

The Gospel of Mark in Its Historical and Theological Context

Edited by
JAMES A. KELHOFFER,
TOBIAS NICKLAS,
and LORNE R. ZELYCK

*Wissenschaftliche Untersuchungen
zum Neuen Testament*

553

Mohr Siebeck

Wissenschaftliche Untersuchungen zum Neuen Testament

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ISBN 978-3-16-163709-4 / eISBN 978-3-16-163710-0
DOI 10.1628/978-3-16-163710-0

ISSN 0512-1604 / eISSN 2568-7476
(Wissenschaftliche Untersuchungen zum Neuen Testament)

The Deutsche Nationalbibliothek lists this publication in the Deutsche Nationalbibliographie; detailed bibliographic data are available at <https://dnb.dnb.de>.

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Printed on non-aging paper. Typesetting: Martin Fischer, Tübingen.

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Preface

Most essays in this volume were presented at the conference, “The Gospel of Mark in Its Historical and Theological Context,” that took place in Moscow on September 24–27, 2019. At the request of Metropolitan Hilarion (Alfeyev) of Volokolamsk, an international group of leading exegetes met in Moscow for a conference on the Gospel of Matthew, which took place in September 24–28, 2018.¹ That collaboration grew out of, but was separate from, the work of the Eastern European Liaison Committee of the Society of New Testament Studies. The aforementioned conference on the Gospel of Mark took place the following year, also at Hilarion’s invitation. A third conference (on the Gospel of Luke) was to be held in Moscow in September 2020; however, due to the COVID-19 pandemic it was postponed, and was subsequently cancelled due to Russia’s full-scale invasion of Ukraine.

The conferences on Matthew and Mark were held at the Saints Cyril and Methodius School of Postgraduate and Doctoral Studies, which, at the time, was led by Metropolitan Hilarion. Practical arrangements were handled by staff and students from the Saints Cyril and Methodius School, as well as from the Moscow School of Social and Economic Sciences. The programme for the conference on Mark was decided by James A. Kelhoffer, Tobias Nicklas, and Mikhail Seleznev. The presenters hailed from a variety of regions – the United Kingdom, Western Europe, Eastern Europe, Russia, and North America. The conference participants also represented different religious traditions and confessions – Eastern Orthodox, Jewish, Protestant (including Protestant evangelical), and Roman Catholic. Metropolitan Hilarion himself engaged the conference, and also delivered a paper on the Gospel of Mark in Orthodox interpretation.

The recent geopolitical events have, however, complicated the situation and delayed the publication of the present volume. After the Russian invasion in Ukraine and the following sanctions against Russia, our colleague Mikhail Seleznev could no longer collaborate in editing the volume. Due to Hilarion’s involvement in the politics of the Russian Orthodox Church, legitimising the invasion and war with Ukraine as a divinely sanctioned “metaphysical fight” against supposed Western moral failures, as well as his suspension and final dismissal as Metropolitan in December 2024, the editors of the volume and the

¹ Mikhail Seleznev, William R.G. Loader, and Karl-Wilhelm Niebuhr, eds., *The Gospel of Matthew in its Historical and Theological Context*, WUNT I 459 (Tübingen: Mohr Siebeck, 2021).

managing editor of the series decided in agreement with the publisher that the circumstances do not warrant including Hilarion's paper in this volume.

The participants of the conference and the editors of the volume remain thankful for the cross-cultural and multivocal conversations that took place during the conference in Moscow, which led to a solid volume with numerous fresh and insightful contributions on the Gospel of Mark. We still hope that a time will come where we can bridge the gaps of distrust and resume scholarly exchange and collaboration under peaceful circumstances. We remain committed to exploring such opportunities, and we believe that the commitment to engage others is an integral part of a scholar's vocation, as well as a prerequisite for peace and reconciliation in our world today.

