CHAPTER EIGHT


Comparison of Textual Versions and Evaluation

<table>
<thead>
<tr>
<th>Psalm 68:17 mt</th>
<th>Psalm 68:17 lxx</th>
<th>Colossians 1:19</th>
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</thead>
<tbody>
<tr>
<td>גַּבְנֻנִּים הָרִים תְּרַצְּדוּן לָמָּה לְשִׁבְתֹֺּּ אֱלֹהִים חָמַד הָהָר לָנֶצַח׃</td>
<td>ὅλα τὰ ὑπολογισμένα ὅφη τετυπωμένα τὸ ὀρὸς ὁ εὐδοκήσαν ὁ θεὸς κατοικεῖν ἐν αὐτῷ καὶ γὰρ ὁ κύριος κατασκηνώσει εἰς τέλος</td>
<td>ὅτι ἐν αὐτῷ εὐδοκήσαν πῶν τὸ πλήρωμα κατοικήσαι</td>
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</table>

This proposal meets our two criteria necessary for an echo: 1) availability, and 2) word agreement.1 Regarding availability, Paul often quoted from the Psalms (twenty-four times, according to the count by Silva)2 and thus demonstrates that the Psalter was well known by him. Significantly, Ps 68:18 is quoted in Ephesians 4:8, though the Pauline authorship of the letter is disputed. Regarding word agreement, the texts

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Others have noted that Ps 67:17 lxx is the strongest or one of the strongest parallels in the or, but leave the question of actual dependence up for the reader to decide. So Lohmeyer, *Kolosser*, 65n.1; Guilk, *Der Kolosserbrief*, 71; Aletti, *Colossians*, 110n.81; Lohse, *Colossians*, 58; Schweitzer, *Colossians*, 77; P. W. Comfort, “Temple,” *DPL* 925; Wolter, *Der Brief an die Kolosser*, 85; Barth and Blanke, *Colossians*, 212; Arnold, *Colossian Syncretism*, 262; O’Brien, *Colossians*, 52; Dunn, *Colossians*, 101; MacDonald, *Colossians*, 63.

share four words in common, with a fifth (ὁ θεός, “God”) paraphrased in a circumlocution, possibly for poetic heightening (πᾶν τὸ πλήρωμα, “all the fullness”).


“There is hardly another song in the Psalter which in its corrupt text and its lack of coherence precipitates such serious problems for the interpreter as Psalm 68.” With these words Kraus begins his comments on Psalm 68, and they serve both to warn and to restrain any would-be exegete of overconfidence in its interpretation. Textual difficulties abound, the Sitz im Leben is hotly disputed, and the form appears to be conglomerate, containing elements of the song of trust (vv. 2–4), the hymn (vv. 5–7, 33–36), the recital of God’s past saving actions (vv. 8–15), the Zion psalm (vv. 16–19), and the enthronement psalm (vv. 25–28). It also includes petition (as in a lament, vv. 29–32). The section of interest for this study, vv. 16–19, contains as its central theme one that corresponds broadly with that found in other Zion psalms (see Pss 46, 48, 76, 84, 87, 122). “Zion psalms” are so named because they extol Zion’s (i.e., Jerusalem’s) special status as the “city of God” due to the divine election. This is the fundamental theme of Ps 68:16–19 (see also vv. 29–35). An exegesis of these verses is given below, with connection to the larger context following.

At v. 16 [v. 15 ET], the phrase “mountain of God” is in apposition to “mountain of Bashan.” Of significance is that the phrase “mountain of God” is found four times elsewhere in the OT as a designation for Mt. Horeb, i.e., Sinai (Exod 3:1, 18:5, 24:13; 1 Kgs 19:8). Sinai was the mount upon which God revealed himself to Israel in a terrifying theophany.