Psalms: Their Origin and Meaning, I, 18; Hans-Joachim Kraus, Psalmen, Band 1 (Neukirchen-Vluyn: Neukirchener Verlag des Erziehungsvereins, 1972), pp. 174, 81. Delitzsch looks favorably upon this proposal unless one could establish that כֹּחַ had the signification of "spittle" like the rabbinic use of פִּי. Idem, The Psalms, I, 316. Cf. Jastrow, Dictionary, I, 631.

²Hummel, "Enclitic Mem in Early Northwest Semitic,

which enclitic mem should be recognized. The result would be וּלְשׁוֹנֵיט דְּבִק. This reading would obviate the necessity of reading the hophal form of דְּבִק, which is not attested elsewhere. This suggestion would be plausible except that the resulting form וּלְשׁוֹנֵיט is plural and thus difficult conceptually.

וּלְעֶפְר־מֹת הַשִּׁפְתָּנִי.--"And in the dust of death you set me." The exact phrase עֶפְר־מֹת occurs only here in the biblical texts. It is a reference to the grave, echoing back probably all the way to Genesis 3:19: "dust you are, and to dust you shall return." Later in this psalm further reference to the dust of the grave is made. Verse 30 speaks of those who "go down to the dust" (יֹרְדֵי עֶפְר).

The theme of the grave or Sheol as a place of dust, mud, and filth is a recurring one in extra-biblical literature. In the Babylonian myth describing the descent of Ishtar to the nether world the realm of the dead is characterized as that place where "dust is their fare and clay their food."¹ Also, in Ugaritic epic poetry the realm of the dead is described as a place where the food is mud and dirt.²

Epecially Hebrew," p. 99; Dahood, Psalms I, p. 140.

¹E. A. Speiser, trans., "Descent of Ishtar to the Nether World," Ancient Near Eastern Texts Relating to the Old Testament, ed. by James B. Pritchard (3rd ed.; Princeton: Princeton University Press, 1969), p. 106.

²Theodor H. Gaster, Thespis (reprinted; New York: Gordian Press, 1975), p. 203.

Further parallels may be observed in, among others, Egyptian, Persian, Greek, and Roman literature.¹

The final verb in this verse (תִּשְׂפֹתֶנִי) is second person singular and is a clear reference to God.² The denominative תִּשְׂפֹתֶנִי is found four times in the biblical corpus.³ Literally the verb may be used to mean "to set on fire."⁴ The sufferer, throughout all his distress from within and without, here demonstrates his recognition of the ultimate source of all that befalls him. The significance of this recognition by the use of the second person singular is excellently described by Hengstenberg:

The sufferer considers every thing only as an instrument in the hands of God. Hence, on the one hand, his pain was augmented; but hence also, there was laid for his hope its necessary basis. He who cannot trace his sufferings to God alone, cannot with a full heart look to him for deliverance.⁵

¹ Ibid., p. 204.

² This in contrast to those who contend that the MT cannot be correct because God is not being addressed. So Oesterley, The Psalms, I, 180; and Briggs, Psalms, I, 203. Dahood identifies the verb as the third person feminine collective plural subject, Psalms I, p. 140. Cf. William F. Albright, "A Catalogue of Early Hebrew Lyric Poems (Psalm LXVIII)," Hebrew Union College Annual, 23:1 (1950), 17.

³ Lisowsky, Konkordanz zum Hebräischen Alten Testament, p. 1494.

⁴ BDB, p. 1046. Cf. the related nominal form תִּשְׂפֹתֶנִי II, "stone."

⁵ Hengstenberg, Commentary on the Psalms, I, 385.

Translation of "the extremity of
suffering" (vv. 15, 16)

Like water am I poured out,
and all my bones are separated from each other.
My heart is like wax,
it is melted within me.
My strength is dried up as a potsherd,
and my tongue sticks to my jaws,
and in the dust of death you set me.

Approaching Death, vv. 17-19

The agony of the sufferer is further described in verses 17-19. Again the theme returns to the sufferer's enemies who are here portrayed as dogs. This section contains, of course, one of the most notable cruxes in all the Old Testament. Prior to considering that however, certain other exegetical features should be mentioned.

Exegetical features

The figure of the dogs

The MT has כָּבֹוֹנֵי פְּלִבִּים, "for dogs have surrounded me." The LXX, probably influenced by רַבִּים in the parallel verse (v. 13), adds πολλοί, "many" following κύνες. Similarly the Targum's rendering may be translated, "the wicked, who are like many dogs [לכלביא], have surrounded me."

Dahood points out that the imagery referred to in this verse is that of the chase. Hence he renders עֲנַת, "council, assembly of" with the nuance of "pack."¹ Perhaps

¹Dahood, Psalms I, p. 140. Cf. Psalm 68:31: עֲנַת אֲבִירִים, "herd of bulls," (NASB).

similar thoughts occasioned the readings of Aquila and Symmachus, θηραταί, "hunters," and, similarly, Jerome, venatores.¹

The use of the imagery of the dog is for a decidedly negative effect. Dogs in ancient Near Eastern culture were generally despised outcasts known for their ravenous and ruthless character and given to prowling (normally at night) and filthy habits. To so term his enemies was certainly not a compliment.²

The sufferer's bones

Not only were the sufferer's bones separated from each other (v. 15), but the effect of this distressing condition was visible to all. The sufferer could, if he wished, count all his bones.³ The witnesses to his suffering stare (יִבְיֹטוּ) and look (יִרְאוּ) at him not with surprise but with cruel mockery and delight.

¹These readings would presuppose by retroversion the reading פִּלְקָיִם.

²Cf. Clinton Mack, "Animals of the Bible," Zondervan Pictorial Bible Dictionary, ed. by Merrill C. Tenney (Grand Rapids: Zondervan Publishing House, 1963), p. 42. On the use of klb/klbt in Ugaritic cf. Fisher, ed., Ras Shamra Parallels, I, 421-22.

³The imperfect אֶסְפֹּר is here used to represent an action which may possibly take place. It is used in a permissive sense, "I may/can count." Cf. Kautzsch, Gesenius' Hebrew Grammar, p. 318.

The casting of lots

The final ignominy to which he is subjected is the dividing of his garments among the spectators. This was not done because of any need on the part of the observers for the clothing but as the final sign that they regarded him as already dead.¹

The garments which are divided are referred to by the synonymous terms לְבוּשׁוֹ and בְּגָדָיו . Both terms are common and may be used interchangeably with reference to one's garments and clothing. The general meaning of these terms coupled with the parallelism in this verse precludes any attempt to discern finer distinctions between the words.²

An old crux

Certainly the most difficult exegetical problem in Psalm 22 is found in the phrase $\text{כָּאֲרֵי יָדַי וְרַגְלָי}$. "They pierced my hands and feet" (KJV, NBV, RSV, NASB, Con). "They tie me hand and foot" (JB). "They have hacked off my hands and my feet" (NEB). "They have dug my hands and my feet" (Douay).

¹In the Middle Assyrian laws there was a provision that the offender's clothes were given to the prosecutor or to the one who arrested him. Cf. Theophile J. Meek, trans., "The Middle Assyrian Laws," ANET, p. 183; and G. R. Driver and John C. Miles, The Assyrian Laws (reprinted; Oxford: Clarendon Press, 1975), p. 409.

²As, for example, Hengstenberg does when he states "בגדיים is clothes in general לְבוּשׁוֹ is specially the principal article of dress, the long robe, without which the person is altogether naked," Commentary on the Psalms, I, 390.

The problem centers around the word כְּאַרִי. Does it mean "like a lion"? Or, is it an unusual verbal form? Or, is the text to be emended in order to yield a more common verbal form or to provide the basis for a new root? Or, does the solution lie in a reassessment of the parallelism of the immediate context? Substantial literature is available on these questions, with a wide variety of answers proposed.¹ It will not be possible within the compass of this study to write, in effect, a monograph on this issue. All that can be done is to present briefly the evidence, the proposed solutions, and the reasons for this writer's position. Further details may be ascertained by consulting the literature cited here.

The textual evidence

With regard to establishing the correct text the following data should be noted.

Evidence from the Hebrew manuscripts.--The preponderant majority of extant Hebrew manuscripts read כְּאַרִי. There are a few manuscripts, however, which do contain different readings. According to Kennicott the reading כֶּרֶךְ is found in one manuscript and in the margins of three, whereas the reading כֶּרֶךְ is found in seven manuscripts.² This is

¹The best recent discussion is that of J. J. M. Roberts, "A New Root for an Old Crux, Ps. XXII:17c," Vetus Testamentum, 23:2 (April, 1973), 247-52.

²Ibid., p. 248.

not a large number of manuscripts and the genuineness of some of them is a matter of dispute.¹

Support for the reading קִאָרִי is also provided by the Masora parva on Isaiah 38:13. There it is said that the form קִאָרִי (which is found in Isaiah 38:13 and clearly means "like a lion") occurs in two different senses in Isaiah 38:13 and Psalm 22:17. While this evidence has been used to demonstrate that "like a lion" is not the meaning in Psalm 22:17 it may also be used to demonstrate that קִאָרִי is the correct reading. For despite the Masora's insistence on a different meaning it does not recognize a different text form which would have alleviated the problem of meaning.

Evidence from the Versions.--The evidence from the Versions is mixed although in general they presuppose a verbal form for the Hebrew. An exception is probably the Targum which has: נכתיך היך כאריא, "biting like a lion." Kirkpatrick suggests that this is a conflate reading perhaps preserving a trace of the transition to a verbal form.² It seems more likely, though, that the Targum merely attempted to supply the ellipsis it observed in the Hebrew with an appropriate verb. Thus this should not properly be regarded

¹Cf. Perowne, The Book of Psalms, I, 246-47; and F. C. Cook, et al., "Psalms," in vol. IV of The Holy Bible According to the Authorized Version (A.D. 1611) with an Explanatory and Critical Commentary, ed. by F. C. Cook (New York: Charles Scribner's Sons, 1886), pp. 223-24.

