

EDMUND YIU-MING LEUNG

The Characterisation of Jesus the Davidic Shepherd in Mark's Gospel

*Wissenschaftliche Untersuchungen
zum Neuen Testament 2. Reihe*

626

Mohr Siebeck

Wissenschaftliche Untersuchungen zum Neuen Testament · 2. Reihe

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Edmund Yiu-Ming Leung

The Characterisation of Jesus the Davidic Shepherd in Mark's Gospel

A Narrative Analysis
through the Lens of Metalepsis

Mohr Siebeck

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ISBN 978-3-16-163752-0 / eISBN 978-3-16-163753-7

DOI 10.1628/978-3-16-163753-7

ISSN 0340-9570 / eISSN 2568-7484

(Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe)

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

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Acknowledgements

I would like to thank my supervisor, Professor Alison Jack, for her guidance and encouragement over the past four years. Professor Jack broadened my academic horizons, giving me illuminating insights into the interpretation of biblical texts from various perspectives. I am grateful to her for her support and challenge, encouraging reflection on my research. In particular, I appreciated her patience when I walked in the fog. Her caring for students becomes a role model for me to learn continuously in my future ministry.

I would like to thank Dr Jonathan Wan-he Lo, who demonstrated his passion for critically and faithfully exegeting biblical texts to serve the kingdom of God. His faith enabled me to understand the inextricable connection between academic studies of theology and the faith of God when I was a student at Hong Kong Baptist Theological Seminary.

I am very grateful to be taught by Dr Andres Siu-Kong Tang and Dr Vincent Chun-Pang Lau at the Baptist Seminary. Their teachings established my belief that the academic training in the doctoral program at New College is to serve God and others and make disciples for the kingdom of God in my future ministry.

I would like to thank my two elder sisters, Flora Yin-Ping Leung and Alice Yin-Wan Leung, for taking care of our mother, especially when she had dementia while I was not in Hong Kong. Their love of our parents enabled me to concentrate on my research over the past four years.

I would like to thank my family and members of the churches of Hong Kong for supporting us financially, so I can have a worry-free life in Edinburgh. I also thank Pastor Wayne Sutton and David Nixon at Carrubbers Christian Centres for their pastoral care and teaching for our spiritual needs.

Finally, I would like to thank my wife, Yannis Sze-Yan Lau, and my sons, Lik-Yin and Lik-Hang. I had struggled with my decision to have theological training in Edinburgh, but Yannis gave me wholehearted support and took care of the family. When I expressed my worry and wanted to give up many times, she optimistically changed my way of thought. My sons also gave me space to conduct my research at home. They are the lovely agents of God, my beloved ones, to give me living power. Without them, I would not be able to complete my research.

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Abbreviations

AB	Anchor Bible
ABD	<i>Anchor Bible Dictionary</i> . Edited by David Noel Freedman. 6 vols. New York: Doubleday, 1992
AcBib	Academia Biblica
ANET	<i>Ancient Near Eastern Texts Relating to the Old Testament</i> . Edited by James B. Pritchard. 3rd ed. Princeton: Princeton University Press, 1969
ANF	<i>Ante-Nicene Fathers</i>
AIL	Ancient Israel and Its Literature
ArBib	The Aramaic Bible
AsTJ	<i>Asbury Theological Journal</i>
ATDan	Acta Theologica Danica
AYBRL	Anchor Yale Bible Reference Library
BBR	<i>Bulletin for Biblical Research</i>
BCAW	Blackwell Companions to the Ancient World
BDB	Brown, Francis, S. R. Driver, and Charles A. Briggs. <i>A Hebrew and English Lexicon of the Old Testament</i> . Oxford: Clarendon, 1907.
BDAG	Danker, Frederick W., Walter Bauer, William F. Arndt, and F. Wilbur Gingrich. <i>Greek-English Lexicon of the New Testament and Other Early Christian Literature</i> . 3rd ed. Chicago: University of Chicago Press, 2000.
BECNT	Baker Exegetical Commentary on the New Testament
BerO	Berit Olam
BETL	Bibliotheca Ephemeridum Theologicarum Lovaniensium
BHGNT	Baylor Handbook on the Greek New Testament
Bib	<i>Biblica</i>
BibInt	Biblical Interpretation Series
BibSem	The Biblical Seminar
BJRL	<i>Bulletin of the John Rylands University Library of Manchester</i>
BNTC	Black's New Testament Commentaries
BST	The Bible Speaks Today
BTNT	Biblical Theology of the New Testament
BSac	<i>Bibliotheca Sacra</i>
BZNW	Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft
CGTC	Cambridge Greek Testament Commentary
CBET	Contributions to Biblical Exegesis and Theology
CBNT	Commentaire Biblique: Nouveau Testament
CBQ	<i>Catholic Biblical Quarterly</i>
CCWJWCW	Cambridge Commentaries on Writings of the Jewish and Christian World
ConBNT	Coniectanea Biblica: New Testament Series
ConcC	Concordia Commentary
Colloq	<i>Colloquium</i>
CurBR	<i>Currents in Biblical Research</i>
dGS	de Gruyter Studium
DSD	<i>Dead Sea Discoveries</i>
EBib	<i>Etudes bibliques</i>
FRLANT	Forschungen zur Religion und Literatur des Alten und Neuen Testaments