James A. Kelhoffer (Uppsala)
Tobias Nicklas (Regensburg)
Lorne R. Zelyck (Edmonton)

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A. History

Mark's Use of the Old Testament

An Assessment of OT Quotations in NA²⁸ and UBS⁵

Carl R. Holladay

One of the major issues in Markan scholarship is the use of the OT in the Second Gospel.¹ While everyone acknowledges the obvious – that the OT is directly cited from beginning to end, with a high concentration of direct quotations in the latter third of the Gospel – some think Mark's explicit interest in portraying Jesus's ministry and teaching as the fulfillment of Scripture is minimal, especially when compared with Matthew and Luke.² Others operate with a maximalist view, arguing instead that the OT plays a major role in shaping Mark's composition of his Gospel.³ Some have observed not only the strategic role that OT quotations and allusions play within Mark's Gospel but also the way in which Mark's diction and literary style are heavily influenced by the OT.⁴

In this essay I examine one aspect of this larger topic – the way in which the two major Greek editions – NA²⁸ and UBS⁵ – display direct OT quotations in Mark. I am especially interested in the different ways in which each edition displays these quotations and how these differences affect the editors' assertion that they are presenting the same Greek text. I also raise some questions about the hermeneutical implications of these editorial decisions.

¹ Schulz, "Markus und das Alte Testament"; Suhl, *Funktion*; Anderson, "Old Testament"; Smith, "Use of the Old Testament," esp. 40–43; Kee, "Function of Scriptural Quotations"; Vorster, "Function of the Use"; Bratcher, *Old Testament Quotations*, 12–17; Black, "Theological Appropriation"; Marcus, *Mystery of the Kingdom*; Marcus, *Way of the Lord*; Allison, "Mark 12:28–31"; Evans, "Beginning of the Good News."

Given the extent and theological importance of Mark's use of the OT, this theme is treated in major critical commentaries such as Swete, *Gospel*; V. Taylor, *Gospel*; Marcus, *Mark 1–8*; Marcus, *Mark 8–16*; Yarbrow Collins, *Mark*.

² This is especially the case with Suhl, whose position has been criticized. See Gräßer, Review of *Die Funktion*.

³ Among others, Marcus, *Way of the Lord*.

⁴ This is amply attested in Kee's list of Markan passages that can be classified as quotations, allusions, or cases of influence; see Kee, "Function of Scriptural Quotations," 167–71. See also Turner, *Style*, 11–31, esp. 12, relating to Mark's use of asyndeton; also V. Taylor, *Gospel*, 44–52.

1. Some Preliminary Observations

Readers of these two major Greek editions are well aware of the stylistic protocols used in displaying direct OT quotations: they are printed in italics in NA²⁸ and in bold type in UBS⁵. When this occurs, NA²⁸ displays in italics the reference for the source quotation in the outer margin, while UBS⁵ displays the OT reference in the second register at the bottom of each page. In NA²⁸, other OT passages that are deemed relevant, though not direct quotations, are printed in plain Roman type. This category of references might be termed allusions, although the editors do not use such nomenclature.⁵ It should also be noted that NA²⁸ cites the OT passage as found in the chapter-verse division of the Masoretic Text, and when the chapter-verse division is different in the Septuagint, NA²⁸ places a Fraktur “S” (ⷑ) beside the reference. In the table that I have prepared to accompany this essay, I display NA²⁸ in the first column and UBS⁵ in the second column. In the third column, I give the passages found in the margin of NA²⁸, using its display protocols: direct OT quotations displayed in italics and OT allusions displayed in plain Roman font. I print the text found in the Rahlfs-Hanhart LXX text.⁶ I have not attempted to display the OT references found in UBS⁵, since they usually conform to NA²⁸; trying to compare and distinguish how UBS⁵ reports these references would be too tedious.

I will proceed by making some brief exegetical observations about each Markan passage, especially how NA²⁸ and UBS⁵ display and thus construe the OT quotation. Once I have gone through this group of passages, I will offer some general observations about the hermeneutical implications of these respective editorial choices.

