

## Old / New Testament Exercise

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Let's look at what the voice says about Jesus in the Transfiguration accounts. From a synopsis or notes in your Bible, you can easily find the parallels in Mark, Matthew, and Luke. We are interested in what the voice says.

<p>Matthew 17.5          “This is my Son, the Beloved;          with whom I am well pleased;          listen to him!”          Οὗτός ἐστιν ὁ υἱός μου ὁ          ἀγαπητός, ἐν ᾧ εὐδόκησα.          ἀκούετε αὐτοῦ.</p>	<p>Mark 9.7          “This is my Son, the Beloved;          listen to him!”          Οὗτός ἐστιν ὁ υἱός μου ὁ          ἀγαπητός,          ἀκούετε αὐτοῦ.</p>	<p>Luke 9.35          “This is my Son, my Chosen;          listen to him!”          Οὗτός ἐστιν ὁ υἱός μου ὁ          ἐκλελεγμένος,          αὐτοῦ ἀκούετε.</p>
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1. Circle the phrase that is unique to Matthew.
2. Circle the word that is unique to Luke.

Let's try to figure out what is going on here. In the margin of your NET Bible by the Greek of Mark 9.7, it says: 1,11 p! 2 P 1,17 Dt 18,15. (The “p” means that you should look at the synoptic parallels and the “!” indicates that in addition to the verses listed, you should also look at 1.11 in Mark for more cross references. Turning there, you will find in the margin: 9,7p; 14,61; 15,39; Mt 3,17!)

Let's start by going to Deuteronomy 18.15:

<p>προφήτην ἐκ τῶν ἀδελφῶν σου ὡς ἐμὲ ἀναστήσει          σοι κύριος ὁ θεός σου αὐτοῦ ἀκούσεσθε</p>	<p>The Lord your God will raise up for you a prophet          like me from your brothers; listen to him.</p>
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3. Why is this text cited as a parallel? *the part about “listen to him” – note that this is a very important text in the OT regarding a prophet like Moses*

Now turn to Mark 1.11 and look at the synoptic verses that occur at Jesus' baptism.

<p>Matthew 3.17          “This is my Son, the Beloved,          with whom I am well pleased.”          Οὗτός ἐστιν ὁ υἱός μου ὁ          ἀγαπητός, ἐν ᾧ εὐδόκησα.</p>	<p>Mark 1.11          “You are my Son, the Beloved;          with you I am well pleased.”          Σὺ εἶ ὁ υἱός μου ὁ          ἀγαπητός, ἐν σοὶ εὐδόκησα.</p>	<p>Luke 3.22          “You are my Son, the Beloved;          with you I am well pleased.”          Σὺ εἶ ὁ υἱός μου ὁ          ἀγαπητός, ἐν σοὶ εὐδόκησα.</p>
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4. How are these passages alike? Different?  
*Only difference is use of 3rd person in Matthew; 2nd singular in Mark/Luke*
5. How does each Baptism saying match up with its counterpart in the Transfiguration?  
*Matthew: identical except Transfig. adds imperative ἀκούετε αὐτοῦ.  
 Mark: switch from 2nd to 3rd person, omits ἐν σοὶ εὐδόκησα; adds imperative ἀκούετε αὐτοῦ.  
 Luke: switch from 2nd to 3rd person, omits ἐν σοὶ εὐδόκησα; adds imperative ἀκούετε αὐτοῦ;  
 replaces ἀγαπητός with ἐκλελεγμένος*

From our margin reference at Mark 9.7, let's now compare the passage noted from 2 Peter. 1.17:

For he received honor and glory from God the Father when that voice was conveyed to him by the Majestic Glory, saying, “This is my Son, my Beloved, with whom I am well pleased.”  
 ... Ὁ υἱός μου ὁ ἀγαπητός μου οὗτός ἐστιν εἰς ὃν ἐγὼ εὐδόκησα,

6. To which event does 2 Peter 1.17 seem to refer? (Be sure to read 2 Peter 1.16–18!) *Transfiguration*  
 With which Gospel, then, does 2 Peter seem to be familiar? *εὐδόκησα only appears in Matthew*

The margin note at Mark 1.11 directed us to look at Matthew 3.17 for more parallels. The margin there reads: 12,18; 17,5 Gn 22,2 Ps 2,7 Is 42,1; 62,4 Jr 31,20. Let's look at Matthew 12.18 which reads:

Here is my servant, whom I have chosen, my beloved, with whom my soul is well pleased. I will put my Spirit upon him, and he will proclaim justice to the Gentiles.

7. Read Matthew 12.15-21 to get the context of this statement. Check the margin. Matthew 12.18-21 is quoting from where? *Isaiah 42.1*
8. What keywords in this passage match up with the sayings at Jesus' baptism and transfiguration? In particular, what word do you find only here and in Luke 9.35? *chosen, beloved, well pleased*

Now let's check how this quote in Matthew 12 matches up with the text of Isaiah 42.1.