GGBB	Wallace, Daniel B. <i>Greek Grammar beyond the Basics: An Exegetical Syntax of the New Testament with Scripture, Subject, and Greek Word Indexes</i> . 4th ed. Grand Rapids: Zondervan, 1996.
HALOT	Koehler, Ludwig, Walter Baumgartner, and Johann J. Stamm. <i>The Hebrew and Aramaic Lexicon of the Old Testament</i> . Translated and edited under the supervision of Mervyn E. J. Richardson. 2 vols. Leiden: Brill, 2001.
HAR	<i>Hebrew Annual Review</i>
HBT	<i>Horizons in Biblical Theology</i>
Hermeneia	Hermeneia: A Critical and Historical Commentary on the Bible
NIBCNT	New International Biblical Commentary on the New Testament
Historia	<i>Historia: Zeitschrift für alte Geschichte</i>
NovTSup	Supplements to Novum Testamentum
HSM	Harvard Semitic Monographs
HTA	Historisch-Theologische Auslegung
NTD	Das Neue Testament Deutsch
NTR	New Testament Readings
NTSI	New Testament and the Scriptures of Israel
HUCA	<i>Hebrew Union College Annual</i>
IBC	Interpretation: A Bible Commentary for Teaching and Preaching
ICC	International Critical Commentary
IECOT	International Exegetical Commentary on the Old Testament
JLSM	Janua Linguarum. Series Maior
JBL	<i>Journal of Biblical Literature</i>
JGRChJ	<i>Journal of Greco-Roman Christianity and Judaism</i>
JHebS	<i>Journal of Hebrew Scriptures</i>
JNT	<i>Journal of Narrative Theory</i>
JR	<i>Journal of Religion</i>
JSHS	<i>Journal for the Study of the Historical Jesus</i>
JSOT	<i>Journal for the Study of the Old Testament</i>
JSNT	<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
JTS	<i>Journal of Theological Studies</i>
LCL	Loeb Classical Library
LHBOTS	The Library of Hebrew Bible/Old Testament Studies
LNTS	The Library of New Testament Studies
LSJ	Liddell, Henry George, Robert Scott, and Henry Stuart Jones. <i>A Greek-English Lexicon</i> . 9th ed. with revised supplement. Oxford: Clarendon, 1996
MMNTS	McMaster New Testament Studies
NICNT	New International Commentary on the New Testament
NICOT	New International Commentary on the Old Testament
NIDNTTE	<i>New International Dictionary of New Testament Theology and Exegesis</i> . Edited by Moisés Silva. 2nd ed. 5 vols. Grand Rapids: Zondervan, 2014
NIDOTTE	<i>New International Dictionary of Old Testament Theology and Exegesis</i> . Edited by Willem A. VanGemeren. 5 vols. Grand Rapids: Zondervan, 1997
NIGTC	New International Greek Testament Commentary
NIVAC	The NIV Application Commentary
NewLitH	<i>New Literary History</i>
NovT	<i>Novum Testamentum</i>
NovTSup	Supplements to Novum Testamentum
NTL	New Testament Library

NTS	<i>New Testament Studies</i>
OCDSS	The Oxford Commentary on the Dead Sea Scrolls
OTL	Old Testament Library
OTT	Old Testament Theology
PT	<i>Poetics Today</i>
RB	<i>Revue biblique</i>
RBS	Resources for Biblical Study
RNBC	Readings: A New Biblical Commentary
RSECW	Routledge Studies in the Early Christian World
SC	Septuagint Commentary Series
SFACS	South Florida Academic Commentary Series
SNTSMS	Society for New Testament Studies Monograph Series
SP	Sacra Pagina
StBibLit	Studies in Biblical Literature
STDJ	Studies on the Texts of the Desert of Judah
SymS	Symposium Series
TDNT	<i>Theological Dictionary of the New Testament</i> . Edited by Gerhard Kittel and Gerhard Friedrich. Translated by Geoffrey W. Bromiley. 10 vols. Grand Rapids: Eerdmans, 1964–1976
TDOT	<i>Theological Dictionary of the Old Testament</i> . Edited by G. Johannes Botterweck and Helmer Ringgren. Translated by John T. Willis et al. 8 vols. Grand Rapids: Eerdmans, 1974–2006
TNTC	Tyndale New Testament Commentaries
TOTC	Tyndale Old Testament Commentaries
TCSup	Trends in Classics – Supplementary Volumes
VE	<i>Verbum et Ecclesia</i>
VT	<i>Vetus Testamentum</i>
VTSup	Supplements to Vetus Testamentum
WBC	Word Biblical Commentary
WUNT	Wissenschaftliche Untersuchungen zum Neuen Testament
ZAW	<i>Zeitschrift für die alttestamentliche Wissenschaft</i>
ZECNT	Zondervan Exegetical Commentary on the New Testament

