

**Christopher S. Tachick, M.A., TH.M.**

Foreword by Jason S. DeRouchie

# **“King of Israel” and “Do Not Fear, Daughter of Zion”**

*The Use of Zephaniah 3 in John 12*

“What a delight it is to watch my former students who continue their education and distinguish themselves as Christian scholars in their own right! This is what Chris Tachick has done with his Th.M. thesis concerning the use of Zephaniah 3 in John’s Gospel. He demonstrates insightful capability in the languages of both Testaments. Therefore, I heartily commend his careful, skillful, and convincing exegetical work that advances our insights and understanding of the apostle John’s uses of the Old Testament by way of verbal links and evocative allusions, imageries, and figures drawn from Holy Scripture as he testifies that Israel’s prophesied Messiah is Jesus of Nazareth.”

—**Ardel B. Caneday**, Professor of New Testament & Greek, University of Northwestern—St. Paul

“I am delighted to see Christopher Tachick’s thorough and competent study of the use of Zephaniah in the New Testament. This Minor Prophet has been mostly overlooked and deserves the serious attention given it here. Tachick’s methodology is sound, his research is thorough, and his argumentation is careful. He makes a compelling case for his ‘Zephaniah proposal’ and at the same time provides important insights into the study of both Zephaniah and John’s Gospel. I heartily recommend his work.”

—**E. Ray Clendenon**, Senior Editor of Bible and Reference Publishing, B&H Publishing Group

“Christopher Tachick’s exploration of the evocative use of Zephaniah 3 in the triumphal entry account in John’s Gospel exemplifies best practices in intracanonical, intertextual studies. It is thoroughly researched, cogently argued, and keenly sensitive to the broader literary-theological contexts of both the Old Testament source(s) and the interpretation offered by the inspired New Testament author.”

—**Dennis E. Johnson**, Professor of Practical Theology, Westminster Seminary California

“In this thoroughly researched and well-written study, the author makes a very plausible case for the use of Zephaniah 3 in John 12. Tachick clearly articulates and capably defends his thesis, excelling in both in-depth analysis and theological synthesis. I highly recommend this exemplary piece of scholarship.”

—**Andreas J. Köstenberger**, Senior Research Professor of New Testament and Biblical Theology, Southeastern Baptist Theological Seminary; Founder, Biblical Foundations ([www.biblicalfoundations.org](http://www.biblicalfoundations.org))

“This is an exemplary study of the use of the Old Testament in the New that sheds fresh light on Jesus’s triumphal entry in John. Christopher Tachick carefully and persuasively argues that an underappreciated allusion to Zephaniah 3 informs John’s presentation of Jesus as ‘King of Israel.’ I warmly recommend this book to theological students, scholars, and pastors.”

—**Brian J. Tabb**, Academic Dean, Bethlehem College & Seminary

“This carefully argued thesis makes important contributions to our understanding the Fourth Gospel’s use of the OT and of the book of Zephaniah alike. The author’s expertise in discourse linguistics lends methodological clarity and nuance to his exegesis, which interacts capably with an impressive range of scholarship. Together with his keen theological eye, this makes it an excellent example of solidly grounded whole-Bible interpretation.”

—**Daniel C. Timmer**, Professor of Biblical Studies, Doctoral Program, Puritan Reformed Theological Seminary

“This is a very detailed analysis of the arguments for reading the entry narrative in John as referencing Zephaniah and the theological consequences of such a reading. The author uses a wide range of data and skills in textual criticism, Hebrew grammar, linguistics, discourse analysis, exegesis, intertestamental literature, and New Testament theology, resulting in an exemplary piece of biblical

scholarship. Among all the details, the reality of the King's coming to take his rightful place shines through. It's a great encouragement to see the contribution of this author and his writing to both biblical scholarship and Bible translation!"

—**Andy Warren-Rothlin**, Global Translation Advisor, United Bible Societies; former Professor of Hebrew, Theological College of Northern Nigeria



**“King of Israel” and “Do Not  
Fear, Daughter of Zion”**

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*Series Editor*  
John J. Hughes

**“King of Israel” and  
“Do Not Fear,  
Daughter of Zion”**

*The Use of Zephaniah 3 in John 12*

**Christopher S. Tachick**

  
P U B L I S H I N G  
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To Elizabeth, my excellent and praiseworthy wife  
(Prov. 12:4; 31:10–31),  
and Toph, Judah, and Hadassah, my beloved arrows (Ps. 127:3–4)



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## Series Introduction

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John J. Hughes  
Series Editor



## Foreword

Preaching around A.D. 33 and having recently witnessed Jesus Christ's triumphal entry into Jerusalem, his week of passion, his resurrection, his ascension, and then the birth of his church at Pentecost, the Apostle Peter daringly proclaimed from Jerusalem's Temple Mount that "God foretold by the mouth of *all* the prophets that his Christ would suffer" and that "*all* the prophets . . . proclaimed these days" of the church's rise (Acts 3:18, 24). Indeed, Peter would later declare that "to [Christ] *all* the prophets bear witness" (10:43). In Wittenberg, Germany, a millennium and a half later, in lectures dated to 13 August 1525, Martin Luther asserted of the prophet Zephaniah, "Among the minor prophets, he makes the clearest prophecies about the kingdom of Christ" (*Minor Prophets I: Hosea–Malachi*, Luther's Works 18, 319). What is so striking about these statements from both the apostle and Luther is that God's prophetic mouthpiece Zephaniah never explicitly mentioned the promised Messiah, whether with reference to his tribulation or triumph. Nevertheless, those reading his book through the light and lens of Christ, assert that they find within it God predicting both Christ's suffering and sovereignty.

The study before you by Christopher Tachick helps clarify how the assertions by both the apostle and Luther are true. It does so by adding to the significant wrestling done over the last five decades on how the New Testament authors cite, allude to, or echo the Old Testament. Tachick's formal training as a linguist, exegete, and theologian, his grasp of the biblical languages, along with English, French, and German, and his years of service with Wycliffe Bible Translators have supplied him with key skills for this task. But even more,

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he knows the God of Scripture, and he is convinced of the Bible's overarching unity and of the way the whole progresses, integrates, and climaxes in Christ. This study is both careful and thoughtful, and engages the best scholarship on both Zephaniah and the Fourth Gospel. Tachick persuasively argues that John's narrative of Jesus' triumphal entry alludes at two different points (John 12:13, 15) to Zephaniah 3:14–15, and the study helpfully unpacks the significance of this fact for the message of John's Gospel.

Interpreters commonly recognize the citations of Psalm 118:25–26 and Zechariah 9:9 in John 12:13–15, where we read:

So they took branches of palm trees and went out to meet him, crying out, "Hosanna! Blessed is he who comes in the name of the Lord, even the *King of Israel!*" And Jesus found a young donkey and sat on it, just as it is written, "*Fear not, daughter of Zion; behold, your king is coming, sitting on a donkey's colt.*"

However, as Tachick rightly observes, the psalmist did not include the phrase "King of Israel," and Zechariah's opening charge is actually "rejoice" rather than "fear not." What, therefore, is John doing in these citations? Tachick suggests that he is intentionally alluding to Zephaniah 3:14–15, which is the only place in the Old Testament where we find the grouping of "King of Israel," "Fear not," and "daughter of Zion":

Sing aloud, O *daughter of Zion*; shout, O Israel! Rejoice and exult with all your heart, O daughter of Jerusalem! The LORD has taken away the judgments against you; he has cleared away your enemies. The *King of Israel*, the LORD, is in your midst; you shall *never* again *fear* evil.

To guide his study, Tachick employs the rigorous methodology set forth in works like G. K. Beale and D. A. Carson, eds.,

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*Commentary on the New Testament Use of the Old Testament* (Baker, 2007) and G. K. Beale, *Handbook on the New Testament Use of the Old Testament: Exegesis and Interpretation* (Baker, 2012). In chapter 1, he surveys the various proposals to the sources of “King of Israel,” “fear not,” and “daughter of Zion,” and lays out his methodology. Chapter 2 carefully assesses the literary context of John 12:9–19, examines the chief arguments for what he tags “the Zephaniah Proposal,” and compares the texts Psalm 118, Zechariah 9, Zephaniah 3, and John 12. Chapter 3 supplies the heart of the study, engaging in a rigorous textual assessment of Zephaniah 3:8–20. Here Tachick is at his best, carefully tracing Zephaniah’s flow of thought and faithfully articulating the prophet’s vision of global renewal growing out of the arrival of the day of the Lord. Chapter 4 surveys the reception of Zephaniah 3 in Jewish literature, and then Chapter 5 assesses both the hermeneutical and theological use of Zephaniah 3 in John 12. Tachick argues that John’s primary hermeneutical use of Zephaniah was to highlight the initial direct fulfillment of the prophet’s predictions, but that John also drew on Zephaniah to support his application of narrative irony and to serve as a structural blueprint for his narrative. Tachick also identifies that John’s theological use highlights the very close association between Yahweh and King Jesus, incorporates Zephaniah’s teaching on both the Gentile ingathering and warrior-king motifs, and stresses that Zephaniah’s eschatological “day” of the Lord has dawned. Chapter 6 summarizes the whole.

The prophet Zephaniah envisioned a global renewal arising from the arrival of the day of the Lord. At that time, the warrior-king Yahweh would deliver his city Jerusalem and all the humble gathered there, including some transformed worshippers from the nations. By his allusions to Zephaniah 3, John portrays Jesus’ triumphal entry unto death and victorious resurrection as inaugurating Zephaniah’s day of the Lord and the eschatological reign of Yahweh associated with it. In Christ, the end of the ages has dawned, and through him we gain both a light for seeing what the Old Testament anticipated



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and a lens for guiding us to a proper assessment that magnifies him as the one to whom all the Old Testament points and as the one from whom all fulfillment comes. I celebrate the publication of this work, which faithfully engages in the discipline of biblical theology for the glory of Christ and the good of his church.

Jason S. DeRouchie  
Professor of Old Testament and Biblical Theology  
Bethlehem College & Seminary  
Elder, Bethlehem Baptist Church

## Preface

This book on Zephaniah 3 in John 12 is a revision of my Master of Theology (Th.M.) thesis completed in May 2015. Although the process of researching, writing, revising, and editing has demanded much time and energy, it has also deepened my joy in the Lord. As I wrap up the final editing, celebrations of the 500th anniversary of the commencement of the Reformation are taking place all over the world. My heart's cry resonates with the Reformers as I offer this work to God and proclaim: *Soli Deo gloria!*

The genesis for this study was a paper written for Dr. DeRouchie's exegetical course "Zephaniah: A Summons to Satisfaction" in January 2014 at Bethlehem College & Seminary in Minneapolis, Minnesota. DeRouchie required each student to complete an exegetical/biblical-theological paper on a select portion of Zephaniah, and I wrote on Zephaniah 3:14–16 due to a comment DeRouchie made in class. He observed that the Entry Narrative in John 12 was unique among the Synoptic Gospels at several points, but John's title for Jesus at the entry (i.e., "King of Israel") was particularly intriguing since Zephaniah 3 has the same title, for Yahweh. Those comments launched me into writing an exegetical paper that assessed the arguments for the Zephaniah Proposal. Although several scholars conclude that the Zephaniah Proposal is viable, few examine the OT context, none chart Zephaniah 3's use in Jewish literature, and none write more than a few pages on the topic. So, that short paper grew into my Th.M. thesis and then this book.

I translated Zephaniah (Hebrew into English), completed a

## PREFACE

text hierarchy, and prepared an exegetical arc of the book, based on observing Zephaniah's logical/clause connectors, verb forms (e.g., *wegatal*, *qatal*), etc.<sup>1</sup> In my exegetical work on the Hebrew text of Zephaniah, I concluded that the number and significance of the participant references come to a climax in Zephaniah 3 and that 3:14–15 is the peak of the book. I also argued that imperatives provide the structure of Zephaniah. Initially, I had speculated that the imperatives in 3:14 simply stand in a series with the imperatives of 2:1–3 and 3:8, but after more fully recognizing the significance of the *qatal* verbs in 3:15 and the structural indicators in Zephaniah 3, I saw the evidence weighed in favor of interpreting 3:14–15 as an eruptive, parenthetical outburst of joy (following DeRouchie's argument; see chap. 3).

