The Servant(s) in the Gospel of Mark and the Textual Formation of Early Christian Identity

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Long-suffering readers are aware that scholarship on Isaiah's Servant in Mark tends to hit repeat. To what extent did the evangelist (or Jesus) interpret Jesus' death in terms of Isaiah 53? These repeated lyrics are usually joined to a Christological and soteriological refrain. Some take them up as an anthem, while others reject them as a racket; but the lyrics remain fairly constant. I suggest, however, that there is a whole song worth hearing. Accordingly, my aim is to show that instead of using a discrete text (Isa 53) in a single location (Mark 10:45 or portions of the Passion Narrative), Mark follows early Second Temple exegetical practices by interpreting and applying throughout the whole Gospel an argument structure that extends through Isaiah 40–66. Thus, Mark develops a key theme of Isaiah 40–66, which is that the mission of Yhwh's Servant is continued by his disciples, the servants who embody his suffering and vindication.[1] As a result, the Servant(s) motif in Mark functions as a pattern for integrating Christology and discipleship.

Markan Scholarship on the Servant

Generally, the scholarship of Joachim Jeremias and Morna Hooker set the contours of future debate over the extent to which Isaiah's Servant influenced the evangelists and/or Jesus.[2] Jeremias traced messianic exegesis of so-called Servant passages in Deutero-Isaiah (Isa 42:1–4, 6; 49:6; 52:13–53:12) to pre-Christian tradition, and on this basis concluded that Jesus interpreted his own death in light of Isaiah 53.[3] Morna Hooker famously opposed this view in *Jesus and the Servant*, in which she evaluated proposed allusions to the Servant Songs in the Gospels based on verbal correspondences. Subsequently, scholars have tended to adopt these approaches with some variation. In what follows, I describe Hooker's approach to the Servant in Mark, after which I look at the views to Mark's Servant of two scholars who follow Jeremias' trajectory (Peter Stuhlmacher and Rikki Watts) and two scholars who follow Hooker's (Kelli O'Brien and Richard Hays).

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[1] See Joseph BLENKINSOPP, *Opening the Sealed Book: Interpretations of the Book of Isaiah in Late Antiquity* (Grand Rapids: Eerdmans, 2006), 259.

[2] For example, R. T. FRANCE, *Jesus and the Old Testament: His Application of Old Testament Passages to Himself and His Mission* (London: Tyndale, 1971), 110–35; Ben F. MEYER, "The Expiation Motif in the Eucharistic Words: A Key to the History of Jesus?" in *One Loaf, One Cup*, ed. idem, New Gospel Studies 6 (Macon, GA: Mercer, 1993), 11–33; Martin HENGEL, "Der stellvertretende Sühnetod Jesu. Ein Beitrag zur Entstehung des urchristlichen Kerygmas," *IKZ* 9 (1980): 1–25, 135–47; idem, *The Atonement*, trans. J. Bowden (Philadelphia: Fortress, 1981); Peter STUHLMACHER, "Vicariously Giving His Life for Many, Mark 10:45 (Matt. 20:28)," in *Reconciliation, Law, and Righteousness: Essays in Biblical Theology*, trans. E. Kalin (Philadelphia: Fortress, 1986), 16–29; idem, *Biblische Theologie des Neuen Testaments, Bd. 1: Grundlegung. Von Jesus zu Paulus*, 2d ed. (Göttingen: Vandenhoeck & Ruprecht, 1997), 125–43.

[3] Walther ZIMMERLI and Joachim JEREMIAS, *The Servant of God* (London: SCM Press, 1957 [1952]), 57, 98–104. See also Joachim JEREMIAS, "παῖς θεοῦ," *TDNT* 5:677–717, *contra* H. H. Rowley, who states, "There is no serious evidence . . . of the bringing together of the concepts of the suffering servant and the Davidic Messiah before the Christian era." See H. H. ROWLEY, *The Servant of the Lord, and Other Essays on the Old Testament* (Oxford: Blackwell, 1956), 90.

At the outset of her study, Hooker rejected C. H. Dodd's view that the NT writers envisioned whole contexts when they quoted OT texts.[4] Instead, she explicitly relied on H. J. Cadbury's atomistic approach to the Old Testament, and to Isa 53 specifically.[5] Accordingly, she organized possible allusions according to those that have a "direct literal linkage" to the Servant Songs and those that describe Jesus' suffering.[6] She then evaluated texts allusion-by-allusion, grouped according to synoptic parallels. As a result, she treated allusions and texts in isolation without attention to their larger narrative contexts in the Gospels, and with little attention to Jewish exegetical tradition.

For example, Hooker accepts that εὐαγγέλιον in Mark 1:1 and elsewhere (1:14, 15; 8:35; 10:29; 13:10; 14:9; [16:5]) is an implicit use of material from Deutero-Isaiah (Isa 40:9; 52:7). She then concludes that the conflated texts in Mark 1:2–3 (Mal 3:1 // Exod with Isa 40:3) "confirm the conclusion that εὐαγγέλιον is taken from Isa. 40–65, and show that the evangelist in some way identified the coming of Jesus with the deliverance promised in these chapters."[7] But this logic does not inform her subsequent analysis. This is evident in the next section, in which she evaluates possible allusions to Isaianic texts in the account of Jesus' baptism, and rejects the use of Isa 42:1 in Mark 1:11 based on the lack of exact verbal correspondence. Whereas Mark 1:11 has ὁ υἱος μου ("my son") and ἐν σοὶ εὐδόκησα ("in whom I am well pleased"), she notes that Isa 42:1 LXX has παῖς μου προσεδέξατο αὐτὸν ἡ ψυχή μου ("my soul receives him")—though Theodotion has ὃν εὐδόκησεν ἡ ψυχή μου ("my soul is well pleased with him"). Later, in her discussion of the Spirit's descent (Mark 1:8–10), she comments that "the Spirit will rest upon the Messiah (Isa. 11.2–4) and on the Servant of Yhwh (Isa. 42.1; cf. 61.1)."[8] Yet in her subsequent discussion of the possible allusion in Isa 42:1 she fails to acknowledge that the line, "I will put my Spirit upon him" supports a verbal and thematic correspondence with Mark 1:11.[9] Hooker treats these possible allusions as a discrete units, ignoring her own prior discussion about the literary and hermeneutical connections to what has preceded the baptism in the Markan and Isaianic contexts. That is, she overlooks significant thematic correspondences that she identified earlier and which could have informed her evaluation of the use of Isa 42:1 in Mark 1:11, where Mark links Jesus with Isaiah's Servant and Yhwh's promised deliverance. Hooker maintains this atomistic approach and reliance on verbal correspondences to evaluate possible allusions. At the end of her investigation, she concludes that the Synoptic Gospels contain echoes of Deutero-Isaiah, but "no certain reference to the Songs themselves, which in any way suggests that Jesus was identified with a Messianic interpretation of the 'Servant', or which is concerned with the significance of his suffering and death."[10] Instead, she identifies Daniel's

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[4] C.H. DODD, *According to the Scriptures: The Substructure of New Testament Theology* (London: Nisbet, 1952).

[5] Morna HOOKER, *Jesus and the Servant: The Influence of the Servant Concept of Deutero-Isaiah in the New Testament* (London: SPCK, 1959), 21–22.

[6] Ibid., 62. A text in which Jesus sees himself as the *suffering* servant falls into both groups.

[7] Ibid., 67.

[8] Ibid., 68.

[9] This is puzzling, since Hooker sees dependence based on conceptual similarity between Mark 3:27 and Isaiah 49:24f but without linguistic correspondence; see HOOKER, *Jesus and the Servant*, 74.