2. OT Quotations in Mark

2.1 Mark 1:2–4

NA²⁸ and UBS⁵ agree in the way they display the OT quotation in vv. 2–3. Both editions display the final σου in v. 2 and αὐτοῦ in v. 3 in regular type to indicate Markan (or pre-Markan) interpretive contemporization that makes each part

⁵ See Hays, *Echoes of Scripture in Paul*, 1–33, for a discussion of the differences between OT citations, allusions, and echoes.

⁶ I am well aware of the multiple issues relating to the use of the phrase “the Septuagint,” and the implication that such a phrase points to a well-established, and fixed, textual tradition. Some prefer to speak of “Septuagint” (LXX) without the article, or “the Septuagint tradition” as a way of acknowledging the fluidity of this tradition of the biblical text. But for the purposes of this essay, it is appropriate to use Rahlfs-Hanhart as a comparative “text,” if for no other reason than to evaluate how OT quotations preserved in Greek are used in Mark.

of the OT quotation directly applicable to John the Baptist.⁷ The OT references cited by NA²⁸ (and UBS⁵) clearly show that the wording of v. 2a derives mainly from Exod 23:20 but is also probably influenced by Mal 3:1; and that v. 3, except for the change in the modifier of τριβους, is a verbatim quotation of Isa 40:3 LXX.⁸ By displaying the three OT texts from which the conflation in vv. 2–3 occurs, the editors enable the reader to see Mark's imprecision in attributing the entire quotation to "Isaiah, the prophet" (v. 2), thereby explaining why some witnesses (A K et al.) instead read τοῖς προφήταις. The plurality of possible OT sources also lends credibility to the numerous proposals that here Mark is appropriating some form of earlier *testimonia*.⁹ It is also worth asking whether the formulation in v. 2b ὃς κατασκευάσει τὴν ὁδὸν σου should be italicized/bolded. The phrase clearly reflects Isa 40:3b, although changing the imperative to a future and introducing the phrase with a relative pronoun might suggest that this is Mark's own interpretive comment. The editors are probably justified in displaying it as part of the "Isaiah" quotation. We should also note how both editions punctuate vv. 2–4. In v. 2a the narrator (Mark) speaks; the semicolon introduces the OT quotation, which NA²⁸ and UBS⁵ indent and print in strophes. Concluding v. 3 with a comma ties the OT quotation directly to v. 4, in which the voice of Mark again surfaces to explain that John the Baptist directly fulfills the OT quotation: "Just as it was written in Isaiah the prophet ... [so] John the Baptist appeared ἐν τῇ ἐρήμῳ." By repeating the phrase ἐν τῇ ἐρήμῳ in v. 4, Mark makes the connection with v. 3a explicit. The prophetic voice of Isaiah has now been fused with the evangelist's narrative voice.

2.2 Mark 4:11–12

This notoriously difficult passage in which Jesus explains that the "mystery of the kingdom of God" is "given to," that is, revealed to, his circle of disciples, while "those outside" – those who have not professed loyalty to Jesus and thus stand in opposition to him – receive instruction by means of parables; indeed, that

⁷ On the terminology used to describe this interpretive process, such as "modernizing pesharim" or *actualization midrashique*, see Black, "Theological Appropriation," 3–4.

⁸ By specifying that v. 3 conforms to the LXX version of Isa 40:3, the editors indicate that Mark's quotation diverges from the MT:

קול קורא במדבר פנו דרך יהוה ישרו בערבה מסלה לאלהינו:

NJPS renders this verse as: "A voice rings out: 'Clear in the desert a road for the LORD! Level in the wilderness a highway for our God!'" Among the notable differences between the MT and LXX is the use of the plural τὰς τριβους to render the singular מסלה. The LXX does not translate בערבה in v. 3c. See Kraus and Karrer, *Septuaginta Deutsch*, 1263. Also see Karrer and Kraus, *Erläuterungen und Kommentare*, 2:2611–12, noting how the language of "crooked" things and "smooth ways" lends itself to ethical interpretation.