I also researched how the FG uses the OT. Having translated (Greek into English) and arced John 12, I considered the role that Zephaniah 3 plays alongside other major OT backgrounds in John 12: Psalm 118, Zechariah 9, and Isaiah 52–53. To better understand why John 12 would use Zephaniah 3, I undertook a study of Zephaniah in Jewish literature and discovered that a strand of Jewish interpretation joined Zephaniah 3 and Zechariah 9, and considered them as containing messianic expectations. After conducting this background research, I applied those findings to probe the chief hermeneutical and theological implications for the Zephaniah Proposal in John 12. John's Entry Narrative beckons the disciple to behold Jesus, the King of Israel, and to follow him without fear.

In my role with Wycliffe Bible Translators, I serve as a translation consultant in the OT and NT with a particular focus on the OT.

<sup>1</sup>For recent discussions on text hierarchy, arcing, bracketing, and phrasing, see Jason S. DeRouchie, *How to Understand and Apply the Old Testament: Twelve Steps from Exegesis to Theology* (Phillipsburg, NJ: P&R Publishing, 2017), 237–68; Andrew David Naselli, *How to Understand and Apply the New Testament: Twelve Steps from Exegesis to Theology* (Phillipsburg, NJ: P&R Publishing, 2017), 121–61; Thomas R. Schreiner, *Interpreting the Pauline Epistles*, 2nd ed. (Grand Rapids: Baker Academic, 2011), 97–124.

## PREFACE

This book is rooted in an intense desire for the bibleless to access the Word of God and to better understand how the OT points forward to Jesus in the NT. Just as this study has caused me to more deeply delight in King Jesus, my prayer is that it also bears fruit in the lives of many people and many peoples.

Note: All references of this type—see § 2.4.2—refer to corresponding sections in the analytical outline.

Christopher S. Tachick  
St. Paul, Minnesota  
Reformation Day 2017



## Acknowledgements

All praise and thanksgiving for this project first and foremost goes to God. “For from him and through him and to him are all things. To him be glory forever. Amen” (Rom. 11:36).

This monograph is a slightly revised and updated version of my Th.M. thesis submitted to Bethlehem College & Seminary in 2015. Many people and institutions have a part in helping to make this book a reality, but I can only name a few here.

I would like to express my sincere gratitude to Cameroon Association for Bible Translation and Literacy (CABTAL), which released me to the Th.M. study program where this book took shape. I am also thankful for SIL’s and Wycliffe’s commitment to academic excellence and for having granted me the time necessary to complete my Th.M. thesis. Thanks is likewise due to Seed Company which granted me time and provided encouragement for working on this book. During this season of research, my family’s prayer and financial partners have faithfully “held the ropes” of support, and I am incredibly thankful to God for each of you. It is my honor and privilege to serve the African church in Bible translation together with you.

Many people had a more direct influence on this monograph. Daniel Brendsel read my thesis and provided substantive yet gracious feedback, for which I am profoundly grateful. Thank you for your eye for detail and for engaging with my arguments. Many thanks also to Andy Warren-Rothlin who provided several substantive and editorial comments in order to improve and strengthen the work. In addition, James Scott copyedited the footnotes and bibliography,

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To my thesis committee members, Andreas Köstenberger and Brian Tabb, thank you for your scholarly analyses, constructive critiques, and words of affirmation. At least three times, Brian, meeting with you enabled me to persevere in this endeavor. I would like to particularly thank my thesis supervisor, Jason DeRouchie, for your Christ-exalting friendship, humility, admonitions, and academic rigor. Your academic guidance, exemplary scholarship, pastoral care, and encouragement have greatly increased my joy in the King.

Finally, I am profoundly thankful for my beloved wife Elizabeth and three children Toph, Judah, and Hadassah, to whom this book is dedicated. You have all joyfully sacrificed so that I could focus on researching and writing, and together with you, I rejoice in God's kindness that led us to complete this project. Words would fail to express how much your love, prayers, patience and encouragement buoyed me in the study. We are a team, and I am a deeply blessed husband and father because of you.

## Abbreviations

<i>1 Apol.</i>	<i>Apologia i (First Apology, Justin)</i>
1CS	first common singular
1QPZEPH (1QI5)	<i>Pesher on Zephaniah from Qumran, Cave 1</i>
1QS	<i>Rule of the Community from Qumran, Cave 1</i>
2FS	second feminine singular
2MP	second masculine plural
3CP	third common plural
3FS	third feminine singular
3MS	third masculine singular
3MP	third masculine plural
4QPZEPH (4QI70)	<i>Pesher on Zephaniah from Qumran, Cave 4</i>
4QXIIA (4Q76)	Minor Prophets <sup>a</sup> (frags.) from Qumran, Cave 4
4QXII B (4Q77)	Minor Prophets <sup>b</sup> (frags.) from Qumran, Cave 4
4QXII G (4Q82)	<i>The Greek Minor Prophets Scroll</i> from Qumran, Cave 4
4Q464	<i>Exposition on the Patriarchs</i> from Qumran, Cave 4



## ABBREVIATIONS

4QMMT	<i>Miqṣat Ma'asê ha-Torah</i> , "Some of the Torah Observations," from Qumran, Cave 4
8HEVXII GR (8HEV I)	The Greek Minor Prophets Scroll from Nahal Hever, Cave 8
AB	Anchor Bible
<i>ABD</i>	<i>The Anchor Bible Dictionary</i> . Edited by David Noel Freedman. 6 vols. New York, 1992
AbrNSup	Abr-Nahrain Supplement Series
Adj	adjective
Adv	adverb
AnBib	Analecta Biblica
<i>Ag. Ap.</i>	<i>Against Apion</i> (Josephus)
AGJU	Arbeiten zur Geschichte des antiken Judentums und des Urchristentums
AIL	Ancient Israel and Its Literature
<i>Ant.</i>	<i>Jewish Antiquities</i> (Josephus)
ArBib	The Aramaic Bible
ASBF	Analecta (Studium Biblicum Franciscanum)
ASNU	Acta Seminarii Neotestamentici Upsaliensis
ASOR	American Schools of Oriental Research
ATSAT	Arbeiten zu Text und Sprache im Alten Testament
b. 'Abod. Zar.	Babylonian (Talmud) 'Abodah Zarah
b. 'Arak.	Babylonian (Talmud) 'Arakin
b. B. Meṣ.	Babylonian (Talmud) Baba Meṣi'a

## ABBREVIATIONS

b. Ber.	Babylonian (Talmud) Berakot
b. Pesah.	Babylonian (Talmud) Pesahim
b. Qidd.	Babylonian (Talmud) Qiddušin
b. Sanh.	Babylonian (Talmud) Sanhedrin
b. Šabb.	Babylonian (Talmud) Šabbat
b. Sukkah	Babylonian (Talmud) Sukkah
BBC	Blackwell Bible Commentaries
<i>BBR</i>	<i>Bulletin for Biblical Research</i>
BCOTWP	Baker Commentary on the Old Testament Wisdom and Psalms
BDAG	Danker, Frederick W., Walter Bauer, Wil- liam F. Arndt, and F. Wilbur Gingrich. <i>Greek- English Lexicon of the New Testament and Other Early Literature</i> . 3rd ed. Chicago, 2000
BECNT	Baker Exegetical Commentary on the New Testament
BETL	Bibliotheca Ephemeridum Theologicarum Lovaniensium
<i>BHS</i>	<i>Biblia Hebraica Stuttgartensia</i> . Edited by Karl Elliger and Wilhelm Rudolph. Stuttgart, 1983
<i>BHQ</i>	<i>Biblia Hebraica Quinta</i> . Edited by Adrian Schenker et al. Stuttgart, 2004–
<i>Bib</i>	<i>Biblica</i>
BibOr	Biblica et orientalia
<i>BIOSCS</i>	<i>Bulletin of the International Organization for Septuagint and Cognate Studies</i>

## ABBREVIATIONS

BIS	Biblical Interpretation Series
BJS	Brown Judaic Studies
BLS	Bible and Literature Series
BNTC	Black's New Testament Commentaries
BS	Biblical Studies
<i>BSac</i>	<i>Bibliotheca Sacra</i>
BTNT	Biblical Theology of the New Testament
BZAW	Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft
BZNW	Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft
CAT	Commentaire de l'Ancien Testament
CBC	Cambridge Bible Commentary
CBET	Contributions to Biblical Exegesis and Theology
<i>CBQ</i>	<i>Catholic Biblical Quarterly</i>
CBQMS	Catholic Biblical Quarterly Monograph Series
CIET	Collection d'Institut d'Études Théologiques
cJB	Complete Jewish Bible
CRINT	Compendia Rerum Iudaicarum ad Novum Testamentum
<i>CurBR</i>	<i>Currents in Biblical Research</i>
<i>CurBS</i>	<i>Currents in Research: Biblical Studies</i>
DATIM	Das Alte Testament im Dialog

## ABBREVIATIONS

Did.	Didache
DJG	<i>Dictionary of Jesus and the Gospels</i> . Edited by Joel B. Green and Scot McKnight. Downers Grove, IL, 1992
DOTP	<i>Dictionary of the Old Testament Prophets</i> . Edited by Mark J. Boda and J. Gordon McConville. Downers Grove, IL, 2012
EBib	<i>Etudes bibliques</i>
EBS	Encountering Biblical Studies
ECC	Eerdmans Critical Commentary
Eccl. Rab.	Ecclesiastes Rabbah
EstAg	<i>Estudio Agustiniano</i>
ESV	English Standard Version
ETS	Erfurter theologische Studien
EvQ	<i>Evangelical Quarterly</i>
FFNT	Foundations and Facets: New Testament
FG	The Fourth Gospel (Gospel of John)
FOTL	Forms of the Old Testament Literature
FS	feminine singular
FP	feminine plural
GD	Georgias Dissertations
Gen. Rab.	Genesis Rabbah
GNS	Good News Studies
Greg	<i>Gregorianum</i>

## ABBREVIATIONS

<i>HALOT</i>	Koehler, L., W. Baumgartner, and J. J. Stamm. <i>The Hebrew and Aramaic Lexicon of the Old Testament</i> . Translated and edited under the supervision of M. E. J. Richardson. 5 vols. Leiden, 1994–2000
HBM	Hebrew Bible Monographs
HCOT	Historical Commentary on the Old Testament
HMS	Hearing the Message of Scripture: A Commentary on the Old Testament
HNT	Handbuch zum Neuen Testament
<i>HS</i>	<i>Hebrew Studies</i>
HSM	Harvard Semitic Monographs
HSS	Harvard Semitic Studies
HT	Helps for Translators
IBC	Interpretation: A Bible Commentary for Teaching and Preaching
<i>IBHS</i>	Bruce K. Waltke and Michael O'Connor. <i>An Introduction to Biblical Hebrew Syntax</i> . Winona Lake, IN, 1990
ICC	International Critical Commentary
<i>IDB</i>	<i>Interpreter's Dictionary of the Bible</i> . Edited by G. A. Buttrick. 4 vols. Nashville, 1962
Imv	imperative
Inf	infinitive construct
Interj	interjection

## ABBREVIATIONS

<i>ISBE</i>	<i>The International Standard Bible Encyclopedia</i> . Edited by G. W. Bromiley. 4 vols. Grand Rapids, 1979–88
ISBL	Indiana Studies in Biblical Literature
ITC	International Theological Commentary
<i>J.W.</i>	<i>Jewish War</i> (Josephus)
<i>JBL</i>	<i>Journal of Biblical Literature</i>
<i>JOTT</i>	<i>Journal of Translation and Textlinguistics</i>
<i>JQR</i>	<i>Jewish Quarterly Review</i>
<i>JSJ</i>	<i>Journal for the Study of Judaism in the Persian, Hellenistic, and Roman Periods</i>
<i>JSNT</i>	<i>Journal for the Study of the New Testament</i>
JSNTSup	Journal for the Study of the New Testament Supplement Series
JSOTSup	Journal for the Study of the Old Testament Supplement Series
<i>JTS</i>	<i>Journal of Theological Studies</i>
KAT	Kommentar zum Alten Testament
kjv	King James Version
Lev. Rab.	Leviticus Rabbah
LHBOTS	Library of Hebrew Bible/Old Testament Studies
LNTS	Library of New Testament Studies
LOBS	Library of Biblical Studies
LSTS	Library of Second Temple Studies

