

**THE THEME OF BLINDNESS AND SIGHT IN THE
GOSPEL ACCORDING TO MARK**

Earl S. Johnson

A Thesis Submitted for the Degree of PhD
at the
University of St Andrews



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THE THEME OF BLINDNESS AND SIGHT

IN

THE GOSPEL ACCORDING TO MARK

by

Earl S. Johnson, Jr., A.B., B.D.

A Thesis submitted in partial fulfilment
of the requirements for the degree of
Doctor of Philosophy
in the
University of St. Andrews



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A Statement of Higher Study and Research

After graduating from High School at Williamson Central School in Williamson, New York, U.S.A., I began my undergraduate studies at Hope College, in Holland, Michigan in September of 1960. I received the degree of Bachelor of Arts, summa cum laude, in English from that institution in June of 1964. In September of 1964 I began my studies at Princeton Theological Seminary, Princeton, New Jersey. There I majored in New Testament and wrote my senior thesis under the guidance of Professor Bruce M. Metzger. I was awarded the Bachelor of Divinity degree in June of 1967.

After serving for two years as Associate Pastor of the First Presbyterian Church in Twin Falls, Idaho, I was admitted to St. Mary's College, The University of St. Andrews, under Ordinance General No. 12 and began my terms of residence in October of 1969. At a meeting of the Faculty of Divinity on 7th October, 1970, I was admitted as a candidate for the degree of Doctor of Philosophy, under Resolution of the University Court, 1967, No. 1, with retrospective effect to the date of my admission as a research student.

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Preface

My interest in Mark's theme of blindness and sight was originally stimulated by a lecture given by my first instructor in Greek, Dr. Joseph Arvai Zsiros. Although I have long forgotten the content of that lecture I can remember how interested I was in his comments about the many Greek words for seeing contained in Mk. 8:22-26. This initial curiosity developed into a broader concern to investigate Mark's use of the terminology of seeing and not seeing as it is found throughout the gospel. I am grateful, therefore, for the opportunity to examine a subject which has long interested me but previously eluded my more careful attention.

Expressions of thanks are due to several people who have made my research an easier task. I am grateful for the diligent and cordial assistance given to me at all times by the University of St. Andrews Library staff, and for the stimulating courses and seminars given at St. Mary's College by Principal Matthew Black and Professor R. McL. Wilson. Special thanks go to Dr. Ernest Best who gave me many hours of his time and taught me how to think better. I especially appreciate his words of encouragement which made it possible for me to survive the difficult times which inevitably accompany extended periods of research. I also wish to thank my wife Judy who gives me constant support and has listened in patience during the long hours in which I have paced the floor in my attempts to penetrate and express Mark's thinking. Finally, I dedicate this study to my wife's parents, Dr. and Mrs. G.N. Boice, who generously and graciously provided the funds necessary for its completion.

ABBREVIATIONSGeneral Abbreviations

f.p.	first published	NT	New Testament
LXX	Septuagint	o.s.	old series
MT	Masoretic Text	OT	Old Testament
n.	note	RSV	The Revised Standard Version of the Bible
n.d.	no date	ψ	Enumeration of the Psalms in the Septua- gint
NEB	The New English Bible		
n.s.	new series		

Journals and Series

<u>BJRL</u>	<u>Bulletin of the John Rylands Library</u>
<u>BZ</u>	<u>Biblische Zeitschrift</u>
<u>BZAW</u>	<u>Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft</u>
<u>BZNW</u>	<u>Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche</u>
<u>CBQ</u>	<u>Catholic Biblical Quarterly</u>
<u>ET</u>	<u>Expository Times</u>
<u>EFL</u>	<u>Ephemerides Theologicae Lovanienses</u>
<u>EvT</u>	<u>Evangelische Theologie</u>
<u>HTR</u>	<u>Harvard Theological Review</u>
<u>JBL</u>	<u>Journal of Biblical Literature</u>
<u>JTS</u>	<u>Journal of Theological Studies</u>
<u>NovT</u>	<u>Novum Testamentum</u>
<u>NTA</u>	<u>New Testament Abstracts, 1956-1972</u>
<u>NTS</u>	<u>New Testament Studies</u>
<u>NTSMS</u>	<u>Society for New Testament Studies Monograph Series</u>
<u>RSR</u>	<u>Recherches de Science Religieuse</u>
<u>SBT</u>	<u>Studies in Biblical Theology</u>
<u>SE</u>	<u>Studia Evangelica</u>
<u>SJT</u>	<u>Scottish Journal of Theology</u>
<u>TBLNT</u>	<u>Theologisches Begriffslexicon zum Neuen Testament, eds. L. Coenen, E. Beyreuther and H. Bietenhard (1967-)</u>
<u>TDNT</u>	<u>Theological Dictionary of the New Testament, translation of Theologisches Wörterbuch zum Neuen Testament by G.W. Bromiley, 7 vols. (1964-1971).</u>

<u>TTZ</u>	<u>Trier theologische Zeitschrift</u>
<u>TU</u>	<u>Texte und Untersuchungen zur Geschichte der altchristlichen Literatur</u>
<u>TWNT</u>	<u>Theologisches Wörterbuch zum Neuen Testament, eds. G. Kittel and G. Friedrich, 9 vols. (1933-1972)</u>
<u>TZ</u>	<u>Theologische Zeitschrift</u>
<u>ZkTh</u>	<u>Zeitschrift für katholische Theologie</u>
<u>ZNW</u>	<u>Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche</u>
<u>ZThK</u>	<u>Zeitschrift für Theologie und Kirche</u>

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Charles	CHARLES, R.H., <u>The Apocrypha and Pseudepigrapha of the Old Testament in English</u> , 2 vols.
Cranfield	CRANFIELD, C.E.B., <u>The Gospel According to Saint Mark</u>
Dibelius	DIBELIUS, M., <u>From Tradition to Gospel</u>
Gnilka	GNILKA, J., <u>Die Verstockung Israels</u>
Grundmann	GRUNDMANN, W., <u>Das Evangelium nach Markus</u>
Haerchen	HAENCHEN, E., <u>Der Weg Jesu</u>
Hawkins	HAWKINS, J.C., <u>Horae Synopticae</u>
Jeremias	JEREMIAS, J., <u>The Parables of Jesus</u>
Klostermann	KLOSTERMANN, E., <u>Das Markusevangelium</u>
Kuhn	KUHN, H.-W., <u>Ältere Sammlungen im Markusevangelium</u>
Lagrange	LAGRANGE, M.-J., <u>Evangile selon Saint Marc</u>
Liddell, Scott	LIDDELL, H.G. and SCOTT, R., <u>Greek-English Lexicon</u> , revised by H.S. Jones and R. McKenzie
Lohmeyer	LOHMEYER, E., <u>Das Evangelium des Markus</u>
Loisy	LOISY, A., <u>L'Evangile selon Marc</u>
Nineham	NINEHAM, D.E., <u>Saint Mark</u>
Quesnell	QUESNELL, Q., <u>The Mind of Mark</u>

- Rawlinson RAWLINSON, A.E.J., St Mark
- Reploh REPLOH, K.-G., Markus — Lehrer der Gemeinde
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"Anmerkungen" Neotestamentica: Deutsche und englische Aufsätze 1951--1963, pp. 93-104
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- Wellhausen WELHAUSEN, J., Das Evangelium Marci

The text of the NT employed in this study is that published by the United Bible Societies, The Greek New Testament, eds. K. Aland, M. Black, C.M. Martini, B.M. Metzger and A. Wikgren (f.p. 1966, 1968).

The footnotes only supply information regarding author and title of the work being cited (with the exception of journal articles); full information regarding subtitles, dates, editors, translators, publishers, place of publication, etc., will be found in the bibliography.

I N T R O D U C T I O N

INTRODUCTION

The purpose of this study is to examine the terminology of blindness and sight found in the Gospel According to Mark. Specifically, the pericopes which are to be investigated are 4:1-34, 8:14-21, 8:22-26 and 10:46-52. The inquiry is designed to investigate the relationship which exists among these passages and their importance in respect to Mark's broader theological interests. In Mk. 4:11f. the well-known allusion to Is. 6:9f. refers to those outside who are blinded by Jesus' parabolic teaching. In 8:18a similar language is applied to Jesus' disciples when they fail to understand the feeding miracles. This pericope is immediately followed by an account of the restoration of sight to the blind man from Bethsaida (8:22-26). In 10:46-52 a second blind man is healed in Jericho prior to Jesus' entry into Jerusalem. Even a superficial examination reveals that there is some kind of a relationship between 8:14-21 and 8:22-26. But what is its nature? Have the two pericopes been brought together merely because of similar imagery (association by catchword) or is there a more significant connection between the blindness of the disciples and the healing of the blind man? Questions can also be raised about the relationship of these passages to 4:1-34 and 10:46-52. Although the allusions in 4:12 and 8:18a are similar, their contexts are entirely different; whereas the parable chapter has to do with Jesus' preaching about the Kingdom of God, 8:14-21 describes a discussion between Jesus and the disciples about their supply of bread and the preceding feeding miracles. What is the significance of these settings and why is the terminology of blindness and sight applied both to *οἱ ἕβρω* (4:11b) and Jesus' followers? Similarly, it is necessary to inquire about the

affinity of 8:22-26 and 10:46-52. What relationship, if any, is there between them? Has Mark placed them in their present positions in the gospel narrative and if so why? Do these miracles constitute part of a wider theme or must they be interpreted independently?

Theoretically this study could be considerably enlarged to include detailed examinations of all the passages in the gospel which contain words for seeing or all of the pericopes to which the general metaphors of blindness and sight might be applicable. In the interest of limiting the scope of the investigation neither course will be followed. General studies have already been made of some of the words for seeing in Mark's gospel and the rest of the NT by W. Michaelis,¹ W. Herrmann² and K. Lammers³ and it is clear that much of this vocabulary is not significant for an understanding of Mark's interpretation of 4:1-34, 8:14-21, 8:22-26 and 10:46-52 since it can be taken quite literally as part of the narrative. Examples are numerous where verbs for seeing refer strictly to physical sight and observation: *εἶδον* (1:10, 16, 19; 2:12, 14, 16; 5:14, 16, 32; 6:33f., 38, 48; 7:2; 8:33; 9:14f., 25, 38; 10:14; 11:13, 20; 12:15; 14:67, 69); *βλέπω* (5:31; 12:14; 13:2); *θεωρῶ* (5:15, 38; 12:41; 15:47). On occasion they indicate physical observation with the underlying idea of understanding (2:5; 12:28, 34). In other instances they have to do with recognition either by demons (3:11; 9:20; cf. 1:24) or those about to participate in a healing miracle (5:6, 22). Verbs for seeing are frequently used in reference to eschatological events which are to be perceived with the eye (9:1, 4, 8f.; 13:14, 26 [cf. Rev. 1:7, *ὄψεσθαι*; Dan. 7:13 LXX, *ἐθεώρουσ' ὅθ*], 29; 14:62; 16:7). *περιβλέπω* always refers to the act of looking around to see (3:5, 34; 5:32; 9:8; 10:23; 11:11). Mark uses it occasionally in reference to anger (3:5, 34; 5:32?).⁴ Thus rather than investigating every occurrence of seeing vocabulary only those passages which have a direct bearing on 4:1-34, 8:14-21, 8:22-26

and 10:46-52 will be discussed.⁵

It is also possible to approach the theme in another manner. In numerous books and articles E. Schweizer⁶ demonstrates that "blindness" can be used as a metaphor to describe the development of Mark's thinking throughout the gospel. He divides Mk. 1:1-8:26 into the following sections: 1:1-13 "Der Anfang"; 1:14-3:6 "Jesu Vollmacht und die Blindheit der Pharisäer"; 3:7-6:6a "Jesu Wirken in Gleichnissen und Zeichen und die Blindheit"; 6:6b-8:26 "Jesu Wirken bis zu den Feinden und die Blindheit der Jünger".⁷ Such a usage of the word blindness is justified to a certain extent since blindness and sight commonly serve as metaphors for incomprehension and understanding in both the OT and NT.⁸ Since Mark is concerned to demonstrate the way various groups reacted to the person of Christ, i.e. the religious authorities, the family and neighbours of Jesus, the demons, the disciples,⁹ Herod and his followers, the Syrophenician woman etc., one could apply the metaphor wherever someone misunderstands or comprehends who Jesus is. Nevertheless, such an investigation would extend this study beyond reasonable limits and run the risk of reading more into Mark's theme than he intended. Thus detailed analysis will be restricted to those passages where the imagery of blindness and sight is specifically found.

The study begins with certain assumptions which are accepted by the majority of Markan scholars:-

1. Mark's gospel was written prior to the other gospels and was one of the sources used by Matthew and Luke to construct their own presentation of Jesus.¹⁰

2. The author of the gospel is to be referred to as Mark although his name is nowhere attached to the material. Although pre-Markan collections must have existed,¹¹ Mark united them with independent traditions, sayings and his own transitions and creations and gave the

gospel its definitive form.

3. Mark's gospel, as M. Kähler points out, can be described as a passion narrative with an extended introduction.¹² Since Mark's primary interest is to present the passion, death and resurrection of Jesus Christ it should come as no surprise if he uses pericopes prior to the passion and crucifixion to anticipate this important emphasis.¹³ Because his readers already know the conclusion of the gospel such a method of interpretation would not be difficult for them to understand.

4. The gospel is written for the benefit of a largely Gentile congregation.¹⁴

The method which is to be employed is that which is commonly known as redaction criticism. Redaction criticism is a term coined by W. Marxsen¹⁵ to describe a methodology which is an extension of and to a certain extent an advancement beyond form criticism. The latter, as it is represented by the epoch-making work of M. Dibelius and R. Bultmann,¹⁶ was primarily interested in investigating the nature of the material which circulated in the early church prior to the writing of the gospels. Although both of these scholars were interested in the theological emphases of the evangelists, their primary concern was to examine the "forms" of the material which were used to compose the gospels. In their opinion the evangelists were not really authors in the full sense of the word but were merely collectors.¹⁷ Since it was thought that they merely assembled various pericopes and logia which pertained to the life of Jesus, the form critics studied each pericope as an independent unit without consistently determining its place in the gospel as a whole or its relevance to the theology of the author. Although other scholars anticipated redaction criticism (in Markan studies one can refer especially to the work of W. Wrede,¹⁸ K.L. Schmidt,¹⁹ M. Werner,²⁰ J. Sundwall,²¹ R.H. Lightfoot,²² H.J. Ebeling²³ and others²⁴) it did not receive its impetus until

the late 1940s and early 1950s when the important studies of G. Bornkamm,²⁵ H. Conzelmann²⁶ and Marxsen²⁷ were published. The methodology of these scholars differed considerably from that of the form critics since they regarded the evangelists as authors in their own right and looked for their individual perspectives and contributions.

Since the inception of redaction criticism the method has been modified and refined by many scholars. Because Markan exegetes have employed it for over fifteen years it is unnecessary to review the criteria by which one determines Markan seams and emphases. They have been discussed in some detail by Marxsen,²⁸ E. Best,²⁹ J. Schreiber,³⁰ J. Rohde,³¹ and N. Perrin³² and have been systematised recently into a few working principles by Q. Quesnell and F.H. Stein.³³ It is necessary, however, to note briefly some of the insights of redaction criticism which will form the basis of the present study. Since redaction criticism takes Mark seriously as an author who has his own theological points of view which colour his presentation of Jesus, part of the task of the redaction critic is to search for these theological emphases. In order to do this a detailed examination must be made of each of the passages in question in order to differentiate between tradition and redaction. The meaning which Mark attaches to any pericope and the way in which he interprets the material passed on to him by pre-Markan communities can only be discovered by distinguishing pre-Markan traditions from his own interpolations, insertions, omissions, transitions and creations. If Mark is an author in his own right, furthermore, certain things can be assumed about his writing which are characteristic of other literary works such as continuity of thought, allusions to previous passages, the use of a certain amount of symbolism etc.³⁴ Nevertheless, one cannot demand absolute consistency from him or assume that the gospel always presents a unified point of view. Mark's is the first extant gospel and it is

unlikely that he had lengthy precedents on which he could build as did Matthew and Luke. He was bound to a certain extent, moreover, by pre-Markan tradition which he chose to preserve. Thus it is possible that he might merely connect traditions through the agency of catchwords, might be inconsistent on occasion and might make use of pericopes which really do not express his own point of view.³⁵

Another important insight of redaction criticism is its understanding of the relationship between the gospels and history. It is generally recognized that most of the narratives and sayings which are preserved by Mark have been modified in the course of transmission in the early church. Marxsen³⁶ points to three different Sitze im Leben which have influenced their form and content: the original situation in the life of Jesus; the setting in the life of the early church prior to the writing of the gospels; the situation(s) to which Mark and the other evangelists wrote. In this study the primary concern will be with the third Sitz im Leben. Redaction critics are generally agreed that Mark was not a historian or biographer in the sense in which these terms are used today. Rather than providing information with which one can reconstruct the life of Jesus the gospel reflects the faith and needs of the church to which Mark wrote. Perrin³⁷ expresses this insight well when he refers to the gospel as didactic narrative:-

The form is a narrative of the ministry of Jesus, but the concerns are those of Mark and his church, and the purpose is directly [to] exhort, instruct, and inform Mark's readers.

Thus one of the goals of this investigation is to examine 4:1-34, 8:14-21, 8:22-26 and 10:46-52 in order to discover the way in which Mark uses these passages to speak to the exigencies of the people within his own Christian community.

With these points in mind it can be seen that an application of redaction criticism to the theme of blindness and sight will allow

some conclusions to be formulated about the following considerations:-

1. Mark's editorial method--the way he uses and interprets traditions in the passages studied; the extent of his rearrangement of pre-Markan material and the extent of his own literary creation.
2. Whether or not the theme of blindness and sight owes its place in the gospel framework to Mark and how its position reflects his own interests.
3. The way in which 4:1-34, 8:14-21, 8:22-26 and 10:46-52 relate to Mark's theology as a whole.
4. The way in which Mark uses the pericopes examined and the theme of blindness and sight to speak to the needs and aspirations of the Christian community of which he is a part.

Thus it can be hoped that this study will not only illuminate Mark's manner of composition but will also provide insight into the lives of some of the earliest Christians. ³⁸

FOOTNOTES: Introduction

1. "ὄραω, κ.τ.λ.," TDNT V, pp. 315-382. For studies of the concept of seeing in the OT and NT and its use in other religions see Michaelis, op. cit.; E. von Dobschütz, "Die fünf Sinne im Neuen Testament," JBL 48 (1929), pp. 378-411, especially pp. 391ff.; C.J. Bleeker, "L'Oeil et l'oreille: leur signification religieuse," The Sacred Bridge, Researches into the Nature and Structure of Religion, pp. 52-71; K.A.H. Hidding, "Sehen und Hören," Liber Amicorum: Studies in Honour of Professor Dr. C. J. Bleeker, pp. 69-79.
2. Das Wunder in der evangelischen Botschaft: Zur Interpretation der Begriffe "blind" und "taub" im Alten und Neuen Testament. For a recent study of words for hearing in the NT see J. Gnilka, "Zur Theologie des Hörens nach den Aussagen des Neuen Testaments," Bibel und Leben 2 (1961), pp. 71-81.
3. Hören, Sehen und Glauben im Neuen Testament (f.p. 1966): see especially pp. 20-27. As A.M. Ambrozic says in his review of Lammers' book (CBQ 29 (1967), pp. 157f.), his work is difficult to assess since one is never quite sure what his goal is. Lammers does not make a systematic analysis of words for seeing and hearing in Mark's gospel. His category "Das Sehen der Wunder im Beziehung zum Glauben" seems rather artificial and one wonders about the value of analysing Mk. 16:9ff. in a section devoted to a discussion of the words as they relate to Mark's gospel (so Ambrozic, p. 157).
4. Cf. Lagrange, p. lxxx.
5. The verbs appearing in 8:22-26, i.e. ἀναβλέπω, διαβλέπω and ἐμβλέπω, will be discussed in detail in Chapter III. The vocabulary in 15:40 and 16:1-8 will be analysed in Appendix II. Other passages which are relevant to the theme will be discussed on the following pages: 6:49f. on pp. 110ff.; 15:32,36 in relation to Mk. 8:15 on pp. 124ff.; 15:39 in relation to 10:52 on pp. 189f. For ἰδοὺ, ἴδε, ὄρα, ὄρατε and βλέπετε cf. Chap. I n. 169, also pp. 39, 104. For discussions of ὄφθαλμός, ὄμμα and τυφλός cf. Chapter III.
6. "Anmerkungen," pp. 93-104; "Mark's contribution to the quest of the historical Jesus," NTS 10 (1963-1964), pp. 421-432; "Zur Frage des Messiasgeheimnisses bei Markus," ZNW 56 (1965), pp. 1-8; "Die theologische Leistung," pp. 337-355; Markus, especially "Die theologische Leistung des Markus (Rückblick)," pp. 220-224.
7. Markus; also see "Die theologische Leistung," pp. 342-348.
8. Cf. Mk. 4:12f., for example, and the connection with οἶδα, συνίημι, γινώσκω (cf. pp. 19, 55f.) or Mk. 8:17f. and the relationship between seeing and hearing and νοέω, συνίημι, μνημονεύω. As Michaelis (op. cit.) points out, words for seeing can take on a wide range of meanings both in the OT and the NT, and can signify 'to note', 'to observe', 'to experience', 'to know', etc. (cf. pp. 324ff., 329, 342ff.). Also see 1QS 11,3,5-8; CD 2,14; 1QH 18,19ff. For discussions of the relationship between seeing and faith in the NT cf. Herrmann, op. cit., especially pp. 15ff., and Lammers, op. cit. For discussions of the relationship between seeing, understanding and faith in John's gospel see O. Cullmann, "Ἐίδεν καὶ ἐπίστευσεν", La Vie de Jésus, objet de la 'vue' et de la 'foi', d'après le quatrième évangile, Aux Sources de la tradition chrétienne: Mélanges offerts à M. Maurice Goguel, pp. 52-61; F. Mussner, The Historical Jesus in the Gospel of

St John, pp. 18ff.; H. Wenz, "Sehen und Glauben bei Johannes," TZ 17 (1961), pp. 17-25; also see G.L. Phillips, "Faith and vision in the fourth gospel," Studies in the Fourth Gospel, pp. 83-96, and R. Brown's criticism of his analysis, The Gospel According to John (I-XII), pp. 501-503.

9. Reploh's recent study examines the passages in detail in which Mark presents the incomprehension of the disciples.
- W. / 10. See R. Farmer (The Synoptic Problem), however, who argues for the priority of Matthew's gospel.
11. Scholars are generally agreed that some of the pericopes which make up the passion material came from pre-Markan collections. Cf. Bultmann, p. 275 (German ed. p. 297). Taylor (pp. 90ff.), suggests other possibilities. Also see H.-W. Kuhn's more recent study of Mk. 2:1-3:6, 4:1-34, 4:35-6:52 and 10:1-45, and the articles by P.J. Achtemeier, "Toward the isolation of pre-Markan miracle catenae" (JBL 89 (1970), pp. 265-291) and "The origin and function of the pre-Markan miracle catenae" (JBL 91 (1972), pp. 198-221).
12. The So-Called Historical Jesus and the Historic Biblical Christ, p. 80 n. 11.
13. Marxsen (pp. 17ff., especially p. 25) demonstrates the way in which Mark anticipates the death of Jesus in his description of John the Baptist's ministry (cf. 1:14f.). Also see Haenchen (pp. 32f.), who points out that Jesus' death is already symbolised in the departure of the bridegroom in 2:20. In 3:5f. Mark indicates that Jesus' enemies are already plotting his crucifixion.
14. The classical evidence for this assumption includes the translation of Semitic expressions in the gospel (3:17; 5:41; 7:11, 34; 15:22) and the explanations of Jewish customs (7:3ff.; 15:42). Cf. Cranfield, p. 8.
15. Cf. Marxsen, "Redaktionsgeschichtliche Erklärung der sogenannten Parabeltheorie des Markus," ZThK 52 (1955), pp. 255-271; Der Evangelist Markus: Studien zur Redaktionsgeschichte des Evangeliums, especially p. 11. Other names have been suggested for the method. Haenchen (p. 24) prefers "Kompositionsgeschichte", whereas Quesnell refers to it as "editorial analysis" (p. 46). R.A. Edwards employs the term "framework criticism" (The Sign of Jonah in the Theology of the Evangelists and Q, SBT second series 18, p. 18).
16. Dibelius, From Tradition to Gospel; Bultmann, The History of the Synoptic Tradition.
17. Cf. Dibelius: "The composers are only to the smallest extent authors. They are principally collectors, vehicles of tradition, editors. Before all else their labour consists in handing down, grouping, and working over the material which has come to them" (p. 3). See also ibid., p. 59, and Bultmann, p. 350 (German edn. p. 375).
18. Das Messiasgeheimnis in den Evangelien (1901).
19. Der Rahmen der Geschichte Jesu (1919).
20. Der Einfluß paulinischer Theologie im Markusevangelium (1923).
21. Die Zusammensetzung des Markusevangeliums (1934).
22. History and Interpretation in the Gospels (1935); Locality and Doctrine in the Gospels (1938); The Gospel Message of St. Mark (f.p. 1950).
23. Das Messiasgeheimnis und die Botschaft des Marcus-Evangelisten (1939).
24. For references to other precursors of redaction criticism see J. Rohde,

- Rediscovering the Teaching of the Evangelists, pp. 31ff.; R.H. Stein, "What is Redaktionsgeschichte?" JBL 88 (1969), p. 47.
25. Bornkamm's article "Der Sturmstillung im Matthäusevangelium" (Wort und Dienst: Jahrbuch der theologischen Schule Bethel, NF 1 (1948), pp. 49-54 — cf. Rohde, op. cit., p. 10 n. 30) has been translated in Tradition and Interpretation in Matthew, pp. 52-57.
26. Die Mitte der Zeit (f.p. 1953; trans. into English by G. Buswell in 1960: The Theology of Saint Luke).
27. See n. 15 above.
28. ZThK 52 (1955), pp. 257f.; Der Evangelist Markus, pp. 7ff.
29. Cf. especially pp. ixff. and his analysis of Markan seams, pp. 63ff.
30. Schreiber discusses these criteria briefly in "Die Christologie des Markusevangeliums: Beobachtungen zur Theologie und Komposition des zweiten Evangeliums," ZThK 58 (1961), pp. 154f. He takes up the matter in more detail in his recent book (1967), Theologie des Vertrauens (pp. 9-21).
31. Rediscovering the Teaching of the Evangelists. Particularly helpful are the summaries he gives of the work of various scholars who have applied the method to various synoptic passages, pp. 47ff.
32. What is Redaction Criticism? Perrin gives an example of the way in which redaction criticism should be applied in a study of Mk. 8:27ff. (pp. 40ff.).
33. Quesnell, pp. 46ff., especially pp. 51ff. R.H. Stein has published several articles on the subject recently: "What is Redaktionsgeschichte?" JBL 88 (1969), pp. 45-56, especially pp. 53f.; "The 'Redaktionsgeschichtlich' investigation of a Markan seam (Mc.1:21f.)," ZNW 61 (1970), pp. 70-94, where he lists ten principles which are then illustrated by a redaction critical study of Mk. 1:21ff; also see "The proper methodology for ascertaining a Markan redaction history," NovT 13 (1971), 181-198.
34. Cf. Perrin's comments in a recent article, "The Christology of Mark: a Study in Methodology," The Journal of Religion 51 (1971), p. 176.
35. Cf. Quesnell, p. 53. Best has given a number of examples of pericopes in which Mark preserves tradition which conflicts with his own perspectives in a paper at the Colloquium Biblicum Lovaniense in September of 1971, "Mark's preservation of the tradition." It will be published shortly.
36. Der Evangelist Markus, pp. 12ff. Other scholars also stress the importance of keeping these situations in mind: Rohde, op. cit., pp. 21ff.; Best, pp. xif.; Stein, "What is Redaktionsgeschichte?" JBL 88 (1969), pp. 48ff.; Perrin, What is Redaction Criticism?, pp. 34f.
37. The Journal of Religion 51 (1971), p. 178.
38. Cf. Marxsen, ZThK 52 (1955), p. 271.

CHAPTER ONE

CHAPTER I

MK. 4:1-34: BLINDNESS AND PARABLES

Since the appearance of A. Jülicher's Die Gleichnisreden Jesu in 1899 an incredible amount of literature has been produced which deals with the problems of Mk. 4.¹ It has been examined from a variety of perspectives, often being used as a touchstone by those interested in somewhat diverse subjects, e.g. the synoptic parables, the content and method of Jesus' teaching, the labyrinthine ways of the Kingdom of God and the so-called "Messianic secret", the development of NT apologetic² and, of course, the meaning of the gospel itself. The flood of publications and consequent controversies which inevitably accompany such intense scholarly activity tempts one to wonder if more research on this chapter can ever hope to be fruitful. Nevertheless, the divergent opinions among NT scholars about the significance of this chapter demonstrates that many problems still remain open to question. C.F.D. Moule's comment which introduces his recent study of Mk. 4:1-20 can be taken as a word of encouragement:-

The passage in question is Mk.4:1-20, especially vv.10-13. This is a much-debated section, but my conviction is that it is not debated enough.³

In the seventy-odd years since the publication of Jülicher's study NT scholarship has turned to Mk. 4 with the intention of finding the words of the historical Jesus. Often exegetes have been disturbed by the interpretation which Mark allegedly gives to Jesus' parables in vss. 10-12. Finding there a theory which attributes to Jesus a teaching method designed to blind his audiences, many scholars reject these verses

as unauthentic and attempt to discover the picture of Jesus hidden behind the veneer of Markan redaction. Although he was by no means the first to question the hardening theory,⁴ Jülicher poignantly portrays the dilemma scholars often face when they examine these verses. Jesus, he argues, could never have taught with the intention of making it impossible for his hearers to understand. On the contrary, he always pursued the same goal in all his teaching and that goal is expressed in Mt. 11:28f.⁵ In Jülicher's opinion one is forced to make a choice:-

Entweder-Oder: entweder einzig der Verstockungszweck gegenüber den Massen und die Glaubwürdigkeit der Synoptiker auch in dieser Frage, oder eine irrtümliche Folgerung bei ihnen wegen eines Irrtums in den Prämissen und derselbe Zweck, dem sonst die Parabeln, wie jeder fühlt, auch die des Herrn dienen. Dies Entweder-Oder geht tief: entweder die Evangelisten oder Jesus.⁶

In the years which followed many scholars felt obliged to join Jülicher in making this decisive distinction.⁷

In this study, however, it is not proposed to add yet another voice to the already swelled chorus which attempts to find the original meaning of Jesus' parables. Rather its concern is to examine the intention of Mark which is revealed in Chapter 4. By examining his editorial changes, the additions he makes to the tradition and the way in which he structures the gospel an attempt will be made to discover the meaning he wishes to convey to his readers and the situation he hopes to address.

1. Tradition and Redaction in Mk. 4:1-34

Most NT scholars agree that there are at least three levels of tradition in Mk. 4:1-34. As Jeremias says, "The three stages of tradition (Jesus ... the primitive Church ... Mark) are recognisable throughout the whole of Mark's Gospel, but nowhere so clearly as in

ch. 4."⁸ Since they disagree, however, about the content of these strata it is necessary to examine the chapter in order to distinguish pre-Markan tradition from Markan editing. Having discovered Mark's emphases it will then be possible to discuss the individual pericopes in more detail.

(a) Mk. 4:1-3a,⁹

In vss. 1-3a Mark sets the stage for Chapter 4. A number of factors indicate that the first two verses are Markan:⁹

1. The repetitious use of *καί*.¹⁰
2. The use of *ἄρχομαι* as a redundant auxiliary verb¹¹ (cf. *ἤρξατο διδάσκειν* in 6:2,34; 8:31).¹²
3. The use of *πάλιν*.¹³
4. The frequent references to teaching.¹⁴
5. The characteristic use of the historic present¹⁵ (cf. *συνάγεται*, 6:30; 7:1).
6. *πρὸς αὐτόν* —as Gnilka points out, this phrase is found throughout the gospel¹⁶ (it is used twice with *συνάγω* in 4:1 and 7:1; cf. 6:30).
7. *ὄχλος πλείστος* —Mark often refers to the large size of the groups gathered around Jesus¹⁷ (5:21; 6:34; 8:1; 9:14; 12:37; cf. *ὄχλοι πολλοί* in Mt. 13:2, *ὄχλου πολλοῦ* in Lk. 8:4).
8. *ἐπὶ τῆς γῆς ἦσαν* —Gnilka points to similar phrases in Mk. 6:47, 8:6 (cf. 4:31) and Mark's use of the imperfect of *εἶμι* with a preposition (1:13,45; 4:36; 5:21).¹⁸
9. The presence of the Markan connective phrase *καὶ ἔλεγεν αὐτοῖς* in v. 2 (cf. 4:2,11,21,24a).¹⁹
10. *ἐν παραβολαῖς πολλά* — *πολλά* is used in reference to teaching in 1:45 and 6:34.²⁰ According to Schweizer,²¹ the word parable appears in redactional verses in 3:23; 4:2,10-13,33f.; 7:17;

12:1,12 and is traditional in 4:30 and 13:25. The investigation below will demonstrate that it is also traditional in 4:11,33.

There is a considerable amount of controversy about the origin of the sea and boat imagery in these verses. Bultmann,²² for example, thinks that the sea motif was found in the tradition whereas Marxsen²³ asserts that it was introduced by Mark. The evidence supports Marxsen's interpretation. There is little doubt that the formulation of the scene as it now stands must be attributed to Mark's redundant style.

ἤρξατο διδάσκειν παρὰ τὴν θάλασσαν, καθῆσθαι ἐν τῇ θαλάσῃ, καὶ πᾶς ὁ ὄχλος πρὸς τὴν θάλασσαν.

Both of the other evangelists have removed this unnecessary repetition, Luke omitting the reference altogether (8:4; but see 5:1-3) and Matthew mentioning it once. There is also disagreement about the origin of the reference to the boat. Schweizer²⁴ argues that in 3:9, 4:1 and 4:36 the boat was already found in the tradition, whereas Dibelius attributes the boat imagery in these passages to Markan redaction.²⁵ De Tillesse claims, on the other hand, that the boat was found in the tradition in 1:16-20, 4:35ff., 6:45ff. and perhaps in 5:1ff., whereas it is redactional in 3:9, 4:1, 6:32-34, 8:13 and possibly 6:53f. and 8:10.²⁶ De Tillesse's appraisal is the most probable. It is difficult to see how the reference to the boat in 4:36 could be attributed to Mark. 4:35ff. could hardly circulate without reference to a boat! In regard to 4:1f. it is likely that in the tradition the parable of the sower only had a vague setting (cf. Lk. 8:4ff.) and did not specify the location in which Jesus taught.²⁷ Mark introduces the sea and boat in order to create a scene similar to the ones described in 2:13 and 3:9 and anticipate the reference to the boat in 4:35ff.²⁸

The demand for careful listening in v. 3a is also Markan.²⁹ It is reminiscent of OT parallels (Is. 6:4ff.;³⁰ Dt. 29:4 LXX; Prov. 5:1; 22:17; Ezek. 3:27) and is omitted in the Matthean and Lukan introductions

to the parable of the sower. It corresponds to a characteristic emphasis on hearing throughout Mark's gospel (4:12,23,24a; 7:14,37; 8:18a; 9:7).³¹ There is good reason for thinking that v. 9 is also Markan.³² As Quesnell³³ points out, it, like v. 3a, is really something beyond the parable itself and helps to lend an overall unity to the chapter. An examination of similar logia elsewhere suggests that this command for correct listening circulated independently in the tradition. Both Matthew and Luke attach different forms of it to the parable of the sower and although they repeat it elsewhere in their gospels they do so with relative independence: Mt. 11:15 is absent in the Lukan parallel; Mt. 13:43 is only found in Matthew's gospel; Lk. 14:35 is not in the Matthean parallel; it is omitted in the parallels to Mk. 4:23. Similar statements are also found in verses which are generally considered to be secondary readings (Mk. 7:16; Mt. 25:29; Lk. 12:21; 13:9; 21:4).³⁴ Outside of the gospels it only appears in Rev. 2:7,11,17,29; 3:6,13,22; 13:9. In all of these passages it concludes didactic material. It is also used in connection with teaching, although quite independently, in the Gospel of Thomas (logia 8,21,24,63,65,96). Although it occurs in Mk. 4:9 par. and 4:23 it is not found in parallel passages in Thomas (it is found before the parable of the sower in logion 8 rather than after it). In other places where it is found in logia in Thomas which have synoptic parallels, i.e. logia 21 (cf. Mk. 4:29), 24 (Mt. 6:23; Lk. 11:35f.), 63 (Lk. 12:13-21, cf. the reading similar to Lk. 8:8 in 892* 1216 1242^{mg} 1646 2148 etc. in v. 21); 65 (Mk. 12:1ff. par.); and 96 (Mt. 13:33; Lk. 13:20-21) the command to listen is not found in the synoptic gospels.³⁵ This consistent (in all of the sources the saying follows parables or presentations of teaching) yet independent use of this expression suggests that the saying in Mk. 4:9 (or one similar to it) must have circulated as a well-known teaching device used by Jesus

(and/or the early church) which remained unattached to specific pericopes. Recognizing its significance, the NT writers, later redactors and the author of the Gospel of Thomas³⁶ used it in Jesus' teaching wherever it seemed appropriate.³⁷ In the case of Mk. 4:9 Mark inserts it where he does in order to call attention to the primary importance of the parable of the sower (cf. v. 13 and pp. 38f. below).

(b) Mk. 4:3b-8

Scholars are generally agreed that these verses go back to the oldest level of tradition.³⁸ The number of recognisable semitisms indicates a pre-Markan Aramaic source,³⁹ ἔγένετο ἐν τῷ (v. 4),⁴⁰ καρπὸν οὐκ ἔδωκεν (v. 7),⁴¹ ἐν τριάκοντα ... ἑκατόν (v. 8).⁴² It is possible that the clause ὅπου οὐκ εἶκεν γῆν πολλήν in v. 5b is either a Markan explanatory statement⁴³ or a scribal gloss. As Taylor⁴⁴ points out, it is omitted in it^{b,c,e} syr^s and Luke's gospel and καὶ ὅπου is replaced with καὶ ὅτι in DW. καὶ εὗθους,⁴⁵ then, may be a Markan connecting phrase which links the expression in 5b to that which follows in 5c. But even if the clause in 5b is to be taken as a Markan addition no great significance is to be attached to it since it merely reinforces 5c.

(c) Mk. 4:14-20

Just as exegetes are in general agreement that 4:3b-8 is pre-Markan, so too it is commonly held that the interpretation of the parable, in the form in which it is found in the synoptic gospels, was not originally connected to the parable of the sower but is a composition of the early church. As Black says, the fact that the interpretation is secondary is one of the secure results of modern criticism.⁴⁶ The reasons for this judgment are discussed in detail by Jeremias⁴⁷ and need not be repeated here.⁴⁸

But if it is an established fact that the interpretation of the parable of the sower is the work of the early church, scholars are also agreed that it is not Mark's creation. As Kuhn demonstrates, the parable and its interpretation were already united in the pre-Markan parable source.⁴⁹

Although Matthew and Luke make a number of revisions in the interpretation there are few signs of Markan redaction in Mk. 4:14-20.⁵⁰ Apparently Mark was generally satisfied with it as it came to him in the tradition, and found it suitable for his purposes. The key term in these verses is *ὁ λόγος* which appears eight times.⁵¹ As Jeremias points out it was used as a technical term for the gospel by the early church.⁵² Mark's version of the interpretation calls attention to its importance in the first verse.⁵³ Although Luke modifies Mk. 4:14 slightly, Matthew omits all reference to the sower sowing the word in 13:18 and waits until v. 19 to introduce the expression *ὁ λόγος τῆς βασιλείας*. As the discussion below demonstrates (pp. 57-65) this emphasis on the word is important to Mark since he sees a close connection between the proper hearing of the *λόγος* and the understanding of the mystery of the Kingdom of God (v. 11a).

(d) Mk. 4:10-13

These verses, perhaps better than any other pericope in the gospel, clearly show the development of tradition within the church. Most scholars agree that the pericope as it now stands has undergone a certain amount of modification. The most obvious indication that these verses have been interpreted is the radical shift in scene in v. 10. In vss. 1-2 the reader finds Jesus by the seaside teaching in a boat, but in v. 10 the locale is abruptly changed and Jesus is suddenly alone with his disciples engaged in private conversation. Mark does not return to the sea and boat again until vss. 35ff. There is also an unusual

shift in the usage of the word *παραβολή*. In v. 2 it is said that Jesus taught many things in parables and in vss. 3b-8 the parable of the sower follows. In v. 10, however, the disciples ask him about the parables even though only one has been given. In v. 11b a general statement is made about the effect of parables on those outside.

Finally, in v. 13 Jesus asks the disciples how they can understand the parables if they do not understand *τὴν παραβολὴν ταύτην*.

To complicate matters even more, there is an unusual change in the tense of the verb *λέγει*. In v. 11a Mark uses his favorite connective phrase *καὶ ἔλεγεν αὐτοῖς* (imperfect). In v. 13, however, a switch is made to the present tense *καὶ λέγει αὐτοῖς*. Why has Mark made this change? In order to answer this question it is necessary to differentiate between Markan redaction and pre-Markan tradition.

The key to understanding the shifts evident in vss. 10-13 lies in vss. 10 and 13. The parable of the sower was connected by the pre-Markan church with the interpretation of the parable. But how were these pericopes joined? Surely vss. 14-20 did not follow v. 8 without a transition. No doubt the parable was connected to the interpretation by a question posed by those around Jesus. In the only other pericope in Mark's gospel in which a parable is interpreted, Jesus' explanation is preceded by a question of the disciples (7:17).⁵⁴ Other passages in which Jesus gives explanations are also introduced by questions which come from his followers (9:28ff.; 10:10-12; 13:3ff.; also 9:11-13).⁵⁵

Similarly, in Matthew's gospel the interpretation of the parable of the tares is given after the disciples request an explanation (Mt. 13:36).

These pericopes and the analogy of Lk. 8:9, *ἐπηρώτων δὲ αὐτὸν οἱ μαθηταὶ αὐτοῦ τίς αὕτη εἶη ἡ παραβολή*, all suggest a similar progression in Mark's source—the parable of the sower was given—those around Jesus asked about it—Jesus gave the interpretation. From this it can be concluded that *τὰς παραβολὰς*

in v. 10 is a Markan substitution for the original $\tau\eta\nu\ \pi\alpha\rho\alpha\beta\omicron\lambda\eta\nu$,⁵⁶ the verse Mark received in his source may have been similar to Mk. 7:17 or Lk. 8:9.⁵⁷ In v. 10 he has turned the question about the parable of the sower into a query about parables in general. Mark's reasons for making this change will be discussed below.⁵⁸

In v. 13_b the expression $\pi\acute{\alpha}\sigma\alpha\varsigma\ \tau\acute{\alpha}\varsigma\ \pi\alpha\rho\alpha\beta\omicron\lambda\acute{\alpha}\varsigma$ can also be attributed to Markan redaction. Again Mark expands the question about one parable into a reference to parables. If one does not comprehend $\tau\eta\nu\ \pi\alpha\rho\alpha\beta\omicron\lambda\eta\nu\ \tau\acute{\alpha}\upsilon\tau\eta\nu$ ⁵⁹ one cannot know any of the parables. There is evidence which suggests that the rest of the verse is also a Markan construction.⁶⁰ Throughout the gospel Mark uses similar language to describe the incomprehension of the disciples: $\omicron\tilde{\iota}\delta\alpha$, 9:6; 10:38,42; 14:40,68,71; cf. 4:27;⁶¹ $\sigma\upsilon\nu\acute{\iota}\eta\mu\epsilon$,⁶² 6:52; 8:17,21; cf. 4:12; $\acute{\alpha}\sigma\acute{\upsilon}\nu\epsilon\tau\omicron\iota$, 7:18; $\acute{\alpha}\gamma\nu\omicron\acute{\epsilon}\omega$, 9:32; $\nu\omicron\acute{\epsilon}\omega$, 7:18; 8:17. Schweizer points out, moreover, that $\gamma\iota\nu\acute{\omega}\sigma\kappa\omega$ is also a word frequently used in redactional verses (he lists 4:13; 5:29,43; 7:24; 8:17; 9:30; 12:12).⁶³

But if the questions in v. 13 can be attributed to Markan redaction what about the introductory $\kappa\alpha\acute{\iota}\ \lambda\acute{\epsilon}\gamma\epsilon\iota\ \alpha\tilde{\upsilon}\tau\omicron\iota\varsigma$? Why does Mark use the present tense here when he so consistently uses the imperfect elsewhere in the chapter? De Tillesse thinks that the usage in v. 11_a and v. 13_a presents difficulties for the redaction critic because it departs from normal Markan stylistic characteristics.⁶⁴ Examining the passages in which Jesus replies to the disciples' questions, de Tillesse observes that Mark always uses the present or aorist tenses (7:18; 9:12,29; 10:11,29; 13:5; also see 7:6; 12:15) to introduce Jesus' responses. He uses the imperfect, on the other hand, when he wishes to continue a discourse. This corresponds to the nature of the imperfect which indicates an unfinished or continued action. Exceptions are found, however, in vss. 10-13. The response to the

question rather than being introduced by the present is linked to 4:10 with *καὶ ἔλεγεν αὐτοῖς*. In v. 13, however, where one would expect to find simple continuation with the imperfect the verse is introduced by the present tense. De Tillesse concludes that since v. 13 is the only place in the gospel where the simple continuation of a discourse is introduced by the present tense the words *καὶ λέγει αὐτοῖς* in v. 13a cannot be Markan but must have come from the pre-Markan tradition where they introduced Jesus' response to the question of the disciples.⁶⁵ The use of the imperfect in v. 11a indicates that Mark is responsible for the insertion of vss. 11-12 between the pre-Markan versions of vss. 10 and 13 and that his use of the imperfect here and in vss. 21 and 24 shows that these traditions are inserted by him to continue the discussion about the parables.

While it can be agreed that Mark characteristically introduces Jesus' answers to the disciples' questions with the present or aorist tense and that Mark is responsible for the introduction of vss. 11-12 into Chapter 4 (see below), it is unlikely that he uses (*καὶ*) *ἔλεγεν αὐτοῖς* to indicate "simple continuity". An examination of Mark's use of this phrase indicates that it is more than an imperfect of continuity—in fact, it can be doubted that it should be taken as a true imperfect at all—rather it is an artificial device which Mark consistently uses (perhaps unconsciously) to link one tradition to another, to insert an independent piece of tradition into a narrative, or to introduce a Markan construction.⁶⁶ There are many examples which substantiate this contention. Such is surely the case in 4:21 and 24 (see discussion below). Other examples are the following:—

2:27f.: Mark uses *καὶ ἔλεγεν αὐτοῖς* to append an independent logion about the Son of Man to 2:23-26.⁶⁷

3:23: Mark uses the link phrase to re-introduce the tradition after

his redactional insertion of *καὶ προσκαλεσόμενος...*

ἐν παραβολαῖς (cf. discussion on p. 53 below for the redactional nature of this clause).

4:2: Mark uses it to introduce his redactional insertion in 4:2b, 3a.

6:4: It introduces a well-known proverb which was originally independent of the pericope.⁶⁸

6:10: As Nineham⁶⁹ points out, the introductory formula indicates that the verses which follow are from an independent item in Mark's material.

7:9: As Dibelius remarks, the discussion about honouring one's father and mother really has nothing to do with handwashing (7:1ff) and is a separate piece of tradition which Mark considers relevant to the situation being described.⁷⁰

7:14: Here Mark, by including the parable in v. 15, appends still another piece of tradition to 7:1-8 and 9ff.⁷¹

8:21: The imperfect introduces Mark's comment about the blindness of the disciples.

9:1: As Taylor says, 8:34-9:1 is a collection of several different sayings, 9:1 being the last saying appended to the series.⁷²

9:31: Mark uses the link phrase to introduce the second passion prediction.

11:17: The fact that Mark introduces the OT quotations is indicated not only by his characteristic introductory phrase but his customary emphasis on teaching (cf. Appendix I, p. 235f. below).⁷³

(15:12, 14 may be exceptions where the phrase is put on the lips of Pilate rather than Jesus.)

In 4:11f., then, Mark's use of *καὶ ἔλεγεν αὐτοῖς* is entirely consistent with his use of the phrase in the rest of the gospel. Rather than indicating simple continuation Mark's use of the phrase shows that he is making use of a separate piece of tradition which

he thinks will fit in with the material he is developing. As is demonstrated below, this logion is an independent tradition which can be traced back at least to the Palestinian community. Mark inserts it here because he considers it relevant to the theme of blindness he wishes to develop in v. 13 (see pp. 55ff. below).

The use of *καὶ λέγει αὐτοῖς* in v. 13a moreover, is also consistent with Markan usage elsewhere and need not be attributed to the tradition in order to explain its presence here. In Mark's view vss. 13ff. do constitute the answer to the question about the parables. Verses 4:11f., on the other hand, are inserted to reinforce the answer given in vss. 13ff. and Mark's emphasis on the blindness of the disciples (see below, pp. 55-57). In his view, the disciples' question in v. 10 about the parables can only be answered if *τὴν παραβολὴν ταύτην* is comprehended (v. 13b). Thus v. 13a introduces the response to the question posed in v. 10 and the answer follows in vss. 14ff. Mark's construction of vss. 10 and 13 is very similar to that found in 7:17f. The disciples, when they are alone with Jesus, ask about the parable. The answer to the question, which is introduced by *καὶ λέγει αὐτοῖς*, follows Mark's comment about the blindness of the disciples. Thus it can be concluded that the expression *καὶ λέγει αὐτοῖς* is Markan and that the verse as a whole is a Markan construction.

Mk. 4:10 also presents problems for those wishing to distinguish tradition from redaction since it marks an abrupt change in scenery. In vss. 1-2 Jesus' teaching takes place by the seashore but in v. 10 he is suddenly teaching his disciples *κατὰ μόνας*. Scholars are not agreed as to the origin of this expression. Gnilya⁷⁴ thinks that since it only occurs in the NT here and in Lk. 9:18⁷⁵ (cf. Mk. 9:2) it must have come to Mark in the tradition. Others argue that it is redactional since it is so similar to *κατ' ἰδίαν* which Mark uses to indicate

the private teaching given to the disciples (cf. 4:34; 6:31f.; 9:2,28; 13:3; cf. 7:33).⁷⁶ Although Mark does use *κατ' ἰδίαν* in such a manner one wonders why he did not use it in v. 10 rather than *κατὰ μόνας* which is hapax legomenon. The most likely explanation is that *κατὰ μόνας* came to him in the tradition and that he did not bother to change it since it was close enough to *κατ' ἰδίαν* to suit his purposes. Matthew and Luke omit it, however, since they are not interested in perpetuating Mark's references to the private teaching received by the disciples (Mt. 13:10; Lk. 8:9).⁷⁷

Markan redaction can be discerned in v. 10b in the words *οἱ περὶ αὐτὸν σὺν τοῖς δώδεκα*. This strange description of the group assembled around Jesus (Matthew and Luke reduce it to *οἱ μαθηταί [αὐτοῦ]*; DWΘ f¹³ it^{a,b,ff²,i,g} syr^s read *οἱ μαθηταὶ αὐτοῦ* in Mk. 4:10) has the appearance of a composite expression which can be broken down into two separate designations of Jesus' followers, i.e. *οἱ περὶ αὐτόν* and *οἱ δώδεκα*. But how did the two terms come to be combined in v. 10? The most likely explanation is that accepted by the majority of scholars, i.e. that one of the expressions, *οἱ περὶ αὐτόν*, came to Mark in the tradition and the other, *σὺν τοῖς δώδεκα*, is a Markan addition.⁷⁸ *οἱ περὶ αὐτόν* can be taken as traditional because, as Bultmann demonstrates, the tradition generally contained simple references to unspecified followers which were changed later to apply more particularly to the disciples and the twelve.⁷⁹ In Mk. 3:32,34, for example, Mark has preserved a traditional indefinite description of one of Jesus' audiences where those who listen to his teaching are described as those sitting around him (*ἔκάθητο περὶ αὐτὸν ὄκλος* v. 32, *τοὺς περὶ αὐτὸν κύκλῳ καθημένους* v. 34). In Mk. 4:10, however, Mark chooses to sharpen the indefinite *οἱ περὶ αὐτόν* with the addition of *σὺν τοῖς δώδεκα*, "the twelve" being

one of his favourite designations of Jesus' disciples (cf. 3:14,16; 6:7; 9:35; 10:32; 11:11; 14:10,17). A similar clarification of Jesus' audience can be seen in Mk. 8:34 and the expression *τὸν ὄκλον σὺν τοῖς μαθηταῖς αὐτοῦ*. Scholars are generally agreed that 8:34 is redactional. Not only does the verse contain words frequently found in redactional verses (*προσκαλέω*, cf. 3:13,23; 6:7; 7:14; 8:1; 10:42; 12:43; and *πάλιν*, cf. discussion of 4:1 above) but the sudden and unlikely appearance of the crowd indicates that Mark appends a new piece of tradition to 8:27ff. Mark's source obviously contained only a general reference to the crowd which he sharpens by the addition of *σὺν τοῖς μαθηταῖς*.⁸⁰

But granted that Mark expands⁸¹ Jesus' audience in 4:10 with the addition of a reference to the twelve, why does he wish to describe it with such an unusual⁸² and clumsy expression? The answer has to do first of all with Mark's interest in making it clear that the incomprehension indicated in vss. 10 and 13 is that of the disciples and not of some undefined group. Secondly, and more importantly, it concerns Mark's desire to use the parables to speak to the needs of his own Christian community. He deliberately enlarges the group which questions Jesus so he can include reference to the twelve and by implication the church of his own day.⁸³ Certainly Mark's readers would have no trouble making this identification (it is maintained throughout the gospel).⁸⁴ Just as the disciples followed the historical Jesus so now the church follows the risen Christ. The tasks given the twelve have now become those of Mark's contemporaries. Mark brings in the disciples because he sees a precise analogy between the questions and problems of the twelve in vss. 10-13 and the situation of his own church. His editing procedure here is similar to that in 8:34ff. where he introduces the disciples into a new piece of tradition because it is important to him that his church pay heed to the special teaching he is

presenting about the nature of the gospel.⁸⁵ Similarly in 4:10ff. Mark hopes to draw the attention of his own Christian community to a problem which he considers extremely important, a problem which endangers the life and mission of his church (cf. pp. 57-65 below).

Finally an examination may be made of vss. 11-12. Mark begins v. 11 with his link phrase *καὶ ἔλεγεν αὐτοῖς*. As is demonstrated above, he frequently uses this expression to introduce an independent piece of tradition into the narrative. Such is the case here. As Jeremias demonstrates, Mark preserves a very early logion in 4:11-12. "It is earlier than Mark, and comes from a Palestinian tradition."⁸⁶ Originally it had no connection with the parable chapter.⁸⁷ The non-Markan nature of the logion is indicated not only by the absence of any recognisable clues of Markan redaction but also by the signs of its Palestinian origin: the antithetic parallelism in v. 11, the redundant demonstrative pronoun *ἐκεῖνοῖς*, the triple use of the passive as a circumlocution to avoid the divine name⁸⁸ (*δέδοται, γίνεσθαι, ἀφεθῆ*) and the phrase *ἐν παραβολαῖς* which can be traced back to a translation of the Hebrew *שֵׁנִי* or Aramaic *שְׁנִי*.⁸⁹ As T.W. Manson and Jeremias demonstrate, v. 12 can also be traced back to a pre-Markan origin since the allusion to Is. 6:9f. is similar to the Targumic version of that passage.⁹¹ This OT passage was often used by the early church in their apologetic task of explaining the failure of the Jews to accept the Christian message (Jn. 12:40; Acts 28:26f.). The history of the usage of this testimonium will be discussed in more detail below.⁹²

(e) Mk. 4:21-25

The introduction of these verses with the link phrase *καὶ ἔλεγεν αὐτοῖς* indicates that they were inserted into Chapter 4 by Mark.⁹³ This contention is confirmed by the fact that the parables

here have no obvious connection with the parable of the sower and its interpretation. An examination of the use of similar sayings in the other gospels suggests that they must have circulated independently in the tradition.⁹⁴ The differences between 4:21-25 and par. as well as the multiple usage of some of the parables in the other gospels indicate that they must have been found in more than one source⁹⁵ (cf. Mt. 13:12; 25:29; 5:15; 7:2; 10:26; Lk. 8:16ff.; 6:38; 11:33; 12:2; 19:26; Gospel of Thomas logia 5,6,33b,41).

But if these parables were separate units at one time, how did they become united in Mark's gospel? Did Mark unite them or were they already associated in his source? Scholars present a divided answer to this question. Jeremias⁹⁶ implies that they came together before Mark received them. Kuhn⁹⁷ thinks that at least vss. 21f. were united in the pre-Markan tradition. Others⁹⁸ argue that Mark is responsible for their connection. In a recent study G. Schneider⁹⁹ pays special attention to vss. 21f. and advances a number of reasons to support his thesis that they were revised and first joined together by Mark:--

1. The double question form in v. 21 is characteristic of Mark's style.¹⁰⁰

2. The variant readings in W f¹³ cop^{sa} (καίεται) and D it^{c,e,ff²}, s^{1,i} (ἀκτεται) indicate that such an equivalent originally stood in the text and that Mark has replaced it with ἔρχεται.¹⁰¹

3. The argument that the application of ἔρχεται to a non-personal object is a semitism does not prove that v. 21 came from a Palestinian source. It is also found in Greek literature.¹⁰²

This line of reasoning is not convincing:--

1. Although Mark does like to use rhetorical questions (cf. 4:13; 8:17f. etc.),¹⁰³ the device is also characteristic of semitic literature (cf. 4:30) and could have been in Mark's source.

2. The variant readings cited by Schneider do not demonstrate that

Mark replaced the original reading with ἔρχεται. They merely indicate that attempts were made to harmonize Mk. 4:21 with Mt. 5:15 and Lk. 8:16 and 11:33. Although it is difficult, furthermore, to see why Mark or anyone else would deliberately obscure the meaning of the saying by substituting ἔρχεται for an earlier reading,¹⁰⁴ it is possible to see how it could have been replaced with καίω or ἄπτω in the course of transmission. If, on the other hand, ἔρχεται is a mistranslation of an Aramaic word it is unlikely that Mark is responsible for such an error.¹⁰⁵ It is more probable that he has preserved it as it came to him in the tradition.

3. Although the application of verbs like ἔρχομαι to a non-personal object may be found in Greek literature the phrase ἔρχεται ὁ λύχνος qualifies as a semitism for another reason. As J.H. Moulton points out, the use of an intransitive verb in the place of a normal Greek passive is also a semitism.¹⁰⁶ Thus ἔρχεται could simply mean that the lamp is "brought".¹⁰⁷

The most likely explanation of the relationship between vss. 21 and 22 is that adopted by Kuhn, viz. that they were already united in the pre-Markan material. Mark appears to have preserved them substantially as they were found.¹⁰⁸ It is not difficult to see how they came together in the tradition since they both deal with the theme of light and revelation, and would naturally attract each other.

Verses 24b and 25, on the other hand, were probably brought together in the tradition through association by catchword, i.e. προσεθήσεται/δοθήσεται. Such a connection indicates the major point of association between the parables. That they were already united in the pre-Markan tradition is confirmed by the difficulty one has interpreting v. 24b in relation to Mark's use of vss. 21f. and 25.¹⁰⁹

Redactional evidence in vss. 23 and 24a indicates that Mark is responsible, however, for the association of the two pericopes in

4:21-25. In v. 23 the words *εἰ τις ἔχει ὡσαύτως ἀκούειν ἀκούετω* (cf. vss. 3a,9) are Markan. This verse is not found in either Lk. 8:17 or Mt. 10:26. One may also attribute the words *βλέπετε τί ἀκούετε* to Mark.¹¹⁰ It is changed slightly by Luke,¹¹¹ but is not found in Mt. 7:2. Mark uses it to make an obvious connection between vss. 21-23 and vss. 24b-25.¹¹² *βλέπετε* (or *βλέπετε ἀπό*)¹¹³ occurs several times in the gospel (8:15; 12:38; 13:5,9,23,33) and is only retained by Matthew and Luke (except for Lk. 8:18) in Mt. 24:4 and Lk. 21:8 (par. to Mk. 13:5). Otherwise they omit it (cf. Mt. 7:2; 23:2; Lk. 21:12,36), replacing it with *προέκετε* (cf. Mt. 16:6; Lk. 12:1; Lk. 20:46; Mt. 10:17) or some other word (cf. *ἰδοὺ* in Mt. 24:25; *γρηγορεῖτε* in Mt. 25:13; cf. Mk. 13:35). Further evidence of Markan redaction in Mk. 4:24a can be seen in his connective phrase *καὶ ἔλεγεν αὐτοῖς*. Thus it can be concluded that Mark unites two pericopes which were originally separate in his sources by inserting vss. 23-24a¹¹⁴ between them.

(f) Mk. 4:26-29

Although this parable is not found in the other gospels it is not a Markan creation. As Black demonstrates, it betrays an Aramaic origin.¹¹⁵ Although Jülicher thinks that v. 29 was either added by Mark or revised by him¹¹⁶ (cf. the obvious reference to Joel 3 [4]:13), there is no evidence within the verse itself which indicates that Mark added or altered it. If v. 29 is secondary, it was added to v. 28 before Mark received the parable. It is likely that vss. 26-29 had already been connected with the parable of the sower, its interpretation and the parable of the mustard seed (4:30-32) in the pre-Markan tradition, all of these parables being built upon similar imagery.¹¹⁷

Some scholars are particularly concerned to explain the absence of this pericope in the other gospels. While it is not likely that

Matthew's parable of the tares can be considered a revision of Mk. 4:26-29, there is evidence which indicates both Matthew's and Luke's familiarity with the Markan pericope,¹¹⁸ Its absence in their gospels indicates that it did not suit their intentions and that it failed to speak to the situations to which they were writing.¹¹⁹ For parallels to Mk. 4:26-29 outside of the NT cf. 1 Clem. 23:4-5a; 2 Clem. 11:3; Gospel of Thomas 21.

(g) Mk. 4:30-32

The parable of the mustard seed, as has been suggested above, followed 4:26-29 in Mark's source. Both parables employ the same seed imagery and both are Kingdom parables.¹²⁰ Scholars are generally agreed that this parable circulated not only in Mark's source but in Q as well¹²¹ where it may have been attached to the parable of the leaven (cf. Mt. 13:31f. and Lk. 13:18f.).¹²² Whereas Luke has preserved most of the Q version of the parable, Mt. 13:31f. is a conflation of both Mk. 4:30ff. and Q.¹²³ Scholars are also generally agreed that Mark's text bears strong traces of an Aramaic original.¹²⁴ The introduction to the parable (v.30) is strikingly similar to the introductions to many rabbinic parables.¹²⁵ The tautology in that verse (and also in Lk.13:18) is not attributable to Markan redaction but is thoroughly semitic.¹²⁶

One sign of Markan redaction may be seen, however, in the rather awkward expression *μικρότερον ὄν πάντων τῶν σπερμάτων τῶν ἐπὶ τῆς γῆς* in v. 31b.¹²⁷ *ἐπὶ τῆς γῆς* is a repetition of *σπαρῆ ἐπὶ τῆς γῆς* in v. 31a and represents Mark's emphasis on the smallness of the seed (cf. Mt. 17:20; Lk. 17:6) and the contrasting size of the plant which develops from it (also see Gospel of Thomas, logion 20). The importance of this emphasis will be discussed below.

(h) Mk. 4:33-34

These verses, which serve as a conclusion to Mark's parable chapter, have been the subject of some controversy among scholars who attempt to distinguish redaction from tradition. Gnilka thinks that they belong together and form a unit. In his opinion, both verses comprised the original ending to the pre-Markan parable source.¹²⁸ Gnilka's suggestion is not acceptable, however, since he fails to consider decisive signs of Mark's editorial activity in v. 34 and does not fully appreciate the close connection between this pericope and vss. 10-12. Trocmé, on the other hand, thinks that vss. 33f. are a Markan summary statement rather than a piece of pre-Markan tradition. He sees a flat contradiction between these verses (which present the parable as an elementary form of teaching) and 4:10-12 (the hardening theory). These two concepts, he argues, can hardly be attributed to the same author. In his opinion, 4:10-12 is the traditional explication of the parable of the sower which Mark has not dared to eliminate. Verses 13-20 and 33f. represent Mark's opposition to the theory put forth in vss. 10-12.¹²⁹ Objection must also be taken to this analysis. Verses 10-12 were not linked with the parable of the sower in the tradition and v. 34, rather than contradicting vss. 10-12 refers back to them and is intended to reinforce them.¹³⁰

What, then, can be said about vss. 33f.? First, it is necessary to identify those parts of the pericope which can be classified as Markan. Marxsen points in the right direction when he says that one must first ask a negative question, i.e. "...was nicht oder kaum in der Gleichnisquelle gestanden haben kann?"¹³¹ He points correctly to v. 34a *χωρίς δὲ παραβολῆς οὐκ ἔλάλει αὐτοῖς*. As Jeremias¹³² says, this expression is a certain reference to 4:11b. Since 4:11f. was originally an independent piece of tradition which was first connected to the parable of the sower by Mark, the reference to v. 11b in 34a

could hardly be a piece of tradition. If Mark is responsible for the insertion of v. 11 he must also be responsible for the inclusion of v. 34.¹³³ The verb *ἔλάλει* (cf. 4:33) is also to be attributed to Mark. By using the imperfect he brings vss. 33 and 34 in line with his introduction to the chapter in v. 2 (*καὶ ἐδίδασκεν*).¹³⁴

There is further evidence of Markan redaction in v. 34b. This verse is clearly a reference to vss. 10-11a, 13f., the question of those around Jesus with the twelve and the subsequent interpretation of the parable.¹³⁵ The contrast between v. 11a and v. 11b is the same as that found in v. 34. In v. 11 it is said that the disciples are given the mystery but to those outside *πάντα* is in parables. Similarly in v. 34 Jesus does not speak to them (*αὐτοῖς*) without parables but (*δέ*)¹³⁶ to his own disciples he explains *πάντα*. The emphasis on private teaching, *κατ' ἰδίαν*, also occurs in Mk. 6:31f., 9:2, 28, and 13:3.¹³⁷

Verse 33, on the other hand, rather than being a Markan construction, is to be considered traditional, the original conclusion to Mark's parable source.¹³⁸ The expression *καθὼς ἠδύνατο ἀκούειν*, which is unique in the gospel was a reference back to the pre-Markan interpretation of the parable of the sower in which the different abilities of the hearers were depicted. Similarly the word *λόγος*¹³⁹ was connected with the various receptions given to the church's message. The introduction to v. 33, *καὶ τοιαύταις παραβολαῖς πολλαῖς* pointed back to the parable of the sower, its interpretation and vss. 26-29 and 30-32. In regard to the ambiguous *αὐτοῖς* in v. 33 it is possible that in the pre-Markan source it may have referred to *οἱ περὶ αὐτόν* in v. 10. Mark, however, makes no attempt to sharpen the identification of "them", no doubt associating it with the equally ambiguous *οἱ ἔβω* in v. 11b. Matthew, on the other hand, makes it clear that the crowd is the audience being discussed (Mt. 13:34).¹⁴⁰

(j) Summary

Mark's parable source probably contained a general reference to the setting in which Jesus taught which has either been lost or absorbed by Mark's introduction in vss. 1-2; it also contained 3b-6, part of v. 10 ("when they were alone those around him asked about the parable"), Jesus' answer to the question (vss. 14-20), the similitudes in vss. 26-29 and 30-32 and the concluding remarks in v. 33. Markan additions and modifications include 4:1-3a,9, the reference to the twelve in v. 10, the general question about the parables in v. 10, v. 13, v. 31b and v. 34. Within this framework Mark inserts a piece of tradition which was a unified logion when he received it, i.e. vss. 11f. He also interrupts the sequence of the parable source by inserting vss. 21-25, a pericope made up of two separate pre-Markan sets of sayings, i.e. vss. 21f. and vss. 24bf.; vss. 23 and 24a are his own connecting links.