[10] HOOKER, *Jesus and the Servant*, 157; idem, "Did the Use of Isaiah 53 to Interpret His Mission Begin with Jesus?" in *Jesus and the Suffering Servant: Isaiah 53 and Christian Origins*, ed. W. H. Bellinger, Jr. and W. R. Farmer (Harrisburg, PA: Trinity Press International, 1998), 88–103. C. K. Barrett came to the same conclusion; see C. K. BARRETT, "The Background of Mark 10:45," in *New Testament Essays: Studies in Memory of Thomas Walter Manson*, ed. A. J. B. Higgins (Manchester: Manchester University Press, 1959), 1–18.

"one like a son of man," who represents the suffering people, as the interpretative pattern for Jesus' suffering and death.[11]

In contrast to Hooker and in line with Jeremias, the Tübingen school sought to advance the view that Jesus interpreted his own death as an atoning sacrifice after Isaiah's suffering Servant. A number of articles on Isa 53 and the Suffering Servant written in the 1990's by German scholars were revised, expanded, and collected to appear in translation in *The Suffering Servant*.[12] In an important article contained in that volume, Peter Stuhlmacher argues that "Jesus adopted the general messianic interpretation of Isaiah 53 current in early Judaism."[13] In addition, Stuhlmacher gives greater attention to the larger literary and theological contexts of both Deutero-Isaiah (DI) and Mark. For example, he examines the use of παραδίδοται in the second passion prediction (Mark 9:31) as a passive referring to God's act of delivering up the Son of Man (cf. Isa 43:3–5; 53:5–7, 11–12).[14] Then he reads the ransom saying in 10:45 as a development of the passion predictions and interpretation of Jesus' suffering and death from the perspective of these Isaianic passages and as a development of 8:37.[15] In addition, he takes λύτρον as a translation of כפר, and argues that Jesus redeems people from final judgment.[16] Then, in 14:24, at the Last Supper, Mark further develops these texts by combining Isa 53:10–12 with Exod 24:8. This combination generates a portrayal of the suffering Servant's vicarious suffering and death as a guilt offering (אשם), modelled on the Passover, which inaugurates a new covenant.[17] In sum, Stuhlmacher interprets Jesus' sayings in a developing sequence from Mark 9:31 to 10:45 to Mark 14:22, 24 in light of Isa 43:3–4; 53:7 52:13–53:12; 61:1–2 (and Pss 22; 68; 118). He concludes that Jesus himself understood his life and death "in light of the tradition already given to him in Isaiah about the (vicariously suffering) Servant of God."[18] While some aspects of Stuhlmacher's article are problematic (e.g., λύτρον does not translate כפר, as I will discuss below), he crucially underlines the fact that New Testament authors wrote in light of received Jewish exegetical practices and tradition; and he attends to the literary and hermeneutical contexts of both Isaiah and Mark.

Another collection of essays produced in the 1990's, *Jesus and the Suffering Servant*, focuses on the influence of Isaiah 53 on the early Christian faith.[19] In this volume, Hooker reiterates her earlier approach and conclusions,[20] though Rikki Watts opposes them in an

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[11] HOOKER, *Jesus and the Servant*, 162.

[12] Bernd JANOWSKI and Peter STUHLMACHER, eds., *The Suffering Servant: Isaiah 53 in Jewish and Christian Sources*, trans. Daniel P. Bailey (Grand Rapids: Eerdmans, 2004).

[13] He cites 1QIsaᵃ; Aramaic Apocrypha of Levi (4Q540–541); Aramaic Testament of Jacob (4Q537); Targum of Isaiah 53, and 1 Enoch 38:2; 46:4; 62:3. Peter STUHLMACHER, "Isaiah 53 in the Gospels and Acts," in *The Suffering Servant: Isaiah 53 in Jewish and Christian Sources*, ed. Bernd Janowski and Peter Stuhlmacher, trans. Daniel P. Bailey (Grand Rapids: Eerdmans, 2004), 149. See also the essay by O. BETZ, "Jesus and Isaiah 53," in *Jesus and the Suffering Servant: Isaiah 53 and Christian Origins*, ed. W. H. Bellinger, Jr. and W. R. Farmer (Harrisburg, PA: Trinity Press International, 1998), 70–87. For a critique of Stuhlmacher's view, see W. ZAGER, "Wie kam es im Urchristentum zur Deutung des Todes Jesu als Sühnegeschehen?" *ZNW* 87 (1996): 165–86; idem, *Jesus und die frühchristliche Verkündigung* (Neukirchen-Vluyn: Neukirchener Verlag, 1999), 35–61. Zager argues that Hellenistic Jewish martyrdom theology generated the conception of Jesus' death in terms of atonement.

[14] STUHLMACHER, "Isaiah 53," 150.

[15] Ibid., 151.

[16] Ibid., 151.

[17] Ibid., 152.

[18] Ibid., 153.

[19] W. H. BELLINGER, Jr. and W. R. FARMER, "Introduction," in *Jesus and the Suffering Servant: Isaiah 53 and Christian Origins* (Harrisburg, PA: Trinity Press International, 1998), 1–2.

[20] HOOKER, "Use of Isaiah 53."

essay on Mark's Gospel. Rather than relying only on verbal correspondence as a criterion of dependence, Watts attends also to "overarching motifs; synthetic uses of the OT; and semantic change."[21] In addition, he gives particular attention to Mark's Isaianic hermeneutical framework which provides literary-theological structure for the sayings of Jesus recorded throughout of the narrative.[22] Watts argues that Mark establishes this hermeneutical structure in the prologue with the mixed citation attributed to Isaiah, after which follows a three-fold structure that corresponds to the Isaianic New Exodus: (1) Mark 1:16–8:21 (deliverance from Satan); (2) 8:22–10:45 (journey along the way); (3) 10:46–16:8 (in Jerusalem).[23] Watts likens the disciples to "blind" Israel which refuses to accept God's way of salvation through Cyrus.[24] That is, as Jesus leads the disciples along the way to Jerusalem they reject God's way of salvation through Jesus' suffering and death. In particular, Watts detects an exegesis of Isaiah 52:13–53:12 woven into Mark's Gospel that he attributes to Jesus himself.[25] Jesus' question, "How then is it written about the Son of Man, that he is to go through many sufferings and be treated with contempt?" (Mark 9:12) provides Watts' point of departure. He argues that because Mark joins two previously unconnected ideas, Isaiah 53 must be the single text that Jesus has in mind because of its centrality to the new exodus. In other words, since Mark establishes the new exodus motif from the beginning of the narrative through several Isaianic texts, and since Yhwh accomplishes the Isaianic new exodus through the suffering of his Servant, this suggests that Isa 53 lay behind Mark 9:12. In addition, Watts points to the central focus on Jesus' suffering in 8:22–10:45 and the repetition of παραδίδομι in the passion predictions (9:31; 10:33), which corresponds to language in Isa 53:6, 12. Jesus then explains how he will accomplish the purpose for which he came in Mark 10:45. Watts' reading of 9:12, 10:45 and the Passion Narrative (PN) in light of a larger Isaianic hermeneutical framework is important. Like Stuhlmacher, Watts rightly attends to the larger hermeneutical and narrative frameworks of both Isaiah and Mark.

Two notable studies have argued against the presence of the suffering Servant motif/Isa 53 in Mark 10:45 and the PN. First, Kelli O'Brien explicitly follows Hooker's lead to test what had at the time she wrote grown to approximately 270 commonly suggested allusions to scripture in Mark's PN. She uses Richard Hays' criteria for identifying the presence of allusions[26] and develops a sophisticated approach that attends to such matters as reinterpretation of scripture within scripture itself, types of interplay between texts, and early Christian reliance on Jewish exegetical traditions. In addition, she indicates she will fill a deficiency of Hooker's study by asserting that Mark employs scriptural allusions to tell the whole story in all its parts: "allusion to Scripture functions to interpret the narrative *as narrative,* to define characters and to foreshadow and give meaning to events."[27] Yet in her subsequent analysis, O'Brien does not fully deliver on her introductory methodology or

[21] Rikki E. WATTS, "Jesus' Death, Isaiah 53, and Mark 10:45: *A Crux Revisited*," in *Jesus and the Suffering Servant: Isaiah 53 and Christian Origins*, ed. W. H. Bellinger, Jr. and W. R. Farmer (Harrisburg, PA: Trinity Press International, 1998), 125–51 (here 126).