## ABBREVIATIONS

LXX	Septuagint, following <i>Septuaginta</i> (Rahlfs, 2006 ed.)
m. Pesah.	Mishnah Pesahim
m. Sukkah	Mishnah Sukkah
Mart. Isa.	Martyrdom of Isaiah
MBPS	Mellen Biblical Press Series
Midr. Pss.	Midrash Psalms
MS	masculine singular
MP	masculine plural
MT	Masoretic Text, following <i>Biblia Hebraica Quinta</i>
MUR88	Minor Prophets Scroll (MurXII) from Murabba'at
NA <sup>27</sup>	<i>Novum Testamentum Graece</i> . Edited by Barbara Aland, Kurt Aland, Johannes Karavidopoulos, Carlo M. Martini, Bruce M. Metzger. 27th ed. Stuttgart, 1993
NA <sup>28</sup>	<i>Novum Testamentum Graece</i> . Edited by Barbara Aland, Kurt Aland, Johannes Karavidopoulos, Carlo M. Martini, Bruce M. Metzger. 28th ed. Stuttgart, 2012
NAB	New American Bible
NAC	New American Commentary
NCB	New Century Bible
NDBT	<i>New Dictionary of Biblical Theology</i> . Edited by T. D. Alexander and B. S. Rosner. Downers Grove, IL, 2000

## ABBREVIATIONS

NET	New English Translation
NETS	<i>A New English Translation of the Septuagint: And the Other Greek Translations Traditionally Included Under That Title.</i> Edited by Albert Pietersma and Benjamin G. Wright. Oxford, 2007
NIB	<i>The New Interpreter's Bible.</i> Edited by L. E. Keck. 12 vols. Nashville, 1996
NIBCOT	New International Biblical Commentary on the Old Testament
NICNT	New International Commentary on the New Testament
NICOT	New International Commentary on the Old Testament
NIDB	<i>The New Interpreter's Dictionary of the Bible.</i> Edited by Katharine D. Sakenfeld. 5 vols. Nashville, 2009
NIDOTTE	<i>New International Dictionary of Old Testament Theology and Exegesis.</i> Edited by Willem A. VanGemeren. 5 vols. Grand Rapids, 1997
NIV	New International Version
NIVAC	NIV Application Commentary
NJB	New Jerusalem Bible
NLT	New Living Translation
<i>NovT</i>	<i>Novum Testamentum</i>
NovTSup	Supplements to Novum Testamentum
NRSV	New Revised Standard Version



## ABBREVIATIONS

NT	New Testament
NTD	Das Neue Testament Deutsch
NTOA	Novum Testamentum et Orbis Antiquus
<i>NTS</i>	<i>New Testament Studies</i>
OG	Old Greek (the first Greek OT translation)
OT	Old Testament
ÖTKNT	Ökumenischer Taschenbuchkommentar zum Neuen Testament
OTG	Old Testament Guides
OTL	Old Testament Library
OTM	Old Testament Message
PiNTC	Pillar New Testament Commentary
Prep	preposition
Pro	pronoun
Pss. Sol.	Psalms of Solomon
Ptc	participle
<i>PTL</i>	<i>PTL: A Journal for Descriptive Poetics and Theory of Literature</i>
PTMS	Pittsburgh Theological Monograph Series
<i>RB</i>	<i>Revue biblique</i>
REBC	Revised Expositor's Bible Commentary
RNT	Regensburger Neues Testament
RST	Regensburger Studien zur Theologie
RSV	Revised Standard Version

## ABBREVIATIONS

<i>RTL</i>	<i>Revue théologique de Louvain</i>
SAIS	Studies in the Aramaic Interpretation of Scripture
SBL	Studies in Biblical Literature
SBLDS	Society of Biblical Literature Dissertation Series
SBLSS	Society of Biblical Literature Semeia Studies
SBLSymS	Society of Biblical Literature Symposium Series
SD	Studies and Documents
SHBC	Smyth & Helwys Bible Commentary
Sib. Or.	Sibylline Oracles
SJ	Studia Judaica
<i>SJT</i>	<i>Scottish Journal of Theology</i>
SNTSMS	Society for New Testament Studies Monograph Series
<i>Somn. 2</i>	<i>De somniis</i> II (Philo)
SP	Sacra Pagina
SPHS	Homage Series (Scholars Press)
SSEJC	Studies in Scripture in Early Judaism and Christianity
StBL	Studies in Biblical Literature
S. Eli. Rab.	Seder Eliyahu Rabbah
t. Ber.	Tosefta Berakot
T. Naph.	Testament of Naphtali

## ABBREVIATIONS

<i>TDNT</i>	<i>Theological Dictionary of the New Testament.</i> Edited by G. Kittel and G. Friedrich. Translated by G. W. Bromiley. 10 vols. Grand Rapids, 1964–76
<i>TDOT</i>	<i>Theological Dictionary of the Old Testament.</i> Edited by G. J. Botterweck, H. Ringgren, and H.-J. Fabry. Translated by J. T. Willis, G. W. Bromiley, D. W. Stott, and D. E. Green. 15 vols. Grand Rapids, 1974–2006
THKNT	Theologischer Handkommentar zum Neuen Testament
TJ	Targum Jonathan
<i>TL</i>	<i>Theology and Life</i>
TLL	Topics in Language and Linguistics
<i>TLOT</i>	<i>Theological Lexicon of the Old Testament.</i> Edited by Ernst Jenni, with assistance from Claus Westermann. Translated by Mark E. Biddle. 3 vols. Peabody, MA, 1997
TOTC	Tyndale Old Testament Commentaries
TSAJ	Texte und Studien zum antiken Judentum
TUGAL	Texte und Untersuchungen zur Geschichte der altchristlichen Literatur
<i>TynBul</i>	<i>Tyndale Bulletin</i>
<i>VT</i>	<i>Vetus Testamentum</i>
VTSup	Supplements to Vetus Testamentum
VULG.	Vulgate
WBC	Word Biblical Commentary

## ABBREVIATIONS

WEC	Wycliffe Exegetical Commentary
WMANT	Wissenschaftliche Monographien zum Alten und Neuen Testament
WUNT	Wissenschaftliche Untersuchungen zum Neuen Testament
YJS	Yale Judaica Series
YLT	Young's Literal Translation
y. 'Abod. Zar.	Jerusalem (Talmud) 'Abodah Zarah
ZBK	Zürcher Bibelkommentare
ZECOT	Zondervan Exegetical Commentary on the Old Testament

Symbols for Septuagint textual witnesses follow *Septuaginta: Id est Vetus Testamentum graece iuxta LXX interpretes*, ed. Alfred Rahlfs and Robert Hanhart, rev. ed. (Stuttgart: Deutsche Bibelgesellschaft, 2006). Symbols for Greek New Testament textual witnesses follow those explained in NA<sup>28</sup>. All other references to ancient (incl. Jewish and Roman literature, and Josephus) and modern sources follow the conventions and abbreviations set forth in SBL Press, *The SBL Handbook of Style: For Biblical Studies and Related Disciplines*, 2nd ed. (Atlanta: SBL Press, 2014).



# 1

## Introduction

### The Zephaniah Proposal: Zephaniah 3 in John 12

According to the Zephaniah Proposal, John's Gospel<sup>1</sup> plausibly uses Zephaniah. All four Gospels document Jesus's entry into Jerusalem,<sup>2</sup> but this book focuses on the account related in John's Gospel.

<sup>1</sup>In this work we refer to the FG indiscriminately as "John" or "John's Gospel" due to convenience and scholarly convention. By using these terms synonymously, we refer to the final form of the text as we have it today. While we affirm the unity of the book and Johannine authorship (for a defense of this, see D. A. Carson, *The Gospel according to John*, PiNTC [Grand Rapids: Eerdmans, 1991], 40–49, 68–81), our approach is not dependent on this view.

<sup>2</sup>The Entry Narrative is significant (Matt. 21:1–9; Mark 11:1–10; Luke 19:28–38; John 12). Brent Kinman notes that it starts Jesus's "final week in Jerusalem," and is "potentially his most self-consciously messianic act . . . [which was] open to great misunderstanding" ("Jesus' Royal Entry into Jerusalem," *BBR* 15 [2005]: 223). He further argues that the "basic shape of the Entry . . . is historically reliable" (257). Also, while Jesus does not technically enter Jerusalem in the narrative of the FG (though that seems implied in John 12:12), the Synoptic narratives make it explicit that he enters the city with the Entry Narrative episode (Matt. 21:10; Mark 11:11; Luke 19:41, 45). In saying that this was Jesus's entry *to Jerusalem*, we are not making a claim regarding John's relationship to the Synoptics, but only highlighting the implication that the Synoptics and the FG narrated the same event. There is sufficient content of the entry common between all four Gospels (e.g., Jesus on a donkey near Jerusalem, a crowd using Psalm 118) to indicate that they all refer to the same

John 12:12–19 quotes the OT both in John 12:13 (Ps. 118:26) and 12:15 (Zech. 9:9), and some propose that between those two references, John also used Zephaniah 3.<sup>3</sup>

At least two expressions of the Entry Narrative may come from Zephaniah 3. In the first, John 12:13, a “large crowd” met Jesus with palm branches and shouted a phrase that precisely matches Psalm 118(117):26 in the LXX:<sup>4</sup> εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου (cf. Matt. 21:9; 23:39; Mark 11:9; Luke 13:35). Immediately following this phrase is an expression that describes Jesus (ὁ βασιλεὺς τοῦ Ἰσραήλ [12:13])<sup>5</sup> but is not found in Psalm 118 nor in the

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situation; but put negatively, John differs with the Synoptics “in every point where it is possible to differ in relating the same event” (C. H. Dodd, *Historical Tradition in the Fourth Gospel* [Cambridge: Cambridge University Press, 1963], 155). Finally, while the Entry Narrative was reported in all four NT Gospels, this book only analyzes John’s unique record. Note that, for example, John’s entry expressions ὁ βασιλεὺς τοῦ Ἰσραήλ and μὴ φοβοῦ are not found in the Synoptics, and John narrates Jesus riding the donkey *after* the crowd shouts Psalm 118:25 (the Synoptics have the opposite order). For a discussion surveying the relationship of John and the Synoptics, see D. Moody Smith, *John among the Gospels*, 2nd ed. (Columbia, SC: University of South Carolina Press, 2001). For our purposes, we follow the recent, coherent defense for the position, that “John knew and was influenced by Mark’s gospel” (literarily or orally), articulated by Daniel J. Brendsel in six arguments (“*Isaiah Saw His Glory*”: *The Use of Isaiah 52–53 in John 12*, BZNW 28 [Berlin: de Gruyter, 2014], 23–27): overlapping pericopes, verbal agreements, shared sequencing, narrative parenthesis (John 3:24; 11:2), historical and theological details, and historical connections. So, the most important comparison with John is Mark, without necessarily denying that John knew other Synoptics.

<sup>3</sup> As a starting point, note that the margin of NA<sup>28</sup> at John 12:13d lists Zephaniah 3:15 (LXX) as a direct quotation, and at John 12:15 identifies Zephaniah 3:14–16 (with Isa. 35:4; 40:9) as an allusion.

<sup>4</sup> J. Ramsey Michaels, *The Gospel of John*, NICNT (Grand Rapids: Eerdmans, 2010), 676.

<sup>5</sup> Scholars debate whether the phrase in John 12:13 represents a Johannine narrative comment (C. K. Barrett, *The Gospel according to St. John*, 2nd ed. [Philadelphia: Westminster, 1978], 418), or even whether the crowd actually uttered the phrase (Leon Morris, *The Gospel according to John*, NICNT, rev. ed. [Grand Rapids: Eerdmans, 1995], 520). Even if it was the crowd’s declaration, John has repeated it verbatim for his own purposes which we must discern.

other Entry Narratives. Scholars debate the source of that acclamation, and some argue that it comes from Zephaniah 3:15. A second verse in the same Entry Narrative (John 12:15) used the OT (Zech. 9:9), this time in connection with Jesus's finding and sitting on a donkey. Immediately following the introductory formula *καθώς ἐστὶν γεγραμμένον*, however, the opening imperative (*μὴ φοβοῦ* [John 12:15a]) is absent from Zechariah 9:9.<sup>6</sup> Scholars have made various proposals for the source and meaning of this imperative, and some hold that John used Zephaniah 3:16.

