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JESUS AS THE TRUE ISRAEL  
ACCORDING TO THE PASSION NARRATIVE OF SAINT MARK

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A Thesis Presented to the Faculty  
of Concordia Seminary, St. Louis,  
Department of Exegetical Theology  
in partial fulfilment of the  
requirements for the degree of  
Doctor of Theology

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by  
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## KEY TO TRANSLITERATIONS

### Greek Transliterations

α = a	ε = e	ι = i	ν = n	ρ = r	φ = ph
β = b	ζ = z	κ = k	ξ = x	σ (ς) = s	χ = ch
γ = g	η = ē	λ = l	ο = o	τ = t	ψ = ps
δ = d	θ = th	μ = m	π = p	υ = u	ω = ō

### Hebrew Transliterations

#### I. Hebrew Alphabet

ס = s	ח = h	צ = ç	מ (מ) = m	פ (פ) = p, ph	ש = s, sh
ב = b, bh	ו = w	י = y	נ (נ) = n	צ (צ) = ç	ת = t, th
ג = g, gh	ז = z	כ (ך) = k, kh	ס = s	ק = q	
ד = d, dh	ה = h	ל = l	ע = ' (schwa)	ר = r	

#### II. Masoretic Pointing

ַ = â	ָ = ā	ֶ = a	ִ = a
ֵ = ê	ֹ = ē	ִ = e	ֵ = e
ִ = î	ֹ = ō	ִ = i	ֵ = o
ִ or ֵ = ô		ֹ = o	ֵ = o
ֶ = û		ִ = u	

## CHAPTER I

### INTRODUCTION

This study is based on the premise that the title "Israel" designates the elect people of God in all ages. To this people God has assigned a mission.<sup>1</sup>

We shall distinguish the Old Testament people of God, Jesus as the son of God's good pleasure, and the church as the successor to God's ancient people by calling the first "the old Israel," the second "the true Israel," and the third "the new Israel." Calling Jesus "the true Israel" is meant to suggest that He is the fulfilment of the history and experience of the old Israel and the embodiment of the new.<sup>2</sup> This study constitutes an inquiry as to how the passion narrative of Mark's Gospel depicts Jesus as the fulfilment of the old Israel, specifically of her role and function.

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<sup>1</sup>Studies of the term "Israel" as used in the various eras of Old Testament history and by the various writers of the New Testament may be found in the article by Gerhard von Rad, Karl Georg Kuhn, and Walter Gutbrod, "Israel," Theological Dictionary of the New Testament, edited by Gerhard Kittel, translated and edited by Geoffrey W. Bromiley (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1965), III, 356-391; F. Michaeli, "Israel-O.T." and Ch. Masson, "Israel-N.T.," A Companion to the Bible, edited by J. J. von Allmen (New York: Oxford University Press, 1958), pp. 185-190.

<sup>2</sup>Studies of the relationship between the three may be found in Oscar Cullmann, Christ and Time: The Primitive Christian Conception of Time and History, translated by Floyd V. Filson (Revised edition; Philadelphia: The Westminster Press, 1964), pp. 107-118; George Ernest Wright, "The Faith of Israel," The Interpreter's Bible, edited by George Arthur Buttrick et al. (New York: Abingdon-Cokesbury Press, 1952), I, 349-389; Alan Richardson, An Introduction to the Theology of the New Testament (New York: Harper and Row, Publishers, 1958), p. 266; J. C. K. von Hofmann, Interpreting the Bible, translated by Christian Preus (Minneapolis: Augsburg Publishing House, 1959), pp. 56-63.

The scope of our investigation will be limited to the role and function of Israel as depicted in her deliverance from Egypt and the establishment of the covenant at Mount Sinai. We shall be concerned with the role and function of Israel only as it applies to the passion of Jesus presented in Mark's Gospel.

With regard to the perspective from which the second gospel is viewed, we shall assume that the author was John Mark. Early Christian testimony to this effect is very strong, although the work nowhere explicitly identifies the author.<sup>3</sup>

Mark wrote from a strongly Jewish background, and his work was greatly influenced by this fact. He enjoyed intimate associations with the church during her early formative years and had close contacts with the first Christian congregation in Jerusalem (Acts 12:12), with Barnabas (Col. 4:10; Acts 15:37-39), with Paul (Acts 12:25; 13:5; Philemon 24; Col. 4:10), and with Peter (1 Peter 5:13).<sup>4</sup> He was well acquainted with apostolic preaching. During her early years, the church devoted much of her energy toward working with the old Israel. The endeavor was to lead the old Israel to confess

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<sup>3</sup>Discussions on the question of authorship may be found in Paul Feine and Johannes Behm, Introduction to the New Testament, completely reedited by Werner Georg Kümmel, translated by A. J. Mattill, Jr. (14th Revised edition; Nashville: Abingdon Press, 1966), pp. 68-70. Hereafter referred to as FBK. Donald Guthrie, New Testament Introduction: The Gospels and Acts (Chicago: Inter-varsity Press, 1965), pp. 65-68; Alfred Wikenhauser, New Testament Introduction (New York: Herder and Herder, 1965), pp. 159-162; Theodor Zahn, Introduction to the New Testament, translated by John Moore Trout, et al. (Grand Rapids: Kregel Publications, 1953), II, 427-435 and 487-501; Vincent Taylor, The Gospel According to St. Mark (2nd edition; New York: St. Martin's Press, 1966), pp. 26-27. Francis Wright Beare, The Earliest Records of Jesus (Oxford: Basil Blackwell, 1962), p. 13, says that nothing is known of the author. Harold A. Guy, The Origin of the Gospel of Mark (London: Hodder and Stoughton, 1954), pp. 142-143, speaks of a compiler and editor. Mark was the compiler.

<sup>4</sup>Taylor, pp. 27-31.

Jesus as the fulfilment of the Old Testament promises. The work of Mark reflects this faith and this preaching.<sup>5</sup>

We need not assume that the first readers understood all the nuances of Mark's Gospel. We can be sure that he was writing for Christians who were familiar with the chief elements in the life of Jesus and had been given the major clues for some appreciation of the narrative.<sup>6</sup> For this reason and because those who had brought the Gospel to them had been reared in Judaism, they were well versed in the Old Testament.

No effective argument can be cited for the year when Mark wrote. Most scholars date it between 64 and 70 A.D. We shall assume that it was written around 70.<sup>7</sup>

We must, of course, endeavor to read the Old Testament as did Mark. He lived at a time before any critical distinction between history and theology had been established. His attitude was much like that of the old Israel as reflected in the Old Testament. The chief interest of the ancient people of God lay in the interpretation of God's acts in history.<sup>8</sup> She was not aware that an event or an experience might be attached to only a single

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<sup>5</sup>Rudolf Bultmann, The History of the Synoptic Tradition, translated by John Marsh (New York: Harper and Row, Publishers, 1963), p. 1; Wikenhauser, p. 162; Zahn, pp. 487-490.

<sup>6</sup>A. E. J. Rawlinson, St. Mark, in Westminster Commentaries (London: Methuen and Co. Ltd., 1947), p. xix.

<sup>7</sup>Discussions of the problems of dating may be found in FBK, pp. 70-71; Guthrie, pp. 68-72; Wikenhauser, pp. 170-171; Taylor, pp. 31-32; A. J. Stacpoole, "A Note on the Dating of St. Mark's Gospel," Scripture, XVI (1964), 106-110.

<sup>8</sup>Gerhard von Rad, Old Testament Theology, translated by D. M. G. Stalker (New York: Harper, 1962), I, 105-121.

point in history.<sup>9</sup> She believed that God's saving events were contemporaneous for all posterity. Furthermore, she related her theological thinking to historical traditions.<sup>10</sup> She gave her creeds historical settings. There is no reason to believe that Mark did not, as a child of his age, accept these settings.

In the way in which he used the traditions handed down to him, Mark stands in the line of the prophets of the Old Testament. That is, he freely took over, revised, and rejected the material of his Scriptures to describe the new thing which had happened in the ministry of Jesus, just as the prophets did with the oral and written traditions available to them. Mark used the earlier traditions of Israel as a broad base for proclaiming the gospel of Jesus.<sup>11</sup> He was not restricted by what events or utterances originally meant or what they meant to those who first wrote them down. The ministry of Jesus revealed a depth of meaning in those words and events that could not be envisioned without it. The life, suffering, death, resurrection, and ascension of Jesus reoriented the traditions even as they fulfilled them.<sup>12</sup>

The object of our attention is primarily what Mark said. Whether his description presented the actual events and statements or the mind of the early church is of lesser concern to us. We are not addressing ourselves

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<sup>9</sup>Ibid., p. 110.

<sup>10</sup>Ibid., p. 116.

<sup>11</sup>Ibid., II, 319-337 and 364.

<sup>12</sup>H. H. Rowley, The Missionary Message of the Old Testament (London: The Carey Kingsgate Press Limited, 1955), p. 26; G. W. H. Lampe, "The Reasonableness of Typology," in Lampe and K. J. Woolfcombe's Essays on Typology (Naperville, Ill.: Alec R. Allenson, Inc., 1957), p. 27.



to the question of the Jesus of history. Statements to the effect that someone did or said something should be understood in this light.

The passion narrative is the focal point of the second Gospel. Martin Kähler has characterized all four Gospels as "passion narratives with extended introductions."<sup>13</sup> This is true of the second Gospel<sup>14</sup> more than of the other three. Mark devoted a larger proportion of space to the passion of Jesus than did the other evangelists.<sup>15</sup> Willi Marxsen, noting the importance Mark attached to the passion, has suggested that Mark composed his Gospel backwards.<sup>16</sup> It is evident that the evangelist structured his Gospel so as to build up the passion account.

As early as 1:14, the reference to the arrest of John the Baptist points forward to the apprehension of Him for whom he was chosen to prepare the way. The public ministry of Jesus is characterized by strife and opposition from the beginning. In 1:22 the account identifies a sharp contrast between the authority with which Jesus and the scribes speak.

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<sup>13</sup>Martin Kähler, The So-Called Historical Jesus and the Historic Biblical Christ, translated by Carl E. Braaten (Philadelphia: Fortress Press, 1964), p. 80n. A contrary opinion is expressed by Otto A. Piper, "The Origin of the Gospel Pattern," Journal of Biblical Literature, LXXVIII (1959), 123.

<sup>14</sup>Taylor, p. 145; Frederick C. Grant, The Earliest Gospel (New York: Abingdon-Cokesbury Press, 1943), pp. 76-79; Rawlinson, p. xix; Paul Winter, On the Trial of Jesus (Berlin: Walter de Gruyter, 1961), p. 113; T. A. Burkill, "St. Mark's Philosophy of the Passion," Novum Testamentum, II (1958), 245; Beare, p. 219; Lewis S. Hay, "The Son-of-God Christology in Mark," Journal of Bible and Religion, XXXII (April 1964), 108.

<sup>15</sup>Guthrie, p. 53; B. K. Rattey, The Making of the Synoptic Gospels (London: S. P. C. K., 1957), p. 37.

<sup>16</sup>Willi Marxsen, Der Evangelist Markus: Studien zur Redaktionsgeschichte des Evangeliums (Göttingen: Vandenhoeck and Ruprecht, 1956), p. 18; Guthrie, p. 64; Grant, p. 79; Winter, p. 113.

In the second chapter, the Gospel begins to report five incidents that brought Jesus into open conflict with the practices of Judaism. Each deals with some aspect of Jewish religious life. Jesus claims authority to forgive sins (2:1-12), an authority which is recognized as being the prerogative of God. He violates the "hedge about the law" by choosing a tax collector as a disciple (2:14), sharing meals with sinners (2:15-17), and disregarding the sabbath regulations (2:23-3:6). He claims authority as Lord of the Sabbath (2:27-28). He defends His disciples' neglect of fasting (2:18-22). Already at this point, the account indicates the outcome. Jesus says, "The days will come when the bridegroom is taken away . . ." (2:19-20). And at the conclusion of the fifth conflict story comes the statement, "The Pharisees went out, and immediately held counsel with the Herodians against him, how to destroy him" (3:6).

In the Markan record, Jesus continues to affront the Jewish authorities. He selects from among His disciples a band of twelve, a public gesture of reconstituting the twelve tribes of Israel (3:13-19). The list of disciples again points to the passion, for it describes one of the disciples as he "who betrayed him."

After this the antagonism toward Jesus becomes personal. His adversaries challenge His authority and power (3:22-27). Twice the narrative introduces scribes who come from Jerusalem as opposing Jesus (3:22; 7:1). They accuse Him of being possessed by Beelzebul (3:22). The rejection of Jesus by the people of His home town (6:1-6) foreshadows His rejection by His people as a whole. The account of Herod's fears (6:14-16) and the grim narrative of the forerunner's execution (6:17-29) carry unmistakable implications. When the Pharisees criticize Jesus because His disciples do not keep the tradition of the elders with regard to washing their hands,

Jesus accuses His legalistic opponents of making void the Word of God through their tradition (7:1-13). He places Himself in complete opposition to the tradition by saying that defilement comes from within, not from without (7:14-23).

The turning point of Mark's Gospel is the confession of Peter, "You are the Christ" (8:29). From that time on the references to the approaching passion become increasingly plain. The gulf between Jesus and the authorities is unbridgeable, and the tensions between them presage His death. The Gospel describes four separate occasions on which Jesus tries to make this clear to His disciples: 8:31; 9:12; 9:31; 10:33-34. As Jesus is coming down from the Mount of Transfiguration, He makes reference to His resurrection from the dead (9:9). When James and John request positions of honor in His glory, Jesus talks about the cup which He must drink and the baptism with which He must be baptized (10:38). He speaks to the disciples about serving rather than ruling; He Himself has come, He says, "to give His life as a ransom for many" (10:45). The Pharisees test Him with a hard question about divorce (10:2-9).

In cleansing the temple after His triumphal entry into Jerusalem (11:15-18), Jesus ignores the proper temple authorities and proceeds to produce order on His own authority. This so enrages the authorities that they plot how to destroy Him.

Four times immediately following the account of the cleansing of the temple, the Gospel relates incidents involving disputes between Jesus and the authorities (11:27-12:34). In the midst of these incidents comes the parable of the vinedresser (12:1-9) in which the record pictures Jesus as the son of the owner of the vineyard whom the tenants kill. Jesus says that the stone rejected by the builders is the head of the corner (12:10-11).

His enemies understand that He is speaking against them, so they try to arrest Him (12:12). After the fourth clash with the authorities, the record relates Jesus' denunciation of the scribes (12:38-40).<sup>17</sup> In this way the second Gospel prepares the reader for the arrest of Jesus. The opening words of chapter fourteen are, "And the chief priests and scribes were seeking how to arrest Him by stealth, and kill Him" (14:1). With these words the passion narrative begins.

The evangelist structured his Gospel so as to provide the climax in the account of Jesus' suffering and death.<sup>18</sup> The opening words of the Gospel are its title<sup>19</sup> and express the intention of the entire writing:<sup>20</sup>

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<sup>17</sup>R. H. Lightfoot, The Gospel Message of St. Mark (Oxford: at the Clarendon Press, 1958), pp. 50-55, draws out the relationship of Chapter 13 to the passion narrative.

<sup>18</sup>Burkill, p. 245.

<sup>19</sup>Taylor, p. 152; Henry Barclay Swete, The Gospel According to St. Mark (London: Macmillan and Co., Limited, 1905), pp. 134-135; Walter Grundmann, Das Evangelium nach Markus, in Theologischer Handkommentar zum Neuen Testament, edited by Erich Fascher (Berlin: Evangelische Verlagsanstalt, 1959), II, 26; Gustav Wohlenberg, Das Evangelium des Markus, in Kommentar zum Neuen Testament, edited by Theodor Zahn (Leipzig: A. Deichert'sche Verlagsbuchhandlung Nachf., 1910), II, 36; Frederick C. Grant, The Gospels: Their Origin and Their Growth (New York: Harper, 1957), p. 87; Eberhard Nestle, "How Does the Gospel of Mark Begin?," The Expositor, 4s, X (1894), 458-460; Guthrie, p. 76; Zahn, pp. 457-461; Eduard Lohse, History of the Suffering and Death of Jesus Christ, translated by Martin O. Dietrich (Philadelphia: Fortress Press, 1967), p. 1. Others consider these words to be the title only of the first verses. These include C. E. B. Cranfield, The Gospel According to St. Mark, in The Cambridge Greek Testament Commentary, edited by C. F. D. Moule (Cambridge: at the University Press, 1963), p. 35; Archibald MacBride Hunter, The Gospel According to St. Mark, in The Torch Bible Commentaries (London: S C M Press, 1948), p. 25; Ezra P. Gould, A Critical and Exegetical Commentary on the Gospel according to St. Mark, in The International Critical Commentary (Edinburgh: T. and T. Clark, 1897), XXVII, 2.

<sup>20</sup>Oscar Cullmann, The Christology of the New Testament, translated by Shirley C. Guthrie and Charles A. M. Hall (Revised edition; Philadelphia: The Westminster Press, 1963), p. 294.

"The beginning of the gospel of Jesus Christ, the Son of God" (1:1).<sup>21</sup> Mark employed the title "Son of God" again in the confession of the centurion at the cross. The Roman officer's interpretation of Jesus' death was, "Truly this man was the Son of God" (15:39).<sup>22</sup> The relationship between the title and the words of the centurion point to the death of Jesus as the climax of the second Gospel.<sup>23</sup>

Mark did not write a biography of Jesus.<sup>24</sup> The opening sentence makes clear his intention to write a gospel, an account of the good news about Jesus Christ, the Son of God.<sup>25</sup> The Gospel of Mark is proclamation.<sup>26</sup>

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<sup>21</sup>We accept as preferable the reading of B and D on the basis of the manuscript evidence and for stylistic reasons. See Taylor, p. 152; Erich Klostermann, Das Markusevangelium, in Handbuch zum Neuen Testament (Tübingen: Verlag J. C. B. Mohr, 1950), III, 5; Marie Joseph Lagrange, Évangile selon Saint Marc (Paris: J. Gabalda, 1947), p. 3; Rawlinson, p. 4; Cranfield, p. 38; Frederick C. Grant, The Gospel according to St. Mark, in The Interpreter's Bible, edited by George Arthur Buttrick, et al. (New York: Abingdon-Cokesbury Press, 1951), VII, 648; Gould, p. 2; Hunter, p. 26; Sherman Elbridge Johnson, A Commentary on the Gospel According to St. Mark, in Black's New Testament Commentaries, edited by Henry Chadwick (London: Adam and Charles Black, 1960), p. 32; Guthrie, p. 5ln. Wohlenberg, p. 36, rejects this reading.

<sup>22</sup>On the use of the definite rather than the indefinite article in this passage, see E. C. Colwell, "A Definite Rule for the Use of the Article in the Greek New Testament," Journal of Biblical Literature, LII (1933), 20; C. F. D. Moule, An Idiom Book of the New Testament Greek (Cambridge: at the University Press, 1953), p. 116.

<sup>23</sup>See Grant, Gospels: Origin and Growth, p. 87; Edwyn Hoskyns and Noel Davey, The Riddle of the New Testament (London: Faber and Faber Limited, 1944), pp. 71-72; Cranfield, p. 460; Dennis Eric Nineham, The Gospel of St. Mark, in The Pelican Gospel Commentaries (Baltimore: Penguin Books, 1963), p. 431. Lohse, pp. 103-104, suggests two climaxes in the passion story. The first is 14:61-62 and the second 15:39. He does not accept the reading of B and D in 1:1, cf. p. 1.

<sup>24</sup>Rawlinson, pp. xviii-xix; Marxsen, pp. 7-8; Wikenhauser, p. 169; Piper, pp. 121-122; C. H. Dodd, History and the Gospel (London: Hodder and Stoughton, 1964), p. 11.

<sup>25</sup>Taylor, p. 130; Guthrie, p. 53.

<sup>26</sup>Marxsen, p. 87; Alfred Suhl, Die Funktion der alttestamentlichen

The historical character of the second Gospel is not thereby minimized. On the contrary the work is an example of the biblical use of history for theological purposes. The chief purpose of Mark was to interpret the ministry of Jesus and to set forth its meaning and significance.<sup>27</sup>

Mark did this in an unobtrusive way.<sup>28</sup> Vincent Taylor observes that the evangelist "rarely comments upon his material, but allows it to speak for itself."<sup>29</sup> If the interpreter is to perceive the Markan intent, he must look very closely and be prepared for subtle implications.

In seeking to uncover the sources used in writing this Gospel, scholars generally agree that the passion narrative poses a special problem. The four Gospels are in closer agreement in that part of their structure than in any other section. For this reason scholars generally agree that the account of the passion enjoyed an independent existence before Mark undertook to write his Gospel and that the passion story constituted a

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Zitate und Anspielungen im Markusevangelium (Gütersloh: Gerhard Mohn, 1965), p. 14; Harald Riesenfeld, "Tradition und Redaktion im Markusevangelium," in Neuentestamentliche Studien für Rudolf Bultmann (Berlin: Alfred Töpelmann, 1954), p. 138; James M. Robinson, The Problem of History in Mark, Studies in Biblical Theology (Naperville, Ill.: Alec R. Allenson, Inc., 1957), pp. 1-15; Hoskyns and Davey, p. 73; Lohse, p. 2.

<sup>27</sup>R. H. Lightfoot, History and Interpretation in the Gospels (New York: Harper and Brothers Publishers, 1934), pp. 86-88 and 98; Bultmann, pp. 281 and 345-346; Winter, p. 111; T. A. Burkill, Mysterious Revelation: An Examination of the Philosophy of St. Mark's Gospel (Ithaca, New York: Cornell University Press, 1963), p. 1; Lohse, p. 39; Dodd, pp. 20 and 74-76; Marxsen, pp. 98-101. Guy, pp. 54-62, provides a survey of this trend in thinking and takes exception to it. He claims, p. 164, that the purpose was to produce a statement of the traditions of the preachers.

<sup>28</sup>Lightfoot, History, pp. 58-59; Ernest DeW. Burton, "The Purpose and Plan of the Gospel of Mark," The Biblical World, XV (1900), 335-336; Samuel Sandmel, "Prolegomena to a Commentary on Mark," The Journal of Bible and Religion, XXXI (October 1963), 299.

<sup>29</sup>Taylor, pp. 112-113.

coherent whole in his day.<sup>30</sup> There is also rather general agreement on the point that Mark did not simply reproduce the account which was available to him. But scholars disagree as to the extent of the original narrative and the nature of the Markan modifications. Martin Dibelius, for example, believes that Mark added the stories of the anointing, the preparation for the Passover, and parts of the Gethsemane story and of the trial before the high priest.<sup>31</sup> Rudolph Bultmann theorizes that Mark made numerous additions to the passion narrative motivated by apologetic, novelistic, paranetic, dogmatic, and cultic interests. Some of the items were, he claims, derived from Old Testament passages.<sup>32</sup> R. H. Lightfoot concludes that there are present in the passion narrative sections which at first had a separate existence. He points to the anointing at Bethany as a notable example of this. Other instances are the account of the institution of the eucharist, of Peter's denial, and of Gethsemane.<sup>33</sup> Karl Ludwig Schmidt locates various Markan seams. As additions made by Mark, he itemizes the priests' plot, the treachery of Judas, and the anointing at Bethany.<sup>34</sup> Taylor isolates two main stages in the development of the Markan narrative: the second evangelist found an account of the passion in Rome which he expanded by the aid of Petrine tradition.<sup>35</sup>

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<sup>30</sup>Lightfoot, History, pp. 42-43 and 126-127; Burkill, "Philosophy of the Passion," p. 245; Dodd, pp. 54-58; Riesenfeld, p. 159; Baere, p. 219.

<sup>31</sup>Martin Dibelius, From Tradition to Gospel, translated by Bertram Lee Woolf (New York: Charles Scribner's Sons, 1965), pp. 144-145.

<sup>32</sup>Bultmann, pp. 275-284.

<sup>33</sup>Lightfoot, History, pp. 126-127.

<sup>34</sup>Karl Ludwig Schmidt, Der Rahmen der Geschichte Jesu (Berlin: Trowitzsch und Sohn, 1919), pp. 303-306.

<sup>35</sup>Taylor, pp. 653-664. Ivor Buse, "St. John and the Marcan Passion

In whatever way Mark may have gathered the material for his passion narrative, that he did not simply reproduce the accounts available to him suggests, as was indicated above, that Mark was not serving simply as a biographer but rather as an evangelist and, hence, as a theologian.

Furthermore, the account of the passion shows the Jewish milieu from which it sprang. This will become clear during the course of our inquiry. At this point we need only observe that the first Christians were all Jews and that the tradition which they handed down was doubtlessly influenced by this fact.<sup>36</sup>

Bultmann has suggested that Mark made additions to the passion narrative entirely on the basis of the Old Testament. This is improbable. If one removes all Old Testament echoes and allusions from the passion account, very few items remain.<sup>37</sup> However, Bultmann's assertion calls attention to the relationship which the New Testament evangelists saw between the new event, the life, suffering, death, and resurrection of Jesus, and the whole of Israel's previous experience. The very words the evangelists used to proclaim the story of Jesus are colored by the language and thought-forms of the earlier history. Even where there is no quotation, there is often a strong correspondence. This interpretative approach was deliberately and consciously applied.

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Narrative," New Testament Studies, IV, 215-219, provides additional support for Taylor's theory. For a more complete survey of theories regarding the Markan sources, see Taylor, pp. 67-77.

<sup>36</sup>Baere, p. 21, lists the factors which influenced the formation of the Gospel. Taylor, pp. 55-66, draws together the evidence for the Semitic influence on Mark's Gospel.

<sup>37</sup>Cranfield, pp. 453-454; A. G. Hebert, The Authority of the Old Testament (London: Faber and Faber Ltd., 1947), pp. 227-228.



John Marsh has reminded us that one of the chief tasks of New Testament theology is to remain constantly alert to the Old Testament "over-tones" of the text.<sup>38</sup> Such sensitivity involves using the method of interpretation known as typology.

The typological method<sup>39</sup> is predicated on the demonstrable fact that the New Testament joins persons, events, and institutions of its era into an intimate relationship with persons, events, and institutions of Old Testament history by saying that the former fulfilled the latter.<sup>40</sup> Two explicit statements to this effect are found in the passion narrative of Mark. As He warned Judas, Jesus said, "the Son of man goes as it is written of him" (14:21). As He was being arrested at Gethsemane, He said, "let the scriptures be fulfilled" (14:49). "The scriptures" were Old Testament scriptures. Jesus thus related His arrest and the events which followed it to the will of God expressed in the Old Testament. The word plēroō signifies that the purpose of God manifest in Old Testament events

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<sup>38</sup>John Marsh, "The Theology of the New Testament," in Peake's Commentary on the Bible, edited by Matthew Black and H. H. Rowley (London: Thomas Nelson and Sons Ltd., 1962), p. 757. See also Hoskyns and Davey, pp. 61-75.

<sup>39</sup>It is not our intention to enter upon a full discussion of the typological method. For this see Leonhard Goppelt, Typos: Die Typologische Deutung des Alten Testaments im Neuen (Darmstadt: Wissenschaftliche Buchgesellschaft, 1966); Rad, Theology, II, pp. 356-387; Gerhard von Rad, "Typological Interpretation of the OT (The Interpretation of the OT, 2)," Interpretation, translated by John Bright, XV (1961), 174-192; Walther Eichrodt, "Is Typological Exegesis an Appropriate Method?," Essays on Old Testament Interpretation, edited by Claus Westermann, translation edited by James Luther Mays, translated by James Barr (London: S C M Press, Ltd., 1963), pp. 224-245; Lampe, "Reasonableness," pp. 9-38; G. W. H. Lampe, "Hermeneutics and Typology," The London Quarterly and Holborn Review, CXC, (1965), 17-25; R. Harold Beatty, "Tradition-History and Typology," The American Church Quarterly, III (1963), 231-246.

<sup>40</sup>Goppelt, p. 240; Rad, Theology, II, 329; Hoskyns and Davey, p. 74.

was filled up in the sense that it was accomplished and completed.<sup>41</sup> Plēroō serves essentially to describe the great event in the history of salvation, the ministry of Jesus, in relation to that which preceded it. The passion of Jesus achieved the divine purpose manifest in Old Testament history. The scriptures of the Old Testament tell the story of God's choice of Israel for a specific mission. The ancient people of God did not accomplish their mission. The passion of Jesus recapitulated and fulfilled the plan of God. In this way Jesus manifested Himself as the true Israel.

The true Israel stands between God's ancient people, the old Israel, and the New Testament church. Jesus is the fulfilment of the one and the embodiment of the other. He achieved God's good pleasure. He accomplished that which God sought to do in and through the old Israel.

Drawing Old Testament and New Testament events into an intimate relationship with each other by means of typological interpretation involves more than a comparison of surface similarities and details. Such obvious correspondences, however, may alert the reader to the deeper unity. Events are typologically related when they give evidence of being a part of God's good pleasure. God's saving activity is the subject of typology. Typology concerns itself with the consistent purpose of God as He revealed this in the events of the two eras.<sup>42</sup> The New Testament writers claim that Jesus fulfilled the Old Testament. Therefore, the typological interpretation of the New Testament always points to Jesus and to the church. It sees

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<sup>41</sup>Studies of the word may be found in Gerhard Delling, "plēroō," Theologisches Wörterbuch zum neuen Testament, edited by Gerhard Friedrich (Stuttgart: W. Kohlhammer GMBH, n.d.), VI, 285-296; F. Baudraz, "Fulfil," A Companion to the Bible, edited by J. J. von Allmen (New York: Oxford University Press, 1958), pp. 132-133.