(k) Mk. 4:1-34 and the structure of the Gospel

Before Mark's understanding of his parable chapter can be determined the information gained by the study of tradition and redaction must be supplemented with an examination of the relationship between 4:1-34 and the structure of the gospel as a whole. Although there has been renewed interest in discovering the plan which undergirds Mark's gospel, recent studies provide conflicting conclusions about the details of its organisation.¹⁴¹ In Taylor's opinion,¹⁴² the gospel consists of seven parts which are based on historical and geographical considerations:-¹⁴³

1:1-13	Introduction
1:14-3:6	The Galilean ministry
3:7-6:13	The height of the Galilean ministry
6:14-8:26	The ministry beyond Galilee
8:27-10:52	Caesarea Philippi: The journey to Jerusalem
11:1-13:37	The ministry in Jerusalem
14:1-16:8	The passion and resurrection narrative

In more recent studies other scholars divide the gospel into six sections which reflect theological rather than historical divisions. Schweizer,¹⁴⁴ for example, thinks that the concept of blindness is a key factor in Mark's outline:-

1:1-13	Der Anfang
1:14-3:6	Jesu Vollmacht und die Blindheit der Pharisäer
3:7-6:6a	Jesu Wirken in Gleichnissen und Zeichen und die Blindheit
6:6b-8:26	Jesu Wirken bis zu den Heiden und die Blindheit der Jünger
8:27-10:52	Jesu Offenbarung in unverschüsselter Rede und die Nachfolge der Jünger
11:1-16:8	Leiden und Auferstehen des Menschensohnes

Trocme's¹⁴⁵ analysis involves a reshuffling of some pericopes and is based on what he calls the "ecclesiastical order" of the gospel, i.e. the church's concern about mission:-

1:1-3:12	8:22-26 and 8:31-10:52
3:13-6:13	11:1-13:37
6:14-8:30 (excluding 8:22-26)	14:1-16:8

F. Pesch¹⁴⁶ advances a somewhat different thesis about the composition of the gospel. In his opinion, its form cannot be determined with any certainty as long as 13:1-37 is included in it. These verses, he contends, are incompatible with any outline because they were not part of the gospel when it was first written but were only added later in response to special circumstances. Originally Mark carefully designed the gospel with a six-fold plan:-

1:2-3:6	8:27-10:52
3:7-6:29	11:1-12:44
6:30-8:26	14:1-16:8

In a more recent study D. Blatherwick¹⁴⁷ argues that the gospel is best understood if it is divided into five¹⁴⁸ sections in which Jesus' conflict with the Jews is a predominant theme:-

1:1-3:6	9:30-10:52
3:7-6:6a	11:1-16:8
6:6b-9:29	

General objections can be raised against most of these outlines. The sections into which the gospel is divided by Taylor are based on

the questionable presumption that Mark's purpose is to provide a historical outline of Jesus' ministry. This assumption is rejected by the majority of redaction critics who correctly argue that the gospel has been composed on the basis of theological rather than historical criteria.¹⁴⁹ Trocmé tries to find such criteria but he weakens his thesis by tinkering with the order which Mark imposed on the gospel. If Mark had wanted 8:22-26 to follow 8:30 he could have arranged his material in this manner without much difficulty.¹⁵⁰ Schweizer's thesis, on the other hand, is based on the contention that in 4:10-12 Mark is calling attention to the spiritual blindness of all men. An examination of these verses will reveal that Mark is thinking more specifically than that.¹⁵¹ Blatherwick's interpretation is also open to criticism since it refuses to recognise the clear caesura between 8:26 and 8:27 and is based on the false premise that Mark's gospel is anti-semitic.¹⁵² This premise will be criticised in detail below.¹⁵³

In order to find an acceptable explanation of the relationship between Mark's parable chapter and the rest of the gospel it is first necessary to analyse the organisation of the material which precedes it. It is surprising that the preliminary verses of the gospel are given such scant attention by Trocmé, Pesch and Blatherwick. Verses 1:1-13 function as an introduction to the gospel (*ἀρχὴ τοῦ εὐαγγελίου*, v.1) and look both forward and backward, grounding the activity of John in the OT and anticipating Jesus' ministry as the voice from heaven proclaims him Son of God. The restriction of this introduction to vss. 1-13, however, is also unsatisfactory since, as L.E. Keck illustrates,¹⁵⁴ they are inseparably linked with vss. 14-15:-

1. The description of John's arrest in v. 14 is obviously designed to round off the account of his ministry in vss. 4-11 and like the whole of vss. 1-13 has an anticipatory function since it prefigures Jesus' arrest and crucifixion.¹⁵⁵

2. Jesus' demand for repentance is clearly intended to be reminiscent of John's proclamation in v. 4.

3. Jesus' call for belief in the gospel (v. 15) provides a logical conclusion to the section begun in 1:1.

Keck also convincingly questions the general assumption that the second section of the gospel ends with 3:6 and that the third section is introduced with the summary in 3:7-12:¹⁵⁶

1. 3:7-12 does not introduce anything but is best understood as a review of the section which precedes it.¹⁵⁷

2. If the third section is introduced with 3:13-19 then its relationship to 1:16-3:6 is clarified; both parts of the gospel begin with discipleship material (the calling and commissioning of Jesus' followers). In such a manner Mark uses them to introduce a theme which is of major importance throughout the rest of the gospel.¹⁵⁸

As the above review demonstrates, scholars also disagree about the point at which the third section terminates. They offer at least three possibilities (6:6a, 6:13 and 6:29). 6:13 and 6:29 are unlikely candidates since they both unnecessarily separate the description of the despatching of the disciples into the mission field (6:7-13) from their return to Jesus in v. 30. The suggestion that the third and fourth sections should be divided at 6:6a is also unconvincing. 6:6a is a rather unsuitable conclusion since it ends on a sour note that leaves Jesus still in Nazareth. 6:6b, on the other hand, hardly provides an appropriate introduction to a new subdivision. The words *καὶ περιῆγεν τὰς κώμας κύκλῳ διδάσκων* make up a summary reminiscent of 3:7-12 and are best understood as the conclusion of the preceding section, one which ends on the positive theme of Jesus' teaching and emphasizes the fact that despite rejection in his homeland Jesus' mission continues at full throttle.

If v. 6b provides a logical terminus for the section which begins

with 3:13-19, 6:7a makes an even better preface to the one which follows. By beginning it with the sending out of the disciples Mark conforms it to the pattern already established in 1:16-3:12 and 3:13-6:6a: each of these subdivisions is introduced with the theme of discipleship.¹⁵⁹

The fifth section of the gospel clearly begins with 8:27ff. Most scholars agree that Peter's confession marks a new departure in Mark's narrative.¹⁶⁰ Here Jesus' role as an itinerant preacher and healer draws to a close. He only performs three more miracles and as he heads resolutely toward the cross he concentrates on the final instruction of the disciples. In 8:27ff. Peter's incomplete confession is followed by Jesus' open announcement that discipleship can only be defined in terms of his own passion, death and resurrection and that the true disciple must be willing to follow him anywhere, even to the cross. In 10:52b a blind man does just that.¹⁶¹ In this manner Mark prepares the reader for the final sections of the gospel which depict Jesus' preparations for his death (11:1-13:37 or 11:1-12:44) and describes his arrest, crucifixion and resurrection (14:1-16:6).

It can be concluded, therefore, that the gospel is best understood if it is divided into seven parts.

(I)	1:1-15	(V)	8:27-10:52
(II)	1:16-3:12	(VI)	11:1-12:44 (or 13:37)
(III)	3:13-6:6b	(VII)	14:1-16:8
(IV)	6:7a-8:26		

The plausibility of this outline is evident in its structural coherence. Apart from sections I, VI and VII whose content was more or less predetermined, Mark begins each part of his gospel with the important theme of discipleship (1:16-20; 3:13-16; 6:7a-13; 8:27ff.).

With this outline in mind the structural significance of 4:1-34 becomes more apparent. As Pesch observes, the parable chapter is the highpoint of the section in which it stands and opens a new perspective

on the understanding of the gospel.¹⁶³ Even a superficial glance at these verses reveals that Mark intends them to be of central importance for an understanding of his definition of discipleship:-

1. In 4:10^b Mark takes special pains to include the disciples in Jesus' audience by augmenting the traditional phrase *οἱ περὶ αὐτόν* with *σὺν τοῖς δώδεκα*. By designating the disciples "the twelve" he calls special attention to their apostolic commission and function (cf. 3:14, 16; 6:7^a).

2. 4:1-34 provides the first reference in the gospel to the special privileges which the disciples enjoy as followers of Jesus: they are among the "insiders" who are given the mystery of the Kingdom of God (v. 11^a) and are the recipients of Jesus' special teaching (4:10^a, 34).

3. In these same verses Mark also rather contrarily introduces the incomprehension of the disciples, a theme which becomes increasingly prominent in the rest of the gospel (cf. 4:35-41; 6:52; 7:17ff.; 8:14-21 etc.).

The chapter is also important for an understanding of its more immediate context:-

1. The emphasis in the introduction (1:14f.) on Jesus' preaching of the Kingdom of God and his demand for belief in the gospel is taken up in more detail in 4:11f. (the mystery of the Kingdom of God) and 4:14-20 (various responses to the preached word).

2. The description of Jesus as preacher and teacher in 1:16-3:35 is given new substance in 4:1-34 which contains the first large block of material with related examples of the content of his teaching. The way in which these factors are interpreted by Mark will be discussed below.

2. Mk. 4: its Meaning to Mark and his Church

(a) Mk. 4:1-2,3a,9

In his introduction to Chapter 4 Mark sets the stage for the scene which is to follow. The first sentence indicates his desire to stress Jesus' teaching activity. This description of Jesus as teacher is reminiscent of 2:13 where it is said that he customarily taught by the sea. *πάλιν* in 4:1, however, does not merely represent a desire to re-establish the scene described in 2:13. Both 2:13 and 4:1f. are generalising statements which emphasise that once again Jesus is teaching (cf. the iterative imperfect *ἔδίδασκεν* in both verses).¹⁶⁴ Although Mark's emphasis in 4:1 on the extraordinary size of the crowd is similar to his description elsewhere in the gospel of the large groups which constantly surrounded Jesus (*πολύς*, 5:21; 6:34; 8:1; 9:14; 12:37; cf. 3:7 *πολὺ πλῆθος ; ἱκανός* 10:46), this is the only passage in which the superlative is used. Probably it is found here because of the special importance which Mark attaches to the parable of the sower.

The accent in these verses on the teaching aspect of Jesus' ministry is part of an emphasis which is found throughout the gospel.¹⁶⁵ *διδάσκαλος* is frequently applied to Jesus¹⁶⁶ and he is called "teacher" by friends and enemies alike (4:38; 5:35; 9:17,38; 10:17,20,35; 12:14,19,32; 13:1; 14:14). *διδάσκω* and *διδάχη* also appear frequently. With the exception of two passages (6:30; 7:7), references to teaching always denote the activity of Jesus. He does it customarily (10:1; 14:49) and his *διδάχη* is described as something new since he does not teach in the manner of the scribes but with *ἐξουσία* (1:21f.,27). Mark records the multiplicity of topics which this teaching involves: questions of divorce (10:1ff.), the significance of the temple as God's house (11:17) and the riddle of David's son

(12:35). In 12:38ff. it contains a special warning about the scribes. The teaching given in 8:31ff. and 9:31ff. is of special importance. In these crucial verses Jesus instructs the disciples about his death and resurrection and the meaning of discipleship (cf. 10:32ff.). An examination of 4:14-20 will demonstrate the close relationship between these passages and Mark's emphasis on teaching in Chapter 4. The parables in 4:1-34 are part and parcel of his understanding of the *λόγος* and the preaching which is given to his own congregation.¹⁶⁷

With his three-fold reference to Jesus' teaching activity in vss. 1-2 and the unique¹⁶⁸ double demand for correct listening in vss. 3a and 9 Mark calls special attention to the primary importance of the parable of the sower. This emphasis is reinforced by the *ῥῆσθαι* in v. 3b which he found in the tradition.¹⁶⁹ The requests for careful hearing are especially significant since they serve rather like quotation marks which set apart a particularly important passage.¹⁷⁰ "Listen," Mark is saying, "The Lord has something to teach you. Try and comprehend it!"

(b) Mk. 4:3b-8

If Mark calls special attention to the parable of the sower it still remains to be seen how he wishes it to be understood. It is interpreted in a number of different ways by scholars interested in its original meaning,¹⁷¹ but since this study is concerned with Mark's understanding of it, it is not necessary to enter into this discussion. It is obvious that Mark accepts the interpretation which came to him in the tradition and thus the significance which he attaches to vss. 3b-8 can only be discovered by examining 4:14-20. This will be done after the discussion of vss. 10-13.

(c) Mk. 4:11b-12

In the discussion of tradition and redaction ¹⁷² it was noted that there are at least two distinguishable levels of tradition in vss. 10-13. The early church, wishing to append its interpretation to the parable of the sower, introduced it by inserting the question asked by those around Jesus about the meaning of the parable. Mark, however, alters the tradition, enlarging the audience by adding the reference to the twelve and changing the question of the parable of the sower into one about parables. In v. 13 he makes it clear that an understanding of *τὴν παραβολὴν ταύτην* is necessary if all the parables are to be comprehended. He modifies his source even more with the insertion of a separate piece of tradition (vss. 11f.). Before discussing the significance of vss. 10 and 13 attention must first be turned to vss. 11b-12 and the many questions of interpretation they raise.

(i) Is. 6:9-10: its use apart from Mark's Gospel

The text of Is. 6:9-10 alluded to in Mk. 4:12 has a long and interesting history of interpretation and its use both in Jewish and Christian circles indicates that it was given a number of different meanings before Mark incorporated it into Chapter 4. In the MT, for example, the text is used as part of God's order to Isaiah at the time of his commissioning. The multiple use of the imperative in these verses indicates that Isaiah's task is seen as one of judgment. His preaching is designed to prevent the Jewish people from seeing and hearing. The order to make the people blind and to harden their hearts is reinforced by the final **79** in v. 10, "lest they see with their eyes and hear with their ears ..." etc. (RSV). The blindness theme plays an important part throughout the literature commonly attributed to Isaiah (cf. 5:21; 29:9-14, 18; 30:9-11; 35:5; 42:6-17, 18-20; 43:8; 44:18; 59:10).

The severity of Isaiah's commission is considerably softened, however, by the LXX, which strips away the imperatives from vs. 9-10. There the people are not to be made blind—they are already blind. This new interpretation is reinforced in v. 10 where the MT's הִפְעִיל imperative לֹא־שָׁמְעוּ becomes $\text{ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου}$. Clearly this change is not a simple matter of translation—it is a theological interpretation designed to make the Hebrew text less offensive.¹⁷³ There is a similar softening tendency in the Targumic version of Is. 6:9-10. These verses provide only one example among many of the texts which have been softened or deliberately altered.¹⁷⁴ The Targum omits the first two imperatives found in the Hebrew (6:9) and changes the verse into a relative clause: "Go and speak unto this people that hear indeed but understand not, and see indeed but know not."¹⁷⁵ In v. 10, however, the imperative is retained. Although the people are blind to start with they shall be made even more blind.¹⁷⁶ The MT's final לֹא־שָׁמְעוּ in v. 10 is considerably softened by the Aramaic אֲנִי מְחַלֵּם , which can be taken to mean that if the people did repent they would be forgiven.¹⁷⁷ Evidence of a similar softening of the prophetic word is also visible in later rabbinic interpretations of this passage. In some texts cited by Strack-Billerbeck, the interpretation of Is. 6:9-10 is changed so that the pericope is turned into a promise—the blindness of the people will eventually be cured and God's forgiveness will prevail.¹⁷⁸

The early church found Is. 6:9f. useful for its missionary activities and it was widely accepted as a testimonium which could be used to explain the occasional failure of the apostolic mission.¹⁷⁹ According to B. Lindars,¹⁸⁰ it is possible to discern several different levels of development of this apologetic motif within the NT. In his opinion, it was first used by the church to explain why the Jews did not respond to the church's kerygma—they were blinded by a fatal

obstinacy and cut themselves off from salvation. This oldest application of the text is preserved in Jn. 12:39f., although John uses it somewhat differently. His employment of the text represents a second stage of development when it was connected with the ministry of Jesus. He narrows down the application and uses it in relation to those who refuse to believe despite the many signs which Jesus performs.¹⁸¹ John removes the imperatival sense of the NT and Jn. 12:40 is put into the indicative, making God himself the subject.¹⁸² This second stage of development is also represented by the pre-Markan logion which Mark preserves in Mk. 4:11f. Now the failure to respond to Jesus' mission is united with the doctrine of the elite; there are two classes of people who listen to Jesus ---those to whom the mystery of the Kingdom is given and those to whom it remains an insoluble riddle. Mark, however, uses this logion in yet another manner since he connects the blindness theme with the problem of understanding the parables and the blindness of the disciples. Finally, Lindars sees a parallel but distinct development of the use of the logion in the church's doctrine of election. In Romans 9-11 Paul explains the blindness of the Jews and justifies the mission to the Gentiles through his doctrine of election, the blindness of the Jews being necessary until the gospel has been preached to the Gentiles (cf. a slightly different use of the blindness theme in 2 Cor. 3:14; 4:4). A similar application is also visible in the LXX citation in Acts 28:26f.¹⁸³

Whatever one thinks of Lindars' thesis ---and it is open to question on some points since it is possible that the application of the hardening motif did not develop in quite as orderly and logical a fashion as he thinks ---he has clearly shown that the blindness theme Mark uses in 4:11f. had a history of interpretation in the church prior to his gospel. Particularly important for the purpose of this study is the distinction between the pre-Markan use of Mk. 4:11f. and the way it

is applied by Mark himself. Mark's contribution to the blindness theme is its connection with the failure to understand the parables and its unification with the blindness of the disciples. In order to understand the value of this contribution and appreciate Mark's understanding of Mk. 4:12 it is necessary to examine the text of Is. 6:9-10 which he retains, his interpretation of *ἴνα* in v. 12a, and the relationship he establishes between vss. 11-12 and vss. 10 and 13.

(ii) Is. 6:9-10: the text in Mk. 4:12

As Jeremias and Manson demonstrate,¹⁸⁴ Mk. 4:12, while differing significantly from both the MT¹⁸⁵ and the LXX, is similar in many ways to the version found in the Targum. Whereas the MT and LXX both have the verbs for seeing and hearing in the second person plural the Targum has changed them to the third person plural.¹⁸⁶ Such is also the case in Mk. 4:12. Jeremias points out that participial equivalents for *βλέποντες* and *ἀκούοντες* are only found in the Targum.¹⁸⁷ An additional correspondence can be seen in Mk. 4:12b. Although the MT has *יְהִי כְפָרָה!* ("and be healed", RSV) and the LXX has *ἰάσομαι* ("I will heal"), the verb "to forgive" is found in both the Markan and Targumic texts. What is more, the 1 aor. pass. in Mk. 4:12 *ἀφεθή* (omitted in both Mt. 13:13 and Lk. 8:10) corresponds to the passive¹⁸⁸ *פ'גלח'*¹⁸⁹ in the Targum. In both versions the passive represents an obvious avoidance of the divine name¹⁹⁰ (cf. *δέδοται*, Mk. 4:11a; *γίνεται*, 4:11b). Despite these similarities, however, it is evident that the text cited in Mk. 4:12 is not entirely dependent upon an Aramaic version of Is. 6:9f.¹⁹¹ It omits the reference to the hardening of the hearts of the people which is found in the Targum and all other OT texts of Is. 6:10a, and (followed by Mt. 13:13,¹⁹² Lk. 8:10¹⁹³) inverts the sentence structure of Is. 6:9 found in all of the OT texts,

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placing the words for seeing before the words for hearing. As will be demonstrated below, Mark finds this change in the sentence structure especially useful for his own theological purposes since it fits in so well with his concept of the blindness of the disciples (cf. 8:18_a).¹⁹⁴

(iii) The "Terrible"¹⁹⁵ *ἵνα*

An indication of Mark's understanding of the allusion to Is. 6:9f. can be found in the conjunction *ἵνα* in v. 12_a. Scholars are not agreed about its meaning and offer a variety of interpretations.¹⁹⁶ Since this study is only concerned with the meaning which Mark gives it no attempt will be made to reconstruct the words of Jesus which may or may not lie behind it.¹⁹⁷ Briefly stated, the major interpretations of *ἵνα* can be summarised as follows:-

Final: The majority of scholars¹⁹⁸ interpret *ἵνα* in Mk. 4:12 as purposive and translate it "so that" or "in order that". Thus interpreted it indicates that the parables are designed to blind those outside and prevent them from seeing and comprehending whereas those who are called are given the mystery of the Kingdom of God. This interpretation, although difficult for twentieth-century minds to accept, is in full accord with the Jewish and Christian teleological understanding of the ways of God.¹⁹⁹ It coincides especially well with the NT concept of election (cf. 1 Thess. 5:9; Rom. 8:28-30; Chapters 9-11; Jude 4; 1 Pet. 2:8).

Fulfilment of Prophecy: Other scholars,²⁰⁰ who also recognize the telic force of *ἵνα* in this passage, think that it should be taken as *ἵνα πληρωθῆ* and suggest that it should be translated "in order that (as it is written)" etc. But certain objections must be raised against this interpretation. Mark received vss. 11-12 as an independent, unified piece of tradition in which *ἵνα* was already part of v. 12.²⁰¹ Since he incorporates this logion as a whole into his chapter it is unlikely that he took *ἵνα* in v. 12 as a separate formula introduction.

He has done nothing to distinguish it as such and elsewhere in the gospel *ἵνα* and *ἵνα πληρωθῆ* are not used to introduce scripture. Mark uses more distinctive formulas such as *καθὼς γέγραπται ἐν τῷ Ἠσαΐα τῷ προφῆτῃ* (1:2; cf. 7:6); *ὡς γέγραπται ὅτι* (7:6; cf. 11:17; 14:27); *Μωϋσῆς γὰρ εἶπεν* (7:10; cf. 12:19, 26); *Δαυὶδ εἶπεν ἐν τῷ πνεύματι τῷ ἁγίῳ* (12:36). Furthermore, Mark is not trying to demonstrate that the words of Isaiah were fulfilled in Jesus' ministry. Rather he understands Is. 6:9f. in relation to the situation of his own church,²⁰² Mk. 4:12 is cited, not as a proof text, but as an illustration of the theme he is developing in v. 10 and particularly in vss. 13ff. (see below, pp. 55-57).

Consecutive: Some exegetes think that *ἵνα* in Mk. 4:12 should be taken in an ecbatic sense, i.e. as a result clause. Jesus did not preach, Mark is supposedly saying, in order to blind the people. Rather his preaching only contained the possibility that they might see and not see, hear and not hear. The failure to understand was not the intention of the teaching in parables but the inevitable consequence if the audience did not respond properly.²⁰³ Often-cited examples of consecutive *ἵνα* in the NT are Lk. 9:45; Jn. 9:2; 2 Cor. 1:17; Gal. 5:17; 1 Thess. 5:4; 1 Jn. 1:9. Nevertheless, it is still a matter of debate whether or not all of these verses provide true examples of consecutive *ἵνα*²⁰⁴ and the attempt to take *ἵνα* as the introduction of a result clause in 4:12 is unconvincing because it does not take sufficient account of the strong contrast which is evident in vss. 11 and 34. The adversative *δέ* in both verses indicates that although the disciples are given the mystery of the Kingdom of God and the parables are explained to them, those outside only receive parables—they receive neither the mystery nor the explanation. The blindness in v. 12 is not a potential result but an intended one.²⁰⁵

Causal: A further attempt to set aside the final sense of *ἵνα* is made by those who interpret it in line with usage in later koine Greek as if it had a causal significance and a meaning similar to *ὅτι*.²⁰⁶ Texts cited in support of this argument include Gen. 22:14 (LXX); Jn. 8:56; Rom. 5:20; 6:1; Rev. 14:13; 16:15; 22:14.²⁰⁷ But all of the alleged causal interpretations of *ἵνα* in the NT have been contested. H. Windisch²⁰⁸ argues that Rev. 22:14 is the only recognisable causal *ἵνα* in the NT (cf. Rev. 16:15), but Gnilka demonstrates it can also be interpreted finally there as well (and in 16:15).²⁰⁹ Thus Gnilka correctly concludes that there is not sufficient evidence in the NT to accept the view that *ἵνα* in Mk. 4:12 is causal.²¹⁰

Paradoxical Consequence: Recently, G.M. Lee²¹¹ has suggested that the *ἵνα* might be taken as a *ἵνα* of paradoxical consequence and be given the effect of an exclamation mark. This interpretation is to be rejected, however, since Lee does not produce evidence of similar usage elsewhere in the NT.

It can be concluded that *ἵνα* is final in Mk. 4:12 and that Mark interprets 4:11b and 12 to mean that those outside were taught in parables so that they would become blind and deaf. Similarly, *μήποτε* in 4:12b must also be taken finally, i.e. that the teaching in parables was designed to blind those outside and keep them from turning and being forgiven. It is not possible to agree with exegetes who take *ἵνα* in 4:12 as final and then practically negate the teleological sense of the passage by asserting that *μήποτε* is to be interpreted in a weaker sense similar to the Targumic *אולי*, "unless", "perhaps" etc.²¹² As Taylor²¹³ correctly points out, *μήποτε* must be taken as final since it is conditioned by the final *ἵνα*.

A comparison of Mark's use of *ἵνα - μήποτε* with Matthean and Lukan parallels demonstrates that the other evangelists were not entirely satisfied with the interpretation they found in Mk. 4:12. Luke, while

retaining Mark's *ἴνα*, weakens it by omitting Mk. 4:12b and the reference to the lack of forgiveness. J. Dupont²¹⁴ makes an interesting suggestion about the reason behind this change. Pointing out Luke's redactional insertion in 8:12, which emphasises the fact that the devil took the seed from the heart of those who did not understand so that (*ἴνα*) they would not believe and be saved, Dupont asserts that in Luke's view it is not Jesus' preaching in parables which is responsible for unbelief but the work of the devil. In Mt. 13:13, on the other hand, the final *ἴνα* of Mk. 4:12 is changed to *ὅτι* —Jesus preaches to them because they are already blind. But even though Matthew omits the purpose clause he has not significantly softened the interpretation of Is. 6:9f. The people, because they are blind, are even more culpable since the responsibility for their condition lies on their own shoulders and their blindness is intensified by the teaching in parables. This interpretation is reinforced by the addition of the LXX version of Is. 6:9-10 in Mt. 13:14ff.²¹⁵ In Matthew's gospel the guilt of those who are blind is judged even more severely than in the other gospels since their incomprehension is contrasted sharply with the vision and understanding of the disciples (Mt. 13:16ff., 24-30, 36-43, 51).

(iv) Mk. 4:11b insiders and outsiders²¹⁶

As mentioned above, Mark makes use of a piece of tradition in 4:11f. which was originally independent of his parable source. This tradition was used by the pre-Markan church to explain the failure of the Jews to accept the kerygma. This failure to respond was pushed back to the life of Jesus —the Jews were blind because God so willed it. Jesus' mission remained entirely enigmatic to them. God also willed, however, to give the mystery of the Kingdom to others whom he had called. This distinction reflects the widespread belief of the early church in a

doctrine of election and Mark no doubt accepted it without giving it a second thought. In Chapter 4 he builds upon this teleological thinking and accepts the existence of two fixed groups, those called to see and hear, and those to whom everything remains in parables. The first group, in the context of Chapter 4, is, as v. 10 indicates, those gathered around Jesus. Mark has changed the reference to Jesus' audience (i.e. "those around him") and has enlarged it by adding the words "with the twelve". By so doing he makes it clear that those who are called and chosen include not only the historical disciples but also those Christians to whom Mark is writing.²¹⁷ It is to them that the mystery of the Kingdom of God is given.

But if those who are called to receive God's grace are the elect within the church, who does Mark think that *οἱ ἔξω* are? For many scholars the answer to this question lies close at hand --- *οἱ ἔξω* are the crowd (cf. 4:1) and/or the Jewish people. Thus Swete contrasts the *ὄχλος* with the *μαθηταί*²¹⁸; Hermaniuk refers to "les grandes masses" from whom the mysteries of the Kingdom of God are partially hidden;²¹⁹ Taylor calls *οἱ ἔξω* "the people in general",²²⁰ whereas Burkill identifies those outside with the "uninitiated masses" and refers to the hiding of the truth from "the profane eyes of the general public".²²¹ Other scholars go even further and argue that *οἱ ἔξω* not only refers to the crowd but to the Jewish people as a whole.²²² According to P. Richardson Mk. 4:12 represents Mark's thinking about the problem of the Jewish rejection of the Messiah and his attitude shows that he has given up hope that Israel will be saved.²²³

An examination of Mark's attitude toward the crowd and the masses in general does not substantiate these conclusions. As is demonstrated in Appendix I, "Mark and the Masses", Mark does not use the word *ὄχλος* to illustrate the concept that Jesus hides his Messianic nature and the

crowd is by no means consistently identified with the Jewish people. Rather the **ὄχλος** is an audience which Mark uses to illustrate a variety of theological themes ---it points up Jesus' popularity, the importance of his teaching and the welcome it received as well as his concern for the masses, and even serves as a foil to demonstrate the incomprehension of other groups in the gospel. In Mk. 4:10-12, furthermore, Mark makes no attempt to identify **οἱ ἔξω** (which he received in the tradition) with the **ὄχλος** or any other group in the gospel. Although the extraordinarily large crowd is mentioned in 4:1 the seaside scene is temporarily abandoned in 4:10 as Jesus speaks to the disciples privately. Unlike 7:17 it is not even said that they withdrew from (**ἀπό**) the crowd. Mark simply refers to an unspecified time when (**ὅτε**) they were alone. Furthermore, the expression **οἱ ἔξω** only appears here in the gospel and is not applied elsewhere to any group of people. The closest analogy to 4:11b appears in 3:31ff. where it is said that the mother and brothers of Jesus are standing outside (**ἔξω**) the house. In that pericope, however, the relatives are not excluded from God's family because they are Jews or because they are part of the crowd (on the contrary, the crowd receives the special teaching which the family cannot hear, 3:32, 34; cf. Appendix I below, pp. 236f.) but because, as it is implied in v. 35, they do not perform God's will. The ambiguity of **οἱ ἔξω** is not clarified by the use of **ἐκείνοις** in 4:11b. This common demonstrative pronoun is an unspecified reference (cf. 4:20) and gives no clue to the identity of **οἱ ἔξω**.²²⁴ In 4:33f. Mark again makes no attempt to identify those who are outside. While it is clear enough that the disciples receive special explanation, those who never hear anything but parables are simply referred to as "them" (**αὐτοῖς**).²²⁵

If **οἱ ἔξω** is an ambiguous reference in Mk. 4:11b and does not refer to the crowd and/or the Jewish people, what is Mark's understanding

the type of teaching they receive. The disciples, i.e. the church, are given the mystery of the Kingdom of God whereas to those outside everything happens in parables. But what is the difference between these two types of teaching which appears to create such an impassable gulf between insider and outsider? In order to answer this question it is necessary to determine Mark's understanding of ἐν παραβολαῖς τὰ πάντα γίνεται in v. 11b and ὑμῖν τὸ μυστήριον δέδοται τῆς βασιλείας τοῦ θεοῦ. As Jeremias²³¹ points out, the unusual expression ἐν παραβολαῖς τὰ πάντα γίνεται is not idiomatic Greek but a semitism, and the word "parable" there is best understood as a Greek translation of the Hebrew שׁוֹרְטָה or its Aramaic equivalent. In the OT and the apocalyptic and rabbinic literature שׁוֹרְטָה came to be synonymous with "riddle", "dark saying", "apocalyptic secret", and was used to refer to any kind of enigmatic utterance. Frequently the Greek word παραβολή took on a similar meaning.²³² Originally, Jeremias suggests, the logion had nothing to do with Jesus' parables at all but was a reference to the enigmatic nature of his preaching in general (cf. Jn. 10:6; 16:25,29). He reconstructs v. 11b as follows: "... to those who are without everything is obscure ..."²³³ In his opinion Mark has mistakenly placed 4:11f. in his parable chapter because he was misled by the word παραβολή which he took literally as a reference to parables.²³⁴ Other scholars, however, contest Jeremias' assessment, and argue that Mark's placement of 4:11f. is not erroneous but is a deliberate play on the word παραβολή.²³⁵ Indeed, such a judgment is justified since it is clear that Mark interprets παραβολή in much the same way as שׁוֹרְטָה, i.e. that a parable can be any form of speech which is enigmatic. This is shown by the different forms of teaching that are referred to as parables in Chapter 4, story parables (4:3b-8), the

parable of the lamp, the sayings in 4:24_b and the two similitudes in 4:26-32. Thus it appears that rather than taking the phrase **ἐν παραβολαῖς** as "everything is obscure" Mark now interprets it to mean that "everything is in parables", i.e. in forms of speech which are riddles and thereby incomprehensible.²³⁶ In Mark's view those outside are blinded because Jesus' teaching comes to them in parables like those in Chapter 4, parables which are purposely difficult to understand.

But the fact that Mark thinks that parables can be "dark sayings" or "riddles" raises a larger question about his use of the word **παραβολή** generally; i.e., to what extent does he allow this definition to dominate the rest of the gospel? Many scholars think that the expression found in v. 11_b is used by Mark as the definition of a general "parable theory" which he develops consistently throughout the rest of the gospel and that he always applies the meaning "riddle" etc. to the word **παραβολή**. Thus 4:11_b and 4:33_f. are often used as pillars in various theories of the "Messianic secret". Mark, it is argued, thinks that Jesus taught in enigmatic utterances, i.e. parables, in order to blind those outside.²³⁷ Others go even further and claim that the expression **ἐν παραβολαῖς** refers not only to the enigmatic nature of the parables but to the incomprehensible character of Jesus' teaching in general.²³⁸ Still others think that the phrase **ἐν παραβολαῖς τὰ πάντα γίνεται** refers not only to spoken words which men hear but also to the events surrounding Jesus' life and everything he did.²³⁹ Thus it can be seen that the interpretation of the passage has gone full circle and that those who see in the phrase **ἐν παραβολαῖς** a reference to the total ministry of Jesus have almost brought Mark's interpretation in line with the original meaning of the logion as it is reconstructed by Jeremias. An examination of Mark's use of the word **παραβολή**, however, reveals that these

interpretations are untenable and that Mark does not use *παραβολή* in the sense of "riddle", "dark saying" throughout the rest of the gospel.

The first occurrence of the word *παραβολή* is found in 3:23. As Schweizer points out, one can especially recognize the hand of Mark in this verse.²⁴⁰ This is made evident by the presence of such redactional terms and phrases as *προσκαλέω*²⁴¹ and *καὶ ἔλεγεν αὐτοῖς*.²⁴² It is difficult to see, however, how one can find in the words *ἐν παραβολαῖς* a support for the theory that Mark generally uses the word "parable" in the sense "riddle" or that parables are used to blind people in the gospel.²⁴³ There is nothing in 3:24ff. or 3:31ff. which indicates that parables were given to hide the truth or blind the scribes from Jerusalem. On the contrary, just the opposite would appear to be the case. The parables which follow in 3:24ff. are not difficult at all—they really comprise a warning which is designed to keep the hearer from placing himself in a position where he would be guilty of the unforgivable sin (v. 29). That the scribes did not respond to Jesus' teaching (v. 30) has nothing to do with its parabolic nature—it is something which resides in them already. They do not recognize the power of God in Jesus' ministry. Verse 23, therefore, is merely an objective description of the teaching which follows in 3:24ff. In 7:17 the word *παραβολή* occurs in another Markan verse²⁴⁴ and refers to the parable in v. 15. In this passage it is not the crowd which does not understand (cf. v. 14) but the disciples (cf. 4:13). The disciples must ask about the meaning of this parable, not because it is especially enigmatic, but because it deals with something they find particularly difficult to understand. The parable about external and internal purity is misunderstood by them because, like the scribes and Pharisees, their hearts are hardened (cf. 3:5f.; 7:6f.; 6:52; 8:17ff.).²⁴⁵

Thus Jesus' teaching about the nature of a clean heart must be explained to them (7:18-23). In 12:1 there is an expression which is very similar to the one Mark uses to introduce the teaching in 3:23ff.²⁴⁶ It is difficult to determine whether the phrase *ἐν παραβολαῖς* in that verse is merely a description of Jesus' customary teaching activity or whether it refers specifically to the parable of the vineyard and the pericopes which follow (12:13ff.; 12:18ff.). Nevertheless, v. 12 makes it clear that the parable of the vineyard is not a "riddle" or incomprehensible to its hearers: the religious authorities understand all too well that the parable is against them (*ἔγνωσαν*)²⁴⁷ and the positive response of the crowd prevents them from arresting Jesus.²⁴⁸ Finally, in 13:28 Jesus tells the disciples to learn the parable from the fig-tree. Here *παραβολή* may well be traditional,²⁴⁹ but once again there is no implication that it is incomprehensible for those who hear it.

Thus it is clear that rather than interpreting the word *παραβολή* as "riddle" throughout the gospel or connecting 4:11b with Jesus' teaching in general and his ministry as a whole, Mark understands it solely in relation to Chapter 4.²⁵⁰ For Mark it is the kind of parables which are assembled in 4:1-34 which are riddles, and it is the failure to understand them which distinguishes an insider from an outsider. Thus the chapter is concluded with the comment that Jesus spoke to those outside in *τοιαύταις παραβολαῖς πολλαῖς* and that *χωρὶς δὲ παραβολῆς οὐκ ἔλάλει αὐτοῖς*.²⁵¹

The reason why Mark applies the words of 4:11f. to the parables in Chapter 4 has to do with the basic distinction between insiders and outsiders. Those inside the church have been given the mystery of the Kingdom of God²⁵² while those outside have not. The parables in Chapter 4 are enigmatic because they are all connected with the

μυστήριον ---its reception (4:14-20), revelation (4:21ff.) and its inevitable coming (4:26-32). Parables of this nature, since they contain teaching about the mystery, are necessarily incomprehensible to those who are not among the elect and have not been given the mystery in the first place. For them, everything is in riddles and as far as Mark and his church are concerned, this is all part of God's plan.

(d) Mk. 4:10,11,13 The blindness of the disciples and the blindness of Mark's Church

The distinction which is established between insiders and outsiders in 4:11f. seems to imply that those inside, since they have been given the mystery, should be able to understand the parables in 4:1-34. An examination of the redactional insertions in vss. 10 and 13 reveals, however, that Mark wants to emphasise the fact that the disciples also find them difficult to understand. In v. 10 those around Jesus with the twelve ask about the meaning of the parables.²⁵³ In v. 13 their incomprehension is further emphasised when Jesus rebukes them and asks how they can expect to understand any of the parables if they cannot comprehend *τὴν παραβολὴν ταύτην*. Although Mark temporarily breaks the continuity of the chapter by having Jesus and the disciples discuss parables when only one has been given, he does so in order to accent the paramount importance of the parable of the sower²⁵⁴ for an understanding of the rest of the Kingdom parables in 4:21-32.

The reference to the disciples' incomprehension in v. 13 (*οἶδα , γινώσκω*)²⁵⁵ is similar to Mark's description of their blindness elsewhere in the gospel. In Mk. 9:6, for example, it is said that Peter was terrified on the mount of transfiguration and did not know what to say. In 10:38 Jesus tells James and John that they do not know what they are asking for when they request special places of honour in his glory. Again in 14:40 the disciples are found asleep in the

garden of Gethsemane, and do not know how to answer Jesus. In 14:68,71 Peter's fear turns into outright denial of Jesus, *οὔτε οἶδα οὔτε ἐπίσταμαι* ²⁵⁶ *σὺ τί λέγεις*. In 6:38 Mark plays on the word *γινώσκω* to describe the disciples' inability to anticipate the first feeding miracle. ²⁵⁷ *νοέω* (7:18; 8:17) and *συνίημι* (6:52; 8:17,21) are used similarly and in 6:52 and 8:17 Mark describes the disciples' incomprehension as hardness of heart. ²⁵⁸

Mark introduces the blindness of the disciples in 4:13, not because he wants to equate their incomprehension with that of *οἱ ἔξω* —whereas the blindness of those outside is caused by divine decree (*ἵνα* in v. 12) and is irremediable (*μήποτε*), the disciples are among the elect (4:11a) and are given special instruction (4:34) —but because he wants to make it clear that even insiders can receive the mystery of the Kingdom of God without fully understanding it. Verse 11 must be interpreted in light of v. 13: although the disciples are given the mystery by God (cf. the perfect passive *δέδοται* in v. 11a), ²⁵⁹ and this implies that they see something, their knowledge is less than perfect. In this judgment Mark stands at quite a distance from Matthew and Luke. Both of them change his *μυστήριον* to *μυστήρια* and indicate thereby that whereas the mystery is one thing for Mark, for them it signifies various particular mysteries which lie behind the parables. ²⁶⁰ That Mt. 13:11 and Lk. 8:10 are secondary reconstructions of Mk. 4:11a is also indicated by the addition of *γινῶναι* to *δέδοται* ²⁶¹ in these verses. The insertion of a reference to the disciples' knowledge is particularly characteristic of Matthew who often vitiates Mark's picture of the blindness of the disciples. ²⁶² For Matthew the disciples already see and fully understand during Jesus' earthly ministry. Mark's interpretation is quite different. As W. Wilkens points out, the complete understanding of the disciples is not a "given" for Mark,

but is the goal of his gospel.²⁶³

Mark's reason for introducing the blindness of the disciples at this point in his gospel has to do with his purpose for writing it in the first place, i.e. to speak to the situation in his own Christian community.²⁶⁴ In his editorial changes and insertions in vss. 10-13 Mark presents the problems and questions of the twelve in order to address himself to the problem of spiritual blindness within his own church.²⁶⁵ The analogy which he makes is an obvious one: the people in his church are like Jesus' disciples since they are also "insiders", are called to be with Jesus (3:14), have been commissioned to preach and cast out demons (3:14f.; 6:7, 12f.) and have been given the mystery. But like the disciples they too do not fully understand the mystery or the parables which explicate it. Mark's depiction of the blindness of the disciples is designed to call attention to this situation and redress it. Paraphrasing Wilkens' statement it can be said that the complete understanding of his readers is not a given which Mark presupposes—it is the goal of his gospel.²⁶⁶

(e) Mk. 4:11a, 14-20 The blindness of the church and Mark's understanding of the logos

The nature of the spiritual blindness which troubles Mark's fellow-Christians and the way he intends to overcome it is indicated by his understanding of the relationship between the mystery²⁶⁷ of the Kingdom of God²⁶⁸ and the proclamation of the logos. Mark's interpretation of the mystery is similar to that found in Jewish apocalyptic literature—a mystery remains enigmatic until its meaning is revealed either by God or his intermediaries.²⁶⁹ In Mark's view, just as the parables in Chapter 4 which deal with the *μυστήριον* are explained (4:14-20, 34), so the meaning of the mystery itself will be made manifest through the agency of his gospel.

In this belief Mark's thinking is similar to Paul's who believed that the mystery of Christ was being revealed in his preaching.²⁷⁰ In 1 Cor. 2:6f., for example, Paul indicates that he speaks of a *μυστήριον* which was hidden from the rulers of this age. Similarly, in Col. 1:24-28 he writes that he became a servant of the church in order to make the word of God (*τὸ λόγος τοῦ Θεοῦ*) more fully known, that is *τὸ μυστήριον* which was hidden for ages and generations. In Col. 4:3 he asks his fellow-Christians to pray that God will open a door to him for the word (*τοῦ λόγου*) so he can speak out the mystery of God. In Eph. 6:19 Paul²⁷¹ again asks his readers to pray that he will be given the word (*ἵνα μοι δοθῇ λόγος*) so that he can make known the mystery of God. In Rom. 16:25 he closes the epistle with a reference to his gospel and the preaching of Jesus Christ which is the revelation of the mystery which was kept secret for long ages but is now made known. In all these passages there is a vital connection between the mystery, preaching, the gospel and the logos. The mystery, which is practically equated with Christ himself,²⁷² is being made manifest in Paul's preaching.

In Mk. 4:10-20 Mark also makes a close connection between the understanding of the mystery and the proclamation of the logos, although his interpretation of their relationship is somewhat different from Paul's. For Mark the logos which reveals the mystery is not his own or even that of his church—it is the word which is preached by the risen Christ himself (cf. 8:32; 9:10; 10:22).²⁷³ In Mark's view the mystery is being revealed because the gospel contains the preaching of Jesus.

In order to appreciate the significance of this relationship attention must be turned to 4:14-20 and the emphasis on the logos there. As is demonstrated above²⁷⁴ the parable of the sower and its

interpretation are of central importance for an understanding of Mark's interpretation of his parable chapter. The sower sows the word. But what is its content and how is it related to the mystery? According to Quesnell *λόγος* has a double meaning in 4:14-20.²⁷⁵ Christ is the incarnate word and he is the seed which falling into the ground dies.²⁷⁶ Quesnell thinks that Mark wishes to place special emphasis on the concept of Christ's resurrection and that he wants to identify it as the primary content of the mystery of the Kingdom of God.²⁷⁷ The seed, Quesnell contends, is often used as a symbol for death and resurrection and is so interpreted in the Talmud (b. Sanh. 90b), in Paul's writings (1 Cor. 15:35-38), and in Jn. 12:24 and is a symbol which would have been part of the Christian background of Mark's reader. He points out, furthermore, that the earliest interpretation of this parable (outside of Matthean and Lukan parallels) interprets the seed in relation to the resurrection. In 1 Clem. 24 the resurrection is compared to the growing of crops. Quesnell summarises his argument thus:-

Notable is the fact that the text [in 1 Clem. 24] is based on the sower parable in the same tradition reported by Mark: the very word order of v. 5 shows this: "ἐξῆλθεν ὁ σπείρων". But equally interesting are the vocabulary and phraseology resemblances with the other two Markan parables as well, and with I Cor 15 and with John 12. They indicate again that a single tradition here dominates, a tradition which saw all the seed and growth parables in Mark as a resurrection symbol, along with the grain of John 12 and I Cor 15: ...²⁷⁸

There are a number of objections, however, to this interpretation:-

1. First of all it is necessary to ask about the reliability of Clement as an interpreter of Mark's intention in Mk. 4:14ff. Certainly Clement's "interpretation" need not be rejected simply because it is allegorical but other aspects of it do raise questions about the continuity between his thinking and Mark's. It is obvious, for example, that Clement is mainly interested in building a case for his own concept of the resurrection rather than representing an exegetical tradition or providing an interpretation of NT texts. If Chapter 24 supplies an

interpretation of any NT text it surely is 1 Cor. 15:20 with which it begins rather than Mk. 4:3bff. Furthermore, it is clear that Clement is willing to make use of any symbol to illustrate his point regardless of its remoteness from synoptic or Pauline tradition. In 24:3 he refers to the sleeping night and rising day and in Chapter 25 he tries to build a case on the myth of the dying and rising Phoenix! Finally, it cannot be proven that the words *ἐξήλθεν ὁ σπείρων* are a reference to Mk. 4. The same phrase is also found in Mt. 13:3.

2. Secondly, Quesnell's interpretation overlooks the characteristics of the seed parables themselves. The parable of the sower and its interpretation do not provide a contrast between the dying and rising seeds —rather it is a contrast between the many seeds which perish and the few which survive and give fruit. Similarly in Mk. 4:30-32 the emphasis is not on the fact that the seed is buried and rises again —rather Mark, through his redaction (cf. p.29 above), underlines the fact that the mustard seed is the smallest of all seeds and still manages to grow into a very large shrub.

3. Finally, Quesnell's thesis must be rejected because it does not take sufficient account of Mark's use of the term *λόγος* elsewhere in the gospel.

The word *λόγος* occurs in Mark's gospel twenty-three times, nine times in Chapter 4. In a few passages it is used without specific definition and in a number of different contexts. In 5:36 Jesus overhears the message that Jairus' daughter is dead. In 7:13 the word of God refers to the OT scriptures. In 7:29 the word is the Syrophenician woman's argument whereas in 11:29 it is Jesus' question. In 12:13 it is said that the Pharisees and Herodians want to catch Jesus in a word and in 14:39 *λόγος* refers to the content of Jesus' prayer. In other verses it is used without its content being spelled out (1:45; 2:2). In 8:32, however, the word *logos* appears in a crucial passage. There

Mark refers to the fact that Jesus plainly speaks the word *καὶ παρρησίᾳ τὸν λόγον ἔλάλει*. Here there is no hidden message, there is no secret, since Jesus speaks openly about his death and resurrection. But Peter's objections to Jesus' teaching and Jesus' subsequent rebuke (v. 33) make it clear that neither he nor the rest of the disciples comprehend the word.²⁷⁹ In vss. 34ff. special teaching is presented to both the crowd and the disciples about the meaning of discipleship. Only he who is willing to suffer can follow Jesus.²⁸⁰ In this pericope it is clear that Mark connects the delivery of the logos with the essential teaching about Jesus' passion, death, resurrection and the relation of these events to discipleship and that the disciples cannot comprehend it. Thus in 8:38 Jesus warns those who are ashamed of him and his words (*καὶ τοὺς ἑμοὺς λόγους*)²⁸¹ that the Son of Man will also be ashamed of them when he comes into his glory. Here Mark clearly uses a tradition to warn his church about the dire consequences of failing to apprehend this word. Again in 9:10, after the appearance on the mount of transfiguration, Jesus orders the three disciples not to tell anyone what they have seen until after the resurrection. But this order throws them into a quandary. They do not understand what Jesus means by resurrection and they carry on a discussion about it, keeping Jesus' word to themselves. In 10:22,24 Jesus' teaching about the nature of discipleship again points up the blindness of his disciples. In 10:22 it is reported that Jesus' *λόγος* about the cost of discipleship is too hard for the wealthy man and he turns away disappointed. Similarly, in 10:24,26 the disciples are amazed at Jesus' words. Their worried question in 10:26 leads to a renewed discussion of discipleship. The true disciple is the one who is willing to give up everything, to face any hardship for Jesus' sake and the sake of the gospel. Again in 9:31f. Mark uses familiar vocabulary (*ἔδίδασκεν ; καὶ ἔλεγεν*

αὐτοῖς) to introduce the second passion prediction: the Son of Man must be delivered over, be killed, and rise after three days. But the disciples do not understand his word (οἱ δὲ ἠγνόουν τὸ ρῆμα)²⁸² and they are afraid to ask him about it. In 14:72 ρῆμα is used in a similar fashion where it is said that Peter remembered Jesus' word about his denial. The word which Peter recalls is found in 14:27-31 and again refers to Jesus' death and resurrection. Peter (v. 31), speaking for the others, boldly asserts his willingness to die with Jesus, but his subsequent denial makes it clear that the cost of following Jesus is too dear.

Mark's emphasis on the persistent inability of the disciples to understand Jesus' logos casts significant light on his interpretation of 4:14-20 and the nature of the spiritual myopia which troubles his readers. Mark's fellow-Christians are finding it difficult to understand the essence of Jesus' teaching, the mystery of the Kingdom of God, i.e. his instruction about the meaning of his passion, death and resurrection and the way in which these events define Christian discipleship. 4:14-20 demonstrates clearly that the cause of spiritual blindness is the failure to understand Jesus' word. If the people in the church do not understand the parable of the sower and do not seek the removal of their blindness then it will be nearly impossible for them to comprehend the other parables which also have to do with the mystery. Thus although 4:14-20 was probably used by the early church to explain the occasional failure of apostolic preaching, Mark finds it just as applicable to his own situation. The description of the various ways people respond or fail to respond to the word applies as much to myopic Christians as it does to those outside who do not listen to the church's message.²⁸³ In 4:14-20 it is not the misapprehension of the word by οἱ ἕξω which concerns Mark but the fact that even insiders can hear it and fail to grow into mature Christians.²⁸⁴

The great importance which Mark attaches to the understanding of Jesus' logos stands out in even bolder relief when its relationship to the key terms *εὐαγγέλιον* and *κηρύσσω* is examined. As Marxsen demonstrates,²⁸⁵ the word *εὐαγγέλιον* is one which Mark has inserted into the synoptic tradition, probably under the influence of Pauline thought.²⁸⁶ This term is clearly of central significance for Mark since he uses it for the title of his book in 1:1.²⁸⁷ It is used throughout the gospel in two different ways. In 1:1, the genitive *Ἰησοῦ Χριστοῦ* can be taken as both objective and subjective: Jesus not only preaches the gospel (1:14f.) but is himself the content of that preaching.²⁸⁸ This coincides with Mark's central belief that the risen Christ is speaking in his gospel and instructs his blind church.²⁸⁹ The connection between the *εὐαγγέλιον* and the *λόγος Χριστοῦ* is especially apparent in 8:35 and 10:29. In 8:35 the disciples are taught about the passion and the fact that they must be willing to lose their lives for his sake and the sake of the gospel. Similarly, in 10:29 Jesus says that the true disciple must be willing to give up everything *ἕνεκεν τοῦ εὐαγγελίου*.²⁹⁰ In both passages his logos (8:32,38; 10:22,24) is greeted with surprise and non-acceptance. The significance of proclamation for Mark is also clearly revealed in his use of the verb *κηρύσσω*.²⁹¹ In the introduction of his gospel Mark connects Jesus' preaching with the Kingdom of God (1:14f.) and by adding the phrase *πιστεύετε ἐν τῷ εὐαγγελίῳ*²⁹² calls for the faith and understanding of his readers. Here in capsule form Mark presents the goal of his presentation of Jesus. Significantly, this passage is followed by the selection of the first disciples (1:16-20). The church is called to follow Jesus and believe in the gospel. Elsewhere Mark indicates that preaching is one of the leading purposes of Jesus' ministry (1:38f.; cf. 2:2 *ἐλάλει αὐτοῖς τὸν λόγον*). Jesus preaches the

gospel and its basic content relates to himself (cf. 2:9ff.). In 13:10 and 14:9 Jesus makes it clear that it is his intention that it be proclaimed widely. Elsewhere Mark describes the preaching activities of others who also proclaim the gospel. In 1:4,7, for example, John preaches repentance (v. 4). Verse 7 makes it clear that his message concerns the one who comes after him. Even those who have been healed by Jesus and have been warned by him to keep silent end up preaching about him (1:45; 7:36). They do more, however, than spread the news about Jesus' miraculous powers—they spread the word (1:45).²⁹³ Similarly, in 5:20 the demoniac goes out and preaches throughout the area of the Decapolis. Finally, in 3:14 and 6:12 Mark indicates that preaching is part of the commission given to the disciples by Jesus. The fact that they return to him in 6:30 and announce all of the things they have done and taught indicates that the verbs *κηρύσσω* and *διδάσκω* are practically synonymous for Mark.²⁹⁴ This is especially clear in 4:1-34 where he takes special pains to emphasise Jesus' role as teacher. Thus it is clear that Mark's use of *logos* there is part of a central thrust in his gospel: *λόγος* — *εὐαγγέλιον* — *κηρύσσω* — *διδάσκω* — these key words are all tied together as a portrait is painted of Jesus preaching the gospel, a gospel which Mark's readers must comprehend if they are to overcome their blindness and understand the mystery of the Kingdom of God.

Mark's interpretation of 4:10-20 can be summarised briefly as follows: by linking the *logos* in 4:11f. with the interpretation of the parable of the sower Mark indicates that rather than being concerned about the failure of mission to those outside the church he is anxious about the lack of faith in his own Christian community. His use of the word *logos* indicates that the blindness of his fellow-Christians is of a consequential nature: they do not fully comprehend the mystery

of the Kingdom of God, i.e. the meaning of Jesus' passion and resurrection and the way in which these events define Christian discipleship. The cause of his anxiety is understandable: those who are plagued by misunderstanding and doubt cannot satisfactorily fulfil Christ's mandate to proclaim the gospel (3:14; 6:12; 13:10). Those who do not fully understand the gospel themselves can hardly be asked to preach it to others.²⁹⁵

(f) Mk. 4:21-25

The distribution of these sayings in the other gospels indicates that their original setting has probably been lost.²⁹⁶ Although it is evident that Mark has deliberately disrupted the sequence of the parable source with these verses, his understanding of them and their relationship to the theme of blindness and sight is also difficult to determine. In order to gain an insight into his thinking it is necessary to determine the significance which he attributes to the lamp in v. 21. Scholars are divided in regard to its proper interpretation. Some think that the reference to the lamp is a symbol of Jesus' coming.²⁹⁷ Certainly the lamp can be symbolic of a person (cf. Jn. 5:35; Rev. 21:23; 22:5; 2 Kgdms. 22:29 LXX; Job 18:6; cf. ψ 17:29). Cranfield especially points to this interpretation and argues that *ἔρχεται* can be taken as a reference to the coming of Jesus (cf. 13:26; 14:62) since lamps do not come but people do.²⁹⁸ Nevertheless, lamps can come if they are brought and this is the sense that is to be applied to this semitism (cf. p. 27). Furthermore, *ἔρχεται* could as easily refer to the Kingdom coming or the word coming as it could to Jesus. It is unlikely that Mark takes the lamp as a reference to Jesus since in 4:1-20 he is not concerned with the parousia but with the mystery of the Kingdom of God and the proclamation of the word. The saying could also refer to the coming of the Kingdom as Lohmeyer²⁹⁹

suggests, but this interpretation has also been contested.³⁰⁰ More probably Mark takes the description of the bringing of the lamp as a reference to the proclamation of Jesus' logos³⁰¹ and the certainty that it will bring illumination, i.e. understanding. In the OT the lamp is used as a symbol for the law, the Torah.³⁰² In ψ 118:105, it is said that God's law is a lamp to the feet and a light to the path (*λύχνος τοῖς ποσίν*); in Prov. 6:23 (LXX) the commandment of the law is referred to as a lamp (*λύχνος*) and a light; similarly in Sir. 48:1 Elijah is referred to as a prophet who arises like fire, one whose word burns as a lamp (*ὁ λόγος αὐτοῦ ὡς λαμπὰς ἐκαίετο*). In Jn. 5:35 John is referred to as a lamp; it is his proclamation of the truth, however, which is the light (5:33). Finally in 2 Pet. 1:19 reference is made to the prophetic word (*προφητικὸν λόγον*) which is a lamp shining (*ὡς λύχνω φαίνουσι*) in a dark place. Considering the emphasis which Mark puts on the word in 4:1-20 and elsewhere in the gospel it is likely that the lamp is interpreted as the word or preaching of Jesus. Such an interpretation explains Mark's reason for deliberately placing 4:21f. after the interpretation of the parable of the sower, i.e. his desire to associate the discussion about the seed/word and the lamp/word.³⁰³

One question still needs to be considered, however: how does Mark's interpretation of the lamp as the word of Jesus relate to what has gone before and especially to his concern to speak to the blindness of his own church? Clearly, vss. 21-22 are words of encouragement — the light will shine — that which is hidden will be revealed. Parallel pericopes in the other gospels are generally used in the context of preaching and teaching — i.e. as an encouragement to those who are to preach and teach. In Mt. 5:15f., for example, the parable of the lamp is part of an exhortation to the disciples who are the light of the world. In 10:26, the Matthean parallel to Mk. 4:22 is used to encourage

the disciples in the face of persecution ---what Jesus teaches them in the dark they are to utter in the light, and that which they hear whispered is to be proclaimed upon the housetops (cf. Lk. 12:2). Similarly in the Gospel of Thomas (logion 33) Jesus gives directions that the light should be made visible.³⁰⁴ In Mark's gospel the sayings are also connected with preaching but in a slightly different sense. Verses 21-22 are not, as many scholars claim, inserted here by Mark in order to soften or set aside the harsh words of v. 11b or to indicate that after a time the Kingdom will be revealed to everyone, even those who are outside.³⁰⁵ On the contrary, Mark is not primarily interested in those who are outside. It is the insiders, those who suffer from imperfect spiritual vision within the church, who concern him. Thus 4:21f. must be seen as a word of encouragement to the blind church. The light will shine and the mystery will be revealed despite the community's present misunderstanding. It is not the church's preaching, however, which is to uncover the mystery, at least not initially.³⁰⁶ Mark's fellow-Christians, after all, are not in a position to reveal a mystery which ^{they do not} fully comprehend themselves. Rather the light will be revealed, the mystery will be uncovered in Mark's gospel through the preaching of the risen Jesus. Why else would Mark present Christ and his preaching to them in his gospel but to offer them understanding, and why else is a lamp put on a lampstand but to give light?

But if vss. 21-22 are words of encouragement to Mark's church, vss. 24-25 are not so obviously related to what has gone before. The discussion on tradition and redaction has shown that vss. 24b and 25 were already joined in the pre-Markan tradition, probably because of the resemblance of the catchwords *προστέθειται / δοθήσεται* (p. 27 above). This does not explain, however, why vss. 24b-25 were united by Mark to vss. 21-22. Some scholars suggest that Mark put the two pericopes together because of the two catchwords *μόδιος* (4:21) /

μέτρον (4:24).³⁰⁷ This seems unlikely, however, since there is no obvious connection between 4:21f. and v. 24b, and it is difficult to suggest any interpretation of v. 24b which satisfactorily explains its association with vss. 21-22 and v. 25. It is more likely that Mark unites 4:21f. and 24b-25 because he sees an obvious relationship between 4:21f. and 4:25. 4:21-22 deals with the placing of the light on the lampstand and the giving of illumination. Similarly, 4:24b deals with the giving to those who already have. Both sayings, therefore, are related to 4:11 and the idea that the mystery is given (*δεδόται*) to the disciples, i.e. the church. In v. 25 Mark makes use of what appears at one time to have been a secular proverb³⁰⁸ about the hard facts of the economics of life (similar to one which is well known today: "The rich get richer and the poor get poorer") in order to reinforce vss. 21-22. This saying also relates to the difference between outsiders and insiders. *οἱ ἔβω* have been blinded by God and have nothing. Even what they do have will be taken away and there is no forgiveness for them (4:12b). To the insiders, however, 4:25 is a word of encouragement: they will be given more, i.e. the interpretation of the mystery.

What, then, about v. 24? how does it relate to vss. 21-22 and 25? First of all it is necessary to observe that the words *καὶ ἔλεγεν αὐτοῖς* in v. 24a indicate the hand of Mark and show that vss. 24b-25 represent a piece of tradition which was originally unrelated to vss. 21-22 (see pp. 25ff. above). The words *βλέπετε τί ἀκούετε* are also Markan (cf. p. 28 above). It is difficult to know precisely, however, how v. 24b is related either to vss. 21-22 or to v. 25. As Taylor remarks, the significance of the saying in v. 24b is particularly obscure.³⁰⁹ It is difficult to interpret because whereas vss. 21-22 and v. 25 are obviously intended to be taken as words of encouragement, v. 24b is just as obviously a warning and carries a word of judgment.³¹⁰

Replon³¹¹ thinks that v. 24b is a reference to the fact that the disciples and Mark's church will be judged according to the way they preach. This interpretation is unlikely, however, since the preaching which Mark is concerned about in Chapter 4 is not primarily that of the church but that of the risen Jesus. It is also possible to accept Swete's suggestion that the verse means: "Your attention to the teaching will be the measure of the profit you will receive from it."³¹² This interpretation seems forced,³¹³ however, and ignores the fact that v. 24a refers to the object, not the manner of attention *βλέπετε τί ακούετε* (cf. Luke's *κῶς*).³¹⁴ Perhaps Mark adds v. 24a in an attempt to clear up the confusion which he knows will inevitably accompany the reading in v. 24b, seeing v. 24a as a link with the saying in v. 23. By emphasising the fact that the disciples must take heed of what they hear Mark refers again to the logos in 4:14ff. The disciples, i.e. the church, will be judged by the way in which they receive and measure Jesus' word. If they do not attach proper significance to it, if they ignore it in favour of the thinking of men (cf. Mk. 8:33), they will be similarly evaluated by God.

If this interpretation is judged to be unsatisfactory, however, one is forced to conclude that v. 24b is really inappropriate here and is better understood by observing its placement in Matthean and Lukan parallels.³¹⁵ Such a conclusion would be based on the premise that Mark found 4:24b connected to v. 25 and because he saw a relationship between vss. 21-22 and 25 decided to include the piece of tradition he found in vss. 24b-25 even though v. 24b really did not fit into the context of Chapter 4.³¹⁶

(g) Mk. 4:26-29, 30-32

The first of these parables has long puzzled exegetes. As Taylor

points out, scholars have developed at least four main lines of interpretation in the attempt to discover its Sitz im Leben in the life of Jesus.³¹⁷ In order to discover Mark's understanding of it and its relationship to his theme of blindness and sight it is necessary to discover the point of comparison. Scholars highlight various factors in the parable and suggest that the Kingdom is being compared to the process of growth,³¹⁸ the activity of the farmer,³¹⁹ the automatic growth of the seed, etc. As Jeremias points out, however, the parable is best understood as one of contrast³²⁰—it is the entire action which must be taken into account—the Kingdom is being compared to the sowing of a seed which results in a harvest.

One aspect of the parable which calls for attention since it may have been of special interest to Mark is the phrase *ὡς οὐκ οἶδεν αὐτός* in v. 27b. The use of *οἶδα* here is reminiscent of its employment in v. 13 where the blindness of the disciples is introduced. But what does the expression in 4:27b mean in the context of 4:26-29? It does not mean, as Jeremias implies,³²¹ that the man is unconcerned about the process of growth. Certainly the parable does draw attention to the man's unconcerned behaviour, especially in v. 27a where it is said that he sleeps and rises, night and day. As many scholars point out, this indicates that he goes about his daily routine in a normal fashion.³²² Nevertheless, it is not v. 27b which indicates the man's lack of concern about the growth of his crop but v. 27a. The expression in v. 27b, on the contrary, is a statement about the farmer's lack of knowledge. The point is that he continues his daily routine despite the fact that he lacks knowledge about the growth of the seed.

But what is it that he does not understand? As Jülicher points out, *ὡς οὐκ οἶδεν αὐτός* does not refer to ignorance about the fact of growth—every farmer knows that—but indicates that the

process of growth remains a riddle to him. The man does not know how it grows.³²³ Similarly Swete comments that the mystery of growth is one which the sower cannot penetrate, it baffles his understanding.³²⁴

To what extent, however, does Mark see a relationship between the farmer's lack of knowledge about the mystery of growth and the church's failure to grasp the full meaning of the mystery of the Kingdom of God? According to H. Baltensweiler³²⁵ the parable should be renamed "Das Gleichnis vom ungläubigen Landmann". The sower, Baltensweiler argues, is a farmer who sows without confidence. He does not think that the seed will grow so he "throws" it on the ground (*βάλη*).³²⁶ But the seed grows anyway unknown to him, and the harvest comes. This builds on the OT allusion (Joel 3[4]:13). God sends the sickle, the time of salvation is come. In Baltensweiler's opinion this corresponds to the situation in Jesus' life when many unfaithful disciples left him (cf. Jn. 6:66) and represents his confidence that despite defection the Kingdom of God has commenced to break in in his own preaching. In Mark's gospel, however, the parable is applied to Mark's theory of the secret and the fact that the disciples do not comprehend the parables. Baltensweiler's thesis is far from convincing.³²⁷ It is unlikely that Mark would have taken the man's throwing of the seed on the ground as a comment about his lack of confidence in the harvest.³²⁸ On the contrary, *βάλλω* is merely a metaphor for the sowing of seeds (cf. Lk. 13:19; 1 Clem. 24:5; Theoc. 25,26; Didorus Siculus 1,36,4).³²⁹ The emphasis, therefore, is not that the man's casting of the seed represents his lack of confidence but that despite the fact that the process of growth is a mystery to him he plants the seeds anyway, goes about his daily routine in an unconcerned fashion and then is able to participate in the harvest. To interpret this verse otherwise reads more into the text than is intended and unnecessarily severs it from its total context. In regard to the growth of the seed which is depicted

in v. 28 it must be noted once again that Mark is not interested in emphasising one element of the parable at the expense of any of the others. The process of growth is not something which is of particular interest to him and he is not concerned to picture the progressive growth of the Kingdom or the developing faith of the disciples.³³⁰ Rather, the important thing is that the seed grows automatically (*αὐτομάτη*). The man who sows the seed does not comprehend the process which goes on under the ground and he does nothing to promote it. It goes on without his assistance presumably due to the agency of God who makes all plants grow.³³¹ Confident that the seeds will bear fruit he goes about his normal business and then when the harvest comes³³² he once again becomes active and sends the sickle.³³³ Thus in Mark's opinion the Kingdom of God, despite the fact that it is not completely understood and its coming remains something of a mystery, will inevitably come. The seed will grow, the fruit will develop, and the harvest will follow. For Mark, then, 4:26-29 functions along with 4:21-25, as a word of encouragement. Despite the fact that the Kingdom of God is mysterious and hard to comprehend it will come and Mark expresses his confidence that his community will eventually understand it. The light will shine, the mystery will be revealed, and the Kingdom will come—these things are all part of the plan of God and they will come as surely as harvest follows seed time.

A similar emphasis can be found in 4:30-32. Verse 31b, as the discussion above has shown (p. 29), is Markan, and draws special attention to the smallness of the mustard seed.³³⁴ Here Mark builds upon imagery found elsewhere in the NT (Mt. 17:20; Lk. 17:6) and in rabbinic literature.³³⁵ The point which he makes is one of contrast.³³⁶ Although the mustard seed is the smallest of seeds, it becomes larger than all other shrubs and is able to provide shelter for the birds of heaven.³³⁷ This, no doubt, was something of a mystery and

a wonder for Mark and his contemporaries. The Kingdom of God, then, is analogous to the situation described in 4:30-32 ---just as the small seed mysteriously becomes a huge shrub so also the Kingdom of God will come in all its fullness and power despite its inauspicious beginning.

(h) Mk. 4:33-34

Here it is unnecessary to repeat all that has been said above about these verses. In 4:33f. Mark concludes his parable chapter by combining the ending of the pre-Markan parable source (v. 33) with a construction of his own (v. 34). Basically, these verses reinforce his theme in vss. 10-14 and summarise the parable chapter. Mark intends vss. 33f. to be taken as a unit and thus it is not possible to agree with those exegetes who see a contradiction between v. 33 and v. 34 and between v. 11 and v. 33.³³⁸ Verse 33, regardless of what it may have meant in the pre-Markan tradition, is interpreted by and subordinated to v. 34. The point is that to those outside the kind of parables which are found in Chapter 4 (*τοιούταις παραβολαῖς*), i.e. parables which deal with the mystery of the Kingdom of God, remain misunderstood. They are riddles. Jesus does not speak to them without these parables and therefore they are blinded by his preaching. For them the *logos* (v. 33) is intentionally made ineffectual. Mark points out, however, that the disciples and those within his church are also partially blind. These important parables remain difficult for them too because they cannot fully understand the Kingdom of God. If his fellow-Christians are to follow Jesus, both the mystery and the parables must be explained. With v. 34 Mark concludes with a note of confidence: through encounter with the risen Christ everything will be explained (*ἐπέλυεν πάντα*).³³⁹ In this manner he expresses his hope and his belief that through the agency of his gospel his readers will have the scales removed from their eyes, will follow Jesus as true disciples and will believe in the gospel (1:15).

FOOTNOTES: Chapter I

1. The bibliography which follows makes no claim to be comprehensive. For extensive lists of works dealing with Mk. 4 see C.E.E. Cranfield, "St. Mark 4:1-34," SJT 4 (1951), pp. 398f., n. 2; and Quesnell, pp. 72f., n. 10. For a thorough examination of studies of the synoptic parables before 1947 see Hemmaniuk, La Parabole évangélique; G.V. Jones in The Art and Truth of the Parables gives a good review of the literature on the parables after the publishing of A. Jülicher's Die Gleichnisreden Jesu (1899). Other recent studies of the synoptic parables include those of A.M. Hunter, Interpreting the Parables (f.p. 1960, 1969); E. Linnemann, Parables of Jesus (f.p. 1961, 1966); D.O. Via, Jr., The Parables: Their Literary and Existential Dimension (1967); J.D. Kingsbury, The Parables of Jesus in Matthew 13 (1969). Recent examinations of Mk. 4 include: A.M. Ambrozic, "Mark's concept of the parable," CBQ 29 (1967), pp. 220-227; J.A. Baird, "A pragmatic approach to parable exegesis: some new evidence on Mark 4:11,33-34," JBL 76 (1957), pp. 201-207; C.H. Cave, "The parables and the scriptures," NTS 11 (1964-1965), pp. 374-387; L. Cerfaux, "La Connaissance des secrets du royaume d'après Matt. xiii:11 et parallèles," NTS 2 (1955-1956), pp. 238-249; C.E.E. Cranfield, "St. Mark 4:1-34," SJT 4 (1951), pp. 398-414, 5 (1952), pp. 49-66; N.A. Dahl, "The parables of growth," Studia Theologica 5 (1952), pp. 132-166; B. Gerhardsson, "The parable of the sower and its interpretation," NTS 14 (1967-1968), pp. 165-193; C.F.D. Moule, "Mark 4:1-20 yet once more," Neotestamentica et Semitica: Studies in Honour of Matthew Black, pp. 95-113; W. Neil, "Expounding the parables: II. The sower (Mk. 4:3-8)," ET 77 (1965-1966), pp. 74-77; E.F. Siegman, "Teaching in parables (Mc 4:10-12; Lk 8:9-10; Mt 13:10-15)," CBQ 23 (1961), pp. 161-181; E. Sjöberg, Der verborgene Menschensohn in der Evangelien, especially pp. 166ff., 219ff.; J.J. Vincent, "Did Jesus teach his disciples to learn by heart?" SE III, TU 88 (1964), pp. 105-118.

