

RIKKI E. WATTS

Isaiah's New Exodus and Mark

*Wissenschaftliche Untersuchungen
zum Neuen Testament 2. Reihe*

88

Mohr Siebeck

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zum Neuen Testament · 2. Reihe

Herausgegeben von
Martin Hengel und Otfried Hofius

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Die Deutsche Bibliothek – CIP-Einheitsaufnahme

Watts, Rikki E.:

Isaiah's new exodus and Mark / Rikki E. Watts. – Tübingen : Mohr
Siebeck, 1997

(Wissenschaftliche Untersuchungen zum Neuen Testament : Reihe 2 ; 88)

ISBN 3-16-146222-X

978-3-16-157204-3 Unveränderte eBook-Ausgabe 2019

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The book was printed by Druck Partner Rübemann GmbH in Hemsbach on non-aging paper from Papierfabrik Niefen and bound by Buchbinderei Schaumann in Darmstadt. Printed in Germany.

ISSN 0340-9570

Preface

This book is a revised version of a doctoral thesis, outlined in papers read to the SNTS special study group on 'The Use of the OT in the NT' (UK) and to the Cambridge New Testament Seminar in Easter Term 1989, and submitted for the degree of Doctor of Philosophy while at Jesus College Cambridge in 1990. The revision consists primarily of some updating and, in taking advantage of the removal of the word limit, some structural rearrangement, extra detailing and reformulating of selected argumentation, and the addition of two new chapters.

The updating enabled me to interact with articles, monographs, and commentaries—notably R. H. Gundry's massive work on Mark—published since the original submission. One monograph in particular—*The Way of the Lord* by Joel Marcus of Glasgow University (1992)—has two chapters that gratifyingly offer independent support to elements of the thesis as originally proposed. The structural rearrangements amounted to laying out the material more in keeping with the literary structure of Mark as I understand it. This entailed breaking up and moving some of the original thesis chapters into different sequences. Some arguments, primarily those related to Jesus and the Isaianic 'servant' materials, have been rearranged and supported with further detail. Finally, the two new chapters cover materials not able to be treated in the original submission: Chapter 2, 'History as Hermeneutic: the Role of Ideology in Community Self-Understanding' which originally occupied three brief paragraphs in the thesis' Conclusion, and Chapter 9, 'Isaiah's Promise and Malachi's Threat: Part 2: Arrival in Jerusalem', which deals with the third and final section of Mark (i.e. chs. 11-16) .

I would also like gratefully to acknowledge all those who have contributed to attaining what at the outset seemed an impossible goal. It is easy to forget, in hindsight, what a quantum leap it is from merely longish essays, to a (hopefully) substantial book. My debt to many is great.

Without the substantial financial assistance of a Fellowship from the Church of the Pioneers (and Dr. Robert Cooley, President of Gordon Conwell Theological Seminary, who encouraged me to apply), an exceedingly munificent Tyndale House Research Grant over several years, an American Friends of Cambridge Scholarship, several allocations from Jesus College Bane Fund, generous help from the PCC of St. Barnabas, Cambridge, and our many friends in the United States, in particular Harold and Wendy Jacobi, and in Australia, including our community at Truth and Liberation Concern (Melbourne, Australia), Andy and Daphne Callow, and the Rev. Ross and Jenni Green, this thesis could not have been completed. The Bible College of Victoria and Regent College, Vancouver, kindly allowed me to extend a visit to the latter so as to include several weeks at Tyndale House, Cambridge, in order to finish the last half of the final chapter during Michaelmas term, 1995.

I am especially grateful to my supervisor, Rev. Dr. Christopher Rowland, now the Dean Ireland's Professor of Holy Scripture in the University of Oxford, for his ready availability, thoughtful criticisms, and gracious good humour. An excellent supervisor, he allowed just the right balance between room to pursue whatever interests might arise and the need to keep the project within a reasonable timeframe. The Lady Margaret's Professor of Divinity in the University of Cambridge, Dr. Morna Hooker, also kindly supervised me for one term, and her many pertinent observations and clarity of writing have helped me greatly. Professor Hooker, correctly in my view, alerted scholarship to the many easy assumptions made about Jesus' relationship to the so-called Servant of Isaiah. Her work here was seminal and although I will on several occasions beg to differ it is only with the greatest respect.