[22] WATTS, "Jesus' Death," 129.

[23] See also Rikki E. WATTS, *Isaiah's New Exodus in Mark* (Grand Rapids: Baker, 1997)*.* Joel Marcus also argues that the middle section is shaped by the Isaianic "way" toward Jerusalem; see Joel MARCUS, "Mark and Isaiah," in *Fortunate the Eyes that See: Essays in Honor of David Noel Freedman in Celebration of his Seventieth Birthday*, ed. A. B. Beck et al. (Grand Rapids: Eerdmans, 1995), 449–66.

[24] WATTS, *Isaiah's New Exodus*, 130; idem, "Consolation or Confrontation? Isaiah 40–55 and the Delay of the New Exodus," *TynBul* 41 (1990): 31–59.

[25] WATTS, *Isaiah's New Exodus*, 151.

[26] Kelli S. O'BRIEN, *The Use of Scripture in the Markan Passion Narrative*, LNTS 384 (London: T&T Clark, 2010), 28ff.

[27] O'BRIEN, *Use of Scripture*, 16.

promises. In practice, verbal correspondence serves as her sole criterion for confirming the presence of allusions in the PN.[28] Out of all the allusions O'Brien tests according to this criterion, she confirms only sixteen and then interprets them.[29] She uses other criteria, such as thematic coherence, to *interpret* the sixteen allusions *after* she has confirmed them, treating each allusion one-by-one, in isolation. O'Brien gives special attention to her evaluation of possible allusions to Isa 52:13–53:12 in Mark's PN and in Mark 10:45, for which she follows this procedure. For example, she compares Mark 14:61, "But he was silent (ἐσιώπα) and did not answer (οὐκ ἀπεκρίνατο οὐδέν)," to Isa 53:7, "like a sheep that before its shearers is silent (LXX ἄφωνος; MT אלם)[30] so he did not open his mouth." She demonstrates verbal correspondence with the Hebrew term since the LXX translates אלם with σιωπάω in other places. Based on the fact that there is only one corresponding term, O'Brien concludes that the "verbal correspondence is weak; this is not an allusion."[31] She considers no other criteria. Instead, she argues that Mark 14:61 alludes to Isa 36:21, "They were silent (ἐσιώπησαν) and no one answered (οὐδείς ἀπεκρίθη) him a word." O'Brien is impressed by two instances of verbal correspondence here. In addition, she makes an argument for a sort of inverted thematic correspondence: whereas the Jerusalemites refuse to respond to Rabshakeh's blasphemous talk, Jesus refuses to respond to charges of blasphemy against himself.[32] This stretches the imagination, however, because it requires some mental gymnastics to make the thematic correspondence work. Yet thematic correspondence between Isa 53:7 and Mark 14:61 is incredibly straightforward since both passages depict an individual who remains intentionally silent under threat of death by and for his own people. Moreover, Mark's immediate context additionally supports an allusion to Isa 53:7 in Mark 14:61. Just *four verses later* in 14:65 Mark employs language from Isa 50:6 to describe Jesus' maltreatment and mockery ("spit," "face" and "struck").[33] O'Brien accepts an allusion to Isa 50:6 in Mark 14:65 in a later analysis, but this does not factor in to her discussion of 14:61.[34] It is difficult to tell in this instance how her analysis supports her initial aim of demonstrating how "allusion to Scripture functions to interpret the narrative *as narrative.*" This is a pity, for by looking at this Markan scene as a whole, instead of taking discrete allusions as starting points, it is apparent that Mark describes Jesus' trial before the Sanhedrin with language interlaced from passages that describe the humiliation of Yhwh's Servant. Throughout the rest of her study, when O'Brien tests suggested allusions or interprets confirmed allusions, she does not relate them to other suggested or confirmed allusions, but instead only looks at each in its own immediate context and in the light of Jewish and Christian interpretative traditions. Thus, O'Brien's reliance on verbal correspondence for determining allusions and her atomistic approach to their interpretation somewhat undermine her conclusion that "the

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[28] Attention to verbal correspondence is Hays' criterion of "Clarity," which is on display, for example, in O'Brien's evaluation of the possible use of Isaiah 52:13–53:12 in Mark's PN; see O'BRIEN, *Use of Scripture,* 76–87. On a rare occasion O'Brien uses thematic correspondence as a criterion for evaluating an allusion, e.g., pp. 86 and 102.

[29] She defines an allusion as an intentional reference to a previous work "indicated by verbal correspondence and that has interpretative value" (O'BRIEN, *Use of Scripture,* 22).

[30] LXX translates אלם with σιωπάω elsewhere.

[31] O'BRIEN, *Use of Scripture*, 81.

[32] Ibid., 135–36.

[33] Ibid., 99, 108; see also 138–41.

[34] This is in spite of using Hays' criterion of "recurrence or clustering," which she explains in her methodology as an author's use of "a number of allusions from the same area of a biblical book" (ibid., 29).

Servant of the Lord is not the pattern by which the Gospel of Mark portrays Jesus' passion"[35] and thwart her attempt at a narrative approach to scriptural allusions.

The second study that argues against the presence of the suffering Servant motif/Isa 53 in Mark 10:45 and the PN is Richard Hays' *Echoes of Scripture in the Gospels*.[36] In it, Hays challenges interpreters of the Gospels to read Israel's scriptures in the "revisional figural ways" that the evangelists did.[37] He observes that the New Testament writers conduct a "process of *reading backwards* in light of new revelatory events."[38] That is, they interpret previous traditions (Israel's Scripture) and apply them to the "stories about Jesus."[39] Promisingly, he explains the relationship between the New Testament and its source texts in terms of pattern and correspondence.[40] He looks at how the four Gospels use scripture explicitly and implicitly. He distinguishes intertextual references between *quotation* (introduced by citation formula), *allusion* (which includes several words or notable characters/events from source text), and *echo* (which includes only a word or phrase from source text).[41] He also brings attention to "metalepsis," an effect in which the use of a source text only has its full force when the reader recalls the original context from which it came, and reads the two texts in juxtaposition.[42] Hays' work is important for its attention to "the poetics of allusion imbedded in Mark's distinctive narrative strategy."[43] He comments, "for the most part [Mark's] scriptural references are woven seamlessly into the fabric of the story. The story is intelligible, at one level, for readers who do not hear the scriptural echoes. But for those who do have ears to hear, new levels of complexity and significance open up."[44] He suggests, for example, that Isa 51:9–10, with its appeal to the Lord to awake from slumber to ransom Israel "may be in the background of Mark 4:35–41," even though the two passages share no verbal correspondence. For him, the thematic correspondence in conjunction with the "recurrent echoing of Isaiah's new exodus imagery" is significant enough to evoke this background.[45] In addition, to support the "scriptural references woven into the fabric of the story," he gives the story of Jesus entering Jerusalem on a colt (Mk 11:1–11), which has no citation formula and no verbal correspondence. "But the reader who perceives the subliminal symbolism of Zech 9:9 imbedded in the action will more fully grasp the significance of the episode."[46] Hays omits from his main discussion, however, the Servant motif and Isa 52:13–53:12, and he includes an excursus explaining his reasoning. Using only the criterion of verbal correspondence, he evaluates the extent to which Mark employs the Isaian suffering Servant in the Passion Narrative. He looks at three discrete verses (Mark 10:45; 14:24, 61), denying verbal correspondences with Isa 53 in all three and ignoring those that are commonly accepted (e.g., between Isa 50:6 and Mark 14:65). As a result, Hays reaches the same conclusion as Hooker and O'Brien:

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[35] Ibid., 87.