Of particular interest are those studies which examine Mk. 4 from the point of view of redaction criticism: E. Best, The Temptation and the Passion; G.H. Boobyer, "The redaction of Mark IV:1-34," NTS 8 (1961-1962), pp. 59-70; T.A. Burkill, Mysterious Revelation, pp. 96-116; J. Dupont, "Le Chapitre des paraboles," Nouvelle Revue Théologique 89 (1967), pp. 800-820; J. Gnllka, Die Verstockung Israels; W. Marxsen, "Redaktionsgeschichtliche Erklärung der sogenannten Parabeltheorie des Markus," ZThK 52 (1955), pp. 255-271; R.P. Meye, Jesus and the Twelve; also see his "Mark 4:10: 'Those about Him with the Twelve,'" SE II, TU 87 (1964), pp. 211-218; "Messianic secret and Messianic didache in Mark's gospel," Oikonomia, Festschrift for O. Cullmann, pp. 57-68; Quesnell, pp. 72-88, 209-221; Reploh, pp. 59ff.; Schweizer, "Zur Frage des Messiasgeheimnisses bei Markus," ZNW 56 (1965), pp. 1-8; "Marc 4:1-20," Etudes Théologiques et Religieuses 43 (1968), pp. 256-264; T. Snoy, "La Rédaction marcienne de la marche sur les eaux (Mc., VI:45-52)," ETL 44 (1968), pp. 461-468; A. Suhl, Die Funktion der alttestamentlichen Zitate und Anspielungen im Markusevangelium, pp. 145-152; Tagawa, pp. 66-73; de Tillesse, pp. 165-221; E. Trocmé, La Formation de l'Évangile selon Marc, p. 127, n. 71, pp. 148f.; W. Wilkens, "Die Redaktion des Gleichniskapitels Mark. 4 durch Matth.," TZ 20 (1964), pp. 305-327. One must also include the recent study by Kuhn, Ältere Sammlungen im Markusevangelium: although Kuhn is interested in Markan redaction his main concern is to discover the Sitz im Leben of the pre-Markan parable collection.

Several recent studies were not available for consultation: J. Lambrecht, "De vijf parabels van Mc. 4, Structuuren theologie van de

parabelrede," Bidragen 29 (1968), pp. 25-53, cf. NTA 12 (1968), pp. 319f.; Marcus Interpretator: Stijl en boodschap in Mc 3:70-4:34 (Brugge: Desclée de Brouwer, 1969), cf. the review by M.W. Schoenberg in CBO 32 (1970), pp. 461-463; B. Noack, Markusevangeliets Lignelseskapitel (1965), cf. the reference in Kuhn, p. 244; S. Pedersen, "Er Mark 4 et 'lignelseskapitel'?" Dansk Teologisk Tidsskrift 33 (1970), pp. 20-30, cf. NTA 15 (1970), p. 45; K.W. Petersen, "Messiashemmelighed og lignelsesforkyndelse i Markusevangeliet," Dansk Teologisk Tidsskrift 30 (1967), pp. 1-25, cf. NTA 12 (1967), p. 46.

The above list does not include books and articles dealing with specific pericopes within Mk. 4. For many of these see notes and text below.

2. For example B. Lindars, New Testament Apologetic, pp. 17ff., 159ff.
3. "Mark 4:1-20 yet once more," Neotestamentica et Semitica, p. 95.
4. For a history of the interpretation of Mk. 4:10-12 before 1899 see Hermaniuk, La Parabole évangélique, pp. 1-32.
5. Jülicher, op. cit. 1, pp. 143-145.
6. Ibid., p. 148.
7. See for example Lagrange, p. 105: "Nous aimerions mieux admettre que Mc. a rédigé un peu gauchement, en ne s'expliquant pas très clairement sur le rapport de la situation visée par Isaïe et celle des paraboles, plutôt que d'attribuer à Jésus un procédé qu'aucun prédicateur zélé, et même qu'aucun galant homme ne voudrait employer dans son enseignement"; A.T. Cadoux, The Parables of Jesus, p. 16; Jeremias, pp. 11ff.; also see pp. 23ff., "The return to Jesus from the primitive church"; Hermaniuk, op. cit., p. ix; C. Masson, Les Paraboles de Marc IV, pp. 33f. Taylor, speaking of vs. 10-12, says: "Mark has given an unauthentic version of a genuine saying" (p. 257).
8. Jeremias, p. 14 n. 11. Cf. Taylor, pp. 93f.; de Tillesse, p. 165. It is possible, of course, that the second category may contain several strata.
9. Cf. Lohmeyer, p. 83 n. 1; Taylor, p. 251; Marxsen, ZThK 52 (1955), pp. 259, 262; Gnilka, pp. 57f.; de Tillesse, pp. 180f.; Kuhn, pp. 131f. Cf. D.W. Riddle, "Mark 4:1-34: the evolution of a gospel source," JBL 56 (1937), p. 80, who attributes these verses to a secondary development of the pre-Markan parable source.
10. See Taylor, pp. 48f.
11. See Taylor, pp. 48, 251, for numerous examples. Cf. C.H. Turner, JTS o.s. 28 (1926-1927), pp. 352f.; Gnilka, p. 57. Also see J.W. Hunkin, "Pleonastic ἀρχομαί in the New Testament," JTS o.s. 25 (1923-1924), pp. 390-402.
12. Cf. Best, p. 75.
13. For Mark's use of πάλιν cf. Hawkins, p. 13; Taylor, pp. 44, 251; Gnilka, p. 57; C.H. Turner, JTS o.s. 29 (1927-1928), pp. 283-287.
14. Cf. Taylor, p. 251; Gnilka, p. 57; Schweizer, "Anmerkungen," pp. 95f.; Best, pp. 71ff. Cf. διδάσκω in 1:21f.; 2:13; 6:2,6,34,30; 8:31; 9:31; 10:1; 11:17; 12:35; 14:49; also see 12:14; διδάσκει appears in 1:22,27; 11:18; 12:38. References to teaching are omitted in Mt. 13:1ff. and Lk. 8:4ff.
15. Hawkins, pp. 143ff.; Taylor, pp. 46f.; Jeremias, p. 14 n. 11.
16. Gnilka, p. 57. Cf. 1:5,32,40,45; 2:3,13; 3:8,13,31; 7:1; 9:20;

33. Quesnell, p. 77.
34. Quesnell, p. 77 n. 25; cf. Jeremias, pp. 109f.
35. Cf. R. McL. Wilson, Studies in the Gospel of Thomas, and B. Gärtner, The Theology of the Gospel of Thomas, for discussions of these logia and their relationship to NT pericopes. For their appraisal of the saying under consideration see Gärtner, pp. 209f., and Wilson, pp. 25f. and 135.
36. For the interpretations that gnostics may have given to this expression cf. Swete, p. 75, Jeremias, pp. 109f., and Gärtner, loc. cit.
37. See Hawkins, p. 106, who says of the different versions of the saying found in the gospels, "So it is to editors and not to sources that these variations are apparently to be ascribed."
38. Cf. Black, pp. 63, 162f.; Marxsen, ZThK 52 (1955), p. 263; Nineham, p. 134; Schweizer, Etudes Théologiques et Religieuses 43 (1968), p. 257; Reploh, p. 59.
39. For a suggested reconstruction of the source see Black, pp. 162f.
40. Cf. Gnilka, p. 61.
41. Cf. ibid.; Cranfield, p. 149.
42. Cf. Gnilka, p. 61; Black, p. 124; Taylor, p. 254.
43. Cf. Lagrange, p. 95; Gnilka, p. 61; Taylor, p. 252. W. Wilkens ("Die Redaktion des Gleichniskapitels Mark. 4 durch Matth.," TZ 20 (1964), p. 316) thinks that the expression ἀναβαίνοντα καὶ αὐξανόμενα in v. 8 is also Markan and that Mark connects it with the progressive growth of the disciples' recognition of Jesus. It is possible that this phrase in v. 8 is Markan since it is omitted in the other gospels. Even if it is, however, little significance should be attributed to it. The phrase is not emphasised in the interpretation in v. 20, and as is demonstrated in Chapter III (below, pp. 152ff.) Mark is not trying to point to the developing faith of the disciples.
44. Taylor, p. 252.
45. εὐθὺς is characteristic of Mark's style; see Hawkins, p. 12.
46. "The parables as allegory," BJRL 42 (1959-1960), pp. 277f. Also see Bultmann, p. 187 (German edn. p. 202); C.H. Dodd, The Parables of the Kingdom, pp. 14ff.; A.T. Cadoux, The Parables of Jesus, pp. 19ff.; J. Sundwall, Die Zusammensetzung des Markusevangelium, p. 25; Marxsen, ZThK 52 (1955), p. 265; A.M. Hunter, op. cit., p. 50 n. 1; Gnilka, p. 61; Nineham, pp. 139f.; Kuhn, p. 114; for a contrary opinion see Michaelis, Es ging ein Sämann, aus zu säen, pp. 39ff. ~~See it.~~
47. Jeremias, pp. 77ff.
48. 4:14-20 need not be considered a product of the literary activity of the pre-Markan church merely because it contains allegorical material. As is often pointed out, the interpretation is not pure allegory. Not every point in the parable is interpreted. The figure of the sower and the three different yields, for example, are not given symbolic values. As Black points out (BJRL 42 (1960), pp. 273ff.), furthermore, Jülicher's dictum (op. cit. I, p. 70) that a parable can have but one major point, has often been applied too rigorously. So also F. Hauck, "παράβολή," TDNT V, p. 753; N.A. Dahl, "The parables of growth," Studia Theologica 5 (1952), pp. 136ff. (for a discussion of the allegorical content of the synoptic parables see M.D. Goulder, "Characteristics of the parables in the /

the several gospels," JTS n.s. 19 (1968), pp. 52-69).

It must also be noted that an increasing number of scholars, while recognising the secondary aspects of vss. 14-20, think that there is an underlying stratum in these verses which may go back to Jesus or the Palestinian church. See C.E.B. Cranfield, "St. Mark 4:1-34," SJT 4 (1951), pp. 405-412; see also his commentary, pp. 158ff.; E.F. Siegman, CBQ 23 (1961), pp. 167ff.; R.E. Brown, "Parable and allegory reconsidered," NovT 5 (1962), pp. 36-45; G.V. Jones, The Art and Truth of the Parables, pp. 101ff.; C.H. Cave, "The parables and the scriptures," NTS 11 (1964-1965), pp. 374-387; Gerhardsson, cf. n. 30 above; Moule, "Mark 4:1-20 yet once more," Neotestamentica et Semitica, pp. 95-113.

49. Kuhn, pp. 113ff.; Jeremias, pp. 14 n. 11, 77; Lohmeyer, pp. 84f.; Marxsen, ZThK 52 (1955), p. 260; Gnilka, p. 61; de Tillesse, p. 168.

50. It is possible that the phrase ἔκου σπείρεται ὁ λόγος in v. 15 (cf. 4:5b), as well as ἐθῆς in the same verse, are Markan. This is not to be interpreted as a Markan emphasis, however, since as Best demonstrates the conflict with Satan is not of major importance to Mark and is only one cause among others of misapprehension of the word (pp. 182ff.) The phrase καὶ αἱ περὶ τὰ λοιπά etc. in v. 19 which is omitted by Matthew and Luke may also be a Markan insertion. For recent discussions of Matthean and Lukan alterations of Mk. 4:14ff. and their implications see Gerhardsson, NTS 14 (1967-1968), pp. 165-193; J. Dupont, "La Parabole du semeur dans la version du Luc," Apophoreta: Festschrift für Ernst Haenchen, pp. 97-108; for a discussion of logion 9 in the Gospel of Thomas cf. H. Montfiore, "A comparison of the gospel according to Thomas and of the synoptic gospels," NTS 7 (1960-1961), p. 225.

51. Cf. Kuhn, pp. 114ff.

52. He gives several examples, pp. 77ff.

53. There is an interesting tension in Mk. 4:14-20. Both the word and the hearers are sown. A similar conflict is found in 4 Ezra: in 9:31 it is the law which is sown and in 8:41-44 it is men who are sown. Cf. Jer. 12:2 (God plants the wicked) and Amos 9:15 (God plants Israel). According to Jeremias, p. 79, the tension in Mk. 4:14ff. is pre-Markan. Also see R. Brown, "Parable and allegory reconsidered," NovT 5 (1962), p. 43. For general discussions of seed imagery in semitic literature see G. Schulz and G. Quell, "σπέρμα, κ. τ. λ.," TDNT VII, pp. 536ff.

54. Marxsen, ZThK 52 (1955), pp. 259ff.

55. Bultmann, p. 330 (German edn. p. 356).

56. Scholars are generally agreed that Mark has made this change: so Bultmann, p. 325 n. 1 (German edn. p. 351); Jeremias, p. 14; Marxsen, op. cit., p. 261; Taylor, pp. 254f.; Gnilka, p. 59; Burkill, Mysterious Revelation, p. 98; Snoy, "La Rédaction marcienne de la marche sur les eaux (Mc., VI:45-52)," ETL 44 (1968), pp. 463f. Cf. G.H. Boobyer, "The redaction of Mark IV:1-34," NTS 8 (1961-1962), pp. 59ff., however, who does not accept this solution.

57. Matthew, on the other hand, has them ask about the method of teaching.

58. Cf. below, pp. 53ff.

59. Scholars are not agreed about the parable to which Mark is referring in 4:13. Although it is generally thought to be the parable of the sower, Boobyer (op. cit., pp. 59-70) thinks that it is vss. 11f. Cf. the discussion below, p. 55, and n. 254 below.

60. Cf. Gnllka, who asserts (p. 59) that at least the rebuke is Markan. Contra Masson, Les Paraboles de Marc IV, p. 29 n. 1, p. 48, and Haenchen, p. 168, who think that v. 13 originally contained the words *καὶ λέγει αὐτοῖς . οὐκ οἶδεν τὴν παραβολὴν ταύτην ...* etc.
61. *οἶδα* is also used to indicate the incomprehension of the religious authorities, 11:33; 12:14-15; 12:24.
62. Schweizer, "Anmerkungen," pp. 97, 99, lists *συνίημι* as a Markan word.
63. "Die theologische Leistung," p. 341 n. 15. He considers the word to be traditional in 6:38, 13:28f., 15:10, 15(45!). Its use in 6:38 is also redactional, cf. Chapter II, p. 109. For the use of *γινώσκω* in literature outside Mark's gospel see Bultmann, "*γινώσκω*, κ. τ. λ.," TDNT I, pp. 689-719.
64. De Tillesse, pp. 169-171.
65. Kuhn, p. 131, following Marxsen, ZThK 52 (1955), pp. 259-261, also argues that the expression is pre-Markan. Achtemeier ("Toward the isolation of pre-Markan miracle catenae," JBL 89 (1970), p. 273) thinks, however, that it is a Markan "attachment-formula".
66. Contra Moule, "Mark 4:1-20 yet once more," Neotestamentica et Semitica, p. 102, who thinks that *καὶ ἔλεγεν* is an iterative imperfect in v. 11. As Swete (p. xlix) and Taylor (p. 47) demonstrate, Mark is not always careful with verb tenses and uses them with great freedom. Also see Achtemeier, op. cit., who also thinks that Mark uses *καὶ ἔλεγεν αὐτοῖς* to introduce different traditions or editorial insertions (p. 267 n. 6).
67. Cf. Taylor, p. 218.
68. E. Grässer ("Jesus in Nazareth (Mark VI:1-6a): Notes on the redaction and theology of St Mark," NTS 16 (1969-1970), p. 16) appears to think that v. 4a is pre-Markan. He says nothing about Mark's characteristic *καὶ ἔλεγεν αὐτοῖς*.
69. Nineham, p. 170.
70. Dibelius, pp. 220ff.; Suhl, Die Function der alttestamentlichen Zitate und Anspielungen im Markusevangelium, p. 79. Cf. Nineham, p. 195, who thinks that v. 9 is traditional.
71. Cf. Taylor, pp. 342f. Nineham, p. 201, thinks that 7:27 is a product of the early church, but cf. Taylor, to the contrary, p. 350.
72. Taylor, p. 380.
73. Cf. Bultmann, p. 36 (German edn. p. 36); Suhl, op. cit., pp. 142f. The same redactional clues are also found in 12:35, 38 where the link phrase is *ἔλεγεν*. In 7:20 Mark introduces a secondary interpretation of the parable found in v. 15: so Taylor, pp. 342, 345; Nineham, p. 192. In 5:8 *ἔλεγεν* introduces "... almost the only addition which he [Mark] has made to his source" (Taylor, p. 281). Finally, according to Nineham, p. 392, the prayer in 14:36 is a formulation of the early church. Cf. n. 31 above.
74. Gnllka, p. 58.
75. See N. Turner (J.H. Moulton), A Grammar of New Testament Greek, III, p. 18. Turner lists the occurrences of the expression in classical Greek literature. Cf. Taylor, p. 255. In the LXX see Gen. 32:16(17); Jg. 7:5; Jer. 15:17; 1 Mac. 12:36.

76. De Tillesse, p. 175; cf. Bultmann, p. 325 n. 1 (German edn. p. 351). Meye, Jesus and the Twelve, p. 133, and Snoy, "La Rédaction marcionienne de la marche sur les eaux (Mc., VI:45-52)," ETL 44 (1968), p. 462, who think that *κατὰ μόνους* is Markan. A.W. Mosley ("Jesus' audiences in the gospels of St Mark and St Luke," NTS 10 (1963-1964), pp. 139-149, especially p. 145) suggests that Mark made use of private teaching as a literary device in order to include secondary explanations which were particularly relevant to the people for whom he was writing. Since he did not feel free to add them to Jesus' public teaching he has the explanations given in private in response to the questions of the disciples. It is unlikely, however, that Mark would have made such a distinction between Jesus' teaching and that of the church. For Mark the risen Christ who speaks in his church is one with the earthly Jesus. So also Tagawa, p. 183 n. 3. Cf. the discussion below, pp. 58ff.
77. Masson, op. cit., p. 29 n. 1 — cf. pp. 23f., suggests that *κατὰ μόνους* came to Mark in the introduction to vss. 11f. which he reconstructs *καὶ ὅτε ἐγένετο κατὰ μόνους σὺν τοῖς δώδεκα*. This reconstruction is not convincing, however. Vss. 11f. are reproduced by Mark as he found them (see below) and there is no evidence which suggests that they had the introduction Masson supplies. The reference to the twelve, furthermore, is not traditional but Markan. Cf. Gnilka's criticism of Masson's suggestion, p. 59.
78. Cf. Bultmann, p. 325 n. 1, pp. 67f. (German edn. pp. 351, 71f.); Lohmeyer, p. 83 n. 1; Cranfield, p. 152; Gnilka, p. 59; Snoy, op. cit., p. 463; Reploh, p. 60; Kuhn, p. 137. Marxsen (ZThK 52 (1955), p. 267) and de Tillesse (pp. 173-179) leave the question undecided as to which of the two phrases is Markan.
79. Bultmann, pp. 67ff., 345 (German edn. pp. 71ff., 369f.).
80. Cf. Grundmann, p. 174, who also thinks that Mark found the reference to the crowd in the tradition. Contra Mosley, op. cit., p. 140. Scholars are generally agreed that 8:34ff. marks the insertion of a different piece of tradition: see Taylor, p. 380; Best, p. 79.
81. Contra Meye, "Mark 4:10: 'Those about him with the twelve'," SE II, TU 87 (1964), pp. 211-218, and Jesus and the Twelve, pp. 152-156, who argues that the phrase *οἱ περὶ αὐτὸν σὺν τοῖς δώδεκα* denotes a smaller, fixed group within the twelve rather than an expanded group.
82. Generally Mark uses *μέτα* to indicate a close relationship with Jesus: cf. 1:36; 2:25; 3:14; 5:18,37; 14:18,20,67. It is also used to refer to Jesus being with the disciples: 3:7; 8:10; 11:11; 14:14,17. For its use to indicate other relationships see 2:19; 4:36; 5:24,40. Cf. Gnilka, p. 29 n. 1; de Tillesse, pp. 175-178.
83. Cf. Marxsen, ZThK 52 (1955), p. 267, who also argues that the circle around Jesus represents the church and that its questions are the church's questions. The redaction of Mark, he says, must be explained out of the present circumstances of the evangelist. Cf. de Tillesse, pp. 173-179.
84. Cf. Reploh, pp. 13ff., 56ff., 65, 75ff. See especially some of his chapter titles and subtitles: "Die Jünger als Repräsentanten der Gemeinde im ersten Teil des Markus-Evangeliums," p. 13; "Die Jüngerperikopen in ihrer besonderen Ausrichtung auf die Gemeinde," p. 27; "Das Unverständnis der Jünger als Ausdruck für das Verhalten der Gemeinde," p. 75.
85. As Marxsen shows (pp. 79ff.), Mark places special emphasis on the gospel and adds *ἔνεκεν τοῦ εὐαγγελίου* in 8:35. See n. 290 below.

86. Jeremias, p. 15. Also see Gnilka, pp. 24ff.
87. Cf. Lindars, New Testament Apologetic, pp. 18, 159, Marxsen, ZThK 52 (1955), p. 260, Haenchen, p. 161 n. 2, and Dupont, "Le Chapitre des paraboles," Nouvelle Revue Théologique 89 (1967), p. 803, who also think that Mark inserted vss. 11-12 into the parable source. Contra Schweizer, ZNW 56 (1965), pp. 5ff., who thinks that vss. 11f. had already been inserted between the parable of the sower and its interpretation by the pre-Markan church; cf. Nineham, p. 132; Tagawa, p. 69; Riddle, JBL 56 (1937), pp. 80ff.
88. Jeremias, p. 15. Cf. n. 259 below.
89. As Jeremias demonstrates (p. 16), γίνεται with the dative of the person is a semitism. As Taylor notes, τὰ πάντα γίνεταί is a strange expression to describe teaching and it is not surprising that some MSS have replaced the verb with λέγεται in D^Θ ita, b, c, ff², g¹, i, q cop^{sa}, p. 256.
90. So Jeremias, p. 16. Cf. the discussion of Mark's use of the word parable on pp. 53ff below.
91. Manson, The Teaching of Jesus, pp. 77ff.; Jeremias, pp. 15ff. See pp. 43ff. below.
92. Pp. 40ff.
93. Cf. Taylor, pp. 262ff.; Marxsen, ZThK 52 (1955), p. 262; Haenchen, p. 161 n. 2; de Tillesse, pp. 172f.; Kuhn, pp. 129f.
94. Masson, op. cit., p. 41; Taylor, p. 264; Nineham, p. 141.
95. So Taylor, p. 262; cf. B.T.D. Smith, The Parables of the Synoptic Gospels, p. 170.
96. Jeremias, p. 91. Also see "Die Lampe unter dem Scheffel," ZNW 39 (1940), pp. 237-240. Cf. Taylor, p. 262, who argues that they were first connected in an independent sayings source.
97. Kuhn, p. 129.
98. Dibelius, p. 228; Nineham, p. 141; Grundmann, p. 96.
99. "Die Bildwort der Lampe: Zur Traditionsgeschichte eines Jesus-Wortes," ZNW 61 (1970), pp. 183-209. He argues especially against Jeremias, who contends (ZNW 39 (1940), pp. 237-240) that these verses can be traced back to a Palestinian Vorlage.
100. Numerous examples are given by Schneider, op. cit., p. 197 n. 61.
101. Schneider, op. cit., pp. 190f. n. 30.
102. Schneider, op. cit., p. 197.
103. Cf. n. 100 above.
104. It is unlikely that Mark takes ἔρχεται as a reference to Jesus' coming, as Schneider (op. cit., p. 188) implies. Cf. below, pp. 65f.
105. Cf. J.T. Marshall, The Expositor, "The Aramaic Gospel," 4th series 3 (1891), p. 459, who argues that ἄνω ('kindle') was taken for ἔρχομαι ('come'). W.C. Allen (The Gospel According to Saint Mark, p. 82, n.a.) rejects this suggestion. In an earlier study he argued that ἔρχεται "... is a mistranslation of the Aph. or Ittaf. of ἄνω = 'bring' or 'be brought'" ("The Aramaic element in St. Mark," ET 13 (1901-1902), p. 330). Cf. Lagrange, p. cvi; J.H. Moulton, A Grammar of New Testament Greek, II, p. 448.

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106. Moulton, *op. cit.*, p. 448. He lists Mk. 7:19; 14:21; Mt. 17:27; 8:12; Lk. 4:4; 8:2 as other examples.
107. Cf. Klostermann, p. 43; Lohmeyer, p. 85; Grundmann, p. 96.
108. Schneider (*op. cit.*, p. 198) argues that $\epsilon\lambda\theta\eta$ in v. 22b is Markan — but if $\epsilon\pi\omicron\chi\epsilon\rho\alpha\iota$ is pre-Markan $\epsilon\lambda\theta\eta$ can be attributed to the same source. The presence of $\gamma\acute{\alpha}\rho$ in v. 22 and v. 25 does not indicate that Mark has united vss. 21f. and 24f. One would expect $\kappa\alpha\iota$ rather than $\gamma\acute{\alpha}\rho$. Contra R. Schnackenburg's contention that $\gamma\acute{\alpha}\rho$ is Markan in 4:21, "Mk. 9:33-50," *Synoptische Studien*, Festschrift for A. Wikenhauser, p. 196 (this reference is only known through Kuhr's citation of it, p. 35 n. 146). For the use of $\gamma\acute{\alpha}\rho$ elsewhere see C.H. Bird, "Some $\gamma\acute{\alpha}\rho$ clauses in St. Mark's gospel," *JTS* n.s. 4 (1953), pp. 171-187.
109. Cf. Taylor, p. 262, and the discussion on pp. 68-69 below.
110. Cf. Bultmann, p. 91 (German edn. p. 95).
111. Cf. Taylor, p. 264. Cranfield, p. 166: "To substitute $\pi\acute{\omega}\varsigma$ for $\tau\acute{\iota}$, as Lk. viii:18 does, does not materially alter the sense ..." But cf. Dupont, "La Parabole du semeur dans la version de Luc," *Apophoreta*, p. 97, who finds significance in Luke's $\pi\acute{\omega}\varsigma$. Luke, he argues, is admonishing his readers to take guard how they hear. "La parabole doit précisément faire comprendre la manière dont il fait entendre la parabole de Dieu." In Mk. 4:24a, however, the emphasis is on what is heard — cf. the discussion below, pp. 68-69.
112. Cf. Taylor, p. 262: "Verse 24a, 'Take care what you hear', may be a suture, to introduce the two sayings in 24 f. which are better placed in Q and less suitable for Mark's purpose."
113. For studies of $\beta\lambda\acute{\epsilon}\pi\epsilon\tau\epsilon\ \alpha\pi\acute{o}$ see Lagrange, p. 208, Taylor, p. 264, and Quesnell, p. 239.
114. The question why Mark united vss. 21 and 22 and 24b and 25 will be discussed below, pp. 65ff.
115. Black, pp. 163-165. Cf. Lohmeyer, p. 86.
116. Jülicher, *op. cit.*, II, pp. 544f. Cf. C.H. Cave, "The parables and the scriptures," *NTS* 11 (1964-1965), pp. 374-389, for an interesting suggestion about the positive motive for the addition of v. 29 to the parable. Cf. Michaelis, *Es ging ein Sämann, aus zu säen*, p. 54, and Jeremias, p. 32, who think that the OT allusion may be original. Recently Kuhn (pp. 106-108) has suggested that vss. 27-28 (28c?) were a later addition (perhaps in the oral tradition) to an earlier version of the parable which contained v. 29.
117. Cf. Nineham, p. 132; Haenchen, p. 161 n. 2; de Tillesse, p. 172 n. 1. Cf. especially Kuhn, pp. 99-127. Marxsen (*ZThK* 52 (1955), p. 260) thinks that its connection with the parable of the sower is pre-Markan but did not take place in the oldest stratum. Other scholars think that Mark took the parable from a special source (*Sondergut*): cf. Grundmann, p. 98; H. Baltensweiler, "Das Gleichnis von der selbstwachsenden Saat (Markus 4:26-29) und die theologische Konzeption des Markusevangelisten," *Oikonomia*, p. 69. Quesnell (p. 84 n. 48) suggests that vss. 26ff. may be made up of a collection of different sayings.
118. Along with Taylor (p. 265), it is not possible to agree with B.W. Bacon (*Studies in Matthew*, pp. 85, 97) that Matthew's parable of the tares represents a revision of Mk. 4:26-29. Similar vocabulary in both parables does suggest, however, that he may have been familiar with the Markan /

- Markan parable. Dupont ("La Parabole du semeur dans la version de Luc," Apophoreta, p. 99) suggests that Luke's use of $\sigma\pi\delta\rho\omicron\varsigma$ in 8:5,11 indicates his knowledge of Mk. 4:26-29. Recently Kuhn (pp. 127-129) has tried to demonstrate why Matthew and Luke would have had reason to omit this parable.
119. Cf. Smith, The Parables of the Synoptic Gospels, pp. 28, 51, 131; Cave, "The parables and the scriptures," NTS 11 (1964-1965), p. 383; Dupont, "La Parabole du semeur dans la version de Luc," Apophoreta, p. 99.
120. Cf. Haenchen, p. 161 n. 2, who traces this association back to the oral tradition. Contra Jülicher, op. cit., II, p. 570, who thinks that Mark did not find 4:30-32 linked with the other parables.
121. Cf. Nineham, p. 144; Cave, op. cit., p. 385; Taylor, p. 268. Cf. especially H.K. McArthur's recent study, "The parable of the mustard seed," CBQ 33 (1971), pp. 198ff., in which he attempts to reconstruct the Q version.
122. So Michaelis, Es ging ein Sämann, aus zu säen, p. 87; but cf. Dodd's warning in The Parables of the Kingdom, p. 143, about drawing such a conclusion too hastily.
123. So Bultmann, p. 172 (German edn. p. 186); Dodd, op. cit., p. 142; Black, p. 189; Taylor, p. 269; Cranfield, p. 169. Cf. McArthur's reconstruction of Q, op. cit., which at times differs from Luke's version, pp. 198ff.
124. Cf. Black, pp. 165f., 189 n. 3; Jeremias, p. 146; Nineham, p. 144. G. D. Kilpatrick ("Some problems in New Testament text and language," Neotestamentica et Semitica, pp. 201f.) argues that the allusion to Is. 40:18 in Mk. 4:30 reflects an Aramaic background. For a different appraisal see H.-W. Bartsch, "Eine bisher übersehene Zitierung der LXX in Mark. 4:30," TZ 15 (1959), pp. 126-128. For a criticism of Bartsch's thesis see McArthur, op. cit., p. 202.
125. Cf. Strack-Billerbeck, I, pp. 653ff.; Jeremias, pp. 100f.
126. Taylor, p. 269; cf. McArthur's reconstruction of Q, op. cit., p. 200.
127. So Smith, The Parables of the Synoptic Gospels, pp. 117f.; Dodd, op. cit., p. 142; Cranfield, pp. 169f.; Nineham, p. 144. Cf. Lk. 13:19 which omits Mk. 4:31b altogether and Mt. 13:32 which omits $\epsilon\pi\iota\ \tau\eta\varsigma\ \gamma\eta\varsigma$. The variant readings to Mk. 4:31b are obvious attempts to improve Mark's grammar. So Taylor, p. 270; Cranfield, p. 170.
128. Gnilka, pp. 59f.; cf. Taylor, pp. 271ff.
129. Trocmé, La Formation de l'Evangile selon Marc, p. 127 n. 71, and p. 149.
130. For criticisms of Trocmé's thesis see de Tillesse, pp. 181f., and Quesnell, p. 72 n. 10.
131. Marxsen, ZThK 52 (1955), p. 262.
132. Jeremias, p. 14 n. 11; Marxsen, op. cit., pp. 262f.
133. Contra Gnilka, pp. 59f., who thinks that v. 34 is traditional because it contains three expressions which are hapax legomena: $\chi\omega\rho\acute{\iota}\varsigma$, $\sigma\acute{\iota}\ \tau\delta\iota\omicron\varsigma$ $\mu\alpha\theta\eta\tau\alpha\acute{\iota}$, $\epsilon\pi\iota\lambda\acute{\upsilon}\omega$. De Tillesse (pp. 183-185) objects to Gnilka's argument, pointing out that $\chi\omega\rho\acute{\iota}\varsigma$ is relatively rare in all the gospels, and especially so in Luke's (6:49). De Tillesse also points out that Mark is familiar with $\chi\omega\rho\acute{\iota}\omega$ (2:2 redactional), and $\chi\omega\rho\acute{\iota}\beta\omega$ (10:9 traditional). $\epsilon\pi\iota\lambda\acute{\upsilon}\omega$ only occurs here and in Acts 19:39. For/...

- 19:39. For the use of this verb in other literature cf. Swete, p. 88, and Taylor, p. 272. Cf. ἐπίλυσις 2 Pet. 1:20. As de Tillesse says, there is no more reason to attribute this exceptional word to the tradition than to Mark. At least in Mark's case it can be argued that the special point he is making here demands a special word. For οἱ ἴδιοι μαθηταί cf. n. 137.
134. ἡρώτων, 4:10; ἠδύναντο, 4:33 are traditional.
135. Cf. Marxsen, ZThK 52 (1955), pp. 262f.; de Tillesse, p. 183.
136. Gnilka argues (p. 60) that the double use of δέ as a connecting particle in v. 34 is an indication that the verse is pre-Markan since its use is not characteristic of Mark's style. This argument is not conclusive. Mark naturally uses δέ in 34b because he wishes to express contrast rather than association or continuation: cf. 1:14; 2:21; 13:9.
137. Cf. 7:33 in another context. Schweizer ("Die theologische Leistung," p. 341) lists κατ' ἰδίαν as an example of a purely redactional term. Gnilka's contention (p. 60) that the phrase οἱ ἴδιοι μαθηταί must be traditional because it is only found here in Mark's gospel is unconvincing. Mark employs the word "disciple" more than 40 times. The use of the adjective ἴδιος, moreover, is determined by κατ' ἰδίαν and the verse is typical of Mark's circumlocutory style. Cf. de Tillesse, pp. 183f. Cf. the secondary reading τοῖς μαθηταῖς αὐτοῦ in A D W Θ f¹f¹³ etc., which seeks to remove the difficulty altogether.
138. So Nineham, p. 132. Cf. S.E. Johnson, A Commentary on the Gospel According to St. Mark, p. 96; A.W. Mosley, NTS 10 (1963-1964), p. 141; Haenchen, p. 161 n. 2; contra Best, p. 65 n. 2, and p. 74, who thinks that v. 33 is Markan.
139. So Gnilka, p. 60. Contra Trocmé, op. cit., p. 127 n. 1, and Schweizer, Markus, p. 59, who think that it is Markan.
140. Other differences between Mt. 13:34f. and Mk. 4:33f. include the elimination of τοιαύταις ... πολλαῖς and the substitution of the phrase ἐν παραβολαῖς; the alteration of ἐλάλει to ἐλάλησεν; the elimination of Mk. 4:33b; the alteration of χωρὶς δέ to καὶ χωρὶς (cf. the reading in Mk. 4:34 in B syr^Pcop^{sa,60}); the elimination of 4:34b; and most importantly the addition of the quotation from Ps. 78:2.
141. For extensive reviews of the history of this discussion see Trocmé, La Formation de l'Évangile selon Marc, pp. 54-69; R. Pesch, Naherwartungen, Tradition und Redaktion in Mk. 13, pp. 48-73. For more general discussions see D.E. Nineham, "The order of events in St. Mark's gospel — an examination of Dr. Dodd's hypothesis," Studies in the Gospels, Festschrift for R.H. Lightfoot, pp. 223-239; O. Piper, "The origin of the gospel pattern," JBL 78 (1959), pp. 115-124; H. Sawyerr, "The Markan framework: some suggestions for a new assessment," SJT 14 (1961), pp. 279-294.
142. Taylor, pp. 105-113.
143. Cranfield (pp. 13f.) has a similar outline but includes the resurrection in a section by itself.
144. Markus; cf. "Die theologische Leistung."
145. Op. cit., pp. 54-69.
146. Naherwartungen, pp. 48-73.
147. "The Markan silhouette?" NTS 17 (1970-1971), pp. 184-192. The recent study/....

- study by A. Gadbury, La Structure des évangiles synoptiques: La structure-type à l'origine des synoptiques (NovT supplement 22, 1970), was unavailable for consultation and is only known through G.T. Montague's review in CBQ 34 (1972), pp. 76-78.
148. Pesch (op. cit., pp. 50ff.) reviews studies which separate the gospel into even smaller subdivisions.
149. Cf. Nineham, Studies in the Gospels, pp. 223ff.
150. Cf. Chapter III, pp. 151ff., where Mark's reasons for placing this pericope after 8:14-21 are discussed.
151. See pp. 55ff. below.
152. Pesch's thesis suffers from a similar interpretative error.
153. Cf. pp. 47ff. below, and Appendix I.
154. "The introduction to Mark's gospel," NTS 12 (1965-1966), pp. 352-370.
155. Cf. Marxsen, pp. 22ff., and the use of παραδίδωμι throughout the gospel.
156. "Mark 3:7-12 and Mark's Christology," JBL 84 (1965), pp. 341-358.
157. Keck, JBL 84 (1965), pp. 343f.
158. The importance of this theme is carefully illustrated in Reploh's recent study.
159. Cf. Keck, NTS 12 (1965-1966), pp. 362f. The theory that 6:30-8:26 is based on pre-Markan doublets is discussed in Chapter III, pp. 143ff. R. Butterworth ("The composition of Mark 1-12," Heythrop Journal 13 (1972), pp. 5-26) also thinks that discipleship is a dominant theme in the structure of the gospel although he constructs the outline somewhat differently (1:1-45; 2:1-36; 3:7-5:43; 6:1-8:26). This study was unavailable for consultation and is only known through NTA 16 (1972), p. 297.
160. Cf. Chapter III, p. 144 and n. 53. Pesch (op. cit.) contends that it is also the statistical centre of the gospel. The validity of this conclusion depends, of course, on his argument that 13:1-37 was inserted into the gospel later.
161. καὶ ἠκολούθει ... ἐν τῇ δόξῃ is a metaphor for discipleship. See Chapter IV, pp. 185ff.
162. It will be demonstrated in Chapter III, pp. 143ff., that the boundaries of this section can be further delimited. 8:22-26 is really a transition between sections IV and V and thus IV extends from 6:7a-8:21. In such a manner Mark both begins and ends this section with the discipleship theme.
163. Pesch, op. cit., p. 68.
164. It is not possible to agree with Moule ("Mark 4:1-20 yet once more," Neotestamentica et Semitica, pp. 101f.) when he takes ἠρώτων, 4:10, and ἔλεγεν, 4:11a, as frequentative imperfects. Mark found the first (also ἠδύναστο in v. 33) in the tradition and the expression καὶ ἔλεγεν αὐτοῖς is a stylistic device he uses to insert independent blocks of tradition or his own constructions. In vss. 33f., however, two frequentative imperfects are found, i.e. ἐλάλει and ἐπέλευν.
165. Best points out (p. 72) that although incidents which record Jesus' activities as healer and exorcist diminish toward the end of the gospel, the teaching activities continue. After 8:27ff. the teaching nature of his ministry is actually stepped up since he begins to spend more and more time instructing the disciples.

166. As Meye points out (Jesus and the Twelve, pp. 36ff.), Matthew and Luke do not always follow Mark in his usage of διδάσκαλος, Matthew employing κύριος and Luke substituting ἐπιστάτης for it: cf. Mk. 4:38 par.; Mk. 9:17 (Mt. 17:15); Mk. 9:38 (Lk. 9:49).
167. Cf. pp. 57ff.
168. The addition of εἴ τις ἔχει ὦτα ἀκούειν, ἀκούετω in 7:16 is obviously a scribal addition intended to bring 7:14ff. into line with 4:1ff. Cf. Marxsen, ZThK 52 (1955), p. 260.
169. Attention has been drawn recently to the importance of ἰδοὺ and ἴδε in the gospels: cf. especially E.J. Pryke, "ΙΔΕ and ΙΔΟΥ," NTS 14 (1967-1968), pp. 418-424; P. Fiedler, Die Formel "Und Siehe" im Neuen Testament, especially pp. 21-23, 50-51. As Pryke points out, ἰδοὺ in 4:3 contributes to Mark's desire to call his readers' attention to the parable of the sower (p. 421). In his opinion ἰδοὺ is generally taken from the tradition in Mark's gospel with the possible exceptions of 10:28,33; 14:41 (traditional in 1:2; 3:32; 4:3; 14:42). Mark, he argues, uses ἰδοὺ as an interjection in climactic points in the gospel (3:32; 10:28,33; 14:41,42). It is questionable, however, whether significance can be attributed to this word merely because it appears in important passages. Since the majority of the references came to Mark in the tradition it is not certain that it is a key word to him. For ἴδε see 2:24; 3:34; 11:21; 13:1,21; 15:4,35; 16:6. For earlier studies of these terms cf. C.H. Turner, JTS o.s. 28 (1926-1927), pp. 21f.; J.C. Douina, The Greek of the Gospel of Mark, pp. 63-65; G.D. Kilpatrick, "ἰδοὺ and ἴδε in the Gospels," JTS n.s. 18 (1967), pp. 425f.
170. D. Daube, The New Testament and Rabbinic Judaism, p. 432, says: "Possibly exhortations like 'Who hath ears to hear, let him hear' are also intended to draw attention to a hidden meaning, though they might simply mean 'This is important, so listen.' Old Testament and Rabbinic usage would warrant either interpretation."
171. Jeremias (p. 150) thinks that the colossal harvest depicted in Mk. 4:8 represents the main point of the parable. K.D. White ("The parable of the sower," JTS n.s. 15 (1964), pp. 300-307) challenges this. Cf. d/h Jeremias' response, "Palästinakundliches zum Gleichnis vom Säemann," NTS 13 (1966-1967), pp. 48-53. For rabbinic lore which deals with the extraordinary productivity of the land of Palestine cf. Strack-Billerbeck, I, pp. 655ff.
- o/ Other leading interpretations of the parable are summarised by Taylor, pp. 250f., Cranfield, "St. Mark 4:1-34," SJT 4 (1951), pp. 399ff., and C. Dietzfelbinger, "Das Gleichnis vom ausgestreuten Samen," in the Jeremias Festschrift, Der Ruf Jesu und die Antwort der Gemeinde, pp. 80-93. Recently Cave (NTS 11 (1964-1965), pp. 380ff.) and Gerhardsson (NTS 14 (1967-1968), pp. 165-193) have tried to reconstruct the original parable along the lines of rabbinic analogies.
172. Cf. above, pp. 17ff.
173. Cf. Cranfield, "St. Mark 4:1-34," SJT 5 (1952), p. 58 n. 1; Gnlika, pp. 13f.; J. de Waard, A Comparative Study of the Old Testament Text in the Dead Sea Scrolls and in the New Testament, p. 7.
174. J.A. Stenning (The Targum of Isaiah, p. xvi) lists the following examples of verses in which the MT has been altered or softened:-
1:14,24; 2:6; 3:17; 16:11; 19:25; 21:3,4; 28:11,19; 30:20; 39:7; 41:14 etc.
175. The translation is Stenning's: op. cit., p. 22.

176. Gnilka, p. 16.
177. Cf. T.W. Manson, The Teaching of Jesus, pp. 78ff.
178. Cf. several examples in Strack-Billerbeck, I, pp. 662f. Especially interesting is the example cited from Seder Elisha R16 (82), p. 663.
179. Cf. R. Harris, Testimonies, II, pp. 74, 97; C.H. Dodd, According to the Scriptures, pp. 38f. For two recent studies which examine the use of Isaiah by New Testament writers see J. Flammig, "The New Testament use of Isaiah," Southwestern Journal of Theology 11 (1968), pp. 89-103; H.S. Songer, "Isaiah and the New Testament," Review and Expositor 65 (1968), pp. 459-470.
180. Lindars, New Testament Apologetic, pp. 17ff., 159ff.
181. John's version of Is. 6:9-10 is even more freely reproduced than Mk. 4:12 par. Although the last line καὶ ἰάσομαι αὐτούς shows the influence of the LXX, the rest of the allusion appears merely to be a summary of the text. It begins with the blinding of the eyes as Mk. 4:12 does but omits the reference to hearing. It continues, however, with the hardening of heart (Is. 6:10) which is omitted in Mk. 4:12. For a detailed study of the text cf. E.D. Freed, Old Testament Quotations in the Gospel of John, pp. 82-86. In Jn. 9:39 there appears to be a reference to the same text. Cf. n. 185.
182. So K. Stendahl, The School of St. Matthew and its Use of the Old Testament, p. 131.
183. For the use of Is. 6:9-10 in later Christian literature cf. Cerfaux, "L'Aveuglement d'esprit' dans l'Evangile de Saint Marc," Recueil de Lucien Cerfaux, II, pp. 4-7.
184. T.W. Manson, The Teaching of Jesus, pp. 77ff.; Jeremias, p. 15; also see Gnilka, p. 16.
185. Here a distinction is not being made between the MT and the text of LQIs^a since, except for minor orthographic variations, there are no differences between the two in relation to the part of Is. 6:9-10 alluded to in Mk. 4:12. For the Qumran text cf. M. Burrows, The Dead Sea Scrolls of St. Mark's Monastery: I. The Isaiah Manuscript and the Habakkuk Commentary. The text of Is. 6:9-10 is not extant in LQIs^b, cf. E.L. Sukenik, The Dead Sea Scrolls of the Hebrew University. In LQIs^a 6:10_a, however (part of the text not cited in Mk. 4:12), J. de Waard (op. cit., pp. 7f.) sees a significant variant where the Qumran text reads נחש for the MT's נחש. Interpreting the form in the Qumran text as the hip'il imperative of the verb נחש — 'stiffen, destroy', he suggests that it represents a deliberate change in the text. This reading, he argues, may represent the reason for the variant readings in Jn. 12:40 ἐπήρωσεν (P66, P75, K W Π 1079) and πεπήρωκεν (63 122 185 259) from the verb πηρώω — 'maim, mutilate'.
186. Manson, op. cit., p. 77.
187. Jeremias, p. 15. The LXX only employs a participle for the verb of seeing.
188. So Gnilka, p. 16.
189. The text is quoted from Stenning, op. cit., p. 23.
190. So Jeremias, p. 15. Cf. n. 259 below.
191. Jeremias points out (p. 15) that both the Targum and Mk. 4:12 replace the MT's singular יֶשׁ in Is. 6:10_b with a plural. The similarity between the texts is not decisive, however, since the LXX also has the plural/....

- plural (although it does not have the passive verb). The same is true of ἐπιστρέψωσιν since the verb 'to turn, return' is found in the 3rd person plural in both the Targum and LXX. *μήποτε* in Mk. 4:12 may also represent accommodation to the LXX.
192. Matthew has not left the text found in Mk. 4:12 unaltered. The most important change is the substitution of the causal *ὅτι* for Mark's final *ἵνα* (cf. the discussion below, pp. 44ff.). In accordance with this alteration he has also changed *βλέποντες βλέπωσιν* found in Mk. 4:12 to *βλέποντες οὐ βλέπουσιν* (the use of the present participle after *ὅτι* rather than the subjunctive), cf. R.H. Gundry, The Use of the Old Testament in St. Matthew's Gospel, with Special Reference to the Messianic Hope, p. 35. He also omits the reference to Is. 6:10b and drops the reference to not understanding. Finally, the allusion to Is. 6:9-10 is followed by a quotation formula and a complete citation of the LXX version of the same text. Stendahl suggests (op. cit., p. 131) that 13:14 may be the addition of a later redactor. Cf. n. 225 below.
193. Luke also shortens the allusion found in Mk. 4:12 by omitting the reference to Is. 6:10 and abbreviating the reference to Is. 6:9.
194. Cf. pp. 55ff. below. Gnilka suggests (p. 26) that the placement of the verbs for seeing first relates to the Jewish expectation which always speaks of the experience of the time of salvation with verbs of seeing (cf. Lk. 2:30; 3:6 [Is. 40:5]; Jn. 8:56). Cf. Chapter IV, pp. 183ff.
195. Cf. Masson, Les Parables de Marc IV, p. 31. Masson applies the adjective "terrible" to *ἵνα* because he takes it in a final sense.
196. For summaries of some of these theories see Hermaniuk, La Parabole évangélique, pp. 302ff; Gnilka, pp. 45ff.; N. Turner, Grammatical Insights into the New Testament, pp. 47-50.
197. Cf. T.W. Manson, The Teaching of Jesus, pp. 77ff.; W. Manson, "The purpose of the parables: a re-examination of St. Mark IV:10-12," ET 68 (1956-1957), pp. 132-135. N. Turner (Grammatical Insights into the New Testament, p. 50) summarises several suggested reconstructions.
198. Cf. for example H. Windisch, "Die Verstockungsidee in Mc 4:12 und das kausale *ἵνα* der späteren Koine," ZNW 26 (1927), p. 208; E. Stauffer, "*ἵνα*," TDNT III, p. 327; Black, pp. 213f.; Taylor, pp. 256f.; F. Hesse, Das Verstockungsproblem im Alten Testament, p. 64; Cranfield, p. 156; Bauer, Arndt, Gingrich; Blass, Debrunner, Funk, paragraph 369,2; J. Dupont, "Le Chapitre des paraboles," Nouvelle Revue Théologique, 89 (1967), p. 806.
199. So E. Stauffer, "*ἵνα*," TDNT III, p. 324; Cranfield, p. 156. For the use of the concept of hardening in the OT cf. Hesse, op. cit., and in the Qumran Literature see Gnilka, pp. 155ff.
200. Cf. Lagrange, pp. 99, 104; W.O.E. Oesterley, The Gospel Parables in the Light of their Jewish Background, p. 54; Jeremias, p. 17; Marxsen, ZThK 52 (1955), p. 269; Siegman, CBQ 23 (1961), pp. 176f.; Gnilka, pp. 47f.; Nineham, p. 138; Grundmann, pp. 92f.; Haenchen, p. 167.
201. Cf. p. 25 above.
202. Suhl, op. cit., pp. 145ff. Suhl's contention that *ἵνα* is consecutive is equally unacceptable. See below.
203. Suhl, op. cit., pp. 149ff.; C.F.D. Moule, An Idiom-Book of New Testament Greek, pp. 142-146. Cf. C.H. Peisker, "Konsecutives *ἵνα* in Markus 4:12," ZNW 59 (1968), pp. 126f.; Gnilka, p. 46 n. 12, refers to other authors who support this interpretation.
204. Cf. A.T. Robertson's discussion of the debate, A Grammar of the Greek /

- Greek New Testament in the Light of Historical Research, pp. 997ff. Also see Blass, Debrunner, Funk, paragraph 391, 5; Moule, An Idiom-Book of New Testament Greek, pp. 142f.
205. Contra Moule, "Mark 4:1-20 yet once more," Neotestamentica et Semitica, pp. 100ff.
206. Cf. A.N. Jannaris, An Historical Greek Grammar Chiefly of the Attic Dialect, paragraph 1741; H. Pernot, Etudes sur la langue des évangiles, pp. 90-95; Lohmeyer, p. 84; H.G. Meecham, Review of C.F.D. Moule's An Idiom-Book of New Testament Greek in NTS 1 (1954-1955), p. 64.
207. Cf. especially Jannaris, loc. cit.; and Pernot, loc. cit.
208. Windisch, op. cit., pp. 203-209. Also see A.T. Robertson, "The causal use of *ἵνα*," Studies in Early Christianity: Presented to Frank Chamberlin Porter and Benjamin Wisner Bacon, pp. 51-57, who does not think that *ἵνα* is causal in Gen. 22:14; Jn. 8:56; Rom. 5:20; 6:1 (p. 55). In regard to Mk. 4:12 he says that it is by no means certain that Mark employed *ἵνα* in the sense of *ὅτι* (p. 57).
209. Page 46. Also see Blass, Debrunner, Funk, paragraph 369, 2.
210. Gnilka, p. 46. Also see Stauffer, "*ἵνα*," TDNT III, pp. 323f., who also rejects the attempt to read causal significance into the *ἵνα* in Mk. 4:12.
211. "New Testament gleanings," Biblica 51 (1970), pp. 235-240, especially p. 240.
212. Cf. Jeremias, pp. 17f.; Cranfield, p. 156; Marxsen, ZThK 52 (1955), p. 269; Burkill, Mysterious Revelation, p. 115; Reploh, p. 66. Moule (An Idiom-Book of New Testament Greek, p. 143), while taking *ἵνα* as consecutive, admits that *μήποτε* is final. This he interprets as an illogical retention of the final sense which is true to the semitic blurring of purpose and result.
213. Taylor, p. 257.
214. Dupont, "La Parabole du semeur dans la version de Luc," Apophoreta, pp. 101f.
215. For discussions of Matthew's use of Mk. 4:12ff. and his own theological intentions see Windisch, ZNW 26 (1927), pp. 208f.; W. Wilkens, TZ 20 (1964), pp. 311ff.; R.H. Gundry, op. cit., pp. 33ff.
216. Cf. J. Coutts, "'Those outside' (Mark 4:10-12)," SE II, TU 86 (1964), pp. 155-157. Coutts assumes that vss. 10-12 are not a suitable or intelligible sequel to 4:2-9, and after studying the similarities between 3:20-35 and 4:10-12 he concludes that vss. 10-12, rather than being misplaced, naturally follow 3:35. Thus, in his opinion, 4:1-9, 13ff., are out of sequence in the gospel. His conclusions are not acceptable, however, since although he wants to find the "Sitz im Markusevangelium", he does not explain Mark's deliberate placement of 4:3b-8 and 11f. in the chapter or the redactional clues found in 4:1-2, 10-13, 14 which indicate his interpretation of these pericopes.
217. Cf. pp. 24f. above.
218. Page 76. Also see Jülicher, op. cit., I, pp. 118ff.; Wrede, Das Messiasgeheimnis in den Evangelien, pp. 54ff.
219. La Parabole évangélique, pp. 322f.
220. Page 255.
221. Mysterious Revelation, pp. 103, 100. Also see his "Anti-semitism in St. Mark's Gospel," NovT 3 (1959), pp. 34-53.

222. Cf. Cerfaux, "L'Aveuglement d'esprit' dans l'Evangile de Saint Marc," Recueil de Lucien Cerfaux, II, p. 8; also see n. 3; Dupont, "Le Chapitre des paraboles," Nouvelle Revue Théologique 89 (1967), p. 806. Cf. n. 230 below.
223. Israel in the Apostolic Church, pp. 166, 170.
224. Contra Coutts, op. cit., pp. 155f., who thinks that it refers back to 3:20ff.
225. Luke makes no attempt to clarify the ambiguity of Mk. 4:11, referring to those who receive the mysteries in parables as οἱ λοιποί. Matthew, however (cf. n. 192 above) uses the logion to illustrate the difference between the uncomprehending Jews and the believing disciples (cf. pp. 46f. above). This he makes especially clear in both 13:34, where it is said that Jesus did not speak to the crowds (τοῖς ὄχλοις) without parables, and in 13:14ff. where the entire LXX version of Is. 6:9f. is used which makes reference to the blindness of the Jewish people (λαός). For discussions of Matthew's identification of those who do not see, cf. D.R.A. Hare, The Theme of Jewish Persecution in the Gospel According to St Matthew, p. 149; Gerhardsson, NTS 14 (1967-1968), p. 173.
226. Cf. Strack-Billerbeck, II, p. 7.
227. Cf. J. Behm, "ἔξω," TDNT II, pp. 575f. The translation of the passage in Sir. in the NEB implies that those outside were non-Jews. Both R. Smend (Die Weisheit des Jesus Sirach, p. 2) and Charles (I, p. 316 n. 4) think that it refers to the laity. For the use of ἔξω, ἔξωθεν in non-Biblical Greek see Herodotus 9:5; Thucydides, 5, 14, 3; Josephus, Ant. 15, 314 and 316; BJ 4, 179.
228. Generally ἔξω is used in a purely spatial sense in Biblical Greek: cf. ψ 30(31):12; ψ 40(41):7; 2 Mac. 2:16; Mt. 10:14; 21:17, 39; 26:69, 75; Lk. 4:29; 22:62; Acts 4:15; 5:34; 7:58; 9:40; 14:19; 16:13, 30; 21:5, 30; also see Mk. 1:45; 5:10; 8:23; 11:4, 19; 12:8; 14:68. Masson (op. cit., p. 26) suggests that ἔξω was originally taken in a local sense in Mk. 4:11b and referred to those outside the house (cf. 3:20; 7:17; 9:28). Cf. Gnllka, pp. 30, 83, 84; Cranfield, p. 154.
229. It is not possible to take up the discussion about the authorship of 1 Tim. Even if it was not written by Paul the use of ἔξωθεν in 3:7 still represents usage similar to his.
230. Cf. Marxsen, ZThK 52 (1955), pp. 268f.; Siegman, CBQ 23 (1961), pp. 165, 174; Boobyer, NTS 8 (1961-1962), p. 69; Haenchen, p. 165; Replöh, p. 64; there is no reason, however, to assume as Kuhn does (p. 223) that Mark thinks of those outside the church as Jews. οἱ ἔξω refers to anyone outside the gathered community, either Jew or Gentile. This would be especially true if Mark wrote to the church in Rome where the majority of non-Christians would be Romans, not Jews.
231. Pages 16ff.
232. Cf. the many examples given by Jeremias, p. 16 n. 22. It is not necessary to document the use of שׁוּן as it appears in OT, intertestamental and rabbinic literature. Many complete studies of this word have already been made: cf. Strack-Billerbeck, I, pp. 653ff.; A. Feldman, The Parables and Similes of the Rabbis; W.P.E. Oesterley, The Gospel Parables in the Light of their Jewish Background; Manson, The Teaching of Jesus, pp. 57-66; B.T.D. Smith, The Parables of the Synoptic Gospels; Hermaniuk, La Parabole évangélique, pp. 62-189; F. Hauck, "παράβολή," TDNT V, pp. 744-761; Gnllka, p. 80 n. 176; G.V. Jones, The /....

- The Art and Truth of the Parables, pp. 57ff.; R.A. Stewart, "The parable form in the Old Testament and the rabbinic literature," Evan-gelical Quarterly 36 (1964), pp. 133-147; de Tillesse, pp. 201-216.
233. Page 17.
234. Jeremias, p. 17.
235. Cf. Marxsen, ZThK 52 (1955), p. 264; Boobyer, "The redaction of Mark IV:1-34," NTS 8 (1961-1962), pp. 61ff.; also see Best, pp. 80ff.
236. Cf. Boobyer, "The redaction of Mark IV:1-34," NTS 8 (1961-1962), p. 63 n. 1.
237. Cf. Wrede, Das Messiasgeheimnis in den Evangelien, pp. 59ff., who thinks that in Mark's view parables are especially enigmatic and used by Jesus to help keep the secret about the Messiahship. Wrede considers his view a modification of Jülicher's position (op. cit., I, pp. 146f.), who argues that the evangelists use the enigmatic nature of the parables to explain why Jesus' preaching was not successful among the Jews. Cf. Gnllka, who speaks of the "Strafcharakter der Parabelrede", pp. 80ff.; and Burkill, Mysterious Revelation, p. 102, who thinks that all of the parables contain a fundamental secret about the nature of Jesus. Cf. the discussion below in Chapter V, pp. 210 ff.
238. Cf., for example, Cranfield, "St. Mark 4:1-34," SJT 5 (1952), p. 66; Best, pp. 80f.
239. Cf. Lohmeyer, pp. 83f.; Masson, op. cit., p. 27; de Tillesse, pp. 212ff. Cf. especially Boobyer, op. cit., pp. 63f., who calls Mark's gospel "a book of παραβολαί". Marxsen (ZThK 52 (1955), pp. 264ff.), on the other hand, thinks that Mark uses the word $\psi\chi\lambda\omicron\iota\varsigma$ in quite a different manner. In his view, $m^e\check{s}alim$ are interpretative insertions which Mark uses to bring the tradition "up to date", especially parables whose meanings have been lost to the early church. Thus $m^o\check{s}alim$ are used to explain a $\psi\chi\lambda\omicron\iota\varsigma$ just as 4:14ff. interprets 4:3b-8. Indeed, Mark does want to bring the tradition up to date, but it is questionable whether he wishes to use the word $\psi\chi\lambda\omicron\iota\varsigma$ in such a broad sense. For Mark, 4:14-20 is not a $\psi\chi\lambda\omicron\iota\varsigma$. It is an $\epsilon\pi\acute{\iota}\lambda\omicron\upsilon\sigma\iota\varsigma$ (cf. v. 34).
240. "Anmerkungen," p. 97.
241. Cf. p. 24 above.
242. Cf. pp. 20ff. above.
243. Contra Schweizer, "Anmerkungen," p. 98.
244. Mk. 7:17-18a is clearly a Markan composition: cf. Jeremias, p. 98 n. 33; Taylor, pp. 342-344; Schweizer, Markus, p. 82; Snoy, ETL 44 (1968), pp. 457ff. Although there may have been a reference to a question put by the disciples about the parable which linked v. 15 and its interpretation in the tradition — cf. pp. 18f. above, so Marxsen implies (ZThK 52 (1955), p. 261) — there are unmistakable signs of redaction in both verses. Cf. Mark's frequent references to the house as a place of teaching, 9:28,33; 10:10; also see 3:20, 31ff.; 7:24; 14:3 and de Tillesse, pp. 242; his use of $\epsilon\pi\epsilon\rho\omega\tau\alpha\omega$; the use of the historic present $\kappa\alpha\iota\ \lambda\acute{\epsilon}\gamma\epsilon\iota\ \alpha\upsilon\tau\omicron\iota\varsigma$ (cf. Hawkins, pp. 144ff., and pp. 20ff. above); the rebuke of the uncomprehending disciples, and the words for understanding (cf. p. 19 above). Verse 14 is also Markan. As Taylor points out (p. 343), it contains characteristic Markan words, $\pi\rho\sigma\kappa\alpha\lambda\acute{\iota}\omega$ (cf. p. 24 above), $\pi\acute{\alpha}\lambda\iota\nu$ (cf. p. 13 above), $\epsilon\lambda\epsilon\gamma\epsilon\nu\ \alpha\upsilon\tau\omicron\iota\varsigma$ (pp. 20ff. above), $\sigma\upsilon\nu\acute{\iota}\eta\mu\iota$ (cf. p. 19 above), and the reference to Jesus' customary teaching of the crowd (see Appendix I, pp. 235 f.).

245. See the discussion of the meaning of the term "hardness of heart" in Chapter II below, pp. 101f.
246. Note the presence of Mark's characteristic use of ἄρχομαι; cf. p. 13 above.
247. The redactional nature of γινώσκω is discussed above, p. 19.
248. See Appendix I, p. 236. Mk. 12:28 also indicates that Mark does not think of the parables as being incomprehensible. One of the scribes, apparently overhearing the debates with the other religious leaders, came to Jesus because he saw how well he answered the others.
249. Cf. Schweizer, "Anmerkungen," p. 97.
250. It is impossible to agree with Moule's assessment in "Mark 4:1-20 yet once more," *Neotestamentica et Semitica*, pp. 98ff., who thinks that Mark took ~~ἐξ~~ as a dark, perplexing saying which is meant to stimulate hard thinking; cf. Cranfield, p. 159. In Mark's view the parables in Chapter 4 are purposely difficult to understand.
251. Cf. Riddle, "Mark 4:1-34; the evolution of a gospel source," *JBL* 56 (1937), pp. 77, for a similar interpretation.
252. It is difficult to know the precise meaning of the phrase *ὑμῶν τὸ μυστήριον δεδοταὶ τῆς βασιλείας τοῦ Θεοῦ* as it was originally intended in the pre-Markan tradition. Perhaps it had to do with the knowledge of the elect that the Kingdom was breaking in in the life of Jesus: cf. Jeremias, p. 16. As R. Brown demonstrates, it is unnecessary to look to the mystery religions for the background of the word *μυστήριον* in the NT since "mystery" was a part of the "native theological equipment" of the Jews before the time of Christ. Cf. his "The pre-Christian semitic concept of 'mystery'," *CBQ* 20 (1958), pp. 417-443; "The semitic background of the New Testament *Mysterion* (I)," *Biblica* 39 (1958), pp. 426-448; *Biblica* 40 (1959), pp. 70-87. Also see Strack-Billerbeck, I, pp. 659f.; Hermaniuk, *La Parabole évangélique*, pp. 274ff.; G. Bornkamm, "*μυστήριον, μῦθος*," *TDNT* IV, pp. 802-828; Cranfield, pp. 152f.; de Tillesse, pp. 194-201. For the concept of mystery in Qumran literature see E. Vogt, "'Mysteria' in Textibus Qumrân," *Biblica* 37 (1956), pp. 247-257; Brown, *CBQ* 20 (1958), pp. 436ff.; Gnilka, pp. 177ff.; J. Coppens, "'Mystery' in the theology of Saint Paul and its parallels at Qumran," *Paul and Qumran*, pp. 132-158; B. Rigaux, "Révélation des mystères et perfection à Qumran et dans le Nouveau Testament," *NTS* 4 (1957-1958), pp. 237-262, especially pp. 241ff. See n. 269 below.
253. Mark is not having the disciples ask about the purpose of the parables (contra Haenchen, p. 164), i.e. why Jesus teaches those outside in parables. This is to read Mt. 13:10 into Mk. 4:10. Ambrosic's suggestion (*CBQ* 29 (1967), pp. 224f.) that Mark thinks of the parables as saving events and that the disciples are asking for parables rather than about them is also unconvincing.
254. Contra Boobyer, *NTS* 8 (1961-1962), p. 67, who argues that the parable referred to in v. 13 is Mk. 4:11f.
255. As C.H. Turner (*JTS* o.s. 28 (1926-1927), pp. 360-362) points out, Mark uses these verbs interchangeably. Contra Swete, p. 77, and Lohmeyer, p. 84.
256. The verb does not appear elsewhere in the gospels.
257. Cf. Chapter II, p. 109.
258. Cf. Chapter II, pp. 101f.

259. Cf. Jeremias, p. 15. Three verbs in 4:11-12 indicate the activity of God: $\delta\acute{\epsilon}\delta\omicron\tau\alpha\iota$, $\gamma\acute{\iota}\nu\epsilon\tau\alpha\iota$, and $\alpha\phi\epsilon\theta\eta$. See also $\delta\omicron\theta\eta\sigma\epsilon\tau\alpha\iota$ in 4:25; 8:12. For other examples of the use of the passive voice in Mark's gospel see Dalman, The Words of Jesus, pp. 224-226.
260. So Schweizer, "Die theologische Leistung," p. 346.
261. Cf. Siegman, CBQ 23 (1961), p. 173: "Mt-Lk not only use the plural /of mystery/, but also speak of 'knowing' the mysteries. If the plural is secondary, $\gamma\acute{\iota}\nu\omicron\sigma\kappa\alpha\iota$, to know, is also secondary." Taylor (p. 255) suggests that the singular mystery may be original since it is found in Lk. 8:10 in C k syr^o Clem. Alex. Iren. Contra Cerfaux, "La Connaissance du royaume d'après Matt: xiii.11 et parallèles," NTS 2 (1955-1956), p. 241, who thinks that the plural is original. For objections to Cerfaux's assessment see Brown, Biblica 39 (1958), pp. 428f. The addition of $\gamma\acute{\iota}\nu\omicron\sigma\kappa\alpha\iota$ τὰ μυστήρια to Mk. 4:11 by f¹ f¹³ and τὰ μυστήρια by A D W Θ the majority of Latin MSS and syr^p (cf. Aland, Synopsis Quattuor Evangeliorum) are obviously attempts to harmonise the verse with Matthean and Lukan parallels.
262. See Mt. 13:17,51; 12:49; 14:33; 20:20 and their Markan parallels. Also see G. Barth, "Matthew's understanding of the law," Tradition and Interpretation in Matthew, pp. 106ff. For a more recent study of Matthew's concept of discipleship see Luz, "Die Jünger im Matthäusevangelium," ZNW 62 (1971), pp. 141-171.
263. "Die Redaktion des Gleichniskapitels Mark. 4 durch Matth.," TZ 20 (1964), pp. 310f. and n. 23 on those pages.
264. Cf. pp. 6, 24f. above.
265. Recently, a number of scholars have suggested that Mark depicts the blindness of the disciples in order to speak to a problem of faith and unbelief in his own church although they differ in their assessment of the situation to which he is writing. Tagawa thinks that 4:10-12 is used by Mark to criticise the sectarianism of the orthodox church (pp. 69-71). Reploh argues that Chapter 4 indicates that the church does not understand the parables in its own situation; the church is in a crisis of faith and unbelief and faith can only come when it is recognised that the parables which deal with the Kingdom of God refer to the person of Christ, who signals the breaking in of this Kingdom; the church, Mark is saying, is to be judged by the way in which it preaches this mystery (cf. pp. 65ff., 73, 229). In de Tillesse's opinion Mark is concerned about a problem of faith caused by persecution (pp. 397ff., 277). Quesnell (pp. 171ff.) suggests that the gospel is designed so that the reader will be critical of the disciples' blindness through Chapter 8 only to discover after 8:27ff. that his failure to understand the passion mystery is identical with the disciples' incomprehension. Schweizer ("Zur Frage des Messiasgeheimnisses bei Markus," ZNW 56 (1965), pp. 1-8) thinks that Mark is saying that all men are radically blind. Just as all men are blind so all are called to knowledge and can be made to see by God (8:22-26). Somewhat differently, T.J. Weeden ("The heresy that necessitated Mark's gospel," ZNW 53 (1968), pp. 145-155) suggests that Mark is combatting a $\theta\epsilon\acute{\iota}\omicron\varsigma$ ἀνῆρ heresy by depicting the blindness of the disciples. The theories of Tagawa, de Tillesse and Schweizer are discussed in more detail in Chapter V, pp. 204ff., and Weeden's in Chapter III, pp. 156f. See discussion below in paragraph (e).
266. That spiritual blindness was a problem in the early church is indicated by 2 Pet. 1:9; Gal. 3:1; Heb. 5:11-14. Also see Chapter III, Note: "The Metaphorical Interpretation of Blindness in the LXX and the NT" (pp. 158f.).