Drs. Bill Lane, H. G. M. Williamson, Don Carson, Rev. R. T. France (who introduced me to Mark and in whose class this thesis began), and the members of the Cambridge New Testament Seminar and of the SNTS special study group on 'The Use of the OT in the NT' (UK) have all contributed through their kind encouragement, thoughtful comments, and gracious criticisms. Thanks are also due to my Professors at Gordon-Conwell Theological Seminary, Drs. Douglas Stuart, Gary Pratico, Christy Wilson, T. David Gordon, and particularly Drs. Meredith Kline, Gordon Hugenberger, and especially Greg Beale for their inspiration and instruction

on the use of the OT in the NT. Very special thanks are due to Dr. Gordon D. Fee and his wife Maudine. Gordon has proven a dear friend and honoured mentor, who introduced me to NT studies, in particular the practice of exegesis, and whose integration of a passion for Christ and a sharp mind have profoundly shaped by life.

I wish also to thank my former fellow students at Cambridge and the courteous secretarial and library staff at Tyndale House—a truly wonderful establishment—for their innumerable kindnesses and assistance during my time there, especially Dr. Steven Meyer, Dr. Peter Head, Rev. Dr. John Kleinig, Dr. Paul Wagner, Rev. Dr. Michael Thompson, Dr. Brent Kinman, Rev. Dr. Mark Dever, Dr. Steven Smith, Rev. Dr. Mark Labberton, Rev. David Deboys—who was an exceptionally helpful librarian—and last but not least the Warden, Rev. Dr. Bruce Winter. On my return to Australia Mrs. Ros Devenish and Mrs. Kathy Caddie, the librarians at the Bible College of Victoria, were ever helpful in facilitating inter-library loans during the antipodean summers of 1993-5, when much of this revision took place. Rev. Dr. Colin Kruse helped with some of the proof-reading. Ken Wade, a student assistant at B.C.V., kindly undertook the exceedingly onerous and thankless task of compiling the indices which he continued even after graduation. My BCV teaching assistants, Westan Johnson, and Ian Wragg have both been of considerable help. Scot Becker, my teaching assistant at Regent has also laboured hard and long in the final correlation and checking of the indices.

None of the above, of course, are in any way responsible for errors or deficiencies which may have remained. As this book was submitted in camera-ready copy, I have done my best to detect and eradicate errors—volunteer proof readers have helped in places—but I find proofing my own work most difficult. Consequently, I sincerely apologise to readers in advance for any mistakes that have slipped through.

I am delighted to express my appreciation to Prof. Dr. Martin Hengel and Prof. Dr. Otfried Hofius for accepting this book for publication in the WUNT 2 series. My genuine thanks, too, to the publisher and the editors for their considerable patience over the six years that have elapsed since the offer of publication was first made. My induction into the 'busyness' of a teaching post, the introduction of a new degree program by the Australian College of Theology, and then the recent move of our family to

Regent College, Vancouver, meant that the preparation of the text for publication has been considerably delayed.

Finally, I wish to dedicate this book to my parents, Pastor and Mrs. E. S. Watts, both now with the Lord, who trained me in the way that I should go, to my parents-in-law, Ian and Pauline Noble, who provided encouragement and much support, and especially to my lovely wife and true companion, Catherine, and our special children, Steven and Rebecca, for their unfailing confidence and loving support over the years.

Summer 1997
Regent College, Vancouver

Rikk E. Watts

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Abbreviations

Abbreviations of primary Greek and Jewish sources follow Loeb and *JBL* convention—in respect of the Qumran writings, I have elected to stay with the older abbreviations since they may help the reader more than a merely numerical designation—and those of series and journal titles as laid out in *JBL*, *NTA*, and *OTA*. These will not be repeated here. Standard reference works are cited either by author, for example, Schürer, 2.231, or by abbreviated author(s), for example, BDB, 123. References to multi-volume editions are indicated by volume and page number, separated by a period, for example, 1.115. In the case of works such as *TDNT*, articles are cited by author, volume, and page number, for example, Jeremias, *TDNT*, 5.701ff. These standard works are not itemised in the select bibliography. Footnotes in articles and books are signified by page number followed by n. or nn., for example, 101n35. Footnotes within this book are referred to as fn. or fnn., for example, fn. 104 when within the same Chapter, and p. 34, fn. 8, when not.