⁹ See Marcus, *Mark 1–8*, 145.

“all things occur (or happen, γίνεταί) to them ἐν παραβολαῖς.”¹⁰ By inserting a comma after γίνεταί, the editors indicate that v. 12 is Jesus’s own direct speech.¹¹

By displaying ἵνα in regular type, both NA²⁸ and UBS⁵ indicate that this conjunction belongs to Jesus’s speech and not to the OT quotation that follows. By displaying the remainder of the verse as a direct quotation from Isa 6:9–10, both editions portray Jesus declaring, quite remarkably, that he uses parables in teaching outsiders for the express purpose of keeping them in the dark. On this showing, rather than illuminating the understanding of outsiders, Jesus’s parables obfuscate; they block understanding. Jesus declares that his parables are intended to prevent outsiders from “turning again and being forgiven.” The theological difficulty posed by this perverse use of parables was easily recognized, for example, by Matthew who changes ἵνα to ὅτι, thereby having Jesus assert that he uses parables to teach outsiders precisely *because* of their blindness and deafness, both of which prevent them from turning, or repenting, and being forgiven.¹²

There is no doubt that the lines which are italicized/bolded and displayed in strophes in v. 12 draw on Isa 6:9–10. Verse 12a, b reflects the same language of Isa 6:9b, c, although the order of the lines is inverted: “hearing and seeing” in Isa 6:9 becomes “seeing and hearing” in Mark 4:12a, b. Even so, the use of βλέπω and ὁράω, along with ἀκούω and συνίημι, in Isa 6:9 carry over into Mark 4:12. In the concluding line (v. 12c), μήποτε ἐπιστρέψωσιν draws on Isa 6:10, pulling together μήποτε from the middle of the verse and ἐπιστρέψωσιν from the end of the verse. But the concluding phrase ἵασομαι αὐτούς in Isa 6:10 is altered in Mark 4:12 to ἀφεθῇ αὐτοῖς.

For all these points of contact between Mark 4:12 and Isa 6:9–10, especially noteworthy are the sharp differences in the wording of the two passages. These differences are all the more remarkable when Luke’s almost verbatim quotation of Isa 6:9–10 LXX in Acts 28:26–27 is taken into account. Also striking is the poetic tone of Mark 4:12: the *parallelismus membrorum* of v. 12a, b, with rhyming phrases at the end of each part, concluding with a line introduced by μήποτε with the aorist subjunctive expressing “negated purpose,” and concluding with the unusual phrase ἀφεθῇ αὐτοῖς.¹³ Couching the language of Isa 6:9–10 in a tightly crafted, poetic form expressed in the third person plural fits the context of Mark 4 much better than retaining the direct discourse of YHWH in Isa 6:9, although

¹⁰ This passage receives detailed treatment in Marcus, *Mystery of the Kingdom*.

¹¹ In vv. 11–12, the words after “And he said to them” (v. 11) are placed in quotation marks in the RSV, JB, and NRSV. No quotation marks are used in the KJV and ASV, but they clearly understand vv. 11–12 as Jesus’s direct speech.

¹² See Matt 13:13. Luke 8:10b retains ἵνα.

¹³ The awkwardness of the phrase is attested by early textual substitutes for ἀφεθῇ, e.g., ἀφεθήσομαι D*, ἀφήσω D¹ it and ἀφεθήσεται A K 565. In a similar vein, numerous witnesses (A D K et al.) supply τὰ ἁμαρτήματα as the subject. See Yarbro Collins, *Mark*, 247. The concluding phrase in v. 12 may reflect Isa 33:24 καὶ οὐ μὴ εἴπῃ Κοπιῶ ὁ λαὸς ὁ ἐνοικῶν ἐν αὐτοῖς· ἀφέθη γὰρ αὐτοῖς ἡ ἁμαρτία.