[36] Richard HAYS, *Echoes of Scripture in the Gospels* (Waco, TX: Baylor University Press, 2016).

[37] Ibid., 4. Hays builds an understanding of figural readings out of Erich Auerbach's definition of "figural interpretation" to understand it as that which establishes a connection between one real person or event and another through space and time such that the second fulfills the first.

[38] Ibid., 5.

[39] Ibid.

[40] Ibid., 3.

[41] Ibid., 10.

[42] Ibid., 11.

[43] Ibid., 98. See also Thomas HATINA, *In Search of a Context: The Function of Scripture in Mark's Narrative*, JSNTSup 232 (Sheffield: Sheffield Academic Press, 2002).

[44] HAYS, *Echoes*, 99.

[45] Ibid., 68–69.

[46] Ibid., 99.

In sum, it is very difficult to make a case that Isaiah's Suffering Servant texts play any significant role in Mark's account of Jesus' death—at least at the level of Mark's text-production . . . *within the verbal texture of Mark's own narrative*, it is chiefly the psalms of the suffering righteous one, along with the apocalyptic visions of Zechariah and Daniel, that provide the hermeneutical framework for interpreting the death of Jesus, the crucified Messiah.[47]

Suddenly, the Isaianic hermeneutic that Mark introduces at the beginning of the gospel does not apply, nor are there scriptural echoes from Isaiah woven into this part of the story. In light of Hays' methodology and application of it throughout his book, this is a puzzling conclusion; or, perhaps it is puzzling that he does not apply the same methodology to Mark's use of the Servant motif/Isa 53 as he does to the rest of Mark's use of scripture, which generates this conclusion.

To summarize, O'Brien and Hays wish to give attention to Mark's narrative shape, but they disregard Mark's Isaianic hermeneutic in their evaluation of scripture in the PN, and so disregard narrative developments and thematic correspondences.[48] Stuhlmacher and Watts, on the other hand, attend to the larger hermeneutical framework of Isaiah and the narrative context of Mark in their evaluation of Mark's use of the Servant motif. Yet even this is an overly narrow investigation. In practice, their investigation is set into the framework of *Deutero-Isaiah* to evaluate the *suffering Servant/Isa 52:13–53:12* in *Mark 10:45 and the Passion Narrative*, in order to draw out *Christological and/or soteriological implications*. I suggest, however, that the investigation of the Servant motif in Mark requires further expansion based on an understanding of early Second Temple exegetical practices.

Extending the Interpretation of the Servant

It is impossible to appreciate Mark's approach to scripture without understanding the phenomenon of early Second Temple interpretation within the Jewish scriptures. That is, the books of the Jewish scriptures themselves exhibit stages of composition, interpretation, and rewriting in changing situations and contexts.[49] Scholarship increasingly recognizes this sort of exegetical activity in the book of Isaiah.[50] As a point of departure for this essay, I consider

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[47] Ibid., 87 (emphasis in the original).

[48] In an essay in which he looks how Isa 53 impacts the early formation of NT tradition, Wolfgang Kraus discusses problems involved with relying solely on verbal correspondence in deciding the extent to which Isaiah 53 is a source text for Mark 10:45. He concludes: "Entscheidend bleibt dann der motivische Bezug, nämlich der, dass einer sein Leben für andere einsetz"; Wolfgang KRAUS, "Jesaja 53 LXX im frühen Christentum – eine Überprüfung" in *Beiträge zur urchristlichen Theologiegeschichte*, ed. idem, BZNW 163 (Berlin: de Gruyter, 2009), 149–82; p. 179, n. 148. Rikki WATTS ("Jesus' Death," 143) conveys a similar point when he quips, "where else, if not here, in the OT [*i.e., Isa 53*] can we find any concept of a 'serving' figure who, in an eschatological context, gives his life for 'the many'?"

[49] Jacob Stromberg discusses the influence of John Barton and James Kugel in this regard; see Jacob STROMBERG, "Isaiah's Interpretive Revolution: How Isaiah's Formation Influenced Early Jewish and Christian Interpretation," in *The Book of Isaiah: Enduring Questions Answered Anew. Essays Honoring Joseph Blenkinsopp and His Contribution to the Study of Isaiah*, ed. R. J. Bautch and J. T. Hibbard (Grand Rapids: Eerdmans, 2015), 214–32 (here 214–16). See further John BARTON, *Oracles of God: Perceptions of Ancient Prophecy in Israel after the Exile.* New York: Oxford University Press, 1988); James L. KUGEL, *How to Read the Bible: A Guide to Scripture Then and Now* (New York: Free Press, 2007).

[50] BLENKINSOPP, *Opening the Sealed Book*, xvii. See also idem, "The 'Servants of the Lord' in Third Isaiah: Profile of a Pietistic Group in Persian Epoch," *PIBA* 7 (1983): 1–23; repr. in R. P. Gordon (ed.), *"The Place Is Too Small for Us": The Israelite Prophets in Recent Scholarship* (Winona Lake, IN: Eisenbrauns,

Jacob Stromberg's argument that, "Isaiah was . . . rewritten by early Second Temple readers, scribes active just after the exile . . . [so that] [t]he post-exilic shaping of Isaiah itself represents an interpretive revolution. And this was of the greatest hermeneutical consequence for how the book would be read later in the period concerned,"[51] particularly at Qumran and by early Christians.

As an example, Stromberg looks at the interpretation of Isaiah 40:3 in Isa 57, and then the later interpretation of Isa 40:3 in Qumran and early Christian texts. He detects a shift in outlook from the pre-exilic Isa 40 to its interpretation and application in the post-exilic Isa 57.[52] Unlike the announcement of "comfort" in Isa 40:3, the renewed announcement of "comfort" in Isa 57 is directed only to the righteous (v. 15); and a stumbling block of sin must be removed before restoration may come (vv. 15–17).[53] As Stromberg summarizes, "[t]he new imperative enjoins the addressees to moral preparation and it assumes a division among the people. Neither aspect is presence in the source, Isa 40. Both are introduced by the exegetical citation as part of the book's post-exilic composition. For those acquainted with the interpretation of Isa 40 in the late Second Temple Period, this reformulation will sound utterly familiar. Both moves are found in the exegesis of Isa 40:3 at Qumran [1QS] and in the NT."[54] This is particularly evident in Mark's application of Isa 40:3 to the ministry of John, who calls Israel out to the wilderness for a baptism of repentance. The point is that late Second Temple readers of Isaiah, like Mark, did not see the eight-century prophet "as is," but (in Stromberg's words) "*clothed* in early Second Temple dress: they saw Isaiah after exile."[55]

This "interpretive revolution" applies equally to the motif of Isaiah's Servant. That is, as Isa 57 takes up the announcement of "comfort" of Isa 40:3, similarly Isa 54, 56–66 take up the servant motif of chapters 40–55 to interpret and apply it in the post-exilic context. In this new context, God's people have returned to rebuild their city and temple, and their experience is not as they had hoped it would be.[56] The speaker employs the same argument strategy as DI to address the people through the lens of the exodus redemption once again, in which the way is prepared for the coming of Yhwh to rescue them for his holy presence (Isa 57:14–21; 62:10–12; compare esp. 57:14; 62:10 and 40:3). In particular, TI extends the narrative-theological identity of the Servant by applying it to the *servants*.[57] After chapter 53, the singular "Servant" becomes the community of "servants" (54:17; 56:6; 65:8, 9, 13–15;

1995), 392–412; idem, "A Jewish Sect of the Persian Period," *CBQ* 52 (1990); 5–20; idem, "The Servant and the Servants in Isaiah and the Formation of the Book," in *Writing and Reading the Scroll of Isaiah: Studies of an Interpretive Tradition*, ed. C. Broyles and C. A. Evans, VTSup, 70.1 (New York: Brill, 1997), 155–75.