Chapter 1

Introduction

In her book *The Good Shepherd: Image, Meaning, and Power* published in 2021, Jennifer Awes Freeman explores the shepherd image as it is adapted in textual and non-textual mediums from the Ancient Near East to the early Middle Ages. She makes the following comment:

The Good Shepherd warrants more careful study because, when placed in its longer history in the ancient world, it can provide further insight into early Christian meaning making, and, more broadly, is a compelling example of the flexibility and durability of a particular motif over time and in various cultures and communities. The way that religious and political power is constructed and maintained through images is indeed a pressing issue in every age.¹

Contrary to the complexity of the image through the ages, Freeman Awes proposes that modern viewers tend to romanticise the shepherd representation and detach it from its contemporary social context. “The awareness of the multivalence and durability of [shepherd] images, as well as their power to create new realities” should accompany the quest for the shepherd image.² In other words, she argues that the shepherd image is a pivotal figure in history used to illustrate specific points of view and persuade its recipients to acknowledge it.

The shepherd image is a well-known figure employed in the Hebrew Bible (HB) to portray the God of Israel and the earthly leadership. The New Testament (NT) followed the line of thought of the HB and adopted the shepherd image to characterise Jesus.³ One of the obvious examples in the NT appears in John’s Gospel, where Jesus explicitly identifies himself as the good shepherd who lays down his life for the flock (John 10:11–12). The shepherd discourse attracts various examinations from a historical, literary and

¹ Jennifer Awes Freeman, *The Good Shepherd: Image, Meaning, and Power* (Waco, TX: Baylor University Press, 2021), 3.

² Awes Freeman, *The Good Shepherd*, 160–161.

³ Golding comments that the shepherd tradition in Jewish literature mostly “continues in the same basic trajectory [of the HB]”, see Thomas Alan Golding, “Jewish Expectations of the Shepherd Image at the Time of Christ” (PhD diss., Dallas Theological Seminary, 2004); see also Jonathan Gan, *The Metaphor of Shepherd in the Hebrew Bible: A Historical-Literary Reading* (Lanham, MD: University Press of America, 2007).

theological perspective.⁴ By contrast, the shepherd images in Mark's narrative (6:34; 14:27), which are intertextual references⁵ to the HB and are figures of speech used to characterise the protagonist Jesus, receive inadequate attention. Broadhead suggests that Mark's Gospel only employs the shepherd image "in subtle ways to name and characterise Jesus".⁶ The image appears to be of little significance in terms of its occurrence when compared with the other expression, "Son of Man" (ὁ υἱὸς τοῦ ἀνθρώπου), which occurs fourteen times (2:10, 28; 8:31, 38; 9:9, 12, 31; 10:33, 45; 13:26; 14:21, 41, 62; cf. Χριστός in Mark 1:1; 8:29; 9:41; 12:35; 13:21; 14:61; 15:32), and plays a vital role in Mark's Christology.⁷ Notwithstanding, Broadhead's reading potentially

⁴ Recent studies explicitly focusing on John's shepherd image, e.g., Karoline M. Lewis, *Rereading the "Shepherd Discourse": Restoring the Integrity of John 9:39–10:21*, StBibLit 113 (New York: Peter Lang, 2008); D. Francois Tolmie, "The (not so) Good Shepherd: The Use of Shepherd Imagery in the Characterisation of Peter in the Fourth Gospel," in *Imagery in the Gospel of John: Terms, Forms, Themes, and Theology of Johannine Figurative Language*, ed. Jörg Frey, Jan van der Watt and Ruben Zimmerman, WUNT 200 (Tübingen: Mohr Siebeck, 2006), 353–368; Johannes Beutler and Robert T. Fortna eds., *The Shepherd Discourse of John 10 and its Context*, SNTSMS 67 (Cambridge: Cambridge University Press, 1991).

⁵ The categorisation of the intertextual reference remains controversial, see Samuel Emadi, "Intertextuality in New Testament Scholarship: Significance, Criteria, and the Art of Intertextual Reading," *CurBR* 14.1 (2015): 8–23. Rather than discovering potential intertextual references in Mark's narrative, the present research focuses on the two shepherd images (6:34; 14:27), which are widely recognised as citations from the HB. Therefore, I employ the term "intertextual reference", which neutrally refers to the shepherd image and other texts citing from or alluding to the HB.