Isa 6:10 is expressed in the third person plural. Even so, one wonders whether the rhetorically powerful formulation of Mark 4:12 reflects repeated oral usage, even by Jesus himself, or at least within early Christian preaching prior to Mark's time. Given the sharp differences in wording between Mark 4:12 and Isa 6:9–10, it is at least worth asking whether v. 12 should be italicized/bolded at all. Adela Yarbro Collins refers to v. 12 as an allusion to Isa 6:9–10,¹⁴ while Joel Marcus calls it a “truncated quotation.”¹⁵ Even if the italicized/bold form is retained, perhaps the concluding phrase *καὶ ἀφεθῇ αὐτοῖς* should be displayed in regular font.

2.3 Mark 7:6b–7

In a dispute with “the Pharisees and some of the scribes who had come from Jerusalem” (7:1), who asked Jesus why his disciples do “not live according to the traditions of the elders, but eat with defiled hands” (7:5), Jesus responds by directly citing Isaiah's prophetic indictment of “you hypocrites” (7:6). The quotation in vv. 6b–7, which is explicitly attributed to Isaiah (v. 6a), closely conforms to Isa 29:13 LXX.¹⁶ In Mark's form of the quotation, the opening phrase *ἐγγίζει μοι* is absent, and the demonstrative pronoun *οὗτος* is placed before *ὁ λαός*. The subject *λαός* is understood as a collective singular that properly takes the third person singular verb *τιμᾷ*, whereas in the LXX it is understood as a plural collective that takes *τιμῶσιν* as the appropriate verb form.¹⁷ The wording of the OT quotation in Mark 6:6b & 7 is virtually identical to the latter part of Isa 29:13 LXX. The only exception is the repositioning of *διδασκαλίας* between *διδάσκοντες* and *ἐντάλματα*, and dropping the orphaned *καί*. The change yields alliterative effect – *διδάσκοντες διδασκαλίας* – again, possibly reflecting rhetorical polishing through oral recitation. This change also allows *ἀνθρώπων* to be in the final position, which has the effect of linking the Isaiah quotation more closely with Jesus's denunciation of *τὴν παράδοσιν τῶν ἀνθρώπων* in v. 8. NA²⁸ also cites Ps 77:36 LXX as a possible allusion, but even with its mention of deceitful speech and a lying tongue, the connection seems remote. In spite of changes in the opening line and the reordering of words in the last line, this passage deserves to be displayed as a direct quotation from Isa 29:13 LXX. These minor changes in wording and phrasing, and in word order, are in line with what one finds when OT passages are quoted in other contexts within Second Temple Judaism such as Qumran.

¹⁴ Yarbro Collins, *Mark*, 249.

¹⁵ Marcus, *Mark* 1–8, 300.

¹⁶ On the differences between MT and LXX of Isa 29:13, see Karrer and Kraus, *Erläuterungen und Kommentare*, 2580.

¹⁷ It is worth noting that LXX *τιμῶσιν* renders MT כִּבְדֵּוּנִי, piel perfect third common plural.

2.4 Mark 7:10

In his rejoinder to the Pharisees and scribes, Jesus accuses them of finessing scriptural mandates to care for one's parents as an example of "rejecting the commandment of God in order to keep [their] tradition" (7:9). Mark's wording of the fourth commandment in 7:10a reflects the formulation in Exod 20:12 and Deut 5:16, but the double use of σου aligns it exactly with Deut 5:16a. Accordingly, NA²⁸ and UBS⁵ correctly italicize/bold it. The second part of v. 10 paraphrases Lev 20:9, with the shorter formulation ὁ κακολογῶν πατέρα ἢ μητέρα compressing the longer Levitical form ὃς ἂν κακῶς εἴπῃ τὸν πατέρα αὐτοῦ ἢ τὴν μητέρα αὐτοῦ. But the Levitical form of the curse θανάτῳ θανατούσθω, which is imposed on those who "speak severely" with their father or mother, is replaced with the curse formula from Exod 21:17 LXX, θανάτῳ τελευτάτῳ, which is imposed on those who steal and enslave "sons of Israel." Why this conflation of Lev 20:9 with Exod 21:17 would occur is not clear, although it may be another case in which euphony wins. The alliterative and rhyming effect of pronouncing θανάτῳ τελευτάτῳ, with the letter tau occurring four times in succession, may have been more rhetorically effective than θανάτῳ θανατούσθω. But since Mark 7:10b is a rough paraphrase of Lev 20:9, with the concluding curse drawn from Exod 21:17, one could argue that it should be displayed in regular font rather than in italics or bold type.