Isaiah 42.1 NRSV (based on Hebrew) Here is my servant, whom I uphold, my chosen, in whom my soul delights; I have put my spirit upon him; he will bring forth justice to the nations.	Isaiah 42.1 LXX Ἰακωβ ὁ παῖς μου, ἀντιλήψομαι αὐτοῦ· Ἰσραὴλ ὁ ἐκλεκτός μου, προσεδέξατο αὐτὸν ἡ ψυχὴ μου· ἔδωκα τὸ πνεῦμά μου ἐπ' αὐτόν, κρίσιν τοῖς ἔθνεσιν ἐξοίσει. Jacob is my servant, I will support him: Israel is my chosen, my soul accepted him; I gave my Spirit upon him; he shall bring forth judgement to the nations.	Matthew 12.18 Ἴδοὺ ὁ παῖς μου ὃν ἠρέτισα, ὁ ἀγαπητός μου εἰς ὃν εὐδόκησεν ἡ ψυχὴ μου· θήσω τὸ πνεῦμά μου ἐπ' αὐτόν, καὶ κρίσιν τοῖς ἔθνεσιν ἀπαγγελεῖ.
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There is always the potential for some variation in translating from the Hebrew to the Greek, but you should note here that the LXX is considerably different than the underlying Hebrew. (In a fuller study we would also want to look at the Aramaic Targum rendering of this verse as well as the Syriac, Latin...)

9. For example, look up in a lexicon the word from Isaiah 42.1 LXX ὁ παῖς. What are some other meanings for this word? *child, boy, girl, son, daughter, slave, servant*
10. Is Matthew 12.18 closer to the Hebrew or to the Greek of the LXX? *to the Hebrew*
11. How has "my chosen" in the Hebrew of Isaiah 42.1 been rendered in the Greek of the LXX and of Matthew 12.18? ὁ ἐκλεκτός μου // ὁ ἀγαπητός μου
12. For now, fill out this chart with the Greek keywords we have encountered.

	Isaiah 42.1 LXX	Matthew 12.18	Luke 9.35
servant / child / son	παῖς	παῖς	υἱός
chosen	ἐκλεκτός		ἐκλελεγμένος
beloved		ἀγαπητός	
delight/well pleased/accept	προσεδέξατο	εὐδόκησεν	

Let's now check one more text listed in the margin of Matthew 3.17 and go to Psalm 2.7.

The LORD said to me, "You are my son; today I have begotten you.  
Κύριος εἶπεν πρὸς με Υἱός μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε· (LXX)

13. How does this verse relate to the voice's statement at the Transfiguration? *God identifies a son*

Who is this "son" in Psalm 2.7? Read the whole psalm. In particular, note verse 2:

The kings of the earth set themselves... against the LORD and against his anointed,  
παρέστησαν οἱ βασιλεῖς τῆς γῆς ...κατὰ τοῦ κυρίου καὶ κατὰ τοῦ χριστοῦ αὐτοῦ (LXX)

14. What is the Greek word for "anointed" in this text? *χριστοῦ*

By now you should be realizing that there are a number of texts from Scripture that share similar wording and ideas that can be grouped together. We are really only beginning! In a fuller study, we would note that the well-known passage, Isaiah 52.13-53.12, is also about the παῖς of the Lord and describes how that παῖς suffers. The great promise God made to David in 2 Samuel 7.8-16 of an heir who would establish an everlasting dominion is set in “father/son” language as well.

**15. Another text cross-referenced in the margin notes to Matthew 3.17 is Genesis 22.2: “Take your son, your only son Isaac, whom you love...” What is the connection? Why might it be a significant comparison?**

*an only, beloved son - sacrifice/faith of Isaac*

**16. Isaiah 42.1 has emerged as a key text. Look in the appendix of the NET Bible on page 793 and list all the passages where Isa 42.1 occurs. Mt 3.17 L 3.22; 9.35; 23.35 Mt 12.18-21 (the italics indicates that it is an explicit quote)**

**What new passage does this list point us to? Luke 23.35 at the crucifixion**

**17. Using what you have learned in this exercise, in the space left on this page:**

**a) Explain why the sayings in Matthew 17.5 and Luke 9.35 differ from Mark 9.7.**

*From Matthew 12.18, we see that Matthew clearly understands the voice as a reference to Isaiah 42.1 and that is why the phrase ἐν ᾧ εὐδόκησα is added. It appears that Luke has also identified the connection of the divine pronouncement with Isaiah 42.1 and ‘corrects’ Mark by replacing ἀγαπητός with ἐκλελεγμένος that stays closer to the Hebrew and the LXX of Isaiah 42.1.*

**b) What is the point of the heavenly statement in the Transfiguration accounts? (It is not simply an assertion that Jesus is the divine Son of God.)**

*In Mark, and even more clearly in Matthew and Luke, it is a way of establishing Jesus’ identity as the son/servant of God, a role that is characterized by the proclamation of justice and one that is associated with suffering. In connection with Psalm 2, it also identifies Jesus as ὁ Χριστός. In connection with Deut 18.15, it establishes Jesus as the prophet like Moses to whom the people are to listen.*