⁶ Edwin Keith Broadhead, *Naming Jesus: Titular Christology in the Gospel of Mark*, JSNTSup 175 (Sheffield: Sheffield Academic Press, 1999), 96; in the NT, the term ποιμήν occurs eighteen times (Matt. 9:36; 25:32; 26:31; Luke 2:8, 15, 18, 20; John 10:2, 11–12, 14, 16; Eph 4:11; Heb 13:20; 1 Pet 2:25). Twelve of them metaphorically portray Jesus (directly or indirectly), four in Matthew's Gospel, two in Mark and five in John. In contrast, Luke only uses ποιμήν to refer to the actual characters. Meanwhile, there is one shepherd metaphor in the parable of Lost Sheep (Luke 15:3–7), characterising God, see Klyne R. Snodgrass, *Stories with Intent: A Comprehensive Guide to the Parables of Jesus* (Grand Rapids: Eerdmans, 2008), 95–111. Apart from ποιμήν, there are other terms to describe different roles of pastoralism in the Greco-Roman world, including ἀρχιποίμην (1 Pet 5:2–4), μισθωτὸς (John 10:12) and νομεύς, see BDAG, s.v. "ἀρχιποίμην"; BDAG, s.v. "μισθωτὸς"; LSJ, s.v. "νομεύς". For a detailed analysis, see Sabine R. Huebner, *Papyri and the Social World of the New Testament* (Cambridge: Cambridge University Press, 2019), 115–134.

⁷ Broadhead comments on the expression "Son of Man", that it "ultimately exceeds the power of the narrative to clarify and to complete", see Broadhead, *Naming Jesus*, 134; Hooker attends to the scriptural background of the term "Son of Man" and examines its relevance within Mark's Gospel, see Morna D. Hooker, *The Son of Man in Mark: A Study of the Background of the Term "Son of Man" and its Use in St. Mark's Gospel* (London: SPCK, 1967). The expression also draws others attention to explore its literary function in Mark's narrative, e.g., Robert S. Snow, *Daniel's Son of Man in Mark: A Redefinition of the*

lessens the impact of the shepherd image on Mark's narrative. The past analyses suggest that the shepherd image identifies Jesus as the shepherd who leads the people of God.⁸ This reading highlights that the shepherd images are intertextual references to the HB. However, the interpretation only draws on one of the themes from the original literary context⁹ of the reference without theoretical support for the selection. Previous analyses also insufficiently discuss the connection between the portrayal of Jesus as the Davidic shepherd and other portraits of Jesus in the broader context of Mark's narrative. Subsequently, both the shepherd images are reduced to a static description of Mark's Jesus.

In his book *Narrative Discourse: An Essay in Method*, modern literary theorist Gérard Genette develops his conception of narrative *metalepsis*, which provides the present research with a theoretical framework to engage with both of the characteristics of Mark's shepherd images.¹⁰ Subsequently, following on from this, I argue that *metalepsis* can illustrate how Mark's narrative employs the shepherd images to characterise Jesus and other characters. In this

Jerusalem Temple and the Formation of a New Covenant Community (Eugene: Pickwick Publications, 2016); David Forrest Mitchell, *The Son of Man in Mark's Gospel: Exploring its Possible Connections with the Book of Ezekiel*, ACTMS (Eugene: Wipf and Stock Publishers, 2020). Regarding its deep-rooted tradition and the debate, please refer to Douglas R. A. Hare, *The Son of Man Tradition* (Minneapolis: Fortress, 1990); Delbert Burkett, *The Son of Man Debate: A History and Evaluation*, SNTSMS 107, ed. Richard Bauckham (Cambridge: Cambridge University Press, 2000).

⁸ Regarding the first shepherd image in Mark 6:34, see William L. Lane, *The Gospel of Mark*, NICNT (Grand Rapids: Eerdmans, 1974), 226; Robert A. Guelich, *Mark 1–8:26*, WBC 34A (Dallas: Word Books, 1989), 340; David E. Garland, *Mark*, NIVAC (Grand Rapids: Zondervan, 1996), 252–253; Morna D. Hooker, *A Commentary on The Gospel According to St Mark*, BNTC (London: A & C Black, 1997), 165–166; R. T. France, *The Gospel of Mark: A Commentary on the Greek Text*, NIGTC (Grand Rapids: Eerdmans, 2002), 265; Robert H. Stein, *Mark*, BECNT (Grand Rapids: Baker Academic, 2008), 313; Camille Focant, *The Gospel According to Mark: A Commentary*, trans. Leslie Robert Keylock, CBNT (Eugene: Pickwick Publications, 2012), 255; Mark L. Strauss, *Mark*, ZECNT (Grand Rapids: Zondervan, 2014), 274. For the second image, see Lane, *Mark*, 510; R. Alan Cole, *Mark: An Introduction and Commentary*, TNTC (Downers Grove, IL: InterVarsity, 1989), 300; Garland, *Mark*, 530; Hooker, *Mark*, 344; Craig A. Evans, *Mark 8:27–16:20*, WBC 34B (Nashville: Thomas Nelson Publishers, 2001), 401; France, *Mark*, 575; Stein, *Mark*, 654; Focant, *Mark*, 582–583; Strauss, *Mark*, 626.

⁹ Rather than illustrating the literary genre or the form, in the present research, the term “literary context” refers to the details of events recorded in the text, including the settings, the characters, the plot development, and the characterisation. For example, the literary context of Ezekiel 34 refers to all the events reported in the text and the way that these events are presented, while that of Mark's narrative refers to the story world of Mark.