### Past Research on Zephaniah in John 12

Scholars have produced many studies on the use of the OT in the NT<sup>7</sup> and show no signs that their production will decrease. Andreas Obermann used three domains to synthesize the scholarly work on the use of the OT in John's Gospel (FG): (1) Scripture in the light of John's theology and structure, (2) investigation into

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John's text is unique here; we interpret the statement to declare Jesus as royalty, perhaps as an addition to Psalm 118 (see Andreas J. Köstenberger, *John*, BECNT [Grand Rapids: Baker, 2004], 370). Lastly, Raymond E. Brown noted that John used "king" and the verb "to come" for a similar event juxtaposed in 6:14–15: "There the people designate Jesus as 'the Prophet *who is to come* into the world,' and Jesus recognizes that this means they will attempt to make him king" (*The Gospel according to John*, AB [Garden City, NY: Doubleday, 1966–70], 1:462, italics original).

<sup>6</sup>M. J. J. Menken, "The Quotations from Zech 9,9 in Mt 21,5 and in John 12,15," in *John and the Synoptics*, ed. A. Denaux, BETL 101 (Leuven: Leuven University Press, 1992), 575. Scholars have identified several other differences between Zechariah 9:9 and the citation in John 12:15 (*ibid.*, 575–77; Menken, *Old Testament Quotations in the Fourth Gospel: Studies in Textual Form*, CBET 15 [Kampen: Kok Pharos, 1996], 79–97; Brown, *John*, 1:458), but we presently focus on only the ending of John 12:13 and the beginning of John 12:15.

<sup>7</sup>For an introduction to the debates on the NT use of the OT, see, e.g., Jonathan Lunde, "An Introduction to Central Questions in the New Testament Use of the Old Testament," in *Three Views on the New Testament Use of the Old Testament*, ed. Kenneth Berding and Jonathan Lunde (Grand Rapids: Zondervan, 2008), 7–39.



John's sources and their usage, and (3) John's theological motivations in his use of Scripture.<sup>8</sup> In this field, early scholarship tended to focus on explicit OT quotations in the FG (2),<sup>9</sup> studying John's citation methodology, his sources, the citation formulae, or the citation's function (e.g., theological, rhetorical, or social).<sup>10</sup>

### ***Past Scholars Considering the Zephaniah Proposal in John 12***

Modern scholars have debated for over 55 years whether John 12 uses Zephaniah 3. What follows is a survey of the interpretation of the Zephaniah Proposal.

#### *Barnabas Lindars*

In 1961, Barnabas Lindars proposed that the words “do not fear” (John 12:15) are “probably” from the MT of Zephaniah 3:16 as a *peshet* “commentary” on colt-riding, and he later speculated that Zephaniah 3:14 supplied John 12:13 with “king of Israel.”<sup>11</sup> Lindars's brief discussions included two observations: (1) the LXX version of Zephaniah 3:14 matches Zechariah 9:9's first words, and

<sup>8</sup> Andreas Obermann, *Die christologische Erfüllung der Schrift im Johannes-evangelium: Eine Untersuchung zur johanneischen Hermeneutik anhand der Schriftzitate*, WUNT, 2nd ser., 83 (Tübingen: Mohr Siebeck, 1996), 34. He lists Thoma, Franke, Barrett, Schnackenburg, Hengel, Hanson, and Schuchard as representative of the first category; Faure, Goodwin, Noack, and Reim for the second; and Longenecker, Hengel, Hanson, Schuchard, and Menken in the third.

<sup>9</sup> See Edwin D. Freed, *Old Testament Quotations in the Gospel of John*, NovTSup 11 (Leiden: Brill, 1965); Menken, *Quotations*; G. Reim, *Studien zum Alttestamentlichen Hintergrund des Johannesevangeliums*, SNTSMS 22 (Cambridge: Cambridge University Press, 1974); Bruce G. Schuchard, *Scripture within Scripture: The Interrelationship of Form and Function in the Explicit Old Testament Citations in the Gospel of John*, SBLDS 133 (Atlanta: Scholars Press, 1992).

<sup>10</sup> Ruth Sheridan, *Retelling Scripture: 'The Jews' and the Scriptural Citations in John 1:19–12:15*, BIS 110 (Leiden: Brill, 2012), 12.

<sup>11</sup> Barnabas Lindars, *New Testament Apologetic: The Doctrinal Significance of the Old Testament Quotations* (Philadelphia: Westminster, 1961), 113–15; Lindars, *The Gospel of John*, NCB (Grand Rapids: Eerdmans, 1972), 423–24.

(2) Justin Martyr cited the text of Zechariah 9:9 but attributed it to Zephaniah (1 *Apol.* 35:11). Lindars concludes, “Justin’s mistaken attribution is thus due to the influence of the exegetical work of correlating these ‘salvation’ texts, which was also known to John,”<sup>12</sup> speculating that John was aware of a pre-FG linkage of Zechariah 9 and Zephaniah 3.

*Edwin D. Freed*

Paralleling Lindars, Edwin Freed understands John 12:15’s “do not fear” to indicate a joint use of Zephaniah 3:14 with Zechariah 9:9. After analyzing the possible sources for John’s four terms “do not fear” (μὴ φοβοῦ) and “daughter of Zion” (θυγάτηρ Σιών), Freed argued that only the MT of Zephaniah 3:14–17 combined all four.<sup>13</sup> He then observed that John’s narrative agrees with the MT but does not have Zephaniah’s LXX renderings of the verb θάρσει and the vocative θύγατερ. This led him to postulate that “perhaps Jn translated the Heb. of Zeph” which he considered “more likely because it contains the phrase ‘king of Israel’ [see John 12:13].”<sup>14</sup> However, in discussing the “quotation” of “king of Israel” (John 12:13), Freed parted from Lindars by concluding that John depended on the Synoptics, even though these words are not in his Synoptic sources. John altered the Synoptic material in order to connect the Lazarus miracle with the Jesus-as-king motif, thus John’s μὴ φοβοῦ (John 12:15) is “the equivalent of χαίρει in Zeph 3:14 or Zech 9:9. The coming of the messianic king is a time for rejoicing without fear [of Jesus’s miracles].”<sup>15</sup>

Freed’s discussion largely centers on identifying the OT reference and text source of John’s narrative (e.g., MT, LXX), along with

<sup>12</sup> Lindars, *Apologetic*, 115.

<sup>13</sup> Freed, *Quotations*, 78.

<sup>14</sup> *Ibid.*

<sup>15</sup> *Ibid.*, 79. Freed’s focus included responding to those who claimed John depended solely on the Hebrew OT for his quotations, and so he argued that John’s main source for his quotations was the Synoptics (*ibid.*, 130; Freed, “The Entry into Jerusalem in the Gospel of John,” *JBL* 80 [1961]: 329–38, esp. 336–38).

some basic treatment of its meaning in John. But his consideration of the Zephaniah Proposal is relatively brief and introductory, and he regrettably does not engage the OT in its original context.<sup>16</sup> In addition, few follow his conclusions about Johannine dependence on the Synoptics as the best explanation for John's source(s).<sup>17</sup>

*Raymond E. Brown*

In the most extensive discussion to his time of both the original context of Zephaniah and the Johannine significance for the proposed usage of Zephaniah, Raymond Brown argued that the MT of Zephaniah 3:15–16 functions as a reasonable source for both FG expressions “do not be afraid” and “King of Israel.”<sup>18</sup> Brown examined the context of Zephaniah 3:9–17, noting that the chief thematic connections between Zephaniah and the FG include: (1) the arrival of Yahweh to Jerusalem (Zeph. 3:9–10), which plays out as the entry of Jesus in John 12:12–19; and (2) a “universalistic,” all-nations thrust (Zeph. 3:9–10, 17, 19), which colors not only the context of the Entry Narrative but also its climax with the coming of the Greeks (John 12:20).<sup>19</sup> Brown's analysis, though brief, included not only identifying the source(s) of the two expressions in the FG as the text of Zephaniah but also noting the OT context with a view to

<sup>16</sup> For example, in a footnote without further comment, he briefly notes the difference between Zephaniah's and John's contexts: “Although in Zephaniah ‘king’ refers to Yahweh himself rather than to the messiah as ‘king of Israel’” (Freed, *Quotations*, 78n4).

<sup>17</sup> Many do not agree with Freed's assessment (e.g., Smith, *John among the Gospels*, 195–241; Dodd, *Historical Tradition*, 154–55; Rudolf Bultmann, *The Gospel of John*, ed. R. W. N. Hoare and J. K. Riches, trans. G. R. Beasley-Murray [Philadelphia: Westminster, 1971], 417; Brown, *John*, 1:459–61; Kiyoshi Tsuchido, “Tradition and Redaction in John 12.1–43,” *NTS* 30 [1984]: 611–13, 615; J. A. T. Robinson, *The Priority of John* [London: SCM, 1985], 229–38; Wayne A. Meeks, *The Prophet-King: Moses Traditions and the Johannine Christology*, NovTSup 14 [Leiden: Brill, 1967], 83–87; Schuchard, *Scripture*, 71).

<sup>18</sup> Brown, *John*, 1:458–63, who also notes that “O daughter of Zion” occurs in 3:14 (1:458).

<sup>19</sup> *Ibid.*, 1:462–63.

forwarding serious proposals about the theological implications its use might have on John's Entry Narrative.

*Günter Reim*

In contrast to scholars who treated John's explicit quotations and only incidentally noted non-quotational material, Günter Reim's historical-critical work in 1974 was dedicated not only to examining the source(s) of the FG citations but also to considering the OT allusions and themes that form the Gospel's "Hintergrund."<sup>20</sup> He argued that Isaiah 40–66 (in particular, the Servant texts) was the only *written* text available to the FG,<sup>21</sup> and so he proposed that John 12 used only Isaiah 40:9 and 62:11 (coupled to Zech. 9:9 tradition) as the written sources for John 12:15.<sup>22</sup> Some have critiqued Reim's overall thesis as over-reaching the evidence, for it only shows that the FG *often* used Isaiah.<sup>23</sup> Whether that general critique applies to the specific instance of the "do not fear" at the beginning of Zechariah 9:9 requires additional study, but Reim's early contribution does show the importance of not ignoring non-quoted OT material in the FG.

*M. J. J. Menken*

M. J. J. Menken's work on OT citations in the FG exhibited Obermann's second and third categories of study. Though Menken does not argue that Zephaniah 3 is the exclusive source that stands behind John 12's  $\mu\eta\ \varphi\omicron\beta\omicron\upsilon$ , he does discuss the possibility. He sought to analyze "the problem of the textual form of the OT quotations in the Fourth Gospel" by determining (1) the exact OT source(s) of a given quotation in the FG and (2) the reason(s) for the changes made by the FG's final form, if there are alterations.<sup>24</sup>

<sup>20</sup> Reim, *Studien*, 97–188.

<sup>21</sup> *Ibid.*, 162–82, 260–61.

<sup>22</sup> *Ibid.*, 30–31. For a German response to Reim, see Obermann, *Erfüllung*, 16–18.

<sup>23</sup> See, e.g., Sheridan, *Retelling*, 19.

<sup>24</sup> Menken, *Quotations*, 13. That work re-publishes and translates some of

Scholarship ante-dating Menken largely focused on determining the source of a quotation and presumed that John forgot textual details of his quoted sources. By contrast, Menken welded together the work of source and redaction criticism. He explains, “Many deviations in [the FG’s OT] scriptural quotations and in the transmission of the biblical text are the result not of a defective memory, but of a conscious application of exegetical techniques and devices.”<sup>25</sup> Changes reflect authorial intentionality.