²Kirkpatrick, The Book of Psalms, I, 119.

as a conflate reading.

The other versional evidence clearly presupposes a finite verb (which 𐤀𐤊𐤏𐤓𐤏 does not in all likelihood represent). The LXX has ὤρυξαν the aorist indicative of ὀρύσσω, "to dig, burrow,"¹ hence, "they dug my hands and my feet." Similarly the Syriac Peshitta has ܕܚܘܥܘ , "they pierced."² The Vulgate has foderunt, "they dug," Jerome's Latin Version vinexurunt, "they bound." The LXX daughter versions present an interesting picture. Aquila's first edition has ἥσχυσαν, "they soiled, marred." The second edition has ἐπέδησαν, "they bound." Symmachus has ὡς ζητοῦντες δεῖσαι, "like those seeking to bind."³

Two distinct derivations are apparently present in the above readings: (1) "they dug" from the common Hebrew verb 𐤀𐤊𐤏 I, "to dig"; (2) "they bound" from an otherwise unattested 𐤀𐤊𐤏 IV, "to tie together."⁴

Summary of the traditional evidence.--The manuscript evidence within the MT tradition strongly favors 𐤀𐤊𐤏. The

¹Liddell and Scott, A Greek-English Lexicon, p. 1257. For a comparison of the usage of the LXX of ὀρύσσειν see Edwin Hatch and Henry A. Redpath, A Concordance to the Septuagint, Vol. II (reprinted; Graz, Austria: Akademische Druck-u. Verlagsanstalt, 1975), pp. 1017-18.

²Smith, A Compendious Syriac Dictionary, p. 40.

³δεῖσαι from δέω (A), "to bind, tie, fetter." Liddell and Scott, A Greek-English Lexicon, p. 383.

⁴So G. R. Driver, "Mistranslations," Expository Times, 57 (1945-46), 192-93.

Targum also probably had כְּאַרְי as its Vorlage. The evidence from other Versions presupposes a finite verb. Following basic canons of textual criticism (the more difficult reading is to be preferred, as well as the reading which best explains the origin of the others) כְּאַרְי is certainly to be preferred. It is, or was, difficult conceptually. It best explains the origin of the other readings. If, for example, כְּאַרְו or כְּרְו were the original text, it is hard to see why כְּאַרְי would have been substituted and attained near universal acceptance in the MT text tradition. Thus unless there are compelling internal reasons, כְּאַרְי should be retained.

The proposed solutions

"Like a lion".--Almost universally rejected by modern translations and commentators this rendering is a literal representation of the MT. Hengstenberg, however, is one who argues forcefully for this interpretation.² Compare also the more recent translation of the Jewish Publication Society of America: "Like a lion, they are at my hands and my feet."²

Redivision of line.--Roberts mentions another proposal in which the attempt is made to retain the MT reading

¹Hengstenberg, Commentary on the Psalms, I, 385-88. Cf. also Alexander, The Psalms: Translated and Explained, pp. 102-03.

²Cf. Cohen, The Psalms, p. 64.

by redividing the line. "Like a lion" then is the concluding thought of the previous line, and "my hands and my feet" are part of verse 18a. Roberts correctly assesses this suggestion as "worthless."¹

Defective verbal form.--Certain older commentators retained the MT form and explained it as a rare participial form, with an apocopated plural and an intrusive א, of כּוּר, said to mean "to dig, bore."² This view never won wide acceptance and does not particularly commend itself.

Dahood's initial suggestion.--In Psalms I Dahood parsed כּוּרִי as an infinitive absolute of כּוּר, "to dig." According to him the א was intrusive and the י was the archaic ending.³ This proposal has since been abandoned.⁴

Alternate roots: כּוּר I or IV.--Despairing of obtaining any adequate sense from the MT many have proposed emending the text to either כּוּרִי or כּוּרִי. כּוּר I, "to dig" is then often regarded as the root. G. R. Driver among others proposes a different root, כּוּר IV, "to tie together."

¹Roberts, "A New Root for an Old Crux, Ps. XXII: 17c," pp. 247-48.

²Perowne, The Book of Psalms, I, 247.

³Dahood, Psalms I, pp. 140-41. On the archaic ending י, see William F. Albright, Yahweh and the Gods of Canaan (Garden City, NY: Doubleday and Company, Inc., 1969), p. 11.

⁴See below p. 113.

Driver attempts to establish this root, unattested in Hebrew, with references to Akkadian, Arabic, and Syriac.¹

Change in parallelism.---Recent studies on this verse have stressed the supposed inappropriateness of the traditional suggestions because of contextual factors. It is alleged that line 17c because of its reference to hands and feet fits much better with line 18a. Furthermore, if line 17c does not go with 18a then 18a stands alone with its first person singular verb surrounded by third person plurals. These factors have led to a number of new suggestions.

Thomas proposed analyzing יָאֲרִי as the inseparable preposition יָ plus a noun יָרִי, which he understood to mean "hearth." Thus the line would read: "My hands and my feet are as a hearth," that is, burned up with fever.²

Later Kissane proposed that the solution was to be found in a comparison with Job 33:21:

His flesh is consumed from sight
And his bones that were not seen are laid bare.

Kissane regarded the second line as equivalent to 18a and the first line equivalent to 17c by substituting יָלֵךְ for

¹Driver, "Mistranslations," 192-93. For an evaluation of this attempt see Roberts, "A New Root for an Old Crux, Ps. XXII:17c," p. 249.

²Cf. D. Winton Thomas, "Two Psalm Notes," Journal of Theological Studies, 37, (1936), 386. Roberts calls this interpretation "almost convincing." For his criticisms see idem, "A New Root for an Old Crux, Ps. XXII:17c," pp. 250-51.

כָּרַו.¹

Roberts has proposed a new root for the emended כָּרַו. Based upon Syriac and Akkadian cognates Roberts posits a root כָּרַו V, "to be short, shrunken, shriveled," which results in the following translation:

My hands and feet are shriveled up,
I can count all my bones.²

Perhaps the most significant evidence which Roberts adduces is the occurrence of the Gt stem of this root in Akkadian diagnostic texts to describe deformities of human hands and feet induced by illness.³ Roberts contends that this proposal is acceptable because the root is well-attested in a cognate language or languages, the difference in root consonants, if any, is explainable by the principles of Semitic phonology, and the meaning proposed for the new root is consistent with its attested meaning in the cognate languages and with the context in the other language where it is posited.⁴

¹E. J. Kissane, The Book of Psalms (Westminster, MD: Faith Press, 1953), pp. 100-01.

²Roberts, "A New Root for an Old Crux, Ps. XXII:17c," p. 252.

³The form in these texts may be translated as "shrunken." Cf. Ignace J. Gelb, et al., eds., The Assyrian Dictionary of the Oriental Institute of the University of Chicago, Vol. 8 (Chicago: The Oriental Institute, 1971), p. 229.

⁴Cf. Roberts, "A New Root for an Old Crux, Ps. XXII: 17c," p. 251.

Another proposal is that of Tournay¹ and Dahood.²

Retaining the MT בְּיָדַי Dahood analyzed it as the preposition בְּ , "because" followed by the third person perfect plural of הָרָץ , "to pluck, gather."³ The final י is retained as the third plural ending as is regularly the case in Ugaritic. Thus the sense would be:

Because they picked clean my hands and my feet,
I can number all my bones.⁴

A proposed answer

This writer does not pretend to have the final answer to all the difficulties of this problem. But the best solution appears to be the reading "like a lion." This reading is not widely held today primarily because it is said to "make no sense,"⁵ to be "incongruous,"⁶ to be, in other words, impossible because of insurmountable conceptual difficulties. If these difficulties were removed much of the raison d'etre for all the other proposals would vanish.

¹R. Tournay, "Note sur le Psaume XXII:17," Vetus Testamentum, 23:1 (January, 1973), 111-12.

²Dahood, Psalms III, pp. xxx-xxxi, 313; and idem, "The Verb 'arah, 'To Pick Clean', in Ps. XXII:17," Vetus Testamentum, 24:3 (July, 1974), 370-71.

³BDB, p. 71.

⁴Dahood, Psalms III, p. xxx.

⁵So Roberts, "A New Root for an Old Crux, Ps. XXII: 17c," p. 247.

⁶So Cook, et al., "Psalms," p. 223.

This writer suggests that the key to removing the conceptual difficulties surrounding this figure has been discovered by archaeologists. In the Iraq Museum on an ivory plaque found at Nimrud and dated ca. 710 B.C. is the carving in relief of a lion about to devour his helpless human prey. The lion is pictured as standing over the man with his paws squarely upon the man's hands and feet.¹ To put a caption of "like a lion my hands and my feet" underneath this plaque would be perfectly understandable. In fact it would be a very effective way of describing with minimum words the entire situation. This picture may very well have been similar to the one the psalmist had in mind when he wrote Psalm 22.

If the conceptual difficulties are overcome then certain other lines of evidence may be adduced which would now increase in significance and add further support to this reading. Among these are:

1) The external textual evidence when weighed supports the MT יָאָרְךָ.

2) The necessity for supplying a verbal idea with a preposition like לְ to complete the ellipsis is not a problem. For instance, "they are at" easily fits after "like a lion."

¹For a picture of the plaque see Charles F. Pfeiffer, ed., The Biblical World (Grand Rapids: Baker Book House, 1966), p. 415.

3) Most of the proposed solutions posit two textual changes (ך for ך and the intrusive ך) plus, in many cases, the establishing of a rare root. Only "insurmountable" difficulties would justify such a procedure.