¹⁰ Gérard Genette, *Narrative Discourse: An Essay in Method*, trans. Jane E. Lewin (Ithaca, NY: Cornell University Press, 1983); see also Gérard Genette, *Métalepse: De La Figure à La Fiction* (Paris: Seuil, 2004).

introductory chapter, I first briefly introduce a review of the scholarly literature dealing with Mark's shepherd image. Then, I outline how the present research discusses the images.

1.1 Literature Review of Mark's Shepherd Image

This section briefly presents a literature review on the shepherd image in Mark's Gospel. I loosely categorise the review into intertextual analyses and narrative analyses. The former tends to emphasise the shepherd image as an intertextual reference to the HB, and the latter highlights the shepherd image as a characterisation of Jesus in the narrative. The review aims to illustrate the directions that the previous studies of the shepherd image have taken. Specifically, I demonstrate how the analyses address the intertextual background of the shepherd images and Mark's representation of Jesus as a character in the narrative. The gaps that have been discovered in the past research create space for the present research to provide insights into the shepherd images in narrative terms.

1.1.1 Intertextual Analyses of Mark's Shepherd Image

As early as in the mid-19th century, in his book *According to the Scriptures: The Sub-Structure of New Testament Theology*, C. H. Dodd argued that the NT writers selected the HB texts without decontextualising them in their writing process. Those texts ultimately formed the *testimonia* and gave the early Christian community a primitive theology to express the fulfilment of God's salvation in Jesus' destiny and his mission, and a way to understand them.¹¹

Dodd's study gives prominence to the original literary context of the intertextual reference of Zechariah. He proposes that Zechariah 9–14 serves as a "whole eschatological programme" in the Gospels' passion narrative.¹² In light of Zechariah's literary context, the intertextual references to Zechariah coherently portray Jesus as the Messianic king, not coming with a militant force, but appearing in humility, bringing liberation and peace to the nations.¹³

¹¹ C. H. Dodd, *According to the Scriptures: The Sub-structure of New Testament Theology* (London: Nisbet, 1952), 57–60, 110, 127–128; Dodd's view of *testimonia* contrasts with what Harris proposes, that the proof-text is a pre-existing document prior to the NT writings, see J. Rendel Harris, *Testimonies*, 2 vols (Cambridge: Cambridge University Press, 2011).

¹² Dodd suggests the use of Zechariah in Mark's Gospel (Zech 9:9 in Mark 11:1–11; Zech 9:11 in Mark 14:24; Zech 13:7 in Mark 14:27), see Dodd, *According to the Scriptures*, 49, 64–67.

¹³ Although the NT writers only quote some particular words or texts from the OT, they do not understand the HB references away from their context, see *ibid.*, 127.

Although Dodd does not specifically focus on Mark's shepherd image, he delineates how the literary background of Zechariah 9–14 participates in the passion tradition.

Following Dodd's argument, Barnabas Lindars examined the HB references in the NT in his book *New Testament Apologetic: The Doctrinal Significance of the Old Testament Quotations*.¹⁴ His primary interest lay in the apologetic motive of the early Christian community when using HB references. By appealing to the HB texts in light of Jesus' resurrection, the community defended its primitive theology, which centred on the Messianic identity of Jesus.¹⁵

According to Lindars' analysis, the use of Zech 13:7 in Mark 14:27, with an introductory phrase (ὅτι γέγραπται), echoes ἵνα πληρωθῶσιν αἱ γραφαί in Mark 14:49. This pattern indicates how Mark's Gospel modifies Zech 13:7 to facilitate its plot development.¹⁶ In this appropriation, Jesus is best understood as the smitten shepherd. Although the shepherd image is ambiguous in meaning within Zechariah's context, it is related to Zech 12:10 and 13:6 in which a theme of suffering emerges. This theme illustrates Jesus as the suffering Messiah. In addition, the intertextual reference portrays the disciples as the scattered flocks, but this depiction was not the original application in Zechariah.¹⁷

Not only does Lindars acknowledge the use of Zechariah references in Mark's Gospel, but he also realises how the adaption of the references (e.g., Zech 13:7 in Mark 14:27) serves the narrative plot. In other words, the intertextual references to Zechariah function as narrative devices that contribute to the plot development and portray the characters.

On the other hand, Lindars only scratches the surface of Zechariah's literary context. He reduces the relation between Zech 13:7 and two other Zechariah texts (Zech 12:10; 13:6) to thematic coherence in understanding the shepherd image in Mark's Gospel. Although the reduction might offer a sound reason to support the apologetic purpose of Zech 13:7 in Mark's Gospel, Lindars omits Zech 13:8–9, which is inextricably attached to God's striking the shepherd in Zechariah. The analysis of the shepherd image in light of the overall redactional shaping of Zechariah 9–14 is also inadequate. I argue that this simple theme of suffering does not fully reflect the significance of the smitten shepherd in Zechariah.

¹⁴ Barnabas Lindars, *New Testament Apologetic: The Doctrinal Significance of the Old Testament Quotations* (London: SCM Press, 1961), 13–17.

¹⁵ Lindars, *New Testament Apologetic*, 28–30.