In Menken’s chapter entitled, “Do Not Fear, Daughter Zion . . .” (John 12:15), he notes that Jesus’s sitting on a donkey is said to fulfill Zechariah 9:9.<sup>26</sup> After surveying the possible OT versions of John 12:15’s quotation, Menken concluded that though “Zech 9:9 is quoted in a recognizable way, it is impossible to decide whether the Hebrew text or the LXX has been used.”<sup>27</sup> His main argument is that John and/or pre-Johannine redactors of John 12:15 “have made use of this exegetical technique [referring to analogous scriptural passages] to adjust the quotation from Zech. 9:9 as well as possible to the present literary and theological context.”<sup>28</sup> He noted and discussed four deviations from Zechariah 9:9: (1) *μη φοβοῦ*, instead of “rejoice”; (2) exclusion of *σοι* (but retention of *ὁ βασιλεύς σου*); (3) *καθήμενος*, rather than “riding”; and (4) a unique description of Jesus’s mount (i.e., *πῶλον ὄνου*), not matching any version of Zechariah 9.

As for the first deviation, Menken posited that the source of *μη φοβοῦ* may come from Isaiah 35:4; 40:9; 41:10; 44:2; or Zephaniah 3:16. But due to lack of verbal agreement in the other options, he reduced that list to both Isaiah 40:9 and Zephaniah 3:16. In adjudicating between these two options, he argued that one cannot nor need not decide between them. On the one hand, “Zeph. 3:15 has

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his articles from 1985 to 1996.

<sup>25</sup> Ibid., 14.

<sup>26</sup> Ibid., 79: “There can be no doubt about the source of this quotation being Zech. 9:9.”

<sup>27</sup> Ibid., 82–83.

<sup>28</sup> Ibid., 97.

with John 12:13 the title ‘the King of Israel’ in common,” while on the other hand, “in early Christianity Isa. 40:1–11 was generally considered as a significant piece of Scripture, and . . . it was easy for John to apply God’s action in Isa. 40:11 to Jesus [e.g., John 10:1–18, 26–29; 11:52; 21:15–17].”<sup>29</sup> Menken proposed that John redacted this Zephaniah-Isaianic OT phrase to correct the Lazarus-observing crowd’s (John 11:1–44; 12:9, 12, 17–18) kingly expectations of Jesus (John 12:13): “They misunderstand Jesus as a national king who does frightening things.”<sup>30</sup> For Menken, John provides evidence for such a conclusion: (1) the crowd considered Jesus’s miraculous raising of Lazarus an indication of “Jesus’ divine power” (i.e., someone to be feared); (2) the crowd’s actions exhibited national-political hopes; and (3) the pericope parallels 6:14–15, indicating that the crowd expected Jesus’s kingship.<sup>31</sup>

Regarding limitations in Menken’s argument, he did not explore the OT context of John’s sources, since he aimed to discern John’s source(s) and rationale for the “changes.” Thus, while he proposed that Isaiah 40 and Zephaniah 3 stand behind John 12:15’s “do not fear,” he did not further examine Zephaniah’s literary context. Though his early work in John 12:15 narrowly focused on Zechariah 9:9, in a recent article he broadened his scope to include allusions to the Minor Prophets in the FG. That article briefly argued that John 1:47 alludes to Zephaniah 3:13.

In John 1, Jesus considered Nathanael to be “an Israelite in whom there is no deceit (δόλος)” (cf. Zeph. 3:13).<sup>32</sup> Though Menken did not explicitly forge a connection between a Zephaniah “king of Israel” in John 1:49 and John 12:13–15, the Zephaniah Proposal in John 12 could be strengthened if John 1:47 shows awareness of

<sup>29</sup> Ibid., 84.

<sup>30</sup> Ibid., 86.

<sup>31</sup> Ibid., 85.

<sup>32</sup> Menken, “The Minor Prophets in John’s Gospel,” in *The Minor Prophets in the New Testament*, ed. M. J. J. Menken and Steve Moyise, LNTS 377 (London: T&T Clark, 2009), 83, 92.

Zephaniah 3. Thus, despite its general lack of OT exegesis, Menken's work serves as a helpful foundation for further studying the Entry Narrative's use of Zephaniah.

*Bruce G. Schuchard*

Bruce Schuchard's work extends Menken's project, with some minor differences. He follows Menken's fundamental critique of past scholarly work on the FG's citations, that John intentionally deviated from his OT sources and purposefully modified them to suit his literary and theological program. Additionally, his method builds upon Menken's by examining each citation in the FG (i.e., noting the OT context, the citation form, the text traditions, and explanations for John's changes to the OT text) and by observing the "interrelationship of form and function" by John.<sup>33</sup> Schuchard differs from Menken, however, in his tallies and interpretations of the explicit citations in John. In addition, Schuchard uniquely proposes the thesis that John leveraged "one and only one textual tradition, the OG" (referring to the first Greek OT translation rather than the more imprecise term LXX).<sup>34</sup> Schuchard concludes that the quotation of Zechariah 9:9 (and even John's changes to it) in John 12:15 "recalls the OG."<sup>35</sup>

Schuchard's treatment of the Entry Narrative focused on the form and function of the citation of Zechariah 9:9 in John 12:15. As part of the analysis, he admitted that many hold that Zephaniah

<sup>33</sup> Schuchard, *Scripture*, xiv–xvi.

<sup>34</sup> *Ibid.*, xvii. Also, Schuchard (xviii28) cited L. Greenspoon ("The Use and Abuse of the Term 'LXX' and Related Terminology in Recent Scholarship," *BIOSCS* 20 [1987]: 21–29) as evidence of the misuse of the term LXX; cf. Emanuel Tov, "The Septuagint," in *Mikra: Text, Translation, Reading and Interpretation of the Hebrew Bible in Ancient Judaism and Early Christianity*, ed. Martin Jan Mulder, CRINT 2.1 (Assen: Van Gorcum; Philadelphia: Fortress, 1988), 161–88. Schuchard (*Scripture*, xiii) tallied 13 explicit OT quotations in the FG (1:23; 2:17; 6:31, 45; 10:34; 12:14–15, 38, 40; 13:18; 15:25; 19:24, 36, 37), while Menken (*Quotations*, 12) tallied 17 (1:23; 2:17; 6:31, 45; 7:38, 42; 8:17; 10:34; 12:15, 34, 38, 40; 13:18; 15:25; 19:24, 36, 37). However, the difference seems largely because their definitions of *quotation* are not the same.

<sup>35</sup> Schuchard, *Scripture*, 84.

3:15 is the source for John 12:13's ὁ βασιλεὺς τοῦ Ἰσραὴλ, but he concluded that John used Isaiah 44:6, because it is the only place in the OG where the identical expression occurs.<sup>36</sup> Then, based on that positive identification for “king of Israel,” he argued that the source for μὴ φοβοῦ is not Isaiah 40:9 or Zephaniah 3:14–17, but rather the same paragraph as the “king of Israel” reference: Isaiah 44:2. Isaiah 44 is thus a connective “bridge” between the “king” and Zechariah 9:9.<sup>37</sup> Its common points with Zechariah 9:9 and the context of John's Entry Narrative confirmed this for Schuchard. John 12 records the Isaiah 44-language to revere Jesus as “God-King,” and then John uses more Isaiah 44-language (i.e., the prohibition “do not fear”) with Zechariah 9:9 in order to affirm and correct the crowd's nationalistic kingly hopes for Jesus.<sup>38</sup>

Though Schuchard challenged the Zephaniah Proposal, he mentioned its arguments and recognized its possibility. His alternative proposal of Isaiah 44 included surveying the sources and their function in John, but he did not research the OT context(s) of Isaiah or Zephaniah.

### *Conclusion on Past Research on the Zephaniah Proposal*

As a sample survey from the last 50 years shows, several scholars have produced monographs on the use of the OT in the FG and have focused on a diverse spectrum of OT texts—e.g., the FG's use of Genesis, Deuteronomy (or Moses), Esther, Psalms, Song of Songs, Isaiah, Ezekiel, Zechariah, and Wisdom literature.<sup>39</sup> Despite

<sup>36</sup> Ibid., 77–78.

<sup>37</sup> Ibid., 76, 78. Isaiah 44:2's phrase (אֱלֹהֵי יִשְׂרָאֵל עֲבָדֵי יַעֲקֹב), however, does not match John 12:15's addressee, and textual criticism casts doubt on the presence of articles in John 12:13 and Isaiah 44:6 (LXX; see Menken, *Quotations*, 84n21).

<sup>38</sup> Schuchard, *Scripture*, 78–80.

<sup>39</sup> On the FG's use of Genesis, see Dan Liroy, *The Search for Ultimate Reality: Intertextuality between the Genesis and Johannine Prologues* (New York: Lang, 2005). For its use of Deuteronomy or Moses, see Severino Pancaro, *The Law in the Fourth Gospel: The Torah and the Gospel, Moses and Jesus, Judaism and*



this, lacking still is an extended study on the proposed usage of Zephaniah in any part of the NT, let alone the FG. Over the last few decades, a growing number of scholars have joined Lindars, Freed and Brown in favoring the existence (whether termed simply possible or likely) of Zephaniah 3 in John 12,<sup>40</sup> based at least in part

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*Christianity according to John*, NovTSup 42 (Leiden: Brill, 1975). For its use of Esther, see John Bowman, *The Fourth Gospel and the Jews: A Study in R. Akiba, Esther, and the Gospel of John*, PTMS 8 (Pittsburgh: Pickwick, 1975), but for a response to Bowman, see Luc Devillers, *La fête de l'envoyé: La section johannique de la fête des tentes (Jean 7,1–10,21) et la christologie*, EBib 49 (Paris: Gabalda, 2002), 12, 262–64. For its use of the Psalms, see Margaret Daly-Denton, *David in the Fourth Gospel: The Johannine Reception of the Psalms*, AGJU 47 (Leiden: Brill, 2000), and note also two monographs that examine one Psalm in the FG, with the latter focusing on John 12: G. W. Vander Hoek, “The Function of Ps 82 in the Fourth Gospel and History of the Johannine Community: A Comparative Midrash Study” (PhD diss., Claremont Graduate School, 1988); A. C. Brunson, *Psalm 118 in the Gospel of John: An Intertextual Study on the New Exodus Pattern in the Theology of John*, WUNT, 2nd ser., 158 (Tübingen: Mohr Siebeck, 2003). For its use of Song of Songs, see Ann Roberts Winsor, *A King Is Bound in the Tresses: Allusions to the Song of Songs in the Fourth Gospel*, StBL 6 (New York: Lang, 1999). For the use of Isaiah, see Brendsel, *Isaiah*. For its use of Ezekiel, see William G. Fowler, “The Influence of Ezekiel in the Fourth Gospel: Intertextuality and Interpretation” (PhD diss., Golden Gate Baptist Theological Seminary, 1995) and G. T. Manning, *Echoes of a Prophet: The Use of Ezekiel in the Gospel of John and in Literature of the Second Temple Period*, JSNTSup 270 (London: T&T Clark, 2004). For its use of Zechariah, see Adam Kubiś, *The Book of Zechariah in the Gospel of John*, EBib 64 (Pendé: Gabalda, 2012). For its use of Wisdom literature, see Martin Scott, *Sophia and the Johannine Jesus*, JSOTSup 71 (Sheffield: JSOT Press, 1992); Michael E. Willett, *Wisdom Christology in the Fourth Gospel* (San Francisco: Mellen Research University Press, 1992); and Frédéric Manns, *L'évangile de Jean et la sagesse*, ASBF 62 (Jerusalem: Franciscan Printing Press, 2003).