[51] STROMBERG, "Isaiah's Interpretive Revolution," 218. Elsewhere, Stromberg has demonstrated persuasively that the author of TI read previous parts of Isaiah, to which he alluded and developed in TI. He states that "The author of TI created a work in the last eleven chapters of the book, which, through various forms of textual borrowing, draws the earlier stages of Isaiah into its own future vision. He also introduced material throughout 1–55 [e.g., 54:17] which would, in a manner of speaking, anticipate that vision. The end product was an Isaiah drawn into the final chapters from both directions. This does not amount to total cohesion . . . but it does constitute a strategy"; see Jacob STROMBERG, *Isaiah After Exile: The Author of Third Isaiah as Reader and Redactor of the Book*, OTM (Oxford: Oxford University Press, 2011), 250–51.

[52] Stromberg, "Isaiah's Interpretive Revolution," 226.

[53] Ibid., 228–29.

[54] Ibid., 229–230; see also 231.

[55] Ibid., 232.

[56] Joseph BLENKINSOPP, "Jewish Sect," 7, 8.

[57] Mark GIGNILLIAT, "Who is Isaiah's Servant? Narrative Identity and Theological Potentiality," *SJT* 61 (2008): 125–36 (here 135–36); Michael A. LYONS, "Psalm 22 and the 'Servants' of Isaiah 54; 56–55," *CBQ* 77 (2015): 640–56 (here 648–50).

66:14) or offspring (59:21; 61:8–9; 65:9, 23; 66:22).[58] The servants/offspring continue the Servant's activity as a righteous remnant in conflict with their opponents as they await the new creation (Isa 57:1; 61:1–4; 65:13–17).[59] At that time, Yhwh will distinguish between the righteous and those who will be ashamed within Israel: "My servants shall rejoice, but you shall be put to shame" (Isa 65:13c).[60] TI describes the less-than-ideal experience of the post-exilic community, which generates division among God's people:

> Hear the word of the LORD, you who tremble at his word: Your own people who hate you and reject you for my name's sake have said, 'Let the LORD be glorified, so that we may see your joy'; but it is they who shall be put to shame. (Isa 65:5; see also 57:13)

Joseph Blenkinsopp comments that Isa 66:5 "points unmistakably to a situation of conflict and schism" in which the speaker "is addressing a collectivity which has been ostracized or excommunicated . . . by their fellow Jews." Thus, Isaiah 40–66 as a whole displays an exegetical trajectory, which Michael Lyons summarizes as follows: "Isaiah 54; 56–66 extends and develops earlier passages in Isaiah 40–55 to argue that Yhwh's righteous servant creates a community (the 'servants'/'offspring') who suffer righteously like him and are vindicated like him."[61]

It is demonstrable that this exegetical trajectory shaped how various groups in early and late Second Temple Judaism read Isaiah. For example, scholarship has long recognized that Psalm 22 is composed or edited in light of the Isaianic Servant Songs based on verbal, conceptual, thematic, and logical parallels.[62] Michael Lyons pushes this argument further to demonstrate that Psalm 22 reflects not only the suffering Servant or DI narrowly, but the argument structure that extends through Isa 40–66 broadly. Accordingly, Psalm 22 reflects a "transition from an individual righteous suffering servant to a community of righteous sufferers."[63] Psalm 22 takes up portions from TI about the righteous community that is persecuted, mocked, vindicated, and awaits Yhwh's universal reign, and applies these to a righteous individual.[64] In this case, the individual embodies the experience of the community. The point of Lyons' argument is that Psalm 22 reflects an exegetical pattern within the larger book of Isaiah which suggests that (in Stromberg's terms) Psalm 22 sees Isaiah "*clothed* in early Second Temple dress."

Similarly, the book of Daniel follows the interpretive pattern of TI by applying what is said about the Servant to portray the "knowledgeable" (*maskilim*) as a group of righteous

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[58] Beuken argues that the "servants" are introduced in Isa 54:17 and developed throughout 56–66; W. A. M. BEUKEN, "The Main Theme of Trito-Isaiah 'The Servants of YHWH'," *JSOT* 47 (1990): 67–87; idem, "Isaiah Chapters LXV–LXVI: Trito-Isaiah and the Closure of the Book of Isaiah," in *Congress Volume: Leuven 1989*, ed. J. A. Emerton (Leiden: E. J. Brill, 1991), 204–21. See also Jacob STROMBERG, *Isaiah after Exile*, 79–91, 243–47; LYONS, "Psalm 22."

[59] GIGNILLIAT, "Who is Isaiah's Servant?", 134.

[60] The oppositions in Isa 65:13–15 are similar to this in the Beatitudes, especially the reversals of Luke's version (Luke 6).

[61] LYONS, "Psalm 22," 649; see also BLENKINSOPP, *Opening the Sealed Book*, 230–50.

[62] For a discussion of the history of the scholarship and the nature of the parallels, see Michael LYONS, "Psalm 22," 641–47.

[63] Ibid., 647.

[64] LYONS, "Psalm 22," 650, gives the following parallels: Isa 57:1 // Ps 2:2–22a; Isa 66:5 // Ps 22:8–9a; Isa 65:13–15; 66:2, 5–6 // Ps 22:22b–27; Isa 66:18, 23 in Ps 22:28; Isa 66:19 in Ps 22:31–32.

sufferers who await divine vindication (11:33–12:10).[65] For example, the "wise among the people will give understanding to many," but first will "fall by sword and flame, and suffer captivity and plunder" (Dan 11:33). Their activity recalls that of Isaiah's Servant, who "shall make many wise" (Isa 52:13), but not before his rejection and death. Also, like the Servant, their mission to the many and to God will vindicate their suffering. According to Daniel 12:3, "Those who are wise shall shine like the brightness of the sky, and those who lead many to righteousness, like the stars forever and ever" (compare Isa 53:11, "my Servant…shall make many righteous"). In addition, like the Suffering Servant, the "wise" in Daniel are ultimately exalted to a higher status, in this case to eternal life (Dan 12:3; compare Isa 52:13).

Finally, sectarian texts of the Dead Sea Scrolls employ Isaianic Servant texts as a pattern for explaining experiences of suffering and hope for divine vindication. In the *Hodayot* the speaker employs language from Isaiah to portray the Teacher of Righteousness as one who experiences sickness, afflictions, and rejection (1QH^a 16.26–27; Isa 53:3–4), yet who enlightens many (1QH^a 12.23; Isa 53:11) and whom God upholds and fills with his Holy Spirit (1QH^a 15.5–6; Isa 42:1; 61:1). Similarly, in the Self-Exaltation hymn,[66] the speaker employs Isaiah's Servant as a pattern to describe his experience of being despised and rejected (4Q491 11.I), and later exalted to the clouds with the heavenly beings (4Q427 7.II.7–9; compare 52:13).[67] John Collins concludes that the writers of the Scrolls and of the New Testament share "a common reliance on a corpus of authoritative scriptures, which could be used to contextualize and explain new experience. In many cases, there were also common exegetical traditions."[68] In particular, the suffering and vindication of the Servant proves to be a powerful and lasting image, as various texts interpret and apply the Servant motif to their own situations by envisioning their community as the embodiment of those who have returned from exile to constitute a new community of righteous sufferers, experiencing division among their own as they await eschatological vindication.[69]

The Gospel of Mark likewise sees Isaiah "*clothed* in early Second Temple dress"; this hermeneutic, I argue, influences Mark's interpretation and application of the Isaianic Servant motif. Mark does not use texts discretely; rather, he develops and extends a received exegetical and theological tradition in a new context. That is, Mark—like those before him—does not interpret DI or the suffering Servant or Isa 52:13–53:12 narrowly, but interprets and applies an argument structure that extends through Isa 40–66 broadly. Within that argument structure, Mark develops a key theme of Isaiah 40–66, which is "the profile and mission of

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[65] H. L. GINSBERG, "The Oldest Interpretation of the Suffering Servant," *VT* 3 (1953): 400–404; Hans C. C. CAVALLIN, *Life After Death: Paul's Argument for the Resurrection of the Dead in 1 Cor 15* (Lund: Gleerup, 1974), 29, n. 22; John J. COLLINS, *Daniel: A Commentary on the Book of Daniel*, Hermeneia (Minneapolis: Fortress, 1993), 385–93; George W. NICKELSBURG, *Resurrection, Immortality, and Eternal Life in Intertestamental Judaism*, HTS 26 (Cambridge, MA: Harvard University Press, 1972), 24–25; Israel KNOHL, "The Suffering Servant: From Isaiah to the Dead Sea Scrolls," in *Scriptural Exegesis: The Shapes of Culture and the Religious Imagination: Essays in Honor of Michael Fishbane*, ed. D. A. Green and L. S. Lieber (Oxford: Oxford University Press, 2009), 89–104 (here 94–95).