In the interests of space, bibliographic entries in the footnotes are cited by author, one significant word from the title, and page number, for example, Hahn, *Titles*, 345n42. Exceptions are the major commentaries on Isaiah and Mark, and the works listed below, which are referred to by author only, for example, Westermann, 203 (meaning his commentary on Isaiah), and Marcus, 57 (see the work referred to below). Occasionally in order to avoid confusion a key-word title is given, for example, Gundry, *Mark*, 341, which refers to the commentary. In the case of commentaries page numbers are commonly given only if considered necessary, otherwise the reference is to the discussion under the passage being considered.

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Boucher, M., *The Mysterious Parable* CBQMS 6 (Washington: Catholic Biblical Commission, 1977).

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- Weeden, T. J., *Mark—Traditions in Conflict* (Philadelphia: Fortress, 1971).

Introduction

In his 1978 survey of Markan scholarship, H. C. Kee observed:

The history of recent research on the Gospel of Mark can be seen as the record of an attempt to discern the aim of the evangelist and so to discover the perspective which gives coherence to all the features of the Second Gospel.¹

A decade later W. R. Telford noted that 'further investigation needs to be conducted into its (i.e. the Gospel's) place in the theological history of early Christianity'.² M. A. Tolbert's subsequent remark that 'no consistent interpretation of the Gospel in all its parts has yet been elicited'³ suggests that Kee's observation still applies.⁴ This book continues the line of inquiry.

Markan studies, recently reaching flood-like proportions and showing little sign of abating, have variously located Mark's main concerns in his portrayal of eschatological conflict,⁵ use of the miracle traditions,⁶ understanding of the Kingdom of God,⁷ treatment of the disciples,⁸ interest in instructing his community,⁹ concept of discipleship,¹⁰ Christology,¹¹ and more recently, in a straightforward apology for the Cross.¹² Given Mark's considerable interest in the OT, attempts have been made to postulate a Markan program either reflecting events in Israel's history,¹³ in particular the Exodus,¹⁴ or based on lectionaries¹⁵ and calendars.¹⁶

¹ 'Recent', 353.

² 'Introduction', 22.

³ *Sowing*, xi.

⁴ See the surveys in Hurtado, 'Gospel'; Pokorny, 'Markusevangelium'; Lane, 'Present', and the comments of Gundry, 1022ff.

⁵ Robinson.

⁶ Kertelge; Koch, *Bedeutung*; Schenke, *Wundererzählungen*.

⁷ Ambrozic; Kelber; cf. Marcus, *Mystery*.

⁸ Weeden; Schmahl, *Zwölf*.

⁹ Reploh, *Lehrer*; Schweizer, 'Leistung'; Beavis, *Audience*.

¹⁰ Best, *Following*.

¹¹ Perrin, 'Christology'; Kingsbury.

¹² Gundry.

¹³ Derrett, *Making*; Roth, *Hebrew*; also here Miller and Miller, *Midrash*.

¹⁴ E.g. Farrer, *Study*; Hobbs, 'Exodus'; Swartley, 'Study'.

¹⁵ Goulder, *Calendar*.

¹⁶ Carrington, *Primitive*.

Various studies have examined the Gospel from the standpoints of narrative criticism,¹⁷ rhetorical criticism,¹⁸ and reader response,¹⁹ while others sought the key to Mark's literary structure in ancient dramatic,²⁰ biographical,²¹ rhetorical,²² and reading²³ conventions. Still others offer sociological,²⁴ socio-political,²⁵ Marxist,²⁶ and structuralist analyses.²⁷ In spite of this plethora of approaches—or perhaps because of it—agreement as to that 'perspective which gives coherence' to Mark's theological emphases and literary structure has continued to elude scholars.