<sup>40</sup> P. C. Mateos, “Use e interpretación de Zacarías 9,9–10 en el Nuevo Testamento,” *EstAg* 7 (1972): 475; 8 (1973): 3–10; M.-É. Boismard and A. Lamouille, *Synopse des quatre évangiles en français* (Paris: Cerf, 1977), 3:309; Jürgen Becker, *Das Evangelium nach Johannes*, ÖTKNT (Gütersloh: Mohn, 1979–81), 2:444; L. A. Losie, “Triumphal Entry,” in *DJG*, 858; Peter W. Ensor, *Jesus and His ‘Works’: The Johannine Sayings in Historical Perspective*, WUNT, 2nd ser., 85 (Tübingen: Mohr Siebeck, 1996), 62; Yves Simoens, *Selon Jean*, CIET 17 (Brussels: Éditions de l’Institut d’Études Théologiques,

on the strong verbal and thematic parallels between the two texts.<sup>41</sup> Still, most scholars who consider the usage of Zephaniah in John 12's Entry Narrative either relegate it to a footnote or do not dedicate more than two or three pages to the discussion.<sup>42</sup> Three exceptions to this pattern are the recent treatments of A. C. Brunson, Ruth Sheridan, and Adam Kubiś on the FG.<sup>43</sup>

### **Three Recent Studies Favoring the Zephaniah Proposal**

#### *A. C. Brunson*

In 2001, Brunson published a dissertation on Psalm 118:25 in John, arguing: "the [FG's] citation of a verse or phrase from Ps 118

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1997), 2:482; Ulrich Wilckens, *Das Evangelium nach Johannes*, NTD 4 (Göttingen: Vandenhoeck & Ruprecht, 1998), 189; Christian Dietzfelbinger, *Das Evangelium nach Johannes*, ZBK (Zürich: Theologischer Verlag, 2001), 1:384; Klaus Wengst, *Das Johannesevangelium*, THKNT (Stuttgart: Kohlhammer, 2001), 2:56; Andrew T. Lincoln, *The Gospel according to Saint John*, BNTC (Peabody, MA: Hendrickson, 2005), 343–44; Hartwig Thyen, *Das Johannesevangelium*, HNT (Tübingen: Mohr Siebeck, 2005), 555–56. Several list the Zephaniah Proposal as possible, e.g., E. C. Hoskyns, *The Fourth Gospel*, ed. F. N. Davey, 2nd ed. (London: Faber & Faber, 1956), 422; F.-M. Braun, *Jean le théologien: Les grandes traditions d'Israël et l'accord des Écritures, selon le Quatrième Évangile*, EBib (Paris: Gabalda, 1964), 2:19; Bultmann, *John*, 418n4; Claus-Peter März, "Siehe, dein König kommt zu dir . . .": Eine traditionsgeschichtliche Untersuchung zur Einzugsperikope, ETS 43 (Leipzig: St. Benno-Verlag, 1980), 161.

<sup>41</sup> For Zephaniah Proposal advocates who argue that John was "conflating" Zephaniah 3:15–16 and Zechariah 9:9, see O. Palmer Robertson, *The Books of Nahum, Habakkuk, and Zephaniah*, NICOT (Grand Rapids: Eerdmans, 1990), 338; Rudolf Schnackenburg, *The Gospel according to St John*, trans. K. Smyth et al., HTKNT (New York: Crossroad, 1980–82), 2:375–76; and Craig R. Koester, *Symbolism in the Fourth Gospel: Meaning, Mystery, Community*, 2nd ed. (Minneapolis: Fortress, 2003), 125. Alternatively, some think that John used Zephaniah 3:16 "midrashically" with Zechariah 9 (e.g., Craig S. Keener, *The Gospel of John: A Commentary* [Peabody, MA: Hendrickson, 2003], 2:870n22).

<sup>42</sup> For example, Brendsel noted the possibility of the Zephaniah Proposal, but he preferred Isaiah 52:7–53:12 as a more likely source for John and as part of John's larger Isaianic blueprint (*Isaiah*, 183–84n117).

<sup>43</sup> Brunson, *Psalm 118*; Sheridan, *Retelling*; Kubiś, *Zechariah*.

points beyond that single verse to its immediate context, and further to the entire psalm, which is its larger literary unit.”<sup>44</sup> He examined Psalm 118 in its original, Jewish setting as well as Second Temple, non-Jewish, and rabbinic literature, arguing that a liturgical Tabernacles (and Dedication) usage of Psalm 118 predominated by A.D. 70 and that John 12 incorporates that background. Since the only explicit citation of Psalm 118 in the FG is the Entrance Narrative, Brunson paid particular attention to John 12 throughout the work. As evidence that Psalm 118 played a role in shaping John’s narrative, he discovered Psalm 118’s “new exodus” themes (i.e., return from exile, defeat of enemies, and Yahweh’s presence) in John 12’s use of the OT (e.g., Ps. 118:26; Zeph. 3; Zech. 9:9).<sup>45</sup>

In part of that discussion, Brunson argued that John likely referenced Zephaniah 3 in the words “do not fear” and “king of Israel.” Regarding the latter, he listed serious candidates for its OT source and favored Zephaniah 3:15–16 due to its strong verbal parallels with John 12.<sup>46</sup> For the former expression, he read “do not fear” as exultative, and *not*—against the scholarly consensus—as Jesus’s correction of the crowd’s nationalistic misunderstanding.<sup>47</sup> Jesus was praised as king, so “the allusion to Zeph 3.16 [to not fear Yahweh] then clarifies that the king of Israel is none other than Yahweh.”<sup>48</sup>

In keeping with Psalm 118 (and its Tabernacles usage) and Zechariah 9, the Entry Narrative is then an enthronement of Jesus

<sup>44</sup> Brunson, *Psalm 118*, 20.

<sup>45</sup> *Ibid.*, 20, 153–79, 378–86.

<sup>46</sup> *Ibid.*, 225–36, 258, 277. Discussing John 12:15, Brunson writes, “Because of the phrase that it [‘do not fear’] shares with Zech 9.9 (‘rejoice daughter of Zion’), and because of its explicit use of ‘king of Israel’ which connects it to the quotation of Ps 118 in John 12.12, Zephaniah is to be preferred” (*ibid.*, 236). He also observed that all five seriously proposed OT sources for “do not fear” (Isa. 35:4; 40:9; 41:10; 44:2; Zeph. 3:16) share the “new exodus” themes noted above (*ibid.*, 234–38, 277).

<sup>47</sup> *Ibid.*, 277.

<sup>48</sup> *Ibid.*, 238, who further considers Zephaniah 3’s import for John (see, e.g., *ibid.*, 236–39).

as king, with the Zechariah 9 quote supporting and expanding on the principal ideas already planted in the Psalm 118 citation: the coming one, the Tabernacles language of salvation (e.g., *hosanna*) and symbols (e.g., *lulab* branch), and the warrior-king of Israel.<sup>49</sup> Zephaniah 3 featured this last theme and confirmed for Brunson that John intended to display the divine warrior motif in the Entrance Narrative. Brunson's work highlights the need to consider how Psalm 118 and Zechariah 9 link to Zephaniah.<sup>50</sup>

*Ruth Sheridan*

Second, Sheridan examined the seven explicit OT quotations in John 1:19–12:15 with a reader-oriented, intertextual methodology. She argued that “the rhetorical design of John’s Gospel [i.e., his citations with the formula ἐστὶν γεγραμμένον] encourages an ideal reader to construct a particular characterization of ‘the Jews’ in light of the OT citations . . . [Regarding the citations’ function, they] *witnessed* to Jesus in his public ministry before ‘the Jews.’”<sup>51</sup> That witness in John “is at once ‘Jewish’ and ‘anti-Jewish,’” she holds, since the content of the citations is the hope-giving Jewish OT, but the Jews ultimately rejected Jesus.<sup>52</sup> In John 12, she observed that three groups reacted to Jesus’s entry—the disciples, Pharisees, and the crowd—but only the disciples understood it properly, albeit post-glorification (12:16).

She briefly considered the OT context of Zechariah 9:9, which John cited “in order to draw attention to Jesus as the royal savior.”<sup>53</sup>

<sup>49</sup> Ibid., 278.

<sup>50</sup> In passing, we note that another work on the Psalms in John mentioned the Zephaniah Proposal as possible but opted for a different conclusion than Brunson. Daly-Denton holds that “the king of Israel” “reinforces” the Jewish rabbinical practice of *gezerah shawah*; “to come” links Psalm 118:25 and Zechariah 9:9 (*David*, 178–79).

<sup>51</sup> Sheridan, *Retelling*, 235. The quotations (7) are in John 1:23; 2:17; 6:31, 45; 7:37–39; 10:34; 12:15.

<sup>52</sup> Ibid., 241.

<sup>53</sup> Ibid., 224.

Many themes from Zechariah 9's context, including post-exilic ones, find ready expression in John 12. She then explored the Zephaniah Proposal, the "conflated" texts Zechariah 9:9 and Zephaniah 3:16, ultimately deeming this "a tenable hypothesis, as Zeph 3:16 contains a number of verbal parallels with John's citation."<sup>54</sup> In addition to listing several parallels between Zephaniah 3 and John 12, she noted themes from Zephaniah that aligned and were relevant to John's context, e.g., the "ingathering," the King-of-Israel-in-your-midst, and some post-exilic redemption motifs.<sup>55</sup> John 12 highlights Zephaniah 3, Sheridan argued. The first citation of John (1:19) serves as an *inclusio* with this last citation in the Book of Signs (12:15) allowing the reader to easily link "the one who comes" to the Messiah-King Jesus. She adds, "But Jesus is more than a king: he is the 'Lord' in their midst (Cf. Zeph 3:15, 17a)."<sup>56</sup> Lastly, Jesus was in the crowd's midst to deliver a "word of salvation," not to calm their fears as a result of his miracles (e.g., raising of Lazarus). For her, the salvation announcement sufficiently explains why John's "do not fear" alludes to Zephaniah 3:16.<sup>57</sup>

### *Adam Kubiś*

Third, Kubiś studied "the Johannine reception of a single biblical book, to wit the prophecy of Zechariah, in its multi-faceted traditions (Masoretic text, Septuagint, DSS, Targums, etc.) and forms (quotations, allusions and echoes) . . . [and] their interconnection."<sup>58</sup> His published dissertation is thorough and recent (2012), advancing the thesis that Zechariah plays a significant role in the FG. He devotes substantial ink to Zechariah 9:9 in John 12:15.

In surveying the three strongest proposals for the source of the expression "do not fear" (Isa. 40:9–10; 44:2; Zeph. 3:16), Kubiś

<sup>54</sup> Ibid., 222, 226.

<sup>55</sup> Ibid., 226–28.

<sup>56</sup> Ibid., 227–28.

<sup>57</sup> Ibid., 228, countering Menken (*Quotations*, 86).

<sup>58</sup> Kubiś, *Zechariah*, 16.

summarized the four strongest arguments regarding Zephaniah 3:16's "contents" and "textual form" in its relation to Zechariah 9:9 and John 12:15: Zephaniah 3:14–15 and Zechariah 9:9–10 (1) begin identically in the Old Greek, (2) emphasize the king's presence, (3) describe defeat of enemies, and (4) share deliverance "lexemes."<sup>59</sup> In concluding with the Zephaniah Proposal, he acknowledged the difficulties inherent in determining John's source: "Even if the choice between Zephaniah, Isaiah or Zechariah is hardly possible, and moreover does not really seem to be necessary, still *the overall weight of argumentation favors the prophecy of Zephaniah as the source for the introduction of μὴ φοβοῦ* into the Johannine quotation of Zec 9:9."<sup>60</sup>

After indicating he preferred the Zephaniah Proposal for John's μὴ φοβοῦ, Kubiś discussed six scholarly explanations for its insertion in John 12: "king of peace," "divinity of Jesus," "universalism," "the context of the passion," and the "raising of Lazarus."<sup>61</sup> Rather than select one of these six, he proposed a seventh, more general, reason that subsumed most of those options: "the announcement of coming salvation" (i.e., Jesus's coming as Savior).<sup>62</sup>

### *Conclusion on Three Studies Favoring the Zephaniah Proposal*

These three contributions on the use of the OT in the FG—Brunson on Psalm 118, Sheridan on "the Jews," and Kubiś on Zechariah—all advanced arguments in favor of the Zephaniah Proposal, while considering it from different angles. Despite the absence of significant exegesis of Zephaniah, Brunson argued that John integrated Zephaniah 3 with Zechariah 9, Psalm 118, and several other themes in the FG—e.g., the coming of Yahweh, the warrior-king, and a "new exodus." Similarly, Sheridan cited verbal parallels, examined thematic proposals, and proposed contextual links in the FG

<sup>59</sup> Ibid., 82. For a discussion of these connections, see § 2.4.2.

<sup>60</sup> Ibid., 91, italics ours.

<sup>61</sup> Ibid., 86–92.