4) The figure of the lion is most appropriate to the context. Throughout these verses the sufferer's enemies are referred to under the figure of various animals, including references to the lion in verses 14 and 22.

5) This psalm was frequently used in the Gospels concerning Christ's death. Yet nowhere is there a reference to this verse, which would be surprising if it meant "they have pierced my hands and my feet."

Translation of "approaching death" (vv. 17-19)

For dogs have surrounded me,
 An assembly of the wicked has encompassed me.
 Like a lion (they are at) my hands and my feet.
 I may count all my bones,
 they stare, they look at me.
 They divide my garments among them,
 and over my clothing they cast a lot.

Plea For Help, vv. 20-22

Characteristic of this psalm are sudden changes in subject matter. Verse 20 is a further example of this. The waw adversative attached to the new subject ך, in emphatic position indicates the change as it did in verse 4. Verses 20-22 climax this portion of the psalm in which once again God is besought for His assistance. Closer consideration of this section demonstrates much verbal and thematic

similarity with previous material.

Verse 20

An hapax legomenon

אֶלְוֵתִי.--Traditionally this word has been identified as an abstract noun with the first person masculine singular suffix. It is often associated with אֵזְרָא "strength" or "help," which word appears in Psalm 88:4.¹ As such, however, אֶלְוֵתִי appears only in verse 20 in the biblical text.² The evidence from the Versions indicates a similar understanding of the term. For instance the LXX has τὴν βοήθειάν μου, "my help, assistance," Jerome's Latin Version fortitudo mea, "my strength," and the Targum תּוֹקְפִי, "my strength, power."³

Ginsberg, however, followed by Dahood, has proposed that this term be understood after the analogy of Krt:88, šbuk ul mad, "your troops are a mighty army."⁴ Ugaritic ul used here to mean "army, host."⁵ Although in dealing with

¹Cf. KB, pp. 37-38.

²Lisowsky, Konkordanz zum Hebräischen Alten Testament, p. 56.

³The following word in the Hebrew text לעֲזָרָתִי is rendered by the LXX as ἀντίλημψίν "my help, defence." This is the same word used in the title to translate אֵילָן. For further discussion of this point cf. Briggs, Psalms, I, 206.

⁴H. L. Ginsberg, The Legend of King Keret (New Haven: American Oriental Society, 1946), p. 37; Dahood, Psalms I, p. 141.

⁵Gordon, Ugaritic Textbook, p. 358. Cf. Aistleitner, Wörterbuch der ugaritischen Sprache, p. 19.

a hapax legomenon one must always be open to new suggestions, the evidence in this case, especially from the Versions, for the traditional understanding, is sufficient to retain it. Furthermore, from Ugaritic itself evidence is not lacking to support it. Ugaritic text 107:9 reads il bš il adu, which may be translated "El, make haste! El, come to my help!"¹

The syntax of the verse

The structure of this verse affords an opportunity to observe the manner in which certain recent critics treat the text in order to make it fit a concise parallelism that they have constructed. Baisas repoints the initial הָאֵלֵךְ to הָאֵלֵךְ, the qal imperative of הָאֵלֵךְ, "to come." Thus the verse now may be divided with a tricolon stichometry with an a-b :: A-B :: b'-a' construction, bounded by two imperatives (הָאֵלֵךְ and הָאֵלֵךְ):

Come, YHWH!
Be not far away, my strength!
O my deliverance, hasten!²

Although this reconstruction is certainly clever it is just as certainly unnecessary. The verse as it stands in the MT makes good sense. All lines of interpretive tradition basically adhere to that sense. And, furthermore, retaining הָאֵלֵךְ preserves a parallelism of a much broader

¹Cf. Fisher, Ras Shamra Parallels, I, 51.

²Baisas, "Ugaritic 'dr and Hebrew 'zr I," p. 50.

structure, that of the entire lament. This type of methodology is reminiscent of older critics who, for the sake of rhythm and meter, proposed all manner of textual emendations.

Verses 21, 22

Continued use of animal names

מִיַּד-דָּלָב.--Literally, "from the hand of the dog."

The figure of the dog is again used, as in verse 17, to denote the sufferer's enemies. The hand (יָד) is here used figuratively to refer to the source of power and strength.¹

Dahood considers the parallel between מִתְּחַרֵּב, "from the sword" and מִיַּד-דָּלָב to be sufficiently "curious and unexampled" as to warrant a new derivation for דָּלָב. He thus regards it as a by-form of the Akkadian loanword גִּילְפוֹת, "ax."² Dahood has an extended discussion of this point which will not be reproduced here, inasmuch as he has not demonstrated the need for this new derivation. The fact that the parallelism is "unexampled" is not that significant, especially since the reference to the dog is in harmony with the sufferer's general mode of speaking with regard to his enemies.

וּמִקְרָנַי הַבָּקָר.--"and from the horns of the wild oxen."

The Hebrew קְרָנַי, written here without the quiescent א, is generally considered to be a reference to a twin-horned

¹Cf. BDB, p. 390.

²Dahood, Psalms I, p. 141.

wild ox. It was a fierce, untameable animal (cf. Job 39:9-12), with formidable horns (cf. Num. 23:22; Dt. 33:17). Although now extinct it was apparently known throughout a wide geographical area. Compare the Akkadian rīmu, "Wildstier,"¹ and the Ugaritic rum "buffalo."² Also, S. R. Driver makes mention of the Urus, which was known to Caesar and was apparently the same animal. He further notes that Tiglath Pileser I claimed to have hunted and killed four rīmu in the land of Mitanni, and to have brought back their horns and hides to Asshur.³

The improbable translation "unicorn" (cf. KJV) is no doubt the result of the LXX and Vulgate's rendering of this term. The LXX has μονόκερα, literally "with but one horn,"⁴ whereas the Vulgate has unicornis.

The verbal forms

The imperatives.--Three striking imperatives are used to beseech the Lord for His intervention, following the use of the negative command אַל-תִּרְחֶק, "be not far away." The qal הָרַץ "hasten, make haste," the hiphil הִצֵּיל "deliver," and the hiphil הוֹשִׁיעֵנִי "save, deliver," vividly

¹ Von Soden, Akkadisches Handwörterbuch, II, 986.

² Gordon, Ugaritic Textbook, p. 481.

³ Driver, Studies in the Psalms, p. 165.

⁴ Liddell and Scott, A Greek-English Lexicon, p. 1044.

express the urgency of the sufferer's plea. The emphatic form of the imperatives is further stressed as a result of lengthening by the use of the paragogic ׀.

The final form.--Considerable discussion has ensued relative to the exact significance of the final עֲנִיתָנִי. As it stands in the MT it may be parsed as the qal perfect second masculine singular in pause with a first common singular suffix of the verb אָנַן I, "to answer." This reading is supported by the Targum which has קבלתא צלורני, "you have heard my prayer," and by Aquila, εἰσήκουσάς με, "you have heard me."

Dahood retains the MT pointing and parses the verb as above except that he posits a different root for אָנַן. Based on the Phoenician אָנַן, "to conquer" he derives the verb here from that root. Hence, giving the perfect a precative sense, his translation is "make me triumph."¹

A different text is presupposed by certain of the major Old Testament versions. The LXX has τὴν ταπεινώσιν μου, "my humble (life)." Equivalent readings are found in the Vulgate and Syriac. Symmachus has τὴν κάκωσιν μου, "my oppressed (life)." The best retroversion of these readings is אָנַן, "my poor (life)." This rendering has found some

¹Dahood, Psalms I, p. 142. On this root cf. W. L. Moran, review of Psalms 89, by G. W. Ahlstrom, in Biblica, 42:2 (1961), 239; and Charles-F. Jean and Jacob Hoftijzer, Dictionnaire des inscriptions sémitiques de l'oest (Leiden: E. J. Brill, 1965), p. 218.

modern support including the NEB, "my poor body" and RSV, "my afflicted soul."

Certain older critics proposed that the waw which opens this clause be understood as a waw consecutive governing the later עָנִיתִי לְיָ. This proposal is not viable however. Grammarians have seriously questioned whether such a separation of the waw from the verb may be maintained at all.¹ Certainly it is unnecessary in this verse.

Hulst mentions another alternative which has been adopted by the Dutch New Version. According to this alternative עָנִיתִי לְיָ is made the first word of the following verse where it supposedly fits better. Verse 22 then would read: "Save me from the mouth of the lion and from the horns of the wild oxen."²

This writer considers the reading supported by the Targum and Aquila, "you have answered me," preferable for a number of reasons. First, to follow the LXX at this point would be to follow a Version which has repeatedly been shown to be inadequate in the Psalms. Second, from the standpoint of syntax excellent sense can be made out of a reading "you have answered me." This sense would be a case of the so-called perfect of confidence, which perfect may be

¹Cf. Davidson, Hebrew Syntax, pp. 76-77.

²A. R. Hulst, Old Testament Translation Problems (Leiden: E. J. Brill, 1960), p. 96. So also Kraus, Psalmen, I, 176.

found elsewhere in the Psalms.¹ Here it would be used in a pregnant construction in which the fuller meaning would be: "You have answered (and saved) me from the horns of the wild oxen."² The horns should be understood as the foremost weapon of the wild oxen, similar to the lion's mouth and the dog's paw. Furthermore, adopting this sense provides a most appropriate transitional clause to the latter half of this psalm where God is praised for His deliverance of the distressed sufferer. Since good sense can be made out of the syntax with this reading the necessity for establishing a new root for נִלְוֶה , as Dahood attempts, is mitigated.

Translation of "plea for help" (vv. 20-22)

But you O Lord do not be far off,
 O my strength, make haste to help me.
 Deliver me from the sword,
 from the paw of the dog (deliver) my life.
 Save me from the mouth of the lion,
 and from the horns of the wild oxen you have answered
 me.