[66] Four fragmentary texts from Cave 1 and part of 4Q Hodayot fragments. See John J. COLLINS, "The Dead Sea Scrolls and the New Testament: The Case of the Suffering Servant," in *Method and Meaning: Essays on New Testament Interpretation in Honor of Harold W. Attridge*, ed. A. B. McGowan and K. H. Richards, SBLRBS 67 (Atlanta: SBL Press, 2012), 279–95.

[67] COLLINS, "Dead Sea Scrolls," 290–91; KNOHL, "The Suffering Servant," 95–100.

[68] COLLINS, "Dead Sea Scrolls," 294. See also George J. BROOKE, "Shared Exegetical Traditions between the Scrolls and the New Testament" in *The Oxford Handbook of the Dead Sea Scrolls*, ed. Timothy H. Lim and J. J. Collins (Oxford: Oxford University Press, 2010), 565–91.

[69] For a similar point, see Holly BEERS, *The Followers of Jesus as the 'Servant': Luke's Model from Isaiah for the Disciples in Luke-Acts*, LNTS 535 (New York: Bloomsbury T&T Clark, 2015), 6.

the Servant of the Lord continued by his disciples."[70] Isaiah chapters 50 and 53 present the Servant's vicarious suffering and death, but also his disciples' reflections on the instruction and afflictions of their master (50:10–11; 53:1–11). In Isa 53, the Servant inherits offspring who may be viewed as his disciples.[71] Isaiah 56–66 develops this relationship by interpreting the servants as the disciples of the Servant, who take up his cause and for this reason suffer and are vindicated.[72]

In what follows, I show how Mark develops this broad argument structure and key theme by looking at the prologue (Mark 1:1–13), Jesus' creation of a community (3:20–35), and then three sections in which Jesus instructs his disciples (4; 8:22–52; 13). I will show that these teaching sections are significant for understanding Mark's portrayal of Jesus as Isaiah's Servant and Jesus' followers as his servants, or offspring, who are instructed to continue his missional activity when he is gone.

Approaching the Task

Before I turn to Mark's Gospel, I will mention a number of assumptions that guide this study in addition to the hermeneutical approach I discuss above. First, I assume that Mark and his audience read and interpreted the book of Isaiah the way other Jews of antiquity did, that is, as unified work by a single prophet, rather than as a composite one.[73] For example, whereas the modern historical-critical interpreter has tended to delineate four so-called Servant Songs, Blenkinsopp suggests that an ancient audience likely recognized the "Servant" as a blended profile, that is, a "profile of a prophetic teacher and preacher with a mission to restore Israel and announce salvation to the Gentile world, a mission which has provoked opposition and abuse and will eventually lead to a violent death"[74] and ultimate vindication by his God. In addition, an ancient audience may have recognized verbal parallels and themes that run throughout the book of Isaiah relating to God's redemption and the Servant's mission. These suggestions justify taking a literary and thematic approach to Isaiah.[75]

Second, I assume that Mark uses Isaiah both explicitly and implicitly; and that this use may evoke the wider context or additional themes or motifs other than what is stated. Based on observations of such practices, William Tooman has developed principles for recognizing implicit scriptural borrowing in the Jewish Scriptures and Second Temple literature. Tooman notes that it is rare to find a quotation (explicit use) in the OT. He explains that "[i]mplicit reuse of Scripture is marked by demonstrable repetition of some element or elements of an antecedent text" such as "a word, phrase, clause, paragraph, topos, or [literary] form."[76] If Mark follows inherited practices, then these observations are instructive for investigating implicit use of scripture in the Gospel. What I find most significant is that explicit use of scripture is rare; and that implicit use of scripture may be recognized by elements other than (or in addition to) verbal correspondence. Tooman gives the following principles for

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[70] BLENKINSOPP, *Opening the Sealed Book*, 259.

[71] Ibid., 253–55.

[72] Ibid., 253. Blenkinsopp comments about Isaiah 53 and 65–66 that "[t]hese two texts…refer to one and the same prophet and teacher"; BLENKINSOPP, *Opening the Sealed Book*, 257.

[73] See Christopher R. SEITZ, "How Is the Prophet Isaiah Present in the Latter Half of the Book? The Logic of Isaiah 40–66 within the Book of Isaiah," in *Word without End: The Old Testament as Abiding Theological Witness* (Waco, TX: Baylor University Press, 2005), 168–93; repr. from *JBL* 115 (1996): 219–40.

[74] BLENKINSOPP, *Opening the Sealed Book*, 253.

[75] See also BEERS, *Followers of Jesus*, 32.

[76] William A. TOOMAN, *Gog and Magog: Reuse of Scripture and Compositional Technique in Ezekiel 38–39*, FAT II/52 (Tübingen: Mohr Siebeck, 2011), 27.

recognizing implicit reuse, which he states are most persuasive when more than one appears together:[77]

- *Uniqueness*: "the element in question may be unique to a particular source."[78] Tooman gives the example of Ezekiel 39:21, "I will set my glory upon the nations, and all the nations will see my judgment that I have done," which corresponds verbally and thematically to verses throughout Isaiah 40–66.[79] Tooman concludes that "these are strong markers of literary dependence, but they do not point to a particular context" and Ezekiel "appears, in this case, to be reusing a topos that is distinctive of Deutero-Isaiah, rather than citing a particular text."
- *Distinctiveness*: "the borrowed element may be distinctive to a particular source, but not exclusive to it. Thus, 'distinctive' merely means that the locution, image, or trope in question is associated with a particular antecedent text, though it may appear in other texts as well."
- *Multiplicity*: "Often, several elements of an antecedent source appear in close proximity in the evoking text, making the source easy to identify. *Multiplicity* of the shared elements is a strong indicator of deliberate reuse."
- *Thematic correspondence*: "Second Temple authors also show a remarkable penchant for drawing on texts that share a similar subject, theme, or argument with a text they are composing."

I list these principles in full, because it should be obvious that they prompt us to abandon an atomistic approach to the reuse of scripture in New Testament texts.[80] For example, if Mark belongs to a linguistic community from which he draws his exegetical practices, then we may find that he, too, at times reuses broader themes rather than citing particular texts; and that he, too draws on texts with which he shares a theme or argument structure.

In addition, I assume that the narrative mode in which Mark writes is crucial for understanding his use of scripture. By using a *narrative framework*, Mark places language and symbols in sequence with events and agents, thereby providing his audience with a spatial story that helps them to organize thought and create meaning. The implication is that the discrete analysis of Mark's scriptural use cannot not fully illuminate the significance of the Isaianic Servant motif. My aim is to demonstrate how Mark constructs the narrative identities of Jesus and his disciples through explicit and implicit use of scripture woven progressively through Mark's Gospel.

The construction of these narrative identities is a matter of characterization, for which cognitive narratology provides a fruitful approach. We might think of characterization in terms of *frames*, which represent how we structure clusters of knowledge into an emergent whole.[81] To determine expectations in social and textual contexts, we draw on *schemata*, frame-like structures stored in the mind that are built out of prior experience and knowledge.[82] The process of reading or hearing a text activates schemata and accompanying

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[77] Drawn from pp. 27–30. Tooman includes a fifth criterion, "Inversion," which I omit because it is not relevant for my purposes.