While this hiatus may indicate that no overarching unity exists, many of these studies have highlighted Mark's theological and literary sophistication—although this should not be overstated as has sometimes been the case.²⁸ It seems generally agreed that the Gospel is neither merely 'a passion narrative with an extended introduction' (Kähler) nor simply strung together 'like pearls on a string' (Schmidt). Consequently, to deny the existence of an overarching schema may well be premature.

This attempt to investigate Mark's organisational principles builds upon several lines of earlier endeavour. First, it assumes that the final form of Mark's Gospel is the best guide to what it was that the author wished to communicate.²⁹ It would seem that it is not merely Mark's own material or his adaptations of his sources, but also what he has taken up

¹⁷ Williams, *Gospel*; Rhoads-Mitchie, *Story*; Kermode, *Genesis*; Best, *Gospel*.

¹⁸ Dewey.

¹⁹ Fowler, *Loaves, and Reader*; Tannehill, 'Disciples'.

²⁰ Bilezikian, *Liberated*; Standaert.

²¹ Talbert, *Gospel*; Cancik, 'Gattung'; Hadas and Smith, *Heroes*.

²² Robbins, *Teacher*; Tolbert, *Sowing*.

²³ Beavis, *Audience*.

²⁴ Kee, *Community*; Neyrey, 'Purity'; Watson, 'Social'; Mack, *Myth*.

²⁵ Myers, *Binding*; Waetjen, *Reordering*.

²⁶ Belo, *Reading*.

²⁷ Via, *Ethics*; Malbon, *Narrative*.

²⁸ As noted by e.g. Meagher, *Clumsy*, and Räisänen, 16ff. Nevertheless, one of the weaknesses of Räisänen's otherwise sage criticisms is his failure to appreciate the 'occasional' dimension of Mark's Gospel and therefore the possibility that Mark may have assumed some knowledge on the part of his readers. So e.g. Räisänen's observation that the episode of Jesus' temptation is 'strangely inconclusive' (16n64), tells us more about how the text strikes Räisänen than it does about how it might have appeared to Mark's intended audience. This is all the more likely if Mark's gospel is not a theological super-nova but instead represents traditions with which his 'community' was already well acquainted.

²⁹ See Lane's comments, 'Present', on the recent commentaries of Pesch and Schmithals; Gundry, 18ff; cf. Güttgemanns, *Candid*.

unaltered, both in terms of individual pericopae and their order, that together provide a reliable indication of his concerns.

I am also persuaded by those who have urged that the OT is foundational to Mark's thought world.³⁰ One also notes here C. H. Dodd's conviction that the NT and OT authors share the same *Weltanschauung*,³¹ and that of Francis Foulkes, who saw the basis of this continuity to be in the belief that 'as God had acted in the past he would act in the future'.³²

Two other factors contributed to the genesis of this book. As an Australian student studying in the United States I was fascinated by my lecturers' occasional references to 'four-score and seven years ago' and the uniformly 'knowing' response of my American fellow-students. Only on learning that the phrase was the first line of Abraham Lincoln's famous Gettysburg address did its significance become apparent. By evoking the Founding Fathers' ideology these few words functioned as a hermeneutical indicator, pointing not so much to the text of Lincoln's address *per se* (as in Dodd's 'text plot'), but to the larger interpretation of American history which Lincoln's speech assumed and with which it interacted. This raised the possibility, given Dodd's shared-*Weltanschauung* hypothesis, that Mark's use of OT citations might also function in a similar manner. Kee's recognition that OT citations appear at crucial junctures in Mark only served to strengthen this conjecture.³³

The second contributing item, complementing and supporting the first, was the work of Jacques Ellul and Paul Ricoeur, both of whom stress the formative influence of a group's founding moment on its self-understanding.³⁴ This is especially so in times of uncertainty or internal conflict. These theories are significant on two counts.

First, Israel's founding moment was the Exodus. Not only did it shape the national identity and character but the prophets of the Babylonian exile

³⁰ In addition to those examined in Chapter 1: Fitzmyer, 'Judaic'; Best, *Story*, 140ff; and now Marcus, *Way*; cf. Kline, 'Origins'. On the citational conventions of the period, including the unique implications for the OT as authoritative literature, the degree of freedom to vary wording, and the constraints upon same, see the excellent work of Stanley, *Language*.