267. See n. 252 above.
268. It is not possible to enter into the discussion about Mark's concept of the Kingdom of God. Although scholars disagree about his interpretation, the evidence appears to support the opinion of Taylor (pp. 114f.) and Best (p. 64) that Mark thinks that the arrival of the Kingdom will be a future event. Cf. especially 9:1,47; 10:14f.,23ff.; 12:34; 14:25; 15:43.
269. In the book of Daniel it is repeatedly affirmed that it is God who reveals the mysteries (*μυστήρια*, LXX) to Daniel (2:18f.,30). No wise men, enchanters, magicians or astrologers can uncover the hidden depth of the mystery (2:27f.)—only God can do that (2:22,28,29,47). In Enoch (41:3ff.; 43:1-4; 52:1-4; 60:11ff. etc.) and 4 Ezra (6:32f.; 10:38; 12:36f.; 14:5) it is the angel who reveals various mysteries. In 2 Baruch God reveals mysteries only to a few (48:1-3) and Baruch needs his interpretation to understand the vision he has been given (54:4-6). God also reveals to him the mystery of the times (81:3f.). The community at Qumran also believed that God had revealed certain mysteries to the community at large or to certain individuals within it—cf. 1QS 9,18f.; 11,5-8; CD 3,12-14; 1QH 1,21; 1QpHab 7,1-5. In 1QS 11,3,5-8 a specific connection is made between "seeing" and the understanding of the mystery. Cf. Brown, *CBQ* 20 (1958), pp. 436ff., and M. Black, *The Scrolls and Christian Origins*, p. 130, for discussions of these passages. Coppens, *op. cit.*, p. 137, gives other examples.
270. For studies of the word "mystery" in Paul see Brown, *Biblica* 39 (1958), pp. 434-448, and 40 (1959), pp. 71-87; Coppens, *op. cit.*, pp. 132ff. 1 Cor. 2:1-4 is being left out of consideration since the use of the word *μυστήριον* is not textually certain in v. 1. *μυστήριον* only occurs outside of Mk. 4:12 par. and the Pauline corpus in Rev. 1:19f.; 10:7; 17:5,7.
271. It is not possible to enter into the discussion about the authorship of Ephesians. Even if the letter is not Pauline the use of "mystery" there comes out of the same stream of tradition.
272. Col. 2:2; Eph. 1:9; for other uses of the word see 2 Thess. 2:7; 1 Cor. 13:2; 14:2; 15:51; Rom. 11:25; Eph. 5:32; 1 Tim. 3:8f.,16 (it is not implied here that 1 Tim. is Pauline; see n. 271).
273. See Chapter III, p. 156; Chapter IV, pp. 188ff.
274. Pp. 15f.
275. Quesnell, pp. 212-221.
276. Quesnell, p. 221.
277. Also see P. Carrington, *According to Mark: A Running Commentary on the Oldest Gospel*, pp. 111f., who also sees a relationship between the seed parables and the concept of the resurrection.
278. Quesnell, p. 219.
279. For a more detailed analysis of the blindness of the disciples in this passage, see Chapter III below, pp. 152ff.
280. *ἀκολουθῶ* is often used as a technical term for discipleship. See, on Mk. 10:52, Chapter IV below, pp. 185ff.
281. *λόγους* is omitted by P^{45vid} W it^k cop^{sa} Tertullian. 8:38 may be a separate piece of tradition which already contained the reference to the *λόγοι*: cf. Taylor, pp. 380, 382f. Nevertheless, Mark wishes it to be interpreted in the light of what has gone before, particularly his use of *λόγος* in v. 32. The plural also occurs in 10:24 and 13:31.

282. There is no real difference in meaning between *λόγος* and *ῥῆμα*. According to O. Procksch both words are used to translate $\gamma\ \gamma\ \gamma$ in the LXX and are used as full synonyms, ("λέγω, κ. τ. λ.," TDNT IV, pp. 92ff.) Similarly Kittel points out that there is no distinction in the NT between the two words when they are used in regard to Jesus' words and proclamations (ibid., p. 105). *ῥῆμα* is traditional in Mark's gospel.
283. Contra Replöh, pp. 73ff., who thinks that Mark is writing to a church in which preaching was failing because the fulfilment of God's Kingdom had not yet been consummated. Mark's answer, Replöh argues, is that the Kingdom will come to fruition and thus the church need not stand idle but can preach the secret to the world.
284. Cf. Jeremias, p. 79: "In the interpretation the parable has become an exhortation to converts to examine themselves and test the sincerity of their conversion."
285. Marxsen, pp. 77ff.
286. Ibid., pp. 81ff.
287. Ibid., pp. 78, 87. Some scholars do not agree with Marxsen's assessment here. See Replöh, p. 18.
288. Marxsen, p. 77; cf. Best, p. 63; Replöh, pp. 18f.
289. Cf. Marxsen, pp. 84f.; Lightfoot, History and Interpretation in the Gospels, pp. 106ff., n. 2. As Best points out, Marxsen's study is weakened by too great an emphasis on the parousia (p. 176), see Appendix II, n. 7. Also see Replöh, pp. 25f.
290. As Marxsen demonstrates (p. 85), the phrase *ἐνεκεν ἐμοῦ καὶ* ~~ἐνεκεν~~ τοῦ εὐαγγελίου is a Markan addition in both 3:35 and 10:29 (ἐμοῦ καὶ is omitted in 8:35 by P⁴⁵ D 28 700 it^a, b, d, i, (k), n, r^l arm eth Origen).
291. *κηρύσσω* is a Markan word. See Schweizer, "Anmerkungen," p. 93.
292. For the redactional nature of this phrase see Marxsen, p. 88; Best, p. 64; Replöh, pp. 22f.
293. Cf. Chapter V below, pp. 214f.
294. Cf. Best, p. 72.
295. Mark understands 4:14-20 in general terms. Although some of the conditions which cause people to misapprehend the word are referred to elsewhere in the gospel (tribulation and persecution, 13:19,24; 10:30; cf. 8:31ff., 10:29ff.; wealth, 10:17ff.), Mark does not accent any of them in 4:14-20. It is unnecessary, furthermore, to attempt the identification of the various Christian groups represented in these verses as Trocmé does (La Formation de l'Évangile selon Marc, p. 149 n. 129). B.E. Thiering goes too far when he argues that the four kinds of soil refer to the four corners of the world which the church is evangelising (the rocky soil signifies Rome because Peter, *πέτρος*, preached there!) ("'Breaking of bread' and 'harvest' in Mark's gospel" NovT 12 (1970), pp. 5ff.).
296. Cf. Taylor, pp. 262ff.; Best, p. 74.
297. Cf. Cranfield, "Message of Hope, Mark 4:21-32," Interpretation 9 (1955), pp. 153ff. Also cf. Schweizer, Markus, p. 55. See Best, p. 65 n. 2, however, who rejects this interpretation.
298. Cranfield, Interpretation 9 (1955), p. 153).
299. Lohmeyer, p. 85.
300. Cf. W. Michaelis, "*λύχνος, λυχνία*," TDNT IV, p. 326 n. 21.

- 2/ 301. Cf. C.G. Montefiore, The Synoptic Gospels, I, p. 104; Swete, pp. 81f.; Klostermann, p. 43; Schniewind, Das Evangelium nach Markus, p. 80; Schneider, ZNW 61 (1970), pp. 193ff.
302. Cf. Michaelis, TDNT IV, p. 325. For a similar usage in rabbinic literature cf. Strack-Billerbeck, I, p. 237, d.
303. This explanation of Mark's association of 4:21ff. with 4:14ff. is more satisfactory than merely attributing it to association by catchword. Cf. Bultmann, p. 325 (German edn. p. 351); Sundwall, Die Zusammensetzung des Markusevangeliums, p. 27; Kuhn, p. 130—all these think that v. 21 is connected to 4:20 because of the association "bear fruit"/"bushel".
304. Gärtner (The Theology of the Gospel of Thomas, p. 41) suggests that logion 33 is a conflation of Lk. 8:16, 11:33, and Mt. 5:15.
305. Cf. Dodd, The Parables of the Kingdom, p. 107; Gnilka, p. 83; de Tillesse, pp. 280f.
306. Contra Reploh, p. 68, and Schneider, ZNW 61 (1970), p. 199, who argue that in 4:21ff. Mark is encouraging the church not to hide the gospel but to preach it to all the world.
307. So Bultmann, p. 325 (German edn. p. 351); Jeremias, p. 91; Nineham, p. 141; Kuhn, p. 130.
308. Cf. Bultmann, p. 103 (German edn. p. 108). For similar parables in rabbinic literature cf. Strack-Billerbeck, I, pp. 660f. Interesting parallels are also found in Prov. 11:18, 21, 24 (LXX, note the Greek words for "sowing" and "seed"); also see Job 4:8; Prov. 22:8; Hos. 8:7; 10:12; Gal. 6:7. The fact that the logion was once an economic proverb is substantiated by its placement in Mt. 25:29 after the parable of the talents (cf. Lk. 19:26). In Lk. 6:38 a somewhat similar saying is connected with a strange logion reminiscent of Mk. 4:24b. Also cf. Gospel of Thomas logion 41.
309. Taylor, p. 264. Cf. Schweizer, Markus, p. 56: "V. 24 ist nicht leicht zu verstehen."
310. So Schweizer, Markus, p. 55. Cf. the similar saying in Mt. 7:2 which follows Jesus' warning not to judge. For a discussion of rabbinic parallels to 4:24b cf. H.P. Rüger, "Mit welchem Maß ihr mißt, wird euch gemessen werden," ZNW 60 (1969), pp. 174-182.
311. Reploh, pp. 68ff. Cf. Siegman, CBQ 23 (1961), p. 168.
312. Swete, p. 83; also see Cranfield, p. 166. This interpretation fits in more appropriately with the reading in A K Θ π 0107 f¹ f¹³ u⁸ s¹ p^h cop^{ss} geo, which adds the words τοῖς ἀκούουσιν to v. 24. It is clearly a secondary reading, however, designed to bring v. 24b into line with 4:14-20. Cf. Gnilka, p. 40 n. 64.
313. So Nineham, p. 142.
314. So Taylor, p. 264.
315. So Taylor, p. 265.
316. There is evidence of such a procedure elsewhere in the gospel. In 9:42ff. sayings have been united because of catchwords (neck, hand, foot, eye). To these sayings (which include references to hell) logia about salt and fire are attached which are not relevant to vs. 42-47 or to each other. Clearly, they had been united in Mark's source and Mark preserved them as he found them. Cf. Lightfoot's discussion, History and Interpretation in the Gospels, p. 34.

317. Taylor, pp. 265f. For other reviews of the various positions taken on this parable see Cranfield, p. 167; Gnifka, pp. 75ff.; Dupont, "La Parabole de la semence qui pousse toute seule," RSR 55 (1967), pp. 368-375; G. Harder, "Das Gleichnis von der selbstwachsenden Saat, Mark. 4:26-29," Theologia Viatorum 1 (1948-1949), pp. 53ff.
318. See Dodd, The Parables of the Kingdom, pp. 131ff.; N.A. Dahl, "The parables of growth," Studia Theologica 5 (1952), pp. 140ff., 146ff.
319. See F. Mussner, "Gleichnisauslegung und Heilsgeschichte, dargetan am Gleichnis von der selbstwachsenden Saat (Mk 4:26-29)," TTZ 64 (1955), pp. 264-266.
320. Jeremias, pp. 15ff.; Cranfield, Interpretation 9 (1955), pp. 161f.
321. Jeremias, p. 151.
322. See Jeremias, p. 151. The fact that the man continues his daily life is indicated by the change from the aorist to the present subjunctive: so Taylor, p. 267, and Cranfield, p. 168. The order *νύκτα καὶ ἡμέραν* may be due to semitic influence — cf. Est. 4:16; ψ 54:17; Is. 34:10; Mk. 5:5; Lk. 2:37 — or to the initial placement of *καθεύδῃ*; cf. Taylor, p. 267; and Cranfield, p. 168.
323. Die Gleichnisreden Jesu, II, p. 540.
324. Swete, p. 84. Cf. Jeremias, p. 149 and Grundmann, p. 99, who stress the fact that to men of the ancient world the process of growth was nothing less than a miracle. Jeremias, however, does not take v. 27h as a statement of non-comprehension.
325. "Das Gleichnis von der selbstwachsenden Saat (Markus 4:26-29) und die theologische Konzeption des Markusevangelisten," Oikonomia, Festschrift for Oscar Cullmann, pp. 69-75.
326. The reading $\omega\varsigma \dots \beta\acute{\alpha}\lambda\eta$ is unusual. See the attempted corrections $\acute{\omega}\sigma\pi\epsilon\rho$ θ f¹³ 565; $\acute{\epsilon}\acute{\alpha}\nu$ A; $\acute{\alpha}\nu\theta\rho\omega\pi\omicron\varsigma \acute{\omicron}\tau\acute{\alpha}\nu$ W f¹ it^e. For discussions of the difficulties of the Markan text see Taylor, p. 266; Cranfield, p. 168.
327. Dupont (RSR 55 (1967), p. 374 n. 18) puts it more strongly: "Ces élucubrations se fondent évidemment sur une mauvaise lecture du texte."
328. It cannot be taken as a comment on the farmer's carelessness either, as Lohmeyer (pp. 86f.) argues.
329. Cf. F. Hauck, " $\beta\acute{\alpha}\lambda\lambda\omega$, κ. τ. λ.," TDNT I, pp. 526-529; Liddell, Scott; Bauer, Arndt, Gingrich. Also see ψ 125 (126):6 where $\acute{\alpha}\acute{\iota}\rho\omicron\nu\tau\epsilon\varsigma$... $\sigma\pi\acute{\epsilon}\rho\mu\alpha\tau\alpha$ is replaced by $\beta\acute{\alpha}\lambda\lambda\omicron\nu\tau\epsilon\varsigma$... by a corrector of λ' .
330. Cf. n. 43 above.
331. God's influence on the growth of plants is often depicted in the OT: cf. ψ 106(107):37f.; Lev. 26:16; Is. 17:11; 19:7. Also see Is. 28:23-26. Cf. G. Quell, " $\sigma\pi\acute{\epsilon}\rho\mu\alpha$, κ. τ. λ.," TDNT VII, p. 541. Also see 1 Cor. 3:6 which D.M. Stanley suggests may be an allusion to this parable ("Pauline allusions to the sayings of Jesus," CBQ 23 (1961), p. 38).
332. It is unlikely that Mark places any special emphasis on the imagery of the harvest. It is not possible to agree with those who think that Mark would have taken it as a symbol of judgment as in Joel or that it is a hidden reference to Jesus' parousia (so Dupont, RSR 55 (1967), pp. 388f.). Rather the harvest is the inevitable result of the process begun in v. 26. For the use of $\theta\epsilon\rho\acute{\iota}\sigma\omega$, $\theta\epsilon\rho\acute{\iota}\sigma\mu\acute{\omicron}\varsigma$ in Biblical literature see F. Hauck, TDNT III, pp. 132f.

333. It is unnecessary to try to identify the sower. Contra Michaelis, Es ging ein Sämann, aus zu säen, p. 53, who identifies the sower with the disciples, and Dupont, RSR 55 (1967), pp. 388f., who identifies him with Jesus.
334. Cf. Mt. 13:32 where the smallness of the seed is also emphasised. For a discussion of the variant readings which attempt to correct Mark's Greek see Taylor, p. 270.
335. Cf. Cranfield, p. 169. For the use of the mustard seed in rabbinic literature see Strack-Billerbeck, I, pp. 668f. Also see W.O.E. Oesterley, The Gospel Parables in the Light of their Jewish Background, p. 76.
336. Cf. Jeremias, pp. 148f.
337. Verse 32 is generally agreed to be an allusion to OT imagery similar to that found in ψ 103:12; Ezek. 17:23; 31:6; Dan. 4:12,14,21; cf. Taylor, p. 270. Also see McArthur's recent study of this imagery, "The parable of the mustard seed," CBQ 33 (1971), pp. 202-208. In his opinion this imagery can be traced back to the oldest version of the parable (p. 206). Many scholars suggest that it is a symbol of the reception of the Gentile nations and the world-wide preaching of the gospel. Cf. Dodd, The Parables of the Kingdom, p. 143; Taylor, p. 270; McArthur, op. cit., p. 208. Whether or not Mark understood it in this way is questionable.
338. Cf. the discussion of Masson, Les Paraboles de Marc IV, pp. 47f.; Ambrozic, "Mark's concept of the parable," CBQ 29 (1967), p. 220; Grundmann, p. 101.
339. Cf. the frequent use of ἐπιλόω in the Shepherd of Hermas; for references see Gniska, p. 63.

C H A P T E R T W O

11-11

CHAPTER II

MK. 8:14-21: BLINDNESS, BREAD, AND LEAVEN

In Mk. 4:1-34 Mark was dealing with the problem of blindness and sight, non-comprehension and faith within his own Christian community. Both Mark's church and the disciples find it difficult to comprehend the gospel. In Mk. 8:14-21 the terminology of blindness and sight is once again applied to Jesus' disciples:-

Vss. 17b-18a οὐκ ᾔστε νοεῖτε οὐδὲ συνίετε;
 πεκρωμένην ἔχετε τὴν καρδίαν ὑμῶν;
 ὀφθαλμοὺς ἔχοντες οὐ βλέπετε
 καὶ ὠτὰ ἔχοντες οὐκ ἀκούετε;
 V. 21 καὶ ἔλεγεν αὐτοῖς, οὐκ ᾔστε συνίετε;

This time, however, it is associated with completely different circumstances. Whereas in 4:1-34 the blindness of the disciples was revealed in their inability to understand Jesus' parables which deal with the mystery of the Kingdom of God (its reception, coming, revelation), in 8:14-21 it is connected with three other factors whose association with the blindness theme appears at first glance to be rather artificial and tenuous. These factors are (1) the failure to bring sufficient bread on a journey across the sea (v. 14) and the subsequent conversation about the resulting lack of provisions (vss. 16-17a); (2) an almost inexplicable misapprehension of the preceding feeding miracles (vss. 18b-20, cf. 6:35-44 and 8:1-10); (3) an enigmatic warning about the leaven of the Pharisees and the leaven of Herod (v. 15). Before the relationship between these factors and Mark's theme of blindness and sight can be understood it is first necessary to examine the redactional nature of 8:14-21 and the problems Mark's method of composition raises for a

proper interpretation of these verses.

1. Mk. 8:14-21 as a Markan Composition

Scholars are generally agreed that while 8:14-21 contains some pre-Markan tradition,¹ it is largely the creation of Mark himself. An examination of the vocabulary, literary style and theological emphases in these verses confirms this judgment.

(a) Mk. 8:17b-21

(i) Mk. 8:17b and c, 18a, 21

Mark's redactional activity is most clearly visible in the second half of the pericope, especially in vss. 17b-18a and v. 21 where important themes which have appeared in earlier pericopes are repeated (blindness, hardness of heart, incomprehension). In Chapter 4 Mark inserts a separate logion (4:11f.) into his parable chapter in order to introduce the blindness of the disciples. In 3:5f. reference is made to the *κωρώσει τῆς καρδίας* of the Pharisees and Herodians² and in 6:52 the disciples' inability to recognize Jesus on the sea is attributed to their failure to understand the previous feeding miracle and their hardness of heart.³ The reference in v. 17b to the incomprehension of the disciples is reminiscent of 7:18 where they are censured for not being able to comprehend Jesus' parable about internal and external purity (v. 15).⁴

The combination of these three images in vss. 17b and c - 18a comprises a very severe rebuke, one which Matthew does not fail to omit. Rather than speaking of the disciples' hardness of heart and their blindness, he (16:9) limits Jesus' comments to a brief *οὐκ ὄψεσθε, οὐδὲ μνημονεύετε....*, being content to conflate Mk. 8:17b and 18b. Swete⁵ suggests that Matthew adds *ὀλιγόπιστοι*⁶ in 16:8 as

the equivalent of the material he omits from Mk. 8:17b but Mt. 16:8-9 does not provide an exact equivalent of Mark's picture of the blindness of the disciples. For Matthew the disciples are only blind temporarily and thus in v. 12 they overcome their misunderstanding and finally comprehend Jesus' enigmatic statement about the leaven. This is similar to his editing in 13:16f. where Mark's rebuke is turned into a blessing, or in 14:33 where the disciples' hardness of heart (Mk. 6:52) becomes a confession of faith.⁷

In v. 18a Mark makes reference to the disciples' blindness in words which are reminiscent of the allusion to Is. 6:9-10 which he used in 4:12. In this case it is difficult to know the precise origin of the tradition which Mark uses. The allusion is similar to verses found in the prophetic writings, e.g. Jer. 5:21:-

ὄφθαλμοὶ αὐτοῖς καὶ οὐ βλέπουσιν,
ὠτα αὐτοῖς καὶ οὐκ ἀκούουσιν

or Ezek. 12:2:-

οἱ ἔκουσιν ὀφθαλμοὺς τοῦ βλέπειν
καὶ οὐ βλέπουσιν
καὶ ὠτα ἔκουσιν τοῦ ἀκούειν
καὶ οὐκ ἀκούουσιν

Mk. 8:18a is also reminiscent of the words used in the Psalms to describe the dumb, blind, and deaf idols which men worship:-

ὀφθαλμοὺς ἔκουσιν καὶ οὐκ ὄφρονται
ὠτα ἔκουσιν καὶ οὐκ ἀκούσονται

(ψ 113:13f.; cf. ψ 134:16f.)

Similar imagery which is also taken from the OT is used elsewhere in the NT (Rom. 11:8, cf. Dt. 29:4; Rom. 11:10; cf. ψ 68:24a; in a different context see 1 Cor. 2:9a, the source of the allusion is uncertain, cf. Is. 64:4).⁸ Although it is possible that Mark is composing v. 18 with either Jer. 5:21 or Ezek. 12:2 in mind, since Mk. 8:18a differs from all three texts cited above he probably does not have a specific OT passage in mind but is simply drawing on imagery familiar to both OT and NT writers.⁹

The reference to the disciples' blindness is fortified in v. 17b

where Jesus inquires if the disciples' hearts are not hardened.¹⁰ In this verse and in his redactional insertion in 6:52,¹¹ Mark employs the verb *πωρόω*. Elsewhere in the gospel (3:5f.) he uses the substantive *πώρωσις* to describe the machinations of the Pharisees and the Herodians.¹² Although *πωρόω* is only found once in the LXX (Job 17:7), it is used in Jn. 12:40 (in an allusion to Is. 6:9-10), Rom. 11:7 and 2 Cor. 3:14 to describe the hardness of the Jews' hearts. *πώρωσις*, does not occur in the LXX¹³ but is applied to the Jews in Rom. 11:25 and the Gentiles in Eph. 4:18.¹⁴

J.A. Robinson demonstrates the close relationship between hardness of heart and blindness and suggests that *πώρωσις τῆς καρδίας* is best translated "blindness of heart".¹⁵ The similarity of the two metaphors is shown not only by the way *πηρόω* ("maim, wound, cripple, blind")¹⁶ and *πήρωσις* ("blindness") are substituted for *πώρωσις* and *πωρόω* in various NT MSS and are used synonymously by later translators and commentators,¹⁷ but by the frequent association of these metaphors in the NT itself (cf. Mk. 6:49-52 [see pp. 110f. below]⁷; and the allusions to Is. 6:9f. in Jn. 12:40; Mt. 13:14f.; Acts 28:26f.¹⁸ and Rom. 11:7f.).¹⁹ Despite the similarity of these metaphors, however, the traditional designation "hardness of heart" will be retained in this study in order to distinguish *πώρωσις* and *πωρόω* from the imagery which is strictly connected with seeing.

The heart, of course, besides being associated with hardening, is, as the seat of intellect and centre of understanding,²⁰ also frequently associated with references to a failure in understanding. Such is the case in 8:17 (*συνίημι, νοέω*), 6:52 (*συνίημι*), 7:17f. (cf. 7:6f., 19ff.), Jn. 12:40, 2 Cor. 3:14 and Eph. 4:18 (cf. Rom. 11:7f., *πνεῦμα κατανόφρων*, Is. 29:10 LXX).

The redactional nature of vs. 17b and 21 is also indicated by the presence of favourite Markan words and expressions in these verses:-

1. *συνίημι*²¹ and *νοέω*;²²
2. *οὐκ ω* (cf. 4:40; 11:2; 13:7);²³
3. The introductory phrase *καὶ ἔλεγεν αὐτοῖς*.²⁴

(ii) Mk. 8:18b-20

Verses 18b-20, in which reference is made to both of the feeding miracles, are also Markan. Most exegetes agree that despite the difference between 6:35-44 and 8:1-10, the two feeding miracles are best understood as duplicate accounts of the same event.²⁵ No doubt they were preserved in different Christian communities and the lack of precise correspondence between them is attributable to the different paths they took in tradition history.²⁶ If they are both descriptions of the same event it is obvious that vss. 18b-20 cannot be attributed to Jesus but must be the work of the early church. That these verses represent Mark's editorial work has been clearly demonstrated by Reploh²⁷ who points out that they refer specifically to the two accounts which Mark preserves (accounts which probably circulated independently in the pre-gospel strata without reference to each other), describing the number of participants in each incident, the number of baskets left over,²⁸ and preserving the different words for "basket" which are used in the two pericopes, i.e. *κόφινος* (6:43; 8:19) and *σπυρίς* (8:8; 8:20).²⁹

(b) Mk. 8:15

Scholars are generally agreed that v. 15b, the warning about the leaven of the Pharisees and the leaven of Herod, is a piece of pre-Markan tradition.³⁰ It has no obvious connection with v. 14 and vss. 16f.³¹ and is used in an entirely different setting by Luke (Lk. 12:1). Although Mark makes reference to the collusion of the Pharisees and Herodians in 3:6 and 12:13,³² the reference to Herod is obviously inappropriate here.³³ No doubt this double warning came to Mark in the

tradition and although he is only interested in the reference to the leaven of the Pharisees as a follow-up to 8:11-13, he retains the entire logion.³⁴ Both Matthew and Luke omit the reference to Herod, Luke only mentioning the leaven of the Pharisees, and Matthew, in keeping with 16:1-4, including the Sadducees.

Mark introduces this logion into the pericope with the words *καὶ διαστέλλετο αὐτοῖς λέγων . διαστέλλω* is a Markan³⁵ word (it only appears elsewhere in the NT in Mt. 16:20,³⁶ Acts 15:24 and Heb. 12:20), and is used with the dative throughout the gospel to describe the orders which Jesus gives to various people (5:43; 7:36; 9:9).

Another sign of Mark's redactional activity in this verse is found in the introductory phrase *ὁρᾶτε , βλέπετε ἀπό* . Although *ὁρᾶτε* and *ὄρα* are frequently used in the rest of the NT (Mt. 8:4; 9:30; 18:10; 24:6; Mk. 12:15; 1 Thess. 5:15; Heb. 8:5 [Ex. 25:40, LXX]; Jam. 2:24; [cf. Rev. 19:10; 22:9 in a somewhat different sense]), they are only found here and in 1:44 in Mark's gospel. Mark frequently uses *βλέπετε* , however, and Matthew and Luke generally omit it or substitute another word in its place (cf. pp. 27f. above).³⁷ No doubt the tradition began with the words *ὁρᾶτε ἀπό* and Mark inserts *βλέπετε* here for the sake of emphasis (cf. 13:33).

Although it is not difficult to distinguish tradition from redaction in v. 15, the verse remains the hardest part of the pericope to understand because, apart from a possible word play (*ἄρτος / φύμη*), it does not seem to fit the sequence of thought established in the rest of the pericope which deals with the theme of "bread".

At first glance it might appear that the problem can be solved by assuming that vss. 14, 16-17a comprise a pre-Markan tradition which Mark interrupts for some reason with v. 15.³⁸ It is also possible, as Achtemeier suggests, that vss. 14 and 15 originally made up an independent

saying, to which Mark appends a second unit from his tradition which deals with the same problem (vss. 16-18a).³⁹ Neither of these theories is acceptable, however, since they both overlook signs of Markan redaction and the presence of Markan themes within vss. 14, 16-18. Vocabulary in vss. 16-17a reveals that they are Markan and were not taken from any pre-Markan tradition (cf. below).

The combination of the themes in vss. 17b and c, 18a corresponds, moreover, to Markan themes found elsewhere in the gospel and their appearance here together can hardly be attributed to pre-Markan tradition. If common themes run through vss. 14 and 16 or vss. 16-18a they must have been provided by Mark himself. It is difficult to see, furthermore, how vss. 14 and 16-17a could have circulated meaningfully as a separate piece of tradition. How could they have any significance apart from Mark's references to the blindness of the disciples and their failure to understand the feeding miracles? It is even more difficult to accept Achtemeier's suggestion that vss. 14f. were unified in Mark's tradition. Achtemeier overlooks the redactional nature of v. 15a which indicates that Mark is responsible for the placement of the logion between vss. 14 and 16.⁴⁰

Some scholars try to solve the difficulty by arguing that the solution is to be found within the context of the story. The disciples, they argue, misunderstand Jesus. Thinking that when he speaks to them of leaven he actually means bread, their thoughts are turned to their lack of provisions.⁴¹ This is apparently the way Matthew interprets the saying since in 16:11f. he exonerates the disciples by showing that they finally understand that Jesus was not warning them about *τῆς φύμης* [τῶν ἄρτων]⁴² but of the teaching of the Pharisees and Sadducees. (Luke in 12:1 equates the leaven with the hypocrisy of the Pharisees.) There is no indication in Mk. 8:14-21, however, that this is the way Mark wishes v. 15 to be understood.⁴³ The leaven is not interpreted,

there is no further mention of it, and despite the double call for attention the conversation progresses as if the warning had never been given. According to Mark's version of the incident, the disciples are so worried about their supply of bread that they pay no attention to Jesus' teaching.⁴⁴

Thus the relationship between v. 15 and vs. 14, 16-21 remains problematical. It is obvious that since Mark deliberately places v. 15 where it is, it must be of some importance to him, but how does he intend it to be interpreted? In order to answer this question passages must be examined which deal with the behaviour of the Pharisees to see how Mark's warning about their leaven in v. 15_b corresponds to his depiction of the blindness of the disciples elsewhere in the pericope (cf. pp. 121ff. below).

(c) Mk. 8:14, 16-17a

(i) Mk. 8:14

This verse is a Markan composition designed to set the stage for the discussion in vs. 16, 17_a and 18_b-20. Signs of Markan redaction include the use of the impersonal plural $\acute{\epsilon}\pi\epsilon\lambda\acute{\alpha}\theta\omicron\nu\tau\omicron$,⁴⁵ the phrases $\epsilon\acute{\iota}\ \mu\eta\ \acute{\epsilon}\nu\alpha\ \acute{\alpha}\rho\tau\omicron\nu$ ⁴⁶ (similar constructions are found in 6:5,8; 11:13),⁴⁷ $\mu\epsilon\theta'\ \acute{\epsilon}\alpha\upsilon\tau\omega\acute{\nu}$ (cf. 9:8; 14:7)⁴⁸ and $\acute{\epsilon}\nu\ \tau\omega\ \pi\lambda\acute{o}\iota\omega$ (cf. 1:19,20; 4:36; 6:32). The fact that $\acute{\epsilon}\pi\iota\lambda\alpha\nu\theta\acute{\alpha}\nu\omicron\mu\alpha\iota$ only appears in the gospels here and in Mt. 16:5 and Lk. 12:6 (cf. Phil. 3:13; Heb. 6:10; 13:2,16; Jam. 1:24) does not mean that it came to Mark in the tradition. Obviously, it and $\mu\upsilon\eta\mu\omicron\nu\epsilon\acute{\upsilon}\omega$ in v. 18_b are not words a writer would have occasion to use very often.⁴⁹ In this case they relate to Mark's desire to compare this situation to the ones found in 6:35ff. and 8:1ff. (cf. pp. 108ff. below).

(ii) Mk. 8:16-17a

Vocabulary and style also indicate the Markan origin of these verses. *διαλογίζομαι*, for example, which is found in both verses, appears in four other passages in the gospel where it is used to describe the controversies between Jesus and the religious authorities (2:6,8; 11:31) and the incomprehension of the disciples (9:33).⁵⁰ As Quesnell⁵¹ points out, there is a structural similarity between 2:6ff. and 8:16ff. In both pericopes Jesus' word is followed by debates (*διαλογιζόμενοι ἐν ταῖς καρδίαις αὐτῶν*, 2:6; *διαλογίζοντο πρὸς ἀλλήλους*, 8:16a); Jesus anticipates their question (*ἐπιγνοῦς*, 2:8; *γνοῦς*, 8:17),⁵² asks why they are discussing among themselves, and points up their mistaken thinking (2:9; 8:17-21); and just as the discussion in 2:10-12 is terminated by the performance of a miracle so 8:14-21 concludes with a reference to previous miracles. In 11:27-33 *διαλογίζομαι* is used in another controversy narrative where the religious leaders question Jesus about his authority and are silenced by his rejoinder. Although they debate among themselves (*διαλογίζοντο*, v. 31) they can make no reply. In 9:33-37 the verb is used to describe the pettiness of the disciples⁵³ who debate among themselves and try to discover which of them is the greatest. Thus throughout the gospel Mark uses *διαλογίζομαι* to depict opposition to Jesus and spiritual blindness.⁵⁴

Additional signs of Markan redaction are visible in 8:16-17a.

πρὸς ἀλλήλους is found in other passages where the disciples debate among themselves (4:41; 9:34; cf. 15:31)⁵⁵ and is similar to *πρὸς ἑαυτούς* which Mark uses frequently to describe discussions among various people (1:27; 9:10; 10:26[?]; 11:31; 12:7; 14:4; cf. 16:3 *πρὸς ἑαυτάς*).⁵⁶ The questions in vss. 16 and 17a are also Markan compositions and are designed to recall Jesus' queries in the feeding miracles and anticipate the discussion in vss. 18b-20:-

8:16 ἄρτους οὐκ ἔχουσιν.⁵⁷

8:17a ἄρτους οὐκ ἔχετε ;

6:38 πόσους ἄρτους ἔχετε ;

8:5 πόσους ἔχετε ἄρτους.⁵⁸

In the feeding of the five thousand Mark is the only one of the four evangelists who includes this question of Jesus.⁵⁹

It must be noted that the sequence of thought in v. 14 and vss. 16-21 (excluding v. 15 for the moment) raises certain questions about Mark's intentions. The first has to do with the connection between vss. 14 and 16-17a. According to Mark the disciples have forgotten to bring bread, except for the one loaf which they have with them in the boat. In vss. 16-17a the one loaf is not mentioned and the discussion is concerned with their anxiety that they have no bread at all. Does the reference to the one loaf contradict v. 16? Is it an unimportant qualification or does it have some significance for Mark? The second question concerns the relationship between vss. 14 and 16-17a and vss. 17b-21. What does the disciples' lack of bread have to do with their failure to understand the feeding miracles and how does this incident relate to Mark's theme of blindness and sight? In order to answer these questions Mark's understanding of the bread imagery and its relationship to the blindness of the disciples must be investigated.

2. Blindness and Bread

(a)

Although at first glance there appears to be a contradiction between vss. 14 and 16-17a, further consideration reveals that they are designed by Mark to draw attention to the similarity between the disciples' anxiety about a lack of bread in 8:14-21 and their failure to understand the way Jesus fed the masses. The forgetting (ἐπιλανθάνομαι)⁶⁰ of the bread in v. 14 leads to Jesus' attempt to induce the disciples to

remember (*μνημονεύω*)⁶¹ the feeding miracles and reconsider their significance. In 6:38 the disciples know (*γινώσκεις*)⁶² that they have five loaves and two fish but in their estimation the provisions they have are inadequate.⁶³ Their knowledge is superficial because they do not know that the potential of the food at hand is greatly increased by the presence of Jesus. Similarly, in 8:4f., seven loaves and a few fish are not considered enough for the needs of the four thousand.⁶⁴ In 8:14, 16, 17 the disciples are again concerned about an insufficiency of bread even though they actually have one loaf with them in the boat. The experience of the two feedings has apparently taught them very little since in their estimation one loaf is as good as no loaves. Thus in vss. 16-17a the discussion revolves around their remark that they have no bread at all.⁶⁵

Scholars frequently observe that the disciples' persistent inability to understand in 8:4 and 8:14-21 is psychologically impossible and imply that it casts doubt on the historical credibility of these accounts.⁶⁶ Mark, however, is not as interested in historical credibility in 8:1-10 and 8:14-21 as he is in dramatic irony. The incredible nature of the disciples' incomprehension is precisely the point he wishes to make.⁶⁷ What would be obvious to anyone with eyes to see is completely overlooked by them and their anxiety about bread represents nothing less than a lack of faith in Jesus and an impaired spiritual vision.

The parallel nature of the disciples' behaviour in 8:14-21, 6:35ff. and 8:1ff. points to an important Markan emphasis. The one thing which the disciples have not understood on all three occasions is the difference made by the presence of Christ. In each case they are not able to complete a simple equation (bread + Jesus = superabundance) because they have not taken him into consideration. By drawing attention to this Mark raises a Christological question and indicates that the disciples do not really know who Jesus is:⁶⁸ even though Jesus the provider

of bread is with them in the boat, they are still worried about their provisions.

This inability to appreciate Jesus' power is also found in other passages where Jesus and the disciples cross the sea.⁶⁹ In 4:35-41, for example, even though Jesus is with them in the midst of the storm they do not know that he is the one whom the wind and the waves must obey (4:41). Their fear is attributed by Mark to a lack of faith (4:40). Similarly, in 6:45-52 they are not able to recognise him when he comes to them walking on the water. The words for seeing in this pericope are of particular interest. In v. 49 there is a description of the disciples' observation of Jesus' form on the sea: *οἱ δὲ ἰδόντες αὐτὸν ἐπὶ τῆς θαλάσσης*. No doubt this verse is traditional since Mt. 14:26 has almost the same words and Jn. 6:19b reads *θεωροῦσιν τὸν Ἰησοῦν περιπατοῦντα ἐπὶ τῆς θαλάσσης*. In Mk. 6:50, however, there is an additional reference to seeing which is not found in the Matthean and Johannine accounts: *πάντες⁷⁰ γὰρ αὐτὸν εἶδον καὶ ἐταράχθησαν*. The doubling of the seeing imagery here is hardly accidental. Once again Mark indicates that the disciples have eyes but do not see. The problem, as v. 52 indicates, is not primarily one of the elements but one of understanding, hardness of heart and faith. The disciples have just observed a remarkable example of Jesus' power when he fed the multitudes and they should not be surprised when he comes to them in a time of trouble. Nevertheless, they mistake him for a *φάντασμα* and are amazed when he cuts off the wind.⁷¹ In order to quell their fear Jesus has to identify himself (*ἐγὼ εἰμι*, v.50b).⁷²

Thus Mark's purpose in concluding 6:45ff. with v. 52 is clear. The reason why the disciples do not recognise Jesus on the sea and do not fathom his power over nature is fundamentally one with their failure to understand about the loaves: they do not see clearly and do not know who Jesus of Nazareth is.

This emphasis on the disciples' inability to know Jesus either as the one who can cut off the wind or the provider of bread in abundance reflects Mark's concern about the spiritual blindness in his own church: even though his fellow-Christians should know that the resurrected Lord comes to them in time of trouble and provides for all their requisites, their vision is veiled and they cannot recognise him when he is in their midst. Mark's depiction of the disciples' incomprehension is designed to call attention to this myopia and assure his readers of something they should know already. "Jesus," he is saying, "is with us and we should have no anxiety!"⁷³

(b)

A recognition of the fact that the reference to the one loaf in v. 14_b sets the stage for a comparison of the dialogues in 6:37f. and 8:4f. and the discussion in 8:16-21 by no means exhausts the possible interpretations of the bread imagery. It is clear that it could easily take on symbolic overtones, as a glance at Jn. 6 demonstrates. The use of metaphorical language in v. 15, the "leaven" of the Pharisees and of Herod, suggests that Mark was also interested in interpreting 8:14-21 in a symbolic manner. As Nineham says, "... it would seem that St Mark has here moulded his material in a symbolic interest to a greater degree than is his wont."⁷⁴

The question is, of course, what symbolic value or values does Mark assign to the bread?⁷⁵ Many scholars suggest that the feeding miracles and 8:14-21 are really veiled references to the eucharist.⁷⁶ The bread imagery is variously interpreted: the one loaf in 8:14_b is a symbol for Jesus himself who is the true bread, the bread of life etc. known to the church in the breaking of bread;⁷⁷ the mysterious feedings are a sign to those who have eyes to see just as the eucharist is a sign to the church.⁷⁸ Taylor suggests that Mark's depiction of the disciples'

inability to understand the feeding miracles indicates that he is thinking of them as prototypes of Christians in his day who, like certain people at Corinth, could not understand the Lord's supper (1 Cor. 11:20).⁷⁹

Of special interest is Quesnell's recent analysis of the bread imagery in Mark's gospel since he looks at the evidence from the point of view of redaction criticism⁸⁰ and takes into account Mark's depiction of the blindness of the disciples. In his opinion the Markan emphasis on bread in 6:52 and 8:14-21 is of central significance for a correct understanding of the gospel. The author rejects the theory that the word "bread" is merely a catchword used to bind pericopes in 6:30-8:21 but concludes instead that Mark has a bread "theme".⁸¹ This theme, in Quesnell's opinion, places central significance on eucharistic imagery and reflects the influence of the early Christian meal-time assembly. After preliminary investigation of passages which deal with questions about bread and/or the disciples' failure to understand Jesus, Quesnell concentrates his attention on the central significance of 8:27ff. and the problem of the non-understanding of the disciples ("the identity theme"). This is followed by a study of both of these themes (bread and non-understanding) in relation to the "context of the Christian thought-world"⁸² in which he concentrates especially on the bread-eucharist imagery in the NT (especially Acts 2:42,46; 20:7-11; 1 Cor. 10:16f.,21; 11:17-34;⁸³ Jn. 6:27-51)⁸⁴ and passages where the eucharist appears to be associated with the problem of recognising the resurrected Jesus (cf. Lk. 24:13-32; Jn. 21). Quesnell concludes that there was a widespread "eucharistic consciousness" in NT times and that there is a strong possibility that the gospels were written in such a context. This is linked, in his opinion, throughout the NT with ideas important to Mark: mystery, recognition, identification of Christ, etc.⁸⁵

In the course of a second examination of the Markan passages chosen

for his study, Quesnell concludes that the eucharist-mystery-recognition theme is a major one not only in 6:52, the feeding miracles and 8:14-21 but also in 7:1-13 and 7:24-30. In these last two passages the bread imagery (7:2,5; 7:27) is used to present a discussion about the tenuous relationship between Jews and Gentiles in the early church caused by the problems of common eucharistic meals, the new freedom from food regulations, the union of Jews and Gentiles in one body at one table and their union in one bread (cf. 1 Cor. 10:16,17). The study is concluded with the observation that Mk. 6:52 is designed to turn the reader's thoughts to a set of values and experiences which can be summed up as "eucharistic": the common meal, breaking of bread, the recollection of the great mystery of the passion and death of Christ, the expectation of the coming Lord, the union of believers in one body through one bread and the message of salvation itself.⁸⁶

Despite the breadth of Quesnell's thesis its conclusions go beyond the evidence which he assembles:-

1. While it cannot be denied that there is a similarity between the vocabulary employed in Mk. 6:41 and 8:6 and the accounts of the last supper and the eucharist (Mk. 14:22ff.; 1 Cor. 11:23-26)⁸⁷ it must be asked whether Quesnell has correctly assessed Mark's understanding of these verses. The descriptions of the feedings are not necessarily eucharistic since they correspond to normal Jewish meal-time practices.⁸⁸ Furthermore, although Mk. 6:41, 8:6 and 14:22ff. all contain similar language Mark makes no attempt to correlate 6:41 or 8:6 either with each other or with his account of the last supper. This suggests that if there is liturgical language found in 6:41 and 8:6 it is pre-Markan and that Mark has left it as he found it.⁸⁹ It also indicates that he has no interest in accentuating these references. While at times he may carefully preserve pre-Markan material,⁹⁰ the study of 4:10-14 above has shown that he is not adverse to modifying it if it suits his purposes.

His failure to conform the language in 6:41 and 8:6 to 14:22ff, indicates his lack of interest in drawing attention to their parallel nature. Presumably, if he had wished to accent the eucharistic symbolism within the feeding miracles he could have done so much more forcefully.⁹¹

2. In 8:14-21 the emphasis is not on the fracture of the loaves (*ἔκλασα* only appears in 8:19) or their distribution but on the similarities of the two feedings⁹² and the inability of the disciples to anticipate Jesus' ability to produce bread in abundance.

3. Quesnell's contention that Mark's bread theme points to a eucharistic setting throughout the gospel is not convincing.⁹³ An examination of just a few texts in which there are references to bread or eating shows how unrelated they are to eucharistic imagery:-

(i) The dinner with the tax collectors (2:14ff.), the question about fasting (2:18ff.) and the plucking of the grain on the sabbath (2:23ff.) have little in common with each other apart from the imagery of eating and have no apparent relationship to the eucharist. Quesnell's argument⁹⁴ that *καὶ ἔδωκεν καὶ τοῖς σὺν αὐτῷ οὖσιν* in 2:26b represents eucharistic phraseology cannot be sustained. *δίδομι* is found twice in the LXX account of David's taking of the five loaves (1 Kgdms. 21:3 [4], 6 [7]).

(ii) It is also incorrect to link the bread imagery in 7:2,5 with the eucharist. In these verses *ἄρτος* is a simple reference to food. Thus in v. 19 the discussion quite naturally refers to *βρῶμα*. Quesnell's argument that *τοὺς ἄρτους* in v. 2 is intended to be a reference back to the feeding miracles is not compelling.⁹⁵ One still has to explain why Mark has allowed the singular *ἄρτου* to remain in v. 5. 7:1-23 is not a discussion about the problem of Jews eating with Gentiles—it concerns that which makes a man clean or unclean. It is not food or table fellowship which is involved but the necessity of having a clean heart.

(iii) Finally, the use of bread⁹⁶ in 7:27 has no obvious connection with the eucharist or the first feeding.⁹⁷ The picture of the dogs under the table does not necessarily suggest the problem Jews had sharing the eucharist with Gentiles (cf. Acts 10:1ff.; Gal. 2:11ff.). The woman is not asking for table fellowship but the healing of her daughter.

4. Quesnell's emphasis on the context of the Christian thought-world does not strengthen his case. In fact it raises important questions about NT hermeneutics. Certainly the eucharist was of central importance to the early church; certainly its influence is visible throughout the NT; it is even likely that Luke and John had it in mind in Lk. 24:13ff., Jn. 6 and Jn. 21. All of these factors do not add up to the conclusion, however, that there was a "eucharistic consciousness" in NT times or that Mark's gospel was written within such a context. There is no assurance that the bread imagery would have evoked the same response in all first-century Christians.⁹⁸ Quesnell's argument comes dangerously close to assuming the presence of a Christian group-mind and does not make adequate allowance for the development of eucharistic ideas and symbols after Mark wrote his gospel. Similarity of expression by no means guarantees similarity of thought.⁹⁹

(c)

Another possible interpretation of the bread imagery in the feeding miracles and 8:14-21, one which appears to correspond more consistently with Mark's intentions elsewhere in the gospel, is that Mark is building on well-known Jewish and Christian symbolism which equates bread with teaching or the word of God.¹⁰⁰ This interpretation commends itself because it is supported by Mark's redactional introduction to the first feeding miracle (6:30-34), fits in with his emphasis on the importance of Jesus' role as teacher elsewhere in the gospel and corresponds to his presentation of the blindness theme in 4:1-34 where he associates it with

the disciples' inability to comprehend Jesus' logos.

That Mark does interpret bread as the logos or teaching of Jesus is suggested by his introduction to 6:35-44 where he deliberately associates the feeding of the five thousand with Jesus' teaching activity.¹⁰¹ Scholars are generally agreed that v. 34b *καὶ ἤρβατο διδάσκειν αὐτοὺς πολλά*, is Markan.¹⁰² It is omitted by Matthew and Luke and is made up of characteristic Markan vocabulary (*ἄρχομαι*, cf. p. 13 above; *ἤρβατο διδάσκειν*, 4:1; 6:2; 8:31; *διδάσκω*, cf. pp. 38ff. ff. above).¹⁰³ Best points to this important emphasis and suggests that it is possible to see in 6:34b "... a reflection of the view that Jesus feeds men with the word of God just as once he fed them with bread and fishes".¹⁰⁴ Elsewhere he argues that "... by his linking of the feeding incidents to vi:34b and viii:14-21 Mark indicates that one of the needs of the soul which Jesus meets is that of true teaching. Jesus may then, in the Markan interpretation, be seen as the one who brings spiritual understanding to men;...."¹⁰⁵ This interpretation may have suggested itself because it was already implied in the pre-Markan typological interpretation of the feeding miracles: as Moses fed the people with manna (Torah) in the wilderness¹⁰⁶ so Jesus feeds them with his logos, the gospel, in the *ἔρημος τόπος*. If the early church had already understood the feeding of the five thousand in this manner it would have been an easy step for Mark to develop the symbolism further and bring it into line with his interest in depicting Jesus as teacher. The identification of bread with Jesus' word may also have come to Mark's mind through the references in 6:39 and 6:40 *συνπόσια* ~~συνπόσια~~ and *πρασιαί* ~~πρασιαί~~. As Strack-Billerbeck and S. Kraus point out,¹⁰⁷ these terms are similar to ones found in rabbinic literature used to describe the arrangement of pupils studying the Torah.¹⁰⁸

Jesus' feeding of the masses with his word also corresponds to the OT allusion in 6:34b *ὡς πρόβατα μὴ ἔχοντα ποιμένα*. Although

it is uncertain which text Mark has in mind here (cf. Num. 27:17; 3 Kgdms. 22:17 [2 Chron. 18:16]; Ezek. 34:5; Jud. 11:19) it is most likely that he understands the reference as a general pastoral image such as the one found in Ezek. 34:5.¹⁰⁹ In Ezek. 34:1-6¹¹⁰ an explicit connection is made between shepherd and feeding imagery. There shepherds are condemned who feed themselves but do not feed God's flock which is assigned to them. Thus God himself will become the shepherd. In Mk. 6:34b Jesus is pictured as the shepherd who cares for his sheep. He recognises their hunger, feels compassion for them and satisfies their deepest needs with his teaching.¹¹¹

By associating the bread imagery with Jesus' instruction in such a manner Mark brings the feeding miracles and 8:14-21 within the ambit of one of his main theological concerns.¹¹² Throughout the gospel he emphasises the teaching aspect of Jesus' ministry by the frequent use of *διδάσκω*, *διδασκῆ* and *διδασκαλος* (cf. above, pp. 13, 38 ff.). In 4:1-34 special attention is called to the importance of Jesus' logos by the symbolic interpretation of the seed (4:14-20, cf. pp. 59 ff. above) and the lamp (4:21, cf. pp. 65 ff. above). In these verses Mark indicates Jesus' word is the mystery about his own passion, death and resurrection, a word which neither the disciples nor Mark's readers fully understand. Thus for Mark it is fitting that 6:34-44 and 8:1-10 express the certainty that the spiritual needs of men can be satisfied by the presentation of this essential teaching, a teaching which is characterized elsewhere as *εὐαγγέλιον*.¹¹³

In order to understand the relationship between this symbolic interpretation of bread and the depiction of the blindness of the disciples in 8:14-21 it is necessary to turn once again to Mark's introduction to the first feeding miracle in 6:30 - 33.¹¹⁴ In 6:30 Mark sets 6:35-44 in a unique context which is determinative for further interpretation of the bread symbolism. Unlike Matthew who pictures Jesus in flight from the wrath of Herod (Mt. 14:12f.), Mark reports the return of the disciples

from the missionary journey begun in 6:6b. As Lohmeyer points out, the language which Mark uses in v. 30 is that of the post-Easter missionary church.¹¹⁵ The comment *οἱ ἀπόστολοι ... ἀπήγγειλαν ...*

πάντα ὅσα ἐποίησαν καὶ ὅσα ἐδίδαξαν is of particular interest because it indicates that for Mark there is no distinction between preaching and teaching (cf. above p. 64):

although the disciples are ordered to preach repentance in v. 12 they announce what they have taught in v. 30. In such a manner Mark connects the feeding of the five thousand with the apostolic commission to preach repentance (3:14; 6:12) and cast out demons (3:15; 6:7, 13). No doubt many of Mark's contemporaries were still engaged in the same activities themselves (cf. Acts 3; 4:29f.; 5:16; 18:11).

In 6:37f. Mark's expansion of the dialogue which takes place between Jesus and the disciples¹¹⁶ reveals how he relates this emphasis on teaching and the missionary context to the blindness of the disciples. The disciples do not know how they are to feed the people because their thoughts are on an entirely materialistic level when they ought to be turned toward Jesus. The command *δοτε αὐτοῖς ἑμεῖς φαγεῖν* is reminiscent of the apostolic commission to preach the gospel (cf. Jn. 21:15ff.). Just as Jesus satisfies the spiritual needs of men with his *logos*, so also the disciples, and more importantly Mark's church, are ordered to proclaim the gospel to those around them.¹¹⁷ Mark's depiction of the blindness of the disciples in 6:35-44 and 8:1-10 and their inability to feed the people indicates his concern about a failure of mission in the church. Although the church has been ordered to preach Jesus' *logos*, it cannot do so. This concern relates to his interpretation of blindness and sight in 4:1-34. There he showed that his church cannot see clearly because it does not fully understand Jesus' *logos*, i.e. the essential content of the gospel. Although its members have been given the mystery of the Kingdom of God and have heard Jesus' word, their spiritual under-

standing is still immature and they are unable to follow Jesus as true disciples. It is no surprise, therefore, that those who do not fully comprehend the gospel do not know how to present it to others. The church does not trust in the sufficiency of Jesus' logos, and does not take his miraculous presence into consideration when it is involved in mission.¹¹⁸ Mark's thinking here is similar to that in Heb. 5:11ff, (cf. 1 Cor. 3:1f.), where it is indicated that the author's community should be teaching the word of God but cannot do so since it has not yet mastered fundamental Christian teaching. Rather than partaking of the solid food of the word, it is still in need of the milk or first principles of the church's instruction.

Mark also builds 8:14-21 on the symbolic interpretation of bread although he expresses his concern about the blindness of the church in a somewhat different manner. Just as the church's blindness is seen in the mission field when it finds it difficult to feed the masses, so in 8:14-21 Mark's depiction of the disciples' blindness indicates his concern that the church does not trust in the sufficiency of Jesus' word when it withdraws from the missionary endeavour and considers its own spiritual needs.¹¹⁹ Although its members are also spiritually hungry and in need of Jesus' logos, the anxiety of the disciples about a lack of "bread" symbolises their lack of confidence that Jesus' teaching can satisfy their spiritual requisites; despite all evidence to the contrary, the word seems inadequate to them and as a result their vision becomes even more distorted. In Mark's view this blindness needs to be exposed and is worthy of the rebuke put on the lips of Jesus in vs. 18b-20. The emphasis on the superabundance of the bread which Jesus produces expresses Mark's view that Jesus' word is more than sufficient to satisfy all spiritual needs. In v. 21 he chides the church's lack of spiritual insight with the stinging question, "Do you not understand yet?"

3. Blindness and Leaven

Having discovered Mark's understanding of the bread imagery it is necessary to re-examine 8:15 and Jesus' enigmatic warning about the leaven of the Pharisees and the leaven of Herod. As is demonstrated above, the relationship between this verse and vss. 14 and 16ff. is not self-evident (cf. pp. 103ff. above). Its difficulty is reflected in the numerous interpretations offered by exegetes for the leaven metaphor. Although most scholars recognise that *ψύα* is symbolic of something bad or evil,¹²⁰ they disagree about its significance for Mark.¹²¹ Wellhausen argues, for example, that the Pharisees and Herod are one in their hatred for Jesus.¹²² Similarly, L.H. Jenkins thinks that the leaven refers to the intrigue of Jesus' opponents and their desire to agitate the masses against him.¹²³ Others assert that 8:15 is a warning against the political-national aspirations of the Pharisees and Herodians.¹²⁴ T.W. Manson takes the passage more generally and interprets it as a warning against association with either party.¹²⁵ B.W. Bacon thinks that Mark makes reference to the collusion of the Pharisees and Herod because of his concern about the danger to the church arising from the alliance of Herod Agrippa with the Pharisees to extirpate Christianity.¹²⁶ Other scholars connect it more directly with the attitudes and moral values of Herod and the Pharisees. In Loisy's opinion leaven symbolises the false piety of the Pharisees and the irreligious spirit of Herod.¹²⁷ Cerfaux argues that it is the diabolical interpretation of Jesus' miracles by the Pharisees and Herod's erroneous manner of explaining the power of the Galilean miracle-worker (John redivivus),¹²⁸ whereas Cranfield refers to the hypocrisy of the Pharisees which is spread by teaching (a warning against false and inconsistent piety) and the godlessness of the man of this world (Herod's adultery, murder, etc.).¹²⁹ More recently, Trocmé has suggested that Mark refers to

the leaven of the Pharisees in order to combat a Christianity contaminated by the rabbinic tradition in matters of morals and a naively apocalyptic eschatology.¹³⁰ A. Negroiță and C. Daniel think that the word "leaven" is a word play on the Aramaic root for "teaching".¹³¹

The diversity of these interpretations suggests the need for a reappraisal of the evidence. As the study of tradition and redaction demonstrates, Mark is only interested in the comment about the leaven of the Pharisees, the reference to Herod appearing here because it was already in the logion when Mark received it. If the relationship between blindness and leaven is to be understood, therefore, examination must be made of the passages which deal with the Pharisees in order to see if there is any correlation between their behaviour and that of the disciples in 8:14-21 which would make the saying in v. 15 meaningful.

Mark's understanding of v. 15 can be recognised quickly if it is realised that for him the Pharisees are a symbol of intense spiritual blindness and representative of the kind of people who deliberately refuse to accept Christ. In the other gospels their recalcitrance is stereotyped (Mt. 15:14 [cf. Lk. 6:39 in another context]; Mt. 23:16, 17, 19, 24, 26; Jn. 9:40f.). Mark pictures their opposition to Jesus from the very beginning (2:16, 23ff.) and their collusion with the Herodians makes it clear that their interest in his teaching was always inspired by a desire to eliminate him (3:2ff.; 12:13ff.). They were never open to the possibility of being convinced by anything he could do. In 7:1-23 they are accused of ignoring the intention of God's command in favour of human traditions because their hearts are far from God, and are hardened (cf. 3:5f.).¹³² They are hypocrites (7:6, cf. 12:15; Mt. 22:18), to whom the quotation from Is. 29:13 (LXX) especially applies.

Mk. 8:11-13¹³³ is particularly important for an understanding of Mark's attitude toward the Pharisees and his interpretation of 8:15. Scholars frequently point out that the sign which the Pharisees seek is a

perceptible proof of Jesus' authority. Thus Swete says that their demand is for "... a visible or audible interposition of God..."¹³⁴ and Lohmeyer thinks that what they want is "... ein unmittelbares, hörbares oder sichtbares Geschehen 'vom Himmel her',"¹³⁵ That the Pharisees specifically desire some kind of optical evidence is confirmed by the use of *σημείον* in the OT and NT. As K.H. Rengstorf points out, *σημείον* is generally connected with observation and seeing and designates an ocular sign. This is true not only of classical Greek literature but is particularly evident in the LXX where it usually translates *לֵאמֹן* :¹³⁶

Gen. 9:12-16 The rainbow is given to Noah as *τὸ σημεῖον τῆς διαθήκης* (v.12); it is something which both men and God (v. 14 *ὁφθήσεται* ; v. 16 *ὄψομαι*) will see and thus be reminded of the covenant.

Dt. 4:34f. The signs (*σημεῖα*) and wonders (*τέρατα*) which God performed in Egypt took place before the eyes of Israel (*ἐνώπιον σου βλέποντος*) so that they could see that the Lord is God (*ὥστε εἰδῆσαί σε ὅτι ... οὗτος θεός ἐστιν*). Also see Num. 14:22; Dt. 7:19; 26:8.

Ex. 12:13 The blood on the door of the houses will be a sign (*σημεῖον*) which God will see (*ὄψομαι*) when he passes over.

ψ 73:9 In the midst of destruction the people cannot see the signs, *τὰ σημεῖα ἡμῶν οὐκ εἶδομεν.*

ψ 85:17 *ποιήσον μετ' ἐμοῦ σημεῖον εἰς ἀγαθόν, καὶ ἰδέτωσαν οἱ μισοῦντές με καὶ ἀίσκυνθήτωσαν.*

Is. 66:19 God will give a sign for those who have not seen his glory.

Also cf. Ex. 4:30 (MT = *πῦρ ἰ' ἰ' ἰ'*; LXX = *ἐναντίον τοῦ λαοῦ*).

Rengstorf points out that this close association of "signs" and "seeing" is implied in passages where sight is not specifically mentioned (cf. Gen. 1:14; 17:10ff.; Num. 2:2; 16:38; 17:10; Jos. 4:6ff.; Jer. 10:2).¹³⁷

The relationship is also explicitly evident in several NT texts (Lk. 2:34; Jn. 2:23; 4:48; 6:2,14,26,30; Acts 8:6,13; Rev. 12:1,3; 15:1). That the Pharisees are asking for some kind of visual experience when they ask for a sign is confirmed by Matthew's interpretation in Mt. 12:38, *διδάσκαλε, θέλομεν ἀπὸ σοῦ σημεῖον ἰδεῖν* (cf. Mt. 16:1). That Mark has implied and considered self-evident, Matthew has made explicit.

What specifically is it that the Pharisees seek? Scholars are generally agreed that Mark does not consider the demand for a sign from heaven to be a simple request for another miracle.¹³⁸ Obviously such a request would be unnecessary in the context of Chapters 6-8 since so many miracles have already been performed. It is clear, furthermore, that Mark makes a distinction between miracles and signs. The miracles are defined as *δυνάμεις* (cf. 6:2,5,14; 9:39) rather than signs, and signs are not performed by Jesus but by pseudo-Christ^s (13:22) who give signs and wonders to lead astray the elect (cf. Rev. 19:20). Thus the request in 8:11-13 is for a visual experience over and above the miracles already given. The qualification *ἀπὸ τοῦ οὐρανοῦ* refers no doubt either to some apocalyptic event (cf. Mk. 13:4; Rev. 12:1,3; 13:13f.; 15:1)¹³⁹ or indicates that the Pharisees want some kind of proof directly from God (*ἀπὸ τοῦ οὐρανοῦ* being a circumlocution for the divine name) which authenticates the miracles and teaching of Jesus.¹⁴⁰

Jesus' unequivocal refusal to grant the request of the Pharisees indicates that Mark considers it to be out of order. In fact, it is out of order precisely because it is a request for an optical proof. In the evangelist's view there is no need for additional visual evidence since Jesus reveals his power and authority through the miracles (and this is especially true of the feeding miracles),¹⁴¹ through his teaching and through his death and resurrection. These events are "signs" enough and no additional extraordinary proofs are to be given. The Pharisees' request for a sign merely confirms the depth of their opposition to

Jesus and their spiritual blindness. Only those who are wilfully and incurably blind could observe Jesus' miracles and listen to his teaching and still be so unconvinced that it is necessary to ask for a sign which they can see. This unbending opposition to Jesus is similar to the spiritual blindness of the chief priests and scribes who mocked Jesus and asked him to climb down off the cross so they could see and believe (15:32, *ἵνα ἴδωμεν καὶ πιστεύσωμεν*) and the bystanders who wanted to see if Elijah would come to save him (15:36, *ἄφεςτε ἴδωμεν*). In Mark's view the cross is a clear enough "sign" of Jesus' identity as the contrasting vision of the Centurion demonstrates (15:39, *ἰδὼν*).¹⁴²

Having examined Mark's attitude toward the Pharisees, it is possible to understand the significance which he attributes to Jesus' warning about their leaven in 8:15. The leaven of the Pharisees is their wilful opposition to Jesus and their refusal to see and believe despite all evidence which would move them to faith. In Mark's opinion there is a dangerous similarity between the blindness of the Pharisees and the disciples' failure to understand the significance of the feeding miracles. Although the disciples' blindness represents a misunderstanding of Jesus' teaching and person it has all the earmarks of an obstinate unbelief since they fail to learn who Jesus is even though he repeatedly gives them his word and private explanations (cf. 4:33f.; 7:17ff.), demonstrates his power over nature on two separate occasions and produces bread in abundance two different times. This failure to know or understand comes to a climax in 8:27ff. where they are unable to identify him as the suffering Christ.¹⁴³ Thus Mark uses 8:15 to issue a warning to his church about spiritual blindness: a persistent failure to penetrate the depths of Jesus' teaching, the failure to trust in his word or take him into account on the mission field is dangerous since it could lead to the kind of blindness which characterised the Pharisees, a blindness which has eyes but refuses to

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Thus it is clear that although v. 15 appeared to be out of place in 8:14-21, Jesus' warning is not a saying which Mark considers unimportant or unrelated to the rest of the pericope, nor is it a teaching which can be ignored by the church as it was by the disciples. It is an important part of Mark's message and if it is heeded the Christians in Mark's community will recognise the danger their myopia poses for the proper fulfilment of their role as followers of Jesus Christ.

NOTE: Bread as a Symbol for the Word of God and Teaching

The use of bread as a symbol for the word of God or teaching is frequently connected in the OT with the concept of manna. Manna is often referred to as bread (Ex. 16:8,13,15, ἄρτος LXX), bread of angels (Ψ 77:25), or bread from heaven (Ex. 16:4; Neh. 9:15 [2 Esdras 19:15 LXX]; Ψ 77:24; Ψ 104:40; Wis. Sol. 16:20), cf. J. Behm, "ἄρτος", TDNT I, pp. 477f. In Dt. 8:3 (cf. Mt. 4:4; Lk. 4:4) a connection is made between the manna-bread symbol and the word of God—man does not live by bread alone, but by everything which proceeds out of the mouth of the Lord. In later Jewish thought bread-manna or food imagery is associated with Wisdom and the Torah. In Prov. 9:5 Wisdom invites the reader to eat of her bread (φάγετε τῶν ἐμῶν ἄρτων, LXX). In Wis. Sol. 16:26 the reader is informed that it is not by crops that men are nourished but by the word (ῥῆμα). This word is compared to the bread given in the wilderness (16:20f.,27). In Sir. 15:3 it is said that Wisdom will feed those who fear God and keep the law with the bread of understanding (ἄρτον συνέσεως). In 24:21 it is Wisdom itself which is to be eaten. Those who feed on it will no longer hunger—it is the Torah (v. 23), the word (v. 3 ἐγὼ ἀπὸ στόματος ὑψίστου ἐβῆθον).

As P. Borgen (Bread From Heaven, An Exegetical Study of the Concept of Manna in the Gospel of John and the Writings of Philo, p. 155) points out, the reference in Prov. 9:5 to Wisdom (bread) is identified in later rabbinic interpretation with the Torah. Other references to the Torah-bread allegorisation are found in Strack-Billerbeck, II, pp. 482-484; Borgen, op. cit., pp. 148ff.; H. Odeberg, The Fourth Gospel, Interpreted in its Relation to Contemporaneous Religious Currents in Palestine and the Hellenistic-Oriental World, pp. 242, 255f.; G. Vermes, "He is the Bread, Targum Neofiti Exodus 16:5," Neotestamentica et Semitica, p. 260. (For a more general discussion of the manna tradition see B.J. Malina, The Palestinian Manna Tradition.) The connection between manna and the word is further elaborated in Jn. 6:31ff. and 6:63. For a survey of scholarly opinion about the interpretation of this theme see Brown, The Gospel According to John, I, pp. 272ff. Also see R.J. Dillon, "Wisdom Tradition and Sacramental Retrospect in the Cane Account (Jn. 2:1-11)," CIQ 24 (1962), pp. 268-296, especially pp. 275ff., who stresses the connection between Jn. 6:45 and the references to bread in the sapiential literature cited above.

Philo frequently identifies bread-manna with his concept of the logos or with the Torah; cf. the discussions of Borgen, op. cit., pp. 136ff.; Vermes, op. cit., pp. 261ff.

More general imagery can be found elsewhere. In Jer. 15:16 the prophet speaks of eating the words of the Lord (MT). Similarly in Ps. 119:103 the words of the law are sweet to the taste, sweeter than honey. In Ezek. 3:1-3 the son of man eats the written scroll (for a discussion of these passages see A. Feuillet, Etudes Johanniques, p. 59). In the Odes of Solomon milk and honey are symbols for revelation, 4:10; 8:16; 19:1ff.; 35:5 (cf. Bultmann, The Gospel of John, p. 224, n. 4; R. Harris and A. Mingana, The Odes and Psalms of Solomon, II). In the NT there are also passages which connect teaching and the word of God with

food and feeding imagery, cf. 1 Cor. 3:1f.; Heb. 5:12f.; 1 Pet. 2:2f. For references to the symbolic use of bread, food and eating in Greek religions generally and the mystery religions in particular see Behm, "βρῶμα, βρώσεις," TDNT I, pp. 642-645, especially p. 645; H. Schlier, "γάλα," TDNT I, pp. 645-647; Behm, "ἐσθίω," TDNT II, pp. 689-695, especially, pp. 690f; J.H.D. Kelly, A Commentary on the Epistles of Peter and of Jude, pp. 85f.

Bread and food imagery is also connected with revelation and the word of Christ by the early church fathers; cf. Guesnell, pp. 191f., n. 38.