<sup>42</sup>Goppelt, p. 242; Eichrodt, p. 226; Lampe, "Hermeneutics," p. 18.

the purpose of God attaining its full intention only in Christ.

Another characteristic of the typological method is that of intensification. The type, as a rule, enhances the prototype.<sup>43</sup> On the other hand, a type does not correspond to the prototype in all its properties so as to form an almost photographic copy of it. Only a few fundamental unifying factors need exist between the two items in question. Their other properties can be quite different and need not be considered.<sup>44</sup>

Typology neither denies nor ignores the validity of the Old Testament texts in their original setting. By-passing historical details is the error of allegory. Allegory is not interested in history. Typology, in contrast, assumes the historical reality of the Old Testament prototype.<sup>45</sup>

When used to interpret the New Testament, the primary purpose of typology is to say something about the New Testament's saving events, not about those of the Old Testament.<sup>46</sup> Of course, as the significance of the New Testament is more fully understood, the full meaning of the Old Testament is clarified, because the fulfilment enhances the prototype.<sup>47</sup>

The New Testament writers do not always explicitly describe the typological relationships.<sup>48</sup> Of particular interest to us in this regard is

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<sup>43</sup>Goppelt, pp. 18-19; Rad, Theology, II, 329; Eichrodt, pp. 225-226.

<sup>44</sup>Eichrodt, p. 225.

<sup>45</sup>Goppelt, p. 19; Rad, "Typological," p. 177; Eichrodt, pp. 226-227 and 242.

<sup>46</sup>Goppelt, p. 242.

<sup>47</sup>Ibid., p. 243.

<sup>48</sup>Goppelt, p. 21; Rad, Theology, II, 365; Rad, "Typological," p. 177. Suhl, p. 166, has pointed out that Mark does not operate in the same manner as Matthew and Luke with the categories of promise and fulfilment. Mark's Old Testament allusions are not for the purpose of providing proof

Mark, whose manner, as we have already noted, is often subtle.<sup>49</sup>

Typology concerns itself with Heilsgeschichte.<sup>50</sup> The Old Testament depicts the saving acts of God as historical events. It also makes clear that God's redemptive intent was never fully and completely realized in those events. The New Testament claims that the redemptive purpose of God for Israel was effected in the life, suffering, death, and resurrection of Jesus of Nazareth. The New Testament claims that Old Testament events gave promise of accomplishments in days to come. Thus things which happened earlier in Old Testament times are related to happenings of the New Testament era.

In the following chapters, we propose first of all to investigate the possibility that the second Gospel presents a typological relationship between the passion of Jesus and the initial stages of the exodus; namely, the deliverance from Egypt and the establishment of the covenant at Mount Sinai. Then we propose to see if and how the evangelist Mark portrayed Jesus as fulfilling the role and function of the old Israel as established in those experiences.

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(Schriftbeweis) that Jesus was the fulfilment of the Old Testament scriptures but for the purpose of demonstrating that the New Testament events were in keeping with the plan of God manifested in the Old Testament history (Schriftgemässheit), p. 65. We intend to use the typological method not for the purpose of providing proof, but for the purpose of relating the passion of Jesus to the plan of God.

<sup>49</sup>Supra, p. 10.

<sup>50</sup>Rad, Theology, II, 382-384.

## CHAPTER II

### THE EXODUS AND THE PASSION

In this chapter we propose to examine the inner relationship between the passion of Jesus as presented in the second Gospel and the exodus in the sense of Israel's deliverance from Egypt and the establishment of the covenant at Mount Sinai. Our study will investigate the Passover as the setting for the passion; Mark's use of miracles, including the darkness of the crucifixion and the rending of the temple curtain; the pericope on the institution of the Lord's Supper; and what may be an allusion to an ancient Passover poem, "The Four Nights."

God's act of deliverance and His creation of the covenant with Israel establishes the inner connection between the exodus and the passion. According to the record of this ancient event, God led the children of Israel out of Egypt through Moses. Their release announced God's choice of them as His own possession. "Now therefore," said the Lord at Mount Sinai, "if you will obey my voice and keep my covenant, you shall be my own possession among all peoples; for all the earth is mine, and you shall be to me a kingdom of priests and a holy nation" (Ex. 19:5-6).

In the passion of Jesus, God delivered men from sin. The second Gospel depicts men as sinners (1:4-5; 2:1-10,17; 3:28; 4:19; 7:20-23; 9:42-49). Men must repent (1:15,4; 6:12), for sin has placed them in jeopardy with God (9:42-49). Jesus is able to save them (10:26-27). In fact, Jesus came for that purpose. He came to give His life a ransom for many (10:45). That is to say, His death secured men's release from iniquity. "This is my blood of the covenant, which is poured out for many," said Jesus (14:24).

To summarize, the release from Egypt and the passion evince the power of God's saving activity. Both were a part of God's plan of salvation. These are the factors which relate them inwardly.

The exodus is a major Biblical theme. David Daube says that no pattern of deliverance in the Bible matches in importance the release from Egypt God effected for the children of Israel.

At one time I planned to write on Patterns of Deliverance in the Bible, believing that there must be several of about equal eminence. I soon discovered that there was none remotely comparable to the exodus. That epic stands out in imposing its presuppositions and categories on others. Of course, different patterns do exist, but they are very minor in comparison.<sup>1</sup>

The history of the exodus determined Israel's self-understanding. It dominated two of ancient Israel's creedal statements, Deut. 6:20-25 and 26:5-10. The prophets based God's appeal to the old Israel upon the ancient deliverance (Amos 2:9-11; 3:1-2; 9:7; Hosea 11:1; Micah 6:4-5; Ezek. 20:5-21; Jer. 2:2-7). Ezekiel announced God's deliverance to the exiles in Babylon in terms of the exodus (Ezek. 20:33-38). Isaiah recalled how God had freed their forefathers from Egypt to lead the exiles to believe that God would deliver them from Babylon (40:3-5; 41:17-20; 42:14-17; 43:1-7, 16-21; 44:1-5; 48:20-21; 49:8-12; 50:1-3; 51:9-11; 52:11-12). He

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<sup>1</sup>David Daube, The Exodus Pattern in the Bible (London: Faber and Faber, 1963), p. 11. Gerhard von Rad, Old Testament Theology, translated from the German by D. M. G. Stalker (New York: Harper, 1962), II, 115, expresses an opinion which differs somewhat from that of Daube. He says, "Certainly in the older period it [the Exodus] appears to have been given the rank of a unique saving event excelling all others. But this rank was later diminished through other theological ideas. The Deuteronomic historical work seems to have regarded the building of Solomon's Temple as a middle-point in the history of Israel (1 Kings vi. 1); but for the Chronicler it was David's cultic and messianic decrees that were the determinative saving order for all the times to come. But Jeremiah and Deutero-Isaiah see a time coming when avowal of Jahweh as the one who led Israel out of Egypt will be done away with (Jer. xxiii. 7; Is. xliii. 16-20)."

called the return to the promised land a "new thing." It will be great, so great, he said, that they should forget "the former things," "the things of old," the exodus (43:18-19). Nevertheless, Isaiah described the new event in terms of the old (43:16-21). Jeremiah, too, announced the surpassing wonder of what God would do (16:14-15; 23:7-8).

When the psalmists sang of God as Redeemer, they described how He led His people out of Egypt (Ps. 66:6; 77:15-20; 78:11-55; 105:26-45; 106; 135:8-12; 136:10-22). The rabbis saw this release as the prototype of the messianic deliverance.<sup>2</sup> The community at Qumran deliberately modeled its life after the pattern God had established for Israel at Mount Sinai in anticipation of the messianic age.<sup>3</sup>

Against the background of such precedents, both ancient and contemporary, it was natural that the New Testament writers conceived of the redemptive work of Christ as having been foreshadowed in the exodus.<sup>4</sup> For Paul the exodus was the prototype of the salvation which God achieved in Christ.<sup>5</sup>

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<sup>2</sup>See Hermann L. Strack and Paul Billerbeck, Das Evangelium nach Matthäus erläutert aus Talmud und Midrasch, in Kommentar zum NT aus Talmud und Midrasch (München: C. H. Beck'sche Verlagsbuchhandlung, 1965), I, 85; and Joachim Jeremias, "Mōusēs," Theologisches Wörterbuch zum Neuen Testament, edited by Gerhard Kittel (Stuttgart: Verlag von W. Kohlhammer, n.d.), IV, 864. Hereafter Theologisches Wörterbuch will be referred to as TWNT.

<sup>3</sup>J. T. Milik, Ten Years of Discovery in the Wilderness of Judea, in Studies in Biblical Theology, translated by J. Strugnell (Naperville, Ill.: Alec R. Allenson, Inc., 1959), p. 99.

<sup>4</sup>For studies covering the New Testament, see John Marsh, "The Theology of the New Testament," Peake's Commentary on the Bible, edited by Matthew Black and H. H. Rowley (London: Thomas Nelson and Sons Ltd., 1962), pp. 756-768; R. E. Nixon, The Exodus in the New Testament (London: Tyndale Press, 1963).

<sup>5</sup>See the study in W. D. Davies, Paul and Rabbinic Judaism: Some Rabbinic Elements in Pauline Theology (London: S.P.C.K., 1962), pp. 105-108.

The evangelists used the outline of the exodus story to proclaim the new salvation. Alan Richardson terms this technique the "Pentateuchal shape" of the four Gospels. The New Testament writers used this form, he says, because the deliverance of Israel from Egypt was the only pattern of redemption they knew.<sup>6</sup> Otto A. Piper contends that the framework within which Mark arranged the materials of his Gospel is based on a typological use of the exodus.<sup>7</sup>

Mark explicitly described the salvation wrought by Jesus as fulfilling God's saving activity in the Old Testament era. In the passion account, as the "crowd" was arresting Him at Gethsemane, Jesus said, "let the scriptures be fulfilled" (14:49). The deliverance from Egypt dominated the scriptures to which Jesus made reference. Mark not merely used the exodus as a pattern for the salutary service of Jesus, he said that Jesus' redemptive activity fully accomplished the plan of God for the children of Israel.<sup>8</sup> In his use of the exodus pattern, Mark intended to proclaim this fact.

One technique Mark used to keep the reader alert to the typological relationship between the new and the old exodus was to depict the suffering and death of Jesus in the setting of the Passover. This festival was the principal occasion on which the old Israel annually commemorated the

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<sup>6</sup>Alan Richardson, An Introduction to the Theology of the New Testament (New York: Harper and Row, Publishers, 1958), p. 167.

<sup>7</sup>Otto A. Piper, "Unchanging Promises: Exodus in the NT," Interpretation, XI (January 1957), 16-19. Marsh, pp. 758-762 works this out in some detail. See also John Marsh, The Fullness of Time (New York: Harper and Brothers Publishers, c.1952), p. 90.

<sup>8</sup>Supra, pp. 13-14.



exodus (Ex. 12:14-27 and Deut. 16:1-8).<sup>9</sup> The exodus account relates the Passover very closely with another festival, that of Unleavened Bread (Ex. 12-13). In New Testament times, the combined, seven-day celebration was called both the Passover and the Feast of Unleavened Bread (Luke 22:1).<sup>10</sup> Mark referred to this custom in 14:1 and 12.

Scholars have devoted considerable effort to the task of determining the exact date of Jesus' death. Some have concluded that the Markan chronology is confused, incongruous, and contradictory.<sup>11</sup> The present study is not concerned with the question of the precise historical situation, but with Mark's interpretation of the occasion. It is clear that the second evangelist described the passion of Jesus in the context of the Passover.<sup>12</sup>

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<sup>9</sup>Joachim Jeremias, "pascha," TWNT, V, 897.

<sup>10</sup>Hans Joachim Kraus, Worship in Israel: A Cultic History of the Old Testament, translated by Geoffrey Buswell (Richmond, Virginia: John Knox Press, 1966), pp. 50-55; J. C. Rylaarsdam, "Passover and Feast of Unleavened Bread," The Interpreter's Dictionary of the Bible, edited by George Arthur Buttrick et al. (New York: Abingdon Press, 1962), III, 663-668. Hereafter The Interpreter's Dictionary of the Bible will be referred to as IDB.

<sup>11</sup>Rudolf Bultmann, The History of the Synoptic Tradition, translated by John Marsh (New York: Harper and Row, Publishers, 1963), p. 264; Martin Dibelius, From Tradition to Gospel, translated by Bertram Lee Woolf (New York: Charles Scribner's Sons, 1965), p. 189; Martin Dibelius, The Message of Jesus Christ: The Tradition of the Early Christian Communities, translated by Frederick C. Grant (New York: Charles Scribner's Sons, 1939), p. 146; R. H. Lightfoot, History and Interpretation in the Gospels (New York: Harper and Brothers Publishers, 1934), p. 132; Frederick C. Grant, The Earliest Gospel (New York: Abingdon-Cokesbury Press, 1943), p. 59; Bennett Harvie Branscomb, The Gospel of Mark, in The Moffatt New Testament Commentary, edited by James Moffatt (New York: Harper and Brothers Publishers, n.d.), pp. 249-255; T. A. Burkill, Mysterious Revelation: An Examination of the Philosophy of St. Mark's Gospel (Ithaca, New York: Cornell University Press, 1963), pp. 261-262; S. Dockx, "Le Recit du Repas Pascal. Marc 14, 17-26," Biblica, XLVI (1965), 445-453.

<sup>12</sup>Lightfoot, History, p. 132; Grant, Earliest Gospel, p. 59; Branscomb, pp. 259 and 265; C. E. B. Cranfield, The Gospel According to St. Mark, in

Apparently that association was important to Mark.<sup>13</sup> He established it in a number of ways at the beginning of the passion account.

The narrative begins, "It was now two days before the Passover . . ." (14:1). The words en tē heortē of 14:2 probably refer to the festival crowd.<sup>14</sup> The crowd is one taking part in the Feast of the Passover.

Although the section comprising 14:12-17 poses many problems, it is clearly describing preparations for the Passover. Verses 12, 14, and 16 explicitly make reference to that festival.

The pericope on the announcement of betrayal (14:18-21) contains more evidence. Jesus and the disciples are at table eating (14:18). In the context this can only be the Passover meal. Jesus speaks of "one who is dipping bread in the same dish with me" (14:20). The phrase describes a distinctive, although not unique, aspect of the paschal liturgy. In the context it is natural to think of the Passover charoeth.<sup>15</sup>

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The Cambridge Greek Testament Commentary, edited by C. F. D. Moule (Cambridge: at the University Press, 1963), p. 420; John Bowman, The Gospel of Mark: The New Christian Jewish Passover Haggadah (Leiden: E. J. Brill, 1965), pp. 102 and 266; Notker Flüglister, Die Heilsbedeutung des Pascha (München: Kösel-Verlag, 1963), pp. 18-24.

<sup>13</sup>Bowman, p. 102; Marsh, "Theology," p. 762.

<sup>14</sup>Joachim Jeremias, The Eucharistic Words of Jesus, translated by Norman Perrin (Revised edition; New York: Charles Scribner's Sons, 1966), p. 72; Charles Kingsley Barrett, The Gospel According to St. John (London: S. P. C. K., 1965), p. 168; Henry George Liddell and Robert Scott, A Greek-English Lexicon, revised by Henry Stuart Jones (Oxford: at the Clarendon Press, 1958), p. 601; Cranfield, p. 414. If this translation is accepted, the Markan phrase parallels Luke's ater ochlou (22:6). Vincent Taylor, The Gospel According to St. Mark (2nd edition; New York: St. Martin's Press, 1966), p. 667, and Dennis Eric Nineham, The Gospel of St. Mark, in The Pelican Gospel Commentaries (Baltimore: Penguin Books, 1963), p. 374, challenge this translation.

<sup>15</sup>Israel Passover Haggadah, arranged and edited by Menachem M. Kasher (5th edition; New York: Shengold Publishers, Inc., 1964), p. 169; Henry

The bread connected with eulogēsas (14:22) and the cup connected with eucharistēsas (14:23), in the pericope on the institution of the Lord's Supper (14:22-26), refer to specific parts of the Passover liturgy.<sup>16</sup> The Haggadah for that festival prescribes that the paterfamilias distribute the bread and recite two benedictions after the second cup.<sup>17</sup> He says "grace" over the third cup.<sup>18</sup> Verse 26 describes the assembly as singing the Hallel with the words, "when they had sung a hymn."<sup>19</sup> With the Hallel the celebrants of old concluded the ritual. The singing of the Hallel is strong

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Barclay Swete, The Gospel According to St. Mark (London: Macmillan and Company, Limited, 1905), p. 333; Bowman, p. 266; Cranfield, p. 424. For a contrary opinion, see Bultmann, p. 264.

<sup>16</sup>Contrary opinions are expressed in Ernst Lohmeyer, Das Evangelium des Markus, in Kritisch-exegetischer Kommentar über das Neue Testament (Göttingen: Vandenhoeck und Ruprecht, 1957), II, 302-303; Dibelius, Message, p. 146.

<sup>17</sup>Israel Passover Haggadah, p. 169. Davies, p. 102 favors dating the Haggadah at the end of the first century. He says, "The date of the Haggadah is uncertain; it was probably arranged, however, by Gamaliel II (A.D. 80-120) and the fact that he did arrange a ritual implies that it had long been in use in some form." According to this dating, Jesus may have used the Haggadah. However, Fūglister, p. 39, suggests that in Jesus' day the form was not yet so fixed as the Haggadah indicates.

<sup>18</sup>Israel Passover Haggadah, pp. 179-189; "Pesahim" 10:7, The Mishnah, translated by Herbert Danby (London: Oxford University Press, 1933), p. 151. I. Epstein, "Mishna," IDB, III, 404, says, "the term 'Mishna' denotes the collection of oral laws compiled by Rabbi Judah the Prince (born in the year 135 of the Christian era)." The Mishnah may well reflect the practices observed in Jesus' day. Similar opinions are expressed by Georg Beer, Pesachim, in Die Mischna (Gieszen: Verlag von Alfred Töpelmann, 1912), II, part 3, 56; by Danby in The Mishnah, p. xxi; and by Fūglister, p. 38.

In 1 Cor. 10:16, Paul called the cup of the Lord's Supper "the cup of blessing." But Taylor, p. 545, does not accept Paul's statement as positively identifying the Lord's Supper with the Passover. For extended discussions, see "The Last Supper--A Passover Meal!" in Jeremias, Eucharistic Words, pp. 41-84, and Cranfield, pp. 420-422.

<sup>19</sup>Israel Passover Haggadah, pp. 197-215. Burkill, Mysterious, pp. 261-262, does not accept this as a reference to the Hallel.

evidence that the author intended the preceding meal to be thought of as the Passover.<sup>20</sup>

Thus the second evangelist provided the setting for the passion of Jesus. He established a close association between the passion and the Passover. Thereby he implied a relationship between the former and that which the festival commemorated, the exodus. That was a part of his technique to alert the reader to the connection between the passion and the ancient deliverance.<sup>21</sup>

In Jesus' avowal of abstinence (14:25), the evangelist united those two events more closely. Israel's concept of re-presentation or reenactment suggests this. According to that way of thinking, the celebration of the Passover not only commemorated the exodus, it also involved the worshippers in the deliverance itself.

A central feature of the paschal liturgy was the exodus narrative. The head of the family told the story of how God freed the children of Israel from slavery.<sup>22</sup> Cultic activity accompanied the narrative. The goal was not merely to stimulate the memory of the worshippers and to educate the children, for thereby the participants re-presented the deliverance from Egypt. In the annual Passover celebration, Israel reenacted and relived

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<sup>20</sup>Jeremias, Eucharistic Words, p. 255; Bowman, p. 266; Friedrich Hauck, Das Evangelium des Markus, in Theologischer Handkommentar zum Neuen Testament, edited by Paul Althaus et al. (Leipzig: A. Deichert'sche Verlagsbuchhandlung, 1931), II, 171.

<sup>21</sup>Concerning the opening words of the Passion account, Mark 14:1, Lohmeyer, p. 290, says, "Die Formulierung des Erzählers, wenn sie nicht einfach lax ist, lässt, vermuten dasz auch was vor dem Feste, d. h. dem Tode Jesu geschieht, mit zum dem Feste, d. h. zu der groszen Einheit der Passion gehört."

<sup>22</sup>Israel Passover Haggadah, pp. 65-155; "Pesachim" 10:4-5, Danby, pp. 150-151.

the experience of the exodus. Through the medium of ritual, she shared with her forbearers in God's saving activity. History was not merely recalled; it happened again.<sup>23</sup>

The Passover Haggadah encouraged the worshipper to think of himself as a participant in the exodus.

In every generation one ought to look upon himself as if he personally had gone out of Egypt; as it is said (Ex. 13, 8): "And you shall tell your son on that day, saying, 'It is because of that which the Eternal did for me when I came forth from Egypt.'" Not our ancestors alone did the Holy One, blessed is He, redeem, but also us has He redeemed with them; as it is said (Deut. 6, 23): "And He brought us out thence that He might bring us into the land which He swore to our fathers."<sup>24</sup>

In all ages those celebrating the Passover said, "I came forth from Egypt" and "that which the Eternal did for me."

Against such a background, Mark described a strange incident. According to the narrative of the institution of the Lord's Supper, before the group in the upper room drank the fourth and final cup of the Passover, Jesus made this vow, "Truly, I say to you, I shall not drink again of the

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<sup>23</sup>Martin Noth, "The 'Re-Presentation' of the Old Testament Proclamation," Essays on Old Testament Interpretation, edited by Claus Westermann, translated by James Luther Mays (London: S C M Press Limited, 1963), pp. 76-88; W. D. Davies, "Contemporary Jewish Religion," Peake's Commentary on the Bible, edited by Matthew Black and H. H. Rowley (London: Thomas Nelson and Sons Ltd., 1962), p. 709; Davies, Paul, pp. 108-110; Bowman, pp. 81 and 266-271; Edmond Jacob, Theology of the Old Testament, translated by Arthur W. Heathcote and Philip J. Allcock (London: Hodder and Stoughton, 1958), p. 191; Johannes Hempel, Das Ethos des Alten Testaments (Second edition; Berlin: Verlag Alfred Töpelmann, 1964), pp. 43-44; M. Buber, The Prophetic Faith, translated by Carlyle Witton-Davies (New York: The Macmillan Company, 1949), p. 51; Nixon, pp. 7-8; Hayyim Schauss, Guide to Jewish Holy Days: History and Observance, translated by Samuel Jaffe (New York: Schocken Books, 1964), p. 44; Fùglister, pp. 142-143 and 226-232.

<sup>24</sup>Israel Passover Haggadah, pp. 153-155. See also "Pesahim" 10:5, Danby, p. 151.

fruit of the vine until that day when I drink it new in the kingdom of God" (14:25).

Luke used the incident differently in his account. He placed it at the beginning of the Passover celebration (22:18). Joachim Jeremias interprets this to mean that Jesus ate none of the Passover.<sup>25</sup> But according to the Markan chronology, Jesus uttered the avowal of abstinence in connection with the fourth cup. The Haggadah called for the filling of the final cup before the singing of the Hallel and the drinking of it afterwards.<sup>26</sup> On the basis of that instruction, we can say that Mark described Jesus as participating in all but the final part of the ritual. Jesus did not drink the fourth cup.<sup>27</sup> Matthew has made this explicit with his phrase ap' arti, from now on (26:29).<sup>28</sup> From the time that Jesus spoke the avowal of abstinence, that is, before singing the Hallel, He drank no more wine. That was strange, for it was important that the participants drink all the cups. According to the Mishnah, even the poorest man in Israel had to drink four.<sup>29</sup>

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<sup>25</sup>Jeremias, Eucharistic Words, pp. 216-217.

<sup>26</sup>Israel Passover Haggadah, pp. 197 and 165; "Pesahim" 10:7, Danby, p. 151.

<sup>27</sup>Taylor, p. 547, believes that Mark described Jesus as drinking the fourth cup.

<sup>28</sup>The Revised Standard Version translates "again."

<sup>29</sup>"Pesahim" 10:1, Danby, p. 150. Gustaf Dalman, "Der Wein des Letzten Mahles Jesu," Allgemeine Evangelisch-Lutherische Kirchenzeitung, LXIV (1931), cols. 797-798, expresses doubt that the rabbinical rule for the drinking of the four cups of obligation was in force at the time of Jesus. However, many scholars believe that it was. See Jeremias, Eucharistic Words, p. 86; Bowman, p. 265; L. H. Brockington, "Passover," Dictionary of the Bible, edited by James Hastings, revised edition by Frederick C. Grant and H. H. Rowley (New York: Charles Scribner's Sons, 1963), p. 730; Eduard Lohse,

Mark may well have placed Jesus' avowal of abstinence just before the conclusion of the Passover ritual to imply that Jesus' celebration of the exodus did not end in the upper room. Jesus did not participate in the concluding ritual act, because His re-presentation of God's deliverance did not end with the paschal liturgy. He relived it throughout the night of His passion. To use Luke's terminology (9:31), Jesus fulfilled the exodus in His suffering and death. That was what Mark was saying. The passion in its totality was Jesus' reenactment of the exodus. Through His suffering and death, He fulfilled that ancient event.<sup>30</sup>

We move on to the miracles recorded in the Gospel of Mark. In giving to them a great amount of space, the evangelist created a certain emphasis on the miraculous deeds of Jesus. He may have been motivated by the story

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History of the Suffering and Death of Jesus Christ, translated by Martin O. Dietrich (Philadelphia: Fortress Press, 1967), p. 47. Gustaf Dalman, Jesus-Jeshua: Studies in the Gospels, translated by Paul P. Levertoff (New York: The Macmillan Company, 1929), p. 155, suggests that the effect of Jesus' words was to make the disciples cease from drinking any more and that the meal was brought to an end without the fourth cup. See also David Daube, The New Testament and Rabbinic Judaism (London: The Athlone Press, 1956), p. 331.

<sup>30</sup>Scholars have attached other significance to Jesus' avowal of abstinence. Jeremias, Eucharistic Words, pp. 216-217, says that it is a final petition for Israel. His argument is based on the Lukan chronology. He contends that the avowal of abstinence was spoken before the first cup and that Jesus ate nothing at all that Passover night. About 200 A.D., the early church had the custom of fasting on the night of Passover and attached to it the significance Jeremias sees in Jesus' abstinence.

Taylor, p. 547; Burkill, Mysterious Revelation, p. 275; Philip Carrington, According to Mark: A Running Commentary on the Oldest Gospel (Cambridge: at the University Press, 1960), pp. 314-315; and A. J. B. Higgins, The Lord's Supper in the New Testament, in Studies in Biblical Theology (Chicago: Henry Regnery Company, 1952), VI, p. 48, interpret the avowal of abstinence to point forward to Jesus' future coming again. Then He will eat and drink with His disciples at the messianic banquet.

Cranfield, p. 428, says that the avowal pointed forward to a time between the resurrection and the ascension. He also likens the avowal of Jesus to a Nazirite vow with which Jesus prepared Himself for His death.

of the exodus, for the account of the former deliverance also highlighted the mighty works of God.<sup>31</sup> Is there a connection between the miracles of Jesus and the supernatural deeds of the earlier salvation event?

Miracles<sup>32</sup> characterize the exodus story.<sup>33</sup> The account describes the signs of Moses (Ex. 4:1-9), the ten plagues (7:14-24; 8:1-5,16-19,20-31; 9:1-7,8-12,13-33; 10:1-20,21-29; 11; 12:29-33), the pillar of cloud and the pillar of fire (13:21-22), the parting of the sea (14:21-22), the destruction of the Egyptian army (14:23-28), how the water of Marah became palatable (15:22-25), the manna (16:4-5,14-36), the quail (16:11-13), how water came from a rock (17:1-7), the victory over Amalek (17:8-16), and the various ways God manifested His presence on Mount Sinai (19:16-20).

In her remembrance of the deliverance from Egypt, Israel recalled especially the miraculous element. Beyond the Jordan in the wilderness (Deut. 1:1), Moses admonished Israel not to fear her enemies, but to

remember what the Lord your God did to Pharaoh and to all Egypt, the great trials which your eyes saw, the signs, the wonders, the mighty hand, and the outstretched arm, by which the Lord your God brought you out . . . (Deut. 7:18-19).

When a son asked about the meaning of the divine law, his father began his

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<sup>31</sup>Israel Passover Haggadah, pp. 109-135; "Pesahim" 10:4, Danby, p. 150; Karl Heinrich Rengstorf, "sēmeion," TWNT, VII, 215.

<sup>32</sup>The word "miracle" in this study is meant to signify every unusual expression of divine power. For a discussion of the use of the term, see S. V. McCasland, "Miracle," IDB, III, 392-394; Alan Richardson, "Miracle, Wonder, Sign, Powers," A Theological Word Book of the Bible, edited by Alan Richardson (New York: The Macmillan Company, 1955), pp. 152-155; R. Martin-Achard and M. Carrez, "Miracle," A Companion to the Bible, edited by J. J. von Allmen (New York: Oxford University Press, 1958), pp. 267-270; Herbert Lockyer, All the Miracles of the Bible: The Supernatural in Scripture Its Scope and Significance (Grand Rapids: Zondervan Publishing House, 1961), pp. 13-14.