³¹ *According*, 133. See Marshall's survey of recent discussion, 'Assessment'.

³² *Acts*, 9.

³³ Kee, 'Function'. Following the completion of this thesis in its original form Joel Marcus, *Way*, has also argued strongly along these lines.

³⁴ Respectively, 'médiateur', and 'Function' and 'Science'; see Chapter 2.

used it as the paradigm for the deliverance they announced.³⁵ It is not surprising that several emergent groups within Judaism, including the movement known according to Acts as 'the Way', should also describe themselves in these terms.³⁶

Second, the tensions between the 'Way' and the larger Jewish community, with the one claiming over against the other to be the legitimate heir of the norms and prophetic traditions of the past, only make it more likely that the former's *bona fides* should be couched in such historic terms.

There is, however, the danger of anachronism. Ellul and Ricoeur were discussing modern societies. Nevertheless, the basic model—the role of the founding moment in times of conflict—appears appropriate; at least on a surface reading of the NT materials. Given the difficulty of reconstructing the mental world of ancient societies, authors, and readers, the applicability of the model may finally have to be judged in terms of its ability to make more and better sense of the Markan data.³⁷

These factors form the basis upon which the original contribution of this book is argued. Namely, as his opening editorial citation indicates, Mark's fundamental hermeneutic for interpreting and presenting Jesus derives from two sources: A) a positive schema whereby Jesus' identity and ministry is presented in terms of Isaiah's New Exodus (hereafter NE);³⁸ and B) a negative schema by which Jesus' rejection by the nation's leaders and his action in the Temple is cast in terms of the prophet Malachi's warning; a warning which itself concerned the delay of the Isaianic NE (hereafter INE). This dual perspective of salvation and judgement—both within the context of the INE—seems to provide the fundamental literary and theological structure of Mark's Gospel. This is not to deny the presence of other concerns (e.g. discipleship, Mark 13) or OT themes (e.g. Son of Man Christology), but instead suggests only that they presented within the larger literary and theological scheme proposed herein.

³⁵ See e.g. the survey in Fishbane, *Biblical*, 356-68, and earlier, 'Motif'.

³⁶ For further comment e.g. Horsley, 'Figures', 277-285.

³⁷ So also Tolbert, *Sowing*, 10-13. On a prodigious attempt to articulate a generalised first century Jewish world view, see now Wright, *People*.

³⁸ Other scholars have suggested to varying degrees and in varying guises such a motif, e.g. Swartley, Best, Lane, but have not sought to demonstrate this in a thorough-going manner concentrating primarily on Mark's prologue and his 'way' section. Subsequent to the completion of this thesis a more comprehensive approach along these lines has been argued strongly by Marcus, *Way*.

I. Outline

Chapter 1 surveys modern scholarship concentrating primarily on the OT and Mark's literary structure or his overall attitude to the OT. Other relevant works are discussed at appropriate junctures later in the book.

Chapter 2 concerns the social function of ideology—namely its schematisation of historical memory as the foundation of community identity—as a theoretical basis for what the rest of the book argues exegetically. The postulated constructs of social theory on the one hand, and the practical results of exegesis on the other, can stand alone and so confirm each other.

Chapter 3 argues that in line with ancient literary convention, Mark 1:1-3, Mark's only editorial OT citation and opening sentence, conveys the conceptual framework for his story. Isaiah 40:3 presages the inauguration of the long-awaited INE while the Malachi 3:1/Exodus 23:20 conflation ominously highlights the threat inherent in Yahweh's NE coming.

Chapter 4 submits that the INE also explains the prologue's integration of OT motifs. John is Malachi's Elijah who prepares the way for Yahweh's long-delayed INE coming. εὐαγγέλιον connotes the Isaianic conception of God's in-breaking reign, signalled by the rent heavens and the descent of the Spirit (Isa 63). The voice declares Jesus to be true 'servant'-Israel (son of God, Isa 42) who will deliver 'blind' Israel, the Davidic Messiah (also son of God, Ps 2), and perhaps the 'unique' Son of God (Gn 22).