2.5 Mark 8:17–18

With these words, uttered in the aftermath of his feeding the four thousand, and the earlier feeding of the five thousand, Jesus rebukes his disciples for their failure to recognize his capacity to provide abundant food on demand. NA²⁸ adduces Jer 5:21 as the source text, and although the phrasing in Mark 8:18 is highly formulaic – another *parallelismus membrorum*, with a neatly balanced, almost poetic structure – it alters the wording of the Jeremiah text rather substantially. Even so, the editors of NA²⁸ opt to display the more compressed form of the doublet in strophes, even indenting it in order to set it apart from the surrounding text. UBS⁵, by contrast, displays the "quotation" in regular font, although referencing Jer 5:21 and Ezek 12:2 in the lower register. Although NA²⁸ adduces Jer 5:21 as the source of the "direct quotation," one could argue that the phrasing in Ezek 12:2 is equally close to Mark's wording. NA²⁸'s decision to display 8:18 a and b as a formal quotation has not been adopted by the RSV or NRSV, which display the phrases as Jesus's own language rather than his quoting an OT passage. In this particular instance, UBS⁵ appears to have made the better decision.

2.6 Mark 10:4

In the dispute between Jesus and “some Pharisees” concerning the legality of divorce, the operative phrase in their response – βιβλίον ἀποστασίου, linked with the verb γράφω – draws on language from Deut 24:1, 3. In contrast to Mark 8:17, this time, UBS⁵ displays the entire phrase as a direct quotation, citing Deut 24:1, 3 in the lower register as the source text, whereas NA²⁸ displays the entire clause in regular type, acknowledging that Deut 24:1, 3 is an allusion by referring to it in the outer margin. Since the concluding phrase καὶ ἀπολύσαι does not occur in Deut 24:1, 3, it would be more appropriate for UBS⁵ to display it in regular type.¹⁸

2.7 Mark 10:6–8

As the marginal references in NA²⁸ and UBS⁵ indicate, the first part of Jesus's response (v. 6b) is a verbatim quotation taken from Gen 1:27 and Gen 5:2, while the second part (vv. 7–8a) replicates Gen 2:24. Both NA²⁸ and UBS⁵ rightly display these sentences in italics/bold type. They also correctly bracket v. 7b, since this clause is omitted in, among others, $\aleph$ and B, and was probably added to make Jesus's words conform more closely to Matt 19:5 and Gen 2:24.¹⁹ This passage is also remarkable for the opening and closing interpretive phrases attributed to Jesus. It is also worth noting that Jesus's remark about the Pharisees' “hardness of heart” (πρὸς τὴν σκληροκαρδίαν ὑμῶν) in Mark 10:5 has strong biblical resonance, as the marginal references in both NA²⁸ and UBS⁵ indicate: Deut 10:16; Jer 4:4 $\mathfrak{S}$; Sir 16:10.²⁰

2.8 Mark 10:19

Responding to the rich man's inquiry about what is required to inherit eternal life, Jesus deflects the man's honorific title “Good Teacher,” insisting that God alone deserves the attribute “good.” His rehearsal of the well-known commandments recalls the two celebrated texts in Exod 20 and Deut 5 that report the Ten Commandments. Commentators have long puzzled over the re-ordering of the commandments: Nos. 6–9 are listed first (with No. 8 μὴ φονεύσης before the other three), while No. 5 comes last. Jesus's fifth prohibition μὴ ἀποστερήσης, which appears to restate, or perhaps render more specifically, the fourth prohibition μὴ ψευδομαρτυρήσης, echoes language from Sirach: τὴν ζωὴν τοῦ

¹⁸ Deut 24:1–4 LXX consistently uses ἐξαποστέλλω, “to send away” instead of ἀπολύω, which is regularly used for dissolving a marriage relationship. See BDAG s.v. ἀπολύω 5.