<sup>33</sup>Rengstorf, p. 214.



explanation with the words,

We were Pharaoh's slaves in Egypt; and the Lord brought us out of Egypt with a mighty hand; and the Lord showed signs and wonders, great and grievous, against Egypt and against Pharaoh and all his household, before our eyes. (Deut. 6:21-22)

The "response before the Lord" used at the annual offering of the first fruits (Deut. 26:5) and in the Passover ritual<sup>34</sup> describes the exodus: "the Lord brought us out of Egypt with a mighty hand and an outstretched arm, with great terror, with signs and wonders" (26:8). When Joshua demanded that Israel choose whom they would serve (Josh. 24:15), the Israelites remembered that it was "the Lord our God who brought us and our fathers up from the land of Egypt, out of the house of bondage, and who did those great signs in our sight . . ." (verse 17).

The writings of the prophets refer to the miracles of the exodus. When the king of Babylon was besieging Jerusalem, Jeremiah appealed to the Lord who had "shown signs and wonders in the land of Egypt . . ." He said, "Thou didst bring thy people Israel out of the land of Egypt with signs and wonders, with a strong hand and outstretched arm . . ." (Jer. 32:20-21). When Ezra prayed before the assembled community at the Feast of Booths, he said, "[Thou] didst perform signs and wonders against Pharaoh and all his servants and all the people of his land . . ." (Neh. 9:10). He continued by recounting the miraculous deeds of the exodus (9:10-15). Micah pointed forward to another age of miracles: "As in the days when you came out of the land of Egypt I will show them marvelous things" (7:15).

Isaiah gave to Israel in exile the word that God would deliver them. He described the deliverance from Babylon as a new exodus. He appealed

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<sup>34</sup>"Pesahim" 10:4, Danby, p. 150.

for faith in God's plan for them by alluding to numerous miracles of the exodus. He reminded them of two of the plagues, the blood (50:2) and the darkness (50:3); of the ever-present theophanies, the pillars of fire (42:16) and cloud (49:10); and of the food God provided (49:9-10). Especially frequent are his references to the miracles involving water: the dry land in the midst of the sea (42:15; 43:16; 50:2; 51:10), the passage through the sea (43:2), the destruction of the Egyptian pursuers (43:17; 51:9), and the drinking water miraculously provided in the desert (41:18; 43:20; 44:3; 48:21; 49:10).

A number of Psalms recall the miracles God performed in Egypt. The Maskil of Asaph recounts "the glorious deeds of the Lord, and his might, and the wonders which he has wrought" (Ps. 78:4). It describes the "marvels in the land of Egypt, in the fields of Zoan" (78:12) and makes other references to the miracles of the exodus (78:32 and 43). Verses 44-51 list the plagues. Ps. 105 dwells on the wonderful things the Lord has done for Israel. The psalmist says, "He sent Moses his servant, and Aaron whom he had chosen. They wrought his signs among them, and miracles in the land of Ham" (78:26-27). Then he describes the plagues (verses 28-36). Ps. 135:8-9 reads, "He it was who smote the first-born of Egypt, both of man and beast; who in thy midst, O Egypt, sent signs and wonders against Pharaoh and all his servants." Pss. 77:11-20 and 106:7-23 contain similar expressions.

Miracles play an important part in the story of the deliverance from Egypt and in Israel's remembrance of it. They do also in Mark's narration of the suffering and death of Jesus. Miracles dominate the first thirteen chapters of the second Gospel. Those chapters stand in close relationship to the passion narrative. They introduce it, lead up to it, and find their

climax in it.<sup>35</sup>

Two hundred out of the 425 verses in Mark 1-10 deal directly or indirectly with miracles. This means that about forty-seven percent of the Marcan narrative describing the public ministry of Jesus before the final week in Jerusalem describes the miraculous.<sup>36</sup>

In his first eleven chapters, the evangelist described eighteen miracles: 1:23-26,30-31,40-42; 2:3-12; 3:1-5; 4:37-41; 5:2-13,22-42,25-29; 6:36-44,47-51; 7:25-30,32-35; 8:1-9,22-25; 9:17-27; 10:46-52; 11:12-14 and 20-21. He included five general statements concerning occasions on which Jesus performed miracles: 1:32-34,39; 3:9-12; 6:5,56. Four times he had characters of the narrative refer to miracles Jesus performed: 3:22; 6:2, 14; 8:19-20.

The passion narrative itself described two supernatural incidents: the darkness (15:33) and the tearing of the curtain in the temple (15:38). Furthermore, the chief priests and scribes recalled Jesus' miracles of healing as He hung on the cross (15:31).

The second evangelist emphasized the miracles of Jesus not merely to excite astonishment. They were a part of the gospel account, because they had more than passing significance. Like the mighty works of God in the exodus they were an integral part of God's saving activity. They were signs (8:14-21; 6:52).<sup>37</sup> They were God's fingers pointing to Himself, calling attention to Himself, manifesting His power and His will. In both

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<sup>35</sup>Supra, pp. 5-9.

<sup>36</sup>The figures are given by Alan Richardson, The Miracle-Stories of the Gospels (London: S C M Press, Ltd., 1959), p. 36.

<sup>37</sup>Ibid., pp. 47-48.

the exodus and the passion, the miracles highlighted the concern of God for His people. They were the Word of God to those who believed.

God informed Moses of the divine purpose in the plagues. Before the eighth plague, He said,

Go in to Pharaoh; for I have hardened his heart and the heart of his servants, that I may show these signs of mine among them, and that you may tell in the hearing of your son and of your son's son how I have made sport of the Egyptians and what signs I have done among them; that you may know that I am the Lord. (Ex. 10:1-2)

Moses expressed the same thought in Deut. 4:35. God sent the plagues that Israel might recognize Him as Lord.

God wanted also the Egyptians to acknowledge Him. Before the hail fell, Moses said to Pharaoh at the direction of God, "this time I will send all my plagues upon your heart, and upon your servants and your people, that you may know that there is none like me in all the earth" (9:14; also 14:4,18). The magicians told Pharaoh after the third plague, "This is the finger of God" (Ex. 8:19). The miracles caused the Egyptians to perceive that Jahweh was Lord; yet they refused to obey Him.

In like manner Mark's presentation of Jesus' miracles leads the readers to recognize Jesus as God at work among men to exhibit divine power and grace. The reaction of people to the mighty works of Jesus calls attention to that idea. The authority with which Jesus taught and acted astonished people (1:22 and 27-28). When He enabled the paralytic to take up his pallet and go out, all the people were amazed and said, "We never saw anything like this" (2:12). The power of Jesus over wind and sea filled the disciples with awe, and they exclaimed, "Who then is this, that even the wind and sea obey him"? (4:41). Fear filled the herdsmen (5:15) when they saw what Jesus had done for the man whose name was Legion. The man who had been possessed by demons proclaimed what Jesus had done for

him, and all men marveled (5:20). Jesus raised the daughter of the ruler from the dead, and amazement overcame the mourners (5:42). The people of Jesus' "own country" were astonished at Him (6:2). They asked, "Where did this man get all this?" They exclaimed, "What mighty works are wrought by his hands!" In this way, the second evangelist indicated the supernatural in Jesus' activity. The remarks of Herod (6:14-16) may imply the same. Jesus stepped off the surface of the water into the boat with the disciples, and the wind ceased. "Utterly astounded" were the words of Mark to describe the reaction of the disciples (6:51). When Jesus made the deaf man with an impediment in his speech both hear and speak, the people were "astonished beyond measure" (7:37).

The account of the exodus revealed God's control over the forces of nature just as the Gospel of Mark proclaimed that power in Jesus. The prophet Isaiah linked the saving power of God to His power over nature in one of his new exodus passages: "Was it not thou that didst smash Rahab in pieces, that didst pierce the dragon?" (51:9). Rahab was Egypt in Ps. 87:4 and Is. 30:7. In Isaiah 51, Rahab may also have referred to creation. In the Babylonian creation myth Rahab was the sea.<sup>38</sup> The prophet seems to have used Rahab to make reference to both creation and the Red Sea experience of the exodus. Jahweh was both Redeemer and Lord of creation. Creation and all that affects the destiny of God's people was under His rule and must respond to the one divine saving will.

The power of God over the forces of nature was observable in the first nine plagues, in the pillars of cloud and fire, in the strange behavior of

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<sup>38</sup>Christopher R. North, The Second Isaiah (Oxford: at the Clarendon Press, 1964), p. 212; B. D. Napier, "On Creation--Faith in the Old Testament," Interpretation, XVI (January 1962), 24; Bowman, p. 78.

the sea which opened up for Israel and closed in upon the Egyptians, in the manna and the quail, and in the miraculous way the Almighty supplied water. Mark described Jesus as possessing this same kind of power. He stilled the storm (4:37-41 and 6:51), fed thousands of people (6:36-44 and 8:1-9), walked on the sea (6:47-52), and caused a tree to dry up (11:12-14,20-21).

God used His power for the welfare of His people. He destroyed their enemies in the ten plagues and in the decimation of the armies of Egypt and of Amalek. Jesus did the same. The enemies of God's people, according to the second Gospel, were of a different kind than those in the exodus account. In the story of the earlier event, they were people, Egyptians and Amalekites. The enemies of God's people in the days of Jesus were spiritual beings. They were the demons who possessed the people of God. Mark depicted Jesus as casting out the unclean spirits (1:23-26,32-34; 3:9-12; 5:2-13).

With His power God protected His people. According to the story of the earlier deliverance, there were the pillars of cloud and fire. The cloud shielded Israel from the sun by day, and the fire provided light for her at night. Jesus furnished this same kind of protection for His disciples when He stilled the storm (4:37-41).

God used His power to meet the bodily needs of Israel. He provided water, manna, and quail for her. Jesus met the physical needs of His contemporaries by feeding them (6:36-44 and 8:1-9) and by healing all manner of ailments (1:30-31,32-34,40-42; 2:3-12; 3:1-5; 5:22-42,25-29; 6:5,56; 7:32-37; 8:22-25; 9:17-27; 10:46-52).<sup>39</sup>

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<sup>39</sup>7:25-30 is an exception to the rule, but it does not invalidate the category. On the contrary, the story establishes the rule. At first Jesus refused to help the woman, because she was not of the "children."

In the exodus the Lord descended upon Mount Sinai in fire accompanied by smoke (Ex. 19:18). According to the account, "there were thunders and lightnings, and a thick cloud upon the mountain" (19:16). There was the sound of a very loud trumpet blast (19:16), and the whole mountain quaked greatly (19:18). Then God spoke to the people all the words of the Decalogue (20:1-17). The purpose of those terrifying theophanies was to fill the people of Israel with fear and awe. Moses explained, "God has come to prove you, and that the fear of him may be before your eyes, that you may not sin" (Ex. 20:20; Deut. 4:36). The fearful sights and sounds accomplished their purpose. The people were afraid and trembled (Ex. 19:16; 20:18). They pleaded that God would not speak to them again (Ex. 20:19).

We have already noted that in the Gospel of Mark many of Jesus' miracles had the same effect upon those who witnessed them. The people were astonished, utterly astounded, amazed, and filled with awe and fear. Jesus permitted the unclean spirit which possessed the man who lived among the tombs to destroy two thousand swine. The people of that city and country were afraid when they saw what had happened. They reacted in a manner similar to that of the children of Israel at the foot of Mount Sinai. They begged Jesus to depart from their neighborhood (Mark 5:2-17).

Still more must be said in relating the miracles of Mark's gospel to those of the exodus. Two of Jesus' miracles demonstrated His control over the waters of the Sea of Galilee. He stilled the storm (4:37-41) and walked on the water (6:47-52). The reader is reminded of the power God exercised over the sea when He saved His ancient people. The feedings of the five thousand (6:36-44) and four thousand (8:1-9) remind one who knows the story of the exodus of the way God provided manna for the old Israel. Jesus set His people free from the power of demons. Similarly in the exodus story,

God confronted and overwhelmed the demonic power of the sorcerers (Ex. 7:11, 22; 8:7,18-19; 12:12).

The two miracles of the passion narrative suggest closer relationships with the exodus. The darkness at the time of the crucifixion (15:33) may suggest other associations,<sup>40</sup> but the evangelist seems to have in mind the ninth plague of the exodus (Ex. 10:21-27).<sup>41</sup> Mark's concern for the length of the darkness offers this idea. The darkness over the land of Egypt lasted for three days (Ex. 10:22-23), and the darkness of Jesus' crucifixion lasted for three hours.<sup>42</sup>

For the author of Ps. 105, the darkness held a special place among the first nine plagues. As he recalled the great signs which God performed through Moses and Aaron in the land of Ham, he listed the ninth plague, the darkness first (verse 27).

Darkness was the last miracle of the exodus before the mighty act which produced deliverance, the slaughter of the first-born (Ex. 11; 12:29-32). Perhaps Mark wanted the reader to see something of this same sequence in his account of the new exodus. He may have intended to alert the reader to the

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<sup>40</sup>Jesus' final cry (Mark 15:34) is a quotation from Ps. 22. In the Psalm, the cry comes "by night" (v. 2). In Amos 5:20 the day of the Lord is a day of "darkness" and "gloom." Amos 8:9 describes the earth as darkened in broad daylight. Jeremiah depicts the wilderness through which Israel passed as a land of "deep darkness" (2:6).

<sup>41</sup>U. Holzmeister, "Die Finsternis beim Tode Jesu," *Biblica*, XXII (1941), 404-411, discusses the supernatural character of the darkness. See also Taylor, p. 593. Cranfield, pp. 457-458, gives the darkness a natural explanation. Marsh, "Theology," p. 762, also sees a relationship to the exodus.

<sup>42</sup>Barrett, p. 454, discusses solutions to the chronological problem which arises when the account of John and that of Mark are compared. The second evangelist may have structured the chronology to establish a correspondence with the ninth plague.



fact that Jesus was about to fulfill the exodus. Jesus accomplished God's intent for the ancient deliverance in His death. Other interpretations of the darkness are not more theologically significant.<sup>43</sup>

Many scholars do not consider Mark 15:33 an historical report. They look upon it as an item of legendary imagery.<sup>44</sup> For our purpose, we need not determine whether the writer described what really happened. Even if it were an historical event, Mark did not mention it simply for that reason. His motivation was theological. His description of the darkness implies a typological relationship between the death of Jesus and the deliverance from Egypt.

The second miracle of the passion account immediately follows the statement that Jesus "breathed his last" (15:37). It is peculiar that Mark directed the thoughts of the reader to the temple. "And the curtain of the temple was torn in two, from top to bottom" (15:38). That strange detail comes at the apex of the climax in the Gospel.<sup>45</sup> The next verse tells of the centurion's comment, "Truly this man was the Son of God."<sup>46</sup> Verse 38 is so peculiar that Vincent Taylor considers it an insertion into the original document. He thinks that it disturbs the natural relationship between

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<sup>43</sup>Hauck, p. 189, says, "Die Sonne verhüllt sich, um das Furchtbare nicht sehen zu müssen." T. A. Burkill, "St. Mark's Philosophy of the Passion," Novum Testamentum, II (1958), 266, suggests the same interpretation. He also calls the darkness "a miraculous indication that the passion marks a decisive moment in cosmic history . . . ." Lohse, p. 98, says that "the end of this aeon had arrived." Carrington, p. 330, notes that "the light of Israel was extinguished when they killed Jesus."

<sup>44</sup>Bultmann, pp. 273-274; Taylor, pp. 593, 649-650, 663; Lohmeyer, p. 345; Carrington, p. 330; Hauck, p. 189; Lohse, p. 98.

<sup>45</sup>Supra, pp. 8-9.

<sup>46</sup>On the use of the definite article, see supra, p. 9, n. 22.

15:37 and 39.<sup>47</sup> Rudolf Bultmann considers it a legendary item.<sup>48</sup> We need not go into this specific question except to observe again that theology motivated Mark's inclusion of the description at this point. Verses 38 and 39 contain Mark's theological interpretation of Jesus' death.<sup>49</sup>

Luke attached less importance than Mark to the tearing of the curtain. He placed it before the death of Jesus and inserted a final, peaceful word from Jesus between it and the announcement of Jesus' demise (23:45-46).<sup>50</sup> Matthew stressed the supernatural character of the incident and listed other similar phenomena (27:51-53). Both evangelists seem to have given the incident a slightly different meaning from what Mark did.

Which curtain the evangelist may have referred to cannot be determined. It may have been the one between the Holy Place and the Holy of Holies or the one in front of the Holy Place. The Old Testament and extra Biblical sources use the word katapetasma for both.<sup>51</sup> Either curtain makes good sense.<sup>52</sup> Whichever one the evangelist intended, a previously restricted area of the temple became accessible at the death of Jesus. Mark probably

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<sup>47</sup>Taylor, p. 663; so also Hauck, p. 189.

<sup>48</sup>Bultmann, p. 282; so also Taylor, p. 663.

<sup>49</sup>Lohse, p. 99; Nineham, p. 430.

<sup>50</sup>Lightfoot, History, pp. 86-87.

<sup>51</sup>Yves Marie Joseph Congar, The Mystery of the Temple, translated by Reginald F. Trevett (Westminster, Maryland: The Newman Press, 1962), p. 143n; Carl Schneider, "katapetasma," Theological Dictionary of the New Testament, edited by Gerhard Kittel, translated and edited by Geoffrey W. Bromiley (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1965), III, 629-630; Cranfield, pp. 459-460; Taylor, p. 596; Nineham, p. 430.

<sup>52</sup>The inner curtain has greater significance attached to it. But more people would have noticed the outer one.

had in mind the curtain hanging between the Holy Place and the Holy of Holies.<sup>53</sup> The other curtain diminishes the significance of Mark's statement to a degree, but the import remains basically the same.

The tearing of the curtain symbolized the opening of the way to God effected by the death of Jesus.<sup>54</sup> It may also have meant that the presence of God had moved out into the world. Some scholars interpret the incident to signify God's abandonment of the doomed temple. The ideas are not far apart.<sup>55</sup> The Holy of Holies symbolized the presence of God.<sup>56</sup> The temple itself carried this significance inasmuch as it contained the Holy of Holies. The temple was the place where the distance between God and man was bridged by means of ritual.<sup>57</sup> God established those rites in the instructions He gave to Moses at Mount Sinai (Lev. 16). But through the centuries, the leaders of the temple, whose job it was to guide people to God, had developed means to effectively block access to God. Jesus accused especially the scribes and Pharisees of keeping people away from God (Matt. 23:13-15). For that reason, God rejected the temple (Mark 13). The tearing of the

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<sup>53</sup>Taylor, p. 596; Cranfield, pp. 459-460; Hauck, p. 190; Schneider, pp. 629-630; R. H. Lightfoot, The Gospel Message of St. Mark (Oxford: at the Clarendon Press, 1958), p. 56; Lohse, p. 99. Lohmeyer, p. 347, disagrees.

<sup>54</sup>Taylor, p. 134; Hauck, p. 190; Burkill, "Philosophy of the Passion," p. 268; Lightfoot, Gospel, p. 56; Carrington, pp. 330-331.

<sup>55</sup>Taylor, p. 134; Burkill, Mysterious, p. 286; Congar, pp. 142-144. Frederick W. Danker, "The Literary Unity of Mark 14:1-25," Journal of Biblical Literature, LXXXV (December 1966), 467-472, interprets the tearing of the curtain in terms of Ps. 22. Daube, The New Testament, pp. 23-26, associates it with the rending of a garment as a sign of the deepest sorrow.

<sup>56</sup>Th. C. Vriezen, An Outline of Old Testament Theology (Oxford: Basil Blackwell, 1958), p. 151.

<sup>57</sup>Congar, p. 145.

curtain symbolized rejection by God. Jesus' death established a new way to God. God set aside the exodus arrangement, because it no longer was accomplishing His intent. Jesus became the way to God. He fulfilled the exodus.<sup>58</sup>

Witnesses at His trial before the high priest attributed to Jesus the saying, "I will destroy this temple that is made with hands, and in three days I will build another, not made with hands" (14:58). The witnesses tried to use that remark against Jesus. Mark called them false witnesses because they were trying to pin something on Jesus, not because they were lying.<sup>59</sup> The Mishna said that an enemy was disqualified from serving as witness.<sup>60</sup> Mark emphasized the temple saying by referring to it again. As Jesus hung on the cross, the people passing by derided Him. They compared His claim to destroy and rebuild the temple with His situation on the cross (15:29). In Mark 13, Jesus was referring to the temple buildings when He said, "There will not be left here one stone upon another, that will not be thrown down" (13:2). According to Luke, the false witnesses at the trial of Stephen brought forth the accusation, "we heard him [Stephen] say that this Jesus of Nazareth will destroy this place . . ." (Acts 6:14). Such agreement suggests more than coincidence and indicates that the temple saying represented something Jesus had said.

Our concern at this point is with the first part of Jesus' statement. Mark was relating the fulfilment of those words, when he described what happened to the temple curtain. By His death Jesus destroyed the temple

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<sup>58</sup>Burkill, "Philosophy of the Passion," p. 268.

<sup>59</sup>Burkill, Mysterious, p. 286.

<sup>60</sup>"Sanhedrin" 3:5, Danby, p. 386.

as the Jews conceived of it. No longer was it the single sanctuary of the living God. No longer was it the primary way of access to God.

The statement about destroying the temple and building another constituted also, by implication, a claim that Jesus was greater than the temple. According to Matthew, Jesus said explicitly on one occasion: "I tell you, something greater than the temple is here" (12:6). In the Gospel of Mark, Jesus was greater than the place where sacrifices were made because He fulfilled the function of the temple Himself. He accomplished God's good pleasure for the temple ritual in His death. Jesus was the bridge between God and man. This seems to have been one of Mark's interpretations of Jesus' death.

The death of Jesus accomplished God's plan to deliver man. The tearing of the curtain symbolized that accomplishment. Because Mark so closely tied the temple incident to the death of Jesus, we may see a relationship between it and the parting of the waters of the Red Sea (Ex. 14:21-15:21). The later exercise of divine power led to the deliverance of God's people. The correspondence between what God did to the curtain and the water is that both depict an act of separation. The inner connection between them is their relationship to God's saving activity. The parting of the waters was involved directly in the act of deliverance itself. The other was only a symbolic representation of what God had done. But in his Gospel, Mark placed it in intimate relationship with the act itself. Moreover, he used the same verb to describe the action as that employed in the Septuagint of Ex. 14:21, eschisthā. Therefore, it is possible that Mark intended the reader to see his description of the rending of the temple curtain as an allusion to the parting of the waters of the Red Sea and another announcement that Jesus fulfilled the exodus.

According to Mark's account of the institution of the Lord's Supper (14:22-26), Jesus mentioned the covenant which would be established by His death in language which Moses used in the covenant ceremony at Mount Sinai (Ex. 24:4-8). In this way Mark again made reference to the typological relationship between the passion of Jesus and the exodus. At Mount Sinai, Moses said, "Behold the blood of the covenant which the Lord has made with you . . ." (Ex. 24:8). The key words in the Septuagint read, to haima tēs diathēkēs. Mark used the identical words (14:24).<sup>61</sup> The insertion of the word mou is not significant enough to destroy the intent of the second evangelist to refer directly to the exodus ceremony.<sup>62</sup> The word mou has the effect of identifying the blood closely with Jesus in His death.<sup>63</sup>

Others have suggested that Mark was referring specifically to Jer. 31:31-34.<sup>64</sup> That passage is closely related to Ex. 24:4-8, as Jer. 31:32

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<sup>61</sup>The insertion of the word kainēs is not preferred on the basis of the manuscripts. The addition of that word to the text is easily explained as made under the influence of 1 Cor. 11:25. Cranfield, p. 427.

<sup>62</sup>Ernest Best, The Temptation and the Passion: The Markan Soteriology (Cambridge: at the University Press, 1965), p. 146; Leonhard Goppelt, Typos: Die Typologische Deutung des Alten Testaments im Neuen (Darmstadt: Wissenschaftliche Buchgesellschaft, 1966), p. 131; Dibelius, Tradition, p. 207; Davies, Paul, p. 250; J. C. K. von Hofmann, Interpreting the Bible, translated by Christian Preus (Minneapolis: Augsburg Publishing House, 1959), pp. 185-186; Ulrich Mauser, Christ in the Wilderness: The Wilderness Theme in the Second Gospel and Its Basis in the Biblical Tradition (Naperville, Ill.: Alec R. Allenson, Inc., 1963), p. 138; Piper, "Unchanging Promises," p. 19; Nixon, p. 19; Millar Burrows, An Outline of Biblical Theology (Philadelphia: The Westminster Press, 1946), p. 11; Cranfield, p. 427; G. E. Mendenhall, "Covenant," IDB, I, 722; Taylor, p. 545; Nineham, p. 385.

<sup>63</sup>Goppelt, pp. 135-136 and Flüglister, pp. 77-80 suggest the possibility of a typological relationship between the blood of Jesus and the blood of the Passover lamb. Covenant-blood also suggests circumcision, cf. Lohmeyer, p. 307.

<sup>64</sup>Marsh, Fullness of Time, p. 99n; Hauck, p. 170; John Bright, The Kingdom of God (New York: Abingdon Press, 1953), p. 229.

indicates. Quite probably, Mark had the new covenant of Jeremiah in mind, but the absence of the word kainēs and the presence of the word "blood" as a keyword suggest that Mark intended an even more direct relationship to the exodus.

Still others have connected the words of Mark with Zech. 9:11. The evidence to support such a relationship has considerable merit. But in the setting of the Passover, Mark's statement seems intended to convey a reference to the exodus.<sup>65</sup>

The prototype of the twelve disciples with whom Jesus celebrated the Passover was the twelve tribes of Israel gathered around Mount Sinai. The twelve disciples represented the new Israel, the New Testament church.

The key words of Mark in 14:24 were "covenant" and "blood." In the earlier ceremony, Moses used the blood of oxen to establish the covenant. Jesus spoke of His own blood, signifying thereby His death. Through His death He would establish the new covenant. The drinking of wine-blood was analogous to being sprinkled with the blood of Ex. 24.<sup>66</sup> The older covenant was the formal expression of the old Israel's relationship to God. The new covenant is an expression of a similar relationship for the new Israel.

One more of Mark's allusions to the typological relationship between the exodus and the passion needs to be mentioned. It involves the ancient Passover poem, "The Four Nights." The poem depicts four events as taking

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<sup>65</sup>Discussions on the relationship of the three Old Testament passages to Mark 14:24 are in Best, pp. 146-147; Bowman, pp. 266-271; Karl Hermann Schelkle, Die Passion Jesu in der Verkündigung des Neuen Testaments (Heidelberg: F. H. Kerle Verlag, 1949), p. 85.

<sup>66</sup>Cranfield, p. 427.

place on the night of Passover, Nisan 14/15. The first is the night of creation, the second the night of the covenant with Abraham, the third the night of the deliverance from Egypt, and the fourth the night of redemption. The last is the one when the Messiah will come and all will be fulfilled.

The pertinent section reads,

The Fourth Night, when the world shall have consummated its end to be delivered:

The bands of iniquity will be destroyed and the bonds of iron will be broken;

Moses will come forth from the desert, and King Messiah will come forth from Rome (?);

The one will lead forth on the summit of a cloud and the other will lead forth on the summit of a cloud (?)

And the Memra of Jahweh will lead between them; and they shall go together.<sup>67</sup>

The poem probably dates back to the time of Christ, and the religious faith it expresses to an even earlier date. Matthew Black considers it unlikely

that the Jewish association of 15th Nisan with the inauguration of the Messianic Age can be later than Christianity; Christian associations with that historic date would certainly make it difficult for Jews of a later time to centre their Messianic hopes on a day and month which had become so prominent in the Christian calendar.<sup>68</sup>

Gustaf Dalman suggests that the words of the poem, "on the summit of a cloud," refer to Dan. 7:13.<sup>69</sup> Since the poem was extant, the possibility exists that Mark was alluding to "The Four Nights" in 14:62. Jesus said

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<sup>67</sup>Matthew Black, An Aramaic Approach to the Gospels and Acts (2nd edition; Oxford: at the Clarendon Press, 1954), p. 173. The original is in Roger Le Deaut, La Nuit Pascale, in Analecta Biblica (Rome: Institut Biblique Pontifical, 1963), XXII, pp. 64-65.

<sup>68</sup>Black, p. 173; Fuglister, p. 203.

<sup>69</sup>Gustaf Dalman, The Words of Jesus: Considered in the Light of Post-Biblical Jewish Writings and the Aramaic Language, translated by D. M. Kay (Edinburgh: T. and T. Clark, 1902), p. 245; Black, p. 173.



to the assembled members of the Sanhedrin and to the High Priest, "You will see the Son of man sitting at the right hand of Power, and coming with the clouds of heaven." The reference was to Dan. 7:13, but Mark may also have intended an allusion to the fourth night of Passover. On the fourth night, the deliverance from Egypt, the covenant with Abraham, and creation all attain fulfilment. In Mark 14:62, the second evangelist may have been implying the fulfilment of the exodus in the passion.