<sup>62</sup> Ibid., 92, not indicating awareness of Sheridan's similar conclusion (*Retelling*, 228).

with Zephaniah, though the constraints of her thesis did not permit a refutation of competing proposals on OT source(s), a satisfactory examination of the OT context(s), or a more detailed exegesis of John 12. As for Kubiś, his work is the most thorough and up-to-date regarding the Zephaniah Proposal, yet Zechariah was his focus. He did not extensively examine Zephaniah's OT context or explore its use in John.

### **Conclusion**

As the foregoing survey has demonstrated, many scholars argue for the possible and even plausible use of Zephaniah 3 in John 12, yet previous treatments of John's Entry Narrative have largely ignored Zephaniah's literary, historical and canonical context.<sup>63</sup> Most notably, there are no major monographs on the use of Zephaniah in the NT. Discussion of Zephaniah is either brief or only a few pages in length, and the text of Zephaniah is routinely pillaged for select Johannine themes. As such, Zephaniah's text and the potential role it plays in John is frequently muted or ignored. Therefore, there is a substantive need for exegetical sensitivity to the OT context of this tiny prophetic book, as it relates to the FG. This book attempts to play a role in reversing that trend, by testing the Zephaniah Proposal and by examining both the OT contexts (Zephaniah, and to a limited extent, the other OT quotations in the Entry Narrative) and John 12.

## **Theoretical Framework**

### ***Defining Quotation, Allusion, and Echo***

Definitions of quotation, allusion, echo, and other similar terms have not often received careful attention, and much of the scholarly disagreement on how a text is classified may be due to the definitions

<sup>63</sup> These three contexts correspond to the three interpretive contexts outlined by Edmund Clowney (*Preaching and Biblical Theology* [Grand Rapids: Eerdmans, 1961], 16) and Richard Lints (*The Fabric of Theology: A Prolegomenon to Evangelical Theology* [Grand Rapids: Eerdmans, 1993], 293–310).

of terms. Scholars, for example, have tallied the number of explicit quotations in the FG differently, based on different definitions and criteria.<sup>64</sup> And the lack of a consensus on the objective criteria used to discern a quote greatly complicates this area of study.<sup>65</sup>

Some scholars have narrowly required that an explicit quotation formula accompany cataloged quotations;<sup>66</sup> when formulae are absent, all texts clearly drawn from previous material should at best be termed allusions. However, some NT uses of the OT do not have a citation formula and yet include unique and “obviously parallel” connections,<sup>67</sup>

<sup>64</sup> Schuchard (*Scripture*, xiii–xiv) and D. A. Carson (“John and the Johannine Epistles,” in *It Is Written: Scripture Citing Scripture: Essays in Honor of Barnabas Lindars*, ed. D. A. Carson and H. G. M. Williamson [Cambridge: Cambridge University Press, 1988], 246) count 13 OT quotations; Obermann, 14 (*Erfüllung*, 76); Daly-Denton, 16 (*David*, 34); Brunson, 17 (*Psalms 118*, 141–42; i.e., John 1:23/Isa. 40:3; John 2:17/Ps. 69:9; John 6:31/Ps. 78:24; John 6:45/Isa. 54:13; John 7:37–38/?; John 7:42/?; John 10:34/Ps. 82:6; John 12:14–15/Zech. 9:9; John 12:38/Isa. 53:1; John 12:39–40/Isa. 6:10; John 13:18/Ps. 41:9; John 15:25/Ps. 35:19 and/or Ps. 69:4; John 17:12/?; John 19:24/Ps. 22:18; John 19:28/?; John 19:36/Ex. 12:46 or Ps. 34:20 or Num. 9:12; John 19:37/Zech. 12:10, excl. the quotation without a formula in John 12:13/Ps. 118:25–26); John Painter (“The Quotation of Scripture and Unbelief in John 12:36b–43,” in *The Gospels and the Scriptures of Israel*, ed. C. A. Evans and W. R. Stegner, JSNTSup 104, SSEJC 3 [Sheffield: Sheffield Academic Press, 1994], 429–30) and Freed (*Quotations*, xii), 18; Martin Hengel, 19 (“The Old Testament in the Fourth Gospel,” in *The Gospels and the Scriptures of Israel*, ed. C. A. Evans and W. R. Stegner, JSNTSup 104, SSEJC 3 [Sheffield: Sheffield Academic Press, 1994], 392); and C. F. Burney, 20 (*The Aramaic Origin of the Fourth Gospel* [Oxford: Clarendon, 1922], 114–25). In comparison to the other Gospels, C. K. Barrett observes that the FG includes fewer OT citations than the Synoptics: 124 in Matthew, 70 in Mark, 109 in Luke, but 27 in John (“The Old Testament in the Fourth Gospel,” *JTS* 48 [1947]: 155).

<sup>65</sup> Kubiś, *Zechariah*, 20.

<sup>66</sup> See Menken, *Quotations*, 11; Freed, *Quotations*, xii.

<sup>67</sup> G. K. Beale, *Handbook on the New Testament Use of the Old Testament: Exegesis and Interpretation* (Grand Rapids: Baker, 2012), 29. Note that though Beale indicated that slight differences in the proposed source text cited and the NT text might be due to any number of factors (e.g., different *Vorlage* of the Hebrew or Greek text, intentional modification of the original text, etc.), “most commentators agree on the vast majority of what should be recognized



thus allowing scholars to count John 12:13 as an informal quotation of Psalm 118:26.<sup>68</sup> So we adopt G. K. Beale's definition of *quotation*, that it includes formal and informal markers: "a direct citation of an OT passage that is easily recognizable by its clear and unique verbal parallelism."<sup>69</sup> Most conclude that John's Entry Narrative quotes the OT twice: John 12:13 (Ps. 118:26) and 15 (Zech. 9:9).<sup>70</sup>

Allusions are more difficult to discern and define.<sup>71</sup> Added to the challenges with allusions, there is great debate about echoes and how they relate to allusions. Precision in definition is difficult to achieve as many scholars define an allusion in a continuum or even "a spectrum of being virtually certain, probable, or possible, the latter being essentially equivalent to 'echoes.'"<sup>72</sup> So, discerning both allusion and echo includes some subjectivity.

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as quotations from the OT" (29). Nevertheless, scholars have proposed varying numbers of quotations in the NT: 295 quotations of the OT in the NT, including those with and without introductory formulas (Roger Nicole, "The New Testament Use of the Old Testament," in *The Right Doctrine from the Wrong Texts? Essays on the Use of the Old Testament in the New*, ed. G. K. Beale [Grand Rapids: Baker, 1994], 13), while another writer has counted 401 based on the United Bible Societies's 1966 Greek New Testament (Klyne Snodgrass, "The Use of the Old Testament in the New," in *The Right Doctrine from the Wrong Texts? Essays on the Use of the Old Testament in the New*, ed. G. K. Beale [Grand Rapids: Baker, 1994], 35).

<sup>68</sup> Brunson, *Psalm 118*, 141–42; Obermann, *Erfüllung*, 70–76.

<sup>69</sup> Beale, *Handbook*, 29.

<sup>70</sup> See, e.g., Andreas J. Köstenberger, "John," in *Commentary on the New Testament Use of the Old Testament*, ed. G. K. Beale and D. A. Carson (Grand Rapids: Baker, 2007), 470–74. Freed notes, "This [John 12:13] is the only direct quotation in John not introduced or followed by a formula" ("Entry into Jerusalem," 332).

<sup>71</sup> This is immediately evident in the greatly varying totals of allusions that scholars have counted in the New Testament: from 613 to 4,105 (see Nicole, "New Testament Use," 14). Also note the count made by Walter C. Kaiser Jr., "A rough count of the references in Nestle's Greek Testament yields about 950 quotations and allusions, and the United Bible Society's Greek text lists over 2,500 NT passages from nearly 1,800 OT passages" (*The Uses of the Old Testament in the New* [Chicago: Moody, 1985], 2).

<sup>72</sup> Beale, *Handbook*, 31.

As a starting point for *allusion*, we once more note Beale's definition and explanation:

In contrast to a quotation of the OT, which is a direct reference, allusions are indirect references (the OT wording is not reproduced directly as in a quotation). Some believe that an allusion must consist of a reproduction from the OT passage of a unique combination of at least three words. . . . The telltale key to discerning an allusion is that of recognizing an *incomparable or unique parallel in wording, syntax, concept, or cluster of motifs in the same order or structure*.<sup>73</sup>

From the detected combinations between the proposed source and John, it stands to reason that the more uniqueness shared between that text and John in those categories (vocabulary, syntax, theme, etc.),<sup>74</sup> the stronger the case can be made for John's use of that source as an allusion.

At least a few difficulties with Beale's proposed criteria for allusion are apparent as it relates to our work in John. First, it is not clear what we are to do if two or more competing sources are identical (or nearly identical) to John, share John's unique wording, and in general, are plausible sources. Should only one of those sources be permitted, or might a given text in John have been based upon several sources or even the collective "tradition" of those proposed texts?<sup>75</sup> In this book, we consider it possible that John may have conjoined two OT texts in an allusion, detectable by their similar placement on the spectrum of allusion (as highly probable). However, the higher one text rises above the other(s) particularly in important literary features (i.e., in verbal parallels of unique combinations, thematic

<sup>73</sup> Ibid., italics original.

<sup>74</sup> Ibid., 31–32; cf. Christopher A. Beetham, *Echoes of Scripture in the Letters of Paul to the Colossians*, BIS 96 (Leiden: Brill, 2008), 17–20.

<sup>75</sup> Kaiser refers to the NT's use of multiple sources as the *ḥaraz* method (*Uses of the Old Testament*, 4).

parallels of similar motifs stressed, and structural parallels),<sup>76</sup> the greater the argument for it as the chief allusion.

Second, a three-word minimum seems quite arbitrary, but should only serve as a “rule of thumb” when individual cases are examined and exceptions to the rule are found.<sup>77</sup> We must not discard a source simply because it does not abide by the three-word rule, though it should undergo greater scrutiny as the proposed allusion. With this understanding, we retain the three-word minimum as a generalized principle, positing that a one-word connection between John and a proposed source is *typically* insufficient as clear justification that an allusion exists.<sup>78</sup>

And finally, we achieve a more precise definition for *allusions* by also defining *echoes*. Beale holds that OT allusions are regularly intentional (or done consciously) by a NT author.<sup>79</sup> Some further argue that echoes are less explicit (or, less clear) allusions, or even that allusions are authorially intended whereas echoes may or may not be intentional.<sup>80</sup> However, this distinction puts an almost impossible

<sup>76</sup> Here we follow the points made in Brendsel, *Isaiah*, 33.

<sup>77</sup> Beale, *Handbook*, 31–32.

<sup>78</sup> Cf. Kenneth Duncan Litwak, *Echoes of Scripture in Luke-Acts: Telling the History of God's People Intertextually*, JSNTSup 282 (London: T&T Clark, 2005), 64. John 19:28 may be an exception to this general rule (see Brian J. Tabb, “Jesus's Thirst at the Cross: Irony and Intertextuality in John 19:28,” *EvQ* 85 [2013]: 338–51).

<sup>79</sup> Beale, *Handbook*, 31. Beetham argues for this as the distinguishing feature between allusions and echoes (*Echoes*, 20). Beale does not make clear distinctions between the two (*Handbook*, 32) and speculates that both allusions and echoes can be either intended or unintended by the author (Beale, “Revelation,” in *It Is Written: Scripture Citing Scripture: Essays in Honor of Barnabas Lindars*, ed. D. A. Carson and H. G. M. Williamson; [Cambridge: Cambridge University Press, 1988], 319–21). Benjamin D. Sommer has identified intentional echoes (*A Prophet Reads Scripture: Allusion in Isaiah 40–66* [Stanford, CA: Stanford University Press, 1998], 15–17).

<sup>80</sup> John Hollander, *The Figure of Echo: A Mode of Allusion in Milton and After* (Berkeley: University of California Press, 1981), 63–64; Richard B. Hays, *Echoes of Scripture in the Letters of Paul* (New Haven: Yale University Press, 1989), 19–29; and Beetham, *Echoes*, 15–24.

onus on the interpreter to arbitrate the grey line between allusion and echo or to discern authorial intention. Someone today may say, “All’s well that ends well,” but does he necessarily signal a reference to Shakespeare’s 1601 play by the same name and intend for the hearer to find elements from that play in his speech? That is possible, but the speaker may simply have used a stock expression, historically derived from Shakespeare but now used quite apart from the meaning of the expression in the play.