¹⁹ See Metzger, *Textual Commentary*, 88–89, noting that, without the καὶ προσκολληθήσεται clause, οἱ δύο has no clear referent other than the man's parents. Similarly, Omanson, *Textual Guide*, 87–88.

²⁰ See BDAG s.v. σκληροκαρδία.

πτωχοῦ μὴ ἀποστερήσης (Sir 4:1 LXX).²¹ NA²⁸ and UBS⁵ disagree on how to display it: NA²⁸ italicizes it, but UBS⁵ displays it in regular type, which highlights its exceptional nature. The formulation of the first four commandments in Mark – μὴ with the aorist subjunctive to express prohibition – alters the form of the commandments in both Exod 20 and Deut 5 – οὐ with the future active indicative.²² The positive form of the commandment to honor one's parents – present active imperative – in Exod 20:12 and Deut 5:16 is retained by Mark, in identical form to the formulation in Exod 20:12. Deuteronomy 5:16 differs slightly by having a second σου modifying τὴν μητέρα. But even with the change in the form of the prohibition, from οὐ with the future active indicative to μὴ with the aorist subjunctive, it is certainly correct to display the prohibitions in italics/bold, although UBS⁵ correctly retains regular type for μὴ ἀποστερήσης, thus clearly indicating that it does not belong to the standard list of the Ten Commandments.

2.9 Mark 11:9–10

The decision by the editors of NA²⁸ and UBS⁵ to indent and display in strophes the crowds' two-part acclamation at Jesus's "triumphal entry" is well founded. This captures the parallel structure of each Blessing: εὐλογημένος ὁ ἐρχόμενος ... εὐλογημένη ἡ ἐρχομένη. Both editions correctly display the first acclamation as a direct quotation of Ps 117:26 LXX, and also correctly display the second acclamation in regular type. The passage is further stylized by the use of the double Ὡσαννά, one on each side of the two acclamations. One of the most striking features of this passage is Mark's use of the transliterated form Ὡσαννά, which renders שִׁשְׁנָא, the expression used in Ps 118:25 MT, instead of the LXX form σῶσον δῆ. This may represent Mark's attempt to create verisimilitude by portraying the Jerusalem crowds speaking in Hebrew or Aramaic. Whereas NA²⁸ displays only the first Ὡσαννά as a direct OT quotation, UBS⁵ displays both in bold type. NA²⁸ adduces Ps 148:1 and Job 16:19 as possible sources of ἐν τοῖς ὑψίστοις.²³

2.10 Mark 11:17

Jesus's castigation of the money changers in the temple is couched as a scriptural denunciation, since the question quoted verbatim from Isa 56:7 LXX is introduced with οὐ γέγραπται. Accordingly, both NA²⁸ and UBS⁵ rightly display the question as a direct OT quotation. NA²⁸ italicizes σπῆλαιον ληστῶν, a phrase

²¹ NA²⁸ and UBS⁵ adduce the prohibition against withholding the wages of the poor in Deut 24:14 as a possible allusion. NA²⁸ also adduces Mal 3:5, which provides a closer linguistic parallel: ἔσομαι μάρτυς ταχὺς ... ἐπὶ τοὺς ἀποστεροῦντας μισθὸν μισθωτοῦ.

²² On the use of οὐ with the future indicative to render the Hebrew construction שִׁשְׁנָא with the qal imperfect, see Moule, *Idiom Book*, 178–79. On the use of μὴ with the aorist subjunctive to express prohibition, see Moule, *Idiom Book*, 21–22.

²³ Cf. Sir 26:16; 43:9; Odes Sol. 14.1; Pss. Sol. 18.10.

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