Some interpreters see in 14:62 a reference to the second coming of Christ.<sup>70</sup> But the words more easily point to the crucifixion as interpreted by His subsequent resurrection. The passage speaks of Jesus' exaltation. Jesus made obvious allusions to Ps. 110:1 and Dan. 7:13. Both passages describe the process whereby God gives dominion and power to His Beloved.<sup>71</sup> New Testament writers associate the exaltation of Jesus with His crucifixion, resurrection, and ascension, for example, Matt. 28:18 and Phil. 2:8-11. When Jesus said to the High Priest and to the assembled Sanhedrin, "You will see . . . ," He was not referring to an apocalyptic event.<sup>72</sup> The High Priest would see the facts and circumstances which would show that Jesus had fulfilled Dan. 7:13 and Ps. 110:1.<sup>73</sup> Matthew and Luke provide support for thinking that Jesus was pointing to the near future. The first evangelist introduced the word opsesthe with the phrase ap' arti (Matt. 26:64).<sup>74</sup>

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<sup>70</sup>Cranfield, pp. 444-445; Nineham, p. 408.

<sup>71</sup>Taylor, p. 569; A. J. B. Higgins, Jesus and the Son of Man (London: Lutterworth Press, 1964), pp. 70-73.

<sup>72</sup>See T. F. Glasson, "Reply to Caiaphas (Mark XIV:62)," New Testament Studies, VII (1960-1961), 88-93.

<sup>73</sup>Taylor, p. 568.

<sup>74</sup>Cranfield, pp. 444-445 does not agree that ap' arti in Matthew points to the near future.

Luke 22:69 reads, "But from now on the Son of man shall be seated at the right hand of the power of God." While appearing to be an hour of degradation, John clearly stated that the hour of Jesus' passion was in fact the hour of His glorification (John 12:27-32; 13:31; 17:1-5). Mark was saying much the same in Jesus' remark to the High Priest.

If Mark was alluding to "The Four Nights," he identified the fourth night as the period of Jesus' passion. The poem said that the fourth night was the time of fulfilment. With specific reference to our present concern, it was the night when the exodus would be fulfilled.

In summary we have now explored four devices through which the second evangelist appears with some degree of probability to have proclaimed a typological relationship between the passion and the exodus. In the first place, he used the Passover. He placed the story of the suffering and death of Jesus into the setting of the commemoration of Israel's ancient deliverance from Egypt. He identified the passion more closely with the Passover through Jesus' avowal of abstinence. Next we discussed the miracles of the second Gospel. Mark related them closely with the mighty acts of God when Moses led the children of Israel out of Egypt. Such a correspondence appears especially evident in the darkness of the crucifixion and the tearing of the temple curtain. The third way involved the words of Jesus, "This is my blood of the covenant . . . .," and the fourth an allusion to the poem, "The Four Nights."

Both the deliverance from Egypt and the suffering and death of Jesus played a part in God's plan for the salvation of mankind. God established the old Israel as His instrument of salvation. The message of the Old Testament was that Israel failed to achieve God's intention (Jer. 31:32 and Ezek. 20). The second evangelist said that Jesus accomplished God's

plan in His suffering and death. The death of Jesus established the new people of God.

Mark depicted the passion as fulfilling the exodus. The principal human dramatis persona in the account of the older deliverance was Israel. Everything happened in relationship to that people. Just so in the later deliverance, the principal actor and person being acted upon by the events recorded was Jesus. He was the true Israel.

In the succeeding chapters of this study, we propose to examine Mark's description of Jesus as the true Israel. We shall investigate the purpose for which God chose the children of Israel as His own possession. Then we shall see if and how Mark depicted Jesus as fulfilling the role and function of Israel in his passion narrative.

### CHAPTER III

#### ISRAEL--THE ELECT

In the previous chapter we noted the close relationship which the second Gospel depicts between the exodus and the passion. We saw that the evangelist presented the latter as fulfilling the former. In the story of the deliverance from Egypt, Israel is the principal human dramatis persona. Jesus is that in the passion account. This fact suggests that the passion narrative of Mark intends to present Jesus as the true Israel.<sup>1</sup> The next five chapters which constitute the second section of this dissertation will investigate the consequences of this observation.

In each of the following chapters, we shall isolate one aspect of the function given to Israel at the exodus. The first part of each chapter will examine the exodus account itself. We shall continue to restrict our scope to the deliverance from Egypt and the establishment of the covenant at Mount Sinai. The second part will study the rest of the Old Testament. We shall confine our interest in the Old Testament data to those features which seem to be reflected in the passion narrative of the second Gospel. The latter will furnish the area of concentration for the third part of each chapter. We shall examine the account of Jesus' suffering and death to see if and how Mark presented Jesus as fulfilling the particular aspect of Israel's role under consideration.

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<sup>1</sup>Supra, p. 1.

In the exodus, God chose Israel as His own possession. Certain items of the passion account in the second Gospel identify Jesus as the Chosen One of God. The first of these items is the pericope of the anointing. The various ways in which the narrative depicts Jesus as the Messiah supports a messianic interpretation of that story. One way the Gospel conveys such an image of Jesus is through its use of the titles "Christ" and "King of the Jews." Another is Jesus' identification of Himself with Ps. 110:1. The temple saying of Jesus constitutes still another messianic claim. Besides the image of Jesus as the Messiah, Mark's use of the titles "Son of God" and "Son of man" also connote divine election. These are the items which will receive our attention now.

Before we examine the election of Israel in the exodus, we need to look at a set of facts which will confront us in the account of the ancient deliverance. When God spoke to Moses from the burning bush, He described the children of Israel as "my people" (Ex. 3:7 and 10). Because they were His people, the Lord sent Moses to deliver them. Furthermore, the account says that what God did for Israel through the leadership of Moses fulfilled the promises made to Abraham, Isaac, and Jacob (6:2-5). These items raise the question, At what point did God choose Israel? Did it happen in the exodus or earlier?

Gerhard von Rad identifies four sources in the election tradition of Israel.<sup>2</sup> He calls them the patriarchal, the exodus, the Davidic, and the

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<sup>2</sup>Gerhard von Rad, Old Testament Theology, translated by D. M. G. Stalker (New York: Harper, 1962), I, 46-47. H. H. Rowley, The Biblical Doctrine of Election (London: Lutterworth Press, 1950), pp. 19-33 and John Bright, A History of Israel (Philadelphia: The Westminster Press, n.d.), pp. 87 and 91-92, present a discussion of Israel's election through Moses and through Abraham.

Zion traditions. Through a process of amalgamation, the four sources became two streams, he says, which were identified with the covenant at Sinai and the covenant made with David.<sup>3</sup> We shall not try to trace the various sources and streams of Israel's whole election tradition. We are limiting our scope to an examination of the exodus.

However, it may be useful for us to note that the various aspects of Israel's election tradition fused to form one major set of ideas.<sup>4</sup> The various sources are often combined in the Old Testament narratives and treated as a part of a single divine plan. Therefore, although we are restricting the scope of our study to the exodus, we need not refrain from employing the elements of other sources. All of them may be treated as parts of one set of ideas.

A few quotations will demonstrate how the four traditions were fused. The song Moses and the people of Israel sang after they passed through the waters of the Red Sea reflected not only the Sinaitic tradition. That was central obviously. But the closing words also pointed to the Mount Zion tradition: "Thou wilt bring them [thy people] in, and plant them on thy own mountain, the place, O Lord, which thou hast made for thy abode, the sanctuary, O Lord, which thy hands have established" (Ex. 15:17). When David responded to God's covenant with him, he referred to the Sinaitic tradition. Said he,

What other nation on earth is like thy people Israel, whom God went to redeem to be his people, making himself a name, and doing for them great and terrible things, by driving out before his people a nation and its gods? And thou didst establish for thyself thy people

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<sup>3</sup>Rad, Theology, I, 355.

<sup>4</sup>Ibid., pp. 338-339.

Israel to be thy people for ever; and thou, O Lord, didst become their God. (2 Sam. 7:23-24)

The prayer of Solomon at the dedication of the temple combined the Sinaitic and Davidic traditions. Inasmuch as the construction of the temple was a part of the Zion tradition, we might say that that theme also was represented. In his opening words, the son of David praised God for the covenant with his father (1 Kings 8:23-26). He closed with an appeal based on the Sinaitic covenant.

For thou didst separate them from among all the peoples of the earth, to be thy heritage, as thou didst declare through Moses, thy servant, when thou didst bring our fathers out of Egypt, O Lord God. (1 Kings 8:53)

Although there were several themes in the election tradition of Israel, her basic self-understanding was founded on her exodus experience. The memory of that episode in her history towered over her national consciousness through all her eras. John Bright says, "we can find no period in Israel's history when she did not believe that she was the chosen people of Yahweh, and that her calling had been signaled in the exodus deliverance."<sup>5</sup>

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<sup>5</sup>Bright, History, pp. 132-133. In Deut. 7:6-8, the patriarchal theme is mentioned, but the exodus theme clearly dominates. Th. C. Vriezen, Die Erwählung Israels nach dem A. T. (Zürich: Verlag Zurich, 1953), p. 51, calls this passage the locus classicus of Israel's doctrine of election. See also Ezek. 20:5-6; Amos 3:1-2. On this subject see also Rad, Theology, I, 192 and 306; and II, 226; George Ernest Wright, "Book of Exodus," The Interpreter's Dictionary of the Bible, edited by George Arthur Buttrick, et al. (New York: Abingdon Press, 1962), II, 196; Kurt Gallig, Die Erwählungstraditionen Israels (Giessen: Verlag von Alfred Topelmann, 1928), pp. 2-26; Vriezen, Erwählung. Hereafter The Interpreter's Dictionary of the Bible will be referred to as IDB.

Rowley, Biblical Doctrine, p. 31, says that the people were elected "in Abraham" and "through Moses." Edmond Jacob, Theology of the Old Testament, translated by Arthur W. Heathcote and Philip J. Allcock (London: Hodder and Stoughton, 1958), p. 206, agrees with Rowley.

Now we turn our attention to a study of the exodus. Moses conveyed to Israel the news that God had chosen her before the plagues began. God instructed Moses to say to the people, "I will take you for my people, and I will be your God . . ." (Ex. 6:7). After the experience at the Red Sea, the people recognized themselves as God's people (15:16). At Mount Sinai God said to Israel through Moses, "Now therefore, if you will obey my voice and keep my covenant, you shall be my own possession among all peoples; for all the earth is mine, and you shall be to me a kingdom of priests and a holy nation" (19:5-6).

One way in which God indicated His choice of Israel was by calling that people His son. According to Ex. 4:22-23, God commanded Moses to say to Pharaoh, "Israel is my first-born son . . . Let my son go . . ." God placed Israel as His son in a relationship parallel to Pharaoh and his sons.

In the exodus God chose not only the people of Israel. He also set apart a smaller group in Israel for special service. He selected Aaron and his sons to be priests (Ex. 28:1). God provided a ritual form for that choice. Anointing was the distinctive act in the rite of ordination (28:41; 29:7,29; 30:30; 40:15). Through the pouring on of oil, Aaron and his sons were consecrated and set apart for their mission. God prescribed a special formula for this oil (30:22-25). His directions for its use stipulated that it should "not be poured upon the bodies of ordinary men . . ." (30:32).

According to the Old Testament, anointing was a rite which marked people as the objects of divine choice. Elijah received instructions to anoint Elisha as prophet in his place (1 Kings 19:16). Of primary importance was the anointing of the king. Thereby God indicated His choice of the person who was to rule (1 Sam. 9:16; 10:1; 16:3,12; 2 Kings 9:3,6). A commonplace description of the king was "the Lord's anointed" (1 Sam. 24:6,10; 26:9,11,



16,23; 2 Sam. 1:14,16; 19:21; 22:51; Ps. 18:50; 20:6).<sup>6</sup> The term, "the anointed" came to mean "the king of Israel."<sup>7</sup>

Originally "anointed" signified that holy oil had been applied to the individual so designated. But later the title was used of people on whom no holy oil had been poured. In those cases "anointed" affirmed simply divine choice.<sup>8</sup> Cyrus was an example of that usage. Isaiah called him the Lord's anointed (45:1). There is no indication that holy oil was ever applied to a heathen ruler. Is. 61:1 may contain a similar use of the term.<sup>9</sup> In Hab. 3:13 and 1 Sam. 2:35, the title may signify the nation Israel.

"Anointed" is the translation of the Hebrew adjective mashiah. From the latter comes the word "Messiah." Based on its Old Testament background, "Messiah" carries the idea of divine choice for a particular task.<sup>10</sup> In this study which is limited by design, it is sufficient to emphasize that

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<sup>6</sup>Roland de Vaux, Ancient Israel: Its Life and Institutions, translated by John McHugh (New York: McGraw-Hill Book Company, Inc., 1961), pp. 103-104; Alan Richardson, An Introduction to the Theology of the New Testament (New York: Harper and Row, Publishers, 1958), pp. 277-278; Vriezen, Erwäh- lung, p. 46; Gustaf Dalman, The Words of Jesus: Considered in the Light of Post-Biblical Jewish Writings and the Aramaic Language, translated by D. M. Kay (Edinburgh: T. and T. Clark, 1902), p. 307.

<sup>7</sup>J. Y. Campbell, "Christ," A Theological Word Book of the Bible, edited by Alan Richardson (New York: The Macmillan Company, 1955), p. 44.

<sup>8</sup>Joseph Klausner, The Messianic Idea in Israel: From Its Beginning to the Completion of the Mishnah, translated by W. F. Stinespring (3rd edition; New York: The Macmillan Company, 1955), pp. 7-8.

<sup>9</sup>Vaux, p. 105.

<sup>10</sup>Klausner, p. 7; C. E. B. Cranfield, The Gospel According to St. Mark, in The Cambridge Greek Testament Commentary, edited by C. F. D. Moule (Cambridge: at the University Press, 1963), pp. 269-271.

the term implies God's election.<sup>11</sup>

The Old Testament also uses the word "son" to indicate divine choice. Beyond the Jordan (Deut. 1:1), Moses said to all Israel, "You are the sons of the Lord your God . . . the Lord has chosen you to be a people for his own possession, out of all the peoples that are on the face of the earth" (Deut. 14:1-2). According to Hos. 11:1, Jahweh said, "out of Egypt I called my son." Isaiah referred to the Israelites as "sons" of the Lord (1:2). The voice of the Lord in Jer. 3:22 called them "faithless sons." In this connection Mal. 1:6 mentions Israel as "a son" and God as "a father." The idea that Israel was the son of God expressed her divine election.<sup>12</sup>

The one divinely commissioned person above all others in the Old Testament was the king. He, too, was proclaimed to be the son of God. According to 2 Sam. 7:14, the Lord called the successor of David "my son" and Himself "his father." In Ps. 2, a royal Psalm, the decree of the Lord with regard to the king was, "You are my son . . ." (verse 7). The king was a "son" because he was specially chosen by God.<sup>13</sup> He represented the people of God. He was "son of God" by virtue of the fact that the nation of Israel was God's son.<sup>14</sup>

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<sup>11</sup>For studies of the term "Messiah," see Klausner, pp. 241-242; Richardson, Introduction, pp. 125-128; E. Jenni, "Jewish Messiah," IDB, III, 360-365; Campbell, pp. 44-46; Sherman Elbridge Johnson, "Christ," IDB, I, 563-571; T. W. Manson, The Servant-Messiah. A Study of the Public Ministry of Jesus (Cambridge: at the University Press, 1953).

<sup>12</sup>Oscar Cullmann, The Christology of the New Testament, translated by Shirley C. Guthrie and Charles A. M. Hall (Revised edition; Philadelphia: The Westminster Press, 1963), pp. 272-275. See also Deut. 32:6; 1 Chron. 29:10; Is. 1:4; 30:9; 43:6; 63:16; 64:8; Jer. 3:4, 19-20; Ps. 82:6; Hos. 1:10; 13:13.

<sup>13</sup>We need not investigate here to what extent foreign oriental ideas of divine parentage influenced this idea of the king.

<sup>14</sup>Cullmann, Christology, p. 273.

Ps. 89 illustrates how the idea of God's choice and the titles "son of God" and "anointed" focus upon the king. Verses 19 and 20 of the royal Psalm describe David, the king, as "chosen from the people." The Lord anointed him with holy oil. In verse 26 the king is pictured as crying to the Lord, "Thou art my Father, my God, and the Rock of my salvation."

Against that Old Testament background, it is significant that the evangelist Mark introduced his passion narrative with the pericope of the anointing (14:3-9). Thereby Mark identified Jesus as the object of God's choice.

Many scholars see in the location of the story of the anointing the editorial hand of Mark.<sup>15</sup> The pericope seems to disturb the natural connection between Mark 14:1-2 and 10-11. A comparison of the Markan account with those of the third and the fourth evangelists corroborates the suggestion that the account of the anointing is a Markan insertion.

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<sup>15</sup>Rudolf Bultmann, The History of the Synoptic Tradition, translated by John Marsh (New York: Harper and Row, Publishers, 1963), pp. 263 and 277; Vincent Taylor, The Gospel According to St. Mark (2nd edition; New York: St. Martin's Press, 1966), pp. 530 and 653; Ernest Best, The Temptation and the Passion: The Markan Soteriology (Cambridge: at the University Press, 1965), p. 90; Martin Dibelius, From Tradition to Gospel, translated by Bertram Lee Woolf (New York: Charles Scribner's Sons, 1965), p. 178; R. H. Lightfoot, History and Interpretation in the Gospels (New York: Harper and Brothers Publishers, 1934), p. 127; Frederick C. Grant, The Earliest Gospel (New York: Abingdon-Cokesbury Press, 1943), p. 176; Cranfield, pp. 414-415; Philip Carrington, According to Mark: A Running Commentary on the Oldest Gospel (Cambridge: at the University Press, 1960), p. 301; Eduard Lohse, History of the Suffering and Death of Jesus Christ, translated by Martin O. Dietrich (Philadelphia: Fortress Press, 1967), p. 18; Francis Wright Beare, The Earliest Records of Jesus (Oxford: Basil Blackwell, 1962), pp. 220-221; T. A. Burkill, "St. Mark's Philosophy of the Passion," Novum Testamentum, II (1958), 246 and 252; T. A. Burkill, Mysterious Revelation: An Examination of the Philosophy of St. Mark's Gospel (Ithaca, New York: Cornell University Press, 1963), p. 258; Dennis Eric Nineham, The Gospel of St. Mark, in The Pelican Gospel Commentaries (Baltimore: Penguin Books, 1963), p. 370.

The Gospels of Luke (7:36-50) and John (12:1-8) tell the story at points in the ministry of Jesus different from the one in Mark. Luke makes it a part of Jesus' Galilean ministry. John like Mark associates it with the passion of Jesus. However, John says that it occurred six days before the Passover (12:1). The Markan account contains no indication of time but suggests that the incident took place on a day closer to the Passover (14:1-2). The anointing of Luke may be a similar but different event. John seems to tell the same incident Mark does.<sup>16</sup>

The feet of Jesus were the object of anointing in the account of John (12:3). According to the second Gospel, His head was anointed (14:3). Anointing the head did not necessarily convey a royal or priestly dignity; the evangelist Luke understood it as an ordinary courtesy (7:46). But the anointing which signified divine election did involve pouring oil on the head. Thus the Markan account is to be distinguished from that of John in that the second Gospel implies divine appointment to an office.<sup>17</sup>

The final verses of the pericope suggest three different reasons the evangelist included the story in his passion narrative.<sup>18</sup> Verses 6-7 report

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<sup>16</sup>Bennett Harvie Branscomb, The Gospel of Mark, in The Moffatt New Testament Commentary, edited by James Moffatt (New York: Harper and Brothers Publishers, n.d.), p. 245; Cranfield, pp. 414-415; Beare, pp. 220-222; Nineham, p. 371; Paul Feine and Johannes Behm, Introduction to the New Testament, completely reedited by Werner Georg Kümmel, translated by A. J. Mattill, Jr. (14th Revised edition; Nashville: Abingdon Press, 1966), p. 145.

<sup>17</sup>Best, p. 90; Taylor, p. 529; Cranfield, p. 415; Beare, p. 222. With regard to the material of the ointment, the second Gospel uses muron (14:3, 4,5). The Septuagint employs that same word in Ex. 30:25 with reference to the anointing oil compounded at Mount Sinai. However, that is the only time muron is used in the Old Testament in connection with the anointing of people as a sign of divine choice. The usual word for holy anointing oil is elaion.

<sup>18</sup>Ernst Lohmeyer, Das Evangelium des Markus, in Kritisch-exegetischer

that Jesus used the occasion to make a comment about almsgiving. On the basis of those verses, T. A. Burkill suggests that the inclusion of the story of the anointing may reflect a controversy between certain Christians who maintained that the claim of almsgiving is subordinate to that of worship and others who contended that the relief of the poor should be the more important concern of the church.<sup>19</sup> Verse 8 provides another reason for inclusion in that it refers to Jesus' death and burial.<sup>20</sup> Vincent Taylor thinks that the story prepares the way for the account of Jesus' burial without anointing.<sup>21</sup> Verse 9 offers a third reason; namely, "what she has done will be told in memory of her." The incorporation of the pericope into the passion account provides for the fulfilment of those words.<sup>22</sup>

Still other reasons might be added. For example, Burkill points out that the woman's act of devotion stands out against the surrounding context

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Kommentar Über das Neue Testament (14th edition; Göttingen: Vandenhoeck und Ruprecht, 1957), II, 296, suggests that the story originally ended with verse 7. When it was inserted into the passion history, verse 8 was added. The last verse was added later. A similar idea is expressed by Bultmann, pp. 36-37. See also Taylor, pp. 529-530.

<sup>19</sup>Burkill, "Philosophy of the Passion," pp. 253-254. See also David Daube, The New Testament and Rabbinic Judaism (London: The Athlone Press, 1956), p. 315.

<sup>20</sup>Dibelius, Tradition, p. 178; Carrington, p. 301; Lohse, p. 18; Nineham, pp. 371-372. Manson, pp. 84-85, suggests that the anointing made the death of Jesus inevitable; the woman may well have thought that she was anointing the Messianic King.

<sup>21</sup>Taylor, p. 653. See also Daube, New Testament, p. 314.

<sup>22</sup>Joachim Jeremias, "Mc 14:9," Zeitschrift für die Neutestamentliche Wissenschaft, XLIV (1952-1953), 103-107, argues that "in memory of her" means that God will remember her on the last day.

of hostility and treachery depicted by verses 1-2 and 10-11.<sup>23</sup>

The second evangelist included the account of the anointing for more than one reason. The pericope conveys the idea that Jesus went to His death as an anointed One.<sup>24</sup> The woman likely did not think of herself as anointing the Messiah. But Mark may have intended his readers to recognize messianic significance in her action.<sup>25</sup> If this interpretation is acceptable, Mark placed into his readers' hands, as it were, the means whereby they could best approach and understand the narrative that follows.

Such a reading of the anointing pericope receives further support from the strong messianic motif in Mark's passion account. Such a motif is in keeping with the stated theme of the second Gospel. The opening words of the evangel announce that the proclamation will emphasize the idea that Jesus was the Christ.<sup>26</sup> More often than "Christ," Mark used a

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<sup>23</sup>Burkill, "Philosophy of the Passion," p. 255. Frederick W. Danker, "The Literary Unity of Mark 14:1-25," Journal of Biblical Literature, LXXXV (December 1966), pp. 467-472, argues that Mark depicted Jesus as the poor sufferer of Ps. 41 who triumphed over his enemies. Danker correctly relates the words of 14:18, "one who is eating with me," to Ps. 41:9; but overstates the case when he tries to find all of the ingredients of Mark 14:1-25 in Ps. 41. He construes the woman's deed as an act of piety toward the poor. This interpretation is tenuous in the light of v. 7. Danker correctly points out that the contrast involved the temporal element: always and not always. But the persons were also a part of that contrast: the poor always, but me not always. In view of that contrast, Jesus applauded the woman's deed. She chose Him instead of the poor; others who were present would have done differently.

<sup>24</sup>Best, p. 90; Nineham, pp. 372-373.

<sup>25</sup>Lightfoot, History, p. 141; Cranfield, p. 415; Burkill, "Philosophy of the Passion," p. 255; John Bowman, The Gospel of Mark: The New Christian Jewish Passover Haggadah (Leiden: E. J. Brill, 1965), p. 255; Nineham, p. 373.

<sup>26</sup>Lightfoot, History, p. 59; Burkill, "Philosophy of the Passion,"

synonym, "King of the Jews," in his passion narrative. Furthermore, he related to Jesus Ps. 110:1. The temple saying, too, had messianic significance. Other ways in which Mark indicated that Jesus was the Chosen One of God include his employment of the titles "Son of man" and "Son of God." We shall look at each of the items now.

The Sanhedrin finally convicted Jesus when He answered the question of the High Priest, "Are you the Christ?" (14:61). The response was affirmative: "I am," Jesus said (14:62).<sup>27</sup> That exchange with the High

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pp. 245 and 256. Best, pp. 165-166, says that the title "Christ" did not have great significance for Mark. However, Bultmann, pp. 283-284, emphasizes the importance of this dogmatic motif in the passion accounts. He says, "As it produced particular stories, the faith of the Christian Church brought the whole Passion under the regulative idea that Jesus suffered and died as the Messiah." With specific reference to the second evangelist, he says, p. 346, that Mark wrote "a life of Jesus as the Messiah, in so far as he was able to do so on the basis of the tradition available to him and under the influence of the faith of the Church, in which he stood."

William Wrede, Das Messiasgeheimnis in den Evangelien: Zugleich ein Beitrag zum Verständnis des Markusevangeliums (Göttingen: Vandenhoeck and Ruprecht, 1963), says that as long as Jesus was on earth, He kept His messiahship secret; even the disciples did not understand that He was the Messiah until after His resurrection. For a response to Wrede, see Taylor, pp. 122-124; T. A. Burkill, "St. Mark's Philosophy of History," New Testament Studies, III (1956-1957), 147.

<sup>27</sup>The textual variant, su eipas hoti, probably rests upon a harmonization with Matthew. See Cullmann, Christology, p. 118n. Taylor, p. 568; Lohmeyer, p. 328n; Cranfield, pp. 443-444, consider the variant a strong reading which explains that of Matthew and Luke.

Even if the variant is accepted, the answer of Jesus remains affirmative. Dalman, Words, pp. 309-310, provides examples from Jewish literature which indicate that su eipas was a form of assent. Strictly speaking, he says it expressed concession. Jesus did not deny that He was the Messiah. Yet He probably did not agree with the connotations attached to that title by the High Priest. His further statement indicated some of the adjustments needed in the High Priest's concept. But see Cullmann, Christology, pp. 118-120 and 127. Burkill, "Philosophy of the Passion," pp. 252 and 264; Dalman, Words, pp. 306, 308, and 312; Klausner, p. 342, consider the reply of Jesus to be affirmative.

Harold A. Guy, The Origin of the Gospel of Mark (London: Hodder and Stoughton, 1954), p. 104, offers the idea that the response of Jesus was the word "Jahweh." Jesus began to say, "Jahweh has anointed me," or "I am has sent me to you."

Priest appears as the climax of all previous proceedings.<sup>28</sup> On the basis of it, the Sanhedrin condemned Him as deserving of death (14:64). Matthew underlined the importance of the High Priest's question by introducing it with a solemn adjuration: "I adjure you by the living God, tell us . . ." (Matt. 26:63). The second evangelist made the reply of Jesus very impressive. He contrasted it to the silence of Jesus before the false accusations (14:61).<sup>29</sup>

Mark used "Christ" one other time in the passion story. Again he placed it into the mouth of Jewish leaders. The chief priests and scribes mocked Jesus as He hung on the cross. They scoffed at the idea that someone hanging on a cross could be the Christ (15:32). Both uses of the word "Christ" alert the reader to the fact that Jesus was in truth the Chosen One of God.

In place of "Christ," the second evangelist used "King of the Jews" in chapter 15 (verses 2, 9, 12, 18, 26). He placed that title into the mouths of Romans. When employed by Jews, Mark altered it to "King of Israel" (15:32). The difference was in keeping with the consistent usage found in the synoptics. The word "Jew" is on the lips of non-Jewish people, and the word "Israel" on the lips of Jewish people. The latter was a designation for the people of God.<sup>30</sup>

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<sup>28</sup>Josef Blinzler, The Trial of Jesus, translated by Isabel and Florence McHugh (Westminster, Maryland: The Newman Press, 1959), pp. 102-104; Olof Linton, "The Trial of Jesus and the Interpretation of Psalm CX," New Testament Studies, VII (1960-1961), 258.

<sup>29</sup>Best, p. 94.

<sup>30</sup>Walter Gutbrod, "Ioudaios, Israēl, Hebraios, in Greek Hellenistic Literature," Theological Dictionary of the New Testament, edited by Gerhard Kittel, translated by Geoffrey W. Bromiley (Grand Rapids: Wm. B. Eerdmans



The background for the title, "King of the Jews (Israel)" is found in the close association in Jewish thought between the monarchy and the messianic age. In the Old Testament, "anointed" was a title for the king. Many Jews may have considered "Messiah" and "King of the Jews" synonymous. But they were not exact equivalents. The former emphasized God's election for special service, and the latter emphasized especially the political aspects of such an office. In the first century of our era, the political dimension of the messianic office predominated in the thinking of Jewish people.<sup>31</sup>

The close relationship between "King of the Jews (Israel)" and "Christ" is demonstrated by a comparison of Mark's gospel with Matthew's. When Mark used "King of the Jews," Matthew twice used "Christ" (Mark 15:9 and 12; Matt. 27:17 and 22).