¹⁶ *Ibid.*, 128; like Dodd, Lindars considers that Mark's Gospel adopts Zech 9:9 in Mark 11:1–11 and Zech 9:11 in Mark 14:24, see *ibid.*, 111–113, 132.

¹⁷ *Ibid.*, 130–131.

Unlike the analyses of Dodd and Lindars, F. F. Bruce shifted his focus to the use of Zechariah within the Gospels' passion narrative. He shows particular interest in the use of Zech 13:7 and its literary context within Mark's Gospel.¹⁸ Basically, Bruce agrees with Dodd and Lindars in the sense that Zech 13:7 portrays Mark's Jesus as the smitten shepherd. He further identifies this smitten shepherd as a good shepherd for several reasons. First, Zechariah portrays the smitten shepherd as the associate of Yahweh, which is not identical to the worthless shepherd in Zech 11:17.¹⁹ Second, the Damascus Document from the Qumran Community adapts Zech 13:7 to refer to a wicked ruler of Israel. However, Jesus' self-declaration of the smitten shepherd in Mark's Gospel displays its positive sense.²⁰ Third, the shepherd image in Mark 6:34 illustrates a positive leader who would continue to lead the scattered flocks.²¹ Lastly, while good shepherd figures recur in Zechariah 9–14, Mark's use of Zech 9:9, 11 and 14:4 positively affirms the work of Jesus.²²

Bruce's analysis is inspiring in terms of his concern for the overall redactional shaping of Zechariah 9–14 when deducing the meaning of Mark's shepherd image and the consideration of another image (6:34) in narrative terms.²³ On the other hand, Bruce oversimplifies the significance of the smitten shepherd in Zechariah's literary context and reduces it to a binary category (good or wicked). While the shepherd image is an intertextual reference to the HB, the corresponding analysis of the intertextual background is also absent. Therefore, in terms of Bruce's proposal, the relationship to how Mark's narrative uses the shepherd images in Mark 6:34 and 14:27 becomes linear, without justifying how the narrative develops the character Jesus along the plotline. Subsequently, this understanding lessens the prominence of the shepherd image in the narrative.

While Dodd and Lindars discussed the way that the early Christian community used the intertextual references to deal with the *Sitz im Leben*, R. T. France and Douglas J. Moo explored the interpretative approach of the HB texts in the Gospels' passion narrative. France aimed to determine the way in which Jesus fulfilled the divine salvific plan typologically. France argues that the typological use of the HB in the NT was neither a prediction nor an allegory. Instead, it was a historical and theological correspondence that did

¹⁸ F. F. Bruce, "The Book of Zechariah and the Passion Narrative," *BJRL* (1961): 337.

¹⁹ Bruce, "Zechariah and Passion," 342.

²⁰ *Ibid.*, 343.

²¹ *Ibid.*, 344–345.

²² *Ibid.*, 345–348.

²³ Historically, Bruce suggests that Zech 13:7–9 originates from an isolated oracle. Nonetheless, it deserves serious examination in the literary context of Zechariah, see *ibid.*, 342–343, 345.

not require equivalence at every point.²⁴ By contrast, Moo adopted a soteriological interpretation of the intertextual references used in Jesus' passion. Moo contends that the early Christian community appropriated the HB texts to fit into the narrative so the Gospel could illustrate Jesus' destiny, which was a voluntary, sacrificial, and substitutionary death and extended its meaning to the social setting of the community.²⁵ In other words, Mark's narrative has an intricate relationship with intertextual references. The appropriation of the references in the narrative serves to create new impacts on the community.

France proposed that the smitten shepherd (Zech 13:7) and other Zechariah references in Mark's passion narrative collectively portrayed Jesus as the shepherd-king who suffers for the eschatological blessing of Israel.²⁶ In addition, France observed that Mark's Gospel attached Zech 9:9 in Mark 14:24 to a relative clause τὸ ἐκχυννόμενον ὑπὲρ πολλῶν, which is an allusion to Isaiah 53:12 characterising Jesus as Isaiah's servant. Hence, in terms of France's understanding, both figures share a sense of suffering and harmonised in humility.²⁷ Similarly, Moo suggested that Zech 13:7 is actualised to explain God's striking of Jesus and the disciples being scattered. With the realisation of the significance of Zech 13:8–9 in God's restoration, Zech 13:8–9 conceptually influences Mark 14:28.²⁸

While France and Moo consider the literary background of Zech 13:7 in various degrees to seek a deeper significance of the shepherd image in Mark's Gospel, they examine the image inadequately within the original literary context. France only draws on the thematic correspondence between Zech 12:10 and 13:7, without getting into the debate over the Davidic nature of the shepherd image. Moo also fails to elaborate on how Mark's narrative identifies

²⁴ R. T. France, *Jesus and the Old Testament: His Application of Old Testament Passages to Himself and His Mission* (London: Tyndale Press, 1971), 39–41, 45, 76–77. In addition, France addresses the issue regarding the authenticity of Jesus' saying (France, *Jesus and the Old Testament*, 22, 37). Given that I employ a narrative-critical approach to examine Mark's shepherd image, authenticity is not a determinative factor in the present research.