FOOTNOTES : Chapter II

1. Dibelius (pp. 228f.) calls it the work of the collector; Taylor refers to it as a "Markan construction" (p. 363), and says: "Mark is writing didactic history with the special needs of the Church in mind" (p. 364); according to Best (p. 78) 8:14-21 is a Markan amalgam of traditional material, and similarly Schweizer (Markus, p. 90) says: "Der Abschnitt ist stark bearbeitet durch Markus." Also see T.A. Burkill, "Mark 6:31-8:26: The context of the story of the Syrophenician woman," in The Classical Tradition: Literary and Historical Studies in Honor of Harry Caplan, pp. 330f.; Quesnell, pp. 105ff.; Reploh, pp. 76f.
2. Schweizer, "Anmerkungen," p. 99; "Die theologische Leistung," p. 341, lists hardness of heart as a redactional expression.
3. Scholars are generally agreed that 6:52 is Markan. It is omitted by Matthew and a confession of faith is substituted in its place. For comments on the redactional nature of this verse cf. Bultmann, p. 216 (German edn. p. 231); Lohmeyer, p. 131; Taylor, pp. 330f.; Grundmann, p. 143; Best, p. 78; Quesnell, pp. 65f.; K. Kertelge, Die Wunder Jesu im Markusevangelium, pp. 145f. For a detailed analysis of 6:52 cf. Snoy, "La Rédaction marciennne de la marche sur les eaux (Mc., VI: 45-52)," ETL 44 (1968), pp. 447f.
4. For the redactional nature of Mk. 7:18 cf. Chapter I, n. 244.
5. Swete, p. 170.
6. Similar readings inserted into Mk. 8:17 by P⁴⁵ W f¹ and 564 700 have no doubt been influenced by Matthew's rendering. Cf. the discussions by G. Barth and H.J. Held, Tradition and Interpretation in Matthew, pp. 116 n. 3 and 292 ff., of Matthew's use of ὀλιγόκιστος in 6:30; 8:26; 14:31; 16:8.
7. Cf. Chapter I above, p. 56 and n. 262.
8. For a general study of the Pauline use of words for seeing cf. Lammers, Hören, Sehen und Glauben im Neuen Testament, pp. 63-71.
9. Cf. the discussion of the use of Is. 6:9-10 by various NT writers in Chapter I, pp. 41ff. above. One can also compare IQH 8,13f. which G. Vermes (The Dead Sea Scrolls in English, p. 177) translates "who seeing has not discerned, and considering has not believed ..."
10. For the classical Greek and OT background of πωρόω and related words and concepts see K.L. Schmidt and M.A. Schmidt, "παρόνω, κ. τ. λ.," TDNT V, pp. 1022-1031; F. Hesse, Das Verstockungsproblem im Alten Testament. For the discussion of similar imagery in Qumran literature cf. Schmidt and Schmidt, loc. cit.; Gnifka, pp. 32, 155ff.
11. Cf. n. 3 above.
12. In Mk. 10:5 the term σκληροκαρδία is used to describe the Pharisees' attitude toward the concept of divorce. For discussions of the use of this word and related concepts in the OT and the rest of the NT cf. Schmidt and Schmidt, op. cit., Hesse, op. cit. For a recent discussion of Mk. 10:5 cf. K. Berger, "Hartherzigkeit und Gottes Gesetz: Die Vorgeschichte des antijüdischen Vorwurfs in Mc 10:5," ZNW 61 (1970), pp. 1-47.
13. Cf. the Testament of Levi 13:7 πώρωσις ἁμαρτίας, R.H. Charles, The Greek Versions of the Testaments of the Twelve Patriarchs, p. 54.

14. Taylor (p. 331) suggests that Mk. 3:5, 6:52 and 8:17 may reflect Pauline influence.
15. J.A. Robinson, "ΠΛΩΡΩΣΙΣ and ΠΗΡΩΣΙΣ," JTS o.s. 3 (1901-1902), pp. 81-92, especially, p. 93. Also see his St Paul's Epistle to the Ephesians, pp. 264-274. Similarly L. Cerfaux refers to it as "l'aveuglement d'esprit" ("L'Aveuglement d'esprit' dans l'évangile de Saint Marc," Recueil Lucien Cerfaux, II, pp. 3-15). Cf. Taylor, pp. 336f. Also see C.H. Dodd, however, who thinks that a distinction should be maintained between the ideas of "blindness" and "hardening", especially in Jn. 12:40 and Eph. 4:18 (Theology 69 (1966), pp. 223f.).
16. Cf. Schmidt and Schmidt, op. cit., p. 1027.
17. Cf. variant readings in Mk. 8:17; Jn. 12:40 (see note 18 below); Acts 5:3; Rom. 11:7. For MSS evidence see Robinson, JTS o.s. 3 (1901-1902), pp. 85ff.
18. Different words are used to describe this hardening. In Jn. 12:40 A B* L X Θ φ f¹³ 1071 1230 1242* Eusebius read ἐπώρωσεν, B³ Δ f¹ 565 700 892 goth read πεπώρωκεν, p^{66,75} A K W Π 1079 Didymus read ἐπλήρωσεν; 63 122 185 259 have πεπλήρωκεν (cf. de Waard's comment on these variants, Chapter I, n. 185). In Mt. 13:15 and Acts 28:27 the LXX is followed, ἐπλήθυνθη. παχύνω is not used elsewhere in the NT. Cf. its use in the LXX, Dt. 32:15; 2 Kgdms. 22:12; Ecc. 12:5; Is. 6:10; 34:6.
19. Also cf. Job 17:7 (LXX) πεπώρωνται γὰρ ἀπὸ ὀργῆς οἱ ὀφθαλμοί μου. Also see various references to the "eyes of the heart", Eph. 1:18; 1 Clem. 36:2; 59:3; Martyrdom of Polycarp 2:3.
20. Cf. F. Baumgärtel and J. Behm, "καρδία, κ. τ. λ.," TDNT III, pp. 606f., 612.
21. Cf. Schweizer, "Anmerkungen," pp. 97, 99; and Chapter I above, p. 19.
22. Cf. Chapter I, p. 19.
23. Cf. Hawkins, p. 13. Cf. 4:40; 11:2; 13:7.
24. Cf. Reploh, p. 77 and Chapter I above, pp. 19 ff.
25. Cf. Loisy, p. 228; K.L. Schmidt, Der Rahmen der Geschichte Jesu, pp. 191f.; Schniewind, Das Evangelium nach Markus, pp. 97, 109; G. Friedrich, "Die beiden Erzählungen von der Speisung in Mark. 6:31-44; 8:1-9," TZ 20 (1964), p. 10; B. van Iersel, "Die wunderbare Speisung und das Abendmahl in der synoptischen Tradition (Mk. vi:35-44 Par. viii:1-20 par.)," NovT 7 (1964-1965), pp. 183ff.; Haenchen, p. 279. A few scholars think that the two accounts refer to two events: cf. Lagrange, p. 204; J. Knackstedt, "Die beiden Brotvermehrungen im Evangelium," NFS 10 (1963-1964), pp. 309-355.
26. Scholars often point to a Jewish origin for 6:35-44 because of the semitisms found in these verses. Cf. Lohmeyer, p. 125 n. 1, especially συμπόσια συμπόσια and πρασινάί πρασιναί — cf. Strack-Billerbeck II, p. 13, Black, p. 124; and the word for basket in 6:43 which describes a Jewish type of container, cf. Nineham, p. 208. 8:2-10, on the other hand, is generally considered to have come from a Hellenistic milieu. The word σπυρίς, according to Taylor (p. 360), is common in Hellenistic Greek. For a detailed study see van Iersel, op. cit., pp. 183-186.
27. Reploh, p. 77. Other scholars also attribute these verses to Mark. Cf. Nineham, p. 214; Schweizer, Markus, p. 91. Cf. Taylor, p. 368, however, /....

however, who thinks that vss. 19-21 may be a debased form of the words of Jesus. K.L. Schmidt (op. cit., pp. 204 ff.) and Klostermann (p. 77) think that the reference to the two feedings may have arisen in the course of transmission of the tradition prior to Mark. So also G. Ziener, "Die Brotwunder im Markusevangelium," BZ 4 (1960), p. 285.

28. From the earliest times exegetes have given the numbers in the feeding miracles and in 8:14-21 allegorical significance (cf. Swete, pp. 132f., for the interpretations of the church fathers). Quesnell (pp. 14ff.) reviews the many ingenious modern attempts to correlate the references to them. This survey shows that there is little agreement about their proper interpretation. A. Farrer makes some suggestions (A Study in St Mark; "Loaves and thousands," JTS n.s. 4 (1953), pp. 1-14; St Matthew and St Mark) which have been justifiably criticised by F.N. Davey (JTS n.s. 3 (1952), pp. 239-242), Burkill (Mysterious Revelation, pp. 24-27) and S. Neill (The Interpretation of the New Testament 1861-1961, pp. 263f.). For more recent attempts to give the numbers allegorical significance see A. Shaw, "The Markan feeding narratives," Church Quarterly Review 162 (1961), pp. 268-278, and B.E. Thiering, "'Breaking of bread' and 'harvest' in Mark's gospel," NovT 12 (1970), pp. 1-12. As Quesnell (p. 277) points out, such theories are not really necessary for a proper appreciation of Mark's understanding of the feeding miracles or 8:14-21. It is possible that there is a numerical code or allegory in the gospel, but since it makes good sense without such a code, the search for it becomes less attractive and compelling. It will be seen below that the numbers do serve a purpose in 8:14-21 but not necessarily an allegorical one (pp. 108ff. below).
29. See n. 26 above.
30. Cf. Schmidt, Der Rahmen der Geschichte Jesu, p. 204; Dibelius, pp. 228f.; Klostermann, p. 77; Lightfoot, History and Interpretation in the Gospels, p. 115; Schweizer, Markus, p. 90; Quesnell, p. 105. Taylor (p. 365) argues that v. 15 was an independent logion which is somehow placed in its original setting by Mark: cf. Cranfield, pp. 259f.
31. Cf. the discussion below, pp. 105f.
32. The reading τῶν Ἡρωδίων in F⁴⁵ W Δ Θ f¹ f¹³ 28 565 1365 it^{i,k} cop^{sa} arm geo is obviously designed to bring 8:15 into line with 3:6 and remove the inappropriate reference to Herod. An association of the Pharisees and Herodians also appears in Mt. 22:16 (par. Mk. 12:13).
33. Cf. Dibelius, pp. 228f.
34. Contra C.H. Turner, JTS o.s. 26 (1924-1925), p. 150, who thinks that the combination of the Pharisees and Herod is Markan. Also see Taylor, p. 365, who entertains this possibility but decides against it.
35. Cf. Hawkins, p. 12; C.H. Turner, JTS o.s. 26 (1924-1925), p. 150; Schweizer, "Die theologische Leistung," p. 341.
36. The reading ἐπετίμησεν in B* D it^e syr^c appears to have been influenced by Mk. 8:30.
37. Cf. Chapter I, n. 169, for a discussion of Mark's use of ἰδοὺ, ἴδε.
38. This appears to be the assumption made by some scholars who point out the lack of unity in vss. 14-16 caused by the clumsy insertion of v. 15. Cf. Klostermann, p. 77; Lohmeyer, p. 157; Lightfoot, History and Interpretation in the Gospels, p. 115; Nineham, p. 215.
39. "Toward the isolation of pre-Markan miracle catenae," JBL 89 (1970), pp. 273f. Cf. G. Wainwright, Eucharist and Eschatology, n. 425, p. 204. Sundwall /

- Sundwall (Die Zusammensetzung des Markusevangeliums, p. 52) thinks that 8:14,16-18 were part of Mark's Vorlage.
40. Quesnell (p. 107) suggests that v. 15 originally may have been connected with vss. 11-13. Bultmann's opinion, however, that the original form and meaning are beyond recovery is the sounder judgment (p. 131 German edn. p. 139).
41. Cf. Lohmeyer, p. 158; Rawlinson, p. 106; P.B. Emmet, "St Mark viii:15," ET 48 (1936-1937), pp. 332f.
42. Evidence is divided as to whether the reference to bread in Mt. 16:12 should be plural or singular.
43. So also Reploh, p. 76 n. 5.
44. Cf. Taylor, p. 366; Cranfield, pp. 259f.; Quesnell, p. 117.
45. Cf. 1:22,30,32; 2:3,18; 3:2; 5:14,35; 6:14,33,53; 7:32; 8:22; 10:13,49; 13:9,11,26. See Taylor, p. 47; C.H. Turner, JTS o.s. 25 (1923-1924), pp. 378-386, and 26 (1924-1925), pp. 228-231.
46. P⁴⁵ θ f¹ 565 700 read ένα μόνον ἄριον ἔχοντες. W has the same reading with a different word order. Taylor (p. 365) and Cranfield (p. 260) correctly assess this as a simplification of the more difficult original.
47. Cf. Snoy, ETL 44 (1969), p. 470.
48. In 5:21 ἐν τῷ πλοίῳ is omitted in P^{45vid} D θ f¹ 28 565 700 it^{a,b,c,d,e,ff²,i,q,r¹} syr^s am'geo. For a discussion of Mark's frequent references to the boat see Chapter I, pp. 14f. above, and Appendix I, p. 235.
49. For a discussion of the Markan use of hapax legomena see Stein, "The 'redaktionsgeschichtlich' investigation of a Markan seam (Mc 1:21f.)," ZNW 61 (1970), p. 73.
50. Matthew only uses this verb in pericopes which have Markan parallels: cf. Mt. 16:7,8; 21:25. Compared to the seven occurrences in Mark's gospel, Luke uses it six times. In 5:21,22 its use is parallel to Mk. 2:6,8. It occurs independently in 1:29; 3:15; 12:17; 20:14 (Matthew and Mark have εἶπον and εἶπαν respectively). The verb does not occur elsewhere in the NT.
51. Quesnell, pp. 106, 111f.
52. Mark frequently depicts Jesus' insight into the minds of men or into the significance of a situation: cf. 5:30; 6:48; 12:15; 14:30. Contra Taylor, p. 366, who thinks that Jesus' knowledge here is neither intuitive nor supernatural but simply arises from the dispute in the boat.
53. In Lk. 9:46f. the noun διαλογισμός is used.
54. It is possible that Mark sees a connection between his usage of the verb and διαλογισμός in 7:21. It is not the things which go into a man which make him unclean but the things which come out, the first of which is οἱ διαλογισμοὶ οἱ κακοὶ (Mt. 15:19 has διαλογισμοὶ πονηροὶ). διαλογισμοὶ refers not only to thoughts but to discussions, debates, quarrels, etc.: cf. Lk. 5:22; 9:46f.; 24:38; Rom. 14:1; Phil. 2:14; 1 Tim. 2:8.
55. This phrase does not occur in Matthew's gospel. In addition to Lk. 8:25 which is parallel to Mk. 4:41, Luke also uses it frequently, 2:15; 4:36; 6:11; 20:14; 24:14,17,32. Also see Jn. 4:33; 6:52; 16:17; 19:24, and Acts 4:15; 26:31; 28:4,25.

56. Cf. Lk. 20:5; 22:23; Jn. 7:35; 12:19. For a discussion of the Markan nature of this expression see C.H. Turner, JTS o.s. 29 (1927-1928), pp. 280f.
57. MSS evidence is divided concerning the correct reading here. While P⁴⁵ B W f¹ 28 565 700 it^k syr^s: cop^{sa,bo} read ἔχουσιν (indirect speech), A C L X Δ Θ π f¹³ 33 892 it^{aur,f,e} vg syr^s:p,h cop^{bo}mss goth arm eth geo Diatessaron^{a,p} read ἔχομεν. Cf. ἔχομεν in K 1009 1344 2174 and εἶχαν in D it^{a,b,c,d,ff²,i,q,r1}. One cannot help but agree with Taylor (p. 366) and Cranfield (p. 261) that ἔχομεν is to be rejected since it appears to have been influenced by the reading in Mt. 16:7. λέγοντες is found in Mk. 8:16 in some of the same texts A C K L X Δ Θ π f¹³. Even if ἔχουσιν is accepted alternative interpretations remain. ὅτι can be taken causally ("because"), interrogatively ("why") or as the introduction of indirect discourse ("that"). While many scholars prefer the second alternative (C.H. Turner, JTS o.s. 27 (1925-1926), p. 59; Black, p. 119; Taylor, p. 366; Cranfield, p. 261 — cf. Mk. 9:11,29), it is difficult to see how such an interpretation — "They discussed among themselves why they have no bread" — fits the context. Rather the point of v. 16 is that the disciples act as if they have no bread at all even when in fact they do have one loaf. Cf. pp. 108f. below. Quesnell (pp. 118f.) also thinks that ὅτι is best translated as "that".
58. In 6:38 B L Δ Θ read πόσους ἔχετε ἄρτους. In 8:5 A D W Θ φ 565 700, some old Latin texts, and syr^s:p,h cop^{bo} eth arm read πόσους ἄρτους ἔχετε (cf. S.C.E. Legg, Nouum Testamentum Graece, Euangelium Secundum Marcum). C.H. Turner (JTS o.s. 28 (1926-1927), pp. 357-360) demonstrates that Mark has a certain fondness for the word ἔχω (cf. 8:14,17c), and characteristic ways of using it.
59. Another sign of Markan redaction in v. 17a is λέγει αὐτοῖς. Mark frequently uses the historic present: cf. Hawkins, pp. 144ff. Achtemeier points out (op. cit., p. 273) that this is similar to the Markan καὶ ἔλεγεν αὐτοῖς. There is also a similarity between the construction in 6:38 καὶ γινόντες λέγουσιν, πέντε and 8:19b λέγουσιν αὐτῷ, δώδεκα and 8:20b καὶ λέγουσιν [αὐτῷ], ἑπτὰ. Cf. Zerwick, Untersuchung zum Markus-Stil, p. 37. See n. 63 below.
60. See p. 106 above.
61. μνημονεύω only appears in Mk. 8:18b, Mt. 16:9 and Lk. 17:32 in the synoptic gospels. Cf. μνημόσυνον in Mk. 14:9 and ἀναμνησκω in Mk. 11:21 and 14:72. A.J. Jewell ("Did St Mark 'remember'?", The London Quarterly and Holborn Review, 191 (1966), pp. 117-120) also notes the redactional nature of μνημονεύω but is mistaken in his assertion that it is a eucharistic allusion recalling ἀνάμνησις in Lk. 22:19 and 1 Cor. 11:24f. Neither μνημονεύω nor ἀναμνησκω is used by Mark in his version of the Lord's supper (14:22ff.).
62. For Mark's use of γινώσκω see p. 19 above.
63. See Taylor, p. 323, for the redactional nature of 6:37f.
64. Although there are many differences between the two feeding miracles, especially in the dialogues (in 8:2, Jesus initiates the discussion, whereas in 6:35f. the disciples raise the question about feeding the crowd), it is clear that in Mark's eyes they both illustrate the blindness of the disciples. As Kertelge (Die Wunder Jesu im Markusevangelium, p. 142) says of 8:1f., "Der Evangelist belegt mit dieser Speisungsgeschichte einmal wieder das Unverständnis der Jünger" (the italics are Kertelge's).

65. Contra Schweizer, Markus, p. 90: "In V. 14 übernimmt er Mark wohl die Situationsangabe, weil ja das eine Brot für das Mißverständnis in V. 16 nicht nötig wäre, aus der Tradition."
66. See E.P. Gould, A Critical and Exegetical Commentary on the Gospel According to St. Mark, p. 142; Klostermann, p. 75.
67. Cf. Schweizer, Markus, p. 88, who thinks that Mark wishes to present the uncomprehending blindness of men for God's activities in such a manner.
68. The question about Jesus' identity is important throughout the gospel: see Chapter V below, pp. 217ff.
69. For discussions of the similarities of the stories in which Jesus and the disciples cross the sea cf. Meye, Jesus and the Twelve, pp. 63ff., and de Tillesse, pp. 411f.
70. Mark uses πάντες elsewhere when he wants to make it clear that all of the disciples failed to understand Jesus — 14:31,50.
71. Snoy (op. cit., pp. 439f.) suggests that v. 51b is Markan since καὶ ἐκόπασεν ὁ ἄνεμος is the same as Mk. 4:39b.
72. It is possible that Mark considers these words to be a Christological confession. Cf. Mk. 14:62. In 13:6, however, the same words are attributed to false Christs. For the use of this expression in the OT and Johannine literature see Brown, The Gospel According to John, I, pp. 533-538.
73. Cf. Reploh, pp. 85f.
74. Nineham, p. 215.
75. It is frequently argued that the feeding of the five thousand represents a feeding or evangelisation of the Jews whereas the feeding of the four thousand is for the Gentiles. Cf. Rawlinson, p. 106; A. Richardson, "The feeding of the five thousand," Interpretation 9 (1955), p. 146; Taylor, p. 357; J. Mánek, "Mark viii:14-21," NovT 7 (1964-1965), p. 13. This theory has been rejected, however, by many scholars. See G. Friedrich, "Die beiden Erzählungen von der Speisung in Mark. 6:31-44; 8:1-9," TZ 20 (1964), pp. 10-12; G. Ziener, "Die Brotwunder im Markusevangelium," BZ 4 (1960), p. 283 n. 5; Tagawa, pp. 14f.; Reploh, n. 50, pp. 85f. Certainly Mark's notoriously imprecise geographical references (cf. Chapter III, pp. 140f. below) will not support such an interpretation. Indeed, in neither feeding miracle is there a reference to the location. For this reason G.H. Boobyer's opinion that both feedings symbolise the bringing of salvation to the Gentiles is equally unacceptable ("The miracles of the loaves and the Gentiles in St. Mark's gospel," SJT 6 (1953), pp. 77-87). The crowds, as Lohmeyer says (p. 153 n. 6), are undetermined groups of people.
76. Cf. Quesnell, pp. 1ff., for references to scholars who favour this interpretation. Also see the more recent study by Wainwright, Eucharist and Eschatology, pp. 35f., n. 425, p. 204.
77. Cf. Klostermann, p. 77; Dibelius, pp. 228f.; Lightfoot, History and Interpretation in the Gospels, p. 91; Mánek, op. cit., pp. 10-14; Burkill, "The Syrophenician woman: the congruence of Mark 7:24-31," ZNW 57 (1966), pp. 31f.; Quesnell, pp. 242f.; Reploh, p. 85; Kertelge, op. cit., pp. 171f.
78. Cf. Rawlinson, p. 106; A. Richardson, The Miracle Stories of the Gospels, pp. 47f.
79. Taylor, p. 364.

80. Quesnell refers to his method as "editorial analysis" (p. 46).
81. Quesnell, pp. 68ff.
82. Ibid., pp. 177ff.
83. Ibid., pp. 198ff.
84. Ibid., p. 194.
85. Ibid., pp. 206, 208. Cf. the criticisms of his interpretation of mystery and logos in 4:12ff., Chapter I, pp. 59ff. above.
86. Ibid., p. 257.
87. λαβών in 6:41; 8:6; 14:23; ἔλαβεν 1 Cor. 11:23; κατέκλασεν in 6:41; ἐκλάσεν in 8:6; 14:22 and 1 Cor. 11:24; ἔδεδου in 6:41; 8:6; ἔδωκεν in 14:23; εὐχαριστήσας in 8:6; 14:23; 1 Cor. 11:24. But cf. n. 88 below.
88. Cf. G.H. Boobyer, "The eucharistic interpretation of the miracles of the loaves in St. Mark's gospel," JTS n.s. 3 (1952), pp. 161-171, who particularly emphasises this fact (p. 162). The terms εὐλόγησεν (6:41) and εὐχαριστήσας (8:6) correspond to the benediction normally given for any Jewish meal (cf. Strack-Billerbeck, I, pp. 685ff.). The description of the breaking of the bread does not depart from normal dining practice since the head of the family normally broke the bread after the prayer (cf. Strack-Billerbeck, I, p. 687). The glance up to heaven also corresponds to this ritual (cf. Lohmeyer, p. 127 n. 7). For criticisms of this argument and Boobyer's thesis see Burkill, Mysterious Revelation, pp. 107f. n. 7; van Iersel, op. cit., pp. 167f.; Schreiber, Theologie des Vertrauens, pp. 113f. n. 125.
89. Cf. Schweizer, Markus, p. 77; Achtemeier, op. cit., p. 279; H. Patsch, "Abendmahlsterminologie ausserhalb der Finsetzungsberichte: Erwägungen zur Traditionsgeschichte der Abendmahlsworte," ZNW 62 (1971), p. 225; Kertelge, op. cit., p. 136; Kertelge thinks, however, that this imagery is of importance to Mark. Contra Taylor who argues: "Mark has conformed the vocabulary of the passage /6:41/ to that of the Supper ..." (p. 324).
90. Cf. Taylor, p. 53, for example: "The impression we receive is that Mark records tradition very much as he finds it."
91. Achtemeier ("The origin and function of the pre-Markan miracle catenae," JBL 91 (1972), pp. 182-197) argues similarly. In his opinion Mark is actually de-emphasising the eucharistic tone of the feeding narrative.
92. Cf. Boobyer, "The eucharistic interpretation of the miracles of the loaves in St. Mark's gospel," JTS n.s. 3 (1952), p. 170.
93. Quesnell, pp. 195ff. Also cf. Lohmeyer, "Das Abendmahl in der Urgemeinde," JBL 56 (1937), pp. 217-252, and Robinson, The Problem of History in Mark, pp. 82-85, for similar ideas.
94. Quesnell, p. 202. Wainwright (Eucharist and Eschatology, pp. 36f.) also thinks that 2:23-28 has eucharistic overtones.
95. Quesnell, pp. 100, 228f.
96. Ibid., pp. 226f.
97. Contra Burkill, "The Syrophenician woman: the congruence of Mark 7:24-31," ZNW 57 (1966), p. 30.
98. See H.C. Kee's criticisms of Quesnell's thesis, "Mark as redactor and theologian: a survey of some recent Markan studies," JBL 90 (1971), p. 335.
99. Cf. T.J. Weeden, "The heresy that necessitated Mark's gospel," ZNW 59 (1968), p. 148: "One cannot assume that the first readers of Mark had the /....

- the benefit of the full breadth of the Christian tradition which the non-Markan material of Matthew, Luke, and John offers contemporary scholarship."
100. Quesnell (pp. 191-193) also points to this symbolism but does not think that it fully explains Mark's intentions. Cf. the detached Note below, pp. 125ff.: "Bread as a Symbol for the Word of God and Teaching."
101. References to hunger and feeding need not be taken merely on a materialistic level but may have underlying spiritual connotations: cf. Amos 8:11; Is. 55:1f.; Ps. 42:1-3; Mt. 5:6. See Best, p. 104 n. 2; Schweizer, "Die theologische Leistung," p. 347.
102. Cf. Best, p. 76; Schweizer, Markus, p. 79; Achtemeier, op. cit., p. 280; Kertelge, op. cit., p. 130.
103. For the use of *ποιλά* in reference to Jesus' teaching activity see Mk. 4:2.
104. Page 77.
105. Pages 104f. Cf. Schweizer, Markus, p. 79. Also see S.E. Johnson, A Commentary on the Gospel According to Mark, p. 144, who suggests that bread may be interpreted as teaching in 8:14-21.
106. Cf. the detached Note below (pp. 125ff.). For discussions of the importance of this typology see Ziener, "Die Brotwunder im Markus-evangelium," BZ 4 (1960), pp. 282-285; Friedrich, "Die beiden Erzählungen von der Speisung in Mark. 6:31-44; 8:1-9," TZ 20 (1964), pp. 10-22. It would appear that Mark is merely building on this typology and does not wish to develop it further. Cf. Kertelge, op. cit., pp. 133f., who correctly ascribes it to the pre-Markan church.
107. Strack-Billerbeck, II, p. 13; S. Kraus, "A misunderstood word," Jewish Quarterly Review 4 (1913-1914), pp. 111-114. Cf. n. 26 above.
108. According to E. Stauffer ("Zum apokalyptischen Festmahl in Mc 6:34ff.," ZNW 46 (1955), pp. 264-266) the seating arrangement suggests an eschatological banquet. He draws attention to parallels in Qumran literature: 1QSa 1,14f.; 1,29-2,1; 2,11f. Also see 1QS 2,21f.; 1QM 4,3; CD 13,1f. For criticisms of this interpretation see Tagawa, pp. 138ff.; H. Braun, Qumran und das Neue Testament, I, pp. 67f.; Schweizer, Markus, p. 78.
109. Cf. B. Lindars, New Testament Apologetic, p. 128 n. 3.
110. For a discussion of this imagery in the OT see Jeremias, "*ποιμήν*, κ. τ. λ.," TDNT VI, pp. 485-502; H. Preisker, S. Schulz, "*πρόβατον*, *προβάτιον*," TDNT VI, pp. 689-692.
111. The shepherd-sheep imagery is important throughout the NT. Jesus is often pictured as the shepherd: cf. Mk. 14:27 par.; Mt. 15:24; Jn. 10:2ff.; Heb. 13:20; 1 Pet. 2:25; 5:4; and the church is referred to as a flock: Lk. 12:32; Jn. 10:16f.; 1 Pet. 2:25; 5:2f. It is also used to refer to the duties of those ministering to Christ's church: Acts 20:28f.; 1 Cor. 9:7; Eph. 4:11; 1 Pet. 5:2f.
112. Cf. Kertelge, op. cit.: "Daß Markus Jesus lehrend darstellt, entspricht einem Grundzug seinem Evangeliums" (p. 137; the italics are Kertelge's).
113. Cf. Chapter I, pp. 63f., for a discussion of Mark's use of *εὐαγγέλιον*.
114. Scholars are generally agreed that vss. 30-33 are Markan. See Bultmann, p. 340 (German edn. p. 365); Taylor, p. 318; Cranfield, p. 213; Best, /....

- Best, p. 76; Nineham, p. 182; Snoy, ETL 44 (1968), pp. 238-241; Kertelge, op. cit., p. 129; Achtemeier, op. cit., p. 271. Cf. Tagawa, pp. 145f., however, who considers v. 32 to be traditional.
115. In Lohmeyer's opinion v. 30 is redactional, "Denn die Sprache ist die der urchristlichen Mission. Zu ἀπόστολοι vgl. Mk. 3:14. Über ἀπαγγέλλειν s. z.B. Act 26:20; zu ποιεῖν καὶ διδάσκειν Act 1:1; 14:27; 15:4 und s. zu Mk. 5:19" (p. 123 n. 1).
116. Lohmeyer draws special attention to this dialogue (p. 125), and Tagawa suggests that 6:30-44 should be called "le récit d'un entretien de Jésus avec ses disciples concernant des pains" (p. 152; the italics are Tagawa's). Cf. pp. 108ff. and n. 63 (p. 132) above.
117. Although Mark may be thinking of the disciples as they distribute the bread as symbolic of the church distributing the word, it is unnecessary to try and identify the 12 loaves with the 12 apostles or the 7 loaves with the first deacons (Acts 6:3). Contra Lohmeyer, JBL 56 (1937), p. 236; Klostemann, p. 75. Cf. n. 28 above.
118. This is not the only place where Mark registers concern about the missionary endeavour. Cf. 9:14ff. where the disciples' inability to cast out a demon is attributed to a lack of faith (9:19) and 9:38ff. where the disciples are unable to recognise the proper qualifications of a missionary.
119. See n. 101 above.
120. As Taylor (p. 365) points out, apart from Mt. 13:33 (Lk. 13:21), leaven is generally used in a bad sense: cf. Mt. 16:6f.; Lk. 12:1 (both parallel to Mk. 8:15); 1 Cor. 5:6,7,8; Gal. 5:9; also cf. Ignatius, Magnesians 10:2. For a similar use of the metaphor in rabbinic literature see Strack-Billerbeck, I, pp. 728f. For a discussion of the use of the word leaven in the OT and LXX cf. H. Windisch, "ἄβυσσος, ἄβυσσος," TDNT II, pp. 902-906.
121. The interpretation of the passage begins in the NT itself. Matthew refers to the leaven as teaching whereas Luke interprets it as hypocrisy.
122. Wellhausen, p. 64.
123. "A Markan doublet," in Studies in History and Religion, Presented to Dr. H. Wheeler Robinson, M.A., on his Seventieth Birthday, p. 106.
124. Cf. Lohmeyer, pp. 157f.; J. Schmidt, The Regensburg New Testament: The Gospel According to Mark, pp. 150f.; Boobyer, SJT 6 (1953), p. 85; Gnllka, p. 38; Ziener, "Das Bildwort vom Sauerteig Mk. 8:15," TTZ 67 (1958), pp. 247f. Also see D.H. Smith, "An exposition of Mark viii:14-21," ET 59 (1947-1948), pp. 125f., who interprets v. 15 as a warning against the selfish political aims of the Pharisees and Herod. Jesus' "leaven" was unselfish and loving.
125. "Mark viii:14-21," JTS o.s. 30 (1928-1929), pp. 45-57.
126. Studies in Matthew, pp. 511-517. Also see his "Pharisees and Herodians in Mark," JBL 39 (1920), pp. 102-112.
127. Loisy, pp. 231f.
128. "'L'Aveuglement d'esprit' dans l'Evangile de Saint Marc," Recueil Lucien Cerfaux, II, pp. 13f.
129. Cranfield, pp. 260f.
130. La Formation de l'Evangile selon Marc, p. 87. He suggests that the reason why Mark depicts a collusion between Herod and his followers and the /

- the Pharisees in 3:5 and 12:12ff. is to cast suspicion on the loyalty and sincerity of the Pharisees by associating them with the infamy of Herod.
131. "L'Enigme du levain ad Mc. viii:15; Mt. xvi:6; et Lc. xii:1," NovT 9 (1967), pp. 306-314. For criticisms of this thesis cf. Snoy, op. cit., p. 471 n. 298.
132. Also see Mk. 10:5 and n. 12 above.
133. It would appear that Mark is responsible for the specific reference to the Pharisees in these verses, presumably in anticipation of 8:15. The questioners are variously identified: Mt. 16:1 (Pharisees and Sadducees); 12:38 (scribes and Pharisees); Lk. 11:16 (ἔρεπος); in Lk. 11:29 "this generation" is identified with the crowds. Cf. O. Linton, "The demand for a sign from Heaven," Studia Theologica 19 (1965), p. 116; J.C. Weber, "Jesus' opponents in the gospel of Mark," Journal of Bible and Religion 34 (1966), p. 216. For a discussion of the reference to the sign of Jonah found in Q (Mt. 16:4; 12:39; Lk. 11:29) cf. Linton, pp. 112-129; R.A. Edwards, The Sign of Jonah in the Theology of the Evangelists and Q, SBT second series 18.
134. Swete, p. 167.
135. Lohmeyer, p. 155.
136. "σημείων, κ.τ.λ.," TDNT VII, pp. 200-269, especially pp. 204f., 211-213.
137. Rengstorf, op. cit., pp. 211f.
138. Cf. Wellhausen, p. 63; Swete, p. 167; Lohmeyer, p. 155; Cranfield, pp. 257f.
139. Cf. Lohmeyer, p. 155; Schweizer, Markus, p. 89.
140. Cf. Kertelge, op. cit., p. 26.
141. It is not possible to agree with the assessment of M.E. Glasswell ("The use of miracles in the Markan gospel," Miracles, pp. 151-162), who asserts that Mark does not think the miracles of Jesus should and can lead to faith. While it is true that faith is often a requirement for miracles to be performed (6:5f.), faith is also expected as the result of some miracles (2:10; 3:22ff.). In 7:37 the healing of the deaf mute leads to a Messianic exclamation.
142. For further discussion of Mk. 15:39 see the comments on 10:52 in Chapter IV, pp. 189f., and Appendix II, pp. 252 ff. below.
143. Cf. Chapter III, pp. 153ff.
144. Cf. Reploh, p. 84.

C H A P T E R T H R E E

CHAPTER III

MK. 8:22-26: THE BLIND MAN FROM BETHSAIDA

The account of the healing of the blind man from Bethsaida is unique among the healing narratives preserved by Mark. First of all, the passage is the only account in the NT which shows Jesus performing a miracle which is not successful on the first attempt. Secondly, it and Mk. 7:31-37 are the only miracles recorded by Mark which are omitted by both Matthew and Luke. Generally it is thought that the other evangelists omit these pericopes because the unusual healing techniques and the initial failure to heal the man in 8:22ff. are offensive to them.¹ It is also possible that Mk. 8:22-26 is omitted because Mark relates it closely to his presentation of the blindness of the disciples (see below), a theme which Matthew and Luke do not find useful for their purposes. Recent studies by H.J. Held,² J.M. Gibbs,³ and A. Fuchs⁴ demonstrate Matthew's familiarity with Mk. 8:22-26 and suggest that he used it to compose Mt. 9:27-31 and 20:29-34: one can compare the use of *ὄμμα* in Mt. 20:34 (a word which only occurs elsewhere in the NT in Mk. 8:23), the healing of the men by Jesus' touch in Mt. 9:29; 20:34 (cf. Mk. 8:22,25—in Mk. 10:46-52 Bartimaeus' sight is restored by Jesus' word),⁵ and the use of *ἀναβλέπω* in Mt. 20:34 and Mk. 8:24 (cf. Mk. 7:34).

Before proceeding to a discussion of Mark's reason for including this pericope in his gospel and its relationship to his theme of blindness and sight, it is necessary to determine the extent of Markan redaction in the narrative and consider questions about its placement.

1. Tradition and Redaction

(a) Mk. 8:22a

Scholars are generally agreed that v. 22a, *καὶ ἔρχονται εἰς βηθσαιδάν*, is a Markan introduction to the pericope.⁶ Mark frequently uses the historic present to describe the activities of Jesus and the disciples and the plural *ἔρχονται* conflicts with *φέρουσιν αὐτῶν* in v. 22b. Perhaps as Bultmann suggests, the story only referred to Jesus in the tradition and the reading *ἔρχεται* in $\chi^* \Lambda f^1 \text{ syr}^{s,p,h}$ represents the original introduction to the pericope.⁷

The designation of Bethsaida as the location of the incident is also to be attributed to Mark since it creates a tension between tradition and redaction. Most exegetes agree that the reference in v. 22a is to a/ Bethsaida Julias which lies on the east side of the Sea of Galilee near Caesarea Philippi.⁸ It was not a village as is stated in 8:23,26 but a city of considerable size (cf. ^{Lk.} 9:10; Jn. 1:44; Josephus, BJ 2,515; Ant. 18,28).⁹ Probably the pericope which Mark received contained a general reference to a *κῆρυγ* but was without specific information about the time and location of the miracle.¹⁰

The reason behind Mark's insertion of this reference to Bethsaida is not easy to determine since it is related to the inconsistencies in the information given about Jesus' itinerary throughout Chapters 6-8. In 6:45 Jesus' disciples embark for Bethsaida but in 6:53 they land in Gennesaret. Bethsaida is not mentioned again until 8:22a when Jesus and the disciples complete the journey begun in 8:13. This problem has been reviewed in detail by Snoy,¹¹ who demonstrates that it cannot be solved by trying to determine the history behind Jesus' itinerary—rather it involves a tension caused by Mark's editorial procedure.¹² In Snoy's opinion the reference to Bethsaida was already found in 6:45 in the pre-

Markan tradition. 6:53, on the other hand, may have been the original ending of 6:35ff. The conflict arose when Mark inserted 6:45ff. (which Snoy thinks was independent of 6:35ff. in the tradition) between 6:44 and 6:53 without considering the difficulty created by the reference to Bethsaida in 6:45.¹³ Achtemeier builds on this interpretation and suggests that the reference to the landing in Bethsaida in 8:22a was also in the tradition and that 8:22-26 followed 6:45ff. in a pre-Markan collection of miracles.¹⁴ Although these interpretations raise interesting possibilities, it is unlikely that 6:35ff. and 6:45ff. were first joined by Mark¹⁵ since Jn. 6:16ff. suggests that the feeding of the five thousand and the account of Jesus' walking on the sea were already connected in the tradition.¹⁶ It is difficult to see, moreover, why Mark would feel obliged to retain the geographical information in 6:53 once it was separated from its original context. It is more likely that the reference to Gennesaret was originally part of a separate pericope. Although vs. 54-56 bear signs of Markan redaction,¹⁷ it is probable, as Nineham argues, that they are constructed around a general tradition which described Jesus' ministry in the area of Gennesaret.¹⁸ Nineham suggests that Mark inserts this summary here (despite the conflict it creates with 6:45) so that the enthusiasm of the crowd can serve as a foil to the attitude of the Jewish leaders in 7:1ff. It is also possible that Mark is contrasting the attitude of the people with that of the disciples. Whereas the disciples do not expect Jesus to be able to provide sufficient bread, and do not know him on the sea, the people recognise him immediately (*ἐκγινώσκουσιν*, v. 54) and know that he can meet their needs.¹⁹

The geographical references in 7:1-8:21 further demonstrate that Mark is more interested in theological themes than in establishing a coherent itinerary for Jesus: the location of the debate in 7:1ff. is not revealed; Jesus goes to the Sea of Galilee (which is mistakenly

located in the middle of the Decapolis, 7:31) from Tyre by way of Sidon; the location of 8:1ff. is not mentioned; in 8:10 Jesus embarks for some general area known as Dalmanoutha,²⁰ and in 8:11 the Pharisees seem to appear out of nowhere (καὶ ἐβῆλθον οἱ φαρισαῖοι). In 8:22a Mark rather artificially terminates the tortuous journey described in Chapters 6-8 by inserting a reference to Bethsaida. Just as the first feeding was concluded by a departure to Bethsaida so the second feeding and related incidents end when Jesus and the disciples land there.²¹ Mk. 8:22-26 brings the description of Jesus' itinerant preaching and healing to a close.²² After the healing of the blind man he only performs three more miracles, his association with the crowd diminishes, and he concentrates increasingly on the instruction of the disciples. After 8:22-26 Jesus' way is resolutely directed toward Jerusalem and a necessary encounter with the cross.²³

(b) Mk. 8:26

Three closely-related questions must be considered before Mark's understanding of this verse can be determined: (1) What is the correct reading in v. 26b? (2) Is v. 26b Markan or traditional? (3) Is the verse related to the so-called "Messianic secret"?

1. Although there are a number of variant readings, the possibilities can quickly be narrowed down to two: (a) μηδέ εἰς τὴν κώμην εἰσέλθης (A^c B L f¹ syr^s cop^{sa,bo,fay} geo¹; A⁸ ω read μή for μηδέ) (b) μηδενὶ εἶπης εἰς τὴν κώμην (it^k); also see ὕπαγε εἰς τὸν οἶκόν σου καὶ μηδενὶ εἶπης εἰς τὴν κώμην in D it(c),d,(g); the longer readings are obviously conflate readings. Whereas C.H. Turner,²⁴ P.-L. Couchoud,²⁵ Taylor²⁶ and others²⁷ prefer (b), Tischendorf,²⁸ Westcott and Hort, Nestle-Aland, and United Bible Societies²⁹ texts choose (a), which is to be preferred since it has better support and, as Westcott and Hort comment, is simple and vigorous.³⁰

2. Although it is generally assumed that v. 26 is a Markan insertion, U. Luz³¹ has suggested recently that it may well be the traditional conclusion to the pericope. Since v. 26 refers back to v. 23a and continues the same motif (v. 23a is traditional, see below), it could also be part of the pre-Markan tradition—the man is taken outside the village to be healed—he is sent home and ordered to avoid the village.³² Although some of the vocabulary in v. 26 is found elsewhere in the gospel (ἀποστέλλω, εἰς οἶκον, κώμη [see v. 23 where it is traditional], εἰσέρχομαι), this is the only place where one of Jesus' commands begins with μηδέ.³³ Perhaps in the tradition v. 23a and v. 26 referred to Jesus' desire to leave the area before the news of the miracle was spread about.

3. Many scholars think that v. 26b plays a part in the theory of the Messianic secret,³⁴ but the clause μηδέ εἰς τὴν κώμην εἰσελάθης does not correspond to Mark's commands to silence elsewhere in the gospel. Generally these commands contain an order not to say anything, a word of rebuke or warning (ὄρα, ἐπιτιμάω, διαστέλλω), and often utilise the conjunction ἵνα (cf. 1:25,34,44; 3:12; 5:43; 7:36; 8:30; 9:9).³⁵ In many of the healing narratives Mark either comments on the amazement of the people who observed the miracle (1:27; 5:20; 7:36; cf. 5:40) or refers to the desire of the patient to preach about his experience (1:45; 5:20). In 8:22-26, however, Mark shows no interest in the reaction of the blind man or those who brought him to Jesus. As Luz points out, 8:22-26 differs from other healing narratives in the gospel since it is more than a description of a miracle—it is a symbolic presentation of the healing of the blindness of men by Jesus.³⁶ The exact nature of the symbolic interpretation which Mark gives the pericope will be discussed in detail below.

(c) Mk. 8:22b-25

Verses 22b-25 do not bear signs of Markan redaction and must be attributed to the pre-Markan tradition. The lack of characteristic Markan vocabulary indicates that Mark must have reproduced them much as he found them in his source.³⁷ Although *πάλιν* is a Markan word,³⁸ it is not to be attributed to Mark's editorial activity in v. 25 since it is an essential part of the narrative there. Jesus must lay his hands on the man again if he is to see properly.

A comparison of the vocabulary and style of 8:22b-25 with 7:32-35³⁹ suggests that these healing narratives formed a pair in the pre-Markan tradition, having been composed by the same author or at least in the same Christian community.⁴⁰ The points of similarity are numerous: both men are unnamed (contrast Mk. 10:46); they are brought to Jesus (*φέρουσιν*);⁴¹ Jesus is requested (*παρακαλοῦσιν*)⁴² to touch them;⁴³ they are taken aside to be healed (cf. the parallel use of the *hapax legomena* *ἀπολαβόμενος* [7:33] and *ἐπιλαβόμενος*); the laying on of hands in 7:32b and 8:23,25;⁴⁴ the use of spittle as a healing medium (cf. Jn. 9:6);⁴⁵ the use of *ἀναβλέπω* in 7:34 and 8:24 (but with different meanings, see below).⁴⁶ Perhaps in the tradition the two accounts were used to show how Jesus fulfilled the scriptural prophecy in Is. 35:5f. and were concluded with a verse similar to Mk. 7:37b.

(d) The placement of Mk. 8:22-26 in the gospel

It is often argued that 8:22-26 owes its position in the structure of the gospel to the pre-Markan tradition, the story being part of duplicate accounts of the same events or at least parallel cycles which compare similar events.⁴⁷ The following pericopes are generally thought to be parallel incidents: the feedings in 6:35-44 and 8:1-9; the crossings in 6:45-56 and 8:10; the controversies in 7:1-23 and 8:11-13; the discussions about bread in 7:24-30 and 8:14-21; and the two healings in

7:31-37 and 8:22-26. Although this arrangement appears striking at first glance, it breaks down under close scrutiny.⁴⁸ While the two feedings are certainly doublets (cf. Chapter II, p. 103 above), 7:24ff. and 8:22ff. are significantly different and could hardly be descriptions of the same healing.⁴⁹ 6:45 and 8:10, furthermore, are very dissimilar since 8:10 is merely a reference to a crossing, whereas 6:45ff. includes Jesus' walking on the sea and the summary of his healing activities.⁵⁰ The only thing that 7:1-23 and 8:11-13 have in common is that both involve the Pharisees, but Markan redaction indicates that 7:1-23 is made up of several pieces of tradition which had not previously existed as a unit.⁵¹ Finally, 8:14-21 could not have been part of a pre-Markan tradition since it is Mark's own creation (cf. Chapter II, pp. 100ff. above). Thus, theories about pre-Markan parallel cycles are best abandoned. As Burkill says,⁵² in 6:31-8:26 Mark is more or less freely arranging the materials at his disposal in order to develop motifs which are important to him.

The motif which is important in 8:22-26 is not difficult to discover. Clearly, Mark is continuing and amplifying his theme of blindness and sight which he introduced in 4:1-34 and developed most recently in 8:14-21. The placement of the pericope is particularly important since it appears at a decisive point in the gospel. It is generally recognised that 3:27-9:1 stands at the centre both of Mark's presentation of Jesus and of his teaching on discipleship, and that with Peter's confession and Jesus' open announcement of the passion Mark begins the second half of the gospel.⁵³ Most exegetes also agree that there is some kind of a symbolic relationship between the healing of the blind man and Peter's confession of Jesus as the Christ.⁵⁴ Thus 8:22-26 is often considered to be a bridge⁵⁵ between the two halves of the gospel, a pericope which binds Mark's presentation of the disciples in 8:14-21 and 8:27ff. Since there is no general agreement about the exact nature of

this symbolic relationship, however, it is necessary to examine the terminology of blindness and sight in 8:23-25 in order to discover Mark's understanding of the story.

2. The Terminology of Blindness and Sight and its Meaning to Mark and his Church

(a)

The beginning of the healing process is described in v. 23_b where it is said that Jesus applies spittle to the man's eyes (*καὶ πτύσας εἰς τὰ ὄμματα αὐτοῦ*) and lays his hands on him. Although ὄμμα⁵⁶ is only found twice in the NT (Mk. 8:23; Mt. 20:34) it is used a number of times in the LXX where it translates ἰ, ὄ (Prov. 6:4; 10:26; 23:5; Wis. Sol. 11:8; 15:15; 4 Mac. 5:30; 6:26; 18:21). In Prov. 7:2 it is used metaphorically ("the apple of your eye"). It is common in classical Greek literature, being found frequently in Homer, Sophocles, Aeschylus, Aristophanes and Plato, and also appears in the papyri.⁵⁷ According to Liddell and Scott, ὄμμα is often used metaphorically in Greek literature⁵⁸—of particular interest is the phrase "the eye of the soul" (ὄμμα τῆς ψυχῆς), which occurs in Plato, Rep. 7, 533d;⁵⁹ Philo, De Sobrietate 1,3; De Congressu Eruditionis Gratia 135;⁶⁰ 1 Clem. 19:3. One can also compare Clement of Alexandria's reference to blindness of eye (ὀμμάτων... ἡ πήρωσις), Protr. 10, 82.⁶¹

After the healing techniques are applied Jesus tests their efficacy by asking the man a direct question, εἰ τι βλέπεις. As A.T. Robertson points out, the use of εἰ with direct discourse is unclassical but is not uncommon in the NT (cf. Mt. 12:10; 19:3; Lk. 13:23; 22:49; Acts 1:6; 7:1; 19:2; 21:37; 22:25).⁶² It is possible, as Robertson suggests, that the usage may reflect the tendency to translate ἦ (or ἢ δ') with εἰ. In Mk. 8:23 the use of direct discourse gives the scene immediacy and vividness.⁶³ The response in v. 24_b, βλέπω τοὺς ἀνθρώπους,

βλέπω is used to translate a number of Hebrew verbs, *רָאָה*, *שָׁחַד* (hip'ail), *רָאָה*, *רָאָה*, *רָאָה*, *רָאָה*⁷⁰ and has three different meanings:-

1. "Look up, lift up the eyes"—Gen. 13:14; 18:2;⁷¹ 22:4,13; 24:63f.; 31:12;⁷² 32:1; 33:1,5; 37:25; 43:28; Ex. 14:10; Dt. 3:27; Josh. 5:13;⁷³ Jg. 19:17 (A); 1 Kgdms. 14:27; Ezek. 8:5; Zech. 5:5 (cf. Test. Joseph 6:2).
2. "Look up to heaven, on high, to God"—Gen. 15:5; Dt. 4:19; Job 22:26; 35:5; Is. 8:21; 40:26; Joel 1:20; 2 Mac. 7:28; Tob. 3:12 (A').
3. "Regain sight" whenever it is used in reference to blindness—Is. 42:18; Tob. 11:8 (A'); 14:2 (A'B); (in Is. 61:1 *ἀνάβλεψις* means "recovery of sight", cf. Lk. 4:18).

A similar pattern emerges in the use of *ἀναβλέπω* in non-Biblical Greek literature where the word has a number of different meanings:-

1. "Look up"—Euripides, Her. Fur. 563; Aristophanes, Pl. 676; Nu. 346; Xenophon, Cyn. 4,4; Plato, Rep. 7, 515c; Phd. 116d; Plato (?), Ax. 370b; Josephus, Ant. 10,270.
2. "Look at, see" —Josephus, Ant. 12,24; Martyrdom of Polycarp 2:3 (cf. 1 Cor. 2:9); this also appears to be the meaning in Euripides, Supp. 332, although A.S. Way translates it "glares".⁷⁴
3. "Look up to, respect"—Euripides, Ba. 1308; Xenophon, Cyr. 1,4, 12; Hellenica 7,1,30.
4. "Open the eyes"—Xenophon, Cyr. 8,3,29.
5. "Look up to God, look on high etc." —Xenophon, Cyr. 6,4,9; Josephus, Ant. 11,64; Martyrdom of Polycarp 9:2; 14:1; Clement of Alexandria, Protr. 10,74; Origen, Contra Celsus 3,38,18.⁷⁵
6. "Regain sight" (again the meaning when used in reference to blindness) —Herodotus 2, 111; Aristophanes, Pl. 95;117;126; 866; Plato, Rep. 10,621b; Phdr. 243b, (*παρακρήμα ἀνέβλεψεν*, cf. Lk. 18:43); Justin Martyr, Apol. 48,2 (Is. 35:5f.);⁷⁶ Pausanias 4,12,10; Philostratus, Vitae Sophistarum 2,1,547; John Chrysostom, Homily on the Gospel According

to Matthew 32,7; Homily on the Gospel According to John 56,1.⁷⁷

7. On occasion ἀναβλέπω is used in a purely metaphorical sense—2 Clem. 1:6; 9:2 ("receive spiritual vision"); Clement of Alexandria, Ecologue Propheticae 35,4 ("look up to the light and the truth").⁷⁸

This analysis demonstrates that where ἀναβλέπω is used in reference to blindness it means "regain sight", not "look up". Thus it can be concluded that καὶ ἀναβλέψας in Mk. 8:24a describes the moment of the restoration of the man's sight—he sees again but things are still somewhat out of focus for him.

In v. 25 it is said that Jesus again (πάλιν) lays his hand on the man's eyes in order to renew his vision completely. Here two different verbs are used to describe the restoration of the man's sight, διαβλέπω and ἐμβλέπω. Taylor⁷⁹ thinks that the use of these intensive verbs is tautologous but an examination of their meaning in the NT and other literature reveals that both serve a definite purpose in the description of the man's recovery.

διαβλέπω does not occur in the LXX and is only found three times in the NT. In Mt. 7:5 and Lk. 6:42 it means "see clearly". In non-Biblical Greek literature the verb has two closely related meanings:—⁸⁰

1. "Look intently, stare"—Plato, Phd. 86d; Aristotle, Insomn. 462a, 13; Plutarch, Alex. 14,2; Moralia 973f.

2. "Distinguish, see clearly"—Philodemus, Volumina Rhetorica 19,7;⁸¹ a text which illuminates the meaning of διαβλέπω in Mk. 8:25 is found in Lucian of Samosata, De Mercede Conductis 22, ἡρέμα οὖν καὶ κατ' ὀλίγον ; ὡσπερ ἐν ἀμυδρῷ τῷ φωτὶ τότε πρῶτον διαβλέπων...⁸²

In Mk. 8:25 διέβλεψεν contrasts the clear vision of the man after hands the second laying on of to his imperfect sight in v. 24. In v. 25 the man looks intently at the objects which appeared so indistinct before and sees them clearly. The use of the aorist indicates the point at which his

sight is completely restored.⁸³

The words *καὶ ἀπεκατέστη*,⁸⁴ *καὶ ἐνέβλεπεν* *τηλαυγῶς ἅπαντα* add a further dimension to the description of the man's recovery. Although the adverb *τηλαυγῶς* is not found elsewhere in the NT or in the LXX, it is used with verbs of seeing in other literature and means "clearly":⁸⁵ Strabo, *Geographichus* 17,1,30, *ἀφορῶνται δ' ἐνθένδε τηλαυγῶς αἱ πυραμίδες*; Diodorus Siculus, 1,50,1, *ἅμα καὶ τῆς κώρας αὐτοῖς συνεργούσης πρὸς τὸ τηλαυγέστερον ὄραν τὰς ἐπιτολάς τε δύσεις τῶν ἄστρων*; Philo, *De Congressu Eruditionis Gratia* 143, *ὡσπερ γὰρ ὀφθαλμοὶ μὲν ὀρώσιν, ὁ δὲ νοῦς δι' ὀφθαλμῶν τηλαυγέστερον...*

In the LXX *ἐμβλέπω*, when it has a Hebrew equivalent, translates *בּוּרַר*, *בּוּרַר*, or *בּוּרַר*. It seldom means more than "see" (Jg. 16:27 *[A]*; 1 Kgāms. 16:7; 3 Kgāms. 8:8; 1 Esdras 4:33 *[A]*; Job 6:28 *[A]*; *ψ* 39:5; Sir. 2:10; 30:30 *[33:21]*; 42:12; 51:7; Is. 5:12,30; 8:22; 22:8 *[?]*; 51:6; 2 Mac. 12:45). In Is. 17:7 and 22:11 it refers to a looking toward or considering of God (cf. Is. 51:1f., "look to Abraham"). In Job 2:10, however, it describes a penetrating glance and in Sir 42:19 (18) it implies understanding, *καὶ ἐνέβλεπεν [God] εἰς σημεῖον αἰῶνος*. In non-Biblical Greek literature *ἐμβλέπω* generally is used more consistently with intensive meanings:--

1. "Examine, observe, look at"—Xenophon, *Cyn.* 4,4; Euripides, *Ion* 732; Plato, *Alc.* 1,132e,133a; Herodas, *Mimes* 2,68; 4,80; 5,40; 6,44;⁸⁶ P. British Museum 4,21;⁸⁷ Justin Martyr, *Apol.* 15,1.⁸⁸

2. "Stare at, look intently" —Xenophon, *Cyr.* 1,3,2; Aristotle, *Ethica Nichomachea* 1175a,9;⁸⁹ Philostratus, *Im.* 1,28,14 (a fiery look); the verb is frequently used to refer to an intense kind of glance which indicates that one person understands or "sees into" another: Xenophon, *Mem.* 3,11,10; Plato, *Chrm.* 155c; *Ep.* 7,349b; Polybius, *Histories* 15,28,3;

Josephus, BJ 3,385; 7,341; Martyrdom of Polycarp 9:2.

3. ἔμβλέπω can also be used metaphorically to describe spiritual vision—Philo, De Sobrietate 1,3; 1 Clem. 19:3.⁹⁰

In Mark's gospel ἔμβλέπω is always used with an intensive meaning, maintaining the root significance of the preposition ἐν. Throughout the gospel Mark uses the verb to describe a kind of seeing "into" by which people can understand a person or situation at a glance.⁹¹ In 10:21, for example, Jesus has insight into the rich man's character ἔμβλέψας αὐτῷ ἠγάπησεν αὐτόν. Similarly in 10:27, after he has just explained to the disciples that it is difficult for a rich man to enter God's Kingdom (10:25) he meets their astonished question, "Then who can be saved?" with a penetrating glance, ἔμβλέψας αὐτοῖς ὁ Ἰησοῦς, and explains that all things are possible with God. Jesus again sees into the hearts of men and immediately recognizes the significance of their question: the disciples are concerned about the validity of their own commitment. ἔμβλέπω is used to signify similar insight into a person in 14:66ff. where the maid of the high priest sees Peter warming himself (ἰδοῦσα) and looking at him (ἔμβλέψασα αὐτῷ) knows that he is a follower of Jesus. At a glance she understands why he is in the courtyard. Similar usage is found in Mt. 19:26⁹² and in Lk. 20:17 and 21:61 and especially in Jn. 1:36,42. In Jn. 1:36 John the Baptist sees Jesus and calls him the Lamb of God. In Jn. 1:42 when Jesus meets Simon he looks at him (ἔμβλέψας αὐτῷ) and names him Cephas.⁹³

Thus it is clear that the clause καὶ ἐνέβλεπεν τηλαυγῶς ἅπαντα is not merely a repetition of καὶ δίδεβλεψεν. The use of the aorist δίδεβλεψεν describes the moment at which the man's sight is perfectly restored—now the men who looked like trees can be recognised as men. καὶ ἐνέβλεπεν describes the complete recovery of his sight: he not only sees the men clearly but he sees everything clearly. The placement of ἔμβλέπω at the end of the description

leaves no doubt about his total recovery. The use of the imperfect indicates that his new vision will be a continuing experience—he keeps on seeing everything with clarity.⁹⁴

(b)

It has been suggested above that the description of a two-stage healing process in 8:22-26 is placed at the centre of Mark's gospel to continue his theme of blindness and sight and provide a symbolic interpretation which binds the two halves of the gospel. In the first part of the gospel (Chapters 4-8) Mark draws a parallel between the myopia of Jesus' disciples and that of his fellow-Christians: both groups fail to understand the mystery of the Kingdom of God and the parables which deal with it; they do not really know who Jesus is (4:35ff.; 6:45ff.); they fail to consider the benefit of his miraculous presence (6:35ff.); and they are unable to count on the sufficiency of his word (8:14ff.). In 8:14-21 this inability to comprehend the full meaning of Jesus' person and ministry receives a severe rebuke when Mark compares it to the obstinacy of the Pharisees. Mk. 8:22-26 points to the fact that Mark's church also needs a second encounter with Jesus if its partial blindness is to be turned to more perfect sight. After the harsh censure in 8:14-21, 8:22-26 also communicates a word of hope⁹⁵—just as the second laying on of hands 8:25 completely restores the man's sight, so Mark is confident that the blurred spiritual vision of his church will be corrected. The use of the imperfect *ἐνέβλεπεν* to describe an intensive kind of seeing suits Mark's purposes very well. The church will also be given the kind of sight which "sees into" all things clearly and this new insight will be something which it will continue to experience. Thus the ability of the earthly Jesus to heal the physical blindness of the man from Bethsaida points to an even more important reality: the risen Christ will heal the spiritual blindness of those who follow him in the post-

resurrection period.⁹⁶ An examination of the relationship between 8:27-9:1 and 8:22-26 reveals Mark's understanding of how this will be accomplished.

(c)

Although scholars have long recognised that there is some kind of symbolic relationship between 8:27ff.⁹⁷ and 8:22-26, they disagree about the exact nature of its significance:-

1. Lightfoot⁹⁸ draws attention to the parallel construction of the two pericopes and suggests that Jesus' question in 8:23b and the answer of the blind man are analogous to the query in 8:27b and the disciples' answer in 8:28. The second laying ^{on of hands} corresponds to Jesus' second question in 8:28b and the restoration of the man's sight is parallel to Peter's confession in 8:29. 8:26b is compared to the rebuke in 8:30.⁹⁹ A. Richardson develops this symbolism further and calls 8:22f. an "enacted parable": "The Blind Man of Bethsaida is none other than St. Peter, whose eyes were opened near Caesarea Philippi."¹⁰⁰

2. In Nineham's opinion¹⁰¹ 8:22-26 represents Jesus' attempts to open the eyes of the disciples gradually to the truth about himself. Peter's confession does not represent the first time when Jesus is acknowledged as Messiah, nor does it indicate that the disciples are making a series of guesses about Jesus---rather it demonstrates that God through Christ opens their eyes to the truth in the second phase of the gospel (8:27-10:46).¹⁰²

3. A. Kuby presents a somewhat different interpretation. Prior to 8:27ff., he argues, the disciples do not know who Jesus is, but after Peter's confession the scales fall from their eyes and he is recognised as the Christ. Their failure to understand his identity is now ended but their inability to understand that he must suffer begins (8:32ff.).¹⁰³

4. Best's analysis is similar to Kuby's and stresses that 8:27ff.

marks a transition from blindness to "half sight":-¹⁰⁴

Peter in viii: 27-30 does not yet "see" fully; he sees Jesus as Messiah, the first stage, but is unwilling to accept what the Messianic ministry involves for Jesus, the second stage. It will require the Resurrection before he is completely restored....¹⁰⁵

Despite the variety and depth of these analyses none of them is completely satisfactory:-

1. Certainly Peter's confession is not analogous to the second stage of the healing when the man sees everything clearly. Verses 31ff. make it evident that Peter's vision is less than perfect. After Jesus tries to give the true definition of the Christ-title in v. 31, Peter's rebuke in v. 32 indicates that his concept of Jesus' Messianic nature is quite different.¹⁰⁶ He is unwilling to accept the fact that Jesus must suffer, die, and rise from the dead. At best, Peter only sees partially.

2. An examination of the second half of the gospel reveals that there is no further progress in the development of the disciples' understanding of Jesus' person and mission. After 8:27ff. they cannot understand the rest of his passion predictions (9:30ff.; 10:32ff.), and in 9:6,10 they are unable to comprehend his glorification. In 9:9 Jesus expresses his disappointment with their performance on the mission field and in 9:38ff. they are unable to recognise a fellow-worker who casts out demons in Jesus' name. In 10:35ff. James and John naively quarrel about places of honour in the future Kingdom. Finally, Peter and the other disciples close to Jesus are unable to watch with him in the garden and at the end they deny him altogether.

3. The attempt to distinguish between Peter's recognition of Jesus as the Christ and his subsequent failure to understand the necessity of the passion is not entirely valid. Mark's construction of 8:27-9:1 indicates that these two ideas are inextricably entwined. The believer cannot really know Jesus as Messiah if he is unwilling to acknowledge him as the suffering and risen Lord.¹⁰⁷ To confess Jesus as the Christ without accepting the divine *dei* indicates no progress in the disciples' understanding.

It is no better than failing to understand the mystery of the Kingdom of God, being unable to know Jesus on the sea, or failing to acknowledge him as the provider of bread. 8:31, furthermore, is not the first time¹⁰⁸ that the disciples misunderstand Jesus' logos about his passion, death and resurrection. This is the content of his teaching from the inception of his ministry (*καὶ ἐλάλει αὐτοῖς τὸν λόγον*, 2:2).¹⁰⁹ As early as 4:1-34, Mark indicates that the disciples' blindness is connected with their inability to understand this word. In 8:14-21 they are reprimanded because they do not trust in its sufficiency. 8:27ff. is not a turning-point in the gospel because Peter confesses Jesus as the Christ or because the mystery is first revealed at Caesarea Philippi.¹¹⁰

It is important to Mark because Peter's faulty confession and Jesus' open proclamation make clear what has been implied all along. Spiritual blindness consists in the failure to understand Jesus' word and follow him on the road to suffering. 8:27ff. opens a new section of the gospel which drives home the meaning of the mystery of the Kingdom of God and ends with the cross and resurrection.

4. Although it is true that Peter's confession corresponds to the first stage of the healing in 8:23f., 8:29 does not mark the point where the disciples' blindness is changed to half-sight. Throughout Chapters 1-8 Mark implies that they already have partial vision. Whereas those outside suffer from total and irremediable blindness, the disciples and Mark's church have been called to see. Mark does ^{not} specifically indicate the point at which the disciples' eyes are opened but he probably relates it to the moment when Jesus first called them to follow him (1:16ff.; 3:13ff.), gave them power to preach and cast out demons in his name. and gave them the mystery (4:11).

The symbolic relationship which Mark establishes between 8:22-26 and 8:27ff. is best understood if it is realised that the man's imperfect vision in 8:24 corresponds to the disciples' understanding as it is

depicted throughout the gospel. In v. 30 and v. 33 Jesus' rebukes are similar to other passages in the gospel where the disciples' ignorance and lack of faith is castigated (4:13,40; 7:18; 8:17^b, 21; 9:19). In 8:27ff. the disciples are not rebuked because they are using a Messianic title which must be kept silent until a more appropriate time,¹¹¹ but because despite all of the special teaching they have received they still do not know who Jesus is. Their incorrect confession enables Mark to show how Jesus is not to be proclaimed¹¹² and gives him an opportunity to fill the Christ-title with its proper content. The rebukes in v. 30 and v. 33 are similar to the one in 9:9. There the disciples are ordered to silence because they are fearful (v. 6), and because they do not understand Jesus' logos (v. 10). In these verses Mark makes it clear that neither the disciples nor the church should preach about the glorified Jesus if they do not associate him with the Son of Man who suffers, dies, and is raised from the dead (vs. 9,12).

Mark's interpretation of the two-stage healing process in 8:22-26 can be summarised as follows: throughout the gospel the disciples only have imperfect spiritual vision; although they are not totally blind, they still do not fully understand the mystery of the Kingdom of God and require contact with Jesus a second time (the resurrection) before they will see clearly. Mark depicts the partial blindness of the disciples in both halves of the gospel because it is analogous to the spiritual misunderstanding of the Christians in his own church. Their vision also corresponds to the point at which the man first saw things imperfectly. Mark's interest in defining the Christ-title with the passion predictions in 8:31 and 8:34ff. no doubt reflects the difficulty they had understanding its significance. Probably many of his fellow-Christians were also confessing Jesus as the Christ without fully understanding the centrality of the cross and resurrection.¹¹³

Ultimately, the comparison which Mark makes between the myopia of the

church and the blindness of the disciples is intended to serve a positive function and provide a word of encouragement to immature Christians. "The gospel," Mark is saying, "is difficult to understand and you are not alone in your failure to comprehend Jesus. Even his own disciples could not fully understand his miracles and teaching." Although the disciples only have half-sight throughout Jesus' earthly life, the church knows that they did see clearly after the resurrection when they received the Holy Spirit (13:11) and were reunited with the risen Lord. It was these same disciples who successfully established the Christian church of which Mark and his readers are a part.¹¹⁴ Mark is confident that just as the blind man and the disciples fully recovered their vision, the people in his church will also have their spiritual blindness removed.¹¹⁵ Their myopia will be turned to sight when they understand Jesus' *logos* about the meaning of Christian discipleship and his teaching about his own suffering, death and resurrection. They will "see clearly" when they experience the presence of the risen Christ more fully in their own lives.

(d)

Recently T.J. Weeden has suggested quite a different interpretation of Mark's consistent portrayal of the blindness of the disciples. In his opinion it is "... a carefully formulated polemical device created by the evangelist to disgrace and debunk the disciples".¹¹⁶ Weeden argues that Peter's confession in 8:29 represents a *θεῖος ἄνθρωπος* Christology which is preached by heretics in Mark's church. In the first part of the gospel the disciples are presented as advocates of this heresy (they are given special teaching, power to drive out demons etc.) and Chapter 13 points up the struggle in Mark's church against views which characterise Jesus as a *θεῖος ἄνθρωπος* rather than a suffering Lord. Although this thesis is ingenious it is not convincing and fails to take account of

the positive function of the presentation of the blindness of the disciples. It is likely, as Luz demonstrates,¹¹⁷ that rather than trying to set aside a θεῖος ἀνὴρ Christology Mark is attempting to make it understandable through his presentation of the kerygma of the cross. The fact that the disciples get special teaching or are commissioned to cast out demons plays a more positive role in Mark's thinking --- it shows that they are the true forerunners of the church which is also given the mystery and the power to heal the sick and cast out demons. Furthermore, if Mark wants to show that the disciples regard Jesus as a divine wonder-worker it is strange that they never understand or anticipate his miracles. Instead, they fail to recognise his power over nature on two different occasions, and are worried about their supply of bread three different times! Finally, Chapter 13 does not indicate that the disciples' views are identical with, or even similar to, those of the pseudo-christs (v. 22). The disciples are to be guided by the Holy Spirit and will be responsible for the proclamation of the gospel (vss. 9-11).

The people in Mark's church are not heretics who are preaching a false gospel --- rather they are Christians whose faith is less than perfect and who, like believers in every age, find the gospel confusing and difficult at times. By reporting Peter's incorrect confession and picturing the difficulty the disciples have in properly following Jesus, Mark addresses himself to the common problem of spiritual misunderstanding, shows his fellow-believers who Jesus really is and indicates how they can overcome their misunderstanding.