Summary of Verses 1-22

The purpose of this chapter has been to present an exegesis of Psalm 22:1-22. In these verses both the intense suffering and the steadfast faith of the psalmist were displayed. The psalmist not only suffered from external enemies but was also beset by internal fears, the greatest of

¹ Cf. Davidson, Hebrew Syntax, p. 63.

² So Kautzsch, Gesenius' Hebrew Grammar, p. 384.

which was the thought that God had forsaken him. Yet throughout all his trials the psalmist's faith in the covenant-keeping God of his fathers remained firm. In the next chapter the New Testament references to these verses will be evaluated in order to ascertain what they contribute to a proper understanding of Psalm 22.

CHAPTER III

THE GOSPEL ACCOUNTS AND PSALM 22

The Gospel accounts of the death of Christ record three events in which distinct reference to Psalm 22 may be observed. These are Christ's cry, the mockery of the spectators, and the casting of lots for His clothing. It will be the purpose of this chapter to present a basic exegesis of the key Gospel texts, with a fuller assessment of their significance reserved for later.

The Cry

At the ninth hour, following the three hours of darkness, Jesus uttered His cry. This cry was probably the fourth "word" from the cross¹ and of these words this is the only one recorded exclusively by Matthew and Mark.² The point of contact with Psalm 22 lies, of course, in the fact that this cry is a quotation of Psalm 22:2a. Neither the

¹Cf. A. Carr, The Gospel According to St. Matthew, in the Cambridge Greek Testament for Schools and Colleges, ed. by J. J. S. Perowne (Cambridge: University Press, 1966), p. 310. For periodical literature to 1961 on the seven words from the cross see Bruce M. Metzger, Index to Periodical Literature on Christ and the Gospels, Vol. IV of New Testament Tools and Studies, ed. by Bruce M. Metzger (Leiden: E. J. Brill, 1966), pp. 35-36.

²Cf. Henry B. Swete, The Gospel According to St. Mark (2nd ed.; London: Macmillan and Co., 1905), p. 385.

Matthaeian nor Marcan accounts, however, make any specific reference to a fulfillment of Scripture as a result of the cry.¹

For exegetical purposes the significant issues here are: (1) establishing the correct text, and (2) determining why some of the bystanders thought He was calling for Elijah.

The different forms

The cry itself is given, transliterated, in Matthew and Mark. The respective forms, as well as the appropriate forms of Psalm 22:2a from the LXX, MT and the Targum are²:

MT: אֱלֹהֵי אֱלֹהֵי מַלְאָכָי יְבָרְכֵנִי

LXX: ὁ θεὸς ὁ θεός μου, πρόσχες μοι

ἵνα τί ἐγκατέλιπές με;

Targum: אֱלֹהֵי אֱלֹהֵי מַלְאָכָי יְבָרְכֵנִי

Mt. 27:46 ἡλὶ ἡλὶ λεμὰ σαβαχθάνι

Mk. 15:34: ἔλωι ἔλωι λεμὰ σαβαχθάνι

Matthew and Mark also explain the meaning of the transliterated words. These explanations are:

¹These are, in the words of Gundry, "allusive" not "formal" quotations. Robert H. Gundry, The Use of the Old Testament in St. Matthew's Gospel: With Special Reference to the Messianic Hope (hereinafter referred to as Matthew) (Leiden: E. J. Brill, 1975), pp. 1-5.

²The New Testament texts are from Kurt Aland, et al., eds., The Greek New Testament (2nd ed.; London: United Bible Societies, 1966).

Mt. 27:46: θεέ μου θεέ μου, ινατί με έγκατέλιπες;

Mk. 15:34: ὁ θεός μου ὁ θεός μου, εἰς τί

έγκατέλιπές με;

Textual variants

The cry itself

A number of textual variants are extant for both Matthew 27:46 and Mark 15:34. Instead of ἡλι̃ (or ἡλει̃), representing the Hebrew יְהוָה, ("my God"), which is the text of most manuscripts of Matthew 27:46, several witnesses assimilate to the reading of ἐλώι of Mark 15:34 ἐλώι, which is the reading of a large majority of the uncials and minuscles of Mark 15:34, represents the Aramaic ܝܗܘܐ. The w for a is due to the influence of the Hebrew יְהוָה.¹ Certain manuscripts of Mark 15:34 do, however, contain either ἡλει̃, ἐλει̃, or ἡλι̃.²

¹ Thus it is commonly explained. See, for instance, W. C. Allen, A Critical and Exegetical Commentary on The Gospel According to S. Matthew, in The International Critical Commentary, ed. by C. A. Briggs, et al. (2nd ed.; Edinburgh: T. & T. Clark, 1907), p. 294. Albright and Mann suggest as one possibility that Mark's ἐλώι may be an old Hebrew form. W. F. Albright and C. S. Mann, Matthew, Vol. 26 of The Anchor Bible, ed. by W. F. Albright and D. N. Freedman (Garden City, NY: Doubleday & Company, Inc., 1971), p. 350.

² Cf. Bruce M. Metzger, A Textual Commentary on the Greek New Testament (London: United Bible Societies, 1971), p. 119. The apocryphal Gospel of Peter 5:19 reads, instead of the divine name, ἡ δύναμις μου, "my power." Cf. Aquila on the text in Psalm 22, ἰσχυρε μου, "my strength." The Gospel of Peter's reading may rest on a theological adaptation of יהוה to יהי or יהיך; or it may be merely an avoidance of the divine name; or, as Zimmerman suggests, it may

Matthew's reading of λεμᾶ represents the Aramaic ܠܡܐ, "why." This probably also lies behind λιμα and λειμα, which are the renderings of several witnesses. λαμα, which represents the Hebrew ܠܡܐ, is also attested. For Mark the best attested reading is probably also λεμα. λαμα is not without support, however.

In both Matthew and Mark σαβαχθανι (or something equivalent) is found in most witnesses. This represents the Aramaic ܫܒܚܬܢܝ, "you have forsaken me." Codex Bezae (D), however, reads ζαφθανει (ζαφθανι in Mark). Gundry notes that ζαφθανει rests on an original ἄζαφθάνει, the initial α having fallen out after λαμᾶ.¹ D consistently renders these verses according to the Hebrew (λαμᾶ not λεμᾶ, ἦλει not ἔλωι), and ζαφθανει is no exception.² It is a scribal

stem from a confusion of the gutturals X and η. See F. Zimmerman, "The Last Words of Jesus," Journal of Biblical Literature, 66:4 (December, 1947), 465-66; and Gundry, Matthew, pp. 65-66. For the entire account in the Gospel of Peter see Edgar Hennecke and Wilhelm Schneemelcher, eds., New Testament Apocrypha, Vol. I (Philadelphia: The Westminster Press, 1963), p. 184.

¹Gundry, Matthew, p. 65. See also Metzger, A Textual Commentary on the Greek New Testament, p. 119.

²Codex Bezae, dating from the fifth or sixth century, is a Western text, which text Ropes notes shows influence from the Hebrew Old Testament. James H. Ropes, "The Text of Acts," Vol. III of The Beginnings of Christianity: Part I, The Acts of the Apostles, ed. by F. J. Foakes Jackson and Kirsopp Lake (London: Macmillan and Co., Ltd., 1926), pp. ccxlii-ccxlili. For critical summaries of Codex Bezae see F. H. A. Scrivener, A Plain Introduction to the Criticism of the New Testament, Vol. I, ed. by Edward Miller (4th ed.; London: George Bell & Sons, 1894), pp. 124-30; and, more recently, Bruce M. Metzger, The Text of the New

attempt to conform to the Hebrew עֲזַבְתָּנִי.¹

From the best attested readings, therefore, it may be observed that Matthew records the cry partially in Hebrew (the address) and partially in Aramaic (the question). Mark records both the address and the question in Aramaic.²

The explanation of the cry

Relative to the explanation of the cry the various text forms are not identical. Matthew uses the rare vocative form θεέ instead of the θεός of Mark and the LXX.³ Gundry suggests that this divergence of Matthew from Mark and the LXX makes it probable that Matthew's ἵνα τί, "why" is a stylistic correction of Mark's εἰς τί "why," rather

Testament (2nd ed.; New York: Oxford University Press, 1968), pp. 49-61.

¹For an excellent, though dated, discussion of this point see E. König, "The Origin of ζαφθανει in Codex D of Matthew xxvii.46 and Mark xv.34," Expository Times, 11 (1899/1900), 237-38.

²The Aramaic of Christ's day was Jewish Palestinian Aramaic. See Moscati, An Introduction to the Comparative Grammar of the Semitic Languages, pp. 11-12.

³This form occurs only here in the New Testament. Cf. W. F. Moulton and A. S. Geden, eds., A Concordance to the Greek Testament, rev. by H. K. Moulton (4th ed.; Edinburgh: T. & T. Clark, 1963), p. 443. On the form see A. T. Robertson, A Grammar of the Greek Testament in the Light of Historical Research (Nashville: Broadman Press, 1934), p. 463; and F. Blass and A. Debrunner, A Greek Grammar of the New Testament and Other Early Christian Literature, trans. and rev. from the ninth-tenth German edition by Robert W. Funk (Chicago: University of Chicago Press, 1961), p. 25.

than an attempt to conform to the LXX.¹

Notice should also be taken of the much-discussed variant of Mark 15:34 in D: ὀνειδισάς με, "[why] have you reproached me?" This is a substitution for ἐγκατελιπές με, "[why] have you forsaken me?" and is usually explained as an attempt to soften the harshness of Mark's original reading.²

With the cry in his own tongue of ܝܗܘܐ ܕܘܢܝ ܡܪܝܡܘܨܝܢ Christ expressed the overwhelming agony He was experiencing on the cross. In order that their readers might not overlook the significance of the cry both Matthew and Mark also translated it into Greek. The separation between the Father and the Son which occurred at this time was necessary as the Christ became a curse for sinful men (cf. Gal. 3:13).