The religious connotations of "Messiah" would have interested the Romans little, but the political aspects of the messianic hope elicited their closest attention. At the time of Jesus, the Jews hoped that Messiah would free them from Roman domination. This seems to explain the appearance in Mark 15 of the title "King of the Jews." The leadership of the Jews apparently translated "Messiah" into "King of the Jews" for the benefit of the Romans. The progression of events suggests this. The Sanhedrin condemned Jesus as guilty of death on the basis of His messianic confession. They handed Him over to the Romans for execution. But first the procurator had to satisfy himself with regard to the charge against Jesus. Pilate's

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Publishing Company, 1965), III, 375-376. Hereafter Theological Dictionary of the New Testament will be referred to as TDNT.

<sup>31</sup>Klausner, pp. 10-12; Cranfield, pp. 269-271; Cullmann, Christology, pp. 111-113, 114-117.

first question appears to reflect that accusation. He inquired, "Are you the King of the Jews?" (15:2). To "King of the Jews," the Roman apparently attached the significance of "Messiah."<sup>32</sup>

Luke's account avoids any thought of disparity between the High Priest's and the procurator's question. He provides that link by indicating the royal connotation of "Messiah." According to the third Gospel, the Jews accused Jesus before Pilate with the words, "We found this man . . . saying that he himself is Christ a king" (23:2). Pilate responded by asking Jesus, "Are you the King of the Jews?" (verse 3).

According to the Markan account, Jesus replied to the question of the representative of Rome with less directness (15:2) than He did to the question of the High Priest (14:62). But both were affirmative replies, each designed to fit the situation which evoked it.<sup>33</sup> According to Ernest Best, the ambiguous answer given Pilate implied that, while Jesus accepted the title of king, He questioned the meaning the Roman read into it.<sup>34</sup>

The answer Jesus gave the High Priest did not end with the simple

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<sup>32</sup>Taylor, p. 579; Lohmeyer, p. 335; Nineham, p. 413; Blinzler, p. 189; Klausner, p. 345; Best, pp. 95-96; Ch. Masson, "Israel--N.T.," A Companion to the Bible, edited by J. J. von Allmen (New York: Oxford University Press, 1958), p. 189; Cullmann, Christology, p. 121; Carrington, p. 327.

<sup>33</sup>Su legeis has received a variety of interpretations, ranging from those which treat it as a definite affirmation (Bultmann, p. 284, and Richardson, Theology, p. 126), through those which take it as a qualified admission (Best, pp. 95-96; Taylor, p. 579; Blinzler, pp. 190-191), to those which consider it non-committal (Nineham, p. 415). Lohmeyer, p. 335, offers the suggestion that it is a half-affirmative. The Christian would understand it as an affirmation that Jesus is the Christ. And the unbelievers could understand it however they wished.

<sup>34</sup>Best, pp. 95-96. Klausner, p. 346, says that the Talmud and the Midrash used the kind of answer Jesus gave Pilate when it is unsafe or unseemly to say the truth.

statement, "I am" (14:62). He continued, "And you will see the Son of man sitting at the right hand of Power, and coming with the clouds of heaven" (14:62). He probably added those words to rectify the mistaken notions of the Sanhedrin about messiahship. The Jews at the time of Jesus conceived of the Messiah primarily as one who would fulfill their national and political aspirations. The Messiah was the hoped-for ruler who would restore the kingdom of David to more than its former glory and prosperity (Acts 5:36-37; 21:38; Pss. of Sol. 17:21-49; 4 Ezra 12:31-34; 2 Baruch 40:1-2).<sup>35</sup> There was a great variety of messianic expectations; that of a militant king was strong.<sup>36</sup>

Jesus referred to Ps. 110:1 when He told the Sanhedrin that they would see Him "sitting at the right hand of Power." "Power" was a periphrasis for the name of God.<sup>37</sup> Mark included a discussion of that passage by Jesus in 12:35-37. It is clear there that He considered Ps. 110:1 to be a messianic statement. In His reply to the High Priest, Jesus identified Himself with that passage, thereby, claiming to be the Messiah.

When the High Priest began to question Jesus, he did not take a new tack. His question, "Are you the Christ?" (14:61) was directly in line with the accusation brought by the false witnesses.<sup>38</sup> Those men attributed

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<sup>35</sup>Robert B. Laurin, "The Problem of the Two Messiahs in the Qumran Scrolls," Revue de Qumran, IV (January 1963), pp. 48-49; Johnson, "Christ," p. 564.

<sup>36</sup>Klausner, pp. 10-12; Cranfield, pp. 269-271; Laurin, p. 42; M. de Jonge, "The Use of the Word 'Anointed' in the Time of Jesus," Novum Testamentum, VIII (1966), 132-148.

<sup>37</sup>Cranfield, p. 445; Dalman, Words, p. 200.

<sup>38</sup>Carrington, pp. 322 and 324, and Lightfoot, History, p. 144, miss the point of the temple saying when they say that the High Priest turned to another subject. See Taylor, pp. 563 and 566-567.

to Jesus the saying, "I will destroy this temple that is made with hands, and in three days I will build another, not made with hands" (14:58). The witnesses were not lying but referring to something that Jesus had really said.<sup>39</sup> Mark emphasized the temple saying of Jesus by repeating it in 15:29.

With the words of 14:58, Mark again proclaimed Jesus to be the Messiah. Zech. 6:12-13 ascribed to a man whose name is the Branch the task of building the temple of the Lord. Jeremiah used the word "Branch" for a Davidic figure: "In those days and at that time I will cause a righteous Branch to spring forth for David . . ." (33:15). Initially the words of Zechariah may have referred to Zerubbabel.<sup>40</sup> But later they may also have inspired the idea that the Messiah would rebuild the temple. Writings which appear to have been extant before 70 A.D. provide the evidence that such an idea was current in Judaism when Mark wrote<sup>41</sup> (1 Enoch 90:29; 4 Ezra 9:38-10:27; the Targum on Is. 53<sup>42</sup>). The Qumran community also entertained the hope that the Messiah would rebuild the temple, according to "A 'Messianic Florilegium.'"<sup>43</sup>

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<sup>39</sup>Supra, p. 40. See John 2:19.

<sup>40</sup>Hinckley Mitchell, A Critical and Exegetical Commentary on Haggai and Zechariah, in The International Critical Commentary, edited by Charles Augustus Briggs, Samuel Rolles Driver, and Alfred Plummer (New York: Charles Scribner's Sons, 1912), XXV, 186-187.

<sup>41</sup>For studies of that subject see Hermann L. Strack and Paul Billerbeck, Das Evangelium nach Matthäus erläutert aus Talmud und Midrasch, in Kommentar zum Neuen Testament aus Talmud und Midrasch (München: C. H. Beck'sche Verlagsbuchhandlung, 1965), I, 1003-1005; Gottlob Schrenk, "to hieron," TDNT, III, 239-240; Blinzler, p. 102; Taylor, pp. 566-567; Lohmeyer, p. 327.

<sup>42</sup>The Targum of Isaiah, edited and translated by J. F. Stenning (Oxford: at the Clarendon Press, 1949), p. 180.

<sup>43</sup>Theodor H. Gaster, The Dead Sea Scriptures (Revised edition; Garden

In the High Priest's interrogation of Jesus, the second evangelist employed several different ways of proclaiming Jesus as the Chosen One of God. We have discussed the title "Christ" and the reference of Jesus to Ps. 110:1. Now we shall turn to another title from the same context, "Son of the Blessed." The last word was another circumlocution for the name of God.<sup>44</sup> The parallel passage in Matthew reads, "tell us if you are the Christ, the Son of God" (26:63).<sup>45</sup> According to Mark, Jesus responded affirmatively.

We need not try to determine if "Son of God" was a messianic title.<sup>46</sup> A more direct approach is available to show that the term denoted one chosen by God. However, we ought at least to point out how the second evangelist placed "Christ" and "Son of God" side by side in two places. The title he gave to his Gospel was, "The beginning of the gospel of Jesus Christ, the Son of God" (1:1).<sup>47</sup> The question of the High Priest was,

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City, N. Y.: Anchor Books, 1964), pp. 337-338.

<sup>44</sup>Taylor, p. 567; Cranfield, p. 443; Nineham, p. 407; Jesse J. Northcutt, "The Christ of Mark's Gospel," Southwestern Journal of Theology, I (1958-1959), 57; Lohse, p. 84.

<sup>45</sup>That Matthew used the word "God" and Mark a circumlocution is curious. The styles of the two evangelists suggest that the situation would be just the reverse. See Linton, p. 258.

<sup>46</sup>For studies of the connection between "Son of God" and "Messiah," see Cullmann, Christology, pp. 274-275; Lightfoot, History, pp. 58-59; Richardson, Theology, p. 151; Sherman Elbridge Johnson, "Son of God," IDB, IV, 409; Bowman, pp. 289-291; Lohse, p. 85; Beare, p. 232; Burkill, Mysterious, pp. 284-285; Dalman, Words, pp. 275 and 304; Blinzler, pp. 127-134.

For studies of the concept "Son of God" in the New Testament, see Cullmann, Christology, pp. 275-305; Taylor, pp. 120-122; I. Howard Marshall, "The Divine Sonship of Jesus," Interpretation, XXI (January 1967), pp. 87-103; Richardson, Theology, pp. 147-153; Johnson, "Son of God," pp. 409-410; Dalman, Words, pp. 274-289.

<sup>47</sup>Supra, pp. 8-9.

"Are you the Christ, the Son of the Blessed?" (14:61). Those passages indicate that the two terms carried some of the same connotations. Our study of the Old Testament use of "Son of God" suggested that one common significance was that of divine election. The title was characterized by the idea of election to participate in divine work.<sup>48</sup>

Mark used "Son of God" with the implication of election twice in the first thirteen chapters. At the baptism of Jesus, the Father proclaimed Jesus as His Son with the words, "Thou art my beloved Son; with thee I am well pleased" (1:11). The word eudokēsa implied election. Jesus was the Son of God, because God had chosen Him for a special mission. The word agapētos marked Jesus as God's only or unique Son.<sup>49</sup> The term suggests election. This point becomes clearer if we look at the account of the Transfiguration. Mark used "beloved Son" again in the pronouncement of the Father on that occasion (9:7). The Lukan parallel suggests that the second evangelist may have intended some connotation of election. According to Luke the voice from the cloud said, "This is my Son, my Chosen . . ." (9:35).

Mark used "Son of God" not only in the response of Jesus to the High Priest. He also made it a part of the climactic passage in the passion narrative. When Jesus breathed His last, the centurion at the foot of the cross said, "Truly this man was the Son of God!" (15:39).<sup>50</sup>

In His response to the question of the High Priest (14:62), Jesus

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<sup>48</sup>Cullmann, Christology, pp. 274-275.

<sup>49</sup>Gottlob Schrenk, "eudokeō, eudokia," TDNT, II, 740; Johnson, "Son of God," p. 409; Best, pp. 169-170. See also Is. 5:1.

<sup>50</sup>Supra, p. 9.

called Himself "the Son of man."<sup>51</sup> This was another title which connoted divine election. Jesus took it from Dan. 7:13. He quoted from the Daniel passage in the same context (14:62). We shall not try to determine whether "Son of man" is to be understood as a messianic title in Mark.<sup>52</sup> It is sufficient to show that Judaism conceived of that person as the object of divine election. The pseudepigraphic book of 1 Enoch contains explicit statements to this effect. In 46:3 the angel says of the Son of man, "the Lord of the Spirits hath chosen him . . . ." In 48:9 the Lord of the Spirits calls him "Mine elect."<sup>53</sup> That was a part of the background from

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<sup>51</sup>A fuller description of the Son of man concept will come in a later chapter.

<sup>52</sup>For studies of that subject, see Strack-Billerbeck, pp. 956-957; W. D. Davies, Paul and Rabbinic Judaism: Some Rabbinic Elements in Pauline Theology (London: S. P. C. K., 1962), p. 279; Blinzler, pp. 109-110; Dalman, Words, pp. 242-249 and 306; Lohse, p. 73.

<sup>53</sup>See also 48:6. R. H. Charles, "Book of Enoch," The Apocrypha and Pseudepigrapha of the Old Testament in English, edited by R. H. Charles et al. (Oxford: at the Clarendon Press, 1963), II, 170-171, dates all of Enoch as pre-Christian. The failure to find any trace of Chapters 37-70 among the Dead Sea scrolls has caused some scholars to suspect that those chapters were a Christian interpolation, cf. J. T. Milik, Ten Years of Discovery in the Wilderness of Judea, in Studies in Biblical Theology, translated by J. Strugnell (Naperville, Ill.: Alec R. Allenson, Inc., 1959), p. 33; C. H. Dodd, According to the Scriptures: The Substructure of New Testament Theology (New York: Charles Scribner's Sons, 1953), pp. 116-117; R. H. Fuller, The Mission and Achievement of Jesus: An Examination of the Presuppositions of New Testament Theology, in Studies in Biblical Theology (London: S C M Press, Ltd., 1954), p. 98. In spite of that, Sherman Elbridge Johnson, "Son of Man," IDB, IV, 414, says that those chapters of Enoch were pre-Christian. See also G. H. P. Thompson, "The Son of Man: The Evidence of the Dead Sea Scrolls," The Expository Times, LXXII (1960-1961), 125; G. H. P. Thompson, "The Son of Man--Some Further Considerations," The Journal of Theological Studies, ns XII (1961), 203-209. Eduard Schweizer, "Son of Man," Journal of Biblical Literature, LXXIX (1960), 122n, suggests that their absence from the Dead Sea Scrolls may be due to the fact that the Qumran community disliked the apocalyptic view of those chapters.

Sigmund Mowinckel, He that Cometh, translated by G. W. Anderson (New York: Abingdon Press, n.d.), pp. 415-420, discusses the spread of the idea

which the evangelist took the term "Son of man." He employed it three more times, twice in 14:21 and once in 14:41.

In this chapter we have inquired into the role of Israel as the elect people of God. Jahweh chose Israel for His own possession in the exodus. He called that people His "son." We have noted that one way in which God indicated His choice in the exodus and in the Old Testament era was through the rite of anointing. The second evangelist portrayed Jesus as the Messiah, the Anointed One. We have suggested that this was one important technique he used to identify Jesus, like Israel, as the Chosen One of God. Mark gave an important place in his passion narrative to the story of the anointing: he introduced his presentation with it. He also ascribed to Jesus the titles "Christ" and "King of the Jews (Israel)." He portrayed Jesus as applying to Himself Ps. 110:1 and as claiming that He would rebuild the temple. The Sanhedrin delivered Jesus up to the Romans because He claimed to be the Messiah. Mark also gave that as the reason the Romans crucified Jesus. The charge which Pilate attached to the cross was a messianic title, "The King of the Jews" (15:26). Two other items employed in Mark's presentation of Jesus as the Chosen One of God were the titles "Son of God" and "Son of man."

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of the Son of man in Judaism. See also Leonhard Goppelt, Typos: Die Typologische Deutung des Alten Testaments im Neuen (Darmstadt: Wissenschaftliche Buchgesellschaft, 1966), pp. 111-112; John Bowman, "The Background of the Term 'Son of Man,'" The Expository Times, LIX (1947-1948), 287; Matthew Black, "The 'Son of Man' in the Old Biblical Literature," The Expository Times, LX (1948-1949), 12-15; J. Y. Campbell, "The Origin and Meaning of the Term Son of Man," The Journal of Theological Studies, XLVIII (1947), 145-155; J. Y. Campbell, "Son of Man," A Theological Word Book of the Bible, edited by Alan Richardson (New York: The Macmillan Company, 1955), p. 231; Mowinckel, pp. 365-366; A. J. B. Higgins, Jesus and the Son of Man (London: Lutterworth Press, 1964), p. 15.



Just as Israel was God's chosen people of the ancient world, so Mark depicted Jesus as the Elect of God in his passion narrative. God had chosen Israel for a purpose. Did the second evangelist also present Jesus as accomplishing the mission of Israel? In the next chapter we shall turn our attention to this subject.

## CHAPTER IV

### THE MISSION OF ISRAEL

In the previous chapter we noted that in his passion narrative the evangelist Mark depicted Jesus as the Chosen One of God. As our Lord's suffering and death were the fulfilment of the exodus (Chapter II), so our Lord fulfilled Israel's role as the Elect of God. Jahweh chose Israel to perform a mission. F. Michaeli says that God's election

is always directed toward a precise end, namely, the fulfilment of a plan for the salvation of the world. There is no election for its own sake; there is election for a predetermined mission, for service. The people [Israel] has been chosen to execute a mission among the nations, and while its election does carry with it certain privileges (divine blessing, promise, protection and deliverance), it also imposes an obligation . . . .<sup>1</sup>

In this chapter we aim to determine the second evangelist's approach to the problem of Jesus' accomplishment of the mission assigned to Israel.

We shall first analyze the mission God assigned Israel in the exodus, continuing to limit the scope of our investigation to the deliverance from Egypt and the experiences at Mount Sinai. We shall examine the phrase "a kingdom of priests," as it occurs in Ex. 19:6. Next we shall look for clues in the exodus account as to how Israel was to accomplish her mission. Then we shall turn our attention to the rest of the Old Testament and trace the development of Israel's consciousness of her mission. We shall limit our

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<sup>1</sup>F. Michaeli, "Elect," A Companion to the Bible, edited by J. J. von Allmen (New York: Oxford University Press, 1958), p. 97. See also Th. C. Vriezen, Die Erwählung Israels nach dem A. T. (Zürich: Verlag Zurich, 1953), pp. 41 and 50; H. H. Rowley, The Biblical Doctrine of Election (London: Lutterworth Press, 1950), p. 43.

inquiry to the relationship these matters have with Mark's portrait of Jesus as given in the passion narrative.

"You shall be to me a kingdom of priests," God told Israel at Mount Sinai (Ex. 19:6). Mamleketh cōh<sup>a</sup>nim is an ambiguous expression which occurs nowhere else in the Old Testament.<sup>2</sup> The Septuagint translation, basileion hierateuma, indicates how that concept was understood functionally.<sup>3</sup> Basileion means that the community belongs to God.<sup>4</sup> Hierateuma means that it was charged with a ministry of witness.<sup>5</sup>

God introduced that commissioning with a phrase which expressed the universality of His concern: "For all the earth is mine." The phrase implied that the people of God were given a responsibility toward the entire sphere of God's care, namely, all the peoples of the earth. They were to witness to Him whose kingdom they were. They were to mediate His holy will.

God also invited Israel to obey His voice and keep His covenant (19:5). At Mount Sinai He gave her many laws which spelled out what obedience involved. This aspect of Israel's ministry is more clearly discerned through

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<sup>2</sup>R. Martin-Achard, A Light to the Nations: A Study of the Old Testament Conception of Israel's Mission to the World, translated by John Penney Smith (London: Oliver and Boyd, 1962), pp. 37-38. For a recent survey of the various interpretations given to the phrase, see John Hall Elliott, The Elect and the Holy: An Exegetical Examination of 1 Peter 2:4-10 and the Phrase basileion hierateuma (Leiden: E. J. Brill, 1966), pp. 53-59.

<sup>3</sup>Karl Ludwig Schmidt, "basileia," Theological Dictionary of the New Testament, edited by Gerhard Kittel, translated and edited by Geoffrey W. Bromiley (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1964), I, 591; Elliott, pp. 63-76. Hereafter Theological Dictionary of the New Testament will be referred to as TDNT.

The LXX uses the term again in a passage not found in the Massoretic Text, cf. Ex. 23:22.

<sup>4</sup>Gottlob Schrenk, "to hieron," TDNT, III, 250.

<sup>5</sup>Ibid., p. 251.

the writings of the prophets.

We may learn something of what it meant for Israel to be God's witness if we look at the divine representatives of the exodus. Moses was one such instrument of God and Israel another. Twice God told Moses that he was to be "as God." He was to be "as God" to Aaron, his brother (4:16) and to Pharaoh (7:1). Moses represented God also to Israel. After Israel saw the great work which the Lord did against the Egyptians at the Red Sea, she "believed in the Lord and in his servant Moses" (14:31). At Mount Sinai the Lord said to Moses, "Lo, I am coming to you in a thick cloud, that the people may hear when I speak with you, and may also believe you for ever" (19:9).<sup>6</sup>

Moses mediated God to Pharaoh and to Israel through the spoken word. To Pharaoh the messages from God announced divine judgment (7:17-18; 8:1-4, 20-21; 9:1-3, 13-19; 10:3-6; 11:4-8). There was some good news, too. Moses promised Pharaoh relief from certain plagues, when Pharaoh repented (8:10-11; 9:29). Thereby Moses offered Pharaoh a way to escape the judgments of God. If the Egyptian monarch obeyed the Lord and let the people of Israel go, God's hand of punishment would be removed.

To Israel, too, some messages from God were warnings of judgment (19:12-13, 24-25). But more often they were promises of deliverance (4:30-31; 6:6-9; 14:13-14; 23:20-31). Moses also conveyed to Israel the law of God (Ex. 20-23).

Israel served as another instrument for God. God associated Himself with Israel. That people was God's "son," Moses informed Pharaoh (4:22-23). A recurring phrase in the messages from God to the Egyptian ruler was, "Let

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<sup>6</sup>See also 20:19; 25:22.

my people go . . ." (5:1; 7:16; 8:1,20-23; 9:1,13; 10:3-4). Through the things that happened to and for Israel, God made Himself known to the Egyptians. This was the passive aspect of Israel's mission. The Lord explained to Moses before He sent him to Pharaoh,

I will lay my hand upon Egypt and bring forth my hosts, my people the sons of Israel, out of the land of Egypt by great acts of judgment. And the Egyptians shall know that I am the Lord, when I stretch forth my hand upon Egypt and bring out the people of Israel from among them. (7:4-5)<sup>7</sup>

In His covenant with Moses, God said that He would reveal Himself through His dealings with Israel. He said, "Before all your people I will do marvels, such as have not been wrought in all the earth or in any nation; and all the people among whom you are shall see the work of the Lord . . ." (34:10).<sup>8</sup>

God revealed Himself by delivering Israel and punishing the Egyptians. Moses told Pharaoh that God sent the plagues because the Egyptians were opposing Israel (9:13-19). The plagues and the disaster at the Red Sea occurred to lead the Egyptians to know the Lord (7:5,17; 8:22; 9:14,29; 14:4,18). In five of the plagues, God made a distinction between the land of the Egyptians and the land where the Israelites lived. Only the land of the Egyptians was afflicted (8:20-23; 9:1-7,26; 10:23; 11:4-8; 12:12-13). God made a distinction especially at the Red Sea. He delivered the Israelites while destroying the Egyptians (15:8-10). Thereby He identified Himself as the God of Israel.

The Egyptians are described as coming to an understanding of what was happening. In the midst of the Red Sea, they said, "Let us flee from before

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<sup>7</sup>See also 14:17-18.

<sup>8</sup>See also 32:12.

Israel; for the Lord fights for them against the Egyptians" (14:25).<sup>9</sup>

Other nations also understood. Moses and the people sang after the deliverance at the Red Sea,

The peoples have heard, they tremble; pangs have seized on the inhabitants of Philistia. Now are the chiefs of Edom dismayed; the leaders of Moab, trembling seizes them; all the inhabitants of Canaan have melted away. Terror and dread fall upon them; because of the greatness of thy arm, they are as still as a stone, till thy people, O Lord, pass by, till the people pass by whom thou hast purchased.  
(15:14-16)

Jethro, the priest of Midian, understood. When he had heard all the good which the Lord had done to Israel, he praised God and said,

Blessed be the Lord, who has delivered you out of the hand of the Egyptians and out of the hand of Pharaoh. Now I know that the Lord is greater than all gods, because he delivered the people from under the hand of the Egyptians, when they dealt arrogantly with them.  
(18:10-11)

In summary, the God-given task assigned to Israel was to mediate God. Through her history God made His identity known. He delivered Israel while punishing and destroying those who opposed her. The implication was clear: if people wanted to be in relationship with God, they must associate with Israel. The mission of Israel also involved speaking words. She was to make known the way of salvation. If that way was rejected, she was to speak words of judgment. The role of Israel's godly life in her mission will become clearer as we examine the rest of the Old Testament. To this we now turn.

The book of Isaiah more than any other in the Old Testament emphasizes Israel's election for mission.<sup>10</sup> In Chapter II we saw how that book builds

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<sup>9</sup>See also 9:27.

<sup>10</sup>For a more complete study of the mission of Israel, see H. H. Rowley, The Missionary Message of the Old Testament (London: The Carey Kingsgate

on the exodus experience in presenting its message.<sup>11</sup> Isaiah stresses the universal character of Israel's mission. Is. 19:23-25 speaks of a day when Israel will be reconciled with her great oppressors of former days, Egypt and Assyria, and the three together will serve Jahweh.<sup>12</sup> God chose Israel to be "a covenant to the people, a light to the nations . . ." (42:6).<sup>13</sup> Israel was made a light to the nations that the Lord's salvation might reach to the end of the earth (49:6). Through the prophet, the Lord cries out to all the ends of the earth, "Turn to me and be saved . . . . 'To me every knee shall bow, every tongue shall swear'" (45:22-23).<sup>14</sup>

Is. 61:5-6 approaches the thought of Ex. 19:6. It describes priestly character in its universal dimension.<sup>15</sup>

Aliens shall stand and feed your flocks, foreigners shall be your plowmen and vine-dressers; but you shall be called the priests of the Lord, men shall speak of you as the ministers of our God; you shall eat the wealth of the nations, and in their riches you shall glory.

The book of Jonah also emphasizes that Israel's mission is to the world.<sup>16</sup>

Israel was to be a light to the nations. She was to reflect God's

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Press Limited, 1955). Is. 40-55 is covered especially pp. 46-64. See also Edmond Jacob, Theology of the Old Testament, translated by Arthur Heathcote and Philip J. Allcock (London: Hodder and Stoughton, 1958), pp. 217-223.

<sup>11</sup>Supra, pp. 18-19 and 29-30.

<sup>12</sup>Jacob, p. 222.

<sup>13</sup>Rowley, Missionary Message, p. 51. See also 43:20-21; 49:8; 55:3-5; 60:1-7; 66:19-20.

<sup>14</sup>See also 2:2-3 (Micah 4:1-2); 56:6; 60:7,10.

<sup>15</sup>Elliott, pp. 60-61.

<sup>16</sup>See Rowley, Biblical Doctrine, pp. 67-68; Jacob, pp. 221-222.

character in her life.<sup>17</sup> When Amos called for justice, it was because God was just. They who represented Him must be like Him. When Hosea called for loyalty and devotion to God and to one another, it was because God Himself was of that character. His chosen people must be like Him to proclaim Him to others. The reason Micah (6:8) reminded Israel that she was required to be just was that God was just. She had to show loving-kindness, because that was the quality of His heart.<sup>18</sup>

The prophets called the nation to obedience to God because they believed that if the whole nation would respond to that call, great consequences would ensue. Israel would be incomparably glorious and happy. The hand of God would protect her from all her foes. Peace and prosperity would be her portion. And other nations would be so moved by the sight of her that they would come to learn the secret. They would find it in her religion which they would adopt for themselves.<sup>19</sup> Along the same line, Gerhard von Rad considers the stories of Dan. 3 and 6 to be exhortations to obedience for the purpose of bearing witness.<sup>20</sup>

Solomon conceived of the nations being drawn to God through the life and history of Israel. At the dedication of the temple, he even prayed that those who were thus attracted would influence others in the same way (1 Kings 8:41-43). The author of Ps. 67 likewise thought that the nations

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<sup>17</sup>Rowley, Missionary Message, p. 15.

<sup>18</sup>Rowley, Biblical Doctrine, pp. 56-58.

<sup>19</sup>Rowley, Missionary Message, p. 29.

<sup>20</sup>Gerhard von Rad, Old Testament Theology, translated by D. M. G. Stalker (New York: Harper, 1962), II, 310-311. In the next chapter, we shall give special attention to the part which obedience played in the role and function of Israel.



would be led to praise God when they saw how He blessed Israel.<sup>21</sup>

When God called Israel to His service, He made her mouth like a sharp sword (Is. 49:2). Her mission involved speaking God's word. She was constituted "a kingdom of priests." One of the duties of a priest in the Old Testament was to teach God's law (Deut. 33:10; Jer. 2:8; 18:18; Deut. 31:9).<sup>22</sup> Mal. 2:7 says of a priest, "he is the messenger of the Lord of hosts." So Israel was to be to the nations (Is. 42:1). She was a kind of depository of the revelation of God through whom all the world could learn the ways of God (Is. 2:2-3; Micah 4:1-2).<sup>23</sup>

Taking seriously this aspect of Israel's mission, certain prophets spoke oracles of the Lord to the nations. Examples are found in Jer. 46-51; Ezek. 25-35; Amos 1-2. The word of the prophets was strong in judgment.

The book of Isaiah expresses the missionary ideal for Israel most completely in its descriptions of the servant of the Lord. As to identity, the servant is Israel. He is also an individual who is called to make Israel's mission his own and to fulfill it.<sup>24</sup> He may be the prophet or someone else of that era. But he is also an individual who from the prophet's point of

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<sup>21</sup>For a more complete discussion of this point, see Rowley, Missionary Message, pp. 28-45, and Rad, Theology, II, 248-249.

<sup>22</sup>Roland de Vaux, Ancient Israel: Its Life and Institutions, translated by John McHugh (New York: McGraw-Hill Book Company, Inc., 1961), p. 354.