[78] TOOMAN, *Gog and Magog*, 27.

[79] See TOOMAN, *Gog and Magog*, pp. 27–28 for a particular discussion of the Hebrew, which I omit for the sake of space.

[80] Tooman's principles are quite different than Hays' criteria. Whereas Tooman's principles are generated from his observations of ancient practices of inner biblical exegesis, Hays' criteria are generated from modern literary theory. Also, it is possible to employ Hays' criteria and rely on verbal correspondence for the evaluation of implicit use of scripture in the NT; but it is impossible to do this using Tooman's principles.

[81] Brian PALTRIDGE, *Genres, Frames, and Writing in Research Settings*, Pragmatics and Beyond 45 (Amsterdam/Philadelphia: John Benjamins Publishing Co., 1997); Marvin MINSKY, "A Framework for Representing Knowledge," in *The Psychology of Computer Vision*, ed. P. Winston (New York: McGraw-Hill, 1975), 47–62.

[82] David HERMAN, *Story Logic: Problems and Possibilities of Narrative* (Lincoln: University of Nebraska Press, 2002), 89.

expectations; but it also converges with elements that emerge from the narrative which confirm, expand, or challenge those expectations, thereby (re)constructing new frames.

For example, from the beginning of the narrative, Mark activates a character frame by introducing "Jesus" as "Messiah." As the narrative progresses from beginning to end, Mark leads the audience through repetition of words and themes (including scriptural ones), and the characters' actions and relations with others so that the audience builds a matrix of ideas and characteristics associated with Jesus and the disciples that either confirm or challenge expectations. And as the audience processes the narrative, new data and rhetoric (including scripture) will confirm or challenge, expand or refine the character frame for Jesus and for the disciples. Thus, Mark's characterization of Jesus and his disciples on the pattern of the Isaianic Servant(s) draws on the external knowledge of the audience and the shaping of a point of view by means of narration.[83]

Finally, I assume that Mark and his audience belong to a discourse community with a cultural encyclopedia informed by a shared historical, social, and political context that gives them access to common knowledge so that they may engage in competent communication.[84] Crucially, I assume that Israel's scriptures and traditions provide the chief "frame of cultural knowledge" for Mark and his audience.[85] Accordingly, I assume that Mark relies on an informed audience to take an active role to fill in gaps in the text, that is, to make connections between what is in the text and what the text infers.[86]

The Gospel of Mark

Prologue (Mark 1:1–13)

Mark activates a character frame for Jesus by announcing the "good news about Jesus, the Messiah" (Mark 1:1)[87] and interpreting this announcement[88] with a mixed citation (vv. 2–3;

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[83] See also Jan RÜGGEMEIER, "Mark's Jesus Reviewed: Towards a Cognitive-Narratological Reading of Character Perspectives and Markan Christology," in *Reading Mark in the Twenty-First Century: Method and Meaning*, ed. G. Van Oyen, BETL 293 (Leuven: Peeters, 2019), 717–36.

[84] Umberto ECO, *Semiotics and the Philosophy of Language* (London: Macmillan Press, 1984), 46–86. Eco states that "The encyclopedia is the regulative hypothesis that allows both speakers to figure out the 'local' dictionary they need in order to ensure the good standing of their communicative interaction," (*Semiotics*, 80)

[85] I agree with Richard Hays that "all four canonical Gospels are deeply embedded in a symbolic world shaped by the Old Testament—or to put the point in a modern critical idiom, that their 'encyclopedia of production' is constituted in large measure by Israel's Scripture. This does not mean that the symbolic world of Greco-Roman pagan antiquity is insignificant for the Gospels, but that it is secondary; the Evangelists' constructive Christological affirmations are derived chiefly from hermeneutical appropriation and transformation of Israel's sacred texts and traditions." HAYS, *Echoes*, 10.

[86] According to Eco, "The text interpretation is possible because even linguistic signs are not ruled by sheer equivalence (synonymy and definition); they are not based upon the identity but are governed by an inferential schema; they are, therefore, infinitely interpretable." Umberto ECO, "The Theory of Signs and the Role of the Reader," *The Bulletin of Midwest Language Association* 14 (1981): 35–45 (here 44).

[87] The title "Son of God" appears in Mk 1:1 in the vast majority of English translations, but the manuscript evidence for its inclusion is debatable. Nevertheless, a version of the title appears just a few verses later at the baptism (v. 11), establishing "Son of God" as an important title for Mark: it signals that Jesus is God's chosen one, who is radically obedient to his heavenly Father. For an argument for the longer reading, see Max BOTNER, "The Role of Transcriptional Probability in the Text-Critical Debate on Mark 1:1," *CBQ* 77 (2015): 467–480. For an argument for the shorter reading see P. M. HEAD, "A Text-Critical Study of Mark 1.1: 'The Beginning of the Gospel of Jesus Christ,'" *NTS* 37.4 (1991): 621–29.

[88] I take vv. 1–3 as a unit. Guelich has persuasively demonstrated that the καθώς clause that introduces v. 2 depends on what precedes it, as in other Jewish and NT usage; see Robert GUELICH, "'The Beginning of the

Isa 40:3; Exod 23:20 // Mal 3:1).[89] The introductory position of the citation and its attribution to "Isaiah the prophet" indicates that Isaiah's redemption is the crucial hermeneutical framework for the rest of the Gospel.[90]

While the mixed citation interprets Mark's opening verse, the referent and activity of the "messenger" and the "voice" (vv. 2–3) are explained in vv. 4–8, indicating that the citation refers particularly to John's ministry.[91] In addition, LXX Isa 40:9–10a provides content for John's preaching:

> ἐπ' ὄρος ὑψηλὸν ἀνάβηθι, ὁ <u>εὐαγγελιζόμενος</u> Σιων· ὕψωσον <u>τῇ ἰσχύι</u> τὴν φωνήν σου, ὁ <u>εὐαγγελιζόμενος</u> Ιερουσαλημ· ὑψώσατε, μὴ φοβεῖσθε· εἰπὸν ταῖς πόλεσιν Ιουδα Ἰδοὺ ὁ θεὸς ὑμῶν. ἰδοὺ κύριος μετὰ <u>ἰσχύος ἔρχεται</u> (Isa 40:9–10a)

The one crying in the wilderness is to bring "good news" to Zion by lifting his voice "with strength" to announce to Jerusalem and the cities of Judah, among other things, that "the Lord is coming with strength" to accomplish redemption (see also LXX Isa 49:26). Correspondingly, John announces to the inhabitants of Jerusalem and Judea that one who is *stronger* than he is coming after him (<u>ἔρχεται</u> ὁ <u>ἰσχυρότερός</u> μου ὀπίσω μου, Mark 1:7), who will baptize God's people in the Holy Spirit. The use of the comparative adjective implies that John is "strong" i.e., he has lifted his voice "with strength," but the coming one is "stronger." Mark uses scripture explicitly and implicitly through interpretation and narration to correlate the coming of Jesus the Messiah with Yhwh's coming as Divine Warrior.

Yet immediately after John anticipates the coming of this "stronger one," Jesus comes— not from a place of power but from Nazareth of Galilee (ἦλθεν Ἰησοῦς ἀπὸ Ναζαρὲτ τῆς

Gospel': Mark 1:1–15," *BR* 27 (1982): 5–15. In Mark, see also 4:33; 9:13; 11:6; 14:16, 21; 15:8; 16:7. See also Joel MARCUS, *Mark 1–8: A New Translation with Introduction and Commentary*, AB (New Haven: Yale University Press, 2002), 141–42; WATTS, *Isaiah's New Exodus*, 55–56; Robert GUNDRY, *Mark: A Commentary on His Apology for the Cross* (Grand Rapids: Eerdmans, 1993), 30–31.