The Reaction Of The Bystanders

Jesus' cry was interpreted by some of those witnessing His crucifixion as a plea for Elijah to come and save Him (cf. Mt. 27:47-49; Mk. 15:35, 36). Considerable scholarly debate has resulted with reference to how the cry could have thus been understood. Some have argued that Matthew's ܡܪܝܡܘܨܝܢ (ܡܪܝܡܘܨܝܢ) must have been the original form since Mark's

¹Gundry, Matthew, p. 66. Cf. also Matthew Black, An Aramaic Approach to the Gospels and Acts (3rd ed.; Oxford: Clarendon Press, 1967), pp. 122-23.

²On this variant cf. Gundry, Matthew, p. 65; see also T. W. Manson, "The Old Testament in the Teaching of Jesus," Bulletin of the John Rylands Library, 34:2 (Spring, 1952), 318.

ἐλώι could not have provided a basis for the confusion with Elijah (ἠλίαν). The confusion arose from the crowd's familiarity with Aramaic over against Hebrew. Thus they thought that ܐܠܝ was an abbreviated form of Elijah.¹

This explanation cannot be sustained, however. For one thing, the Targum has ܐܠܝ, hence this form must have been familiar to Aramaic-speaking Jews. For another, Hebrew was certainly not unknown nor unused in southern Palestine during this period.²

Given the problems of this explanation, a number of other proposals have been offered.³ A recurring one is that the misunderstanding of the crowd was willful and affected, rather than genuine.⁴ Although this is a possible

¹Cf. J. Jeremias, "ἠλ(ε)ίας," Theological Dictionary of the New Testament, Vol. II, ed. by Gerhard Kittel, trans. and ed. by Geoffrey W. Bromiley (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1964), p. 935.

²For examples of archaeological evidence cf. Yigael Yadin, "New Discoveries in the Judean Desert," Biblical Archaeologist, 24:2 (May, 1961), 34-50; idem, "More on the Letters of Bar Kochba," Biblical Archaeologist, 24:3 (September, 1961), 93; E. L. Sukenik, "The Earliest Records of Christianity," American Journal of Archaeology, 51:4 (October-December, 1947), 351-65; J. T. Milik, Ten Years of Discovery in the Wilderness of Judea, trans. by J. Strugnell (Naperville, IL: Alec R. Allenson, Inc., 1959), pp. 130-33. On the entire language situation in Palestine at this time see Robert H. Gundry, "The Language Milieu of First-Century Palestine: Its Bearing on the Authenticity of the Gospel Tradition," Journal of Biblical Literature, 83:4 (December, 1964), 404-08.

³For a summary of the more obscure and novel ones see Gundry, Matthew, p. 64.

⁴So Alfred Plummer, The Gospel According to St.

explanation and one difficult to disprove absolutely, it is perhaps not the best. This writer would submit for serious consideration the suggestion of A. Guillaume. He has shown from 1QIs^a that -iya, the ancient Semitic first person suffix was occasionally used in the New Testament period. Hence, according to this suggestion, Jesus said Eliya, which was mistaken for Elijah; and Matthew and Mark subsequently transliterated it into the form of the more common later Hebrew pronunciation.¹

The Mockery Of The Spectators

Prior to Christ's cry the synoptic Gospels all record the mockery of Him by those around the cross (Mt. 27:39-43; Mk. 15:29-32; Lk. 23:35-36). Matthew and Mark are closely similar in subject matter except for Matthew's inclusion of the chief priest's taunt calling for God to deliver Him (v. 43). Luke's account is not as full as the other two but does contain certain phrases not found in Matthew or Mark.²

Mark, in The Cambridge Bible for Schools and Colleges, ed. by R. St John Parry (Cambridge: University Press, 1915), p. 194; R. C. H. Lenski, The Interpretation of St. Matthew's Gospel (Minneapolis: Augsburg Publishing House, 1943), p. 1121. William Hendriksen, New Testament Commentary: Exposition of the Gospel According to Matthew (Grand Rapids: Baker Book House, 1973), p. 973.

¹A. Guillaume, "Matthew 27:46 in the Light of the Dead Sea Scroll of Isaiah," Palestine Exploration Quarterly, 83 (May-October, 1951), 78-81.

²For a convenient harmony of these passages see Kurt

The specific relationship of this incident to Psalm 22 is twofold. First, the gestures used are similar to those of Psalm 22:8. Second, the chief priests mocking words recorded in Matthew 27:43 are nearly identical to those of Psalm 22:9. As is the case with the cry none of the accounts employ technical fulfillment phraseology with reference to these events.¹

The Mockery And Psalm 22:8

The text-forms

Matthew and Mark

Matthew 27:39 and Mark 15:29 describe the actions of those passing by (οἱ παραπορευόμενοι) the cross in identical language. The text says: ἐβλασφήμουν αὐτὸν κινουῦντες τὰς κεφαλὰς, "they were hurling abuse at Him, wagging their heads" (NASB). No serious textual problems exist at this point. The reference to the wagging of the head forms an obvious contact with Psalm 22:8. Taylor suggests that the

Aland, ed., Synopsis Quattuor Evangeliorum (editio octava; Stuttgart: Württembergische Bibelanstalt, 1973), p. 485.

¹On Matthew's use of the Old Testament including the use of introductory formulas see Robert D. Coleman, "Matthew's Use of the Old Testament," Southwestern Journal of Theology, 5:1 (October, 1962), 29-39; Norman Hillyer, "Matthew's Use of the Old Testament," The Evangelical Quarterly, 36:1 (January-March, 1964), 12-26; Sherman E. Johnson, "The Biblical Quotations in Matthew," Harvard Theological Review, 36:2 (April, 1943), 135-53; Homer A. Kent, Jr., "Matthew's Use of the Old Testament," Bibliotheca Sacra, 121:481 (January-March, 1964), 34-43; John J. O'Rourke, "The Fulfillment Texts in Matthew," The Catholic Biblical Quarterly, 24:4 (October, 1962), 394-403.

use of παραπορευόμενοι indicates an allusion to, primarily, Lamentations 2:15 (where the LXX employs the identical term) instead of Psalm 22:8 (where the LXX has πάντες οἱ θεωροῦντές).¹ In any case the reference to wagging or shaking the head connects these New Testament verses with both Lamentations 2:15 and Psalm 22:8.

Luke

Luke 23:35, while omitting the reference to the wagging of the head, mentions the "sneering" (ἐξεμμηκτῆριζον) of the rulers at Christ. The verb Luke uses is from ἐμμηκτηρίζω, "hold in derision, mock at"² and agrees with the LXX of Psalm 22:8.

Thus the synoptic Gospels complement each other at this point. Each has a basically similar description of what occurred. Matthew and Mark allude to Psalm 22:8b; Luke alludes to Psalm 22:8a. The readings in these cases are in close agreement with the LXX.

Matthew 27:43

The contents of this verse are peculiar to Matthew. The verse describes the verbal taunts of the Jewish

¹ Vincent Taylor, The Gospel According to St. Mark (London: Macmillan and Co., 1952), p. 591.

² Liddell and Scott, A Greek-English Lexicon, p. 514. Plummer renders the verb literally as "to turn up the nose at." He notes that in medical writers it means "to bleed at the nose." Idem, A Critical and Exegetical Commentary on the Gospel According to St. Luke, in The International Critical Commentary, ed. by S. R. Driver, et al. (Edinburgh:

compensate for the omission of the next clause in the Matthaean account.¹ If this is a verbatim quotation, however, such reasoning would hardly have entered the minds of the speakers.²

One further divergence from both the MT and LXX is in the use of the conditional particle εἰ instead of ὅτι (for כִּי). In all of these instances however, what is remarkable is not the grammatical minutia, but the fact that the Jewish religious leaders, apparently unwittingly, were themselves caused to speak in such a way as to identify themselves directly with the ungodly mockers of Psalm 22.

The Casting Of Lots

One of the first actions of the soldiers after fastening Christ to the cross was dividing His garments among themselves. In so doing the soldiers were merely carrying out the custom of the day, for Roman legal texts confirm that the executioner's squad had the right to the minor possessions of the executed man.³

¹Gundry, Matthew, p. 145.

²The presence of the װװ is further evidence of the depravity of the mockers for, as Calvin notes, "it is contrary to the nature of faith to insist on the adverb, 'now'." Idem, A Harmony of the Gospels: Matthew, Mark, and Luke, Vol. III, trans. by A. W. Morrison (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1972), p. 200.

³William L. Lane, The Gospel According to Mark, in The New International Commentary on the New Testament, ed. by F. F. Bruce (Grand Rapids: William B. Eerdmans Publishing Company, 1974), p. 566. Lane is excellent throughout

This incident is significant not only because it is recorded in all four Gospels (Mt. 27:35; Mk. 15:24; Lk. 23:34; Jn. 19:23-24) but also because the Johannine account prefaces its citation of Psalm 22:19 with a direct reference to the fulfillment of Scripture wrought by this event.

The Synoptic Accounts And John

The different accounts

A comparison of the four Gospel passages immediately indicates that the three synoptics' revision of the incident is abbreviated from that found in John. This fact has led to needless discussion in certain quarters regarding alleged discrepancies between the accounts.¹

In the synoptic Gospels the only information given is that His garments (ἱμάτια) were divided by casting of lots. The text of Matthew found in some witnesses includes a fulfillment formula and citation similar to that of John 19:24. This, however, is probably a later addition borrowed from the Johannine account in view of the early witnesses to its omission from both the Alexandrian and Western text-

in setting the details of the crucifixion in their historical framework. Cf. also John J. Collins, "The Archaeology of the Crucifixion," The Catholic Biblical Quarterly, 1 (1939), 154-59; J. W. Hewitt, "The Use of Nails in the Crucifixion," Harvard Theological Review, 25:1 (January, 1932), 29-45.