Chapter 5 contends that Mark's three-fold structure comprising Jesus' powerful ministry in Galilee and beyond, his leading his 'blind' disciples along the 'Way', and arrival in Jerusalem echoes the INE schema where Yahweh as Warrior and Healer delivers his people from bondage, leads the 'blind' along the NE way of deliverance, and arrives at Jerusalem.

Chapter 6 proposes that Mark's asymmetric distribution of miracles is consistent with an INE hermeneutic. Jesus' exorcisms (Mark's first miracle) are linked to the Isaianic Yahweh-Warrior (3:22-30; Isa 49) and his healings (blind, deaf/ dumb, and lame,) and feedings are inaugural signs of the NE (Isa 35; 29). The section's final healing miracle (7:31ff; 8:22ff is transitional) summarises the people's amazed response, 'He has done all things well!'. At the same time several of Jesus' actions imply that his sonship goes beyond earlier categories: he is also the Son of God.

Chapter 7 argues that Jesus' outright rejection by Jerusalem's leaders at the crucial Beelzebul controversy (Mk 3) echoes Israel's first Exodus rebellion against Yahweh's Spirit (Isa 63) and results in the division and judgement of Israel, now effected through the parables (Isa 6 in Mk 4). The only other confrontation between leaders 'from Jerusalem' and Jesus prior to his arrival in Jerusalem (Mk 7) is presented in similar terms (Isa 29).

Chapter 8 discusses the 'Way' section which is framed by the Gospel's only 'sight' miracles. Picking up on Mark's interest in the disciples' incomprehension ('blindness' and 'deafness'), it is argued that Jesus' leading his 'blind' disciples in the 'Way' echoes wise Yahweh's leading the 'blind' along the 'unknown' NE way (Isa 42:16). The passion predictions indicate that, in Yahweh's wisdom, the INE is to be effected by the suffering and death of true messianic 'servant' Israel (Mk 10:45; Isa 53).

The two themes—Jesus as the one who fulfils the INE but who is rejected by Israel's leaders—intersect in Mark's account of the events of Jesus' arrival and death in Jerusalem.

Chapter 9 argues that, although Jesus' 'triumphal entry' is consonant with Yahweh's arrival, his cursing of the fig tree and Temple cleansing reflect the threat implied in the opening Malachi citation and Mark's presentation of John as Elijah. At the same time, Jesus' rejection and death echoes the career of the enigmatic Isaianic 'suffering servant'.

Chapter 10 draws on the Philosophy of Science, applying the theory selection criteria of consilience, simplicity, and analogy to argue that an INE hypothesis is the best explanation of the phenomena observed. The concept of 'ideology' is reviewed to offer an explanation as to how the idea of presenting Jesus in these terms could have arisen.

II. Limitations and Assumptions

1. 'Mark' is used to refer to the book's author, but implies nothing as to his identity.

2. Without denying the importance of other influences, in keeping with Mark's opening citation and the importance of the INE for Jewish expectation, this book concentrates on Mark's use of Isaiah. Other influences are discussed only as they relate to this central concern.

3. The NT makes little use of non-OT texts. While perhaps due to the unique authority granted the OT, it may be that many apocalyptic and pseudepigraphical texts were not widely known or accepted. There is also the problem of dating: to what extent do later texts (e.g. rabbinical materials, Targums) reflect earlier traditions? (And again how widely known and accepted were they?) By way of contrast, Synagogue worship and Temple instruction would have made the OT far more familiar. Consequently, while reference is frequently made to a range of ancient literature, it seems wise initially to grant priority to OT materials.

4. Anachronistic language such as 'Deutero-Isaiah' is avoided since Mark is hardly likely to have thought in these terms. Similarly, titles like Servant Songs and Suffering Servant are prefaced by 'so-called' or written in lower case and placed in inverted commas. This is not to exclude the possibility that some sort of integrated reading of these Isaianic texts, with a coalescing of the figure(s) described therein, might have been under way in the first century; only that it is not assumed.