NOTE: The Metaphorical Interpretation of Blindness in the LXX and the NT

In the OT and the NT references to blindness often carry spiritual overtones even when physical blindness is meant. In the OT the restoration of sight to the blind demonstrates God's power (Is. 29:18; 35:5;

61:1; cf. Ps. 146:8 *π' ἰγὴ ἡρῆς ἡλῆ*; LXX κύριος σοφοὶ τυφλοῦς), and in the NT it is a sign of the in-breaking of the Messianic Kingdom in the person of Jesus (Mt. 11:5; 15:30f.; Lk. 4:18; 7:21f.; cf. Jn. 10:21; 11:37). Elsewhere in the LXX τυφλός and τυφλόω are used metaphorically in a number of passages:-

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| Dt. 28:28f. | God causes blindness and confusion of mind. |
| Is. 42:18f. | The servant of the Lord is blind. He sees many things but does not observe them (cf. v. 7 and v. 10). |
| Is. 43:8 | God orders the people who are blind yet have eyes to be brought forth. |
| Is. 59:10 | Israel gropes for the wall like the blind. |
| Zeph. 1:17 | Those who have sinned against the Lord will walk as blind men. |
| Wis. Sol. 2:21f. | <i>ἔτυφλωσεν (α') γὰρ αὐτοῦς ἡ κακία αὐτῶν καὶ οὐκ ἔγγνωσαν μυστήρια αὐτοῦ</i> (cf. Mk. 4:11f.). |

To these examples one can compare passages from the Qumran literature and the Testaments of the Twelve Patriarchs:-

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| 1QS 4,11; 5,5 | Blindness of eye and dullness of ear are two of the ways of the spirit of falsehood. |
| CD 1,9 | Israel is like blind men groping for the way. |
| CD 16,2f. | The period of Israel's blindness is determined. |
| 4Qp Hos ^b 2,6 | Blindness makes some revere those who mislead them like gods (cf. 1,8). |
| 4Q DibHam 2,14 | God heals spiritual blindness, madness, etc. (cf. v. 12). |
| Test. Reuben 2:8f. | Sexual desire leads youth as a blind man. |
| Test. Levi 13:7 | The blindness of ungodliness, <i>τύφλωσις ἀσεβείας</i> (cf. Charles, <u>The Greek Versions of the Testaments of the Twelve Patriarchs</u>). |
| Test. Levi 14:4 | The Gentiles live in blindness (a). |
| Test. Judah 11:1 | The impulse of youth blinded Judah's heart. |
| Test. Judah 18:3,6 | The blindness of the soul. |
| Test. Judah 19:4 | The Prince of deceit blinded Judah (cf. Test. Simeon 2:7). |
| Test. Dan 2:2,4 | The spirit of anger blinds the eyes. |

In the NT the metaphorical use of τυφλός and τυφλόω takes on a variety of forms. In Mt. 15:14 (cf. Lk. 6:39 in another context) and 23:16ff. the spiritual blindness of the Pharisees is castigated. In Jn. 9:1ff. John's description of the healing of the blind man is similar to Mark's

interpretation of Mk. 8:22-26 since John builds the narrative to a climax in 9:39ff. in order to comment on the nature of spiritual blindness (cf. 12:40). In Acts 13:11f. Elymas the magician is blinded so that the proconsul can "see". In Acts 9:8ff., although the word τυφλόω is not used, Paul is blinded so that he can "see" the truth about Jesus. In Rom. 2:19 Paul uses the imagery to speak about the Jews' notion that they are a guide to the blind, and in 2 Cor. 4:4 he discusses the fact that the god of this world has blinded the minds of unbelievers. Of particular interest are passages in which the terminology is used to describe the blindness of the Christian church. In 1 Jn. 2:11 it is said that the one who hates his brother does not know where he is going because the darkness has blinded his eyes. In Rev. 3:17 τυφλός describes the blindness of the church in Laodicea. Finally, one can especially compare 2 Pet. 1:9 to Mark's concern about the partial blindness of his own church. The Christians to whom the epistle is addressed have been called and are to enter the Kingdom but because they have forgotten certain Christian virtues they have become blind and short-sighted (τυφλός, μυωπήων).

For a more detailed examination of these passages and the metaphorical use of τυφλός and τυφλόω in Classical and Hellenistic Greek literature, Philo, rabbinic literature and Gnostic writings see W. Schrage, "τυφλός, τυφλόω," TWNT VIII, pp. 270-294.

FOOTNOTES : Chapter III

1. See Taylor, p. 369; Cranfield, p. 254. The argument of F.C. Synge ("Common bread, the craftsmanship of a theologian," Theology 75 (1972), p. 134) that 7:31-37 also describes a two-stage healing and that 7:34a refers to the deaf-mute's initial unsuccessful attempt to speak, is unconvincing.
2. "Matthew as interpreter of the miracle stories," Tradition and Interpretation in Matthew, p. 209 n. 1.
3. "Purpose and pattern in Matthew's use of the title 'Son of David'," NTS 10 (1963-1964), pp. 453f.
4. Sprachliche Untersuchungen zu Matthäus und Lukas, Analecta Biblica 49, pp. 143-145.
5. For a discussion of the relationship between Mk. 10:46-52 and Mt. 9:27ff., 20:29ff., and the relationship between the two Matthean pericopes see Chapter IV, n. 4.
6. Cf. Bultmann, p. 213 (German edn. p. 227); Klostermann, p. 77; Lohmeyer, pp. 158f.; Sundwall, Die Zusammensetzung des Markusevangeliums, p. 53; Grundmann, pp. 164f.; Schweizer, Markus, p. 92; Kertelge, Die Wunder Jesu im Markusevangelium, p. 161.
7. Bultmann, p. 345 (German edn. p. 369). For MSS evidence see Legg, Novum Testamentum Graece: Evangelium Secundum Marcum.
8. Snoy ("La Rédaction marcienne de la marche sur les eaux (Mc. VI, 45-52)," EPL 44 (1968), p. 209 n. 6) gives an extensive list of scholars who support this point of view. Also see C. McCown, "The problem of the site of Bethsaida," The Journal of the Palestine Oriental Society 10 (1930), pp. 32-58. John's reference to a Bethsaida in Galilee (Jn. 12:21) probably arises because the city was so close to the border of Galilee; cf. M. Avi-Yonah, "Bethsaida," The Interpreter's Dictionary of the Bible, I, p. 397. The variant reading $\beta\eta\ \delta\alpha\upsilon\iota\alpha\upsilon\iota\upsilon$ in D^a,^b,^d,^f, ff¹,¹,^g,^t (cf. Jn. 1:28) appears to be an attempt to correct the problem raised by the reference to Bethsaida: so Nineham, p. 219.
9. As Avi-Yonah (op. cit., p. 397) points out, Bethsaida was originally a village "... which the tetrarch Herod Philip raised to the status of a city, because of its numerous inhabitants, and named Julia in honor of Julia the daughter of Augustus ...". It is generally identified with the adjacent sites of et-Tell and el-'Araj. The fact that Mark refers to it as a $\kappa\acute{\omega}\mu\eta$ may reflect his lack of interest in correlating vss. 22a and 26 or his lack of knowledge about the size of Bethsaida. Mark's use of $\kappa\acute{\omega}\mu\eta$ and $\pi\omicron\lambda\iota\varsigma$ elsewhere does not indicate his attitude toward their relative size since they appear in indefinite contexts (6:6,36,56; 11:2; 1:33,45; 5:14; 6:33,56; 11:19) and only refer to specific places in 8:27; 14:13,16.
10. Cf. Bultmann, p. 213 (German edn. p. 227); Kertelge, op. cit., p. 161. Some scholars think that the reference to Bethsaida is traditional: K.L. Schmidt, Der Rahmen der Geschichte Jesu, pp. 207f.; Cranfield, p. 264; Haenchen, p. 291; Trocmé, La Formation de l'Évangile selon Marc, p. 66. Marxsen, pp. 42f., leaves the question open.

11. Snoy, op. cit., pp. 208-241.
12. Snoy (op. cit., pp. 219ff.) reviews and rejects the interpretations which attempt to find a historical solution to the problem. Cf. especially his criticism (p. 222) of H. Hegermann's theory that in the pre-Markan tradition Bethsaida was a secret overnight stopping place for Jesus and the disciples ("Bethsaida und Gennesar: eine traditions- und redaktionsgeschichtliche Studie zu Mc 4-8," Judentum Urchristentum Kirche: Festschrift für Joachim Jeremias, pp. 130-140).
13. Snoy, op. cit., pp. 234ff.
14. "Toward the isolation of pre-Markan miracle catenae," JBL 89 (1970), p. 284.
15. Snoy (op. cit., pp. 231ff.) thinks that the lack of harmony between the two incidents demonstrates that Mark joined them. He points, for example, to an alleged conflict between v. 45 and v. 32 which both seem to describe a journey across the sea in the same direction. Verse 32 does not specifically say, however, that Jesus and the disciples crossed the sea and it probably only refers to a short trip up the coastline. Verse 33 substantiates this line of interpretation since it implies that the distance involved was quite small. Even if v. 32 does conflict with v. 45, v. 32 is Markan (cf. Chapter II, n. 114), and the original introduction to 6:35ff. may not have conflicted with v. 45. Although there is tension between the chronological information in vss. 35 and 47, it is not certain that it was created because Mark first united the two pericopes. Rather he may have inserted the time reference in v. 35 in order to harmonise it with 8:1 where the length of Jesus' instruction is emphasised.
16. So Lohmeyer, p. 132; Klostermann, p. 64; Schmidt, Der Rahmen der Geschichte Jesu, pp. 193f.; Taylor, p. 327; Best, p. 78; Schweizer, Markus, pp. 76f.; Kertelge, op. cit., p. 145. H.-W. Kuhn (pp. 203ff.) thinks that 6:45ff. followed 6:32ff. but without designation of time or place.
17. It is generally agreed that both 6:54-56 and 3:7-12 are Markan summary statements: cf. Dibelius, p. 224; Bultmann, p. 341 (German edn. p. 366); Taylor, pp. 225, 331; Schweizer, Markus, pp. 43, 80.
18. Nineham, p. 186. Tagawa (p. 27) also considers this possibility but suggests that Mark may have inserted the reference to Gennesaret because there was an important church there.
19. Cf. Quesnell, pp. 266-268, for a similar interpretation. It is impossible to agree with Schweizer, Markus, p. 80, who thinks that Mark uses 6:53ff. to point to the blindness of the people. See Kertelge's criticism of Schweizer's thesis, op. cit., p. 36.
20. According to Taylor, p. 360, the identity of Dalmanoutha is unknown. The number of variant readings suggests that some of the later editors of the Markan text also found this reference difficult or unsatisfactory.
21. See Marxsen's somewhat similar interpretation, p. 43. Tagawa (pp. 131ff.) suggests that the reference to Bethsaida was originally connected with 8:1-9 just as it was with 6:35ff., and that Mark shifted it to 8:22.
22. For further discussion of the placement of 8:22ff. in the gospel, cf. pp. 143f. below.
23. Kertelge (op. cit., p. 165) suggests that the reference to Bethsaida serves Mark's purpose in 8:22 because it is close to Caesarea Philippi (8:27).

24. JTS o.s. 26 (1924-1925), p. 18; JTS o.s. 29 (1927-1928), p. 2.
25. "Notes de critique verbale sur St Marc et St Matthieu," JTS o.s. 34 (1933), pp. 122f.
26. Taylor, pp. 372f.
27. Cf. Lohmeyer, p. 158 n. 4; Nineham, p. 219; W.C. Allen (The Gospel According to St. Mark, p. 116) prefers the reading in D.
28. Tischendorf's text reads $\mu\eta\ \epsilon\iota\varsigma$... following $\kappa^* W$.
29. It is given a "B" rating ("some degree of doubt").
30. The New Testament in the Original Greek: Introduction, pp. 99f., paragraph 140; also see U. Luz, "Das Geheimnismotiv und die markinische Christologie," ZNW 56 (1965), p. 14.
31. Luz, op. cit., pp. 14f. See n. 34 below for references to scholars who think that v. 26b is a Markan insertion.
32. Bultmann (p. 224; German edn. p. 239) points out that the device of withdrawing from the public is characteristic of miracle stories in other literature. In his opinion it has nothing to do with the Messianic secret in Mark's gospel.
33. So also Luz, op. cit., p. 14; cf. Lohmeyer, p. 160 n. 1.
34. E.g. Wrede, Das Messiasgeheimnis in den Evangelien, p. 134; Taylor, p. 373; Burkill, Mysterious Revelation, p. 81; Nineham, pp. 219f.; Kertelge, op. cit., p. 161; M. Horstmann, Studien zur markinischen Christologie, p. 123.
35. The last two points would also apply to reading (b) if it were to be accepted as original. The commands to silence are discussed in more detail below, Chapter V, pp. 213ff.
36. Luz, op. cit., p. 15. See H.J. Ebeling, Das Messiasgeheimnis und die Botschaft des Marcus-Evangelisten, pp. 140ff., who also denies that Mark is interested in the Messianic secret in this passage.
37. Scholars are generally agreed that 8:23-25 is pre-Markan. Sundwall (Die Zusammensetzung des Markusevangeliums, p. 53) thinks that Mark has revised the verses and reconstructs the original version on the basis of readings taken from D. Taylor (p. 370) suggests that Mark may have composed 8:22-26 on the basis of 7:31-37, but the lack of concrete signs of Markan redaction in vss. 23-25 indicates their non-Markan origin. Furthermore, there is evidence in 8:24 which suggests that at least part of the pericope can be traced back to an Aramaic Vorlage: see pp. 145f. below.
38. Cf. Hawkins, p. 13, and Taylor, p. 192, for Mark's use of $\pi\acute{\alpha}\lambda\iota\nu$.
39. See the discussion of these verses in Chapter V, pp. 213f. below.
40. Cf. Kertelge, op. cit., p. 163, who refers to the two passages as a "Zwillingspaar", and says: "... bereits in der vormarkinischen Tradition haben sie zusammengehört und wurden von demselben Autor verfaßt." Kertelge lists other exegetes who hold a similar view.
41. Although Hawkins (p. 13) lists $\phi\acute{\epsilon}\rho\omega$ as a Markan word it is clearly traditional in 7:32 and 8:22b. It is used elsewhere in healing narratives in Mk. 1:32; 2:3 (Lk. 5:18); 9:17,19,20a; Acts 5:16. Cf. $\pi\rho\omicron\sigma\text{-}\phi\acute{\epsilon}\rho\omega$ in Mt. 4:24; 8:16; 9:2,32; 12:22; 14:35; 17:16; 19:13.
42. $\pi\alpha\rho\alpha\kappa\alpha\lambda\acute{\epsilon}\omega$ is used elsewhere in requests for healings in Mk. 1:40; 5:23; 6:56 and par. and Mt. 8:5; Lk. 7:4. For a discussion of the background of this verb see O. Schmitz, G. Stählin, TDNT V, pp. 773-779.

43. For other references to healing by contact see Mk. 1:41; 3:10; 5:22, 28,30,31; 6:56 and n. 44 below.
44. Miracles are often accomplished by the laying on of hands or by physical contact in the NT: cf. Mk. 1:31,41; 5:23 (Mt. 9:18); Mk. 6:5; Mt. 9:29; 20:34; Lk. 4:40; 13:13; 14:4; Acts 3:7; 9:12,41; 28:8. For further studies of laying on of hands in the NT, its background in the OT and its use as a healing medium in other religions, see J. Behm, Die Handauflegung im Urchristentum im religionsgeschichtlichen Zusammenhang untersucht; E. Lohse, Die Ordination im Spätjudentum und im Neuen Testament; C. Chavasse, "The laying on of hands," ET 81 (1969-1970), p. 150; H.G. Schutz, "ἐπιτίθημι τὰς χεῖρας," TBLNT, pp. 629ff.; C. Mauer, "ἐπιτίθημι, ἐπίθεσις," TWNT VIII, pp. 160ff.; Bultmann, p. 222 (German edn. pp. 237f.); van der Loos, The Miracles of Jesus, pp. 313ff.; K. Grayson, "The significance of the word 'hand' in the New Testament," Mélanges bibliques en hommage au R.P. Bédé Rigaux, ed. A. Deschamps, A. de Halleux, pp. 479-487; D. Daube, The New Testament and Rabbinic Judaism, pp. 224-246. Also see D. Flusser's study of Gen. Apoc. 20,22; 20,29, "Healing through the laying-on of hands in a Dead Sea Scroll," Israel Exploration Journal 7 (1957), pp. 107f. For healing by contact in the LXX see 4 Kgdms. 4:34; 13:21.
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45. For discussions of the use of spittle as a healing medium in non-Biblical healing narratives cf. A. Jacoby, "Zur Heilung des Blinden von Bethsaida," ZNW 10 (1909), pp. 185-194; Klostermann, p. 73; Bultmann, p. 221 n. 1 (German edn. p. 237 n. 1); Strack-Billerbeck, II, pp. 15f. Vespasian was also supposed to have healed a blind man with spittle: Tacitus, His. 4,81; Suetonius, Vespasianus, 7; Cassius Dio 66,8. Other methods were also used to heal the blind in antiquity: cf. Strack-Billerbeck, I, pp. 524f.; W. Schrage, "τυφλός, τυφλόω," TWNT VIII, pp. 273ff.; van der Loos, op. cit., pp. 415f. Cf. Tob. 6:8-10; 11:7f., 12f., where the heart and liver of a fish are used.
46. Various aspects of these miracles are characteristic of stories found in Jewish and Hellenistic Greek literature, i.e. the emphasis on the difficulty of the healing (cf. 8:24f.), the use of incantations (cf. 7:34), the healing in private, etc. Cf. Bultmann, pp. 221ff. (German edn. pp. 236ff.), and van der Loos, op. cit., pp. 120ff., 309ff., 313ff., 325ff., 523ff. L. Szimonidesz's study, "Die Heilung des Blinden von Bethesda und Buddhas Gleichnis von den Blindgeborenen und dem Elefanten," Nieuw Theologisch Tijdschrift 24 (1935), pp. 233-259, was not available for consultation. Cf. Schrage's criticism of it, TWNT VIII, p. 289 n. 141. Dibelius (pp. 86f.) suggests that the emphasis on the healing techniques in 7:31ff. and 8:22ff. indicate that Mark wants to teach Christians how to heal. It is unlikely, however, that Mark is interested in providing a handbook for Christian healers — rather he is concerned about bringing out the didactic and Christological implications of the narratives. See the discussion below.
47. Cf. L.H. Jenkins, "A Markan doublet," in Studies in History and Religion, pp. 87-111; Lightfoot, History and Interpretation in the Gospels, pp. 114f. See Taylor, pp. 628-632, and Quesnell, pp. 28-36, for references to other scholars who hold similar views.
48. Cf. the criticisms of Allen, The Gospel According to St. Mark, p. 112; Taylor, pp. 628ff.; Lohmeyer, p. 154; Nineham, pp. 206f.; Cranfield, pp. 204f.; Burkill, "Mark 6:31-8:26: the context of the story of the Syrophenician woman," The Classical Tradition, pp. 329-331.
49. So Taylor, pp. 368f.; Cranfield, p. 263. Contra Bultmann, p. 213 (German edn. p. 228), who thinks that they are descriptions of the same event.

50. Cf. Lohmeyer, p. 154.
51. Taylor, pp. 334ff.; Nineham, pp. 188ff.
52. The Classical Tradition, pp. 330f.
53. Cf. Cranfield, p. 266; Nineham, p. 223. Allen (The Gospel According to St. Mark, p. 117) refers to it as an "epoch in the training of the disciples"; Best (p. 121) says that with 8:27 we enter into a "new atmosphere" in the gospel; Schweizer ("Die theologische Leistung," p. 348) calls it "die Wasserscheide in Jesu Wirksamkeit". Tagawa (pp. 49ff.), however, has reservations about the importance of this section. But cf. R. Pesch, Naherwartungen, pp. 69f., who considers 8:27-30 to be the statistical as well as the theological centre of the gospel. Cf. the discussion of the organisation of the gospel in Chapter I, pp. 32 ff.
54. For a detailed discussion of the various interpretations of the symbolic nature of 8:22-26 see pp. 152ff. below. Cf. Rawlinson, p. 108, J. Schmid, The Gospel According to Mark, p. 153, and J. Roloff, Das Kerygma und die irdische Jesus, pp. 127-131, who reject this line of exegesis. In Roloff's opinion the pericope is to be understood as part of a motif designed to show Jesus withdrawing from the people. There are, he argues, no more signs for the people. After 8:27 Jesus turns entirely to the instruction of the disciples. This interpretation cannot bear criticism, however, as a glance at 8:34 and 10:1 (εἰώθει ... εἰδίδασκεν!) demonstrates.
55. Several scholars point to the transitional nature of 8:22-26: cf. A. Kuby, "Zur Konzeption des Markus-Evangeliums," ZNW 49 (1958), pp. 58f.; Nineham, pp. 218f.; R. Beauvery ("La Guérison d'un aveugle à Bethsaïde," Nouvelle Revue Théologique 90 (1968), p. 1085) calls it "la charnière". Also see Best, "Discipleship in Mark: Mark 8:22-10:52," SJT 23 (1970), p. 325; de Tillesse, p. 273.
56. ὄμμα, ἀναβλέπω, διαβλέπω, and ἐμβλέπω are not examined in the TWNT. For a study of τυφλός and its equivalents in the LXX, NT and non-Biblical Greek literature see Schrage, TWNT VIII, pp. 270-294, and the detached Note below, "The Metaphorical Interpretation of Blindness in the LXX and the NT" (pp. 157ff.). For studies of βλέπω, ὄραω see the Introduction above, p. 2.
57. Cf. J.H. Moulton, G. Milligan, The Vocabulary of the Greek Testament, p. 448. For occurrences in Classical Greek literature see the concordances to the various authors.
58. Also see Moulton and Milligan, loc. cit.
59. Also see Rep. 7,518c, and especially the famous myth of the cave, 7, 515e, 516a, 517a ff., where Plato uses ὄμμα in reference to the soul's perception of heavenly things. Generally the abbreviations used in the citation of non-Biblical Greek literature will be in accordance with those utilised by Liddell and Scott. Occasionally they will be expanded for the sake of clarity (Plato, Rep., for example, rather than R.). Citations are from the Loeb Classical Library unless otherwise indicated.
60. M. Alexandre, De Congressu Eruditionis Gratia, p. 199. For other references to this phrase see Alexandre, p. 199 n. 4; Moulton and Milligan, op. cit., p. 448; P. Shorey, The Republic, Loeb Classical Library, II, p. 138. n.a.
61. ὀφθαλμός, which appears in 8:25, is found infrequently in the rest of the gospel. Outside of 8:18a and 12:12 where it appears in OT allusions, it refers to the evil eye (7:22) and is listed as one of the organs/...

organs which is dispensable if it scandalises its owner (9:47). In 14:40 ὄφθαλμοὶ καταβαρυμένοι refers to the sleepiness of the disciples in the garden of Gethsemane.

62. A Grammar of the Greek New Testament in the Light of Historical Research, p. 916; also see Lagrange, p. 212; Taylor, pp. 370f.
63. Lohmeyer (p. 159 n. 2) prefers the reading εἴ τι βλέπει (indirect question) which is found in $\mathcal{N}^a A D^2 L N W X \Gamma \Pi \Sigma \Phi f^1 f^{13} 28 157 700 892 1071$ old Latin MSS syr^{p,h} arm. εἴ τι βλέπεις is found in B C D* 565 579 1342 syr^s cop^{sa,bo} (cf. Legg, Evangelium Secundum Marcum).
64. Cf. Legg, op. cit.
65. "The Aramaic element in St. Mark," ET 13 (1901-1902), p. 330.
66. Black, pp. 53f. Contrast J.H. Moulton, A Grammar of New Testament Greek, I, p. 94, who doubts if 8:24 is a⁻⁻⁻semitism.
67. A. Pallis (Notes on St. Mark and St. Matthew, p. 27) points to the parallel in Jg. 9:36 τὴν σκιάν τῶν ὀρέων αὐτῶν βλέπεις ὡς ἄνδρας. Cf. the Hellenistic parallel in which Alcetas of Halice is healed of blindness and the first thing he sees are the trees in the temple area (G. Dittenberger, Sylloge Inscriptionum Graecarum, III, paragraph 1168 lines 120ff.).
68. Swete, p. 174; Klostermann, p. 77; Lohmeyer, pp. 158f.; Taylor, p. 371; Cranfield, p. 264; Grundmann, p. 165.
69. Lagrange, p. 213. Blind men, Lagrange argues, usually have their heads lifted up already.
70. Cf. Hatch, Redpath, Concordance to the Septuagint.
71. Cf. Justin Martyr, Dialogue 56,2 (G. Archambault, Justin, Dialogue avec Tryphon, 2 vols.), who cites this text.
72. Cf. Justin Martyr, Dialogue 58,5.
73. Cf. Justin Martyr, Dialogue 62,5.
74. Euripides, II, Loeb Classical Library.
75. Contre Celse, ed. M. Borret, II, Sources Chrétiennes Vol. 136.
76. A.W.F. Blunt, The Apologies of Justin Martyr.
77. J. Bareille, Œuvres complètes sur Saint Jean Chrysostome, Vols. XII, XIV.
78. Cf. O. Stählin, Die griechischen christlichen Schriftsteller der ersten drei Jahrhunderte, Clemens Alexandrinus, III, p. 148. For the use of ἀναβλέψις in reference to spiritual vision in the church fathers see G.W.H. Lampe, A Patristic Greek Lexicon; for additional references to ἀναβλέπω see Bauer, Arndt, and Gingrich; Moulton and Milligan, The Vocabulary of the Greek Testament, p. 30. For a non-Christian parallel see Corpus Hermeticum 7,1f.; W. Scott, Hermetica, I.
79. Taylor, p. 372.
80. Cf. Liddell, Scott.
81. S. Sudhaus, Volumina Rhetorica, I, p. 252.
82. A.M. Harmon (Lucian, III, Loeb Classical Library, pp. 448f.) translates this sentence; "Slowly and gradually, therefore, as if you could then distinguish things for the first time in the indistinct light ...".

83. Cf. Swete, p. 174. As Swete observes, the substitution of ἀναβλέψαι for διέβλεψεν in A Θ misses the point of the description. For the "punctiliar action" of the aorist see J.H. Moulton, A Grammar of New Testament Greek, I, p. 109.
84. ἀποκαθιστάω refers to the complete restoration of the man's vision. It appears in other healing narratives in Mk. 3:5; Mt. 12:13; Lk. 6:10.
85. δηλαυγῶς in $\kappa^* C (L)\Delta (579)$ has the same meaning: so Taylor, p. 372.
86. W. Headlam, A.D. Knox, Herodas, the Mimes and Fragments.
87. G. Milligan, Selections from the Greek Papyri, p. 10.
88. See n. 76 above.
89. Cf. J. Burnet, The Ethics of Aristotle.
90. The meaning of ἐμβλέπω in Sophocles, El. 995, is uncertain. For additional references to this verb see Liddell, Scott; Bauer, Arndt and Gingrich; W. Headlam, Herodas, the Mimes and Fragments, n. on 6,44, p. 300; Moulton and Milligan, The Vocabulary of the Greek Testament, p. 206.
91. Cf. Lagrange, p. lxxx.
92. In Mt. 6:26 the verb simply means 'see, observe'; cf. Acts 22:11; Barnabas 5:10.
93. Cf. C.K. Barrett, The Gospel According to St. John, p. 152: "Jesus knows at once the character and destiny of Peter"; also Brown, The Gospel According to John, I, p. 74: "The verb emblepain ... means to fix one's gaze upon someone, and thus to look with penetration and insight."
94. Cf. Cranfield, p. 265. For the use of the imperfect elsewhere in the gospel see C.S. Emden, "St. Mark's use of the imperfect tense," ET 65 (1953-1954), pp. 147f.
95. So also Taylor, p. 370. 8:22-26 assumes a function similar to that provided by 4:21-25, 26-29, and 30-32. Cf. Chapter I for a discussion of these verses.
96. This may explain why, although Matthew and Luke include references to the healing of the blind in their summaries of Jesus' healing activities (Mt. 11:5; 12:22; 15:30f.; 21:14; Lk. 7:21f.; 14:13,21; cf. Jn. 5:3), Mark never does (1:32-34; 3:9f.; 6:55f.; 7:37). For Mark references to the healing of the blind must be held in reserve since they have important metaphorical connotations.
97. In this study it is impossible to deal with the many questions about 8:27-9:1. Recent interpretations of this much-debated section have been summarised by E. Haenchen, "Die Komposition von Mk vii/7: 27-ix:1 und Par.," NovT 6 (1963), pp. 81ff.; G. Strecker, "The passion- and resurrection predictions in Mark's gospel," Interpretation 22 (1968), pp. 421ff.; de Tillesse, pp. 293-302. It is generally agreed that Mark brings together a number of different traditions in these verses, perhaps as many as four, 8:27-29; 31b-33; 34-38; 9:1 (E. Dinkler, "Petrusbekenntnis und Satanswort: Das Problem der Messianität Jesu," Zeit und Geschichte: Dankesgabe an Rudolf Bultmann, p. 142, thinks that only v. 29b and v. 33b were related in the tradition, whereas Strecker (op. cit., p. 436 n. 42) thinks that vss. 27-29, 31 and 32b-33 were a unit before they came to Mark). Markan redaction is particularly evident in the following:-
- (1) the characteristic use of a compound of ἔρχομαι and the phrase ἐν τῇ ἐσφῶ (see the discussion of this phrase in the analysis of 10:52 in/....

in Chapter IV, pp. 189 f.;

(2) the reference to the disciples in v. 27_a (they were already mentioned in the tradition in v. 27_b);

(3) the typical command to silence in v. 30 which is stylistically similar to Markan insertions in 1:25,44; 3:12; 5:19,43; 7:36; 9:9 (cf. the use of *ἐπιτιμάω* in vss. 30, 32_b, 33_a);

(4) the customary emphasis on Jesus' role as teacher in vss. 31 and 32;

(5) the introduction of new pieces of tradition in 8:34 and 9:1 (cf. the discussion of these seams in Chapter I, p. 24 and pp. 20ff. respectively).

For recent detailed studies of tradition and redaction in these verses see Luz, *op. cit.*, pp. 20ff.; F. Hahn, The Titles of Jesus in Christology, pp. 223-226; Schweizer, Markus, pp. 93ff.; Horstmann, Studien zum markinischen Christologie, pp. 9ff.; Reploh, pp. 90ff.

98. History and Interpretation in the Gospels, pp. 90ff.; see R. Beauvery, "La Guérison d'un aveugle à Bethsaïde," Nouvelle Revue Théologique 90 (1968), p. 1090; Achtemeier, JBL 89 (1970), pp. 286f.
99. Lightfoot accepts the reading *μηδενὶ εἶπης εἰς τὴν κώμην*. See the discussion of v. 26 above.
100. The Miracle-Stories of the Gospels, p. 86.
101. Nineham, pp. 37f., 214, 217f., 227. Cf. Loisy, p. 238, who argues that by indicating the progress of the healing, Mark is thinking of the education of the disciples which is made by degrees, not by sudden illumination. Elsewhere (p. 236) Loisy says that 8:22-26 symbolises the origin of the Judeo-Christian church, just as 7:31-37 figures the beginning of the Hellenistic church. Mark's rather careless method of appending place references in Chapters 6-8 (and especially in 7:31) makes it unlikely, however, that either he or his readers possessed the kind of knowledge about Palestine necessary to differentiate Jewish and Gentile areas so precisely. In any case, the location of Bethsaida does not lend itself to the symbolic meaning which Loisy assigns it since it was right on the border between Galilee and the Decapolis.
102. Beauvery (*op. cit.*, pp. 1090f.) and R.H. Fuller (Interpreting the Miracles, p. 74) also think that Peter's eyes are opened between 8:27 and 10:46.
103. "Zur Konzeption des Markus-Evangeliums," ZNW 49 (1958), especially pp. 53f., 58-60. For somewhat similar interpretations see Burkill, Mysterious Revelation, pp. 3f., 149ff.; Luz, ZNW 56 (1965), p. 23; de Tillesse, pp. 272f.
104. "Discipleship in Mark: Mark 8:22-10:52," SJT 23 (1970), pp. 325f. Also see Farrer, A Study in St Mark, pp. 105f.
105. Best, p. 108. For a discussion of Schweizer's interpretation of Mk. 8:22ff. see the Introduction, p. 3; Chapter I, n. 265; Chapter V, pp. 204ff.
106. Mark does not indicate how Peter defines the title. Perhaps, as is often suggested, Peter thinks that the Messiah should be a nationalistic-political figure. Cf. Swete, p. 178; O. Cullmann, The Christology of the New Testament, p. 122.
107. Elsewhere in the gospel Mark demonstrates that the Christ-title must be correctly defined if it is to be a proper designation for Jesus. In 12:35, for example, it is indicated that one cannot properly identify the Christ as the Son of David — he is more than that — he is the suffering Son of Man. In 13:21f. and 15:32 it is demonstrated that the title is/....

- is open to abuse and incorrect usage. In other passages Mark seems reluctant to use it by itself. In 1:1 the opening words of the gospel *Ἰησοῦ Χριστοῦ υἱοῦ Θεοῦ* (?) point to Mark's belief that one can only know Jesus as the Christ if he is associated with the crucified Son of God (cf. 15:39). Similarly, in 14:61f., when Jesus admits that he is the Christ, the title is linked with the designations Son of the Blessed and Son of Man. (9:41 does not cast much light on Mark's understanding of the title. The verse seems out of place and may have been added because *ἀρχαία* appears in both v. 38 and v. 41: cf. Taylor, p. 408.)
108. Contra Lagrange, p. 216, and de Tillesse, p. 305, who argue that *ἤρξατο διδάσκειν* in v. 31 indicates that this scene is the beginning of Jesus' teaching about his suffering. Mark uses *ἀρχομαι* as a redundant auxiliary verb throughout the gospel and it does not literally mean 'begin' here. So also Wrede, Das Messiasgeheimnis in den Evangelien, pp. 20f.
109. Tagawa (pp. 52f.) argues in a similar fashion.
110. Cf. Wrede, op. cit., pp. 115f., who denies that Peter's confession is an epoch in the life of Jesus. Prior to this Jesus had not remained hidden to the disciples: "... es werden ihnen ~~vor~~ längst vorher die höchsten Offenbarungen zu Teil. Sodann hat dies Bekenntnis für das Verhalten der Jünger bei Markus gar keine Folgen: ihre Unfähigkeit Jesus zu begreifen ist nachher nicht geringer als zuvor" (p. 116). Also see Haenchen, p. 34.
111. Wrede (op. cit., p. 118) argues that 8:27ff. is a full parallel to stories about the demons since they contain two common factors: the proclamation of the highest knowledge about Jesus and the immediate intervention of Jesus which is designed to hinder the divulgence of this knowledge. Wrede's interpretation fails to take account of the fundamental difference between the rebukes given to the demons and 8:30,33: the demons are silenced because they are hostile to Jesus and Mark thinks that Jesus' identity is not to be proclaimed by unclean spirits; the disciples are rebuked because their confession is incorrect. Cf. Chapter V below, pp. 215ff.
112. Cf. H.-D. Knigge, "The meaning of Mark, the exegesis of the second gospel," Interpretation 22 (1968), p. 70.
113. Cf. n. 107 above.
114. J.B. Tyson ("The blindness of the disciples in Mark," JBL 80 (1961), pp. 261-268) interprets Mark's portrayal of the disciples' blindness more negatively and argues that it is designed to criticise the function of the twelve in the Jerusalem church. This analysis fails to take account of Mark's symbolic interpretation of 8:22-26 which implies that eventually the disciples will see all things clearly.
115. Cf. Taylor, p. 370: "The blind man saw all things clearly. So did the disciples and so would Mark's readers."
116. "The heresy that necessitated Mark's gospel," ZNW 59 (1968), p. 147. Also see Ferrin, What Is Redaction Criticism?, pp. 55f., and T.L. Budesheim, "Jesus and the disciples in conflict with Judaism," ZNW 62 (1971), pp. 190-209. Weeden's recent book, Mark — Traditions in Conflict (Philadelphia: Fortress Press), has not been available for consultation and is only known through the book notice in JBL 90 (1971), p. 437.
117. ZNW 56 (1965), p. 30; also see L.E. Keck, "Mark 3:7-12 and Mark's Christology," JBL 84 (1965), p. 357.

CHAPTER FOUR

CHAPTER IV

MK. 10:46-52: BLIND BARTIMAEUS

Mk. 10:46-52 is the last healing narrative in the gospel and provides the dénouement of Mark's theme of blindness and sight. Superficially, there appears to be little correspondence between this pericope and the healing of the blind man of Bethsaida. Whereas in 8:22-26 the primary emphasis is on the symbolic nature of the two-stage healing process and little attention is paid to the reaction of the man himself, 10:46-52 presents a lively portrait of a blind beggar who addresses Jesus with two different titles, persistently cries out for mercy, catches Jesus' ear despite attempts to silence him and finally follows on the way. A preliminary analysis of tradition and redaction in these verses will make it possible to discern Mark's emphases and ascertain how he uses the story of Bartimaeus to address himself to the problem of spiritual blindness in his church.

1. Tradition and Redaction

(a) Mk. 10:46

The pericope opens with a conflict between tradition and redaction which indicates that 10:46-52 was not united with 10:35-45 in the pre-Markan tradition. Although v. 46a begins with a plural verb (ἔρχονται) and describes the entrance of Jesus and his followers into Jericho, the next sentence contradicts this information by referring to Jesus' solitary departure out of Jericho (ἐκπορευομένου). This discrepancy occurs because Mark begins the account with his own introduction without removing or revising the traditional opening of the narrative καὶ ἐκπορευομένου αὐτοῦ ἀπὸ Ἰεριχώ.¹

The conflict between a singular and a plural verb in v. 46 is characteristic of Mark's editorial procedure since narratives which originally only referred to Jesus' activities are used by him as part of a running account of Jesus' ministry which almost always assumes the presence of the disciples (7:24-30, 31-37 are exceptions). Bultmann points to a number of pericopes where the same phenomenon occurs (cf. 1:21,29; 3:1f.; 5:1,18; 8:22; 11:15,27; also see 8:10,13,14).²

The tension between *εἰς Ἱεριχώ* and *ἀπὸ Ἱεριχώ* arises because although the tradition already contained the description of an encounter between Jesus and the blind man on the outskirts of the city, Mark could hardly begin his narrative with an exit from a place which had not yet been mentioned in preceding verses. Thus in order to correlate 10:46 with 10:1-45 he must first get Jesus and the disciples into Jericho.³ Matthew and Luke are both aware of this problem and resolve it differently: Matthew begins his account by describing the exit of Jesus and the disciples (Mt. 20:29),⁴ whereas Luke alters the incident to Jesus' entrance into the city (Lk. 18:35).

The description of the group which accompanies Jesus in and out of Jericho as *καὶ τῶν μαθητῶν αὐτοῦ καὶ ὄκλου ἱκανοῦ* is somewhat clumsy and would make better sense if it followed *έρχονται* rather than *ἐκπορευομένου*. This awkwardness indicates that the reference to Jesus' companions is Markan.⁵ Mark refers to Jesus' entourage after the traditional introduction of the pericope in order to make 10:46-52 consistent with preceding material. The crowd appears on the road to Jerusalem as early as 8:34, is present in 9:15 and in 10:1 Mark indicates that it customarily receives Jesus' teaching. The presence of the crowd and the disciples is essential, furthermore, if 11:1ff. is to follow smoothly after 10:46-52. It is probable that the pre-Markan healing narrative was devoid of a specific reference to those who witnessed the miracle: v. 47 does not indicate who made Jesus' presence

known to Bartimaeus (*ἄκούσας*) and in vs. 48f. those who try to silence him are referred to indefinitely (*πολλοί , φωνοῦσιν*).

The phrase *ὁ υἱὸς Τιμαίου βαρτιμαῖος* is of particular interest to redaction critics since it reveals successive strata of tradition. Clearly, *ὁ υἱὸς Τιμαίου* is a translation of the Aramaic name Bartimaeus for Greek-speaking readers.⁶ Since proper names are seldom found in NT healing narratives (Jairus in Mk. 5:22; Lazarus in Jn. 11:1ff.; cf. Lk. 8:2) some scholars suggest that the patronymic Bartimaeus is a secondary addition to the pericope. Dibelius thinks, for example, that the story was originally about a nameless beggar who was identified at a later date with a well-known blind man of Jericho.⁷ It is more plausible, however, to suppose that the name Bartimaeus is a genuine historical reminiscence.⁸ Its Aramaic form suggests that it may go back to the earliest stratum of tradition.⁹ The explanatory phrase *ὁ υἱὸς Τιμαίου* is also pre-Markan since although Mark frequently provides translations of Aramaic terms he always introduces them with the phrase *ὅ ἐστιν* and places the definition after the word rather than before it (cf. 3:17; 7:11,34; 12:42; 15:16,42).¹⁰ This indicates that the pericope passed through the hands of Greek-speaking Christians before it came to Mark and suggests that the name Bartimaeus was already in the tradition when they received it. Perhaps the name of the blind beggar¹¹ of Jericho was retained because his exemplary faith (cf. v. 52) and later Christian life were well known in the Palestinian church.¹² It is not surprising that it drops out in the other gospels. Matthew could hardly use it since he reports two healings of two blind men. Luke, on the other hand, may have considered it a piece of useless information.¹³ It is immaterial whether or not Mark and his readers know who Bartimaeus is; the retention of his name is one more example of Mark's tendency to preserve the tradition wherever possible.¹⁴

(b) Mk. 10:47-51

The question about tradition and redaction in these verses is a complicated one and scholars offer radically different assessments of their tradition history. It is generally agreed that v. 51 was part of the narrative from the beginning.¹⁵ This judgment is confirmed by the fact that Bartimaeus calls Jesus *ραββουνι* in this verse. It is clear that Mark is preserving a piece of tradition here since when he is writing freely he prefers to use the word *διδάσκαλος* (4:38; 5:35; 9:17,38; 10:17,20,35; 12:14,19,32; 13:1; 14:14). Opinions vary, however, in regard to the rest of the verses. Some exegetes think that the lively details here and elsewhere in the pericope demonstrate that it is based on an eyewitness account.¹⁶ Taylor suggests that it is either a Petrine story or part of a "good Jerusalem tradition".¹⁷ Bultmann's assessment is quite different. In his opinion the story in its present form is a late construction and he finds it difficult to believe that any original conventionally narrated miracle story lies behind the passage.¹⁸ According to F. Hahn, the original rendering of the story can no longer be reconstructed: only v. 51 and v. 52a make an "impression of age".¹⁹ In Hahn's opinion the title Son of David is secondary and reflects the theological presuppositions of Hellenistic Jewish Christianity which attributed characteristics of the exalted Christ to the earthly Jesus.²⁰ Somewhat similarly, R.H. Fuller²¹ argues that the Son of David title is not original. The shift in emphasis in vss. 47f. (*υιὲ Δαυίδ Ἰησοῦ*, *ἐλέησόν με* and *υιὲ Δαυίδ, ἐλέησον με*) demonstrates, he argues, that "... at an earlier stage in the tradition the cry occurred only once, and in the form, 'Jesus, have mercy on me' (cf. Lk. 17:13)."²² In a more recent study J. Roloff²³ contends that the oldest level of tradition consisted of vss. 46b, 47 and 51-52a. Verses 48-50 are a secondary expansion and were probably already in the narrative when Mark received it. According to C. Burger,²⁴ however,

vss. 47-49 are not only secondary but are a Markan insertion. Burger argues that if one sets aside the reiterated appeals for mercy and the intervention of the crowd a miracle narrative is left which stands out as a complete and meaningful unit. Burger thinks that Mark has revised the story in order to introduce the last reference in the gospel to the Messianic secret. The command to silence in v. 48 is a full parallel to those elsewhere (1:25,44; 3:12; 5:43; 7:24,36; 8:30; 9:9,30), and contrary to its literal meaning fulfils the assignment of referring to that aspect of Jesus' nature which will be revealed publicly in Jerusalem. Functioning in this manner, it aligns itself with other passages where Mark does not carefully consider whether the command is practicable or not in the present situation.

What can be said about these conflicting interpretations? An examination of the text reveals that the references to the Son of David in vss. 47f. must be secondary insertions. This is suggested, first of all, by the overloading of the pericope with titles for Jesus which tend to clash with each other: Jesus of Nazareth,²⁵ Son of David, *ῥαββουνί*.²⁶ Whereas Jesus of Nazareth and *ῥαββουνί* have no Messianic overtones, Son of David clearly goes beyond a purely genealogical designation²⁷ and must have originated in a Christian community with a well-developed Christology.²⁸ This suggests that although the titles Jesus of Nazareth and *ῥαββουνί* probably go back to the oldest level of tradition, Son of David is a later accretion.²⁹ Its secondary nature is further indicated by the fact that it is noticeably out of place on the lips of Bartimaeus: it is generally recognised that the Jews did not expect the Davidic Messiah to perform miracles.³⁰ Similarly, the request *ἐλέησόν με* in vss. 47f. is also incongruous since in the OT and NT one usually does not ask a man for mercy — only God can meet such a need.³¹ Finally, the tendency to insert references to Jesus as the Son of David in a later stage of the tradition is clearly demonstrated by Matthew's use of the

title (Mt. 12:23; 15:22; 21:9,15).³²

Despite the fact that vss. 47-48 are secondary, it is impossible to agree with Burger's contention that they have been created by Mark as the final link in the theory of the secret:--³³

1. It must be noted, first of all, that the Messianic title Son of David is not one of central importance in Mark's Christology.³⁴ Although references to David occur frequently in the other synoptic gospels and in Acts,³⁵ David's name is only found in four pericopes in Mark's gospel. In three of these passages its appearance is clearly traditional (2:25; 11:10; 12:35-37).³⁶ In 2:25 the reference to David is devoid of any Christological overtones.³⁷ The story of the triumphal entry carries the implication, moreover, that those accompanying Jesus still do not fully understand who he is. Although Mark undoubtedly takes the "Son of David" address as a Messianic title, like Peter's confession it does not represent the full truth about Jesus. Jesus is more than the Son of David — standing in the shadow of the cross he demonstrates that he is the suffering Son of Man who comes into his Kingdom with humility. Similarly, in 12:35-37, Jesus' question about the relationship between David and the Messiah indicates that the *Χριστός* is not merely the *υἱὸς Δαυίδ*, he is his *κύριος*.³⁸ If Mark was responsible for the creation of the scene in 10:47f. one would expect to find a title which would have been of greater significance both to him and to his Gentile readers, probably Son of God — the fact that Bartimaeus addresses Jesus as the Son of David suggests that the designation came to Mark in the tradition.

2. The likelihood that Mark inserted the Son of David title in the Bartimaeus pericope is further diminished by a comparison of 10:47f. with 11:9f.: whereas in 10:47f. the blind man refers to Jesus as *υἱὸς Δαυίδ*, in 11:10 the people with Jesus cry out *εὐλογημένη ἡ ἐρχομένη βασιλεία τοῦ πατρὸς ἡμῶν Δαυίδ*. This

difference is important since if Mark had deliberately inserted a reference to David in 10:47f. it would be likely that he would co-ordinate it with the acclamation in the next pericope. This is precisely what Matthew (for whom the title Son of David is significant) does in Mt. 20:31f. (ὁῖς Δαυίδ) and 21:9 (ὡσαννὰ τῷ υἱῷ Δαυίδ of. 21:15).

3. One can also take issue with Burger's argument that by eliminating vss. 47f. one is left with the self-contained unit which Mark found in the pre-Markan tradition. In fact, vss. 47f. must have been an essential part of the pre-Markan narrative since they reinforce the principal point in v. 52a:³⁹ Bartimaeus' faith in Jesus is so strong that it overcomes all opposition. The description of the man waiting expectantly by the road, his persistent cries for mercy which cause Jesus to stop and call him, the throwing off of his begging cloak,⁴⁰ and even Jesus' ironic question in v. 51, all contribute vividly to this emphasis. It seems likely, therefore, that vss. 47-52a had already taken their present form before they came to Mark and were designed to elucidate the important relationship between faith and healing.⁴¹ What the form of the narrative was before vss. 47f. were inserted into it can no longer be determined with any certainty.

4. Burger's suggestion that vss. 47-49 are part of the so-called "Messianic secret"⁴² is also unconvincing since it does not explain satisfactorily why the fact of Jesus' Davidic Sonship should be suppressed in vss. 47f. only to be revealed in Jerusalem in 11:1f. Even Wrede was compelled to admit that "die Stelle mit dem Messiasgeheimnis nichts zu thun hat."⁴³ The fact that the order to silence is not given by Jesus but by some indefinite group (πολλοί)⁴⁴ should indicate immediately that it is different from other rebukes in the gospel. It is not the title Son of David which is being silenced but the importunate cries of a blind beggar. As Wrede points out, 10:46-52 is parallel to

10:13-16: just as the disciples tried to keep Jesus from being disturbed by the children and were subsequently rebuked for their solicitousness, so in 10:47-49 those with Jesus try to prevent Bartimaeus from troubling the Master and are quickly overruled.⁴⁵ In these verses it is not the repetition of a Messianic title which is important but the persistent faith and confidence which the man must have in order to have Jesus heal him. It is especially significant that the title appears on Bartimaeus' lips while he is still blind: for Mark it is not the blind who understand the mystery of Jesus' identity but only those who have their sight restored by him. Even the disciples who have partial vision do not yet see clearly enough to know Jesus as he really is. Bartimaeus cannot become a follower of Jesus until, like the blind man of Bethsaida, he sees everything clearly.

(c) Mk. 10:52

In the pre-Markan tradition the key-note of the Bartimaeus pericope was sounded in the concluding words *καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ, ὕπαγε, ἡ πίστις σου σέσωκέν σε*. In form and content the narrative which Mark received closely resembled Mk. 5:24a-34.⁴⁶ Not only does the account of the healing of the woman with the issue of blood terminate with a reference to the relationship between faith and healing (v. 34),⁴⁷ but the woman's conduct is parallel to that of Bartimaeus in other ways: both come to Jesus on their own rather than being brought by friends (contrast 2:3; 6:55; 7:32; 8:22b; 9:17); both hear about Jesus via the crowd (*ἀκούσασα [τὰ?] περὶ τοῦ Ἰησοῦ* 5:27; 10:47 *ἀκούσας*) and both are forced to assert themselves in order to encounter Jesus.

In 10:46-52 the tension between v. 52a and v. 52b indicates that Mark wants to go beyond the conclusion he found in the tradition: although Jesus tells the man to depart he follows him instead on the road

to Jerusalem.⁴⁸ *καὶ εὐθὺς ἀνέβλεπεν*, furthermore, is superfluous. It is already implied in v. 52a that Bartimaeus has received his sight. Characteristic vocabulary indicates that v. 52b is a Markan addition:-⁴⁹ (1) *εὐθὺς*,⁵⁰ which occurs over forty times in the gospel and is frequently omitted by Matthew and Luke; (2) *ἐν τῇ ὁδῷ*, which is listed by Hawkins as a Markan expression⁵¹ and is redactional in 8:27 and 9:33f., and in 10:32 where it describes Jesus' journey to Jerusalem; (3) *ἀκολουθεῖω*,⁵² a key word which appears in a number of passages where the meaning of Christian discipleship is discussed (1:18; 2:14; 8:34; 9:38; 10:21,28,32).

It is possible that Mark makes reference to the immediate restoration of Bartimaeus' sight in order to contrast this healing to the one in 8:22-26 which takes place in two stages.⁵³ This must remain uncertain, however, since it is a common practice in NT miracle narratives to underscore the swiftness with which Jesus' power takes effect,⁵⁴ and *εὐθὺς* is used frequently by Mark in passages where it merely functions as a transition.

In any case, Mark's primary reason for affixing v. 52b to the traditional conclusion in v. 52a has to do with his desire to clarify the important relationship among the central concepts of blindness and sight, faith, salvation and discipleship. The way he works out this association of ideas will be discussed below.

2. The Meaning of Mk. 10:46-52 to Mark and his Church: Blindness and Sight, Faith, Salvation and Discipleship

Mark's interpretation of 10:46-52 and its relationship to his theme of blindness and sight is best understood by examining the position of the pericope in the gospel and the redactional emphases in the final verse.

(e)

In regard to the placement of 10:46-52 it is hardly accidental that the final healing miracle in the gospel involves the giving of sight to a blind man and occurs at the last possible moment before the passion.⁵⁵ A comparison of the pericope with 8:22-26 indicates that Mark has deliberately put it where it is in order to forge the final link in his theme of blindness and sight.⁵⁶ Just as 8:22-26 is strategically located and serves as a symbolic transition between the halves of the gospel, so 10:46-52 appears at a crucial point in Mark's presentation of Jesus.⁵⁷ Scholars are generally agreed that the second half of the gospel is divided into two distinct sections: 8:27-10:45 and 11:1-16:8.⁵⁸ In the first section Mark concentrates on presenting Jesus' important teaching to the disciples about the necessity of the passion whereas 11:1ff. begins the account of Jesus' suffering and death. Just as 8:22-26 terminates a series of pericopes in which the blindness of the disciples is graphically depicted, so the story of Bartimaeus concludes a portion of the gospel which shows that, despite Jesus' patient instruction, his disciples are still unprepared for his journey to the cross. In 10:35ff. the sons of Zebedee quarrel about positions of honour in the future Kingdom even though they do not understand that it cannot be established unless Jesus is first crucified and raised in Jerusalem.

Besides functioning as a transition between 8:27-10:45 and 11:1-16:8 10:46-52 is also important in relation to the structure of the gospel as a whole. In these verses, and in v. 52 in particular, Mark pulls together some key concepts which are first introduced in 1:1-20. The gospel is opened with two OT allusions which indicate that John the Baptist must prepare the way (*ὁδός*) of the Lord, i.e. Jesus, before the ministry of the Messiah can begin. In 10:52 Bartimaeus follows Jesus *ἐν τῇ ὁδῷ* . The message of the Baptist requires its hearers to repent from their sins (1:4) and this same note is picked up in the

first words spoken by Jesus, *μετανοείτε καὶ πιστεύετε ἐν τῷ εὐαγγελίῳ* (1:15). Bartimaeus is commended because his faith has saved him (*ἡ πίστις σου σέσωκέν σε*). Finally, in 1:16ff. Mark indicates that Jesus' first act after the temptation is to select some disciples who leave their nets and their families to follow him. According to 10:52_b Bartimaeus *ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ*.⁵⁹ The convergence of these concepts in 10:52 cannot be attributed to mere coincidence. A more detailed examination of the important themes of faith, salvation, and following in the way will reveal their relationship to Mark's theme of blindness and sight and the central significance of 10:46-52.

(b)

In regard to the first of these factors (faith), it has been mentioned above that in the pre-Markan tradition the Bartimaeus pericope was already designed to call primary attention to the blind man's confidence in Jesus. As such it aligns itself with other NT miracle narratives in which faith is a prerequisite for the restoration of health (Mk. 2:5; 5:34,36; 9:14ff.; Mt. 8:10; 9:29; 15:28; Lk. 17:19; Acts 3:16; 14:9).

For Mark, of course, faith involves more than a simple trust in a wonder-worker.⁶⁰ The miracles in which faith is a key factor are paradigmatic and are designed to assist the Christian as he struggles with doubt and unbelief. Mark is able to do this because the Christian reader knows that Jesus does more than heal part of a man — he can restore the whole person.⁶¹ Thus already in 2:1-12 Mark quickly moves beyond the miraculous to the kerygmatic. There healing occurs almost as an afterthought and the first and most important result of the faith of the cripple's friends is forgiveness of sins. In 4:40 the fear of the disciples points to their basic lack of confidence in Jesus. They must learn that he does

more than calm the storm at sea——he also quells the turmoil in the hearts of men. A similar point is made in 6:45-52. The disciples' terror is not so much a consequence of the turbulence of the water as it is a direct result of their hardness of heart and inability to identify Jesus.

Elsewhere other miracles also point beyond the physical to a greater spiritual reality. Jesus' ability to heal the deaf is a sign of the in-breaking of God's Kingdom (7:37; Is. 35:5f.; cf. Mt. 11:5; Lk. 7:22), and in 3:28-30 it is clearly stated that his power over demons means that the Holy Spirit is the driving force behind his ministry.

Conversely, the failure to draw the proper conclusion from his miracles is labelled by Mark with terminology which could as easily describe a refusal to believe in the gospel: ἀπιστία (4:41; 6:6a; 9:19), πύρωσις τῆς καρδίας (3:5; 6:52; 8:17); φόβος (4:41; 6:49f.); ἔκφοβος (9:6; in 5:36 fear is the opposite of belief, whereas in 4:40f. faith is contrasted to cowardice). The results of this kind of unbelief are frightening: the non-believer is deprived of Jesus' beneficent presence (3:20f., 31-35), suffering not only the absence of his healing powers (6:5) but also his authority to forgive sin (2:5ff.; 3:29; 4:12).

In the second half of the gospel Mark makes use of two healing narratives to clarify his understanding of faith and enable the reader to assess honestly the depth of his own convictions. Although at first glance it might appear that 9:14-29 and 10:46-52 are misplaced in a section which consists largely of didactic material, scholars recognise that these miracles also assume a teaching function.⁶² The way in which they are related to their context and to each other is most clearly revealed by examining the dominant faith motif in both pericopes. In 9:14-29 Mark looks at faith from two different angles. The first has to do with the disciples. Those who remained behind during Jesus'

glorification are soundly rebuked as a faithless generation (9:19) because they have not been able to cast a demon out of an epileptic boy. In vss. 28f. Jesus teaches that this kind of exorcism can only be accomplished by prayer. The second aspect of faith involves the attitude of the boy's father. His somewhat tentative request for assistance reveals immediately that his faith is deficient. His cry *πιστεύω· βοήθει μου τῇ ἀπιστίᾳ* does more, however, than reveal the anguish of a father whose son appears to be condemned to a life of illness. His wavering confidence in Jesus is reminiscent of the unbelief of the disciples who cannot draw the proper conclusions from Jesus' transfiguration and are unable to employ the power he has given them. More importantly, it presents Mark's fellow-Christians with an accurate portrait of themselves: they are the ones who are caught between faith and doubt, they are the ones who have eyes yet do not see. In 9:14-29 a model is presented of the Christians in Mark's church as they now are; in 10:46-52 they can see themselves as they will be. Whereas the faith of the man in 9:14ff. falters, that of Bartimaeus is unflagging; although the father only hopes that Jesus can help his son, Bartimaeus is absolutely certain that Jesus can heal him. The significance of Bartimaeus' faith is not that he recognises Jesus as a great wonder-worker or even that he knows that the man from Nazareth is the Son of David; rather, it consists in the fact that he is aware of his own blindness⁶³ and has confidence that Jesus is the one who can restore his sight. Jesus' question in v. 51 is obviously designed to test that faith—anyone could perceive what the blind man wants (cf. Jn. 5:6). Bartimaeus' response *ἵνα ἀναβλέψω*⁶⁴ must also be that of the people in Mark's church. They too must recognise their blindness and come confidently to Jesus for restoration of sight.⁶⁵

(c)

The way in which Mark uses 10:46-52 to speak to the situation of his

church is further illuminated by the conjunction of references to salvation and seeing in 10:52. Just as faith in the phrase *ἡ πίστις σου ἔσωσέν σε* implies more than belief in Jesus as a wonder-worker, so Mark's use of *σώσω* goes beyond its most literal meaning.⁶⁶ Mark is aware of the fact that *σώσω* has two different definitions, i.e. "heal" (5:23,28,34; 6:56)⁶⁷ and "save" (8:35; 10:26; 13:20), and it is significant that he chooses it in 10:52 to describe the healing of Bartimaeus when other words could have served his purpose just as well, *ἰάομαι* (5:29), *θεραπεύω* (1:34; 3:2,10; 6:5,13), or *ὑγιής* (5:34).⁶⁸ As Foerster points out the selection of the word *σώσω* in many of Jesus' healings leaves room for the view that the saving power of faith goes beyond physical life.⁶⁹ It is hardly fortuitous, furthermore, that it occurs at the end of a series of pericopes in which Jesus and the twelve have been discussing the relationship between salvation and discipleship. In the passage immediately preceding 10:46-52, it is indicated that the Son of Man will give his life as a ransom for many. In 8:35 Jesus teaches that the person who wishes to save his life must lose it for his sake and that of the gospel. In 10:26 the disciples are amazed by Jesus' teaching about the difficulty men have entering God's Kingdom and ask *καὶ τίς δύναται σωθῆναι*. Jesus replies that one must give up everything, even family ties, and follow him. This is precisely what Bartimaeus does when he leaves his old life as a beggar and takes up a new existence by following Jesus on the way (see below).⁷⁰

The use of *σώσω* in 3:4 and 15:30f. demonstrates that Mark likes to use it in both a literal and a soteriological sense in one passage. In the first verse Jesus asks his detractors whether it is better to do good or evil on the sabbath, *ψυχὴν σώσαι ἢ ἀποκτείνειν*? Clearly the life of the man with the shrivelled hand is not in any immediate danger — he could as easily be healed on any other day — but here

ψυχὴν σώσαι (cf. 8:35) points beyond Jesus' ability to heal human infirmities to his power both to restore the whole man and to forgive sin (cf. 2:5).⁷¹ That *σώζω* refers to redemption is confirmed by v. 6: although Jesus can save the lives of others he must lose his own. This same line of thought is picked up in 15:30f. where those at the foot of the cross mock the dying Jesus. As Best⁷² points out, *σῶσον* can be taken in the literal sense of "preserve life" in v. 30, but it would be clear to Mark's readers in the next verse that the comments of the religious authorities move into the soteriological sphere (*ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι*). Best summarises Mark's thinking well:-

Jesus is able to save men, but the divine necessity requires that he does not save himself. The reader will connect the 'save' of the first clause both to its occurrences within the Gospel in relation to healing and to his own experience of salvation; he will thus see the first as a pattern for the second.⁷³

Mark's understanding of *σώζω* in 10:52 becomes especially clear if one examines the close relationship between salvation and sight in Jewish and Christian literature. In the OT (LXX), for example, expectations of the experience of salvation are frequently expressed in terms of seeing:-⁷⁴

- Ex. 14:13 Moses tells the people to stand firm and see the salvation of God (*στῆτε καὶ ὁρᾶτε τὴν σωτηρίαν τὴν παρὰ τοῦ Θεοῦ*).
- 2 Chron. 20:17 Ἴδετε τὴν σωτηρίαν κυρίου μετ' ὑμῶν.
- ψ 49:23 To him who orders his way aright (*ὁδός*, cf. Mk. 10:52b) the salvation of God will be shown (*δείξω ... τὸ σωτήριον τοῦ Θεοῦ*).
- ψ 90:16 God will show his salvation (*δείξω ... τὸ σωτήριόν μου*).
- ψ 97:3 The ends of the earth have seen (*εἶδον*) the salvation of our God (cf. v. 2 and Is. 52:10).
- ψ 118:123 The eyes of the psalmist fail as he watches for God's salvation.
- Is. 35:4f. The one who saves the people will open the eyes of the blind.
- Is. 40:5 ὁφθῆσεται ἡ δόξα Κυρίου, καὶ ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ Θεοῦ (cf. Lk. 2:30).

Is. 59:11 The people look for salvation but it is far from them (MT) (cf. Num. 21:8f., where the sight of the bronze serpent enables men to live).

The same combination of ideas is found in the Qumran literature and the Testaments of the Twelve Patriarchs:-

- 1QS 11,2f. Salvation is from God and those who believe in him will see his marvellous deeds (cf. vss. 5f.).
- CD 20, 34 God will absolve the people and they will see his salvation (*יִשְׁמְעוּ בְּיָדוֹ*).
- 1QH Fr. 18,5 *יִשְׁמְעוּ בְּיָדוֹ*.⁷⁵
- Test. Gad 5:7 True repentance (*μετάνοια*) drives away darkness, enlightens the eyes (*φωτίζει τοὺς ὀφθαλμοὺς*), gives knowledge to the soul and leads the mind to salvation (*πρὸς σωτηρίαν*).⁷⁶

The definition of salvation in terms of visual perception also occurs throughout the NT:-

- Lk. 3:6 (cf. 2:30) All flesh will see the salvation of God.
- Acts 13:47 God orders Paul and Barnabas to be a light for the Gentiles, that they may bring salvation (Is. 49:6).
- Acts 26:18 Jesus sent Paul to the Jews and Gentiles to open their eyes, turn darkness into light, and enable them to receive forgiveness of sins.
- Tit. 2:11 The grace of God has appeared (*ἐπεφάνη*) for the salvation of all men (cf. 1 Pet. 1:5).
- Heb. 2:3f. God bore witness to salvation with signs⁷⁷ and wonders and gifts of the Spirit.⁷⁸

Of particular interest for an understanding of Mk. 10:52 are some passages in 2 Clem.⁷⁹ In 1:6f. the author reminds his readers that they were covered with darkness and their eyes were full of mist — nevertheless they have received their sight (*ἀνεβλέψαμεν*) and by this they have cast off the cloud which covered them. God has had pity on them and saved them (*ἠλέησεν γὰρ ἡμᾶς καὶ σπλαγχνισθεὶς ἔσωσεν*, cf. Mk. 10:47f.). In 9:2 the same imagery is used: "Understand: in what state did you receive salvation, in what state did you receive sight, except in the flesh?"⁸⁰ (*γινώτε ἐν τίνι ἐσώθητε, ἐν τίνι ἀνεβλέψατε, εἰ μὴ ἐν τῇ σαρκὶ ταύτῃ ὄντες*).⁸¹

These passages, which equate salvation with the granting of spiritual vision, provide an interesting parallel to Mark's interpretation

of 10:46-52. For Mark too, salvation is inextricably tied to the concept of seeing: salvation is the restoration of sight by Jesus. That Mark's thinking proceeds along these lines is already indicated in 4:10-12⁸² where he uses the allusion to Is. 6:9f. to speak to the situation of his own church. There it is made clear that those outside are made blind so that they will not repent and be forgiven, i.e. be saved (cf. Acts 28:26ff., v. 28 *σωτήριον*; Rom. 11:8ff.). The implication is that those inside are saved and do see but in vss. 10 and 13 Mark makes reference to the incomprehension of the disciples in order to indicate that it is possible that even those who have been called may still suffer from spiritual myopia. Similarly, in Mk. 8:22-26 the healing of the blind man is related to Peter's partial blindness in 8:27ff. and the fact that the spokesman for the disciples does not fully grasp the heart of the message of salvation (8:35). The disciples require the miraculous intervention of the risen Lord before they will see all things clearly. For the people in Mark's church who also only have half-sight⁸³ and have not fully experienced the fruit of redemption, 10:46-52 is of particular importance. Bartimaeus serves as a prototype of the true disciple and provides a model for the Christian who needs to know what it means to see and be saved: after he receives the gift of sight he follows Jesus on the way.

(d)

In Mark's gospel the concept of "following"⁸⁴ is of special significance and the redactional insertion in v. 52b *καὶ εὐθὺς ἀνέβλεπεν, καὶ ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ* not only serves to link *σῶσω* and *ἀναβλέπω* but also provides a climax to a series of narratives in which the meaning of discipleship is discussed and debated. In the Bartimaeus pericope following Jesus involves more than a literal walking in his footsteps along the road between Jericho

and Jerusalem.⁸⁵ Although Mark uses ἀκολουθῶ in a purely local sense (3:7; 5:24; 6:1; 11:9; 14:13,54),⁸⁶ in many passages it takes on metaphorical overtones and is synonymous with discipleship⁸⁷ (1:18; 2:14,15; 8:34; 9:38; 10:21,28; 15:41).⁸⁸

Mark first uses ἀκολουθῶ in 1:16-20 where he begins his description of Jesus' ministry with a reference to the calling of the first disciples: δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς γενέσθαι ἁλιεῖς ἀνθρώπων. καὶ εὐθὺς ἀφέντες τὰ δίκτυα ἠκολούθησαν αὐτῷ. Here ἀκολουθῶ is clearly used figuratively since the clause "I will make you fishers of men" (RSV) anticipates the preaching mission of those who follow Jesus (3:14; 6:12, 30; 13:10f.). The disciples are to participate in Jesus' mission and will bring others to repentance and faith in the gospel (1:15). It is clear, even at this early stage, that for Mark the disciple is always dependent on Jesus. In 1:16ff. it is Jesus who takes the initiative. He calls Peter, Andrew and the sons of Zebedee. They do not attach themselves to him by choosing him as a student of the Torah would select a rabbi.⁸⁹ It is not up to the disciples to judge Jesus and decide whether or not he is worthy of emulation — rather Jesus calls those who follow him and makes them into the kind of people they must become (1:17, καὶ ποιήσω ὑμᾶς γενέσθαι ; 3:14, καὶ ἐποιήσεν δώδεκα).⁹⁰ They do not learn how to preach and cast out demons — they are empowered to do these things (3:14f.; 6:7; 13:11). The dependence of the disciple on Jesus is underscored in 1:16ff. where Mark emphasizes the fact that discipleship demands a radical break with the past. The fishermen must leave their former way of life (1:18; cf. 2:14; 10:21f.) and even part company with their families (cf. 10:29) if they are to follow Jesus. This is necessary because when a man becomes a disciple he finds that his relationships with other people are altered and he becomes part of a more inclusive family which is composed of those who do God's will

(3:31-35).

In the second passage where Mark uses ἀκολουθῶ it is also connected with discipleship. In 2:13ff. it is made clear that one does not become a follower of Jesus on the basis of personal merit --- when Jesus asks Levi to follow him (2:14)⁹¹ he reveals that his definition of discipleship differs from that of his contemporaries. Although some think that sinners and tax collectors (and blind men?)⁹² are not worthy of Jesus' company, Jesus indicates that it is his purpose to call those who are spiritually ill in order to restore them to health (2:17). Thus the summons to discipleship is not something which is earned but is an act of grace.⁹³ This is also indicated by Mark's depiction of the blindness of the disciples throughout the gospel. The twelve are not selected to carry on Jesus' work because they have special knowledge or understanding. Indeed, almost everything Jesus does is misunderstood by them. Their vocation as disciples is a result of election (4:11) and they will only see when their eyes are opened by Jesus.