¹The differences may adequately be explained merely by the fact that one account is fuller and more complete than the others.

types.¹ In Mark's account the phrase τίς τί ἄρη (literally, "who should take what") is added to specify the obvious reason for the casting of lots. Luke is the only account which uses the plural κλήρους, "lots" instead of the singular of the MT and LXX.

John, giving a fuller report, notes that the allocation of Christ's apparel took place in two stages. First, His outer garments, four pieces in all, were divided among the four soldiers.² The method of division is not mentioned. Second, a lot was cast to determine the recipient of His tunic (χιτῶν) which was seamless, woven in one piece, and hence impossible to divide without destroying.³ These actions are said to be ἵνα ἡ γραφή πληρωθῆ "in order that the Scripture might be fulfilled."

¹This is the only noteworthy textual variant found in the verses under consideration. For a discussion of the problem see Metzger, A Textual Commentary on the Greek New Testament, p. 69.

²These four items were probably the headdress, sandals, outer garment, and girdle. Marcus Dods, "The Gospel of St. John," in Vol. I of Expositor's Greek Testament, ed. by W. Robertson Nicoll (reprinted; Grand Rapids: Wm. B. Eerdmans Publishing Company, 1974), p. 857. On Christ's dress see J. Repond, "Le Costume du Christ," Biblica, 3:1 (1922), 3-14.

³χιτῶν is used in Ex. 28:4, 35, 39; Lev. 16:4 to describe one of the garments of the high priest. Josephus speaks of the ankle-length tunic of the high priest as one long woven cloth, not two pieces, H. St. J. Thackeray, trans., Josephus: IV, in the Loeb Classical Library (London: William Heinemann Ltd., 1930), p. 393. These facts have led some to conclude that thus Christ is here portrayed dying as high priest. Cf. the discussion in Raymond E. Brown, The Gospel According to John, Vol. 29A of The Anchor

John's use of fulfillment citations

An important part of the issue of Old Testament/New Testament interrelationships is the subject of the New Testament quotations from the Old, and more specifically the use of introductory formulas with the quotations. The breadth of this subject and the wealth of literature on it preclude any detailed discussion at this point. Certain specific items relative to the language of John 19:24 should, however, be mentioned.

John quotes Psalm 22:19 verbatim from the LXX.¹ This is the Scripture which the soldiers fulfilled (πληρωθῆ) by their actions. πληρωθῆ is the aorist passive subjunctive of πληρόω, "to make full, fill."² This common term generally refers to a filling up, a completing, a bringing to full measure. Here it is preceded by the conjunction ἵνα. The significance of ἵνα clauses has been discussed widely. However, the discussion has not succeeded in altering the

Bible, ed. by W. F. Albright and D. N. Freedman (Garden City, NY: Doubleday & Company, Inc., 1970), pp. 920-22.

¹The best recent discussion on John's use of the Old Testament is Edwin D. Freed, Old Testament Quotations in the Gospel of John (Leiden: E. J. Brill, 1965).

²Arndt and Gingrich, A Greek-English Lexicon of the New Testament and Other Early Christian Literature, p. 676. Cf. also Gerhard Delling, "πληρωω," Theological Dictionary of the New Testament, Vol. VI, ed. by Gerhard Friedrich, trans. and ed. by Geoffrey W. Bromiley (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1968), pp. 286-98.

the fact that the basic significance of such clauses is telic.¹

Other Johannine passages in which ἵνα ἡ γραφή πληρωθῆ or the equivalent is used include John 12:38; 13:18; 15:25; 17:12; 19:24, 36. Consideration of these passages aids in establishing the distinctive manner in which the New Testament viewed the relationship of the coming of Christ to Old Testament prophecies. Distinctive, that is, from a thoroughly Midrashic hermeneutic, which hermeneutic unbelieving criticism today uses to explain away seemingly remarkable fulfillments of specific details of the Old Testament in the life of Christ.² More of this, however, in the next chapter.

¹For strong arguments supportative of this understanding see, among many, Henry Alford, The Greek Testament, Vol. I (London: Longmans, Green, and Co., 1894), p. 8; Ethelbert Stauffer, "ἵνα," Theological Dictionary of the New Testament, Vol. III ed. by Gerhard Kittel, trans. and ed. by Geoffrey W. Bromiley (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1965), pp. 323-24. Cf. also Bruce M. Metzger, "The Formulas Introducing Quotations of Scripture in the NT and the Mishnah," Journal of Biblical Literature, 70:4 (December, 1951), 306. The significance of the telic force of ἵνα is aptly stated by Terry: "But when the words ἵνα πληρωθῆ are used in connexion with the fulfillment of prophecy we should not hesitate to accept the telic force of ἵνα. The Scriptures themselves recognize a sort of divine necessity for the fulfillment of all that predicted or typified the Christ." Idem, Biblical Hermeneutics, p. 398.

²On the New Testament manner of citation in comparison with other literature see Metzger, "The Formulas Introducing Quotations of Scripture in the NT and the Mishnah," pp. 297-307; and Joseph A. Fitzmyer, "The Use of Explicit Old Testament Quotations in Qumran Literature and in the New Testament," New Testament Studies, 7:4 (July, 1961), 297-333.

A Final Note

Three distinct incidents were considered in this chapter: the cry, the mockery, and the casting of lots. In each case the reference to parallel passages in Psalm 22 was obvious. The chapter could have been extended by looking at other matters such as Christ's cry "I thirst" and its similarity to the emaciated condition of the sufferer in Psalm 22:15, 16. It is not necessary, however, to do this. The subsequent chapter will attempt to place the exegetical results from this and the preceding chapter in their proper perspective.

CHAPTER IV

METHODS OF INTERPRETATION

Having established an historical, textual, and exegetical foundation for Psalm 22:1-22 it is now appropriate to consider the interpretive significance of this. Numerous suggestions, with a wide variety of nuances, have been proposed regarding the proper interpretation both of Psalm 22 and of the psalm's relationship to the New Testament. These will be evaluated in this chapter.

The Different Interpretations

Broadly speaking one may discern five major types of interpretations of Psalm 22 in the pertinent literature. These are: (1) Psalm 22 viewed as wholly a record of the psalmist's own experience; (2) Psalm 22 viewed as a personification of the Jewish nation; (3) Psalm 22 viewed as an idealized picture of the righteous sufferer; (4) Psalm 22 viewed as typical-Messianic; (5) Psalm 22 viewed as wholly predictive of Messiah.

As indicated these are broad categories. Not all interpreters fit exactly into one of these categories; various nuances and modifications may be observed; and the lines of demarcation between certain of the types are sometimes blurred. Nevertheless, the categories are useful for

the sake of analysis.

Wholly Historical

Description

According to this interpretation the psalm is to be understood exclusively as a record of the author's own experiences. Determination of authorship thus determines the historical setting and significance of the psalm. Advocates of this view come primarily from nineteenth century (or earlier) liberals who, in general, deny Davidic authorship of the psalm. Thus the historical setting is usually said to be later, how much later dependent upon the choice of author.¹ W. E. Barnes is representative of this class; and he contends that the experiences described in the psalm are not especially unique to Christ or anyone else. They do in general, however, remind one of the experiences of Jeremiah.²

Typically, according to advocates of the historical approach, the psalm itself is not Messianic in intent. The only Messianic character attached to it has come from Christ's and the early Christian's use of the psalm.³

¹On alternative theories of authorship see p. 51.

²W. E. Barnes, Lex In Corde (London: Longmans, Green, and Co., 1910), p. 84. For another advocate of this historical view cf. B. Duhm, Die Psalmen (Freiburg: J. C. B. Mohr, 1899), xii, xxii.

³Thus Barnes states "The facts of its use have taken it almost entirely out of its context in the Old Testament and given it a new and purely Christian setting. . . . The English student can hardly help reading this Psalm with an imagination preoccupied with the scenes of the crucifixion."

Because the psalm was used by Christ and subsequently by the church it came to occupy a position of special importance. But this position cannot be legitimately inferred from the psalm itself; its original intent was different.

Evaluation

Today this view is almost universally rejected by all parties. Among conservatives it did not win wide support. Advocates of the view dismissed out of hand any possibility of divine inspiration, intent, or prophecy. Thus they do not satisfactorily wrestle with the real issues. Among others the use of form criticism has signalled the end of this "atomistic" approach to the Psalms.¹ Although the psalm is usually classified by them as an individual lament this is not the same as the old historical explanation. For the typical form-critical approach closely associated the lament with the cultus and, thus, its individual character becomes absorbed into the cultic worship and ritual. Many of those who so understand the psalm explain its significance via-à-vis the New Testament in terms of typology.

Idem, Lex In Corde, pp. 80-81.

¹This so-called atomistic approach is defined by A. R. Johnson, in "The Psalms," The Old Testament and Modern Study, ed. by H. H. Rowley (Oxford: Clarendon Press, 1951), pp. 182-83.

Personification Of The Nation

Description

The essence of this view, which has been presented in different forms, is that the speaker in the psalm is the nation Israel in whose name the psalmist speaks. The psalmist identifies himself with the nation at large and speaks on its behalf. The first person singular "I" is used for the people as a whole. The enemies complained about are not private enemies, but those of the nation in general, and the conflicts are international in nature.¹

Adherence to this view has not necessarily meant a denial of the Messianic nature of the psalm.² However, that Messianic nature is typically seen not in the fulfillment of predictions but in the realization of ideals.³

Later form critics (especially of the Scandinavian school) have adopted what might be formally regarded as a modification of this approach. Mowinckel, for instance, speaks of national psalms of lamentation in the I-form. In these psalms the righteous, the pious, indicate the whole congregation. The psalms are, of course, set in the cultus;

¹For representative presentations of these ideas see Briggs, Psalms, I, 190-92; Driver, Studies in the Psalms, pp. 18-19, 155-57; Cheyne, The Origin and Religious Content of the Psalter, pp. 258-77.