<sup>23</sup>Rowley, Biblical Doctrine, p. 54.

<sup>24</sup>For a more detailed discussion of the mission of the servant, see Rowley, Missionary Message, pp. 51-64; Christopher R. North, The Suffering Servant in Deutero-Isaiah: An Historical and Critical Study (2nd edition; London: Oxford University Press, 1956), pp. 182-184. Actually the delimitation of the servant songs in Bernh. Duhm, Das Buch Jesaja, in Handkommentar zum Alten Testament, edited by W. Nowack (2nd edition; Göttingen: Vandenhoeck and Ruprecht, 1902), III. 1, 277, was probably unknown to Mark.

view will come in the future.<sup>25</sup> He is a corporate personality. The servant is too complex a figure to be fitted into any single one of the above mentioned categories.<sup>26</sup>

According to the description of the servant in 42:1-4, he is the chosen one of God. His divine mission is to bring the nations to share true religion.<sup>27</sup> The second song (49:1-6) emphasizes even more the election of the servant. He is made the light to the nations that Jahweh's salvation may reach to the end of the earth.<sup>28</sup> In the third song (50:4-9), we begin to see the means whereby the servant accomplishes his mission. It is effected through insult and suffering.<sup>29</sup> Isaiah develops this thought further in the fourth song (52:13-53:12). That passage expresses the idea of redemptive suffering. The suffering redeems not the sufferer but those who inflict it on him. The servant fulfills his mission to the world by suffering at the hands of the world, by yielding his life without struggle or

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<sup>25</sup>Rowley, Missionary Message, pp. 53 and 58; Joachim Jeremias and Walther Zimmerli, The Servant of God, in Studies in Biblical Theology, translated by Harold Knight et al. (Naperville, Ill.: Alec R. Allenson, Inc., 1957), pp. 24-27, 31, 54-78; F. Michaeli, "Servant," A Companion to the Bible, edited by J. J. von Allmen (New York: Oxford University Press, 1958), pp. 399-400.

<sup>26</sup>North, Suffering Servant, Passim; Christopher R. North, "The Servant of the Lord," The Interpreter's Dictionary of the Bible, edited by George Arthur Buttrick et al. (New York: Abingdon Press, 1962), IV, 293. Hereafter The Interpreter's Dictionary of the Bible will be referred to as IDB.

<sup>27</sup>Rowley, Missionary Message, pp. 55-56; North, "Servant of the Lord," p. 292. We may also see in 42:1 the idea of instruction in judgment and right, cf. Jeremias and Zimmerli, pp. 28-29.

<sup>28</sup>Rowley, Missionary Message, pp. 56-58; North, "Servant of the Lord," p. 292.

<sup>29</sup>Rowley, Missionary Message, pp. 59-60.

complaint. Thereby he saves "many."<sup>30</sup>

To some extent Israel seems to have accomplished her mission. Is. 56:3, for example, presupposes that foreigners have been converted. But the consistent message of the Old Testament was that the old Israel failed in her mission. The prophet Amos warned the whole family which God brought up out of the land of Egypt that the Lord had spoken against them, "You only have I known of all the families of the earth; therefore I will punish you for all your iniquities" (3:1-2).

Israel's God-given mission was to mediate God through spoken words, through her history, and through her life. The question we shall now take up is: Does the passion narrative of Mark's Gospel depict Jesus as accomplishing the mission of Israel? We turn our attention first to the sayings of Jesus recorded there.

Over the cup at the Last Supper Jesus said, "This is my blood of the covenant, which is poured out for many" (Mark 14:24).<sup>31</sup> "My blood" was a reference to His death.<sup>32</sup> His blood was poured out huper pollōn. The preposition may indicate substitution or representation. An allusion to Is. 53 is apparent.<sup>33</sup> There the suffering of the servant was described as making

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<sup>30</sup>Ibid., pp. 60-64.

<sup>31</sup>Regarding the textual problem and the interpretation of this verse, supra, p. 42, n62.

<sup>32</sup>Friedrich Hauck, Das Evangelium des Markus, in Theologischer Handkommentar zum Neuen Testament, edited by Paul Althaus et al. (Leipzig: A. Deichert'sche Verlagsbuchhandlung, 1931), II, 170.

<sup>33</sup>Oscar Cullmann, The Christology of the New Testament, translated by Shirley C. Guthrie and Charles A. M. Hall (Revised edition; Philadelphia: The Westminster Press, 1963), pp. 64-65; Joachim Jeremias, The Eucharistic Words of Jesus, translated by Norman Perrin (Revised edition; New York: Charles Scribner's Sons, 1966), pp. 179 and 226-231; Hauck, p. 170; C. E. B. Cranfield, The Gospel According to St. Mark, in The Cambridge Greek Testament

"many to be accounted righteous" (Is. 53:11). Jesus announced that through the shedding of His blood He would make many righteous.

God charged Israel with a mission to the world. Jesus proclaimed salvation "for many." "Many" was not a restrictive word but an inclusive one. It was not "many" as opposed to "all," but "many" as opposed "few."<sup>34</sup> Jesus announced universal salvation, thereby carrying out one aspect of Israel's responsibility.

Besides proclaiming good news, Jesus spoke words of divine judgment. That, too, was a part of Israel's mission. Jesus said to Judas, "woe to that man by whom the Son of man is betrayed! It would have been better for that man if he had not been born" (14:21).<sup>35</sup> The second evangelist portrayed Jesus as making known God's judgment upon the one who betrayed Him.

As they made their way to Gethsemane, Jesus spoke a word of judgment over the disciples. He referred to Zech. 13:7 as He said, "I will strike the shepherd, and the sheep will be scattered" (14:27). Jesus applied to

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Commentary, edited by C. F. D. Moule (Cambridge: at the University Press, 1963), p. 427; Vincent Taylor, The Gospel According to St. Mark (2nd edition; New York: St. Martin's Press, 1966), p. 546; Ernst Lohmeyer, Das Evangelium des Markus, in Kritisch-exegetischer Kommentar über das Neue Testament (Göttingen: Vandenhoeck and Ruprecht, 1957), II, 308. On the other hand, Dennis Eric Nineham, The Gospel of St. Mark, in The Pelican Gospel Commentaries (Baltimore: Penguin Books, 1963), p. 386, says that huper pollōn is a common semitic idiom and that the similarity to Is. 53:12 is not really very close.

<sup>34</sup>Jeremias, Eucharistic Words, pp. 227-229; Taylor, p. 546; Eduard Lohse, History of the Suffering and Death of Jesus Christ, translated by Martin O. Dietrich (Philadelphia: Fortress Press, 1967), p. 51.

<sup>35</sup>Cranfield, p. 424, says that "ouai expresses sorrow and pity rather than a threat." But the word is also used in the New Testament to express divine judgment, e.g., Matt. 23:13,15,16,23; Rev. 8:13; 1 Cor. 9:16. See Lohmeyer, p. 302.

the disciples the words of Zechariah, "the sheep will be scattered." In Zechariah, the Lord of hosts gave the order which scattered the sheep. He punished the sheep by scattering them. He continued, "I will turn my hand against the little ones" (13:7). "The little ones" were the sheep. We understand Zech. 11:4-17 as constituting the background of the shepherd saying.<sup>36</sup> In that setting the sheep were Israel. God struck them because they rejected the shepherd He sent to them. Jesus applied Zechariah's pronouncement of divine punishment upon Israel to His disciples. We would go beyond the scope of this study, if we were to examine what prompted such punishment of the disciples and how it related to the punishment of Israel

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<sup>36</sup>Scholars are by no means agreed on this. F. F. Bruce, "The Book of Zechariah and the Passion Narrative," Bulletin of the John Rylands Library, XLIII (1960-1961), 342-346; Hinckley Mitchell, A Critical and Exegetical Commentary on Haggai and Zechariah, in The International Critical Commentary, edited by Charles Augustus Briggs, Samuel Rolles Driver, and Alfred Plummer (New York: Charles Scribner's Sons, 1912), XXV, 219, consider it a good possibility. See also Wilfred Tooley, "The Shepherd and Sheep Image in the Teaching of Jesus," Novum Testamentum, VII (1964-1965), 18-19; Wilhelm Friedrich Besser, The Passion Story, translated by J. Melvin Moe (Minneapolis: Augsburg Publishing House, 1953), p. 79; Joachim Jeremias, "poimēn," Theologisches Wörterbuch zum Neuen Testament, edited by Gerhard Friedrich (Stuttgart: W. Kohlhammer GmbH, n.d.), VI, 487; "The Old Testament," in The Complete Bible: An American Translation, translated by J. M. Powis Smith, et al. (Chicago: The University of Chicago Press, 1939), p. 877; A New Translation of the Bible Containing the Old and New Testaments, translated by James Moffatt (New York: Harper and Brothers Publishers, 1935), p. 1033; S. L. Edgar, "Respect for Context in Quotations from the Old Testament," New Testament Studies, IX (1962), 61-62; John Bowman, The Gospel of Mark: The New Christian Jewish Passover Haggadah (Leiden: E. J. Brill, 1965), pp. 266-271.

The early church apparently connected Zech. 11-13 to the passion narrative. Besides the reference under discussion, Matt. 27:9 echoes Zech. 11:12-13. John explicitly refers to Zech. 12:10 in 19:37. See C. H. Dodd, According to the Scriptures: The Substructure of New Testament Theology (New York: Charles Scribner's Sons, 1953), pp. 64-67.

On the other hand, P. R. Ackroyd, "Zechariah," in Peake's Commentary on the Bible, edited by Matthew Black and H. H. Rowley (London: Thomas Nelson and Sons Ltd., 1962), p. 654, considers it better to take 13:7-9 separately and to link it up with 12:1-13:6.

in Zechariah.<sup>37</sup> In announcing God's judgment upon the disciples, Jesus again carried out an aspect of Israel's God-given task.

If the evangelist intended the temple saying (14:58; 15:29) to represent what Jesus said, then that word too should be included among Jesus' words of judgment.<sup>38</sup> In announcing the destruction of the temple, He condemned the old Israel. Pronouncing divine judgment was a part of Israel's mission.

The reply of Jesus to the High Priest was another word of judgment. The trial of Jesus by the Sanhedrin constituted the context of that saying. But in His reply, Jesus identified Himself as the Judge.<sup>39</sup> He called Himself "the Son of man." God made that figure judge according to 1 Enoch 48, 49, 52, 62, and 69.<sup>40</sup> For example, 49:4 says of the Son of man, "And he shall judge the secret things . . . ." 1 Enoch 62:3 says of Him, "And righteousness is judged before him, and no lying word is spoken before him." And finally 69:27:

And he sat on the throne of his glory, and the sum of judgment was given unto the Son of Man, and he caused the sinners to pass away

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<sup>37</sup>On this see K. Schilder, Christ in His Suffering, translated by Henry Zylstra (4th edition; Grand Rapids: Wm. B. Eerdmans Publishing Co., 1950), pp. 452-455; Besser, p. 79; Lohmeyer, p. 311.

<sup>38</sup>Supra, pp. 40 and 63-64.

<sup>39</sup>Cullmann, Christology, pp. 156-158; Cranfield, p. 445; Lohmeyer, pp. 328-329; Bowman, The Gospel, p. 291; Philip Carrington, According to Mark: A Running Commentary on the Oldest Gospel (Cambridge: at the University Press, 1960), pp. 324-326; Sigmund Mowinckel, He That Cometh, translated by G. W. Anderson (New York: Abingdon Press, n.d.), p. 352. On the other hand Josef Blinzler, The Trial of Jesus, translated by Isabel and Florence McHugh (Westminster, Maryland: The Newman Press, 1959), pp. 131-132, expresses some doubts that such was the connotation of Jesus' saying.

<sup>40</sup>See Sherman Elbridge Johnson, "Son of Man," IDB, IV, 414; Mowinckel, pp. 393-399.

and be destroyed from off the face of the earth, and those who have led the world astray.<sup>41</sup>

Matt. 25:31-46 and John 5:25-27 indicate that this picture of the Son of man was known to the New Testament evangelists.<sup>42</sup> Mark 8:38 suggests that the second evangelist too was acquainted with it. The claim of Jesus to be the Son of man implied judgment upon the Sanhedrin who condemned Him as it did upon Judas who betrayed Him (14:21). In our study of the exodus we noted that pronouncing judgment was an aspect of Israel's mission function.

The task of Israel was to mediate God to the nations not only through spoken words but also through her godly life. Thus did Jesus according to the second Gospel. When the centurion who stood facing Jesus saw how He died, the evangelist had him exclaim, "Truly this man was the Son of God" (15:39).<sup>43</sup> Mark clearly stated that it was the manner of Jesus' death which elicited the remark of the centurion.<sup>44</sup> The term "Son of God" connotes obedience to God.<sup>45</sup>

God required godliness of Israel. The crucifixion of Jesus seemed to be at variance with the portrayal of Him as a godly person. Crucifixion was a degrading form of capital punishment, reserved for criminals. The

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<sup>41</sup>See Robert James Maddox, "The Son of Man and Judgment," The Harvard Theological Review, LVII (1964), 387-388; Mowinckel, pp. 395-396.

<sup>42</sup>On the date of Enoch, supra, p. 67, n. 53.

<sup>43</sup>Supra, p. 9.

<sup>44</sup>We need not make a judgment on the variant readings of 15:39 to substantiate that statement. All the variants emphasize that it was the way Jesus died that evoked that response, whether we read houtōs alone, or some form of krazō alone, or a combination of both houtōs and some form of krazō. See Taylor, p. 597.

<sup>45</sup>Infra, pp. 90-97.

two men crucified with Jesus had been convicted as robbers (15:27). The Jews of Jesus' day considered a person who was crucified to be a very ungodly person (Gal. 3:13).<sup>46</sup> The second evangelist described the conflict the Jews felt between the professed identity of Jesus and the manner of His death (15:29-32). Mark counteracted the ignominy of Jesus' death by implying that Jesus was the fulfilment of the servant of Isaiah. We shall postpone an examination of how Mark did this until Chapter VI. Mark also portrayed Jesus as the obedient Son of God. We shall discuss that subject in greater detail in the next chapter. Those two items constituted an important part of the second evangelist's presentation of Jesus' godliness.

Mark also affirmed Jesus as a godly Person by depicting the Crucified as fulfilling the distress of the righteous sufferers of Pss. 22, 41, 42, 43, and 69.<sup>47</sup> The word of Jesus from the cross (Mark 15:34) was a quotation of the first line of Ps. 22. Mark probably intended it to be a reference to the entire Psalm.<sup>48</sup> The saying has the effect of confirming other allusions to the same Psalm in the passion account. Both in Ps. 22 (verse 2) and in Mark (15:33), the sufferer cried out in the darkness.<sup>49</sup> Mark's

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<sup>46</sup>Gustaf Dalman, Jesus-Jeshua: Studies in the Gospels, translated by Paul P. Levertoff (New York: The Macmillan Company, 1929), pp. 185-187; Blinzler, pp. 247-248.

<sup>47</sup>Leonhard Goppelt, Typos: Die Typologische Deutung des Alten Testaments im Neuen (Darmstadt: Wissenschaftliche Buchgesellschaft, 1966), pp. 120-127; Rad, Theology, II, 377; Ernest Best, The Temptation and the Passion: The Markan Soteriology (Cambridge: at the University Press, 1965), pp. 151-152; Clarence Tucker Craig, "The Identification of Jesus with the Suffering Servant," The Journal of Religion, XXIV (October 1944), 245; Loren R. Fisher, "Betrayed by Friends: An Expository Study of Psalm 22," Interpretation, XVIII (1964), 20-38.

<sup>48</sup>Fisher, pp. 23-25; John Marsh, The Fullness of Time (New York: Harper and Brothers Publishers, c.1952), p. 100.

<sup>49</sup>Supra, pp. 36-37. The connection with the exodus appears to be



description of the soldiers dividing the clothing of Jesus (15:24) appears to reflect the language of Ps. 22:18.<sup>50</sup> John explicitly quoted the passage (19:24). The fourth evangelist's further development of the incident (verses 23-24) may represent an attempt to do greater justice to what the Psalm said.<sup>51</sup> When Mark described those passing by as wagging their heads at Jesus (15:29), he may have intended an allusion to Ps. 22:7.<sup>52</sup>

"He eating with me" in Mark 14:18 is a reference to Ps. 41:9. John quoted that Old Testament passage in connection with an allusion to Judas' betrayal (13:18). Mark's inclusion of the words indicated that the betrayal by Judas was not an expression of punishment for ungodliness but was within the purpose of God. Jesus was suffering as an innocent person just as the person in the Psalm.<sup>53</sup> The saying of Jesus at Gethsemane (14:34) expressed the deep anguish and distress He felt as He anticipated the events of that night and next day. His words echoed the language of

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the chief one intended, but Mark may also have intended an allusion to Ps. 22. The latter idea is strengthened by the cry of Jesus in v. 34.

<sup>50</sup>Best, pp. 151-152; Taylor, p. 589; Cranfield, p. 455; Frederick W. Danker, "The Literary Unity of Mark 14:1-25," Journal of Biblical Literature, LXXXV (December 1966), 468; Martin Dibelius, From Tradition to Gospel, translated by Bertram Lee Woolf (New York: Charles Scribner's Sons, 1965), p. 187; Goppelt, p. 122; Karl Hermann Schelkle, Die Passion Jesu in der Verkündigung des Neuen Testaments (Heidelberg: F. H. Kerle Verlag, 1949), p. 87; Nineham, p. 424.

<sup>51</sup>Francis Wright Beare, The Earliest Records of Jesus (Oxford: Basil Blackwell, 1962), p. 237.

<sup>52</sup>Best, pp. 151-152; Cranfield, p. 456; Lohse, p. 96; Dibelius, Tradition, p. 187; Goppelt, p. 122; Schelkle, p. 87; Taylor, p. 591; Nineham, p. 425. The allusion may instead be to Ps. 109:25.

<sup>53</sup>Hauck, p. 168; Best, pp. 151-152; Danker, p. 470; Dibelius, Tradition, p. 187; Goppelt, p. 120; Taylor, p. 540.

Ps. 42:6,11; 43:5.<sup>54</sup> Verbal relationships are apparent between Mark 15:36 and Ps. 69:21.<sup>55</sup> In all of the above mentioned references to the Psalms, Jesus is identified with individuals who suffered though righteous.

Mark emphasized the innocence of Jesus in other ways throughout the narrative. Jesus objected to being treated as a common criminal as He was arrested at Gethsemane (14:48). Although the Jewish council sought testimony against Him, it found none (14:55). Even the testimony of the false witnesses did not meet the requirements of the court (14:56-59). The council finally condemned Jesus for saying that He was the Messiah (14:61-64).

Pilate was not convinced of Jesus' guilt (15:14). He tried to find a way to release the Accused (15:6-10,12,14). The evangelist depicted the procurator as perceiving that "it was out of envy that the chief priests had delivered him up" (15:10). Pilate ordered the crucifixion not because he had found Jesus worthy of death but to satisfy the crowd (15:15). Jesus was innocent. He was a righteous Man. The centurion called Him the Son of God. He was obedient to the heavenly Father. He was the servant of Isaiah 53. His passion was vicarious. He died for "many" (14:24). His life was godly in every way.

The history of Israel consisted not only of events in which she was either active or passive but also of the things that God did to those who opposed her. When the Pharaoh of the exodus oppressed Israel, God punished

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<sup>54</sup>Bennett Harvie Branscomb, The Gospel of Mark, in The Moffatt New Testament Commentary, edited by James Moffatt (New York: Harper and Brothers Publishers, n.d.), p. 267; Cranfield, p. 431; Goppelt, pp. 120-121; Taylor, p. 552; Best, pp. 151-152.

<sup>55</sup>Schelkle, p. 108; Best, pp. 151-152; Taylor, p. 595; Cranfield, p. 459; Dibelius, Tradition, pp. 187 and 194; Goppelt, p. 121; Nineham, p. 429. But see Lohmeyer, p. 346.

him. God sent the plagues. Through such episodes, people identified God as the God of Israel. To mediate God in that way was a part of Israel's mission. In the passion narrative, we see Jesus performing that role. Two details recorded by the second evangelist establish this point. In Chapter II we drew a relationship between the ninth plague (Ex. 10:21-23) and the darkness described in the passion (Mark 15:33).<sup>56</sup> The darkness expressed divine judgment for the crucifixion of Jesus. Also the tearing of the temple curtain (15:38) announced God's condemnation. Thereby the second evangelist proclaimed an end to the temple and its ritual system.<sup>57</sup> Instead of Pharaoh and the Egyptians as in the exodus, the condemnation of God rested upon the old Israel. Jesus was the Elect of God, the true Israel. Therefore, God's condemnation rested upon all who oppressed Him. Mark depicted the crucifixion of Jesus as bringing the judgment of God upon the old Israel in somewhat the same way that the oppression of the old Israel brought the judgment of God upon the Egyptians.

To summarize, God chose Israel to be His witness to the world. To some extent that purpose was accomplished through the life and history of Israel and through the words of God which she possessed and proclaimed. She mediated God's salvation and judgment. The consistent message of the Old Testament, however, was that, in the final analysis, the Old Israel failed to achieve God's intent for her. The second evangelist indicated that God's judgment had come upon her, because she oppressed the true Israel, Jesus.

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<sup>56</sup>Supra, pp. 36-37.

<sup>57</sup>Supra, pp. 37-40; Best, pp. 98-100; Taylor, p. 596; Lohmeyer, p. 347.

Mark depicted Jesus as the true Israel in his passion account. Jesus spoke words of God's salvation and judgment. He announced salvation when He said that His death was for the benefit of "many." He pronounced judgment upon Judas and His disciples. When He identified Himself as the Son of man before the Sanhedrin, He told that supreme council that He was the Judge not they. Rather than judging, they were being judged. In His temple saying, He foretold the destruction of that place of worship and implied divine judgment upon the old Israel. Although crucified, Jesus was innocent of any wrong doing. At His death divine judgment was proclaimed through the darkness at midday and the rending of the temple curtain. Thus Mark depicted Jesus as fulfilling the mission of Israel in his passion account.

## CHAPTER V

### ISRAEL AND OBEDIENCE

In the last chapter, we took note of obedience as an aspect of Israel's mission. We postponed until now a study of Israel's role as an obedient people.

Jahweh chose Israel as His own possession; hence she was to be obedient. His election was not determined by her obedience.<sup>1</sup> It was after the deliverance from Egypt that God made the covenant which stipulated obedience on the part of Israel.<sup>2</sup> At Mount Sinai Jahweh's word through Moses was,

You have seen what I did to the Egyptians, and how I bore you on eagles' wings and brought you to myself. Now therefore, if you will obey my voice and keep my covenant, you shall be my own possession among all peoples . . . . (Ex. 19:4-5)

God was not bound to Israel by His election of her in such a way that He supported whatever she did. He expected her to obey Him. Disobedience on her part jeopardized their relationship. The character of Israel was not indelible. It was based on a covenant to which she had to assent. Her obedience indicated continuous acceptance of the covenant.

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<sup>1</sup>This fact is further demonstrated in G. E. Mendenhall, Law and Covenant in Israel and the Ancient Near East (Pittsburgh: The Biblical Colloquium, 1955), pp. 35-41.

<sup>2</sup>George Ernest Wright, "The Faith of Israel," The Interpreter's Bible, edited by George Arthur Buttrick et al. (New York: Abingdon Cokesbury Press, 1952), I, 354; H. H. Rowley, "The Significance of Moses and His Work," Religion in Education, XI (July 1944), 65; Gerhard von Rad, Old Testament Theology, translated by D. M. G. Stalker (New York: Harper, 1962), II, 391-392.

Her disobedience constituted rejection of it.<sup>3</sup>

At Sinai Israel accepted the covenant God made with her when she said, "All that the Lord has spoken we will do" (19:8). The Ten Commandments proclaimed what God expected of His people (20:1-17). After Moses had read another set of ordinances from God (21-23; 24:3), the people again responded, "All that the Lord has spoken we will do, and we will be obedient" (24:7,3).

When God called Israel His "son," that characterized Israel as an obedient people. "Son" denotes a relationship of obedience to a father.<sup>4</sup> The Lord identified sonship as obedience when He told Moses to say to Pharaoh, "Let my son go that he may serve me . . ." (4:23).<sup>5</sup>

In Chapter III, we traced the Old Testament usage of "son of God" as a designation for the people of Israel and for their king.<sup>6</sup> Through the prophet Malachi, the Lord sought to call Israel to obedience. He appealed to the fact that Israel was His son. Jahweh said, "A son honors his father . . . . If then I am a father, where is my honor?" (Mal. 1:6). As the son of God, the king was expected to obey the divine law (2 Sam. 7:14; Ps. 89:30-32).

The history of Israel can be treated as the story of her obedience

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<sup>3</sup>H. H. Rowley, The Biblical Doctrine of Election (London: Lutterworth Press, 1950), pp. 45-49.

<sup>4</sup>R. H. Fuller, The Mission and Achievement of Jesus: An Examination of the Presuppositions of New Testament Theology, in Studies in Biblical Theology (London: S C M Press Ltd., 1954), p. 85; Alan Richardson, An Introduction to the Theology of the New Testament (New York: Harper and Row, Publishers, 1958), p. 149.

<sup>5</sup>Richardson, Introduction, p. 148.

<sup>6</sup>Supra, pp. 52-54.

and disobedience. Through the prophets God called His people to faithful remembrance and obedient action.<sup>7</sup>

The prophet Jeremiah as spokesman for the Lord of hosts reminded Israel that the responsibility of obedience had been laid upon her in the exodus.

For in the day that I brought them [your fathers] out of the land of Egypt, I did not speak to your fathers or command them concerning burnt offerings and sacrifices. But this command I gave them, "Obey my voice, and I will be your God, and you shall be my people; and walk in all the way that I command you, that it may be well with you." (7:22-23)<sup>8</sup>

Obedience was the task and the test of the people of God. In Pss. 78:10; 103:18; 132:12 "to keep the covenant" simply meant "to keep the commandments."<sup>9</sup>

The message of the Old Testament is that Israel did not obey. The Lord of hosts said,

But they [your fathers] did not obey or incline their ear, but walked in their own counsels and the stubbornness of their evil hearts, and went backward and not forward. From the day that your fathers came out of the land of Egypt to this day, I have persistently sent all my servants the prophets to them, day after day; yet they did not listen to me, or incline their ear, but stiffened their neck. They did worse than their fathers. (Jer. 7:24-26)

Jahweh's instructions to Jeremiah continued,

So you shall speak all these words to them, but they will not listen to you. You shall call to them, but they will not answer you. And you shall say to them, "This is the nation that did not obey the

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<sup>7</sup>Rad, Theology, I, 229-230, 379-381; II, 149, 186-187, 310.

<sup>8</sup>See also Jer. 11:4, 6-7; Deut. 4:37-40; 27:9-10; Ps. 105:43-45.

<sup>9</sup>John M. Oesterreicher, The Israel of God: On the Old Testament Roots of the Church's Faith, in Foundations of Catholic Theology Series, edited by Gerard S. Sloyan (Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1963), pp. 55-56; Rad, Theology, II, 149.

voice of the Lord their God, and did not accept discipline; truth has perished; it is cut off from their lips." (7:27-28)<sup>10</sup>

In the Gospel of Mark, one of the most important titles given to Jesus is "Son of God."<sup>11</sup> The background for the use of this term, insofar as it relates to our present interest, is to be found in the Old Testament.<sup>12</sup> It may be associated with the usage of the word "son" as applied to Israel, the people of God, or to the king, the representative of Israel.<sup>13</sup> Of special interest to us is the way the second evangelist employed the concept in his passion narrative.<sup>14</sup>

A key passage is the statement of the centurion in 15:39. "When the centurion who was standing opposite Him saw that thus He cried out and died, he said, 'Truly, this man was the Son of God.'"<sup>15</sup> That is the climax of

<sup>10</sup>See also Jer. 11:7-8; Ezek. 2:3; 20; Is. 1:2-6; Neh. 9:16-37; Dan. 9:5-11.

<sup>11</sup>Edwyn Hoskyns and Noel Davey, The Riddle of the New Testament (London: Faber and Faber Limited, 1944), p. 106; Ernest Best, The Temptation and the Passion: The Markan Soteriology (Cambridge: at the University Press, 1965), p. 167; Vincent Taylor, The Person of Christ in New Testament Teaching (London: Macmillan, 1958), p. 7; Sherman Elbridge Johnson, "Son of God," The Interpreter's Dictionary of the Bible, edited by George Arthur Buttrick et al. (New York: Abingdon Press, 1962), IV, 409.

<sup>12</sup>Oscar Cullmann, The Christology of the New Testament, translated by Shirley C. Guthrie and Charles A. M. Hall (Revised edition; Philadelphia: The Westminster Press, 1963), pp. 275-290; Rudolf Bultmann, Theology of the New Testament, translated by Kendrick Grobel (New York: Charles Scribner's Sons, 1951), I, 50; Richardson, Introduction, p. 148; George S. Duncan, Jesus, Son of Man: Studies Contributory to a Modern Portrait (New York: The Macmillan Company, 1949), p. 108.

<sup>13</sup>Cullmann, Christology, pp. 272-273 and 283.

<sup>14</sup>For more complete studies, see Cullmann, Christology, pp. 283-290; Richardson, Introduction, pp. 147-151; Best, pp. 167-173.