5. 'Messiah', 'messianic', and related expressions do not imply the existence of a monolithic expectation within Judaism (even if, as I think, in an understandable reaction to past simplifications 'messianic' diversity is sometimes overplayed).³⁹ It is equally important to recognise that this does not mean that Mark (or his audience) shared a similarly diffused conception. Indeed, the opposite seems more likely in that the focussing of these ideas in the person of Jesus would have exercised a consolidating effect on what might have been, in other contexts, less consciously related concepts. In this respect, while recourse is often made to the ways in which various OT texts and expressions appear to have been understood within contemporaneous Jewish traditions, it must be borne in mind that

³⁹ See the discussions in e.g. Horbury, 'Messianic'; Charlesworth, 'Messianology' and *Messiah*; Neusner, *Judaisms*; Horsley and Hanson, *Bandits*; and Wright, *People*, 170-81, 307-20. Here as always caution should be exercised. Thus e.g. one implication of VanderKam, 'Enoch', and Kee, 'Christology', is that different titles do not necessarily imply different figures. Likewise, the scarcity of references to a Davidic messiah or his links with the 'kingdom of God' may no more suggest that these were not central ideas than a similar dearth of references to covenant indicate that this was not an important concept (on the latter, Wright, *People*, 260ff, citing Sanders, *Paul*, 420f). Given such texts as Jer 23:5ff; 30:9f; 33:14-26; Ezek 34:20-31; 37:15-28; etc. (and 2 Sam 7 is after all a covenant), it seems more likely that these associations were largely assumed—note the unaffected way in which Jesus' Davidic messiahship is mentioned—with exceptions being just that; cf. Horbury, 'Messianic'.

this book deals with their setting in Mark's Gospel, a Gospel which not only apparently post-dates the Pauline literature but also presupposes an emergent Christian perspective which may well have integrated not only these concepts but also 'other motifs and passages of the OT not previously regarded as "messianic"'.⁴⁰

6. Methodologically, an allusion is considered more likely when:⁴¹

A) linguistic parallels and conceptual congruence are marked;

B) either the linguistic or conceptual parallels or both tend towards being unique to the proposed OT source passage;

C) themes evoked by the allusion not only cohere with but also clarify the meaning of the Markan passage under consideration;

D) the explanatory function of the allusion displays a high degree of congruence with broader Markan themes (this assumes a certain degree of thematic coherence in Mark's presentation of Jesus);

E) there is a similar application of the OT source passage elsewhere. This last criterion is not as weighty as the others listed. Although it may lend support to a similar use in Mark, neither the absence of such nor even the presence of a different application elsewhere can be taken to establish the negative. Mark must be allowed the creative possibility of seeing things in a new light. To this extent, the Markan context must always be given hermeneutical priority.

7. To maximise agreement on the data, if not its interpretation, I have by and large restricted myself to those texts which a substantial proportion of Markan commentators hold to reflect a specifically Isaianic influence.⁴²

8. In keeping with my beliefs and without prejudice or polemical intent, BC and AD are used for dates, and the designations Old Testament and New Testament for the major divisions of the Christian Bible.

9. Finally, in keeping with first century Jewish and Christian practice, the deity is referred to in the generic masculine.

⁴⁰ Dunn, 'Messianic', 366, although his 'not previously regarded' ought to be qualified by 'in terms of the evidence we now have available'. See also Charlesworth's statement, 'Messianology', 10, that by at least ten years after the crucifixion 'Christ' became for Christians Jesus' proper name which may be taken to imply some degree of consolidation as to the meaning of the term; cf. Hengel, 'Between' and 'Paul'.

⁴¹ The literature on this controversial matter is notoriously voluminous, but see the nuanced discussion in Thompson, *Clothed*, 28-36, to whose work I am indebted, and also e.g. Hays, *Echoes*, and Stanley, *Language*.

⁴² Including those where Isaianic citations/allusions are combined with other sources, e.g. Mal 3:1 and Ex 23:20 in 1:2f; Jer 7:11 in 11:17.