²Cf. Perowne, The Book of Psalms, I, 236-37.

³So Driver speaks in his Studies in the Psalms, pp. 20-21. Perowne, however does not resort to such an understanding of Messianic psalms in The Book of Psalms, I, 237.

and, because of this, there is no contrast between what is cultic and ritual, and what is personally felt and experienced.¹

Evaluation

As was the case with the preceding view, this view in its traditional form is not widely held today. Most of those who see in Psalm 22 a representative individual personalize rather than nationalize that representation. Thus, although S. R. Driver does not consider the first person singular fatal to this view² and although Briggs contends that the experiences described are too varied for any one individual,³ the intensely personal nature of the psalm is difficult, if not impossible, to gainsay.⁴

Furthermore, as Clements observes, the work of Gunkel's pupil, E. Balla, published in 1913 soundly refuted the thesis that the first person form was simply a personification of the pious community.⁵ Since the publication of

¹Sigmund Mowinckel, The Psalms in Israel's Worship, Vol. II, trans. by D. R. Ap-Thomas (New York: Abingdon Press, 1962), pp. 2-8, 20.

²Driver, Studies in the Psalms, pp. 18-19.

³Briggs, Psalms, I, 190.

⁴Thus Binnie criticizes this view in a work from the same time period. William Binnie, The Psalms (rev. ed.; London: Hodder and Stoughton, 1886), p. 186.

⁵Clements, One Hundred Years of Old Testament Interpretation, p. 81. Balla's work was published under the title Das Ich der Psalmen, which was unavailable to this writer.

Balla's work adherence to this thesis in its traditional form has become almost entirely a thing of the past.

Idealized Righteous Sufferer

Description

With certain writers a sharp line of demarcation may not be drawn between their viewing the speaker in Psalm 22 either as spokesman of the nation or as a typical pious Israelite.¹ Also, among form critics who stress the individual lament character of the psalm emphases may be found upon the idealized or typical character of the individual.² But the primary formulation of this view which will be considered here and which gives it its distinctive character, is that of Hengstenberg, followed by Alexander.

According to Hengstenberg, who, in his Christology of the Old Testament, had adhered to the exclusively predictive view of the psalm, Psalm 22 refers to the "ideal person of the Righteous One."³ The theme of the psalm is the deliverance of a righteous sufferer from his enemies and the effect of this deliverance on others. David composed the psalm on the basis of his own experience and knowledge of

¹ Cf. Cheyne, The Origin and Religious Content of the Psalter, pp. 258-59; idem, The Book of Psalms, pp. 58-60; Cohen, The Psalms, p. 61.

² Cf. for instance Elizabeth Achtemeier, The Old Testament and the Proclamation of the Gospel (Philadelphia: The Westminster Press, 1973), p. 164.

³ Hengstenberg, Commentary on the Psalms, I, 364.

the truth of this theme. The psalm is so written as to be applied without violence to any case belonging to the class described, yet so that it was completely fulfilled only in Christ the head and representative of this class. The psalm, with the obvious appropriateness of its theme to the death and resurrection of Christ, finds its fulfillment in Him apart from any similarity in details between the psalm and the Gospels.¹

Evaluation

Although the mere language of the psalm might permit such a view there are sufficient reasons to call into question its validity. These include:

(1) The lack of strong positive arguments in its favor. Hengstenberg lays much stress in his argumentation upon statements such as:

While all existing interpretations are thus encumbered with serious difficulties, we make our escape at once, and completely, from the region of embarrassment and constraint, if we consider the Psalm as referring to the ideal person of the Righteous One. . . . Nothing but ignorance can object to this interpretation.²

¹Cf. Alexander, The Psalms: Translated and Explained, p. 98; Hengstenberg, Commentary on the Psalms, I, 364-65. On the application of this psalm to the righteous Hengstenberg states: "every particular righteous man might appropriate to himself the consolation of this Psalm, might expect, in his own experience, the realization of the hopes expressed in it, in so far as the reality in him correspond to the idea, in so far as he embodied in his own person the ideal righteous man." Ibid., p. 364.

²Ibid.

(2) The presence of many exact details in the psalm. Psalm 22 is not a general description of some broadly applicable theme. It is the portrayal of a real-life situation in which details are presented that defy application to all righteous sufferers.¹

(3) The absence of any confession of sin. Such confession might be expected from a sinful, albeit righteous, sufferer.

Typical-Messianic Or Exclusively Prophetic

The difficulties

Conservative scholars since the Reformation have for the most part been bound by two at times apparently opposing constraints relative to Psalm 22: the historical Davidic setting of the psalm and the use of the psalm in the New Testament.

On the one hand to interpret the psalm exclusively of David has never been a satisfactory approach. Apart from the difficulty with this approach of explaining the significance of the New Testament accounts (especially John 19:23-24), there are real difficulties within the psalm itself. The intensity and nature of suffering which is described find no adequate parallel in the life of David.² Also, and

¹As Leupold observes, this explanation lacks "flesh and blood," Exposition of The Psalms, p. 195.

²Especially notable are the dividing of and casting lots for his clothing (v. 19), and the language of verses 15-17 which certainly fits as a description of death by

of even greater significance, the results which are said to flow from the sufferer's deliverance far transcend anything that might have been expected from a Davidic deliverance.¹

On the other hand concern for accurate grammatical-historical exegesis has caused questions to be raised about the exclusively predictive view of the psalm. For, as critics of it are wont to point out, nowhere in the psalm is there any specific indication that the Messiah is the one speaking. This, in contrast to those predictive portions of Scripture which manifestly and exclusively refer to the coming of the Messiah.²

The typical-Messianic approach

These factors have led to the formulation of what might be termed the typical-Messianic interpretation. First developed in detail by Calvin, it has since been adopted by

crucifixion. Admittedly there need not be a record in the historical books of every Davidic experience referred to in the Psalms. But the experiences mentioned above are of such an unique nature that without an historical account of them one would be hard pressed to explain them. The suggestions that this refers to Saul's persecutions (cf. 1 Sam. 23:13 ff.) or to David's flight from Absalom (2 Sam. 15:13 ff.) hardly suffice.

¹Acts 2:30 indicates that God had made known unto David that not unto himself, but unto his Son, the Messiah, belonged the throne and the kingdom (cf. 2 Sam. 7:12-16).

²See, for example, Isaiah 9:6-7; 40:3-5; 53; 61:1-3; Daniel 9; Zechariah 9:9; 13:1, 6, 7.

a number of others including De Witt¹ and Delitzsch.² The essence of this view is that David in his own person, that is out of his own inner being and experience, sets forth a type of Christ. The affliction and distress as well as the hope and deliverance are real to his own experience. However they, by the Holy Spirit, are given in the writing of the psalm a depth and height that transcends any Davidic experience, so that only in David's greater Son do they attain a full and complete realization.³

Frankly, for this writer, in assessing the meaning of Psalm 22 the viable alternatives are really only two: typical-Messianic or predictive. Prior discussion has indicated the unacceptability of the other three interpretations mentioned above. Thus, from this writer's perspective the alternatives can be reduced to two.

The alternatives and the arguments

In assessing these two interpretations it should be mentioned initially that this writer does not share the negative predisposition of many critics toward predictive prophecy per se. This predisposition undoubtedly has much

¹John De Witt, The Psalms (New York: Anson D. F. Randolph and Co., 1891), p. 60.

²Delitzsch, The Psalms, I, 303-07.

³Delitzsch explains the case as one in which David's experiences have been intensified by means of hyperbole and the hyperbole changed unto the prophetic, The Psalms, I, 306-07.

to do with statements that say with reference to the predictive view of Psalm 22 that it "is, of course, impossible,"¹ that "we cannot think of direct prophecy,"² that the understanding of the early Church cannot stand up against modern critical standards.³ If "we cannot think of direct prophecy" why have many, from the early Church to the present, done just that?⁴

Predictive view: arguments against

Of a substantive nature it is urged against the predictive view that: (1) the psalm does not purport to be a prophecy; (2) it contains unmistakable reference to an historical situation; (3) it cannot be applied in all points to Christ; (4) it would make no sense to its original readers if this were the case.⁵

¹Cheyne, The Origin and Religious Content of the Psalter, p. 274.

²Briggs, Psalms, I, 192.

³Brown, The Gospel According to John, p. 929.

⁴The answer given, of course, is that these have not employed modern critical standards.

⁵Cf. the following representative statement concerning the predictive view: "If this were the case, the Psalm must have remained an enigma as long as the Older Dispensation lasted. If this Psalm be a direct prediction of Calvary then the cries and agonies and fears and hopes of the Psalmist were all unreal; the sufferings and triumphs were not his own. For all the years between the composition of the Psalm and the Crucifixion, the Psalm must have been not a part of God's Revelation, but a cryptogram to which living men had no key." Barnes, Lex In Corde, p. 81.

Predictive view: arguments in favor

In support of the predictive view a number of arguments have been brought to bear including: (1) the early Church so understood the psalm; (2) parts of the psalm can only be applied to Christ; (3) no part of the psalm cannot be applied to Christ; (4) the scope of the whole composition, especially the conclusion, requires a Messianic reference; (5) the New Testament use of the psalm confirms this view; (6) other New Testament passages speak of the pervasive manner in which the Old Testament testified of the death and resurrection of Christ. Thus it would be natural to find such a testimony here (cf. Lk. 24:27; Jn. 5:39; Acts 13:29).