For reasons like the above, some abandon this version of the distinction between echo and allusion. Instead, they discuss an evoking text’s “marker” and the “marked” feature(s) of the source. A “marker” entails “technical, phonological, or semantic repetition” of the feature(s) from the source text,<sup>81</sup> but the evoking text’s “marker” and the “marked” feature(s) in the source text might not exactly correspond (e.g., grammatical or other differences).<sup>82</sup> Both allusions and echoes have these two dimensions, but only allusions affect the meaning of the evoking text, according to Benjamin Sommer: “The meaning of an alluding text is affected by the content of the source text, while echoes do not suggest any altered understanding of the passage in which they appear.”<sup>83</sup> To test the Zephaniah Proposal, then, we attempt to discern an allusion by examining the NT passage’s markers and the impact the OT passage(s) makes on the NT’s meaning—the absence of which may indicate an echo.

A constellation of textual indicators (criteria) can be helpful for this study. Beale’s criteria significantly overlaps Richard Hays’s helpful rubric for determining an allusion to a source: “availability,”

<sup>81</sup> Carmela Perri, “On Alluding,” *Poetics* 7 (1978): 300.

<sup>82</sup> Brendsel, *Isaiah*, 31.

<sup>83</sup> Sommer, *Prophet*, 30–31; see also Kubiś (*Zechariah*, 21–25). Brendsel (*Isaiah*, 31) follows Sommer’s argument in preferring “functional over formal definitions of allusion and echo” (Brendsel, personal comments to author, June 12, 2015); in an allusion, the evoked text affects the meaning of the evoking text. Ziva Ben-Porat (“The Poetics of Literary Allusion,” *PTL* 1 [1976]: 107–8) and Perri (“On Alluding,” 295, 300) further explain the phenomenon of “marked” features from the source text(s).

“volume,” “recurrence,” “thematic coherence,” “historical plausibility,” “history of interpretation,” and “satisfaction.”<sup>84</sup> Scholars have critiqued each point of Hays’s approach.<sup>85</sup> Brawley has argued that only Hays’s first two criteria are essential (the other five criteria overlap),<sup>86</sup> and Beale reduced the list to five also due to overlapping.<sup>87</sup> By applying Hays’s criteria to John rather than Paul, noting the overlapping categories, and removing the secondary criteria, three main criteria remain. The criteria of availability, volume, and thematic coherence are the strongest indicators of an allusion to another source.<sup>88</sup>

According to Hays, availability refers to testing the likelihood that John’s proposed source was “available to the author and/or original readers,” while the criterion of volume refers to testing several things (read in concert with Beale above): “The degree of explicit repetition of words or syntactical patterns, but other factors may also be relevant: how distinctive or prominent is the precursor text within

<sup>84</sup> Hays, *Echoes*, 29–31. He produced these “tests” to determine echoes of Scripture in Paul, but at points Hays treats synonymously the terms “allusion” and “echo” (18–21, 30–31, and 119). We use the criteria for allusions in John, assessing whether the evidence points to the evoked text affecting the meaning of the evoking text.

<sup>85</sup> Stanley Porter, “Allusions and Echoes,” in *As It Is Written: Studying Paul’s Use of Scripture*, ed. S. E. Porter and C. D. Stanley, SBLSymS 50 (Atlanta: Society of Biblical Literature, 2008), 29–40; David A. Shaw, “Converted Imaginations? The Reception of Richard Hays’s Intertextual Method,” *CurBR* 11 (2013): 234–45.

<sup>86</sup> Robert L. Brawley, *Text to Text Pours Forth Speech: Voices of Scripture in Luke-Acts*, ISBL (Bloomington: Indiana University Press, 1995), 13–14.

<sup>87</sup> Beale, *Handbook*, 34–35.

<sup>88</sup> The criterion of “recurrence” was valid for the Pauline Epistles but not for John’s one Gospel (arguments for Johannine authorship of the epistles of John and Revelation are not undertaken in this book), and within John’s Gospel this criterion (i.e., usage of the proposed source elsewhere in the book) overlaps with availability. The last three (“historical plausibility,” “history of interpretation,” and “satisfaction”) involve overlapping and secondary indicators for determining an allusion (Beale, *Handbook*, 35). Richard B. Hays’s recently published work explores the broad use of Scripture in each Gospel, focusing on three themes: Israel, Jesus, and the church (*Echoes of Scripture in the Gospels* [Waco, TX: Baylor University Press, 2016]).

Scripture, and how much rhetorical stress does the echo receive in Paul's discourse?"<sup>89</sup> Both availability and high volume must be present to make a strong case for identifying the source of an allusion. But thematic coherence has its relevance also, since it entails analyzing John's contextual indicators (e.g., structural and "thematic link[s]") to validate the OT source, a practice that "does shade into interpretation."<sup>90</sup>

In summary, for our work in John, we propose a constellation of tests for a proposed allusion. In synthesizing Beale's criteria with Hays's and applying them to John's Gospel, we will determine credible allusions primarily with the following three criteria:

1. Source arguably *available* to the author.
2. Parallel's *volume* (in general, three-word linguistic or grammatical verbal coherence).
3. *Thematic coherence* (linguistic, thematic and/or structural confirmatory evidence).

This proposal of three criteria permits us to have a simple but relatively objective way to test claims that an author alluded to a source. These criteria are meant, on the one hand, to avoid complete ambiguity and lack of definition in identification of sources, while also refusing to shackle John with chains of detailed requirements that render inadmissible actual allusions.

### **Methodology**

The methodology for this study of the FG's use of Zephaniah is guided by the six-fold organizational scheme outlined in Beale and Carson's *Commentary*.<sup>91</sup>

<sup>89</sup> Hays, *Echoes*, 30.

<sup>90</sup> Beale, *Handbook*, 35.

<sup>91</sup> G. K. Beale and D. A. Carson, "Introduction," in *Commentary on the New Testament Use of the Old Testament*, ed. G. K. Beale and D. A. Carson (Grand Rapids: Baker, 2007), xxiv–xxvi; cf. Beale's nine steps (*Handbook*, 42–54).

1. *NT context*. On the one hand, the purpose of this step is broad: “to establish the topic of discussion, the flow of thought, and, where relevant, the literary structure, genre, and rhetoric of the passage.”<sup>92</sup> But on the other hand, the step is narrow, since we need to “identify the OT reference” and to discern whether it is “a quotation or allusion.”<sup>93</sup> The Zephaniah Proposal is debated, so we will undertake a fresh look at the evidence for it.
2. *OT context*. Similar to step one, this step includes an analysis of “the OT context both broadly and immediately, especially thoroughly interpreting the paragraph in which the quotation or allusion occurs.”<sup>94</sup> Attention may need to be given to the use of the OT in the NT as well, since Zephaniah may itself have used another OT text, for example.
3. *OT text in Jewish literature*. “Survey the use of the OT text in early and late Judaism that might be of relevance to the NT appropriation of the OT text.”<sup>95</sup>
4. *Textual comparison*. This step includes textual criticism of the NT, LXX, MT, Targums and Jewish citations, then a comparison between these texts. This may clarify the NT’s source.
5. *The NT author’s textual and hermeneutical use of the OT*. Many possibilities exist for the NT’s hermeneutical use of the OT (e.g., incidental language connection, NT fulfillment of OT prophecy). In the latter possibility, we ask, Has God sovereignly “established patterns that, rightly read, anticipate a recurrence of God’s actions? Or are they claiming . . . that the OT texts themselves point forward in some way to the future? . . . [Also,] do the NT writers appeal to the OT

<sup>92</sup> Beale and Carson, “Introduction,” xxiv.

<sup>93</sup> Beale, *Handbook*, 42–43, 29–40. The reader will notice that this collapses the first two steps listed in Beale’s more detailed *Handbook* with the first step from Beale and Carson’s *Commentary*.

<sup>94</sup> *Ibid.*, 42.

<sup>95</sup> *Ibid.*

## INTRODUCTION

using exactly the same sorts of exegetical techniques and hermeneutical assumptions that their unconverted Jewish contemporaries display”?<sup>96</sup>

6. *The NT author's theological and rhetorical use of the OT*. Beale and Carson note, “In one sense, this question is wrapped up in all the others, but it is worth asking separately as it highlights things that may otherwise be overlooked” (e.g., “YHWH” as Jesus).<sup>97</sup>

Since in articles, monographs, and dissertations, many scholars have exemplarily implemented the outline presented by Beale and Carson, this method for studying the OT in the NT is well-established.<sup>98</sup>

### Thesis and Outline

The present work, on the one hand, examines the Zephaniah Proposal in the Entry Narrative of John 12, and on the other hand, handles Zephaniah 3 through the basic steps indicated above. *Our thesis is that John 12 alludes to Zephaniah 3:14–15 and that Zephaniah 3 has a greater impact on John's Entry Narrative than many scholars hold.* Due to the dearth of studies on the OT text of Zephaniah as it relates to the Entry Narrative, our particular focus is on an exegesis of Zephaniah 3, which affords new insights into the text of John 12.

<sup>96</sup> Beale and Carson, “Introduction,” xxv. This combines steps 6 and 7 from Beale (*Handbook*, 42, 50–52). Since we are only testing a proposal, rather than accomplishing all the parts of the OT in the NT program, we do not examine all the other potential citations or allusions to Zephaniah in the NT or even in the FG. An exception to this is the proposed allusion in John 1 which may connect to the Zephaniah Proposal in John 12.

<sup>97</sup> See Beale and Carson, “Introduction,” xxv–xxvi. We combine Beale's steps 8–9 (*Handbook*, 43, 52–54).

<sup>98</sup> E.g., the 18 scholars contributing to the volume edited by Beale and Carson (*Commentary*); Andrew David Naselli, *From Typology to Doxology: Paul's Use of Isaiah and Job in Romans 11:34–35* (Eugene, OR: Pickwick, 2012); Brendsel, *Isaiah*.



To argue this thesis and test the Zephaniah Proposal, this book employs the above scheme, slightly modifying it for our purposes, in the following chapters:

1. *Introduction.*
2. *Steps 1 and 4:*<sup>99</sup> Context of John 12:9–19. After surveying the proposals for the OT source(s) of the expressions “do not fear”<sup>100</sup> and “king of Israel,” we examine the chief arguments for the Zephaniah Proposal, investigate another potential Zephaniah allusion in John, and compare Zechariah 9, Psalm 118 and Zephaniah 3 to John 12.
3. *Step 2:* Literary Context of Zephaniah 3. This is the heart of the book. After discussing introductory issues of Zephaniah’s prophecy, we de-limit the text of Zephaniah 3 and undertake a paragraph-by-paragraph analysis of Zephaniah 3:8–20.
4. *Step 3:* Jewish Reception of Zephaniah 3. We survey the reception of Zephaniah 3 in early Jewish literature including its translation in Targum Zephaniah.
5. *Steps 5–6:* Hermeneutical and Theological Use of Zephaniah 3 in John 12. We undertake a detailed exegetical examination of John 12’s Entry Narrative, hermeneutical assumptions and theological use of Zephaniah 3, in relation to Psalm 118 and Zechariah 9. We also discuss John 12’s thematical links with Zephaniah.
6. *Conclusion.* We summarize our findings of John 12’s use of Zephaniah 3 and identify potential areas for further research.

<sup>99</sup>We examine textual issues at this point in the book, because many contest the use of Zephaniah in John 12’s Entry Narrative. As Naselli notes, the order of the steps can be adjusted as long as steps one through four are accomplished before advancing to steps five and six (*Typology to Doxology*, 5).

<sup>100</sup>Brunson (*Psalm 118*, 234) identifies only five sources seriously defended by commentators (Isa. 35:4; 40:9; 41:10; 44:2; and Zeph. 3:16). We add Zechariah 8–9, due especially to the discussions by Kubiś (*Zechariah*, 85–86) and Frédéric Manns (“Exégèse rabbinique et exégèse johannique,” *RB* 92 [1985]: 533).