Chapter 1: Scholarship on the OT in Mark

I. Introduction

This chapter surveys seriatim rather than in narrative form only those works which either propose a thorough-going OT influence on Mark's literary/theological structure or discuss, as their main focus, Mark's overall attitude to the OT. Specialised studies such as those by U. Mauser, on the wilderness, L. Hartmann, on Mark 13, H.-J. Steichele, on the suffering Son of God motif, and more recently Joel Marcus, on Markan Christology, are not included here, being discussed along with other secondary literature if and when appropriate in the body of the book.

II. Survey

a) A. M. Farrer, *A Study in Mark* (1951), and, *St. Matthew and St. Mark* (1954)

A. M. Farrer's monographs are among the earliest in recent gospel studies to deal extensively with the OT's influence on Mark. Given Mark's frequent puns, Farrer feels that a sophisticated literary approach is justified and thus argues for a two-fold unifying literary-theological pattern.

First, Mark 'like all Christians sees our salvation through Jesus as a spiritual exodus and a conquest of the promised land' (pp. 55f).¹ Second, Mark developed this motif using a triple cycle of 'twelve-plus-one' callings (the twelve disciples plus Levi), healings, and loaves (the five and seven loaves plus the eucharist)² to indicate Jesus' institution of New Israel (pp. 69f). 'Thirteen' disciples is not problematic because, on the one hand, Israel was really composed of thirteen tribes, Ephraim and Manasseh replacing Joseph, and since, on the other, Levi had no tribal allotment and so is not included. Mark's awareness of this complexity is evident in Levi's individual treatment and absence from the list of twelve.

¹ This and other references refer to *Study* unless otherwise indicated.

² Added in his second study, *Matthew*.

Jesus' miracles provide further support. The legion exorcism is set by the sea and Jesus is accused of being an agent of Beelzebul, a play זבל, corresponding to Zebulun (cf. Gen 49:13), and Jairus is reminiscent of Jair the famous Manassehite judge (pp. 324ff). Of the thirteen healings, one involves a gentile which points to something greater for them (pp. 305f). The healings of the paralytic and of the shrivelled limb before a critical leadership correspond to Moses' miracles of the 'crawling' staff and leprosed hand when confronted with the Jewish leaders' unbelief (Ex 4:4ff). Jesus' retreat to the sea (3:7ff) and the drowning of the demonic swine (5:1-20) conform to Israel's escape and the destruction of Pharaoh (pp. 76ff). The Transfiguration is a new Sinai and the ensuing teaching 'across Jordan' prior to entering Jericho (Mk 9, 10) marks the beginning of a new conquest (pp. 110-3).

Although noting some helpful parallels, particularly with the Exodus, Farrer's intriguing theory is unconvincing. It is unclear why the callings and healings should be determinative—little in Mark suggests such—and he overlooks the 'fourteenth' loaf in the boat (8:14). Aside from the identification of healings with individual tribes, Farrer's structural patterning often seems contrived and inconsistent—frequent lapses are attributed to Mark's creative freedom—while in retrospect his divisions cut across Markan structural units, for example, one cycle breaks the series of conflict stories (2:12) and another the now widely-recognised 'Way' section (10:32).

b) P. Carrington, *The Primitive Christian Calendar* (1952), and, *According to Mark* (1961)

Appearing about the same time as Farrer's work, P. Carrington's proposal, elaborated in his later commentary, belongs to that stream of Anglo-Saxon scholarship which was particularly concerned with the influence of early Christian liturgy. Carrington argues that Mark's gospel was originally a distillation of lectionary readings in keeping with the Jewish calendar and later adapted to the Roman Julian year. The hermeneutical key is found in the Passover and Pentecost allusions in the feedings of the five and four thousands which, when recognised, enable the rest of Mark to be assigned to calendrical and hence liturgical schedules (although Mark 13 has to do double-duty and the passion narrative does not quite conform).

The chapter divisions of Vaticanus provide external verification,³ while internal support is found in Mark's 'major triads', especially the three Markan mountains. These divide the Galilean Gospel (Mark 1-10) into four sections⁴ which the agricultural pattern of the seed parables

³ *Primitive*, xiii.

⁴ *Ibid.*, 94ff.

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