Typical-Messianic: arguments against

The typical-Messianic view has been especially criticized at two points: (1) it is said to be "subversive of the laws of psychology." It is not conceived of "how David could extend his own consciousness to that of his offspring. . . without confusion of the life of souls, and destruction of personal identity."¹ (2) Parts of the psalm cannot be applied to the type, David.

¹Hengstenberg, Commentary on the Psalms, I, 363. Cheyne contends that "nothing but the fear of lowering the credit of the New Testament (a book so little understood by those who undervalue Jewish lore) could have suggested a view so subversive of the laws of psychology," The Book of Psalms, p. 59.

Evaluation of the arguments

In assessment of the above arguments it should first be readily granted that Psalm 22 does not in so many words purport to be a prophecy. This, of course, is the reason that there is an issue at this point. In response to this objection, however, it might be said that the latter portion of the psalm contains such description as the godly Israelite would realize could only be fulfilled in Messianic times. For example, compare verse 28:

All the ends of the earth will remember and turn to the Lord,
And all the families of the nations will worship before Thee (NASB).

The argument that the psalm cannot at all points be applied to Christ has some weight but is not decisive. Perhaps the one phrase which causes the greatest difficulty is "our fathers trusted in you" (v. 5). Christ, on earth, did not speak in this manner: it was "your fathers and your God" and "my Father and my God." Nevertheless comparison of a representative exegesis of Psalm 22 which uses the thorough going predictive approach does not indicate the degree of forced exegesis that critics imply would be the case with this view.¹

The objection that the predictive approach would cause the psalm to make no sense to its original hearers is

¹Cf. Augustine's comments on Psalm 22 in NPNF: First Series, VIII, 58-60.

applied also against the typical-Messianic view to the extent that that view stresses the Messianic aspect. In reality, however, this is a much overworked objection. To say as Barnes does that this view would make God's revelation a "cryptogram" until the coming of Christ is absurd. Westermann speaks in a similar vein when he says that a basic misunderstanding of prophecy is to say that the prophets ever predicted anything. In prophecy the prophet said something to his contemporaries which made sense for them in their setting (and thus no predictions).¹

These objections, of which many other examples could be cited, display an ignorance of the entire scheme of progressive biblical revelation. Since revelation is a result of the activity of the Divine will and not the expression of what Israel thought about God, there is nothing incongruous nor impossible about that Divine will incorporating within revelation much that would receive full and complete fulfillment and clarification only at the first or second coming of Christ. Until such times of fulfillment it is necessary for the listener and reader, as well as for the original mouthpiece of revelation, to search diligently into the meaning and significance of what God had caused to be written.²

¹ Westermann, The Old Testament and Jesus Christ, pp. 26-27.

² Peter 1:20-21 describes the reason because of which any prophecy was made: not the human will, but men "moved by the Holy Spirit." 1 Peter 1:10-12 describes how the prophets had to carefully search and examine their own

And it should not be surprising if there are, in that revelation, details, the explanation of which, are shrouded with great difficulty until the time of fulfillment.¹

Perhaps the strongest point which may be used to justify a typical-Messianic approach is the fact that the psalm does contain unmistakable historical references. This, coupled with the fact that the psalm does not clearly purport to be a prophecy, suggests that the best solution to the issue probably lies in the direction of this approach. Certainly the strongest of the arguments in favor of the predictive approach apply here as well.² Furthermore to argue that parts of the psalm cannot be applied to David is not to the point. There is nothing in the typical-Messianic approach which would demand an exact one-to-one correspondence in every detail between type and anti-type.

Regarding the psychological argument of Hengstenberg, Cheyne, and others, it must be acknowledged that this is an area of real difficulty. Although attempts have been made to describe how the processes of revelation functioned in

messages in order to discern the meaning and significance of what the Spirit of Christ within them had predicted concerning Christ.

¹ Isaiah 7:14 is a good example. Apart from the birth of Christ the fulfillment and ultimate reference of this passage would be difficult to discern (cf. Mt. 1:22-23).

² E.g., The Messianic reference in the latter portion of the psalm, the New Testament usage of the psalm, the applicability of parts of the psalm to Christ.

this case, between David, his own consciousness, the Holy Spirit, and what was written, these attempts must remain very general and tentative in nature.¹ This may not satisfy one looking for a strict, logical, clear-cut explanation of the case but it is better to admit difficulties than to remove them by denying other, more critical, matters.

Space forbids any extended discussion of the place that a typical-Messianic approach has within the rest of biblical revelation. This, however, has been a much discussed hermeneutical issue and further information may be gleaned from the appropriate sources.² The issue of dual application of prophecy is a thorny one and one that requires due caution. Nevertheless there are not a few Old Testament passages which can only be fully explained by observing, first, their reference to a local, historical situation; and second, their reference to the Messiah and His Kingdom. These include the promise to Abraham of a "seed" (Gen. 12:7; 13:15; 22:18; cf. Isaac and Christ--Gal. 3:16), a similar promise to David (2 Sam. 7:12; cf. Solomon and Christ--Acts 2:30-31), the promise to raise up a prophet like unto Moses (Dt. 18:15; cf. Joshua and his successors

¹For one attempt see Augustus Tholuck, A Translation and Commentary of the Book of Psalms, trans. by J. I. Mombert (Philadelphia: William S. & Alfred Martien, 1858), p. 137.

²Certainly one should begin by considering the classic presentation of Patrick Fairbairn, The Typology of Scripture, 2 vols. (5th ed.; Edinburgh: T. & T. Clark, 1870).

and Christ--Jn. 6:14; 7:40), the spiritual state of Israel in Isaiah's day and in Christ's (Isa. 6:9, 10; 29:13; Isaiah was said to have prophesied of Christ's day--Mt. 13:14; 15:7).¹ It is such an explanation that this writer believes best fits the data of Psalm 22.

Summary

The purpose of this chapter was to examine various interpretive methodologies with reference not only to Psalm 22 but also to the broader issue of their intrinsic validity. For the interpretation of Psalm 22 it was concluded that the typical-Messianic approach best handles the data. As viable

¹The best recent presentation of the Scriptural data on prophecy and "dual application" that this writer has encountered is in Francis D. Nichol, ed., The Seventh-day Adventist Bible Commentary, Vol. I (Washington: Review and Herald Publishing Association, 1953), pp. 1017-19. In answer to the question of how one can know when a particular historical incident may have a counterpart in a later event, or a prophetic statement have a dual application this work responds: "when an inspired writer makes such an application of it. To go beyond what is clearly set forth by inspiration is to enter the realm of personal opinion." Ibid., p. 1018. On another point it is well stated that "the fact that the prophets themselves may not have been aware that their inspired utterances had, at times, a dual application in no way impairs the validity of such an application. Rather, it testifies to the more than human wisdom that inspired the utterance." Ibid., p. 1019. On yet another point it is stated that "when a NT writer applies the statement of an OT prophet to NT or subsequent times, to deny the validity of such an application is to deny the inspiration of the NT writer. But when the context of an OT statement makes evident that it applies also to an immediate historical situation, to deny this application would be to violate a primary rule of interpretation: namely, that an examination of context and historical setting is fundamental to a correct understanding of any passage." Ibid.

methods of interpretation the exclusively predictive and the exclusively historical methods deserve consideration. However, in this particular case, the data from the biblical texts precluded acceptance of them. All of the problems of interpretation are not removed by adopting this method of interpretation. This is especially true with reference to understanding the psychological processes involved in the case of David. Certainly the coming of the Spirit of prophecy upon him introduces a factor that is difficult, if not impossible, to describe fully. Nevertheless the important point is the written record of that coming upon, which record can and has been analyzed in this chapter.

CHAPTER V

CONCLUDING OBSERVATIONS

It was the purpose of this thesis to examine Psalm 22, particularly verses 1-22, from an exegetical and hermeneutical standpoint not only to gain a better understanding of the psalm itself but also to ascertain what contributions the Gospel accounts make to that understanding. Hopefully this purpose has, in measure, been accomplished.

It was a primary concern of this writer to establish all facets of the study, whether it was history of interpretation, exegesis, or interpretation, upon a methodologically sound basis. Psalm 22 was a very appropriate text for this concern as it lends itself well to diverse areas of study.

From an historical perspective this study was profitable for the extensive use of Psalm 22 guaranteed abundant source material. Jewish literature on Psalm 22 was shown to present a varied picture. Extant early witnesses to a specifically Messianic understanding of the psalm are lacking. Certain secondary sources do claim that this understanding was found among early Jewish interpreters. In contrast to this picture is the near unanimous interpretation of the early Church. Early Christian literature contains numerous references to Psalm 22 and these references characteristically

explain the psalm as a direct prophecy of Christ's death. This interpretation prevailed in the Church unto the Reformation. Subsequently a number of alternatives have been proposed, including the typical-Messianic which has been advocated in this paper.

From an exegetical standpoint there were numerous difficulties, the consideration of which permitted a wide variety of exegetical tools and techniques to be employed. Certainly the most notable of these difficulties is that of verse 17, wherein the interpretation "like a lion" was defended. However, other exegetical problems were also present which required the use of material gleaned from textual criticism, comparative linguistics, lexicography, syntax, and other pertinent sources. In a broader study these tools could be readily adapted to areas of theology, both biblical and systematic.

From an interpretive standpoint this psalm afforded the opportunity for an examination of alternative viewpoints. Much of the discussion at this point involved only those who regard the whole of Scripture as the written Word of God. This was so because for others, who deny this fact, it is not deemed necessary to explain the Gospel accounts' relationship to Psalm 22 with reference to that divine intent which caused all the various passages to be recorded. The conclusion of this study was that that viewpoint which is normally termed typical-Messianic is preferable.

This study may thus be used not only for what it has shown relative to Psalm 22 but also as a framework within which further study on this and other portions of Scripture may proceed.

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