<sup>15</sup>Supra, p. 9. Kraxas should be included in the text after the word houtōs. Mss. aleph and B do not contain the insertion, but it is in D, theta, it, sy<sup>s</sup>, and many other manuscripts. D does not have the form



the second Gospel's proclamation. Ernst Lohmeyer observes that the words of the centurion surpass the confession of Peter in 8:29.<sup>16</sup>

What the centurion himself may have meant when he called Jesus huios theou is not relevant to the present study. We are concerned with the meaning the evangelist attached to the saying. He evidently read into the words more than a Roman soldier might have intended. Mark used the saying as a Christian confession. Such unwitting witnesses of the truth employed as assertions of Christian sentiments are characteristic of the second Gospel. Other examples are in 15:9,12,18,26,32,31.<sup>17</sup>

In the Gospels of Matthew (27:54) and Luke (23:47), the remark of the centurion has a meaning different from that in Mark. According to Matthew, not only the centurion but also the other soldiers on duty at the cross exclaimed, "Truly, this was the Son of God." They were moved by the signs which accompanied the death of Jesus. The earth shook, the rocks broke up, and the graves opened (verses 51-53). Such things terrified the Roman

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kraxas but another form of the same verb. Theta and sy<sup>s</sup> omit houtōs, but the other manuscripts include it. Doublets seem to be a part of the Marcan style. Kraxas apparently repeats and explains the idea expressed by the word houtōs. See Vincent Taylor, The Gospel According to St. Mark (2nd edition; New York: St. Martin's Press, 1966), p. 597; Ernst Lohmeyer, Das Evangelium des Markus, in Kritisch-exegetischer Kommentar Über das Neue Testament (Göttingen: Vandenhoeck and Ruprecht, 1957), II, 346n; C. E. B. Cranfield, The Gospel According to St. Mark, in The Cambridge Greek Testament Commentary, edited by C. F. D. Moule (Cambridge: at the University Press, 1963), p. 460.

The manuscript evidence does not favor the inversion of the words theou ēn. The Marcan style favors the term huios theou, cf. 1:1; 1:11; 3:11; 5:7; 9:7; 14:61.

With regard to the use of the definite article when translating huios theou, supra, p. 9, n22.

<sup>16</sup>Lohmeyer, p. 347; Eduard Lohse, History of the Suffering and Death of Jesus Christ, translated by Martin O. Dietrich (Philadelphia: Fortress Press, 1967), p. 100.

<sup>17</sup>Cranfield, p. 460.

detachment and produced their exclamation. Mark, on the other hand, specifically stated that the manner of Jesus' death elicited the response of the centurion.<sup>18</sup> The Roman apparently was filled with awe and admiration. The third evangelist was indefinite about what motivated the centurion, but he described the soldier as glorifying God when he said, "Certainly this man was righteous." That statement is less than the Christian confession of the second Gospel.<sup>19</sup>

A closer look at the context which Mark gave the remark by the centurion may shed some light on the meaning the second evangelist intended. His description is characteristically terse: "When the centurion . . . saw that thus He cried out and died . . ." Just before Jesus died, He uttered a loud cry (verse 37).<sup>20</sup> The strong vocal expression impressed the centurion. Crucified people usually died from exhaustion. Pilate was surprised when he heard that Jesus had died so soon (15:44).<sup>21</sup> The loud cry of Jesus did not bespeak exhaustion. Medical explanations have been offered to explain His death. Josef Blinzler describes some of them and concludes that the medical aspect of Jesus' death has not yet been finally explained. He says that if the death of Jesus was not a miracle in the strict sense, there was at least something extraordinary about it.<sup>22</sup>

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<sup>18</sup>Taylor, The Gospel, p. 597; Lohmeyer, p. 348; Cranfield, p. 460.

<sup>19</sup>Taylor, The Gospel, p. 597.

<sup>20</sup>Rudolf Bultmann, The History of the Synoptic Tradition, translated by John Marsh (New York: Harper and Row, Publishers, 1963), p. 274, says that houtōs in all probability refers to the wonders of v. 33. At any rate, he says, this is the way Matthew interprets it.

<sup>21</sup>Best, p. 100; Gustaf Dalman, Jesus-Jeshua: Studies in the Gospels, translated by Paul P. Levertoff (New York: The Macmillan Company, 1929), p. 188; Lohse, p. 97.

<sup>22</sup>Josef Blinzler, The Trial of Jesus, translated by Isabel and

The second evangelist recorded two cries from the lips of Jesus before His death. The first was the cry of dereliction, "My God, my God, why hast thou forsaken me?" (15:34). According to Mark, the second was wordless (15:37). Ernest Best calls attention to the story of the sacrifice of Isaac in interpreting the cries. Before summarizing the statement by Best, we must point to the relationship Mark established between Isaac and Jesus in his introduction to the passion. In 1:11 and 9:7, the second evangelist applied the term agapētos huios to Jesus. Three times the Septuagint account of the Akedah, the sacrifice of Isaac, employed that terminology as a designation for the son of Abraham (Gen. 22:2,12,16).<sup>23</sup> Knowledge of the Akedah seems to have been widespread in Judaism of the first Christian century.<sup>24</sup> It may well be that that story influenced the gospel account of Mark, and that through the term agapētos huios the evangelist was relating Jesus to Isaac.

Best says that the Akedah influenced the evangelist's account of Jesus' death. Best describes the first cry of Jesus as an appeal for a substitute such as God had permitted for Isaac (Gen. 22:13). However, no "ram" was provided in the case of Jesus. The first cry was also an expression of disappointment. But Jesus was the obedient Son of God. His second

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Florence McHugh (Westminster, Maryland: The Newman Press, 1959), pp. 258-261.

<sup>23</sup>See also 12:6; John Bowman, The Gospel of Mark: The New Christian Jewish Passover Haggadah (Leiden: E. J. Brill, 1965), p. 315; Roy A. Rosenberg, "Jesus, Isaac, and the 'Suffering Servant,'" Journal of Biblical Literature, LXXXIV (1965), 381-388.

<sup>24</sup>The relevant passages are quoted in Geza Vermes, Scripture and Tradition in Judaism (Leiden: E. J. Brill, 1961), pp. 193-227. See also Best, pp. 171-172.

cry expressed victorious obedience.<sup>25</sup> The remark of the centurion alerts the reader to the obedience of Jesus.

The enemies of Jesus did not take His life. He laid it down of His own accord.<sup>26</sup> He came "to give His life as a ransom for many" (10:45). He died in obedience to the will of the heavenly Father (14:36). Here is the basic difference between the Matthean and the Markan accounts. Matthew used the remark by the centurion to point to the divine character of Jesus. That may account for his omission of the word "man." Mark employed the exclamation of the centurion to explain the death of Jesus as an act of complete obedience. Rather than blurring His image as God's son, Jesus died to show what sonship really meant.

The close relationship between the death of Jesus and His sonship is reflected also in 14:36. Face to face with death (verse 34), Jesus prayed to His Father. The double use of the word "Father" in the address highlighted the idea of sonship.<sup>27</sup> "Abba, Father, all things are possible to you; take this cup from me; however, not what I want but what you want." Shuddering awe and terror (ekthambeisthai) and deep distress (adēmonein) filled Jesus (verse 33).<sup>28</sup> Ernst Lohmeyer says "die griechischen Wörter

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<sup>25</sup>Best, pp. 100-101; Frederick W. Danker, "The Literary Unity of Mark 14:1-25," Journal of Biblical Literature, LXXXV (December 1966), 471n; R. H. Lightfoot, The Gospel Message of St. Mark (Oxford: at the Clarendon Press, 1958), pp. 57-58; Matthew Black, "Isaac," A Theological Word Book of the Bible, edited by Alan Richardson (New York: The Macmillan Company, 1955), pp. 114-115.

<sup>26</sup>Dalman, Jesus-Jeshua, p. 219; Francis Wright Beare, The Earliest Records of Jesus (Oxford: Basil Blackwell, 1962), pp. 239-240.

<sup>27</sup>Best, p. 169.

<sup>28</sup>Taylor, The Gospel, p. 552.

malen den Hüszersten Grad eines grenzenlosen Entsetzens und Leidens."<sup>29</sup> Jesus felt a sorrow which threatened life itself (verse 34).<sup>30</sup> The prospect of His passion evoked such emotion. He prayed for release from the impending suffering, but His prayer was one of submission to the will of His Father.<sup>31</sup> Through obedience He overcame His fear and His dread of what lay before Him. When He finished praying, He aroused the disciples and went the way to the cross obediently (verses 41-42).

Another use of the term "Son of God" in the passion account is found in the question the High Priest put to Jesus (14:61). He asked Jesus if He was the "Son of the Blessed." The last word is a circumlocution for "God." The parallel expression in Matthew reads, "Son of God" (26:63). We have previously examined the use of the title in the context of the High Priest's question and noted some of its connotations.<sup>32</sup> Besides those, the term alerts the reader to the obedience of Jesus.

That the second evangelist had this in mind is supported by the importance Mark attached to the obedience of Jesus in his passion narrative. He depicted Jesus as fully aware of the key events before they occurred and as willing that they should happen to Him. He related His anointing to His death. "She has anointed my body beforehand for burying," He said (14:8). Apparently He knew that death was imminent for Him and He accepted that prospect.

As He and the disciples were at table eating, He said, "One of you

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<sup>29</sup>Lohmeyer, p. 314.

<sup>30</sup>Taylor, The Gospel, p. 553.

<sup>31</sup>Cranfield, p. 434.

<sup>32</sup>Supra, pp. 65-66.

will betray me" (14:18).<sup>33</sup> Not only did Jesus know beforehand that Judas would betray Him, but He also was willing to submit Himself to that experience. He said, "the Son of man goes as it is written of him . . ." (14:21). At the drinking of the third Passover cup, He declared the wine to be His blood. He said that it was being poured out (14:24).<sup>34</sup> That was another reference to His death.

While on the way to Gethsemane, He identified Himself with the worthless shepherd of Zechariah. He told all the disciples that they would be offended in Him (14:27). When Peter refused to apply that warning to himself, Jesus told him bluntly that he would deny his Lord three times before daybreak (14:30). Jesus felt distress and great trouble at Gethsemane, because He knew what lay ahead (14:33). His prayer that the Father would take the cup from Him (14:36) was a request that He might be spared the experience of divine judgment (Ps. 75:8; Is. 51:17-23; Jer. 25:15-29; 49:12; Hab. 2:16).<sup>35</sup> He objected to the manner in which the crowd came to get Him (14:48); yet He nevertheless submitted to arrest (verse 49). He did not try to defend Himself before the Sanhedrin, not even when false witnesses testified against Him (14:61). His silence was not a demonstration of shrewd maneuvering but of willing submission. The hand behind all the

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<sup>33</sup>Friedrich Hauck, Das Evangelium des Markus, in Theologischer Handkommentar zum Neuen Testament, edited by Paul Althaus et al. (Leipzig: A. Deichert'sche Verlagsbuchhandlung, 1931), II, 168.

<sup>34</sup>Regarding the participle and its future meaning, see Taylor, The Gospel, p. 546; Lohmeyer, p. 308; Cranfield, p. 427.

<sup>35</sup>Leonhard Goppelt, "potērion," Theologisches Wörterbuch zum Neuen Testament, edited by Gerhard Friedrich (Stuttgart: W. Kohlhammer GMBH, n.d.), VI, 149-150, 152-153; Best, p. 153; Taylor, The Gospel, p. 554.

injustice and suffering Jesus endured was the hand of His Father.<sup>36</sup> The passion of Jesus was willed by the Father (14:36).<sup>37</sup> When he depicted the High Priest as asking the Lord if He were the Son of God, Mark alerted the reader to the obedience Jesus had shown.

In the hands of the Romans, Jesus continued to manifest obedience. His silence moved Pilate to wonder (15:5). The determination to avoid nothing of the cup which the Father had given Him (14:36) may have motivated Jesus' refusal to drink the wine mingled with myrrh (15:23).<sup>38</sup> He did not respond to the railing directed at Him as He hung on the cross (15:29-32). In the incident of the centurion Mark implied what Paul stated explicitly in his letter to the Philippians: Jesus was "obedient unto death, even death on a cross" (Phil. 2:8).

The evangelist depicted Jesus as obeying also civic and religious law. He kept the Passover (14:12-26).<sup>39</sup> In accordance with the law, He remained within the environs of Jerusalem over Passover night (14:26 and 32).<sup>40</sup> He submitted to being arrested by the authorities (14:46 and 49) and to all the ensuing indignities heaped upon Him. Although crucifixion normally signified that a man was criminal, Mark established the innocence of Jesus.<sup>41</sup>

Mark highlighted the obedience of Jesus by placing it in contrast to

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<sup>36</sup>Wilhelm Friedrich Besser, The Passion Story, translated by J. Melvin Moe (Minneapolis: Augsburg Publishing House, 1953), pp. 79-80.

<sup>37</sup>Lohmeyer, pp. 315-316; Cranfield, p. 433. See also 8:31 and 9:12.

<sup>38</sup>Cranfield, p. 455; Taylor, The Gospel, p. 589; Dalman, Jesus-Jeshua, p. 194.

<sup>39</sup>Supra, pp. 21-24.

<sup>40</sup>Lohmeyer, p. 311.

<sup>41</sup>Supra, pp. 83-86.

the shortcomings of most of the other characters in the passion account.<sup>42</sup> The chief priests and the scribes plotted against the Chosen One of God (14:1-2) and mocked Him as He hung on the cross (15:31-32). The chief priests conspired with Judas (14:10-11), accused Jesus of many things before Pilate (15:3), were full of envy toward Jesus (15:10), and stirred up the crowd to ask for the release of the murderer Barabbas instead of Jesus (15:11). The Sanhedrin sent out a large number of people (ochlos) with swords and clubs to arrest Jesus (14:43,48), sought false testimony against Him to put Him to death (14:55-58), condemned Him as deserving death for claiming to be the Messiah (14:61-64), spat on Him and played prophet with Him (14:65), and delivered Him to Pilate (15:1). The High Priest accused Jesus of blasphemy for claiming to be the Messiah (14:61-64) and led the Sanhedrin in condemning Him.

The evangelist described Pilate as aware that the chief priests had delivered Jesus to him out of envy (15:10). He said that Jesus had done no evil (15:14). But he released a murderer instead of Jesus, and God's innocent One he had scourged and crucified to satisfy the crowd (15:15). The troops of the Roman governor played a cruel game of king with Jesus (15:17-20). The people who passed by as Jesus hung on the cross blasphemed Him (15:29).

Mark emphasized especially the contrast between the disciples and Jesus.<sup>43</sup> Judas, one of the Twelve, conspired with the chief priests against Jesus (14:10-11). In spite of Jesus' appeal (14:18) and warning

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<sup>42</sup>Lightfoot, Gospel Message, p. 55.

<sup>43</sup>Samuel Sandmel, "Prolegomena to a Commentary on Mark," The Journal of Bible and Religion, XXXI (October 1963), 298.



(14:20-21), Judas betrayed his Master with a kiss (14:43-45). Jesus warned the other disciples, too (14:27); yet they all forsook Him and fled when He was arrested (14:50). Peter refused to apply to himself the warning Jesus gave all the disciples. That impetuous disciple boasted of his loyalty (14:29) and rejected even a very personal warning that he would deny His Lord (14:31). Yet, while Jesus was standing trial before the Sanhedrin, Peter was refusing to acknowledge any relationship to Him (14:66-72).<sup>44</sup> Mark set the prophecy of the scattering of the disciples and of Peter's denial on the way to Gethsemane, whereas Luke and John set the prophecy of Peter's denial in the upper room (Luke 22:31-34; John 13:38). The positioning by Mark appears to have been intended to bring into sharp contrast the disloyalty of the disciples to Jesus and the obedience of Jesus to His Father. It emphasized the evil in men over against the faithfulness of Jesus.<sup>45</sup> Again as Jesus prayed at Gethsemane, the inner circle of disciples, Peter, James, and John, fell asleep.<sup>46</sup> Jesus roused them to the task and specifically charged them to watch and pray, but they went back to sleep (14:34-41).

The second evangelist may have included himself among those who forsook Jesus. Some think Mark was the young man who feared to be apprehended with Jesus.<sup>47</sup> He fled naked when some members of the crowd which had

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<sup>44</sup>Lohse, p. 70.

<sup>45</sup>Best, p. 92.

<sup>46</sup>Martin Dibelius, From Tradition to Gospel, translated by Bertram Lee Woolf (New York: Charles Scribner's Sons, 1965), pp. 212-213.

<sup>47</sup>Taylor, The Gospel, p. 562, has a listing of commentators who favor this view. Dennis Eric Nineham, The Gospel of St. Mark, in The Pelican Gospel Commentaries (Baltimore: Penguin Books, 1963), p. 396, opposes the

arrested Jesus tried to seize him (14:51-52).

All of those people failed to perform as might have been expected of them. But Jesus acted as the obedient Son of God.

In summary, we have noted the charge of God to the old Israel to be His obedient son. Such obedience constituted an aspect of her mission to the world. She did not fulfill that obligation. According to the passion narrative of Mark's Gospel, Jesus was the obedient Son of God. He fulfilled the responsibility of Israel.

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idea. Herman Waetjen, "The Ending of Mark and the Gospel's Shift in Eschatology," Annual of the Swedish Theological Institute, edited by Hans Kosmala (Leiden: E. J. Brill, 1965), IV, 114-131, considers the young man to be an eschatological figure.

## CHAPTER VI

### ISRAEL AND SUFFERING

In this chapter we shall examine the data of Mark's passion narrative for a possible relationship between the suffering of Jesus and those of the old Israel.

God did not directly intend that His ancient people should suffer. His good pleasure was that they obey Him and enjoy His blessings. Suffering came upon Israel as a result of her disobedience. In this chapter, the word "suffering" denotes divine chastisement for disobedience.

At Sinai, God announced judgment on all transgressors of His laws. In the Decalogue, He described Himself as One who is jealous and punishes iniquity (Ex. 20:5; 34:7). The Sabbath law threatened death to anyone who violated it (31:14-15; 35:2). The Lord promised His people blessings for obedience but terrible punishments for disobedience (Lev. 26:3-29<sup>1</sup>).

The golden calf episode exemplified the latter. The relationship of Israel with Jahweh was based on the deliverance from Egypt (Ex. 19:4; 20:2). But the people professed that the golden calf had brought them out of the land of Egypt (32:4). This constituted a rejection of God's covenant.<sup>2</sup>

The Lord responded in wrath (32:10). He wanted to destroy Israel. Moses mollified His anger by reminding Him of His covenant with the patriarchs and of His purpose of mercy (32:11-14). But when the leader of Israel

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<sup>1</sup>The passage was a part of Israel's Sinai experience, cf. Lev. 25:1; 26:46.

<sup>2</sup>Supra, pp. 89-90.

came down from the mountain and saw what the people were doing, he sent forth the Levites armed with swords in the name of the Lord. They killed three thousand men (32:25-28). As a further punishment, God sent a plague on the people (32:34-35).

Because Israel disobeyed Jahweh, suffering became a part of her historic role. She experienced such punishment throughout her history (Num. 11:33; 14:20-38; 21:6; 25:1-9; Judges 2:13-15; 3:7-8).<sup>3</sup> To every age God sent prophets who rebuked, admonished, and warned the people to live according to His covenant.<sup>4</sup> But Israel rejected the covenant.<sup>5</sup> Punishment resulted, including exile.<sup>6</sup>

Certain of the prophets suffered personally for the apostasy of Israel. Gerhard von Rad says that the clash between Jahweh and a disobedient Israel took place within Jeremiah himself.<sup>7</sup> He calls the suffering of Ezekiel "expressly vicarious."<sup>8</sup> Moses earlier had been punished for the sins of Israel. On account of her transgressions, Jahweh did not permit him to enter the land of Canaan (Deut. 3:26). Vicarious suffering became a feature of

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<sup>3</sup>R. E. Nixon, The Exodus in the New Testament (London: Tyndale Press, 1963), p. 31; John Marsh, The Fullness of Time (New York: Harper and Brothers Publishers, c.1952), p. 71.

<sup>4</sup>Marsh, Fullness, p. 59.

<sup>5</sup>See 1 Kings 19:10-14; 1 Sam. 12:8-18; Hos. 8:1; Jer. 7:24-28; 16:10-13; 22:6-9; 34:8-22; Is. 24:5; Amos 2:4-8, 10-16; 3:1-2, 14; 9:7-10; Micah 6:10-16; Ezek. 20. On Ezek. 20, see Gerhard von Rad, Old Testament Theology, translated by D. M. G. Stalker (New York: Harper, 1962), II, 226. See also supra, pp. 79 and 90-92.

<sup>6</sup>See Amos 3:9-11; 5:27; 6:14; 2 Kings 17:6-23; Hos. 9:1-3; 11:5; 13:16; Is. 2:6-22; 5:26-30; 7:18-20; 8:5-8; 9:8-12; Jer. 11:1-10; 25:8-11; 32:16-24; Lam. 2:17.

<sup>7</sup>Rad, Theology, II, 403.

<sup>8</sup>Ibid., p. 275. See also II, 195-196; 274-277; 376-377; 403-404.

Israel's role as a suffering people. God raised up representatives who suffered in Israel's stead.

The outstanding example of vicarious suffering is the figure of the servant of Isaiah 52:13-53:12.<sup>9</sup> Previously we noted the mission of the servant and the problems involved in identifying him.<sup>10</sup> Our interest in this chapter is limited to his vicarious or representative suffering. He is described as suffering because the Lord had laid on him the sins of other people (verses 4 Septuagint, 5, 6, 11, 12) and punished him for those sins (verses 5, 8, 12). Those whom he represented despised him (verse 3). No one shared his suffering; each went his own way (verse 6). He bore his punishment in silence (verse 7). Through his suffering, he made many people righteous (verse 11).

Another Old Testament figure of vicarious suffering was the shepherd of Zechariah (11:4-17; 13:7-9).<sup>11</sup> After an unsuccessful attempt to shepherd the flock doomed to slaughter (11:7-14), the Lord commanded an unidentified figure to assume the duties of a shepherd again (11:15). The second time he was made "a worthless shepherd" (11:15). But he was still

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<sup>9</sup>Marsh, Fullness, p. 92. For a more complete discussion of the servant, see Joachim Jeremias and Walther Zimmerli, The Servant of God, in Studies in Biblical Theology, translated by Harold Knight (Naperville, Ill.: Alec R. Allenson, Inc., 1957); Oscar Cullmann, The Christology of the New Testament, translated by Shirley C. Guthrie and Charles A. M. Hall (Revised edition; Philadelphia: The Westminster Press, 1963), pp. 51-82; C. H. Dodd, According to the Scriptures: The Substructure of New Testament Theology (New York: Charles Scribner's Sons, 1953), pp. 118-119, 123-125; Hans Walter Wolff, Jesaja 53 im Urchristentum (Berlin: Evangelische Verlagsanstalt, n.d.); Christopher R. North, The Suffering Servant in Deutero-Isaiah: An Historical and Critical Study (2nd edition; London: Oxford University Press, 1956).

<sup>10</sup>Supra, pp. 77-78.

<sup>11</sup>Supra, pp. 80-82.

the Lord's shepherd, His fellow (11:17; 13:7).<sup>12</sup> In anger the Lord commanded the sword to strike him (11:17; 13:7). Apparently the Lord raised him up as a worthless shepherd and punished him instead of the sheep.<sup>13</sup>

We would not further the specific purpose of this study by examining in detail the sufferings of Jesus as depicted in the passion narrative of Mark.<sup>14</sup> We have limited our effort to determining the relationship between the sufferings of Israel and those of Jesus. We have noted that Israel suffered as the result of disobedience. But the second evangelist depicted Jesus as innocent of any wrong doing.<sup>15</sup> Our study of the passion narrative will investigate the origin and the purpose of Jesus' suffering.

The suffering of the old Israel came from God. In four passages of chapter fourteen, the second evangelist identified the suffering of Jesus as being of divine origin.<sup>16</sup> Three times Jesus was depicted as referring

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<sup>12</sup>Ernest Best, The Temptation and the Passion: The Markan Soteriology (Cambridge: at the University Press, 1965), pp. 157-158; Joachim Jeremias, "poimēn," Theologisches Wörterbuch zum Neuen Testament, edited by Gerhard Friedrich (Stuttgart: W. Kohlhammer GMBH, n.d.), VI, 487; Wilhelm Friedrich Besser, The Passion Story, translated by J. Melvin Moe (Minneapolis: Augsburg Publishing House, 1953), p. 79. On the other hand, F. F. Bruce, "The Book of Zechariah and the Passion Narrative," Bulletin of the John Rylands Library, XLIII (1960-1961), 342, considers it improbable that the worthless shepherd should also be the Lord's associate.

<sup>13</sup>Besser, p. 79.

<sup>14</sup>John Bowman, The Gospel of Mark: The New Christian Jewish Passover Haggadah (Leiden: E. J. Brill, 1965), pp. 293-294, notes that in comparison with Luke and John the second evangelist emphasized the humiliation and suffering of Jesus.

<sup>15</sup>Supra, pp. 83-86.

<sup>16</sup>Supra, pp. 98-99.

to imminent experiences as fulfilment of the scriptures (14:21;<sup>17</sup> 14:49;<sup>18</sup> 14:27). In the account of Jesus praying at Gethsemane, Mark informed the reader that the suffering of Jesus was the will of God (14:36).<sup>19</sup>

When Mark had Jesus use Zech. 13:7, he changed the imperative "smite" of the Septuagint and the Massoretic Text to the first person singular future "I will smite."<sup>20</sup> Thereby he emphasized the divine origin of Jesus' suffering. The One who would strike was the Father.<sup>21</sup>

Furthermore, Jesus did not suffer for His own sins. Mark alerted the reader to the vicarious nature of Jesus' suffering by identifying Him with the servant of Isaiah and with the shepherd of Zechariah. Scholars are divided on the importance of the Isaianic servant in the passion account of Mark.<sup>22</sup> The evangelist made no explicit reference to the servant

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<sup>17</sup>C. E. B. Cranfield, The Gospel According to St. Mark, in The Cambridge Greek Testament Commentary, edited by C. F. D. Moule (Cambridge: at the University Press, 1963), p. 424; Vincent Taylor, The Gospel According to St. Mark (2nd edition; New York: St. Martin's Press, 1966), p. 541. See the parallel, Luke 22:22, cf. Walter Bauer, A Greek-English Lexicon of the New Testament and Other Early Christian Literature, translated and adapted by William F. Arndt and F. Wilbur Gingrich (Chicago: The University of Chicago Press, 1957), p. 584.

<sup>18</sup>Supra, p. 20.

<sup>19</sup>Taylor, The Gospel, p. 554; Cranfield, p. 434; supra, p. 97.

<sup>20</sup>Taylor, The Gospel, p. 548.

<sup>21</sup>Best, pp. 157-158; Cranfield, p. 428.

<sup>22</sup>Eduard Schweizer, "The Son of Man Again," New Testament Studies, IX (1962-1963), 261, says that the allusions to Is. 53 are almost lacking in the passion story. On the other hand, Best, p. 151; Cullmann, Christology, p. 69; Vincent Taylor, "The Origin of the Marcan Passion Sayings," New Testament Studies, I (1954-1955), 164-165; Christian Maurer, "Knecht Gottes und Sohn Gottes im Passionsbericht des Markusevangelium," Zeitschrift für Theologie und Kirche, L (1953), 1-38, note the influence of the servant song on Mark. We are not distinguishing in this study the Marcan additions from the tradition which the second evangelist transmitted.

but there appear to be allusions to Is. 53. The words "for many" in Mark 14:24 may reflect Is. 53:12. The conception of the suffering servant underlies the thought of Mark in this passage.<sup>23</sup>

Twice the evangelist called attention to the silence of Jesus. The description of His reticence to speak before the Sanhedrin (14:60-61) demonstrates the Markan predilection for doublets.<sup>24</sup> The repetition produces emphasis. The account of Jesus before the Roman procurator (15:4-5) also includes two statements regarding the silence of Jesus.<sup>25</sup> Furthermore, Mark's record ascribes to Jesus only three articulate utterances after His arrest (14:62; 15:2; 15:34). In the Gospel of Luke and especially of John, Jesus speaks much more often. The silence of the accused in the Markan account is not due to the fact that the evangelist was ignorant of the details of the proceedings; the narrative probably emphasizes the reticence

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<sup>23</sup>Taylor, "Origin of Passion Sayings," p. 164; Gustaf Dalman, Jesus-Jeshua: Studies in the Gospels, translated by Paul P. Levertoff (New York: The Macmillan Company, 1929), p. 171; Margaret E. Thrall, "The Suffering Servant and the Mission of Jesus," The Church Quarterly Review, CLXIV (1963), 282; W. D. Davies, Paul and Rabbinic Judaism: Some Rabbinic Elements in Pauline Theology (London: S. P. C. K., 1962), p. 250; Jeremias and Zimmerli, pp. 89, 95, 96; T. A. Burkill, Mysterious Revelation: An Examination of the Philosophy of St. Mark's Gospel (Ithaca, New York: Cornell University Press, 1963), p. 273; Cullmann, Christology, pp. 64-65; Maurer, pp. 18-19; Taylor, The Gospel, p. 546; Cranfield, p. 427; Wolff, p. 65; Rudolf Schnackenburg, "Jesus der leidende Gottesknecht nach den Evangelien," Bibel und Kirche, XVI (1961), 7; Ernst Lohmeyer, Das Evangelium des Markus, in Kritisch-exegetischer Kommentar über das Neue Testament (Göttingen: Vandenhoeck and Ruprecht, 1957), II, 308. On the other hand, Dennis Eric Nineham, The Gospel of St. Mark, in The Pelican Gospel Commentaries (Baltimore: Penguin Books, 1963), p. 386; Clarence Tucker Craig, "The Identification of Jesus with the Suffering Servant," The Journal of Religion, XXIV (October 1944), 243, deny any relationship between Mark 14:24 and Is. 53.