²⁵ Douglas J. Moo, *The Old Testament in the Gospel Passion Narratives* (Sheffield: Almond Press, 1983), 3–4, 7–8, 390–391, 395, 397.

²⁶ France comments that the interpretation of the smitten shepherd by the worthless one in Zech 11:15–17 is “a hazardous expedient” (France, *Jesus and the Old Testament*, 108). Besides Zech 13:7 in Mark 14:27, France explores the other three Zechariah references in Mark's Gospel: Zech 9:9 in Mark 11:1–10, Zech 14:21 in Mark 11:15–16 and Zech 9:11 in Mark 14:24. France also considers the figurative adoption of Zech 6:11–13 in Mark 14:58 to illustrate the temple re-building, see France, *Jesus and the Old Testament*, 65–66, 92, 100, 105–106.

²⁷ *Ibid.*, 66–67, 104, 122.

²⁸ Moo, *The Old Testament in the Gospel Passion Narratives*, 215–217. Moo emphasises that Mark appropriates Zechariah's text. We do not need to assume Zech 13:7 in itself as a *vaticinium ex eventu*, see *ibid.*, 182–187.

the disciples with the scattered flocks in light of Zechariah's immediate context.

As observed, the use of the intertextual references in the Gospels' passion narrative has drawn scholarly attention, but there has been no dedicated research on the use of Zechariah 9–14 in various Jewish literature. By the end of the 20th century, Mark Cothran Black examined the Christological contribution of Zechariah 9–14 in the Gospels' passion narrative. He compared the interpretation of several Zechariah passages (Zech 9:9–13; 11:4–17; 12:10–13:1; 14:1–21) in the canonical Gospels with those in other contemporary Jewish literature.²⁹

According to Black, Zechariah's shepherd image in the Gospels provides three redactional contributions, including anticipation of the disciples' desertion of Jesus, an assertion of God's salvific plan promised in Zechariah's prophecy, and the assurance of the death of Jesus. Moreover, the smitten shepherd will refine the flock, according to Zech 13:8–9, which is also reflected in Mark 14:28.³⁰

In two aspects, Black's study supplies a valuable contribution to the present study. First, Black compares the use of the shepherd image (Zech 13:7) in various Jewish literature. He lays a strong foundation for the perception of the image. Second, Black demonstrates the collective contribution of Zechariah's references to Mark's narrative from an exegetical perspective. Therefore, the significance of the references lies within the text of Mark.³¹ This provides a fresh look at Zechariah's shepherd image in Mark's narrative.

Nonetheless, the value of Zechariah's shepherd image from the broader context of Zechariah, and its contribution to Mark's narrative, is minimised. Black's research primarily focuses on interpreting several Zechariah texts using various examples of Jewish literature and the canonical Gospels. This approach fragments the redactional shaping of Zechariah 9–14, even though Black preserves a section to discuss the unity of Zechariah 9–14. The piecemeal understanding of Zechariah's shepherd image depreciates its contribution to Mark's narrative.

²⁹ Mark Cothran Black, "The Rejected and Slain Messiah who is Coming with His Angels: The Messianic Exegesis of Zechariah 9–14 in the Passion Narratives" (PhD diss., Emory University, 1990), 29.

³⁰ Black, "The Rejected and Slain Messiah," 193–195; apart from Zech 13:7 in Mark 14:27, Black proposes other Zechariah references, including Zech 9:9 in Mark 11:2, Zech 14:3–5 in Mark 13:3, Zech 12:10 in Mark 13:26, and Zech 12:10 in Mark 14:62. Two other texts, Mark 11:17 and Mark 14:24, might also refer to Zech 14:21 and Zech 9:11, respectively, see *ibid.*, 235.

³¹ Both Dodd and Lindars affirm the significance of Zechariah 9–14 in the passion narrative of the Gospels. However, this significance is either attached behind the text (the backbone theology) or in front of the text (the apologetic defence for Jesus' death), see C. H. Dodd, *According to the Scriptures*, 128; Lindars, *New Testament Apologetic*, 134.

So far, the selected analyses have been spread across the canonical Gospels. Joel Marcus reduces the scope to Mark's Gospel and investigates its Christology by examining its use of the HB inductively. His work constitutes an understanding of Mark's Christology in relation to the *Sitz im Leben* of Mark's community.³² This research approach enabled Marcus to draw a complex picture of the portrayals of Jesus in Mark's Gospel. For example, Marcus argues that the suffering Jesus was a composite image created by Isaiah, Zechariah and Psalms.³³ This picture reveals how various figures co-exist in Mark's narrative and coherently characterise Jesus. The concept sheds new light on the present research in its understanding of the way that the narrative employs the shepherd image to portray Jesus. Meanwhile, it helps to prevent an over-interpretation of Zechariah's shepherd image in the narrative.