In the second half of the gospel special consideration is given to the definition of following and Mark is no doubt preoccupied with this theme because the meaning of discipleship is imperfectly understood by his fellow-Christians. In 8:34 the imperatival nature of Jesus' call ἀκολουθεῖτω μοι is especially evident. The disciple is not requested to follow Jesus but is commanded to do so. Here it is indicated that the one who obeys this command does more than give up his vocation and family: he must also be ready to renounce his own life (vss. 35-37 ψυχῆ) for the sake of Jesus and the gospel. The way of discipleship is costly; the disciple must take up his cross (8:34) and be willing to participate in Jesus' suffering and death. This is not to be confused, however, with imitation.⁹⁴ Although the disciple can expect pain and persecution and may even die on a cross, his life and death cannot have the redemptive value that Jesus' crucifixion and resurrection do.⁹⁵ The discipleship

which Jesus requires is not the same as that experienced by those who followed the rabbis: the Christian disciple does not become a teacher like Jesus or inherit his mantle. He must always be a follower and go behind the Son of God in obedience.⁹⁶

In 9:38 and 10:21ff. the complexities of Jesus' teaching about discipleship are further explored. In the first passage the disciples' definition of following is obviously inadequate. One does not have to go behind Jesus literally in order to do his work and it is not necessary to be with him in a physical sense (cf. 3:14) to be his follower. Here it is obvious that Mark is pointing beyond the Sitz im Leben of the historical Jesus to the Sitz im Leben of second-generation Christians. Those who are unable to "see" Jesus in the flesh can still participate in the establishment of his Kingdom and employ the power given to the first disciples. The story of the rich man in 10:17ff. once again illustrates the costliness of obeying Jesus' call. Although it may be tempered with love (v. 21), it can see through the façades of men (*ἐμβλέψας*) and imposes harsh demands on those who cannot give up everything to follow Jesus (v. 21).⁹⁷

10:32 is the last passage before 10:52b in which "following" is equated with discipleship and there Mark once again points to the blindness of the disciples. Although they are referred to as *οἱ ἀκολουθῶντες* and go behind Jesus as he makes his way to Jerusalem, they do so hesitantly with fear and amazement. The context makes it clear that their terror stems from an inability and perhaps an unwillingness to understand Jesus' passion predictions. Together with 10:46-52, 10:32-34 neatly sums up Mark's themes of discipleship and blindness and sight: the spiritual blindness of the disciples and the Christians in Mark's church consists in their failure to comprehend fully the mystery of the cross and Jesus' logos which elucidates it (4:10-20); they do not trust in Jesus' instruction and refuse to take sufficient account of his presence

(8:14-21). They are like the blind man (and Peter) who only has partial vision (8:22-26). 10:46-52 is inserted into the gospel at a decisive point in order to alert Mark's readers to pay special attention both to the teaching which is sandwiched in between the two healings and the passion narrative which follows. It also introduces a necessary word of hope. Once again it is demonstrated that Jesus is the one who can remove the blindness of men and enable them to see the path they must follow if they are to be real disciples.⁹⁸

The *ὁδός* which Bartimaeus takes (and the one which Mark hopes that his fellow-Christians will travel) leads straight to the decisive events in Jerusalem and the cross.⁹⁹ For Mark this way is both the beginning and the end.¹⁰⁰ In 1:1-3 the double OT references set the tone for Mark's depiction of Jesus — John the Baptist prepares Jesus' *ὁδός* and his life and death anticipate the ministry of the one who comes after him (cf. the use of *παραδίδωμι* in 1:14; 3:19; 9:31; 10:33; 14:10f., 18, 21, 41f., 44; 15:1, 10, 15).¹⁰¹ In the second half of the gospel Jesus' inevitable movements toward Jerusalem are described as a journey (*ἐν τῇ ὁδῷ*). It is a voyage which forces the disciples to inquire more deeply into Jesus' nature (8:27ff.), draws forth his teaching on the meaning of humble service (9:33ff.; 10:17ff.) and makes clear what both Jesus and those who follow him must suffer (10:32ff.).

The events which stand at the terminus of Jesus' way are both a beginning and an end for Mark's readers too. Since their spiritual blindness is caused by their inability to comprehend the full depth of the mystery of the Kingdom of God they must begin their journey with the central although elemental fact of Jesus' death. This must provide the focal point as they survey the life of Jesus and try to understand his teaching. It is also an end because Mark makes it clear that real spiritual vision consists of seeing the exciting significance of the seemingly crushing events in Jerusalem: if Mark's readers will but

follow the path which he sets out for them they, like the Roman centurion (15:39), will stand before the cross and finally see that it reveals that Jesus Christ is the Son of God (1:1). But even this is a new beginning since it signals genuine sight and points the way to the pilgrimage of Christian discipleship which is a journey with the risen Lord.¹⁰²

FOOTNOTES : Chapter IV

1. Cf. Dibelius, p. 52; Marxsen, p. 46; Nineham, p. 285; Reploh, pp. 222f.; Schweizer, Markus, p. 127; Kertelge, Die Wunder Jesu im Markusevangelium, p. 180; Burger, Jesus als Davidsson, p. 43.
2. Bultmann, p. 344 (German edn. pp. 368f.); C.H. Turner (JTS o.s. 26 (1924-1925), pp. 228ff.) provides additional examples.
3. Nineham, p. 285; Reploh, p. 223.
4. Although many theories have been advanced to explain the relationship between Mt. 9:27-31 and 20:29-34, recent studies by Held (Tradition and Interpretation in Matthew, pp. 219-225), Gibbs ("Purpose and pattern in Matthew's use of the title 'Son of David'," NTS 10 (1963-1964), pp. 453f.) and especially Fuchs (Sprachliche Untersuchungen zu Matthäus und Lukas) demonstrate that 20:39ff. is based on Mk. 10:46-52 and 8:22-26 and that Mt. 9:27ff. is a free composition of Matthew's. Even though Fuchs' study is weakened by an improbable theory that Matthew and Luke used a later edition of Mark's gospel (Deuteromarkus) that is no longer extant, his detailed examinations of the Matthean passages prove that 9:27ff. cannot be used to determine the original form of the account of the blind man at Jericho in the pre-gospel tradition. It is also obvious that Lk. 18:35ff. is based on its Markan parallel. The attempt of H.W. Parrott ("Blind Bartimaeus cries out again," Evangelical Quarterly 32 (1960), pp. 25-29) to harmonise the sequence of events in Luke's gospel with Mk. 10:46-11:11 is not convincing.
5. So also Bultmann, p. 344 (German edn. p. 369); Reploh, p. 223; Burger, Jesus als Davidsson, pp. 43, 60.
6. So also Kertelge, Die Wunder Jesu im Markusevangelium, p. 179; Schweizer, Markus, p. 128. It is also possible that it was first inserted as a marginal gloss.
7. Dibelius, pp. 52f. Cf. Bultmann, p. 213 (German edn. p. 228); Nineham, p. 285.
8. So also J. Schmid, The Gospel According to Mark, p. 202; Taylor, pp. 446, 448. Kertelge (op. cit., p. 179) says it is "ursprünglich".
9. Rabbuni in v. 51 also comes from this level of tradition.
10. So also Taylor, p. 448; Cranfield, p. 344; W. Trilling, "Die Zeichen der Messiaszeit (Mk 10: 46-52)," Christusverkündigung in den synoptischen Evangelien, p. 153.
11. The reading here is uncertain: ἐκάθητο ... προσαιτῶν A C² K W f¹ f¹³ 28 it^{a,aur,b,c,d,f,ff²,i,l,q,r} vg cop^{sa} Diatessaron; προσαίτης ἐκάθητο ... A B L it^k cop^{bo} arm; ἐκάθητο παρὰ τὴν ὁδὸν C* Diatessaron^p; ἐκάθητο παρὰ τὴν ὁδὸν ἐλαιῶν D Θ 565 Origen.
12. Cf. Taylor, p. 448. The fact that Bartimaeus is referred to as ὁ τυφλός in some MSS suggests that he was well known.
13. Perhaps Luke eliminates the name in 18:35ff. in order to prevent it from detracting from the reference to Zaccheus of Jericho in the next pericope.

14. Cf. the comments on v. 51 below, p. 172.
15. Cf. Hahn, The Titles of Jesus in Christology, p. 272 n. 88; Roloff, Das Kerygma und der irdische Jesus, p. 123; see n. 16 below.
16. B.H. Branscomb, The Gospel of Mark, p. 192; Taylor, p. 446.
E. Stauffer ("Messias oder Menschensohn?" NovT 1 (1956), p. 84) says:
"Der Bericht ist historisch einwandfrei."
17. Taylor, p. 447.
18. Bultmann, p. 213 (German edn. p. 228).
19. Hahn, op. cit., p. 272 n. 88.
20. Ibid., pp. 253-255.
21. The Foundations of New Testament Christology, pp. 111f.
22. Ibid., p. 112.
23. Das Kerygma und der irdische Jesus, p. 123.
24. Jesus als Davidsson, pp. 42-46, 59-63.
25. $\delta \nu\alpha\zeta\alpha\rho\eta\nu\acute{o}\varsigma$ is found elsewhere in Mark's gospel in 1:24, 14:67 and 16:6 (cf. Lk. 4:34 -- the reading is uncertain in Lk. 24:19); and refers to Jesus' origin in the city of Nazareth. In other parts of the NT Jesus is referred to as $\delta \nu\alpha\zeta\omega\rho\alpha\iota\omicron\varsigma$ (Mt. 2:23; 26:71; Lk. 18:37; Jn. 18:5,7; 19:19; Acts 2:22; 3:6; 4:10; 6:14; 22:8; 26:9; cf. Acts 24:5 where Christians are called Nazarenes). This second spelling helps explain some of the variant readings in Mk. 10:47. Scholars are not agreed about the origin of $\nu\alpha\zeta\omega\rho\alpha\iota\omicron\varsigma$. For various opinions see W.F. Albright, "The names 'Nazareth' and 'Nazorean'," JBL 65 (1946), pp. 397ff.; G.F. Moore, "Nazarene and Nazareth," The Beginnings of Christianity, I, pp. 426-432; H.H. Schaefer, TDNT IV, pp. 874-879; Cullmann, Interpreter's Dictionary of the Bible, III, pp. 523f.; Taylor, pp. 177f.; Black, pp. 198f.; P. Winter, "'Nazareth' and 'Jerusalem' in Luke Chs. I and II," NTS 3 (1956-1957), p. 138 n. 2; E. Zolli, "Nazarenus vocabitur," ZNW 49 (1958), pp. 135f.; J.A. Sanders, "NAZW-RAIOS in Matt. 2:23," JBL 84 (1965), pp. 169-172; Schweizer, "'Er wird Nazoräer heissen' (zu Mc 1:24 Mt. 2:23)," Judentum Urchristentum Kirche, pp. 90-93.
26. Rabbouni is found elsewhere in the NT in Jn. 20:16. Cf. rabbi in Mt. 23:7f.; 26:25,49; Mk. 9:5; 11:21; 14:45; Jn. 1:39,50; 3:2,26; 4:31; 6:25; 9:2; 11:8. Scholars disagree about the antiquity of the title. See S. Zeitlin, "The title rabbi in the gospels is anachronistic," Jewish Quarterly Review 59 (1968-1969), pp. 158-160; and contrast H. Shanks, "Origins of the title 'Rabbi'," Jewish Quarterly Review 59 (1968-1969), pp. 152-157.
27. So also Michaelis, "Die Davidssohnschaft Jesu als historisches und kerygmatisches Problem," in H. Ristow and K. Matthiae (eds.), Der historische Jesus und der kerygmatische Christus, p. 321. Contra Stauffer, NovT 1 (1956), p. 84.
28. So. E. Lohse, " $\nu\iota\omicron\varsigma \Delta\alpha\upsilon\iota\delta$," TWNT VIII, p. 489 n. 46; Kertelge, op. cit., p. 181.
29. Bultmann (p. 213; German edn. p. 228), Hahn (op. cit., p. 272 n. 88) and Trilling (Christusverkündigung in den synoptischen Evangelien, p. 152) think that Son of David especially conflicts with rabbouni.
30. Hahn, op. cit., p. 254; Fuller, op. cit., p. 111; Burger, op. cit., p. 46.

31. In the NT the address seems to have taken on a fixed form (cf. Mt. 15:22; 17:15; Lk. 16:24; 17:13) which may have been influenced by Christian liturgy. See W. Lockton, "Liturgical notes," JTS o.s. 16 (1915), pp. 548-555; Trilling, op. cit., p. 152. Lohmeyer (Gottesknecht und Davidsohn, p. 69) and Burger (op. cit., p. 45) overstate the case when they argue that men are never asked for mercy in the OT and NT; cf. Job 19:21; 2 Mac. 7:27; Lk. 16:24. Also see Josephus, Ant. 9, 64; Sophocles, Ph. 501.
32. Cf. Cranfield, p. 345. For recent studies of Matthew's use of Son of David see Michaelis, Der historische Jesus und der kerygmatische Christus, pp. 318ff.; Gibbs, NTS 10 (1963-1964), pp. 446-464; A. Suhl, "Der Davidsohn im Matthäus-Evangelium," ZNW 59 (1968), pp. 57-81; Burger, op. cit.; J.A. Fitzmoyer, "The Son of David tradition and Mt. 22:41-46 and parallels," Essays on the Semitic Background of the New Testament, pp. 113-126; Trilling, op. cit., pp. 13-39.
33. The vocabulary in vss. 47f. does not suggest that they are a Markan creation. Although Mark frequently uses ἀρχομαι as a redundant auxiliary verb (cf. Chapter I, p. 13), in 10:47 it appears literally to mean 'begin'; so also J.W. Hunkin, "'Pleonastic' ἀρχομαι in the New Testament," JTS o.s. 25 (1923-1924), p. 391; Taylor, p. 48. Hunkin thinks that it is also to be taken literally in 14:19,33. In these verses ἀρχομαι may go back to an Aramaic level of tradition: cf. Taylor, pp. 63f. ἐπιτιμάω (v. 48) also occurs in redactional verses (1:25; 3:12; 4:39; 8:30,32f.; 9:25) but in these cases (with the exception of 8:32) it appears on the lips of Jesus. Its use by others in 10:13 and 10:48 may suggest that it is traditional there. These and other factors indicate that vss. 49f. are based on a solid pre-Markan tradition.
34. Cf. Lohse, TWNT VIII, p. 489.
35. All the references to the Son of David in the NT are in the synoptic gospels, but cf. Rom. 1:3; 2 Tim. 2:8; Rev. 5:5; 22:16. According to Burger (op. cit., pp. 17f.) the earliest explicit connection of the eschatological hope of the Jews with the title Son of David is found in Ps. Sol. 17 and 18. For other recent studies of the understanding of the Davidic Messiah in the OT, intertestamental, Qumran and rabbinic literature, see Lohse, TWNT VIII, pp. 482-492; Fitzmoyer, Essays on the Semitic Background of the New Testament, pp. 113-126; Hahn, op. cit.; Fuller (op. cit.); Cullmann (The Christology of the New Testament, pp. 117ff.), Burger and Lohse (p. 482 n. 1) list the many studies which deal with the title. Also see n. 32 above.
36. The related title King of the Jews is also traditional: 15:2,9,12,18, 26.
37. Cf. Taylor, p. 216: "The story is cited for its broad humanity and because of the acknowledged greatness of David."
38. Here the Son of David title is not being denied; it is merely being qualified just as the designation Christ is defined with the titles Son of God and Son of Man: cf. n. 107, Chapter III (pp. 167-168 above).
39. Cf. the discussion below, pp. 176f.
40. ἐπιβάλλω rather than ἀποβάλλω is found in 565. This may represent a scribal attempt to bring the passage into line with the habits of Palestinian beggars who would have had their cloaks spread out before them. Nevertheless, ἀποβάλλω is not necessarily inappropriate here since it probably means that Bartimaeus threw his garment aside, confident that he would no longer need it: cf. Taylor, p. 449. Matthew and Luke omit this detail.

41. For other examples of this relationship see pp. 179ff. below.
42. Other scholars also think that the passage is connected with the Messianic secret. Cf. Ebeling, Das Messiasgeheimnis und die Botschaft des Marcus-Evangelisten, pp. 136f.; Boobyer, "The secrecy motif in St Mark's gospel," NTS 6 (1959-1960), pp. 230f. (see the critique of his thesis in Appendix I, p. 240 below); Burkill, Mysterious Revelation, pp. 190-192. See the discussion in Chapter V below.
43. Das Messiasgeheimnis in den Evangelien, p. 279. Many others also deny that 10:46-52 plays a part in the theory of the Messianic secret: Lagrange, p. 285; Rawlinson, p. 149; Lohmeyer, p. 224; Schmid, The Gospel According to Mark, p. 202; Cranfield, p. 345.
44. Cf. the discussion of Mark's use of πολλοί in Appendix I. Mark's insertion in v. 46b (the disciples and the large crowd) makes it impossible to identify the many.
45. Wrede, op. cit., pp. 278f. Burger (op. cit., p. 61) unjustly accuses Wrede of psychologising at this point. S.E. Johnson ("The Davidic-Royal motif in the gospels," JBL 87 (1968), p. 137) offers another interpretation of the command to silence. In his opinion the disciples silenced Bartimaeus because his acclamation was seditious. Its Sitz im Leben, he argues, is the time of Vespasian when those of David's descent were hunted down.
46. Cf. Schreiber, Theologie des Vertrauens, p. 239.
47. The expression "Your faith has healed (saved?) you" is found elsewhere in Mt. 9:22; Lk. 7:50; 8:48; 17:19; 18:42.
48. Cf. Horstmann, Studien zur markinischen Christologie, p. 124.
49. Cf. Reploh, pp. 224f.; Trilling, op. cit., p. 161.
50. Cf. Hawkins, p. 12.
51. Hawkins, p. 12; Bultmann, p. 257 (German edn. p. 276); Schreiber, Theologie des Vertrauens, pp. 190ff., 220f. ὁδός is traditional in 1:2f.; 2:23; 4:4,15; 6:8; 8:3; 10:46; 11:8; 12:14 and perhaps in 10:17 (Schreiber (p. 190) thinks that it is redactional there).
52. For a discussion of the Markan nature of this term see Schweizer, "Die theologische Leistung," pp. 350f., and Reploh, p. 224. ὁμο-λουθῆω is used in a purely local sense in 3:7; 5:24; 6:1; 11:9; 14:13,54.
53. So Trocmé, La Formation de l'Évangile selon Marc, p. 65, who thinks that it symbolically underlines the way in which Jesus opens the eyes of the disciples in 8:27-10:45.
54. εὐθὺς Mk. 1:42; 2:12; 5:29,42; εὐθέως Mt. 8:3; 20:34; Mk. 7:35(?); Lk. 5:13; Jn. 5:9; παρακρήμα Mt. 21:19f.; Lk. 4:39; 5:25; 8:44,47,55; 13:13; 18:43; cf. Acts 3:7; 5:10; 9:18,34; 12:23; 13:11. See H. van der Loos, The Miracles of Jesus, p. 126 n. 3, who gives examples of the use of this literary device in pagan literature.
55. See below for a discussion of the connection between the passion and the theme of blindness and sight (pp. 189f.).
56. Most scholars think that Mark placed 10:46ff. where it is because a reference to Jericho was firmly anchored in the tradition: cf. Bultmann, p. 213 (German edn. p. 228); Schmidt, Der Rahmen der Geschichte Jesu, p. 245; H. Riesenfeld, "Tradition und Redaction im Markusevangelium," Neutestamentliche Studien für Rudolf Bultmann, pp. 163f.; Roloff, Das Kerygma und der irdische Jesus, pp. 121f. Burger (op. cit., p. 63) goes too far, however, when he argues, "Es ist nicht die Blindheilung,

- sondern die Ortsangabe, welche Markus veranlaßt, den Vorfall an dieser Stelle seines Evangeliums zu berichten," since he fails to take into consideration the importance of Mark's theme of blindness and sight. That Mark is responsible for the insertion of 10:46-52 is indicated by the fact that it is both introduced and concluded by Markan additions (cf. Reploh, pp. 222-226) which, together with the careful definition of Jesus' entourage in v. 46b, are designed to accommodate the narrative to surrounding material. A few scholars think that 10:46ff. and 11:1ff. were already joined in the tradition: Marxsen, p. 46; Hahn, *op. cit.*, p. 273 n. 110; Kertelge, Die Wunder Jesu im Markusevangelium, pp. 180f. Kertelge argues that this is indicated by the references to David in both the pericopes, but the differences in the acclamations in 10:47f. and 11:9 could as easily prove that their association is secondary. See above, pp. 174f.
57. A number of scholars point to this comparison: cf. Lightfoot, History and Interpretation in the Gospels, pp. 120f.; Nineham, pp. 282ff.; Luz, "Das Geheimnismotiv und die markinische Christologie," ZNW 56 (1965), p. 15; Best, SJT 23 (1970), pp. 325f.
58. Some exegetes think that 8:22-10:52 should be considered a section, one which both begins and ends with the healing of a blind man: cf. Trocmé, La Formation de l'Évangile selon Marc, p. 64; Best, SJT 23 (1970), pp. 325f. Various theories about the structure of the gospel are discussed above (pp. 32ff.).
59. Cf. Roloff, Das Kerygma und der irdische Jesus, p. 126.
60. See Richardson, The Miracle-Stories of the Gospels, p. 74: "Miracle-stories contain much that is valuable for the Christian teachers; they stress some aspect of Christian faith or life which is useful in the instruction or exhortation of the Christian community." Also see M.E. Glasswell, "The use of miracles in the Markan gospel," Miracles, pp. 154-158; Kertelge, Die Wunder Jesu im Markusevangelium, pp. 182ff., "Wunder als Lehrbeispiele."
61. Cf. W. Foerster, "σώζω, κ.τ.λ.," TDNT VII, p. 990; R. McL. Wilson, "Soteria," SJT 6 (1953), p. 413. Mark's use of σώζω is discussed below (pp. 181ff.).
62. Cf. Lohmeyer, p. 191; K. Weiss, "Ekklesiologie, Tradition und Geschichte in der Jüngerunterweisung Mark. 8:27-10:52," Der historische Jesus und der kerygmatische Christus, pp. 411-419; Schreiber, Theologie des Vertrauens, p. 203. Trilling says of 10:46-52 (Christusverkündigung in den synoptischen Evangelien, p. 158): "... die spezifische Richtung des Textes ist aufs Katechetisch-Didaktische hin verlagert worden." It is possible, as Best suggests (SJT 23 (1970), pp. 324f.), that 9:14-29 is inserted into a section on discipleship because Mark wants to use it to teach the church how to exorcise, but see the discussion below (pp. 180f.).
63. Cf. Nineham, p. 283.
64. Scholars disagree about the grammatical interpretation of this clause. Some think that it is volitive (θέλω implied) — Robertson, A Grammar of the Greek New Testament in the Light of Historical Research, p. 933; C.J. Cadoux, JTS o.s. 42 (1941), p. 172 n. 2; A.R. George, JTS o.s. 45 (1944), p. 59. Others argue that it is imperatival — H.G. Meeham, "St. Mark x:51," ET 52 (1940-1941), p. 437; JTS o.s. 43 (1942), pp. 179f.; N. Turner, Grammar of New Testament Greek, III, p. 95. In either case the meaning of Bartimaeus' words is clear.

65. The concept of faith is further developed elsewhere in the second half of the gospel. In 9:42 Mark refers to those who believe in Jesus as οἱ πιστευόντες. 11:22-24 deals with the power of faith whereas 13:21 warns the disciples against belief in pseudo-christs. In 11:31 it is said that John's message is worthy of belief. Cf. the reference to 15:32 on p. 124 above.
66. Cf. Nineham, pp. 283, 286. Contra W. Wagner, "Über σωζεν und seine Derivata im Neuen Testament," ZNW 6 (1905), p. 208, who argues that σωζεν is used in a natural, non-technical sense in 10:52.
67. Cf. Mt. 9:21f.; Lk. 8:36, 48, 50; 17:19; 18:42; Jn. 11:12; Acts 4:9; 14:9.
68. So Best, pp. 109f.
69. TDNT VII, p. 990. Foerster points out that the words ἡ πίστις σου σεσωκέν σε appear in Lk. 7:50 even when the story is not connected with healing.
70. Cf. the discussion of the phrase "following in the way" below (pp. 185ff.).
71. Contra Wagner, op. cit., p. 208, who argues that this verse is only concerned with deliverance from a specific physical ailment.
72. Best, pp. 109f.
73. Best, p. 110. σωζεν is also used simultaneously in reference to healing and redemption in Acts 4:9ff. (cf. vss. 9, 12).
74. Cf. Michaelis, "ὄραω, κ.τ.λ.," TDNT V, p. 347 n. 164.
75. Cf. Foerster, "ὄραω, κ.τ.λ.," TDNT VII, p. 983. See 4Q Dib Ham 4,8, where it is said that all the nations see God's glory.
76. Charles, The Greek Versions of the Testaments of the Twelve Patriarchs.
77. For a discussion of the relationship between signs and seeing cf. Chapter II, pp. 121ff.
78. Also see Mt. 13:16f. (Lk. 10:23f.); Jn. 8:56 (cf. Michaelis, TDNT V, p. 343 n. 147). The same kind of imagery may be in mind in Mt. 6:22f. and Lk. 11:34-36. In a few cases sight is contrasted with salvation and spiritual knowledge (Jn. 20:29; Rom. 8:24; Heb. 11:1).
79. Also see Barn. 5:10 where it is said that one is saved by seeing Jesus.
80. Translation by K. Lake, The Apostolic Fathers, I, Loeb Classical Library.
81. For examples of the connection of salvation and sight in rabbinic literature see Strack-Billerbeck, II, p. 139.
82. Cf. Gnika, p. 26.
83. Mark is not implying that the disciples or his contemporaries are unsaved or partially saved because their vision is imperfect. Such an interpretation would stretch the analogy to breaking point.
84. The use of this concept in Mark's gospel and in the rest of the NT has been examined by several scholars. Cf. C.H. Turner, JTS o.s. 26 (1924-1925), pp. 238-240; Kittel, TDNT I, pp. 210-216; Schweizer, Lordship and Discipleship, SBT 28, pp. 11-21; "Discipleship and belief in Jesus as Lord from Jesus to the Hellenistic Church," NTS 2 (1955-1956), pp. 87-99; "Die theologische Leistung," pp. 350f.; Best, pp. 108, 181f.; SJT 23 (1970), pp. 326-329, 334-337; T. Aerts, "Suivre Jésus: Evolution d'un thème biblique dans les évangiles synoptiques," ETL 42 (1966), pp. 476-512; Schreiber, Theologie des Vertrauens, pp.

- 190ff.; Reploh, pp. 123ff.
85. Contra Wellhausen, p. 92, Aerts, ETL 42 (1966), p. 503, and Koloff, Das Kerygma und der irdische Jesus, p. 126, who take it in a literal sense in 10:52.
86. συνακολουθῆω is also used in a literal sense by Mark in 5:37 and 14:51. Cf. παρακολουθῆω in 16:17 (Lk. 1:3; 1 Tim. 4:6; 2 Tim. 3:10); ἐπακολουθῆω in 16:20 (1 Tim. 5:10,24; 1 Pet. 2:21).
87. The use of ἀκολουθῆω as a metaphor for the personal attachment of one person to another finds its antecedents in the LXX. In Ruth 1:14, for example, the verb refers to the permanent relationship between Ruth and Naomi. More significant is 3 Kgdms. 19:20 where Elijah casts his mantle on Elisha and Elisha says καταφιλῆσω τὸν πατέρα μου καὶ ἀκολουθῆσω ὀπίσω σου (see Josephus, Ant. 8, 354 καὶ καταλιπὼν τοὺς βόας ἠκολούθησεν Ἠλίᾳ, cf. Mk. 1:18). In Jud. 5:7 the verb describes an adherence to pagan gods; cf. Hos. 2:5(7) [A]. See the similar use of the expression πορεύεσθαι ὀπίσω Dt. 6:14; 8:19(11:28); 28:14; Jer. 7:6,9; 8:2; 11:10; 13:10; (16:11); 25:6; 35(43):15, and Kittel's discussion of it, TDNT I, pp. 211f. For other uses of ἀκο - λουθῆω in the LXX see Num. 22:20; 1 Kgdms. 25:42; Jud. 2:3; 15:13; Sir. Prologue 2; Is. 45:14; Ezek. 29:16; 2 Mac. 8:36. In the NT the verb is used in connection with discipleship in Mt. 8:19 par.; 8:22 par. 10:38; Lk. 5:11; Jn. 1:37f.; 10:4f.,27f.; 12:26; 13:36f.; 21:19,22. See Jn. 8:12 where connection is made between sight and following. Also see 1 Pet. 2:21 (following in Christ's footsteps, ἐπακολουθῆω); 2 Pet. 2:15 (following [ἐπακολουθῆω] the way of Balaam); Rev. 14:4 (following the Lamb).
88. Cf. the discussion of 15:41 in Appendix II.
89. Cf. K.H. Rengstorf, "μανθάνω, κ.τ.λ.," TDNT IV, p. 444.
90. Some of the disciples are even renamed by Jesus, 3:16f.; Jn. 1:42.
91. In 2:15 ἀκολουθῆω refers to Jesus' disciples. Cf. Appendix I below, n. 28.
92. Blindness is considered a sign of impurity in the OT and Qumran literature. Blind animals could not be sacrificed (Lev. 22:22; Dt. 15:21) and blind men could not become priests (Lev. 21:18). In the Qumran community the blind could not fight in the great battle (1QM 7, 4ff.) or enter into the assembly of God (1QSa 2, 6). In Lev. 19:14 and Dt. 27:19 (cf. Job 29:15), however, the Jews are commanded to treat the blind with special consideration.
93. Cf. Schweizer, Lordship and Discipleship, p. 13; Kittel, TDNT I, p. 214.
94. Cf. Schweizer, Lordship and Discipleship, p. 12; Kittel, TDNT I, p. 214; Best, pp. 181f.; SJT 23 (1970), pp. 334ff.
95. Cf. Best, SJT 23 (1970), p. 335.
96. See Mt. 23:8 and E. Lohse, "ραββί, ραββουνί," TDNT VI, p. 965; Rengstorf, TDNT IV, pp. 445-455.
97. Best (SJT 23 (1970), pp. 326ff.) calls attention to another aspect of Mark's understanding of following. The gospel, and the life lived in obedience to Jesus, is one of movement; it is a pilgrimage. The idea of movement is also present in the actions of Bartimaeus. Cf. Lohmeyer, p. 224: "Neben Jesus, vor Jesus, hinter Jesus."

98. By using the imperfect ἠκολούθει in 10:52 Mark indicates that one must keep on following if one is to be a true disciple. Cf. ἐνεβλεπεν in 8:25.
99. "The way" is a common metaphor in Jewish and Christian thinking. In the LXX ὁδός describes both the ways of men and the ways of God which men can and must follow (Job 3:23 [A]; Prov. 4:10; Is. 40:27; Jer. 10:23 etc.; Dt. 5:33; 8:6; 9:12,16; 10:12; 11:22,28; 31:29; 32:4; Job 23:11; Ψ17:22; 43:19; 144:17; Hos. 14:10 etc. It is used in some eight hundred passages and in about six hundred occurrences it translates 777 (cf. Michaelis, "ὁδός, κ.τ.λ.," TDNT V, p. 48). In the Qumran literature the way (777) is of central significance. The manner of life in the Dead Sea area is referred to as "the way" (1QS 9, 17; 10, 21; 11, 13; 1QSa 1, 2; CD 1, 13; 2, 6; 4QFlor 1, 14ff.). The believers can be said to be preparing the way of the Lord in the wilderness (cf. Mk. 1:2f.; Is. 40:3) by studying the law (1QS 8, 13; 9:19f. — for discussions of the difference between the Qumran and NT understandings of Is. 40:3 and the concept of the way see S.V. McCasland, "The Way," JBL 77 (1958), pp. 222-230; J. Pryke, "Eschatology in the Dead Sea Scrolls," The Scrolls and Christianity, p. 49; J. de Waard, A Comparative Study of the Old Testament Text in the Dead Sea Scrolls and in the New Testament, pp. 46-53). The manner of life of those living in the community is often referred to as "perfection of way" or "way of perfection" (1QS 4, 22; 5, 24; 8, 10, 18, 21, 25; 9, 2, 5; 11, 2, 11, 17; 1QM 14, 7; 1QH 1, 36; 4, 32; 1QSa 1, 17, 28; 4QM^a 5). Reference is also made to the ways of men (1QS 3, 6; 5, 47; 1QH 6, 20, 24; 18, 12; CD 8, 16; 19, 29) and the ways of God (1QS 1, 13; 2, 2; 3, 10; 1QH 7, 31; CD 2, 16; 20, 18; cf. the references to the way of God's heart, 1QH 4, 18, 21, 24; 6, 7, 21; CD 1, 11) and it is stressed that the ways of men cannot prosper unless God directs them (1QS 11, 10f., 13f., 17; 1QH 4, 31; 12, 34; 15, 22; 17, 21; 4Q Dib Ham 5, 20). The Scrolls pay particular attention to the dichotomy of the ways of light and ways of darkness (wickedness, falsehood, iniquity etc., 1QS 3, 3; 4, 10f., 17, 19; 5, 11; 1QH 14, 26; 15, 18; CD 1, 15; 2, 2; cf. similar metaphors in CD 3, 17; 8, 4f., 8f.; 19, 17, 21, 23; 1QpHab 11, 13. The imagery is also found in Christian literature, cf. Mt. 7:13f.; Didache 1:1). In the NT special attention is given to the concept of the way in John's gospel and Acts. Jesus is the way (Jn. 14:5f.) and Christianity is ἡ ὁδός (Acts 9:2; 16:17; 18:25; 19:9,23; 22:4; 24:14,22). Elsewhere reference is made to the way of God (Mk. 12:14 par.; Lk. 1:76, 3:4; Acts 13:10; 18:25; Rom. 11:33; Heb. 3:10; Rev. 15:3), the ways of men (Acts 14:16; James 1:8), the way of peace (Lk. 1:79; Rom. 3:17), way of righteousness (Mt. 21:32; 2 Pet. 2:21), way of truth (2 Pet. 2:2; cf. Jn. 14:4f.), way of Christ (Jn. 14:4; 1 Cor. 4:17), the right way (2 Pet. 2:15), etc.
100. The significance of the concept of the way for Mark is recognised by Haenchen, who calls his commentary Der Weg Jesu, and by Best (SJT 23 (1970), p. 327), who calls the gospel "the gospel of The Way". Probably the use of ὁδός in 10:52 indicates that Mark thinks of the healing of Bartimaeus as a fulfilment of certain passages from Isaiah. Cf. Is. 42:16 καὶ ἄβω τυφλοῦς ἐν ὁδοῖς ἢ οὐκ ἐγγύων; 42:18; 61:1.
101. Cf. Marxsen's more complete explication of this point, pp. 23f.
102. Cf. Appendix II, "Looking for the Resurrected Jesus."

C H A P T E R F I V E

CHAPTER V
A COMPARATIVE ANALYSIS OF THE THEME
OF BLINDNESS AND SIGHT AND VARIOUS THEORIES
OF THE MESSIANIC SECRET

1

For over seventy years much of the research on the second gospel has been devoted to the quest for a correct definition of the so-called Messianic secret. Since many scholars consider it to be the key, in one form or another, to Mark's theology and since 4:1-34, 8:14-21, 8:22-26 and 10:46-52 are usually integral parts of such interpretations, the examination of his theme of blindness and sight would hardly be complete without considering its relationship to some of these theories. Because of the overwhelming bulk of the literature on the subject of the secret¹ it is necessary to limit the comparison to a few of the more representative studies.

(a)

Any discussion of the Messianic secret begins, of course, with Wrede. First published in 1901,² Wrede's thought-provoking study anticipates both form and redaction criticism and for that reason is still influential today. Wrede rejects the critical assumption which was current at the beginning of the twentieth century that Mark's gospel provides a reliable outline of the life of Jesus. The gospel, he argues, is dogma rather than history and is thoroughly coloured by theological ideas. It cannot

be understood unless that which belongs to Jesus is separated from the thoughts of the primitive church. The gospels were written by committed Christians who could only look at the life of Jesus through the eyes of faith and describe it with the needs of the Christian community in mind.

Wrede is particularly interested in Christology and the question of Jesus' Messianic consciousness. In his opinion much of the pre-Markan material which found its way into Mark's gospel was originally devoid of Messianic claims. These traditions reflect the fact that Jesus did not make such claims for himself. Comments about his Messiahship were inserted into the tradition by Mark and his contemporaries at a transitional time in Christian thinking when the view that Jesus' resurrection was the inception of his Messiahship was beginning to be superseded by the belief that his Easter splendour must have already been reflected in his earthly life.³ But how could these conflicting ideas be reconciled with each other and the non-Messianic character of the tradition? According to Wrede, the Messianic secret was a historical theory designed to solve this problem: although Jesus' nature was revealed during his earthly existence he himself wished to conceal it. The secret involves three different aspects of the gospel:--

1. The demons and those who are healed by Jesus are ordered to keep quiet about Jesus' identity.⁴

2. In 4:1-34⁵ Mark develops a parable theory which consists of two closely related ideas:

- (i) Jesus speaks in parables in order to veil the truth from the crowd but teaches his disciples openly.

- (ii) The parables remain obscure to the people but are interpreted for the disciples.⁶

3. The blindness of the disciples is also an integral part of Wrede's theory: even though Jesus' followers are given special instruction and are the privileged recipients of the passion predictions they are unable

to understand his message. This, Wrede argues, is due to Mark's idea of "concealment in spite of revelation".⁷ Jesus does not hide the meaning of his suffering, death and resurrection, but the passion still remains a secret to them.⁸ This is easily explained: it is not unusual for human beings to be unable to comprehend the proclamation of a supernatural secret if they are not supposed to understand it.⁹ Wrede rejects the widely-held assumption that Peter's confession marks the point at which the disciples finally know Jesus.¹⁰ Their inability to understand him is no less after 8:27ff. than before. For Mark, Wrede argues, the moment of supreme revelation is not 8:27ff. but the resurrection. Thus Jesus must keep his nature secret throughout his ministry. 9:9 provides the interpretative key to Mark's intentions:¹¹ the transfiguration is an anticipation or preview of the resurrection and the disciples are ordered to remain silent until a time when their experience will be more completely understood. In Wrede's opinion the lack of progress in the disciples' comprehension has an historical kernel. It reflects the fact that Jesus' followers experienced a sudden revolution in their thought after the resurrection.¹² This left a deep impression on the tradition and although Mark's portrait of the disciples is a caricature it plays an important part in the theory of the secret: the harshness with which the disciples' blindness is portrayed makes the transformation which comes with the resurrection even more perceptible.

(b)

Although Wrede's thesis was criticised from a number of different perspectives between the time of its publication and the beginning of World War II, the most important examination of the problem during that period was H.J. Ebeling's (1939).¹³ His interpretation of the Messianic secret is basically positive and departs from Wrede's analysis on two fundamental issues:-

1. For Mark, Ebeling argues, it is not the maintenance of a secret about Jesus which is important, but the revelation of his divinity.¹⁴ The orders to silence, the taking aside of those who are healed (4:10-12) and the blindness of the disciples are all part of a literary motif in which concealment and prohibition serve as foils to bring out the irrepressible nature of the truth about Jesus. This is demonstrated by the fact that in the majority of narratives which contain orders to silence primary emphasis lies on the dissemination of the news about Jesus rather than its restriction. Where Jesus silences the demons they reveal the truth about him in spite of themselves and witness to his victory over Satan. Where he orders his patients to secrecy they cannot restrain themselves and proclaim their experiences.¹⁵ The pressing of the crowd rather than indicating the blindness of the people underlines Jesus' popularity and the basic fact that Jesus and humanity belong together. Thus for Ebeling emphasis is not on the keeping of the secret but its violation:¹⁶ the power of Jesus, his Messiahship, is incessantly demonstrated in his word and deeds.¹⁷

2. For Ebeling the Messianic secret is not to be explained in terms of Jesus' life but must receive its meaning out of a correct understanding of the relationship between the evangelist and his hearers and readers.¹⁸ In the passion predictions, for example, Jesus' explanations are not designed to give information about the cross since that is already assumed; Mark's message here concerns his readers, not the historical disciples. In these passages he makes it clear that the cross can only be meaningful where the obligation to take it upon oneself is understood. The life of the Christian proceeds from the death of Jesus and the bearing of the Christian cross is only possible through the cross of Christ. When the disciples receive special teaching this informs the readers that the secret is being preached to them and that they are privileged to know what the disciples could not grasp.¹⁹ The content of the incomprehension motif

has to do with the centre of Christian preaching: Christ, his gift and demand.²⁰ This Christ always works two things, repentance and faith. Through the cross he both requires obedience and makes it possible.²¹ Ebeling rejects the common interpretations of 4:1-34 and argues that the question which is raised in 4:10 must be understood as the church's query about the goal of parables generally. Jesus' response is meaningful to the Christian reader because it makes it clear that he is among the elect who receive the secret (4:11f.). In this chapter there is no reflection about the success or failure of Christian preaching, but a warning about careless listening.²² 8:30 and 9:9 are to be interpreted similarly: the secret which is revealed only to select disciples and remains hidden until after the resurrection is now being presented to the readers of Mark's gospel.

(c)

G.H. Boobyer's more recent study is also of interest since it is representative of interpretations which see the Messianic secret as part of Mark's attack on the Jews.²³ In his opinion two related conclusions are demanded by an examination of Mark's secrecy motif:-

1. Mark knew that there were two different periods in the historical process of Christian revelation which were separated from each other by Easter. At that point the more complete revelation was given which Mark considers to be the possession of the readers of his gospel. Prior to that, Jesus concealed himself and although the disciples received his teaching much was also hidden from them.

2. In addition to the two periods, there are also two classes of recipients, those inside and those outside. The former are to be identified with the Christian readers of the gospel (as represented by the disciples) whereas the latter are the Jewish people (the crowd). Mark is not trying to explain the rejection of Jesus by the Jews, Boobyer argues,

but God's rejection of Israel.

(d)

E. Schweizer looks at the Messianic secret from a different perspective.²⁴ Recognising the central importance of 4:11f., Schweizer argues that Mark, whose thinking is based to some extent on Jewish apocalyptic literature, knew that the mystery of God can only be revealed to men by God himself. Therefore Mark depicts the care which Jesus must always take to bring men, and especially the disciples, near to this mystery. Although he makes it clear that God's revelation continually breaks forth in Jesus' miracles, and thus the commands to silence are always violated, he also demonstrates that despite their special instruction the disciples are as blind as the world. The incomprehensible nature of God is understood by Mark more radically than in apocalyptic literature. God is essentially the absconditus sub contrario and this is not overcome simply by miraculous means. Jesus' use of parables is not designed to conceal but to reveal. It is a means of teaching adapted to the understanding of men (4:33). God's incomprehensibility can only²⁵ be understood through the parable, only in picture language, not in direct speech. In this sense the teaching in parables must be understood as an attempt to uncover the mystery of God. Mark, Schweizer argues, goes beyond the rigid distinction which was found in the tradition (4:11f.) between the elect and those outside and develops the idea that just as all men are predestined to blindness so all are also called to understanding. This is especially clear in 8:14 where a logion similar to 4:11f. is applied to the disciples and is immediately followed by 8:22-26 which shows that God can and will open the eyes of the blind. In the second part of the gospel Mark develops thinking similar to 1 Cor. 2:6ff., and demonstrates that God's revelation must be understood in relation to the way of discipleship and the suffering of the Son of Man.

(e)

In an important study which has not yet received the attention it deserves, Tagawa comes to conclusions about the Messianic secret which are similar to Ebeling's. His investigation is important because it goes beyond the evidence which Ebeling assembles and distinguishes more consistently between tradition and redaction. Although many scholars think that the Messianic secret is at the heart of Mark's gospel and attempt to integrate all of the elements which Wrede identified into the same theme, Tagawa contends that the term "Messianic secret" can do no more than artificially recover several different traits which characterise the redaction of Mark.²⁶ These traits have their redactional character in common but not the fact that they are all concerned with the revelation or concealment of Jesus' Messianic nature.

In regard to passages in which Jesus performs a miracle aside from the crowd (5:21-24, 35-45; 7:31-37; 8:22-26) Tagawa contends that this motif is traditional and although Mark conserves it from time to time he never emphasises or amplifies it.²⁷

Tagawa agrees, furthermore, with Ebeling's contention that in the prohibitions to silence in the miracle narratives Mark is more interested in Jesus' popularity and the proclamation of the news about him than in secrecy.²⁸ These commands to silence differ from those to the demons which are never violated. In the former it is forbidden to speak about a healing whereas in the latter the demons are not allowed to proclaim Christological titles. This corresponds to the fact that an injunction to silence is a formula of exorcism.²⁹ But that is not all. It also demonstrates Mark's indifference to Christological titles. For him Jesus is above all titles contained in the old religious systems.³⁰

In regard to the blindness of the disciples³¹ Tagawa asserts that it can only be understood in light of the Sitz im Leben which prompted Mark to write the gospel. Since the evangelist returns to this theme so

insistently, he must be attacking some influential group within the church which does not understand the being and person of Jesus. In Tagawa's opinion Mark's depiction of the disciples' blindness contains an implicit criticism of the sectarian spirit in the Jerusalem church which tries to limit the definition of those who are Christians (9:38ff.). The same motif is visible in 4:10-13 where Mark attacks the complacency of those who are insiders. Verse 13 indicates that those who condemn non-Christians also come under the interdiction of Is. 6:9-10.³²

(f)

In the most recent (1968) comprehensive study (575 pp.) of the Messianic secret de Tillesse comes to conclusions which are diametrically opposed to Tagawa's. Whereas Tagawa thinks that the Messianic secret is an artificial amalgam made up of elements which can be interpreted separately, de Tillesse contends that the injunctions to silence, the exorcisms, the controversy narratives, the parables, the incomprehension of the disciples and the Messianic titles are all part of a thesis which is systematically elaborated by Mark.³³ According to de Tillesse, Mark's picture of Jesus, which can only be understood by carefully distinguishing between tradition and redaction, is painted in somewhat paradoxical terms. Jesus wants to be hidden but his glory is transparent to the demons and those who witness his miracles. By placing the commands to silence next to the necessity of their violation Mark, rather than creating a discord between tradition and redaction, indicates that the Messianic secret is made up of the tension between the irresistible manifestation of Jesus' kingship and the hopeless desire to camouflage this eschatological irruption.

The parables are also used to confirm Mark's definition of the secret.³⁴ They reveal the mystery of the Kingdom of God to the privileged (a mystery hidden until the present moment) but keep it hidden from the crowd until after Jesus' divine manifestation. Thus Mark's thought

contains the anomaly that although Jesus speaks in parables so that the crowd cannot understand, the secret is only provisional and in a short time the mystery will be revealed to everyone (4:21f.).

In regard to the blindness of the disciples³⁵ de Tillese argues that the themes of amazement and incomprehension are designed to attract the attention of Mark's readers and instruct them. The confession of Peter is a turning-point in this presentation. The Messianic secret does not involve the fact of the Messiahship (which is recognised for the first time at Caesarea Philippi) but more precisely is concerned with the manner in which it is accomplished.³⁶ It is in the second half of the gospel that Mark defines the secret: it is Jesus' irrevocable and free decision to embrace his passion in accordance with the divine will expressed in the scriptures. Although Jesus is the Son of God he chooses the road of humiliation. All of the commands to silence express the idea that glory naturally illuminates the figure and acts of the Son of God: the demons understand this brilliance and those who are healed perceive the extraordinary nature of their experience, but Jesus imposes silence on all.³⁷

Ultimately, the Messianic secret must be understood in relation to the situation of Mark's church. The gospel, de Tillese contends, is written to Christians in Rome who stand in the aftermath of the fall of Jerusalem. Because they are being persecuted they find their faith wavering.³⁸ The overall tone of Mark's theme, therefore, is not Christological or dogmatic but pastoral. The situation of his fellow-Christians, Mark urges, is not unique since it follows the prototype of the suffering servant³⁹ who, although he was the Son of God, chose the cross voluntarily because this was God's will.

clearly illustrates the precision, diversity and scope of Markan research over the past seventy-one years. They can be compared most easily to the point of view developed in this thesis by utilising the categories which are generally identified as the constituent elements of the Messianic secret. These categories are the interpretation of 4:1-34; Mark's depiction of the blindness of the disciples; and, thirdly, Mark's understanding of the injunctions to silence, healings in private, etc.⁴⁰

(a) The interpretation of 4:1-34

In regard to 4:1-34 an interesting development is observable in the interpretation of Mark's parable chapter. Thus:-

Wrede : Jesus teaches in parables in order to veil the truth from the crowd but explains everything to his disciples.

Boobyer : Jesus conceals the truth from those outside (the Jews) but enables those inside (the Christians) to know the mystery.

Schweizer : Just as all men are predestined to blindness so through God's gift all are called to sight. Jesus' preaching is uniquely suited to human understanding which can only comprehend the mystery in picture language.

de Tillesse : The parables reveal the mystery to the privileged (the disciples) but conceal it from the crowd. Nevertheless, the crowd's blindness is only provisional and eventually all will see the light (4:21f.).

All of these interpretations are unsatisfactory because they are based on the faulty presupposition that Mark depicts the blindness of the crowd not only in 4:11f. but throughout the whole gospel. In 4:11f., Mark makes no attempt to identify *οἱ ἄλλοι* with the crowd or any other group in the gospel (cf. the ambiguous *αὐτοῖς* in v. 33).⁴¹ Elsewhere, as is demonstrated in Appendix I,⁴² his attitude toward the masses is generally positive. The people perceive that divine power is revealed in Jesus'

miracles (2:12; 7:37) and they actively seek him out. Jesus' response to their enthusiasm is one of compassion (6:34) and their desire to be with him is frequently rewarded when they are made the special recipients of his teaching (1:39; 3:31ff.; 6:34; 7:14; 8:34; 10:1; 12:1-12).

In 4:1-34, furthermore, Mark is not constructing a "parable theory" which assumes that all of Jesus' teaching was designed to baffle everyone except his innermost circle of acquaintances.⁴³ The crowd understands them (7:14; 12:12) and Jesus' enemies comprehend all too well that some of his parables are directed against them (3:23ff.; 12:1-12; cf. 7:14ff.). This is one of the reasons why they want to murder him (12:12). The only people who consistently misunderstand the parables are Jesus' own disciples (4:10, 13; 7:17ff.).

It is also erroneous to assume that Mark is launching a programmatic attack on Judaism in 4:11f.⁴⁴ In these verses the divine blinding of those outside is not understood as part of God's esoteric plan to reject the Jews but reflects Mark's acceptance of the early church's doctrine that the failure of some (Jews and Gentiles) to accept the gospel was consonant with divine intention (thus the final *εἶπα* in 4:12). In 4:11b and 4:33 the references to those outside are left ambiguous because the distinction which Mark makes there is not between the disciples and the Jewish crowd but between Christians and non-Christians. Although Mark does depict the hardness of heart of the Jewish authorities (3:5f.; 10:5) they are not representative of Jews in general. Their intransigence is a given of the Christian tradition and in Mark's gospel it is frequently contrasted with the more positive attitude of the crowd (3:23-35; 7:14; 11:18, 32; 12:12, 37).⁴⁵

Schweizer's thesis that 4:1-34 and 8:14-21 reflect Mark's belief that all men are radically blind is also open to criticism. This interpretation may correspond to John's thought (Jn. 1:9ff.) but it goes beyond Mark's understanding of these passages. Although Mark uses the allusion

to Is. 6:9f. as a convenient place to introduce⁴⁶ the blindness of the disciples (4:10,13) he is not trying to equate their myopia with the total (4:11b,34a) and irremediable blindness of *οἱ ἔξω*. Whereas the vision of those outside is obscured in accordance with divine will and there is no forgiveness for them (4:12), the disciples are among those who are called to see and their incomprehension is only provisional: Jesus will elucidate the mystery for them through his teaching (4:21-25,34). Similarly, in 8:14-21, even though the disciples' hardness of heart is criticised with language similar to the allusion in 4:11f., they are still with Jesus (cf. 3:14) and continue to receive the benefit of his instruction. In the next pericope Mark provides a word of encouragement to those inside who suffer from half-sight: Jesus can and will restore the sight of the blind.⁴⁷

Schweizer also misunderstands the sayings about parables in 4:11f. and 4:33f. Mark connects blindness with parables, not because, as Schweizer argues, he has a general theory that it is only through picture language that men can understand the Deus absconditus⁴⁸ but because he wants to connect the specific parables he has in hand with the mystery of the Kingdom of God. Here there is no "secret" as such in view but a recognition of the fact that the mystery (the teaching about Jesus' suffering, death and resurrection) and the parables which explicate it are difficult to understand even for those who are among the elect. Thus it goes without saying that these same parables would be incomprehensible to those outside the church who have not been given the mystery in the first place. Mark's disruption of the parable source with the logia in 4:21-25, however, indicates that his thoughts do not linger on their fate: even what they have will be taken from them (4:25).⁴⁹ Here his main concern, as elsewhere in the gospel, is the definition of the spiritual blindness of his fellow-Christians and the way it can be overcome.

(b) Mark's depiction of the blindness of the disciples

The second element which is generally included in any discussion of the Messianic secret is the blindness of the disciples. It is at this point that both the weaknesses and the strengths of Wrede's thesis are particularly evident. Although Wrede correctly identifies Mark's portrait of the disciples as a literary motif rather than an accurate historical account,⁵⁰ he fails to understand the purpose behind it because he is still entangled in historical questions.⁵¹ In his gospel Mark is not introducing a historical theory which is designed to account for the inability of the disciples to understand Jesus' Messianic nature during his earthly life⁵² --- with this explanation Wrede heads in the wrong direction --- rather Mark is dealing with the problem of spiritual blindness in his own community. For Mark the earthly Jesus who restores the sight of the blind is one with the risen Lord who instructs his church,⁵³ and the disciples, rather than being identified primarily with the twelve, stand as symbols of the people in his congregation.

The theme of blindness and sight is not so much an attempt to superimpose Christian beliefs on the early traditions of Jesus' life, as Wrede argues, as a dramatic presentation of the doubts and unbelief of Mark's fellow-Christians. This is especially evident in regard to Jesus' rebukes. On the basis of Wrede's assumptions these censures appear to be incongruous. How could the disciples be reproved for not comprehending something which they were not supposed to understand? How could they be criticised for misapprehending predictions which could only be grasped after the resurrection? The strong language which is attributed to Jesus in 4:13, 4:40, 7:18; 8:17-21, 33 and 9:19 indicates that the disciples' incomprehension is not caused by Messianic concealment but by spiritual blindness, hardness of heart and unbelief.⁵⁴ In these verses Mark makes it clear that more is expected of the disciples than misunderstanding. What Wrede fails to perceive, and this provides

the key to Mark's presentation of the disciples, is that these rebukes are intended for the Christians in Mark's church.⁵⁵ Because these "disciples" are on the resurrection side of the cross and are among the elect, their failure to understand Jesus' activities and teaching necessarily precipitates divine displeasure and correction.

Although Wrede correctly recognises that there is no advancement in the disciples' understanding throughout the gospel⁵⁶ he fails to identify the motive behind it. The disciples remain partially blind not because some secret about Jesus' nature must be maintained until after the resurrection but because Mark wants to compare their incomprehension to the spiritual myopia of his fellow-Christians. Just as the blind man of Bethsaida only recovers his sight fully after a second encounter with Jesus, so the disciples and the Christians in Mark's church will not "see clearly" until they meet the risen Christ and have their sight restored by him.⁵⁷

This interpretation of the blindness of the disciples is preferable to the more widely accepted analysis which de Tillesse adopts.⁵⁸ In his opinion 8:27ff. marks a turning-point in the gospel because the disciples at least recognise the fact of Jesus' Messiahship even if they still do not comprehend the manner of its accomplishment. This distinction is too artificial, however, since for Mark it is not possible to separate the passion from the question about Jesus' true nature. The believer cannot be said to have correctly understood Jesus' identity if he dissociates him from the Son of Man who suffers, dies and is raised from the dead. This is the point not only of the rebukes in 8:30,32 and 9:9 but of the entire second half of the gospel. De Tillesse's further contention that the presentation of the blindness of the disciples is a means by which Mark addresses himself to persecuted Christians is also unlikely. In 4:13-20 where he introduces the blindness theme, persecution and tribulation are only two elements among many which cause people

to misapprehend the word and there no attempt is made to emphasise them. For Mark the disciples' blindness is not limited merely to times of stress as in 4:35ff. and 6:45ff. but appears in a number of different circumstances.⁵⁹ The harsh language of the Markan rebukes especially speaks against de Tillesse's interpretation. To a church whose faith is supposed to be wavering under official oppression the censures of Jesus would be cold comfort indeed.

Although Tagawa's contention that the theme of blindness and sight is a polemic against sectarian elements in the Jerusalem church provides a more reasonable interpretation of Jesus' rebukes it fails to take account of the positive aspect of the theme.⁶⁰ Throughout the gospel Mark calls attention to spiritual blindness not in order to condemn it but to overcome it and lead his readers to a more mature faith. This aspect of Mark's intention is best understood by Ebeling, who recognises that Mark's chief concern is to present the truth about Christ, reassure the elect that they will eventually understand the mystery which has been presented to them, and provide them with a greater understanding of the meaning of the cross and the demands it places on those who wish to become true disciples.⁶¹

(c) Mark's understanding of the injunctions to silence, healings in private, etc.

Ebeling's assertion that Mark's main concern throughout the gospel is with revelation rather than concealment is also confirmed by an examination of the miracles which contain injunctions to silence or are performed privately.⁶²

Scholars are generally agreed that the passages in which reference is made to Jesus' desire to perform miracles in private (5:40; 7:33; 8:23) are not Markan insertions but have their origin in the pre-Markan tradition.⁶³ As Bultmann demonstrates, the feature of healing in private is not unique in the NT but is common in miracle accounts in other literature.⁶⁴ What

it originally meant cannot be determined with certainty but it probably involved either Jesus' desire to keep his therapeutic techniques a secret or his wish to leave an area before a large audience assembled.⁶⁵ Its meaning to Mark, however, can only be determined by distinguishing between tradition and redaction.

In 7:33 and 8:23⁶⁶ Mark's interpretation is most clearly revealed by a comparison of the passages in which these verses are found. Their similarity indicates that they had already been composed before they came to Mark, either by the same person or in the same Christian community.⁶⁷ Concluded by a verse similar to 7:37,⁶⁸ they were probably yoked together to demonstrate that Jesus was the Messiah foreseen in Is. 35:5f. Verse 8:26,⁶⁹ Jesus' order that the man should return home without passing through the village, is also pre-Markan and reinforces the point made in 8:23. These references are not of major importance to Mark, however, since he is mainly interested in the symbolic value of the pericope.⁷⁰ Verses 7:31-37, on the other hand, serve another purpose. This is made especially clear in the marked contrast between 8:26 and 7:36f. Although 7:31ff. probably had a conclusion similar to 8:26 Mark alters it with his redactional insertion in v. 36⁷¹ and gives it a new meaning: Jesus' miracles reveal his nature so clearly that the more the deaf-mute is commanded to silence the more he spreads the news about him. Thus the main point of the pericope is made not in the order to silence but in its violation. A similar emphasis is also evident in 1:44f. and 5:19f. In the account of the cleansing of the leper the obvious tension between v. 44 and v. 45 once again illustrates that the news about Jesus cannot be restrained. In 1:44b Mark clearly transmits a piece of pre-Markan tradition — Jesus' order to the leper to present himself to the priest is designed to demonstrate Jesus' orthodoxy and would hardly be of interest to Mark and his Gentile readers.⁷² Although v. 44a is similar to other commands to silence in the gospel (1:34; 3:12; 5:43; 7:36) it could also be

pre-Markan since it is entirely in keeping with the intention of v. 44b: the man should not communicate with anyone before going to the priest.⁷³ In any case, Mark's interpretation of the passage is made clear in his redactional conclusion in v. 45:⁷⁴ the healed man can do nothing else but preach about his experience.

5:19f. is especially important since here Mark abandons the orders to silence and expresses the positive aspect of his thinking: it is Jesus' desire that the man should go home and proclaim what God has done for him (v. 19).⁷⁵ In v. 20, a Markan insertion,⁷⁶ Mark indicates that even this command is too restrictive: the demoniac not only tells his friends about his experience but also becomes a missionary all through the area of the Decapolis.

Mark's choice of vocabulary in 7:36, 1:45 and 5:20 is especially significant since he uses *κηρύσσω* to describe the manner in which Jesus' patients spread the news about him, a verb which has the meaning "proclaim the gospel" elsewhere (1:4,7,14,38f.; 3:14; 6:12; 13:10; 14:9). In 1:45 *κηρύσσω* is linked with *ὁ λόγος* which is a Markan equivalent of *εὐαγγέλιον*, i.e. the kerygma about Jesus' suffering, death and resurrection (cf. 4:14-20; 8:32,38; 9:10; 10:24; 13:31).⁷⁷ In such a manner Mark illustrates three positive concepts:-

1. What is revealed from the first in the preaching of Jesus (1:14f.; 2:2; 4:14-20), his forerunner (1:4,7) and his apostles (3:14; 6:12) is also clearly manifested in his miracles.

2. These miracles demonstrate that Jesus is more than a divine wonder-worker: he is the Son of God proclaimed in the kerygma.⁷⁸

3. An encounter with Jesus (and this should be of special interest to Mark's fellow-Christians who have not yet fully experienced the presence of the risen Christ) inevitably leads to praise and witness (cf. 1:45; 2:12; 5:19f.; 7:37).⁷⁹

The exorcisms in which commands to silence are found (1:25; 1:34; 3:12)

also reveal the positive aspect of Mark's thinking:⁸⁰ the power of Jesus' teaching and healings was well known and news about him was broadcast throughout the land. Each of these passages contains two elements, the "confessions" of the demons and Jesus' rebukes.

The statements of the demons are no doubt based on pre-Markan prototypes. As Bauernfeind⁸¹ points out, they correspond to the general belief that demons could hamper the activities of a miracle-worker by proclaiming his name. The traditional nature of 1:24 is indicated by the titles which are used: *ὁ ἅγιος τοῦ Θεοῦ* is a hapax legomenon and references to Jesus as the Nazarene are only found elsewhere in traditional passages (10:47; 14:67; 16:6).⁸² The similarity of this verse to 1:34 (which is the conclusion of the Markan summary statement which follows) suggests that Mark composed 1:34 with 2:24f. in mind (cf. the parallel use of *οἶδα*). Although the address of the demons in 3:11 is also found in a Markan summary it is likely that it too is based on pre-Markan tradition.⁸³ This is most clearly indicated by the unusual use of the title Son of God there. In the other passages in which Mark reviews Jesus' activities the use of Christological titles is avoided (1:34,39; 6:53ff.; also see 3:15; 6:7,13). This, coupled with the fact that Mark strictly reserves the designation Son of God for use in key passages (1:1,11; 15:39; cf. 9:7; 13:32; 14:61)⁸⁴ suggests that 3:7-12 is based on a tradition which Mark adapts to his own needs.⁸⁵

The orders to silence in 1:25; 1:34 and 3:12, on the other hand, are clearly Markan constructions as is indicated by the recurrence of favourite Markan words in these verses:-

1. *ἐπιτιμῶ* (1:25;⁸⁶ 3:12; 4:39; 8:30,32,33; 9:25; 10:13).⁸⁷
2. *φιμῶ* (1:25; 4:39).⁸⁸
3. *ἔφέρωμαι* (1:25f.; 5:2,8,13; 7:29,30; 9:25f,29).
4. *ἐκβάλλω* (1:34,39; 3:15,22f.; 5:40; 6:13; 7:26; 9:18,28).
5. *ἵνα* with orders to silence (1:25,34,44; 3:12; 5:43; 7:36; 8:30; 9:9).

6. adverbial *πολλά*.⁸⁹

The meaning which Mark gives to these prohibitions is determined by his understanding of the "confessions" which precede them. Although Bauernfeind's thesis may account for the way the exorcisms were interpreted in the pre-Markan tradition it fails to take into consideration the special significance the Christological titles would have for Mark and his readers. Since these designations were used in Christian worship and confession their appearance in the mouths of the evil spirits would probably indicate to believers, not that the demons were trying to overpower Jesus, but that they could not help but acknowledge his Lordship.⁹⁰

Wrede's more commonly accepted interpretation of these orders to silence is also unacceptable. The contexts in which 1:25, 1:34 and 3:12 are set clearly indicate that Mark is not portraying a Jesus who engages in a systematic programme of concealment, but one whose ministry is characterized by dynamic preaching which is well received everywhere.⁹¹ The silencing of the demons, rather than showing a reluctance on Jesus' part to have his identity revealed, is an activity which substantiates his proclamation and demonstrates that his is a *διδασκῆ καὶ νῆ κατ' ἔφεουσίαν* (1:27).⁹²

The relationship between the exorcisms and Jesus' preaching is best elucidated by J.W. Leitch.⁹³ In his opinion Jesus muzzles the demons not because they have unpropitiously penetrated his secret but because he does not want to be made known through the hollow confessions of unclean spirits who are basically hostile to him.⁹⁴ These passages, along with the prohibitions in the healing miracles and the rebukes to the disciples, demonstrate that Jesus' overall goal was not to hide his Messiahship but to ensure a correct understanding of it by opposing anything short of a full confession.⁹⁵ What Leitch applies to the historical Jesus is better understood as the redaction of Mark. For the evangelist the silencing of the demons reflects the importance which he attributes to proclamation: the

gospel is not to be spread abroad by the forced confession of evil spirits but only by Jesus and those who are called to follow him on the way. This is especially clear in 3:12ff. It is not the demons who are to announce that Jesus is the Son of God but those who have been commissioned to preach in his name (3:14).

In a more general sense it can be observed that all of the commands to silence as well as the rebukes to the disciples are marshalled by Mark in support of one of the main goals that lie behind the theme of blindness and sight: to stimulate his readers to ask, "Who is this Jesus really?" In 8:30,32 and 9:9, for example, Mark indicates that this important question has not yet been satisfactorily answered by many of his fellow-Christians. The rebukes in these passages demonstrate that the ritualistic repetition of the great creeds of the church and the knowledge that Jesus is the transcendent Lord are not necessarily commensurate with mature faith.⁹⁶ Thus the whole gospel hums with speculation as everyone (8:27-29) from a blind beggar (10:47f.) to King Herod (6:14-16) tries to find out who Jesus is.⁹⁷ The extent of this debate reflects the confusion and doubt in Mark's church:

Who is this Jesus who provides new teaching (1:27)?

Who is this man who forgives sin (2:7)?

Who is it that the demons address with divine names?

Who is this who rules the wind and the waves (4:41)?

Who is this one who is supposed to heal the sick (6:2)?

Who do men say that he is (8:27)?

The answers run the gamut of human imagination: he is the holy one of God (1:24), a blasphemer (2:7), a lunatic (3:21), the Son of the most high God (5:7), a carpenter (6:3), a prophet (6:15), John the Baptist risen from the dead (6:16), a *φάντασμα* (6:49), the Messiah foreseen in Is. 35:5f. (7:37), the Son of Man (8:31,38; 9:9,12,31; 10:33,45; 13:26; 14:21,41,62), the Son of David (10:47f.; 11:10; 12:35,37), the

King of the Jews (15:2,9,12,18,26).⁹⁸ For Mark, however, there is only one correct answer and it is provided in the beginning (1:1.11), middle (9:7) and end of the gospel (15:39): Jesus Christ is the Son of God, crucified and risen from the dead.

FOOTNOTES : Chapter V

1. Recent examinations of the subject include those by E. Sjöberg, Das verborgene Menschensohn in den Evangelien; J.W. Leitch, "The injunctions of silence in Mark's gospel," ET 66 (1954-1955), pp. 178-182; Burkill, Mysterious Revelation; G. Strecker, "Zur Messiasgeheimnistheorie im Markusevangelium," SE III (1964), TU 88, pp. 87-104; Luz, "Das Geheimnismotiv und die markinische Christologie," ZNW 56 (1965), pp. 9-30; Perrin, "The Wredestrasse becomes the Hauptstrasse: reflections on the reprinting of the Dodd Festschrift," Journal of Religion 46 (1966), pp. 296-300; R.P. Meye, "Messianic secret and Messianic didache in Mark's gospel," Oikonomia, Festschrift for O. Cullmann, pp. 57-68; C. Maurer, "Das Messiasgeheimnis des Markusevangeliums," NTS 14 (1968), pp. 515-526; H.-D. Knigge, "The meaning of Mark: the exegesis of the second gospel," Interpretation 22 (1968), pp. 53-70; Kertelge, Die Wunder Jesu im Markusevangelium, pp. 191-194; D.E. Aune, "The problem of the Messianic secret," Nov T II (1969), pp. 1-31; J.C.G. Greig, Introduction to the English translation of Wrede's Das Messiasgeheimnis in den Evangelien, pp. ix-xxi. A few studies were unavailable for consultation: W. Trilling, Christusgeheimnis-Glaubensgeheimnis, Mainz 1957; F.W. Danker, "Postscript to the Markan secrecy motif," Concordia Theological Monthly 38 (1967), pp. 24-27; L.S. Hay, "Mark's use of the Messianic secret," Journal of the American Academy of Religion 35 (1967), pp. 16-27.
2. Das Messiasgeheimnis in den Evangelien.
3. Op. cit., pp. 227f.
4. Op. cit., pp. 22ff.
5. Op. cit., pp. 54ff.
6. Op. cit., p. 64.
7. Op. cit., pp. 81ff.
8. Op. cit., p. 95.
9. Op. cit., pp. 95ff.
10. Op. cit., pp. 115ff.
11. Op. cit., pp. 65ff.
12. Op. cit., pp. 233f.
13. Das Messiasgeheimnis und die Botschaft des Marcus-Evangelisten.
14. Ebeling, op. cit., pp. 111f., 178.
15. Ebeling, op. cit., pp. 121f.
16. Ebeling, op. cit., pp. 131.
17. Ebeling, op. cit., p. 130.
18. Ebeling, op. cit., pp. 145, 178.
19. Ebeling, op. cit., pp. 168f., 172. He cites Lightfoot, History and Interpretation in the Gospels, p. 159. Also cf. Quesnell, p. 159.
20. Ebeling, op. cit., p. 170.
21. Ebeling, op. cit., pp. 178f.
22. Ebeling, op. cit., p. 191.