<sup>24</sup>Taylor, The Gospel, p. 567.

<sup>25</sup>See ibid., p. 579. Taylor believes that the text of 15:3 should contain another reference to the silence of Jesus.



of Jesus to speak to cause the reader to think of Is. 53:7.<sup>26</sup>

The Gospel writer may have thought of Is. 53:6 as he described the flight of the disciples and the young man (14:50-52) and the denial of Peter (14:66-72).<sup>27</sup>

In the passion account Mark used the verb paradidōmi ten times (14:10,11,18,21,41,42,44; 15:1,10,15). The Septuagint used the same verb three times in Is. 53 (once in verse 6 and twice in verse 12). Vincent Taylor suggests that this represents the point of view of one who saw behind the actions of men the fulfilment of the destiny and function of the suffering servant.<sup>28</sup>

The mention of the scourging in 15:15 alerts the reader to Is. 53:5. The evangelist may have wanted to relate Jesus as He stood condemned to

<sup>26</sup>Burkill, Mysterious, pp. 287-288; Jeremias and Zimmerli, p. 99; Francis Wright Beare, The Earliest Records of Jesus (Oxford: Basil Blackwell, 1962), p. 234; Cranfield, pp. 439 and 449; Bowman, The Gospel, p. 289; Nineham, pp. 407 and 412; Craig, p. 245; Maurer, p. 9; Schnackenburg, p. 6. Best, p. 151, argues that the silence of Jesus is dramatically determined. Each statement regarding Jesus' silence is immediately followed or preceded by a statement of Jesus about Himself. Morna Dorothy Hooker, Jesus and the Servant: The Influence of the Servant Concept of Deutero-Isaiah in the New Testament (London: S. P. C. K., 1959), pp. 88-89, denies any relationship to Is. 53.

<sup>27</sup>Bowman, The Gospel, p. 297. Herman Waetjen, "The Ending of Mark and the Gospel's Shift in Eschatology," Annual of the Swedish Theological Institute, edited by Hans Kosmala (Leiden: E. J. Brill, 1965), IV, 114-131, expresses a quite different idea.

<sup>28</sup>Taylor, The Gospel, p. 578. On the other hand, paradidōmi is a common word, which is by no means restricted to the servant imagery, cf. Best, pp. 149-150.

The subject of the verb paredōken in 15:15 is naturally Pilate. It is difficult to see that Mark had God in mind as the subject and thought of Is. 53:6 and 12, as some say. See Taylor, The Gospel, p. 584; Josef Blinzler, The Trial of Jesus, translated by Isabel and Florence McHugh (Westminster, Maryland: The Newman Press, 1959), p. 240.

the figure of the suffering servant.<sup>29</sup>

Mark 15:28 is probably a gloss which crept into the text at an early date.<sup>30</sup> It is a quotation from Is. 53:12 and shows that the crucifixion of Jesus between two thieves (15:27) was interpreted early as a reference to the Isaiah passage.<sup>31</sup>

The antipathy of people toward the servant is expressed in Is. 53:3. The same situation appears in the Markan portrait of Jesus (14:1,10-11, 18-21,27-31,37-41,43-46,50,51-52,55-65,66-72; 15:1,3,10-15,16-20,27-32). Jesus was despised by His fellow countrymen and His religious and political authorities and forsaken by His friends. Again the image of Jesus conforms to that of the suffering servant.<sup>32</sup>

Another device the evangelist used to describe the vicarious nature of

<sup>29</sup>Bowman, The Gospel, p. 304.

<sup>30</sup>Cranfield, p. 456.

<sup>31</sup>Eduard Lohse, History of the Suffering and Death of Jesus Christ, translated by Martin O. Dietrich (Philadelphia: Fortress Press, 1967), p. 96; Best, pp. 149-150 and 97; Julian Morgenstern, "The Suffering Servant-- A New Solution," Vetus Testamentum, XI (1961), 424; Maurer, p. 8; Hooker, pp. 91-92; Nineham, p. 425.

<sup>32</sup>We have omitted the mention of passages which some commentators feel refer to Is. 53, because in our opinion the relationship is tenuous. Mark 14:21 and 49 may refer to the servant song, cf. Best, pp. 150-151; Maurer, pp. 8-9. But they refer to other passages too, cf. Bowman, The Gospel, p. 262; Hooker, pp. 98-99; Taylor, The Gospel, p. 561. In verse 49, the word graphai indicates that more than one Old Testament passage is in view, cf. Lohmeyer, p. 323.

We have given Jesus' avowal of abstinence in Mark (14:25) a meaning different from the one in Luke (22:18), cf. supra, pp. 25-27. Therefore, we do not accept 14:25 as having a relationship to Is. 53:12, cf. Joachim Jeremias, The Eucharistic Words of Jesus, translated by Norman Perrin (Revised edition; New York: Charles Scribner's Sons, 1966), pp. 207-218.

Jeremias, "poimän," p. 492n, suggests that Is. 53:6b explains the change in 14:27 from the imperative of the Hebrew and the LXX to the first person singular future. This is hard to accept. See Cranfield, p. 428.

Jesus' suffering is that of creating a correspondence to the shepherd of Zech. 13:7 (Mark 14:27). If the disciples were the sheep to be scattered,<sup>33</sup> then Jesus was the shepherd who was to be struck. The Lord struck Him who had been made a "worthless shepherd" (Zech. 11:15) instead of the sheep doomed to slaughter (11:4,7,9). In Zechariah, the sheep signified Israel. In this way, Mark interpreted the nature of Jesus' suffering.<sup>34</sup> Jesus suffered not because He Himself was guilty, but because the guilt of Israel was imputed to Him by God.<sup>35</sup>

In summary, we have noted a relationship between the sufferings of Israel and those of Jesus. God punished Israel for her sins. Sometimes representatives of Israel suffered for the people. Jesus was such a representative Person. He suffered not for His own sins but for the transgressions of others. God imputed the sins of Israel to Him and punished Him for them. In this way Jesus fulfilled the role of Israel through suffering.

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<sup>33</sup>Supra, pp. 80-81.

<sup>34</sup>Best, pp. 157-158.

<sup>35</sup>S. L. Edgar, "Respect for Context in Quotations from the Old Testament," New Testament Studies, IX (1962), 61-62, apparently fails to grasp the significance of the New Testament's use of Zech. 13:7. Therefore, he says that Jesus departed from His usual regard for the Old Testament context in His use of the Zechariah passage.

## CHAPTER VII

### ISRAEL AND THE FUTURE

The second evangelist describes not only the suffering and death of Jesus. He also projects the reader into the future. Jesus announced that the gospel would be preached in the whole world, that He would drink again of the fruit of the vine in the kingdom of God, that He would rise and lead the disciples to Galilee, that He would build another temple, and that He was the Son of man who would sit at the right hand of God and come with the clouds of heaven. All these items occur in Mark's account of the passion. In this chapter, we shall examine the old Israel as a people with a future and the same role as suggested for Jesus in the passion account of Mark. We shall continue to restrict our study of Israel to the two foci of deliverance from Egypt and the experiences at Mount Sinai.

Jahweh called Israel from slavery in Egypt to a promising future. His covenant with her carried the implicit assurance of His favor.<sup>1</sup> Jahweh delivered Israel that He might lead her to the land of Canaan (Ex. 3:7-8,17; 6:8; 12:25; 13:5,11; 15:17; 23:20; 32:34; 33:1-3).<sup>2</sup> As the people of God (6:7; 19:5), Israel lived under the blessing of God. Jahweh promised that none of the plagues of Egypt would overtake her (15:26). He assured her of victory over her foes (23:22-31; 33:1-3; 34:11). He promised her

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<sup>1</sup>John Bright, A History of Israel (Philadelphia: The Westminster Press, n.d.), p. 137.

<sup>2</sup>William L. Moran, "A Kingdom of Priests," The Bible in Current Catholic Thought, edited by John L. McKenzie (New York: Herder and Herder, 1962), p. 18n.

material good fortune (23:25-26). He made her a people of promise.

Throughout the Old Testament period, this continued to be the posture of Israel: her face remained by and large turned to the future.<sup>3</sup> The concept of a future Messiah developed as one expression of this great and confident hope.<sup>4</sup>

Israel did not create on her own such an optimistic outlook. She came to it on the basis of rich and wide experience. The story of Balaam (Num. 22-24; Micah 6:1-5) is one incident from the early history of Israel which illustrates how Jahweh caused the evil intentions of her enemies to be turned into blessings for her.<sup>5</sup>

Even in exile God encouraged her to have hope for the future (Ezek. 11:16-20).<sup>6</sup> Though He punished and tried His people, He assured them that they and their mission would continue. A remnant would survive to accomplish the will of God (2 Kings 17:18; Is. 10:20-27; 28:5; 37:31-32; Jer. 23:3; 31:7-10; Micah 2:12; 4:6-7; 5:7-9; Zech. 8:6,11-17; Zeph. 2:7; Ezek. 11:13; Ezra 9:8,13-15).<sup>7</sup>

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<sup>3</sup>Bright, History, p. 137; Joseph Klausner, The Messianic Idea in Israel: From Its Beginning to the Completion of the Mishnah, translated by W. F. Stinespring (3rd edition; New York: The Macmillan Company, 1955), p. 14.

<sup>4</sup>Oscar Cullmann, The Christology of the New Testament, translated by Shirley C. Guthrie and Charles A. M. Hall (Revised edition; Philadelphia: The Westminster Press, 1963), p. 111.

<sup>5</sup>Gerhard von Rad, Old Testament Theology, translated by D. M. G. Stalker (New York: Harper, 1962), I, 110-111.

<sup>6</sup>Ibid., pp. 80 and 82.

<sup>7</sup>F. Michaeli, "Elect," A Companion to the Bible, edited by J. J. von Allmen (New York: Oxford University Press, 1958), p. 97; Millar Burrows, An Outline of Biblical Theology (Philadelphia: The Westminster Press, 1946), pp. 146-147; G. Henton Davies, "Remnant," A Theological Word Book of the Bible, edited by Alan Richardson (New York: The Macmillan Company, 1955),

Another expression of Old Testament hope was the figure of "one like a son of man" in Dan. 7. He was described as coming with the clouds of heaven to the Ancient of Days to receive dominion, glory, and kingdom (verses 13-14). The figure represented Israel who was vindicated and exalted after enduring persecution and suffering (verses 17-18, 21-22, 24-27).<sup>8</sup> The term used for Israel was "the saints of the Most High." We must not lose sight of the identification of one like a son of man with that community.<sup>9</sup>

The one like a son of man was contrasted with four great beasts that came out of the sea (7:3-8). They represented four kings, symbolizing the world empires (7:17). The fourth beast was especially fierce (7:19-21, 23-24). It made war against the saints of the Most High and prevailed over them (7:21).

The figure of one like a son of man was distinguished from the beasts in that he appeared as an unarmed and inoffensive figure while they, especially the fourth, were terrible, dreadful, and strong (7:4-8, 19-21, 23-25). But the Ancient of Days destroyed the four beasts (7:11-12) and made the

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pp. 188-191; E. Jenni, "Remnant," The Interpreter's Dictionary of the Bible, edited by George Arthur Buttrick et al. (New York: Abingdon Press, 1962), IV, 32-33; A. Lelievre, "Remnant," A Companion to the Bible, edited by J. J. von Allmen (New York: Oxford University Press, 1958), pp. 354-357. Hereafter The Interpreter's Dictionary of the Bible will be referred to as IDB.

<sup>8</sup>C. H. Dodd, According to the Scriptures: The Substructure of New Testament Theology (New York: Charles Scribner's Sons, 1953), p. 117n.

<sup>9</sup>For a more complete study, see Eduard Schweizer, "The Son of Man Again," New Testament Studies, IX (1962-1963), p. 256; Gustaf Dalman, The Words of Jesus: Considered in the Light of Post-Biblical Jewish Writings and the Aramaic Language, translated by D. M. Kay (Edinburgh: T. and T. Clark, 1902), pp. 238-242; George S. Duncan, Jesus, Son of Man: Studies Contributory to a Modern Portrait (New York: The Macmillan Company, 1949), 135-146; Cullmann, Christology, pp. 137-152.

one like a son of man master of the world. His dominion was to be everlasting; it would not pass away. His kingdom would not be destroyed (7:14, 18,22,26-27).<sup>10</sup>

According to the second Gospel, Jesus most frequently related Himself to that figure from Daniel. The title "Son of man" occurs fourteen times, four of them in the passion narrative (in 14:21 twice; 14:41; and 14:62).<sup>11</sup> The objection that Dan. 7:13 does not speak of "the Son of Man" but simply of "one like a son of man" is not valid. In 14:62 Mark specifically connected the term with Dan. 7:13. For that reason a study of Mark's use of "Son of man" ought to proceed from that Old Testament passage, although the title is found in other books, too.<sup>12</sup>

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<sup>10</sup>Dalman, Words, pp. 241-242.

<sup>11</sup>For a more complete study of "Son of man" in the New Testament, see Cullmann, Christology, pp. 152-188; Dodd, Scriptures, pp. 116-118; Duncan, pp. 147-196; A. J. B. Higgins, "Son of Man--Forschung Since 'The Teaching of Jesus,'" New Testament Essays, edited by A. J. B. Higgins (Manchester: The University Press, 1959), pp. 119-135; T. W. Manson, "The Son of Man in Daniel, Enoch and the Gospels," Bulletin of the John Rylands Library, XXXII (1949-1950), 171-193; John Bowman, "The Background of the Term 'Son of Man,'" The Expository Times, LIX (1947-1948), 283-288; Eduard Schweizer, "Son of Man," Journal of Biblical Literature, LXXIX (1960), 119-124; Dalman, Words, pp. 250-267; J. Y. Campbell, "Son of Man," A Theological Word Book of the Bible, edited by Alan Richardson (New York: The Macmillan Company, 1955), pp. 230-232; Sherman Elbridge Johnson, "Son of Man," IDB, IV, 413-415; T. W. Manson, The Teaching of Jesus: Studies of Its Form and Content (Cambridge: at the University Press, 1963), pp. 211-232; Alan Richardson, An Introduction to the Theology of the New Testament (New York: Harper and Row, Publishers, 1958), pp. 132-141.

<sup>12</sup>Dodd, Scriptures, p. 117; Manson, "Son of Man in Daniel," pp. 173 and 191; Higgins, "Son of Man," pp. 123-124; A. J. B. Higgins, Jesus and the Son of Man (London: Lutterworth Press, 1964), pp. 15-16; Leonhard Goppelt, Typos: Die Typologische Deutung des Alten Testaments im Neuen (Darmstadt: Wissenschaftliche Buchgesellschaft, 1966), p. 112; Dalman Words, p. 257; Campbell, pp. 231-232; I. Howard Marshall, "The Synoptic Son of Man Sayings in Recent Discussion," New Testament Studies, XII (1965-1966), 327. See also Sigmund Mowinckel, He That Cometh, translated by G. W. Anderson (New York: Abingdon Press, n.d.), p. 349.

The passages of the passion account in which Mark employed "Son of man" affirm the suffering, exaltation, and authority of Jesus.<sup>13</sup> Dan. 7 ascribed only exaltation and authority to the figure of one like a son of man (verses 13-14). But the figure signified the saints of the Most High who were described as experiencing defeat and dismay (verses 21 and 25) before receiving the dominion and the kingdom (verse 27). They suffered at the hands of the great world empires who controlled the whole earth and defied even God. Jesus apparently ascribed their suffering also to the figure who represented Israel and for that reason used the title in sayings which refer to His passion.<sup>14</sup>

Jesus employed the term in connection with His suffering in Mark 14:21. "The Son of man is betrayed" specified the experience of betrayal, as did 14:41 where the title was used again. According to Dan. 7, suffering is the prelude to exaltation. When Jesus used "Son of man" to refer to His suffering, we should see Him pointing beyond that designated experience to His future glory. He had to suffer before the establishment of His kingdom.<sup>15</sup>

In 14:62, the second evangelist related "Son of man" not only to Dan. 7:13 but also to Ps. 110:1. The Sanhedrin was in the process of condemning Jesus to death. In that situation He spoke of His future in glowing terms.<sup>16</sup>

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<sup>13</sup>Ernest Best, The Temptation and the Passion: The Markan Soteriology (Cambridge: at the University Press, 1965), p. 164; Schweizer, "Son of Man," p. 122; Jesse J. Northcutt, "The Christ of Mark's Gospel," Southwestern Journal of Theology, I (1958-1959), 59-61.

For a discussion of the Son of man as judge, supra, pp. 82-83.

<sup>14</sup>Dodd, Scriptures, p. 117n. Cullmann, Christology, p. 160, says that Jesus combined the two concepts of Son of man and suffering servant.

<sup>15</sup>Margaret E. Thrall, "The Suffering Servant and the Mission of Jesus," The Church Quarterly Review, CLXIV (1963), 281. Higgins, Jesus and the Son of Man, pp. 20-21, does not agree with the idea of a suffering Son of man.

<sup>16</sup>Supra, pp. 45-46.



Ps. 110:1 was the formula of the early church for the exaltation of the risen Christ.<sup>17</sup> Mark used it as a reference to the future glory of Jesus.<sup>18</sup>

The brief reference to Dan. 7:13, "coming with the clouds of heaven," called attention to its context in Daniel. Dan. 7:14 described one like a son of man receiving dominion, glory, and kingdom from the Ancient of Days. The early church understood the reference to Dan. 7:13 in Mark 14:62 as pointing forward to the parousia.<sup>19</sup>

We need not take Mark 14:62 as a description of two stages in the revelation of the Son of man. Matt. 25:31 combined them. When Jesus stood before the Sanhedrin, His exaltation, according to the Matthaean and Lukan parallels, had already begun.<sup>20</sup> His suffering betokened enthronement. The Sanhedrin thought that it was putting an end to Jesus, but He indicated that what they were doing to Him was a part of the process whereby He would be given glory and dominion.

The passion account of the second Gospel contains other passages which ascribe to Jesus an open-ended future like that of ancient Israel. On the

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<sup>17</sup>Dodd, Scriptures, p. 120; Duncan, p. 175.

<sup>18</sup>Dalman, Words, p. 310.

<sup>19</sup>Justin the Martyr, "The Dialogue of S. Justin Martyr with Trypho the Jew," par. 31, The Works Now Extant of S. Justin the Martyr, in A Library of Fathers of the Holy Catholic Church, Anterior to the Division of the East and West, translated by members of the English Church (Oxford: James Parker and Company, 1861), XL, 106-108; C. E. B. Cranfield, The Gospel According to St. Mark, in The Cambridge Greek Testament Commentary, edited by C. F. D. Moule (Cambridge: at the University Press, 1963), pp. 444-445; Schweizer, "Son of Man Again," p. 259n; Johnson, "Son of Man," p. 414; Dennis Eric Nineham, The Gospel of St. Mark, in The Pelican Gospel Commentaries (Baltimore: Penguin Books, 1963), p. 408. See also Eric Ashby, "The Coming of the Son of Man," The Expository Times, LXXII (1960-1961), 363; Dalman, Words, pp. 241-242; Mark 8:38; 13:26-27.

<sup>20</sup>Supra, pp. 45-46.

occasion of His anointing, Jesus spoke of a worldwide mission (14:9). He said that the gospel would be preached in the whole world.

In His avowal of abstinence (14:25), Jesus announced that He would drink of the fruit of the vine again in the kingdom of God. We need not examine the full meaning of that statement to observe that He was referring to the time when the Old Testament promises would be fulfilled.<sup>21</sup>

In 14:28 Jesus reminded His disciples that He would rise from the dead. He promised to go before them into Galilee. Whatever He may have meant by the latter affirmation, at least He indicated that He would re-create the community of His disciples which would scatter at His arrest and demise.<sup>22</sup>

In His temple saying (14:58 and 15:29), Jesus spoke again of the community of the future. The temple not made with hands can only have meant the new people of God He would found by His death and resurrection. Instead of a building made of stones, the sanctuary of the living God would

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<sup>21</sup>Supra, p. 27, n. 30. See also Ernst Lohmeyer, Das Evangelium des Markus, in Kritisch-exegetischer Kommentar Über das Neue Testament (Göttingen: Vandenhoeck and Ruprecht, 1957), II, 304-305.

<sup>22</sup>Best, pp. 92 and 157-158. Jesus' saying has received various interpretations. The word proaxō is ambiguous. It means "to go before" (6:45) and "to walk ahead" or "to take the lead" (10:32). Probably the saying anticipated the resurrection appearances of Jesus in Galilee, cf. Cranfield, p. 429. Mark repeated the critical phase in 16:7. To it was added the comment, "There you will see him." Matthew apparently understood the saying to refer to the resurrection appearances, cf. 28:16. The saying is also taken as an unfulfilled prediction that Jesus would lead His disciples back to Galilee. Lohmeyer, p. 312, believes that the saying reflects the point of view that Galilee is to be the scene of the parousia. See Vincent Taylor, The Gospel According to St. Mark (2nd edition; New York: St. Martin's Press, 1966), p. 549; Nineham, pp. 445-447. Herman Waetjen, "The Ending of Mark and the Gospel's Shift in Eschatology," Annual of the Swedish Theological Institute, edited by Hans Kosmala (Leiden: E. J. Brill, 1965), IV, 114-131, considers the saying to reflect an anti-Jerusalem polemic.

be the community of God's people.<sup>23</sup> The Sanhedrin placed its hope for the future in the temple. Jesus said that it would be destroyed and that the community of His people constituted the hope for the future.

In summary, the old Israel did not merely look back to the great experiences of her past history. Those events assured her that she was the people of God and filled her with great hope for the future. She believed that in the future greater things would happen than those of her past. The figure of one like a son of man in Dan. 7 symbolized that expectation.

In his passion account, the second evangelist identified Jesus with that figure. He described Jesus as filled with hope for the future. In the face of suffering and death, Mark depicted Jesus as speaking of His exaltation, of the community of the future which He would found, and of a worldwide mission.

Before Israel's experience at the Red Sea the future appeared to belong to the Egyptians. Yet, in fact, Israel was the people of the future. At the time of Jesus' passion, the future seemed to belong to the religious and political powers represented by Caiaphas and Pilate. In fact, Jesus whom they oppressed was the Person of the future. In this sense, He

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<sup>23</sup>Gottlob Schrenk, "to hieron," Theological Dictionary of the New Testament, edited by Gerhard Kittel, translated and edited by Geoffrey W. Bromiley (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1965), III, 247; Otto Michel, "naos," Theologisches Wörterbuch zum Neuen Testament, edited by Gerhard Kittel (Stuttgart: Verlag von W. Kohlhammer, n.d.), IV, 888-889; Taylor, The Gospel, p. 566; Bertil Gärtner, The Temple and the Community in Qumran and the New Testament: A Comparative Study in the Temple Symbolism of the Qumran Texts and the New Testament, in Society for New Testament Studies Monograph Series, edited by Matthew Black (Cambridge: at the University Press, 1965), I, 111-115; Martin H. Scharlemann, Healing and Redemption (St. Louis: Concordia Publishing House, 1965), pp. 43-68; Lohmeyer, p. 327; Oscar Cullmann, Peter: Disciple-Apostle-Martyr, translated by Floyd V. Filson (Philadelphia: The Westminster Press, 1953), p. 199. Supra, pp. 40, 63-64, 82.

fulfilled the role of Israel.

In the fulfilment, we see the element of enhancement. Jesus did not simply recapitulate the hopes of the old Israel. He enlarged their dimension and scope, transposing them to a new key, as it were. In contrast to the glorious yet limited perspective of the ancient promises, the new hope which Jesus represented was unlimited and more wonderful.

## CHAPTER VIII

### CONCLUSION

We have examined the passion narrative of Mark for its presentation of Jesus on the background of the Old Testament. We came to the conclusion that the second evangelist depicted Jesus as the true Israel. We distinguished between the nation of Israel and Jesus by calling the former the old Israel and the latter the true Israel. Using this kind of terminology, the church may be called the new Israel. We concluded that Jesus is the true Israel in the sense that He was and is the fulfilment of the old and the embodiment of the new Israel.

We limited the scope of our study to the role and function of Israel as determined by the deliverance from Egypt and the experiences at Mount Sinai. We attempted to suggest the typological relationship between the exodus and the passion and noted the way in which the second evangelist alerted the reader to that dimension of the passion story by placing the narrative of Jesus' suffering and death in the setting of the Passover and using the miracles of the first eleven chapters and the two miracles of the passion account to identify the suffering and death of Jesus as the new exodus.

The principal human dramatis persona in the exodus was Israel; everything happened in relationship to that people. Just so in the passion, the chief actor and person being acted upon by the events was Jesus. Jesus stated that the Old Testament scriptures were to be fulfilled by Him and in Him. Those scriptures offered the story of God's dealings with His ancient people. The statement by Jesus identified Him as similarly

carrying out the task of Israel.

In Chapters III to VII, we proceeded to examine the function of Israel and noted the ways in which the second evangelist described Jesus as fulfilling this role. God chose Israel to be His witness to the world. In the passion narrative, the second evangelist identified Jesus as the Christ, the King of Israel (Chapter III). He depicted Jesus as fulfilling the mission of Israel. Jesus announced universal salvation and expressed divine judgment (Chapter IV). As the covenant of God with His people obligated its members to be obedient, so Mark affirmed that Jesus was the obedient Son of God (Chapter V). Because the people of God disobeyed, suffering became a part of their lot. The second evangelist described Jesus in terms of the suffering servant of Isaiah 53 (Chapter VI). Israel was a people of promise. Jesus was the Son of man, according to the passion narrative. The future belonged to Him. He promised to found the community of the future (Chapter VII).

Did the readers of the second Gospel understand that the evangelist was presenting Jesus as the fulfilment of the old Israel? It is impossible to answer that question with certainty. We can surmise, however, that the author gave clues suggesting such an interpretation. In the course of our study, we noted two titles ascribed to Jesus which denoted Him as the representative of Israel: Son of God and Son of man. The second evangelist employed both in an emphatic manner throughout the Gospel. He used Son of God in the title and at the climax which is a part of the passion narrative. Jesus identified Himself as the Son of man more than in any other way. Mark also depicted Jesus as the suffering servant of Isaiah, another figure that represented Israel. Those clues may have helped the readers to see that Mark was presenting Jesus as the true Israel. We have pointed to numerous

correspondences in the second Gospel between the exodus and the passion and between the people of Israel and the person of Jesus. Those correspondences also may have indicated to the readers the intent of the second evangelist to witness to Jesus as the true Israel. Can we say with certainty that the readers did not comprehend what Mark was doing? How shall we determine the limitation of their understanding?

We might even ask if Mark fully comprehended all that he wrote. 1 Pet. 1:10-12 says that the Old Testament prophets inquired into their predictions of Christ's sufferings and His subsequent glory. Perhaps we may assume that the evangelist did not grasp the full implications of his Gospel and that he himself studied it as we do. Scholars have produced evidence which seems to support such an idea. If, as they say, the passion narrative existed as a unit before Mark wrote his Gospel, what he included in his work did not originate with him. He too may have done some inquiring into the things he wrote. Furthermore, while he did not write a passion history but composed a theological statement, he set out to relate historical events. It may well be that his grasp of those events grew through meditation on them and study of the Old Testament scriptures. The plan of salvation on which the evangelist reported originated with God, and that plan may well have exceeded the writer's full comprehension even as it does ours.

The concept of Israel as the people of God is one of the major unifying principles of biblical thought. In this study we undertook to relate one small segment of Israel's history--howbeit the most critical one of the Old Testament--to its fulfilment. In keeping with our self-imposed restriction, we considered only small portions of certain major themes of the Old Testament. One example is the servant figure of Isaiah. One might profitably study the New Testament concept of Israel against the background of

the servant songs.

This study has drawn attention to various kinds of suffering described in the passion account. We might list them as the suffering of the Isaianic servant, of the righteous man, of the Son of God, of the Messiah, and of the Son of man. Each has its own peculiar intensity.

Other areas of study which have remained virtually untouched in this presentation include the relationship of Moses and Elijah to Jesus. The passion narrative also seems to reflect the influence of the Akedah and the Psalms of suffering, especially Ps. 22. We have touched on these only in passing.

Gerhard von Rad says that each Old Testament generation faced the ever-identical yet ever-new task of understanding itself as Israel.<sup>1</sup> The apostles and evangelists led their contemporaries in that task as the prophets of the Old Testament did the people of their age. But each generation must continue to put forth the effort to comprehend itself in faith as the Israel of its own day. The study of Israel's role and function can be a source of renewal for the church to serve as the Israel of our age.

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<sup>1</sup>Gerhard von Rad, Old Testament Theology, translated by D. M. G. Stalker (New York: Harper, 1962), I, 119.



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