Marcus proposes that Mark's Gospel collectively uses the Zechariah references to portray Jesus as the eschatological shepherd who is struck by God, followed by the restoration of Israel and his resurrection.³⁴ While Zechariah's shepherd image is a military warrior, Mark characterises Jesus as the suffering and humble Messiah.³⁵ Moreover, in light of Zechariah's shepherd image, the scattered flocks also share the fate of the shepherd.³⁶ Therefore, Marcus argues that using Zech 13:7 in Mark's Gospel is not merely Christological but also ecclesiological. Although Marcus turns his focus to the *Sitz im Leben* of Mark's community at this point, its significance to the disciples within Mark's story world deserves scrutiny.

On the other hand, Marcus' analysis is similar to Black's in terms of the way it approaches the Zechariah references. Both only focus on several particular references in the text of the Gospel. The discussion of the overall development of the shepherd image in Zechariah 9–14 is insufficient, but the unity of Zechariah 9–14 is highlighted.³⁷ Second, Marcus discusses Jesus feeding the five thousand (6:30–44), but he focuses on the wilderness theme in this story. Thus, the discussion of the shepherd image in Mark 6:34 is absent, even though the image has a Christological contribution to Mark's Gospel.³⁸ Lastly, while Marcus' primary interest in his research is Mark's Christology and its relation

³² Joel Marcus, *The Way of the Lord: Christological Exegesis of the Old Testament in the Gospel of Mark*, Studies of the New Testament and Its World, ed. John Riches (Edinburgh: T&T Clark, 1993), 5–7.

³³ Regarding the discussion of the suffering servant in Deutero-Isaiah and the Righteous Sufferer in Psalms, refer to Marcus, *The Way of the Lord*, 162–163, 184–185, 194–195.

³⁴ Zech 9:9–13 in Mark 11:1–10, Zech 14:21 in Mark 11:17, Zech 9:11 in Mark 14:24, Zech 14:4, 9 in Mark 14:25, Zech 14:4 in Mark 14:26 and Zech 13:7 in Mark 14:27, see *ibid.*, 157–160.

³⁵ *Ibid.*, 161–162.

³⁶ *Ibid.*, 163.

³⁷ *Ibid.*, 154.

³⁸ *Ibid.*, 24.

to the *Sitz im Leben* of Mark's community, the plot development of Mark's narrative is beyond the scope of his research.

Determining intertextual references and their origins is one of the major topics in biblical studies. In particular, the identification of allusive references remains controversial. Richard B. Hays makes a breakthrough for this issue by employing Hollander's conception of *metalepsis* to study the canonical Gospels. His research investigates how the Gospels' authors used the immediate and broad literary context of intertextual references to characterise Israel's story, Jesus' identity, and the role of the early Christian community.³⁹

According to Hays, Mark's Gospel is a story of Israel based on God's eschatological restoration with the inbreaking judgement for the purification of Israel through the agency of Jesus the crucified Messiah.⁴⁰ In the story of Jesus feeding the five thousand, the phrase "like the flock without a shepherd" (6:34) echoes Num 27:17 and Ezek 34:2–6. The former reference depicts Jesus typologically as Joshua, Moses' successor, and reveals God's ultimate restoration of Israel. The latter portrays Jesus as the Davidic king who represents the agency required to perform divine shepherding to fulfil God's promise and end Israel's suffering (cf. Ezek 34:23–24).⁴¹

Another shepherd image (Zech 13:7 in Mark 14:27) portrays Jesus' identity and the destiny of the early Christian community. The use of this image and its apocalyptic context at the end of the last supper signals the death of Jesus. The scattered flock also indicates the suffering of the early Christian community.⁴²

Hays makes a significant movement in the intertextual study of the Gospels. Rather than dealing with the historical questions regarding the intertextual references in the canonical Gospels, Hays explicitly focuses on the story world of the Gospels. In characterising the Gospels' narratives, he affirms the literary function of the references.⁴³ Moreover, Hays attempts to grasp a deeper significance of the intertextual reference from its broader literary context. For example, he examines Ezek 34:23–24 to explore how the shepherd image of

³⁹ Richard B. Hays, *Echoes of Scripture in the Gospels* (Waco, TX: Baylor University Press, 2016), 8–9. In light of Hollander's *metalepsis*, Hays believes that only a short phrase in the Gospels can form echoes to the HB in the mind of the real readers. Moreover, it could be possible for the readers to recall several HB texts from a single reference, see *ibid.*, 11; see also Richard B. Hays, *Echoes of Scripture in the Letters of Paul* (New Haven: Yale University Press, 1989), 1–33; cf. John Hollander, *The Figure of Echo: A Mode of Allusion in Milton and After* (Berkeley: University of California Press, 1981), 115.

⁴⁰ Hays, *Echoes in the Gospels*, 22–44.

⁴¹ *Ibid.*, 49–50, 69–70.

⁴² *Ibid.*, 81–82, 88–89.

⁴³ Cf. some intertextual analyses focus on whether and how the HB references are fulfilled, see Darrell Bock, "Evangelicals and the Use of the Old Testament in the New: Part 1," *BSac* 142.567 (1985): 209–223; Darrell Bock, "Evangelicals and the Use of the Old Testament in the New: Part 2," *BSac* 142.568 (1985): 306–319.

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