23. "The secrecy motif in St Mark's gospel," NTS 6 (1959-1960), pp. 225-235. Cf. Chapter I above, pp. 48ff.
24. "Zur Frage des Messiasgeheimnisses bei Markus," ZNW 56 (1965), pp. 1-8. Also see his "Die theologische Leistung;" "Anmerkungen;" "Mark's contribution to the quest of the historical Jesus," NTS 10 (1963-1964), pp. 421-432; and Markus, pp. 220-224.
25. The emphasis is Schweizer's.
26. Tagawa, pp. 160f. Cf. Trocmé, La Formation de l'Évangile selon Marc, p. 99 n. 97.
27. Tagawa, p. 164.
28. Tagawa, pp. 164f., 171.
29. Tagawa, p. 172.
30. Tagawa, p. 173.
31. Tagawa, pp. 174ff.
32. Tagawa, pp. 69ff.
33. De Tillesse, p. 515.
34. De Tillesse, pp. 212-216.
35. De Tillesse, pp. 277f.
36. De Tillesse, pp. 272ff.
37. De Tillesse, p. 515.
38. De Tillesse, pp. 414ff.
39. De Tillesse, p. 417.
40. References to Jesus' teaching in private, in a house or in a boat are not systematically arranged, as many scholars contend, to reinforce some idea of the Messianic secret. Where Mark mentions the sending home of Jesus' patients after they are healed (2:11; 5:19; 7:30) he does so in order to demonstrate the effectiveness of his cure. Special training is given to the disciples in the house (7:17; 9:28,33; 10:10), furthermore, because their understanding is deficient, not because Jesus is trying to hide something from the crowd. The private teaching which they receive is representative for Mark of the special teaching which is given by the risen Lord to the elect (cf. 4:34; 9:1-9,28f.; also see 9:30). References to these locales elsewhere emphasise the fact that Jesus' popularity made it impossible for him to enjoy a normal rhythm of work and leisure (3:20; 6:31f.; 7:24). It is possible that in these passages Mark is thinking of the hurried atmosphere which accompanies a church in mission. In 7:30 (cf. 8:23,26) the healing aside is an element which Mark found in the tradition. His understanding of the boat imagery is discussed below in Appendix I, p. 235.
41. Cf. Chapter I, p. 49.
42. Pp. 235f. below.
43. Cf. Chapter I, pp. 51ff.
44. So also L.E. Keck, "Mark 3:7-12 and Mark's Christology," JBL 84 (1965), n. 30, pp. 344f., who points out that in the passage which opens the conflict series (1:40-45) Mark shows Jesus' positive attitude toward one aspect of the Jewish religion when he orders the leper to show himself to the priest. Elsewhere in the gospel, Keck argues,

- Jesus' daily preaching in the synagogue demonstrates his desire to reform Judaism, not destroy it. Cf. Schweizer, ZNW 56 (1965), pp. 3f. n. 17.
45. 10:46-52 also militates against Boobyer's thesis. In this important passage, which Mark places before the passion in order to show his readers what real vision is, the man who receives his sight and follows Jesus on the way is Bartimaeus, a Jew from Jericho.
46. Schweizer mistakenly thinks that 4:11f. was already connected to the parable of the sower in the pre-Markan tradition. See the discussion in Chapter I above, pp. 17ff.
47. The positive aspect of Mark's thought is discussed in more detail in the Conclusions, paragraph 5.
48. Schweizer incorrectly attributes Mk. 4:33 to Mark. See above, Chapter I, pp. 30ff.
49. The provisional nature of spiritual blindness only applies to the elect, not to everyone as de Tillesse contends.
50. This judgment has been confirmed more recently by Replöh's study and is substantiated by the examination of tradition and redaction in 4:1-34 and 8:14-21.
51. De Tillesse's study is open to the same criticism because although he recognises that the gospel must be interpreted in reference to the Sitz im Leben of Mark's church he is still concerned about making conclusions about Jesus' Messianic consciousness.
52. Cf. R.S. Barbour, "Recent study of the Gospel According to St. Mark," ET 79 (1967-1968), p. 327. Wrede's conclusions about Jesus' unmessianic consciousness are based on the faulty methodological assumption that one can discover history merely by peeling away Markan redaction. Form criticism reveals the complex transmission history which lies between Jesus' life and the gospel and demonstrates that much of the tradition had already been stamped with developed Christological ideas before it came to Mark. 10:47f. is a case in point. Cf. Strecker, SE III (1964), TU 88, p. 93; Vielhauer, "Erwägungen zur Christologie des Markus-evangeliums," Zeit und Geschichte, p. 157.
53. Cf. Ebeling, op. cit., p. 111.
54. In 6:52 Mark steps out of the text and makes an editorial comment about the disciples' hardness of heart. The blindness of the Pharisees is described in the same terms and cannot be attributed to demonic possession as F.W. Danker does ("The demonic secret in Mark: a re-examination of the cry of dereliction (15:34)," ZNW 61 (1970), p. 64.
55. So also Replöh throughout his study.
56. This factor is discussed in more detail in Chapter III, pp. 153f.
57. Cf. Chapter III, pp. 154ff., and Appendix II, "Looking for the Resurrected Jesus."
58. De Tillesse follows Kuby, ZNW 49 (1958), pp. 52-64. See below, Chapter III, pp. 153ff.
59. Although official persecution may be in mind in 8:34ff. and 10:29f., it is also possible that these passages refer more generally to the participation of the believer in Jesus' suffering (cf. 2 Cor. 1:1-11). 13:9,24, moreover, may well be part of material which was added later to the gospel under the pressure of new circumstances as Fesch (Nah-erwartungen) suggests. Cf. Chapter I above, n. 295.

60. See n. 47 above.
61. See the Conclusions, pp. 230f.
62. 10:47f. will not be considered since the rebukes there cannot be connected with any idea of the secret; cf. Chapter IV, pp. 174ff.
63. Cf. Strecker, op. cit., p. 90; Luz, ZNW 56 (1965), p. 13; Tagawa, pp. 161f.
64. Bultmann, p. 224 (German edn. p. 239).
65. For other possibilities see van der Loos, The Miracles of Jesus, pp. 327f.
66. See the discussion of 5:40,43 in n. 79 below.
67. See Chapter III, p. 143;.
68. Cf. Dibelius, p. 76.
69. See the discussions of the variant readings in this verse in Chapter III, pp. 141f.
70. Cf. Chapter III, pp. 151ff.
71. 7:36 contains distinctive Markan words and constructions: διαστέλλω (see Chapter II, p. 104); μηδενὶ ἑνα, κηρύσσω (see Chapter I, n. 291). Also see Luz, op. cit., p. 15.
72. Cf. Luz, op. cit., p. 15; Tagawa, pp. 165f.
73. Cf. Tagawa, pp. 165f.
74. Markan vocabulary ἐφέρκομαι, ἄρχομαι (see Chapter I, p. 13); κηρύσσω; ὁ λόγος (cf. Chapter I, pp. 57ff.); εἰσέρχομαι; ἐρήμοις τοποῖς (1:35; 6:31f.,35). Also see Luz, op. cit., p. 15.
75. Whether or not this verse is traditional or pre-Markan cannot be determined with certainty. See Tagawa, pp. 169f., who thinks that it has a redactional character.
76. Markan vocabulary includes: ἄρχομαι; κηρύσσω; θαυμάζω (6:6; 15:5,44, cf. Appendix II, n. 8). Also see Tagawa, pp. 170f.
77. Cf. Chapter I, pp. 57ff.
78. So also Luz, op. cit., who argues that in this passage and elsewhere in the gospel Mark is modifying traditions in which Jesus appears as a Θεὸς ἀνὴρ with his own concept of the necessity of Jesus' passion and resurrection.
79. 5:35-43 appears to be an exception to this pattern since although it contains both a private healing (v. 40) and a command to silence (v. 43) there is no direct violation of the secrecy motif as in 7:31-37 and 1:44f. As Luz (op. cit., p. 14 n. 18) points out, such a violation here would make the rejection of Jesus in 6:1-6a almost incomprehensible. Even as it stands, however, the injunction in v. 43a is clearly out of tune with its context. A miracle which involves such an extraordinary event as the raising of the dead could not be concealed, especially when people are anxiously waiting outside to see what had happened. Although v. 43a is clearly Markan (Markan vocabulary includes διαστέλλω; adverbial πολλά; the use of ἵνα in commands to silence — see Chapter III above, p. 142) its meaning to Mark cannot be determined with any certainty. Luz suggests that Mark needs an order to silence here because the raising of the dead is such a special witness to Jesus' Messianic nature. Another interpretation is also possible. Here, as in the transfiguration, only three disciples are allowed to accompany

- Jesus and in each case they are ordered to silence. In 9:9 they are rebuked because for Mark Jesus' transcendent nature cannot be proclaimed apart from the cross and resurrection, events which the disciples still do not understand. In 5:43 the injunction may have a similar meaning: the disciples cannot proclaim an event which so clearly anticipates Jesus' own death and resurrection (as does the story of Lazarus in John's gospel) until they receive the passion predictions and encounter the risen Lord.
80. The reason for such a positive emphasis is not difficult to discover. For Mark to present Christians who are already suffering from spiritual blindness with a Jesus who deliberately suppresses the truth about himself and remains hidden from even his closest associates would offer nothing less than a counsel of despair. Instead they are constantly reassured that the truth about Jesus is irrepressible and is clearly manifested in everything he does.
81. Die Worte der Dämonen im Markusevangelium; also see Luz, op. cit., p. 19. For a recent religionsgeschichtliche study of the subject of demon possession see O. Böcher, Dämonenfurcht und Dämonensabwehr.
82. Cf. Chapter IV, n. 25.
83. The question about tradition and redaction in 3:7-12 is hotly debated. Cranfield (p. 124) thinks that vss. 9f. are based on an eyewitness account. Keck ("Mark 3:7-12 and Mark's Christology," JBL 84 (1965), pp. 345ff.) also includes part of v. 7 in the tradition. Burkill ("Mark 3:7-12 and the alleged dualism in the evangelist's miracle material," JBL 87 (1968), pp. 409-417) contests Keck's judgment and argues that the whole passage is Markan.
84. The somewhat similar title υἱὸς τοῦ Θεοῦ τοῦ ὑψίστου in 5:7 is traditional. The title Son of God is generally considered to be the most important Christological title for Mark.
85. It is unlikely that Mark would deliberately introduce the title in v. 11 only to suppress it in v. 12. That Mark's summaries may be based on traditional material is indicated by 6:53-56 and the disruptive reference to Bethsaida in v. 53. See Chapter III below, pp. 139ff.
86. Contra Strecker, op. cit., p. 89, who argues that this verse is pre-Markan.
87. ἐπιτιμάω in 10:48 is traditional. For discussions of the background of this verb see Stauffer, "ἐπιτιμάω, ἐπιτιμία," TDNT II, pp. 623-627; H.C. Kee, "The terminology of Mark's exorcism stories," NTS 14 (1967-1968), pp. 232-246.
88. In 4:39 it is used in reference to the silencing of the demonic elements in the wind and the sea.
89. In 5:1-20 there is no command to silence but the demons are silenced when Jesus learns their name. The fact that Jesus concedes their request to be put into the swine may have indicated in the tradition that the demons had some power over him. In 9:14-29, on the other hand, although the demon immediately recognises Jesus he is silent and thus Jesus merely orders him out of the boy.
90. So Best, p. 17. See Stauffer, TDNT II, p. 626.
91. This is especially indicated in 1:38 where Jesus acknowledges preaching as his primary object.
92. Cf. Rawlinson, p. 15.

93. "The injunctions of silence in Mark's gospel," ET 66 (1954-1955), pp. 178-182.
94. According to Ebeling (op. cit., p. 124), A. Schlatter (Die Geschichte des Christus (1923), pp. 238f.) interprets these passages somewhat similarly. Ebeling, however, does not find this line of exegesis convincing. Luz (op. cit., p. 20) also considers this possibility but finally rejects it. See Taylor, p. 175, however, who says in relation to 1:25: "The decisiveness of tone used by Jesus is part of the curative method, but it also marks His strong sense of indignation aroused by possession and His unwillingness to permit the testimony of the possessed."
95. Leitch, op. cit., p. 181.
96. Cf. Jas. 2:19; Mt. 7:21-23.
97. Cf. Quesnell's more detailed examination of this phenomenon which he calls "the Identity Theme" (pp. 157ff.).
98. The passages in the second half of the gospel in which Christological titles are used openly and 12:1-12 where Mark surely understands the son to be Jesus clearly indicate the inadequacy of the expression "Messianic secret" as a description of Mark's thought. These pericopes, rather than comprising a "Strain on the Secret" as Burkill (Mysterious Revelation, pp. 188ff.) contends, demonstrate the primacy of revelation for Mark and his insistence that Jesus was being made manifest in everything he did. The same point of view is operative in 1:11 where the voice from heaven publicly declares that Jesus is God's Son, and 2:23ff. where he accepts the title Son of Man. The expression "Messianic secret" is inadequate for another reason, as Vielhauer ("Erwägungen zur Christologie des Markusevangeliums," Zeit und Geschichte, pp. 156f.) demonstrates. The title Χριστός is not the most important one for Mark and his reluctance to use it alone (cf. Chapter III above, n. 107) indicates that he thinks that it is open to misunderstanding.

C O N C L U S I O N S

CONCLUSIONS

1. An examination of tradition and redaction in Mk. 4:1-34, 8:14-21, 8:22-26 and 10:46-52 reveals that Mark himself is responsible for the insertion of the terminology of seeing and not-seeing into the gospel tradition at these points and that the theme of blindness and sight is his own creation. The logion in 4:11f., for example, was not originally connected with the parable of the sower in the pre-Markan tradition. It circulated independently as an illustration of the church's doctrine of election: although the elect are given the mystery of the Kingdom of God, those outside receive everything in riddles (m^ešālīm). Since the Greek word παραβολή was used to translate the Hebrew māšāl or the Aramaic mtl' Mark incorporates this saying into his description of the incomprehension of the disciples who misapprehend the Kingdom parables (4:10,13) even though they are among the κλητοί. On the other hand, 8:14-21 is a Markan composition in the strictest sense of the word. Only 8:15b can be traced back to pre-Markan tradition and it originally had nothing to do with the bread theme (cf. Lk. 12:1). 8:22-26 is a pre-Markan miracle narrative which Mark inserts into the gospel with the introductory phrase καὶ ἔρχονται εἰς βηθσαϊδάν. The similarity of this pericope and 7:31-37 suggests that both passages were probably composed by the same author or at least in the same Christian community and circulated together in the tradition as illustrations of Jesus' Messianic nature (cf. the reference to Is. 35:5f. in 7:37).

10:46-52 also owes its position in the gospel to Mark's literary design. In the pre-Markan tradition it circulated independently as a model^{of} faith (cf. v. 52a, 5:25-34). The fact that Mark is responsible for initially associating it with 10:35-45 and the account of the triumphal entry is indicated by the fact that it is both introduced and concluded by Markan insertions which, together with the definition of Jesus' entourage in v. 46b, are designed to accommodate the pericope to surrounding material.

2. All four of these pericopes are placed by Mark at significant junctures in the framework of his gospel. Although scholars analyse the organisation of the gospel differently¹ it is best understood if it is divided into seven sections which reflect the importance of the concept of discipleship in Mark's thinking:-²

- (I) 1:1-15
- (II) 1:16-3:12
- (III) 3:13-6:6b
- (IV) 6:7a-8:26
- (V) 8:27-10:52
- (VI) 11:1-12:44 (or 13:37)³
- (VII) 14:1-16:8

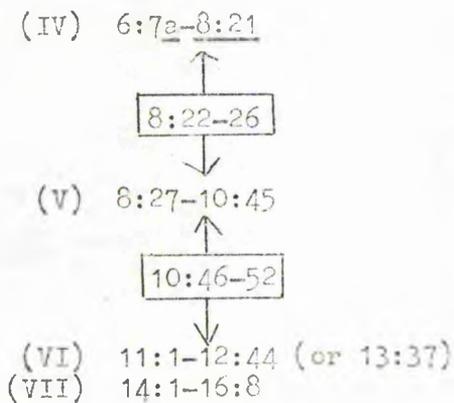
The unity and consistency of this outline is demonstrated by the fact that apart from the introductory section (I) and the depiction of the passion, crucifixion and resurrection (VI-VII), Mark begins each subdivision with discipleship material (1:16-20; 3:13-19; 6:7a-13; 8:27-9:1).

Within this framework 4:1-34 occupies an important structural and theological position since it introduces central concepts in Mark's definition of discipleship. In these verses Mark first refers to the special privileges which Jesus' followers enjoy (4:10a, 11a, 24f., 34) and also introduces the incomprehension of the disciples (4:10, 13), a theme which dominates the gospel between 4:35 and 10:52. The parable chapter is also important for an understanding of the summary of Jesus' preaching in the introduction to the gospel (1:14f.), since in 4:10-20, 33f. Mark

attempts to elucidate the close relationship between the mystery of the Kingdom of God (4:11a) and Jesus' preaching of the word (4:14-20). He also gives his description of Jesus as preacher and teacher in 1:16-3:35 new substance as he introduces the first large block of his teaching which is all connected with one subject.

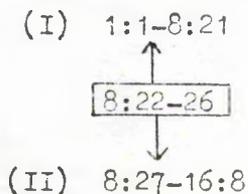
The structural significance of the theme of blindness and sight is even more clearly illustrated in the healing narratives in 8:22-26 and 10:46-52. Although they function as conclusions of their respective sections in the outline given above, a factor which is important enough in itself, they are better understood as symbolic transitions.⁴ The two-stage healing in 8:22-26 bridges the gap between 8:14-21 and 8:27-9:1. In both pericopes the disciples only have half-sight. They will not "see everything clearly" until they encounter the risen Jesus and finally understand the meaning of the cross and resurrection. 10:46-52, on the other hand, focuses attention on the didactic material which lies between the healings of the two blind men and points ahead to the central significance of the passion narrative. The way which Bartimaeus takes, the way of discipleship, leads straight to Jerusalem and the cross. This pericope is also important in relation to the structure of the gospel as a whole since it draws together a number of themes which Mark introduced in the first chapter, faith (1:15), salvation (1:4f., 15), discipleship (1:16ff.) and the concept of "the way" (1:2f.). A recognition of the transitional function of 8:22-26 and 10:46-52 makes it possible to refine the outline of the gospel somewhat:-

- (I) 1:1-15
- (II) 1:16-3:12
- (III) 3:13-6:6b



This analysis also brings out the organisational significance of 8:14-21. It rounds off section IV by terminating it as it began (6:7a-13) with an emphasis on the relationship between Jesus and his disciples and sums up the "bread" theme which dominates 6:30-8:10. It is also designed to force the reader to reconsider the relationship between 7:1-13 and 8:11-13 and the feeding miracles and the connection between the incomprehension of the disciples and the blindness ("leaven", 8:15) of the Pharisees.

This outline can be condensed even more if 8:27ff. is recognised as the theological mid-point of the gospel. Here Mark begins the second half of his presentation of Jesus by concentrating on the instruction of the disciples and explicitly stating what has been implied all along: spiritual blindness consists of the inability to understand Jesus' passion, death and resurrection. As such 8:22-26 stands as the bridge between the two halves of the gospel, comparing the myopia of the disciples before and after Peter's confession to the man's imperfect vision in 8:24 and looking ahead to the sight they will obtain after the resurrection:-



In such a manner Mark assigns the theme of blindness and sight a pivotal role in the framework of his gospel.

3. Although the metaphors of blindness and hardness of heart are frequently used in both the OT and NT to describe the refusal of the Jews to respond to the prophetic word or the preaching of the early church, Mark reinterprets the allusions in 4:11a and 8:18a and subordinates them completely to his own theological interests. In 8:14-21, for example, the blindness imagery is not applied to Israel but to Jesus' own disciples. In 4:11f., furthermore, Mark does not identify *οἱ ἔθνω* with the crowd which followed Jesus or the Jewish people who rejected him; rather he understands it in reference to his own situation as the differentiation between those inside and those outside of the Christian community. The ambiguous nature of the references in 4:11f. and 4:33 indicates that the fate and identity of those outside the fellowship of the church is of minor importance to him. What worries him is that even the insiders who have been given the mystery can find it difficult to understand (4:10,13).

While it is true that Mark does make reference to the hardness of heart of the Jewish authorities (3:5f.; 10:5) this is not surprising since their intransigence is stereotyped in all of the gospels. What is remarkable is that he should apply the same terminology to Jesus' followers (6:52; 8:17). In such a manner he warns his readers about the dangers of spiritual blindness: a persistent failure like that of the disciples to understand Jesus' word and deeds can develop into the kind of calcified blindness which characterised the Pharisees who had eyes but refused to see.⁵

4. The nature of the spiritual blindness which troubles the Christians in Mark's church is indicated by the way the theme of blindness and sight is consistently connected both with the paramount concern of the gospel to placard the passion, death and resurrection of Jesus and Mark's theme of discipleship. In 4:1-34 it is made clear that spiritual

blindness is caused by a failure to grasp Jesus' word (4:10-20). This word is the *εὐαγγέλιον* which is Jesus and is preached by Jesus. It is nothing less than the mystery of the Kingdom of God (4:11a), i.e. the divine necessity of the cross and resurrection and the way in which these events define Christian discipleship. The constant repetition of this logos and the insistent failure of the disciples to understand it indicate that it is the very heart of the gospel which Mark's readers are finding difficult to understand (cf. 8:32,38; 9:9f.; 10:22,24,26 and the use of *σημα* in 9:32 and 14:72).⁶

The same association of ideas is found in 8:14-21 where bread is used as a metaphor for Jesus' word. In these verses Mark builds on his interpretation of 6:30-44. Connecting the feeding of the multitude with the capacity of Jesus' teaching to satisfy spiritual hunger (6:34), and emphasising both the apostolic function of the disciples (6:6h-13,30) and their inability to fulfil Jesus' command to "feed" the masses (6:35,48; cf. Jn. 21:15ff.), Mark expresses his concern about the impoverishment of mission in a myopic Christian community: those who do not fully understand the gospel cannot be expected to communicate it effectively to others. In 8:14-21 attention is drawn to the folly of believers who do not trust in the sufficiency of Jesus' word either on the mission field or when they withdraw to consider their own spiritual requisites. Such mistrust is tantamount to unbelief and Mark uses the harsh words of Jesus to warn his readers and lead them to a more mature faith.

The connection between the two healing narratives and Jesus' passion is more explicit. The two-stage healing in 8:22-26 is placed directly before Peter's incomplete confession and the first passion prediction. It symbolises the partial blindness both of the disciples and of Mark's fellow-Christians who although they are among the elect and are called to see do not fully understand the centrality of the cross and resurrection and are not yet ready to follow Jesus in suffering obedience.

Mark's readers, like the disciples, will not "see clearly" until they encounter the risen Lord and understand his logos (cf. 8:32).⁷ The healing of blind Bartimaeus occurs at the last possible moment before the passion. In these verses Mark provides the prototype of true Christian discipleship and indicates what it means to see and be saved: the believer, like Bartimaeus, must follow Jesus "on the way" until he comes to the cross and sees that Jesus Christ is truly the Son of God (15:39). Only then can he begin the Christian pilgrimage which is a journey with the risen Lord.

5. The purpose of the theme of blindness and sight is pastoral⁸ rather than polemical. Mark's desire to conduct his readers to a deeper and more substantial faith sufficiently explains the motive which lies behind the composition of his theme. It is unnecessary to look for more exceptional circumstances or to suppose that it was developed as an attack on the leaders of the Jerusalem church⁹ or heretics within the Markan community.¹⁰ Mark is not dealing with sectarianism or heresy but the kind of spiritual misunderstanding which crops up in the Body of Christ in every age and situation where Christians struggle with the meaning of the atonement and endeavour to comprehend the way their lives are supposed to reflect the will of God in Christ.

His pastoral concern is especially revealed in the care he takes to intersperse words of hope and encouragement throughout his theme of blindness and sight. Although spiritual blindness must be defined and rebuked if it is to be overcome, Mark sensibly balances the negative and positive elements of his theme. In 4:1-34 the references to blindness are followed by the sayings in 4:21-25: the light (the word) will come and those who have received the mystery will also be given its interpretation. 4:26-29, 30-32 and 34 serve the same constructive purpose. In 8:14-21 Jesus' stern rebukes are followed by the healing of a blind

man. Although 8:27-10:45 contains a whole series of pericopes in which the disciples' inability to understand Jesus' passion predictions is graphically depicted, just before Jesus' arrest one man does see and follows him as a disciple. In such a manner Mark accommodates the gospel to the goal of his theme: to provide his readers with a dramatic presentation of the nature of spiritual blindness and show them the way it can be turned to sight by the power of the risen Lord.

FOOTNOTES : Conclusions

1. Cf. Chapter I, pp. 32ff., for examples.
2. The justification for this outline is discussed in detail by Keck ("Mark 3:7-12 and Mark's Christology," JBL 84 (1965), pp. 341-358, and "The introduction to Mark's gospel," NTS 12 (1965-1966), pp. 352-370), and in Chapter I above, pp. 32ff.
3. Pesch (Naherwartungen) suggests that Mk. 13 was added to the gospel 'secondarily in response to new circumstances experienced in Mark's church.
4. Chapter III, pp. 151ff.; Chapter IV, pp. 178ff.
5. This intention is especially clear in the relationship which Mark establishes between 8:11-13 and 8:14-21.
6. In 4:14-20 Mark is not concerned about the way the Jews responded to the message of the earthly Jesus or the reception which the preaching of the early church received but the unbelief of Christians and the factors which cause it.
7. Reploh also recognises the importance of the teaching of the word for Mark when he entitles his study of discipleship Markus -- Lehrer der Gemeinde. Mark's intention, however, can be defined more precisely. It is not Mark's teaching that will open the eyes of his readers but the teaching of the risen Lord which is found in his gospel. For him it is Jesus Christ who is the "Lehrer der Gemeinde".
8. Cf. de Tillesse, p. 417.
9. Contra Tyson, JBL 80 (1961), pp. 261-268 (cf. Chapter III above, n. 114), and Tagawa (cf. Chapter V above, pp. 205f.).
10. Contra Weeden, ZNW 59 (1968), pp. 145-158 (see Chapter III above, pp. 156f.).

A P P E N D I C E S

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The purpose of this study is to determine the nature of the picture which Mark draws of the crowd which accompanies Jesus throughout the gospel. It is commonly assumed that it is a negative one and that Mark equates the reference to those outside in 4:11b with the Galilean crowd and by implication with the Jewish people as a whole.¹ J.M. Robinson's comment is typical: "The fascinated crowds who surround Jesus are clearly not looked upon with favour by Mark."² An examination of Mark's use of the word *ὄχλος*³ and related terms reveals that this judgment cannot be sustained.

(a) ὄχλος — ὄχλοι

In Mark's gospel the crowd generally stands in a positive relationship to Jesus and although it presses him (*θλίβω, συνθλίβω*, 3:9; 5:24, 31), causes him to change his plans (*διὰ τὸν ὄχλον*, 2:4; 3:9; 5:31) and even hinders his work because of its large size or curiosity (2:4; 3:20; 4:1; 5:27; 9:25), nothing suggests that these factors represent an anti-semitic bias on Mark's part. On the contrary, the coming and going of this large, enthusiastic group of people merely demonstrates Jesus' popularity.⁴ It is difficult to see why some scholars think that the Markan picture of Jesus' use of the boat (3:9; 4:1) should be taken as a hostile comment about the crowd.⁵ 3:9f. points up Jesus' success as a healer,⁶ whereas in 4:11f. the extraordinary size of the crowd does not prevent Jesus from teaching — it merely demonstrates that he was well received. For Mark teaching is one of the key-notes of Jesus' ministry⁷

and the fact that the crowd customarily received it (2:13; 4:1-9; 6:34; 8:34ff.; 10:1; 11:18; 12:35-37; also 7:14; 3:32ff.) can only be interpreted positively. The frequency with which Jesus instructs the masses is especially emphasised by the use of the imperfect in 2:13;⁸ 4:1 (*ἔδίδασκεν*) and 10:1 (*εἰώθει*).⁹ The crowd's appreciation of his instruction is clearly indicated in 11:18¹⁰ where it prevents the authorities from arresting him (cf. 11:32; 12:12; 14:2 *λαός*), and 12:37 where it expresses its delight when his teaching about the Son of David checkmates the scribes.¹¹

Especially significant are the references to the crowd in 3:32-34 and 8:34a. Although the crowd was no doubt already mentioned in the tradition in both verses¹² Mark retains the word *ὄχλος*, thereby creating scenes in which the masses receive special teaching about the composition of Jesus' spiritual family (which is not dependent on ties of flesh and blood -- cf. 10:29-31)¹³ and the nature of Christian discipleship (8:35ff.). In both of these passages Matthew and Luke are dissatisfied with Mark's arrangement of the material. In Mt. 12:49 Jesus does not look around at the crowd and say, "Behold my mother and my brothers," as in Mk. 3:34, but instead extends his hand toward the disciples. In Matthew's opinion they constitute Jesus' true family. In Lk. 8:19-21, on the other hand, all of Mk. 3:34 is omitted: it is not the crowd which makes up Jesus' family but anyone who hears and does God's word.¹⁴ Thus Luke deliberately removes the contrast between the crowd inside and the family outside. Similarly, in the Matthean and Lukan parallels to Mk. 8:34ff. it is not the crowd which receives Jesus' instruction about discipleship. In Mt. 16:24 the recipients are the disciples and in Lk. 9:23 it is *πάντες*, i.e. all of the disciples mentioned in 9:18.

Other passages also reveal Mark's positive assessment of the crowd. It follows the man from Nazareth (5:24; 10:46), runs to greet him (9:14f.; cf. 6:55 *περιέδραμον ὄλην τὴν χώραν*), comes toward him (2:13) and

gathers around him (3:32,34; 5:21; 10:1). Jesus' positive impact on his hearers is indicated by the large numbers which his activities attract (πολύς, κλιίστος 4:1; 5:21; 6:34; 8:1; 9:14; 12:37; ἕκατος 10:46) and the fact that they are constantly amazed and impressed by what he does (9:15; 11:18; cf. 1:22; 2:12; 5:20; 7:37).¹⁵ Mark also indicates by his repeated usage of his favourite word πάλιν (3:20; 4:1; 7:14; 8:1; 10:1) that the crowd continually accompanies Jesus and responds to his teaching and healing activities. The crowd may inconvenience him and prevent him from enjoying much-needed rest (3:20; 6:31) but it is not suggested that Jesus considers its demands importunate. 3:20, for example, is followed by 3:31ff. in which the crowd receives special teaching about the family of God, and in 6:31-34 Jesus responds to the crowd's enthusiastic dash around the lake with understanding and compassion (cf. 8:2).

It can also be observed that rather than being interested in depicting the blindness of the crowd Mark uses its enthusiasm and interest in Jesus' activities to bring the blindness of others into sharper relief. In 3:20ff., for example, the enthusiasm of the crowd, and the fact that it is compared to those who do the will of God (3:34f.), serves to emphasise the blindness of Jesus' relatives who stand outside (3:20f., 31f.) and the scribes who blaspheme the Spirit (3:29). Similarly, in 7:14 Mark underlines the fact that Jesus calls the crowd (προσκαλεσόμενος) again (πάλιν) to hear and understand. This summons stands in contrast to the rebuke of the disciples for their failure to comprehend (7:17f.)¹⁶ and the criticism of the hardness of heart of the religious authorities (7:6f.). In 11:18 the amazement of the crowd is placed in apposition to the fear of the chief priest and scribes. Although the crowd is impressed with Jesus' teaching, the religious authorities want to kill him. They cannot do so, however, because of Jesus' popularity (cf. 11:32; 12:12; 14:2). A similar contrast is evident in 12:37.¹⁷

Although Mark's attitude toward the masses is generally positive it must be admitted that it appears to change radically in the passion narrative where reference is made to the crowd's complicity in Jesus' arrest and crucifixion (14:43; 15:8,11,15; cf. 15:29). Clearly these verses are at variance with the picture painted in 11:18,32, 12:12 and 14:2. It is unnecessary to try and explain this inconsistency, however, by distinguishing between a sympathetic Galilean crowd and the hostile citizens of Jerusalem¹⁸ or by arguing that the crowd's attitude has changed for some reason or another.¹⁹ The conflict here is not a result of confused thinking but represents a tension between tradition and redaction. Although Mark's portrait of the crowd is favourable elsewhere, here he faithfully preserves references to the crowd which he received in the tradition (the accounts of Matthew and Luke contain similar references). Tagawa provides a good description of Mark's editing procedure:-

L'évangile n'est pas un drame moderne. Son auteur ne ressent pas la nécessité de toujours présenter les masses de manière cohérente. La foule est chaque fois présentée selon le contenu de chacune des péripécies dans lesquelles elle apparaît.²⁰

An examination of Matthew's and Luke's use of ὄχλος casts even more light on Mark's attitude toward the masses. Although all three evangelists use the word with great frequency (Matthew 48 times [Mt. 8:18 is a doubtful reading], Luke 41 times) they do so with relative independence:-

1. There are only five passages in which they all employ it simultaneously — Mk. 3:32 (Mt. 12:46; Lk. 8:19); Mk. 4:1 (Mt. 13:2a, ὄχλος; Lk. 8:4); Mk. 9:14 (Mt. 17:14; Lk. 9:37); Mk. 10:46 (Mt. 20:29; cf. v. 31; Lk. 18:36) and Mk. 14:43 (Mt. 26:47; Lk. 22:47). Even in these pericopes the role of the crowd is not agreed upon in every case.²¹

2. Matthew and Luke often follow Mark in their use of ὄχλος without being parallel to each other. In Mt. 13:2b; 14:14,22; 15:10,32f.,35f.; 19:2; 21:26; 23:1; 27:20 Matthew follows Mark when Luke does not (in some

of these passages Luke omits the Markan passages altogether). In Lk. 5:19; 8:40,42,45; 9:38 Luke follows Mark when Matthew does not.

3. In three pericopes Luke employs *λαός* when Matthew and Mark use *ὄχλος* or *ὄχλοι*, Lk. 20:6,19,45.

4. In a number of cases Matthew and Luke use *ὄχλος* — *ὄχλοι* in pericopes which have Markan parallels but where the word is not used by Mark, Mt. 8:1 (Lk. 5:15); Mt. 9:8; 14:13,15,19,23 (Lk. 9:11,12,16); Mt. 15:30; 21:8f.; 27:15; Lk. 4:42; 5:15,29; 9:18; cf. 22:6.

5. Only in their summaries of Jesus' sermons (Mt. 4:25; 5:1; 7:28; Lk. 6:17,19; but cf. 3:7-13a), the stories about Jesus' witness to John (Mt. 11:7; Lk. 7:24) and the healing of the centurion's son (Mt. 8:10ff.; Lk. 7:9) do Matthew and Luke both use the word in passages which have no Markan parallels.

Clearly, the crowd was considered a fluid audience which the evangelists felt free to place in pericopes pretty much at will. The important question which must be asked now is how do Matthew and Luke use the word in comparison with Mark?

In his study "The Multitude in the Synoptic Gospels," B. Citron²² concludes that there is more agreement between Matthew and Mark than there is between Matthew and Luke. Mark, he argues, is generally unprejudiced toward the crowd and uses it to provide an anonymous background for his description of the works of Jesus. Citron goes on to argue, however, that Matthew is more sympathetic toward the crowd than either of the other evangelists. This conclusion is not supported by an examination of the references to the crowd in the gospels of Matthew and Luke. Although Matthew and Luke frequently refer to the crowd in a non-judgmental manner²³ both of them use the word *ὄχλος* in a negative sense more often than Mark does. In fact, in many passages there is evidence of a hostile attitude toward the masses, one which betrays negative thoughts about the Jewish people:-

Mt. 9:23-25²⁴ Here the crowd laughs at Jesus and his attempt to raise the ruler's daughter from the dead. According to Mark, however, (5:38-40) it was a specific group which doubted Jesus, i.e. Jairus' household. Luke changes it even more radically: *πάντες*, the girl's parents and the disciples mock Jesus.

Mt. 13:10ff. See Chapter I above.²⁵

Mt. 20:31,34 Here the crowd rebukes the blind men, thereby indicating its misunderstanding of Jesus' mission. In this way Matthew clearly changes Mark's more indefinite *πολλοί*. It is the crowd which tries to silence the cries for mercy. Scholarly interpretations of Mk. 10:46-52 are reminiscent of the views expressed about Mk. 4:11f. since many commentators read Matthew's *ὄχλος* into Mk. 10:48.²⁶ Boobyer,²⁷ for example, is especially anxious to find the Messianic secret in the account of blind Bartimaeus and finds a distinction there between the believer who is chosen to receive revelation and the crowd of unbelievers who are not. The crowd, in his opinion, by rebuking the blind man, takes steps which prevent the propagation of the truth through his cry and thereby ensure its own blindness. This distinction is far too artificial. In 10:48 Mark makes no attempt to identify the *πολλοί* with the *ὄχλος* in v. 46. It could also refer to the disciples²⁸ whose blindness has been a subject of chief concern in preceding chapters. It is even more likely, however, that Mark uses *πολλοί* because it came to him in the tradition²⁹ and he repeats it without attributing the action of silencing Bartimaeus to anyone in particular. Matthew sees the case differently.

Mt. 12:46ff. See above, p. 236.

In addition to these passages there are also pericopes which are derived by Matthew from a non-Markan source which also represent a negative assessment of the crowd. In Mt. 8:1, for example, it is said that a large crowd followed Jesus down from the mountain. This same audience is

assumed in 8:10 when Jesus says to those following him (in regard to the centurion's request), "Truly, I say to you, not even in Israel have I found such faith" (RSV). This comment can be taken as a negative statement about the lack of faith found in the Jewish people. Even if v. 10 was part of the tradition which Matthew received (cf. Lk. 7:9), the Matthean verses, vss. 11f., fortify the anti-Jewish character of this narrative.³⁰ In Mt. 11:7, on the other hand, Matthew retains the word "crowds" which he found in Q (cf. Lk. 7:24) in which Jesus begins to talk to the people about John the Baptist. His questions indicate his displeasure with their estimate of the forerunner. In vss. 16ff. the crowd is included in Jesus' mocking question. They are the ones who are critical of both John and Jesus (cf. Lk. 7:24ff., especially v. 33). In Mt. 11:20 Jesus continues to upbraid the people by condemning the population of the three cities which did not repent (Luke has this pericope in another context, Lk. 10:13-15). Mt. 11:1 makes it clear that Matthew wishes to give Jesus' teaching and preaching a very wide context. He is teaching *ἐν ταῖς πόλεσιν αὐτῶν*, i.e. the Jewish cities from which the disciples come.³¹ The Jewish people have rejected both Jesus and John. In a passage peculiar to Matthew's gospel, 27:24f., Pilate washes his hands before the crowd (*ὄχλος*, v. 24), and the people (*λαός*, v. 25) accept the responsibility for Jesus' blood. Here *ὄχλος* and *λαός* are synonymous.³² Israel has rejected God and murdered the Messiah.

In Luke's gospel there are also examples of a prejudicial attitude toward the crowd.³³ In Lk. 11:29, for example, Jesus compares the crowds to the evil generation which seeks for signs.³⁴ In Mk. 8:11 it is the Pharisees who tempt Jesus, whereas in Mt. 12:38a it is some of the scribes and Pharisees. Similarly in Lk. 11:14f. the crowd accuses Jesus of being in league with Beelzebul, but in Mk. 3:22 the scribes are the antagonists (Pharisees in Mt. 12:24). In Lk. 12:1 a derogatory comment is made about the large crowd which stumbles all over itself.³⁵

As Tagawa points out,³⁶ the pericope which follows is directed toward the crowd. Jesus speaks first to the disciples (*πρωτων*, v. 1), since they represent the believers. He then addresses those who do not have faith and threatens them with the parable of the rich man (vss. 13ff.). Although only one of the crowd (v. 13) asks a question, the answer is directed toward the whole group (*αυτους* vss. 15f.). In Lk. 3:7 John refers to the crowds as a brood of vipers whereas in Mt. 3:7 John's criticism is reserved for the Pharisees and Sadducees. In Lk. 7:9 the reference to those who followed Jesus was probably already in the tradition (cf. Mt. 8:10) but Luke makes it clear that Jesus' criticism of Israel is directed toward the crowd. The intensity of the moment is indicated by the way in which Luke describes Jesus' violent movement as he turns to the people (*στραφεις*). Finally, in Lk. 12:54ff., Jesus criticises the crowd for being able to interpret the signs of the weather correctly but failing to understand the significance of the present moment. In v. 56 he refers to them as hypocrites. In the Matthean parallel (16:1ff.) the abuse is directed toward the Pharisees and the Sadducees.³⁷

(b) λαός, Ιουδαίος, Ισραήλ

Another word which Mark could have used to signify a negative assessment of the crowd is *λαός*. According to H. Strathmann,³⁸ *λαός* is especially employed in the LXX as a specific term for Israel. *ὁ λαός* were those who enjoyed a privileged religious position, people (*πλ*) of God. It would appear that the word is given a similar interpretation in a few passages in the gospels of Matthew and Luke (Mt. 1:21; 2:6; 4:16; Lk. 1:17,68,77; 2:10,31,32; 3:15; 7:16; 21:23).³⁹ Nevertheless, neither of the evangelists uses the term consistently in this sense.⁴⁰ Matthew uses it as an alternative for *ὄχλος* (cf. Mt. 4:23; 26:5; 27:24-25,64)⁴¹ and although he often employs it positively, it also takes on a negative

connotation on occasion. Citing Is. 6:9f., for example, Matthew specifically connects the people who are blind (13:13) with the crowds (13:2 ὄχλοι). In 27:25 the λαός accept responsibility for Jesus' death. Here there can be no question about his negative assessment of the Jewish people.⁴²

λαός is a favourite Lukan word⁴³ and although it can signify Israel it is also used more generally to refer to the common people. Even when ὄχλος is found in his sources Luke frequently substitutes λαός in its place (Lk. 19:47, cf. Mk. 11:18; Lk. 20:6, cf. Mk. 11:32; Lk. 20:19, cf. Mk. 12:12; also see Lk. 6:17b where Mk. 3:7 has πολὺ πλῆθος and Mt. 4:25 has ὄχλοι); he is also able to alternate freely between the two words in other passages — 7:29 (λαός), 7:24 (ὄχλους); 8:47 (λαός), 8:42,45 (ὄχλοι); 9:13 (λαόν), 9:11 (ὄχλοι), 9:12 (ὄχλον); 23:5 (λαόν), 23:4 (ὄχλους).⁴⁴ Luke's usage of λαός is reminiscent of his utilisation of ὄχλος since although he generally expresses a positive attitude toward the people he does, on occasion, use λαός in a derogatory manner. In Lk. 21:23, for example, Luke makes it clear that in the days of desolation the wrath of God will fall upon the people. In Chapter 23, although the people are contrasted with the religious authorities in 23:35,48 and 24:19, they are identified with them in 23:4-5,13,14 where a group composed of chief priests, rulers and ὁ λαός accuses Jesus of stirring up the people and leading them astray.⁴⁵

In the book of Acts λαός is given an even broader range of application. Although it can be used to refer to unspecified people it also signifies the Jews and their customs (cf. 28:17). In Paul's speech before Agrippa it is said that the light will be proclaimed both to the people (i.e. the Jews) and the Gentiles (cf. 26:17f.,23). In 13:17ff. it is implied that the promises made to the people of God have been given to God's new people, the church (15:14; 18:10). Elsewhere, however, ὁ λαός is identified, not with the church, but with the Jewish people who have

failed to respond to Jesus. They are the men of Israel who killed Jesus (3:9,11,15), the ones who shall be destroyed from among the people (3:23). This people crucified Jesus and rejected him (4:10ff.) and although they received the promises of God (7:17ff.) they have resisted the Holy Spirit and have become stiff-necked (7:51ff.). Acts clearly contains a thesis of selection. The Jewish people as a whole have rejected Jesus and are responsible for his death and have in turn been rejected by God; God's revelation is not manifest to all the people, but only to those whom he chooses (10:41). Thus the words of Isaiah provide an appropriate climax to the book about the successes and failures of the apostolic mission (28:26ff.).

In contrast, an examination of Mark's usage of *λαός* reveals that it is not a significant or frequently used word in his gospel. Whereas both Matthew and Luke use it negatively in reference to the Jews it is never used in this sense by Mark. In fact, it is only employed twice, once in the citation from Is. 29:13 (LXX) in 7:6, an OT passage which although originally directed against the people is turned by Mark against the religious authorities (cf. 7:1,9ff.), and in 14:2 (cf. Mt. 26:5; Lk. 22:2) where the religious leaders are depicted as being afraid to arrest Jesus because of the people.⁴⁶ Although *ὁ λαός* was a ready-made term which could have been used to express the blindness and hardness of heart of the Jewish people, Mark does not use it in that sense, and in the passages in which it does appear the people are sharply contrasted with Jesus' enemies.⁴⁷

Another term which is used by some NT writers to indicate the blindness of the Jews is *Ἰουδαῖοι*. This word appears frequently in John's gospel (70 times)⁴⁸ in contrast to the handful of occurrences found in the other gospels. Generally *οἱ Ἰουδαῖοι* signify the religious authorities, particularly the ones from Jerusalem who oppose Jesus (Jn. 1:19; 2:18,20; 3:1; 5:10ff.; 7:1ff.; 8:22ff.; 9:18ff.; 18:12,14,31; 19:38;

20:19).⁴⁹ The term can also be used to refer more generally to the Jewish people (4:9,22; 18:20,33,35) and their religious customs and practices (2:6,13; 7:2; 11:55; 19:40,42). In several passages it obviously refers to a large group of people which is distinct from the religious authorities (6:41ff.; 7:11-12,15-20; 11:19ff.). The Jews are identified with the crowds in 6:22,25 who are hostile to Jesus and murmur against him (6:41ff.). Some of the Jews (also called ὄχλος in 7:11-12)⁵⁰ thought that he was leading the people (ὄχλον) astray, and accused him of having a demon (v. 20). In v. 13, the author reverts to the more technical meaning of the term. Elsewhere the people who come to console the sisters about the death of Lazarus are called Jews (11:19) and are critical of Jesus' apparent inability to raise the dead man (11:37). Similarly, the book of Acts also includes disparaging comments about the Jews (10:39-41; 12:11; 14:2 οἱ δὲ ἀπειθήσαντες Ἰουδαῖοι).⁵¹

In contrast to the usage of the word found in John's gospel and in Acts, οἱ Ἰουδαῖοι is a term employed infrequently by the synoptic writers. It is found in Mk. 7:3ff., for example, where Mark adds a generalisation about the washing ritual which all the Jews practise. These verses are not added in order to deprecate the Jewish people but constitute an explanation which enables Mark's Gentile readers to understand an unfamiliar practice.⁵² 7:1-12, furthermore, does not point to the blindness of the Jewish people as a whole but specifically to the hardness of heart of the scribes and Pharisees. In 7:14 the crowd is summoned to hear Jesus' parable which is also directed against the religious authorities. Elsewhere in the gospel the term Ἰουδαῖοι is used in reference to the mocking titles given to Jesus (15:2,9,12,18,26). In the gospels of Matthew and Luke (cf. Mt. 2:2; 27:11,29,37; 28:15; Lk. 7:3; 23:3,37,38,51) the term is also used in a non-prejudicial manner.⁵³

Finally, an examination of the word Ἰσραῆλ as it is used by Mark reveals that it is not a significant term. In 12:29 it is found on the

lips of Jesus as he cites Dt. 6:4 whereas in 15:32 the priest and scribes mock Jesus on the cross, calling him the King of Israel.⁵⁴

(c) Unspecified Groups of People, πολλός, πληθος, πᾶς, Impersonal Plural Verbs

Having examined the ways in which Mark makes use of ὄλλος, λαός and related terms, attention can be turned to passages in which he does not clearly define his audience. In several passages he refers to Jesus' audience or to characters in the gospel with indefinite expressions such as οἱ πολλοί (2:2; 6:2; 10:48; 14:56), or some other form of πολλός (3:7f. πολὺ πληθος; 9:26).⁵⁵ In a few verses the audience is merely indicated with a plural verb (cf. 1:22,27,45h; 6:54-55; 7:32; 8:22), or with general expressions such as πᾶς (1:32,37; 2:12; 5:20; 6:39,42; cf. 7:14), πᾶσα ἡ Ἰουδαία χώρα (1:5), ἡ πόλις (6:33), οἱ ἐρχόμενοι καὶ οἱ ὑπάγοντες πολλοί (6:31), οἱ ἀκολουθοῦντες (10:32), or οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες (11:9). An examination of these passages and other references to the audience does not reveal evidence which indicates that Mark is hostile to the Jewish people. In 1:21,22, for example, Mark refers to a general audience in the synagogue. It may well be the crowd(s) as in Mt. 7:28. If so, Mark once again contrasts the people with the religious authorities. The crowd is amazed with Jesus' teaching because it is not like that of the scribes. In Mk. 1:35 Jesus is seen departing to a lonely place and being pursued by an eager group of unnamed people whom Luke prefers to call the ὄκλοι (Lk. 4:42). Neither Mark nor Luke suggests that the presence of the people is undesirable and in Mk. 1:38 it is clearly indicated that Jesus' mission is to them. Nothing in 1:1-44 indicates that Jesus found the presence of the crowd oppressive. Rather, his departure is a matter of expediency and convenience. Similarly, the πολλοί who press Jesus in 2:2 also demonstrate his popularity. In 5:1ff. (especially 5:17), on the other

hand, a group of people is shown to be hostile to Jesus, but it is clear that this is not the ὄχλος in general or the Jewish people. Rather, the people here are not unspecified, they are the non-Jews who live in Gergesa on the east side of the Sea of Galilee.

Although Mk. 6:1-6 is often interpreted to be a Markan comment about the unbelief of the Jewish people⁵⁶ the context of the passage suggests otherwise. Those who reject Jesus (πολλοί, 6:2) and prevent him from performing as many miracles as he usually does (v. 5) are not the Jewish people in general; they are his neighbours and relatives (cf. Jn. 1:11), the very people who would be expected to welcome him. The people who are most closely associated with Jesus are once again shown to be blind (cf. 3:20ff.; 3:31-35), and he naturally marvels at their unbelief (6:6). Finally, there is no reason to assume that the crowd's hot pursuit of Jesus in 6:33 represents a hostile attitude. It demonstrates his popularity and in 6:34ff. Jesus' compassion for the people is graphically depicted.⁵⁷

Conclusions

What can be said in conclusion about Mark's use of the word ὄχλος and related terms? First of all it is evident that Mark is not interested in depicting the blindness of the crowd or using the crowd to advance any thesis about Jesus' desire to conceal his Messianic nature. Secondly Mark does not consistently equate the ὄχλος or the masses with the Jewish people who rejected Jesus. In fact, he only does so when he follows the passion tradition. The ὄχλος is a general mass of people that often appears in redactional verses and rather than being identified with any historical group is part of the dramatic machinery of the gospel. It is used by Mark to illustrate several positive themes which are important to him: Jesus' popular appeal, the significance of his teaching, and his concern for the people who flocked to him. Most importantly, the crowd's desire to be

with Jesus and learn from him is frequently contrasted to the blindness of other groups in the gospel: Jesus' enemies, his relatives and even his own disciples.

Footnotes to Appendix I

1. Cf. Chapter I, pp. 48ff. above. Also see H. Hegermann, "Bethsaida und Gennesar: Eine traditions- und redaktionsgeschichtliche Studie zu Mc 4-8," Judentum Urchristentum Kirche, Festschrift for J. Jeremias, BZNW 26, pp. 130-140. Notable exceptions to this line of interpretation are M. Werner, Der Einfluß paulinischer Theologie im Markusevangelium, pp. 184ff., and Tagawa, pp. 55ff.
2. The Problem of History in Mark, SBT 21, pp. 72f.
3. There are numerous studies of the word ὄχλος in the synoptic gospels: C.H. Turner, "The movements of Jesus and his disciples and the crowd," JTS o.s. 26 (1924-1925), pp. 225-240, especially p. 227; R. Meyer, "ὄχλος," TDNT V, pp. 536-590; Hermaniuk, La Parole évangélique, pp. 304-310; B. Citron, "The multitude in the synoptic gospels," SJT 7 (1954), pp. 408-418; R.P. Meye, Jesus and the Twelve, pp. 119f.; Tagawa, pp. 55ff.; and J.A. Baird, Audience Criticism and the Historical Jesus, pp. 37-46. The recent article by P.S. Minear was not available for consultation, "Audience criticism and Markan ecclesiology," Neues Testament und Geschichte: Historisches Geschehen und Deutung im Neuen Testament. Oscar Cullmann zum 70. Geburtstag (Tübingen 1972). In his review L. Sabourin does not provide the page numbers of Minear's article (Biblical Theology Bulletin 2 (1972), pp. 313f.).
4. Ebeling (Das Messiasgeheimnis und die Botschaft des Marcus-Evangelisten, p. 117) goes even further: "In ... spontanen Zu-Jesus-Hingezogen-sein erweist das Volk für den Evangelisten, und das heißt für den Hörer und Leser seiner Schrift, wer das ist, der das Ziel dieser Menschen bildet: Jesus Volkstümllichkeit weist seine Göttlichkeit aus."
5. So Hegermann, loc. cit. Cf. Schreiber, Theologie des Vertrauens, pp. 169f., who thinks that Mark uses the boat in the service of his hardening theory.
6. So also Tagawa, pp. 59f.
7. Cf. Chapter I, pp. 38ff., 55ff.
8. Cf. Chapter I, p. 38.
9. The redactional nature of this verse can be seen in the use of the historic present ἔρχεται, συμπορεύονται and the double use of πάλιν. Cf. Chapter I, p. 38.
10. The redactional nature of vss. 17f. is made manifest by the characteristic Markan emphasis on teaching and the phrase καὶ ἐλέγεν αὐτοῖς in v. 17.
11. Both Matthew and Luke omit this expression.
12. Cf. Chapter I, pp. 23f.
13. Considering the striking similarity of 3:32 and 34 it is surprising that Swete insists that a circle of friends is involved and not the crowd (p. 69: cf. Cranfield, p. 144). If Mark had wished to indicate the /....

- the presence of the disciples he could have expanded the tradition as he did in 4:10 — cf. Chapter I, pp. 23ff. Mark never uses the word ὄχλος to refer to a group of disciples or friends as Luke does (Lk. 6:17). The addition of μαθητάς to v. 34 in 565 700 and W is obviously a secondary reading: so F.C. Burkitt, "W and Θ: Studies in the Western Text of St Mark," *JTS* o.s. 17 (1915-1916), pp. 6f. Cf. H. Wansbrough's recent suggestion ("Mark III:21 — was Jesus out of his mind?" *NTS* 18 (1972), pp. 233-235) that in 3:21 αὐτόν refers to the
14. Cf. Tagawa's discussion, p. 60. ∕∕ crowd's enthusiasm rather than Jesus' madness.
 15. Contra de Tillesse, pp. 264ff., who argues that the amazement of the crowd points to their incomprehension. It is evident in 1:22 and 11:18 that astonishment does not reflect Mark's negative assessment of the crowd. In 1:21,27 the people in the synagogue (Mark does not use ὄχλος — cf. Mt. 7:28) are impressed by the freshness and authority of Jesus' teaching. In 11:18 their interest in his διδασκῆ prevents his arrest. Their reaction is one of awe and surprise at the uniqueness of Jesus' ministry. See the further discussion of Mark's terms of amazement and fear in Appendix II, n. 8.
 16. The redactional nature of these verses is discussed in Chapter I, n. 244.
 17. Cf. Werner, *op. cit.*, p. 189.
 18. Lohmeyer, p. 337; Grundmann, p. 309.
 19. Cf. Taylor, p. 581.
 20. Tagawa, p. 65.
 21. Matthew and Luke appear to have used single Markan verses in which the word ὄχλος appears in two different contexts. Cf. Mt. 14:14 and 9:36 where Mk. 6:34 is reproduced and Lk. 8:4 and 5:3 where Mk. 4:1 is used. In Mt. 14:5 it is said that Herod hesitated to kill John because he was afraid of the crowd while in Mk. 6:20 Herod fears John rather than the crowd. Matthew appears to have borrowed here and 21:46 from Mk. 11:32. He refers to the fact that people thought of John as a prophet in 14:5 and 21:26 and that they considered Jesus a prophet in 21:46. Perhaps all three passages are based on Mk. 11:32, Mt. 21:46 reflecting Mk. 12:12 as well.
 22. *SJT* 7 (1954), pp. 408-418.
 23. See paragraph 4 on page 239 above. Matthew and Luke also use ὄχλος independently (in passages without Markan parallels) without a derogatory sense (Mt. 8:18; 13:36; Lk. 3:7,10; 5:1,3; 7:11f.; 11:27; 12:13; 13:14,17; 14:25; 19:3,39; 23:48).
 24. Matthew's hostility toward the Jewish people has been well documented by D. Hare, The Theme of Jewish Persecution of Christians in the Gospel According to St Matthew, *NTSMS* 6.
 25. Pages 47, 56.
 26. Cf. Lagrange, p. 285; Rawlinson, p. 149; Haenchen, p. 372 n. 4; Grundmann, p. 222.
 27. "The secrecy motif in St Mark's gospel," *NTS* 6 (1959-1960), pp. 230f.
 28. The word πολὺς is not used exclusively in relation to the crowd. Cf. 2:15a. In 2:15c it is used in reference to those who follow Jesus, undoubtedly the disciples. Cf. Taylor, p. 205; C.H. Turner, *JTS* o.s. 26 (1924-1925), p. 147. Nineham recognises the awkward parenthesis

- ἦσαν γὰρ πολλοί but does not find it to be unlike Mark's normal style. In his opinion the meaning is "For there were (now) many (disciples) who followed Jesus" (p. 100). In 6:2 πολλοί refers to Jesus' countrymen.
29. Cf. Chapter IV above, pp. 172ff.
 30. So Tagawa, "Community in the gospel of Matthew," NTS 16 (1969-1970), pp. 154f.
 31. Hermaniuk (La Parabole évangélique, pp. 108f.) interprets Mt. 11:20f. differently. He thinks that Jesus' criticisms refer only to particular people rather than to the crowds which follow him.
 32. Citron (op. cit., pp. 409f.), however, thinks that Matthew meant λαός in 27:25 rather than ὄχλος, maintaining that the people transgressed the prohibition in Dt. 19:10 and acted not merely as a cruel mob but as the λαός of Israel which had turned away from the law. Cf. n. 42 below.
 33. Lk. 8:21 and 7:24 are discussed above, pp. 236 and 241.
 34. So Citron, op. cit., pp. 415f. For a study of the ways in which Luke changes Markan audiences see A.W. Mosley, "Jesus' audiences in the gospels of St Mark and St Luke," NTS 10 (1963-1964), pp. 145-148.
 35. So Citron, op. cit., p. 412. His argument that Lk. 19:3 represents a derogatory comment about the crowd because it prevents Zacchaeus from seeing, however, is not convincing.
 36. Tagawa, p. 62.
 37. Citron (op. cit., p. 412) goes too far when he claims that Lk. 6:18 shows that in Luke's eyes the crowd becomes the very symbol of madness, ἐνοχλέω, or that the whole crowd which seeks to touch Jesus is demon-possessed. The emphasis is not on the fact that the crowd was insane but that Jesus healed all who were troubled with evil spirits. ἐνοχλέω is also used in Heb. 12:15; cf. ὀκλέω in Acts 15:16.
 38. "λαός," TDNT IV, pp. 29ff, especially pp. 32-34.
 39. Scholars are divided in regard to the significance of Luke's use of λαός. Tagawa (p. 58) claims that it is symbolic of the church whereas Strathmann (op. cit., p. 54) denies that it is used in such a figurative sense in the gospels. He does recognise such a meaning in later writings, however: Acts 15:14; 18:10; 1 Pet. 2:9ff.; Heb. 4:9; 8:10; 10:30; 13:12; Rev. 18:4; 21:3. Also see 2 Cor. 6:16; Tit. 2:14. On Acts 15:14 see H. Conzelmann, The Theology of Saint Luke, p. 164 n. 1. According to J. Kodell ("Luke's use of LAOS, 'people', especially in the Jerusalem narrative (Lk. 19:28-24:53)," CBQ 31 (1969), pp. 327-343), Luke's use of λαός in the passion narrative indicates his openness to the Jews; but see the discussion below, p. 243.
 40. Contra Citron, op. cit., p. 410, who claims that for Matthew ὁ λαός remains Israel until all distinctions between the people of the old and the new covenants have disappeared (cf. Mt. 27:64).
 41. Cf. Strathmann, op. cit., p. 51. Citron (op. cit., pp. 409f.) disagrees with this assessment.
 42. According to Kodell (op. cit., pp. 333-335) Matthew changed from his customary ὄχλος to λαός in order to make the Jerusalem crowd the official representative of the Jewish people.
 43. So Strathmann, op. cit., p. 50; Conzelmann, op. cit., p. 164 n. 1.

44. Cf. Conzelmann, op. cit., p. 164 n. 1. Kodell (op. cit., pp. 326ff.) argues incorrectly that Luke is very careful in his use of λαός not to confuse it with ὄχλος, using the former to distinguish people friendly to Jesus from the leaders who plotted his death.
45. Kodell (op. cit., pp. 333, 343) rejects such an interpretation, arguing that even though Luke retains the reference to the people because he received it in the tradition he still plays down their culpability, leaving the impression that the leaders bore most of the guilt. G. Rau ("Das Volk in der lukanischen Passionsgeschichte: Eine Konjektur zu Lk 23:13," ZNW 56 (1965), pp. 41-51) also thinks that Luke presents a consistent picture of the people throughout the gospel. He finds one major exception to his theory in 23:13 and eliminates it by accepting the suggestion of P. Winter (On the Trial of Jesus, Studia Judaica I, p. 201 n. 23) that τοὺς ἄρχοντας καὶ τὸν λαόν is a copyist's error. The correct reading, Rau argues, should be τοὺς ἄρχοντας τοῦ λαοῦ. The ones who ask for Jesus' death are not the crowd but a mob of religious leaders. This solution, however, is too facile and has no major variant readings to support it. It also fails to take account of the interchangeability of ὄχλος and λαός in the gospel.
46. In Mk. 11:32 A D W f¹ f¹³ read λαόν rather than ὄχλον.
47. λαός only appears twice in John's gospel, 11:50 and 18:14; cf. 8:2.
48. So R.E. Brown, The Gospel According to John (i-xii), p. lxxi.
49. Brown, loc. cit.
50. Cf. Meyer, TDNT V, p. 588.
51. For a discussion of the use of this term in Acts see Conzelmann, op. cit., pp. 146ff.
52. These verses are omitted by Matthew. As C.H. Turner (JTS o.s. 26 (1924-1925), p. 149) says, "Matthew discards the explanation: what was necessary for Gentile readers in Rome was unnecessary in Palestinian circles." Mk. 7:3-5 is generally considered to be Markan. Cf. Taylor, p. 334, for various interpretations of these verses.
53. The use of Ἰουδαῖοι in Lk. 7:3 is merely descriptive.
54. The term Ἑλληνίς is only found once in Mark's gospel (7:26) and is purely descriptive. ἔθνος refers to the Roman authorities (10:33, 42?) and to all the nations outside of Israel (11:17; 13:8, 10).
55. Cf. Jeremias, "πολλοί," TDNT VI, pp. 536-545.
56. Cf. Nineham, p. 165, for example, who thinks that the blindness depicted in 6:1ff. is taken by Mark to be a foreshadowing of Jesus' rejection by his people as a whole.
57. See the discussion of 6:53ff. in Chapter III, p. 140.

Appendix II

MK. 15:40 and 16:1-8 : LOOKING FOR THE RESURRECTED JESUS

Throughout the gospel Mark consistently depicts the partial blindness of the disciples. Even at the foot of the cross they still do not know who Jesus really is and Mark indicates that they will not "see clearly" until after the resurrection. Similarly, the Christians in Mark's church will not overcome their blindness until they recognise the risen Christ in their midst and comprehend his teaching. In the light of this one would logically expect that the gospel would terminate with the disciples recognising Jesus on the other side of the grave and receiving the Holy Spirit as they do elsewhere in the NT.¹ Instead, if the shorter ending of the gospel is accepted, Mark concludes his presentation of the life of Jesus on an unexpected note — rather than ending with a promise that the gospel will be spread throughout the world, Mark paints a disturbing portrait of the two Marys and Salome paralysed with fear, unable to proclaim a message which would send the disciples to meet Jesus.

An examination of the words for seeing in 16:1-8 and 15:40 suggests that this conclusion is not due to an unfortunate mutilation of an ancient manuscript or Mark's unexplained inability to complete his gospel, but reflects his desire to leave the gospel open-ended by terminating it with a question.² In 15:40 and 16:1-8 he indicates that the fear of the women and their failure to proclaim the angel's message is caused by the same kind of blindness which plagues the disciples and Mark's church. In 15:40, for example, they see Jesus on the cross (*ἀπὸ μακρόθεν*

θεωροῦσαι) but their perception remains at the level of mere observation.³ The cross means nothing more than degradation and humiliation and even though they followed Jesus in Galilee (15:41) and presumably were familiar with his passion predictions (cf. ὄμν in 16:7), they are totally unprepared for the events which have transpired. Their attitude contrasts sharply with that of the centurion who, when he sees Jesus on the cross, breaks out with the most significant confession in the gospel (15:39). He sees and knows who Jesus is.⁴ Although the women observe the same series of events they come to an entirely different conclusion: they have eyes and do not see.

It is not surprising, therefore, that although there are a number of different words for seeing in 16:1-8 their net effect points more to blindness than to sight. The women look up and see that the stone is rolled away (ἀναβλέψασαι⁵ θεωροῦσιν, v. 4); they see the heavenly messenger (εἶδον νεανίσκον, v. 5); they are ordered to observe the empty tomb (ἴδε, v. 6)⁶ and finally, they are reminded of Jesus' promise that they will see him in Galilee (ὄψεσθε, v. 7; cf. 14:28).⁷ Nevertheless, the things which they have seen and heard, evidence which practically amounts to the classical proofs for believing in Jesus' resurrection, are to no avail. They are amazed (ἐξεθαμβήθησαν, v. 5) and run away in fear and trembling (τρόμος καὶ ἔκστασις). The account concludes with an enigmatic comment which leaves the reader with an unexplained picture of silence and unbelief.⁸

This picture differs considerably from the account of Easter morning as the other evangelists present it. In Matthew's gospel the empty tomb causes the women to depart with fear and joy and they run to tell the disciples what they have seen. Immediately afterwards they encounter the resurrected Lord (Mt. 28:8f.). For John too, seeing leads to believing and one of the disciples acquires faith solely on the basis of the empty grave (Jn. 21:8), although others require the presence of the risen

Christ before they will see (Jn. 21:11-18,24-29). In Luke's gospel some of the disciples do not know Jesus at first because their eyes are kept from recognising him (οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρυσσοῦντο τοῦ μὴ ἐπιγνῶναι αὐτόν, Lk. 24:16), but later they see when Jesus breaks bread for them (διηγοίχθησαν οἱ ὀφθαλμοί, 24:31).

In Mk. 16:1-8 the granting of true spiritual vision is held back for the future, and this is precisely as Mark wants it. The followers of Jesus are partially blind throughout the gospel because the people in Mark's church still do not see clearly. Their experiences are entirely analogous: both groups have yet to discover who Jesus really is. The gospel ends with the women quaking with fear and lacking the necessary confidence to report what they have seen because Mark wants to leave his readers with a burning question: where is this risen Christ who restored the vision of the disciples? For Mark the answer is both a challenge and a word of hope: he is present in the gospel as he delivers the teaching which will make the blind see and he is present in the midst of the gathered Christian community.

ὀφθαλμοὺς ἔχοντες οὐ βλέπετε;

Footnotes to Appendix II

1. The passion predictions in 8:31; 9:9,30; 10:33 also seem to demand a resurrection appearance.
2. A number of scholars think that Mark ended his gospel with 16:8. The arguments for this interpretation are well stated by Lightfoot, The Gospel Message of St. Mark, pp. 80-97, and Burkill, Mysterious Revelation, p. 157 n. 13. Recently P.W. van der Horst ("Can a book end with ΓΑΡ? A note on Mark XVI:8," JTS n.s. 23 (1972), pp. 121-124) has reaffirmed Lightfoot's argument that a sentence and a book can end with γάρ. W.G. Kümmel (Introduction to the New Testament, pp. 71f.) gives an extensive list of scholars for whom 16:1-8 is the genuine conclusion of the gospel. For bibliographies and summaries of various views of these verses see C.F. Evans, Resurrection and the New Testament, pp. 67-81; van der Horst, op. cit., pp. 121f. n. 3; G.W. Trompf, "The first resurrection appearance and the ending of Mark's gospel," MIS 18 (1972), pp. 308-330. In Trompf's opinion Mark's ending has been lost and is preserved either fully or partially in Mt. 28:9-10. Also see E. Linnemann/.....

- E. Linnemann, "Der (wiedergefundene) Markusschluß," ZThK 66 (1969), pp. 255-287, who argues that Mark's original ending can be reconstructed from Mt. 28:16f. and Mk. 16:15-20, and K. Aland's objections to this theory, "Der wiedergefundene Markusschluß? Eine methodologische Bemerkung zur textkritischen Arbeit," ZThK 67 (1970), pp. 3-13. Also see his "Bemerkungen zum Schluß des Markusevangeliums," Neotestamentica et Semitica: Studies in Honour of Matthew Black, pp. 157-180. More recent studies include those by H.-W. Bartsch, "Der Schluß des Marcus-Evangeliums: Ein Überlieferungsgeschichtliches Problem," TZ 27 (1971), pp. 241-254; J.K. Elliott, "The text and language of the endings to Mark's gospel," TZ 27 (1971), pp. 255-262.
3. In Mark's gospel θεωρεῖω is used exclusively to describe physical observation, 3:11; 5:15,38; 12:41; 15:47; 16:4.
 4. The centurion's insight is contrasted with the cynical observations of other bystanders in 15:32 who ask Jesus to come down off the cross so that they may see and believe.
 5. Cf. the study of ἀναβλέπω above in Chapter III, pp. 146ff.
 6. See the comments on Mark's use of ἴδε in Chapter I, n. 169.
 7. It has been argued by Lohmeyer both in Galiläa und Jerusalem, pp. 10ff., and in his commentary, pp. 355ff., and also by Marxsen, pp. 73ff., that 16:7 is not a reference to the resurrection but to the parousia. Best (pp. 174ff.) demonstrates that this theory is based on too literal a distinction between Galilee and Jerusalem. Furthermore, ὄψεσθε does not have to refer to the parousia. Although words of seeing do describe it they can also refer to the encounter with the resurrected Lord (Mt. 28:7,10,17; Jn. 20:18,25,29; 1 Cor. 9:1). Moreover, the fulfilment of the passion predictions requires the resurrection rather than the parousia; so also Schweizer, Markus, p. 212. Cf., however, the recent study by J.-M. van Cangh, "La Galilée dans l'Évangile de Marc: un lieu théologique?" Revue Biblique 79 (1972), pp. 59-76, in which it is argued that the seeing vocabulary in 16:7 is a threefold reference to (a) the past of the resurrection appearances, (b) the future of the parousia, and (c) the present of the Galilean mission undertaken by Mark's church.
 8. It is unlikely, as many scholars argue, that Mark equates the fear and amazement of the women with holy fear or dread of God which is an inevitable result of revelation; so Lightfoot, The Gospel Message of St. Mark, pp. 88, 97; W.C. Allen, "St. Mark XVI:8. 'They were afraid.' Why?" JTS o.s. 47 (1946), pp. 46-49; "'Fear' in St. Mark," JTS o.s. 48 (1947), pp. 201-203; Tagawa, pp. 99-122; de Tillesse, pp. 264-266; Horstmann, "Das Motiv der Jüngerfurcht," Studien zur markinischen Christologie, pp. 81-83; van Cangh, op. cit., p. 62. Although fear and amazement are identified with awe in the gospel (1:22,27; 2:12; 5:15,20,33,42; 7:37; 9:15; 11:18; 12:17), wherever they refer to the attitude of those close to Jesus they are connected with unbelief and blindness (4:41; 6:2,6,49,50,51,52; 9:6,10). For somewhat different applications of these terms see 6:6,20; 12:12; 15:5,44.

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