[89] This "text," compiled from Mal 3:1, Exod 23:20, and Isa 40:3, had apparently already been joined in Jewish tradition; see Joel MARCUS, *The Way of the Lord: Christological Exegesis of the Old Testament in the Gospel of Mark* (Louisville: Westminster John Knox, 1992), 13. This is perhaps because both Malachi and Isaiah speak of preparatory messengers who go before Israel in the context of maintaining the covenant. In fact, it is likely that Malachi reworked Exod 23:20 in order to draw attention to Israel's faithlessness to the covenant. While the messenger in Exod 23:20 goes before Israel so that the Lord may show his faithfulness in fighting against the Canaanites to remove them from the land, Malachi warns that his messenger prepares the way of the Lord, who fights against the unfaithful among Israel to remove them from the covenant community. The opening position of the mixed citation and ascription to Isaiah likely indicates that Mark views Isaiah as an interpretive key for the Gospel, as if to say, *this* is *that*, or *this* "good news" of Jesus is *that* good news about which Isaiah wrote. In other words, "Isaiah" is Mark's hermeneutical key.

[90] Mark uniquely places this composite citation at the beginning of the Gospel. While Matthew and Luke both cite Isa 40:3 in the parallel passages, neither alludes to Exod 23:20 // Mal 3:1. Matthew and Luke cite this composite text in a different context than Mark: Jesus, speaking to the crowds, applies Malachi's prophecy to John (Matt 11:9; Luke 7:27). Scholars who argue that Mark's opening citation is programmatic for the rest of the Gospel include MARCUS, *Way of the Lord*, 12–22; WATTS, *Isaiah's New Exodus*, 53–90; HAYS, *Echoes*, 20–21.

[91] GUNDRY (*Mark*, 31) argues that "Since *kathos* in v. 2a defines 'beginning of the good news of Jesus Christ' as in accordance with the OT quotations in vv. 2b–3, the phrase covers only those verses whose subject matter corresponds to the OT quotations, i.e. vv. 4–8, which tell how John the Baptizer's activities correspond to the quoted passages. . . . To extend the beginning by including further verses, and perhaps the whole of Mark, would violate the definition of the beginning by the *kathos*-clause." That is, he takes the quotation as applying only up to v. 8, and then a new pericope is introduced. While I agree that the quotation applies to John's baptizing activity, I would argue that the activity and its effects extend through v. 13 because John baptizes Jesus (vv. 9–11) and then the Spirit that enters Jesus throws him into the wilderness (vv. 12–13). Mark himself indicates the end of John's activity in v. 14.

Γαλιλαίας); and not to baptize in the Spirit, but to join Israel for baptism and to receive the Spirit himself. Nevertheless, Mark's thematic and narrative use of Isaiah signals an eschatological context in which God is breaking into the world to do a new thing: when Jesus rises from the water the heavens are torn apart (σχιζομένους τοὺς οὐρανούς, v. 10) and God descends audibly and visibly, suggesting a theophany and the fulfillment of Isa 63:19 [ET 64:1], "O that you would tear open (קרע)[92] the heavens and come down" (cf. 63:15).[93] Mark obviously sees Isaiah "*clothed* in early Second Temple dress," because he interprets the theophany for which the way of the Lord is prepared ("the glory of the Lord shall be revealed," Isa 40:5) in terms of TI's apocalyptic plea for God to remember his hard-hearted and subjugated people with a fresh act of his saving power.[94] Moreover, he applies the theophany to a new context and situation: out of the torn heavens, the Spirit descends in visible form into Jesus (and thereby into the world) and the divine voice speaks, "you are my Son, the beloved, in you I am well pleased" (σὺ εἶ υἱός μου ὁ ἀγαπητός, ἐν σοὶ ευδόκησα, Mark 1:11).

A number of observations, when taken together, support the view that Mark fuses Psalm 2:7 (υἱός μου εἶ σύ)[95] with Isaiah 42:1 (ἐν σοὶ ευδόκησα) to interpret this scene. First, these texts share a verbal correspondence with Mark 1:11. While the verbal correspondence with Psalm 2:7 is obvious, that with Isa 42 is more subtle but no less compelling. While LXX Isa 42:1 has προσεδέξατο αὐτον, both Theodotion and Symmachus have ὅν ἑυδόκησεν, which is a Greek word normally used for translating the Hebrew רצה.[96] This is evident in the clear quotation of Isa 42:1 in Matt 12:18, which reads ὁ ἀγαπητός μου εἰς <u>ὅν ἑυδόκησεν</u> ἡ ψυχη μου. Second, both OT texts cohere with Mark's hermeneutical framework and accompanying themes. Psalm 2 portrays clashing realms and the extension of God's kingly rule through his anointed son; Isaiah 42 has God present Israel as his chosen servant[97] in whom he places his Spirit (v. 1b) for a mission to the world. Mark's use of the Isaianic Servant motif not only coheres with Mark's hermeneutical framework, but is essentially required by it, since, as Peter Bolt observes, "the expectation generated by the quotation from Isa. 40.3 [*favors a Markan allusion to the Servant*] since, in the flow of Isaiah, the Servant would follow the voice."[98] By interpreting Jesus' baptism through these texts, Mark indicates that Jesus has been anointed by the Spirit to successfully carry out the Servant's mission of extending God's kingly rule. Thus, this event portrays Jesus' commissioning for his mission, which he

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[92] In Isa 63:19b [= LXX 64:1 in the versification of the Göttingen edition], the translator renders קרע with ἀνοίγω, but uses σχίζω for קרע in Isa 36:22 and 37:1 (and for בקע in Isa 48:21). See Joseph ZIEGLER, ed., *Isaias*, 3d ed., Septuaginta: Vetus Testamentum Graecum Auctoritate Academiae Scientiarum Gottingensis editum 14 (Göttingen: Vandenhoeck & Ruprecht, 1983), 357.

[93] σχίζω in Mark probably reflects the Hebrew text tradition of Isa 63:19 [ET 64:1]. The Greek term is used to translate קרע in LXX Isa 36:22; 37:1. Isa 63:19 is the only place in the MT in which קרע refers to the heavens. See HAYS, *Echoes*, 18; also Joel MARCUS, *The Way of the Lord*, 49–50, 58.

[94] See also HAYS, *Echoes*, 16–17.

[95] Ps 2:7 LXX, Υἱός μου εἶ σύ.

[96] For further discussion of the language, see Richard SCHNECK, *Isaiah in the Gospel of Mark I–VIII* (Berkeley: BIBAL Press, 1994), 63–64.

[97] The LXX translator uses both δοῦλος and παῖς in DI, and these should be taken as synonyms. See the discussion in Eugene Robert EKBLAD, Jr., *Isaiah's Servant Poems According to the Septuagint: An Exegetical and Theological Study*, CBET 23 (Leuven: Peeters, 1999), 96–100. See also the discussion of the various uses of "servant" in Jewish scriptures in Edwin K. BROADHEAD, *Naming Jesus: Titular Christology in the Gospel of Mark*, JSNTSup 175 (Sheffield: Sheffield Academic Press, 1999), 101–102.

[98] Peter G. BOLT, *Jesus' Defeat of Death: Persuading Mark's Early Readers*, SNTSMS 125 (Cambridge: Cambridge University Press, 2003), 46, n. 16.

will fulfill throughout the narrative.[99] This is a key point, because it means that the Isaianic Servant is a crucial part of Jesus' character frame from the beginning of the narrative and a motif through which all subsequent data is filtered as the reader processes the story.

The Spirit initiates this mission by driving Jesus into the wilderness. Mark has already correlated the coming of Jesus the Messiah with Yhwh's coming as Divine Warrior, who overthrows Babylon and redeems his people from sin. Mark and his audience likely made connections to their own situation under Roman occupation. Yet here, Mark presents Satan as the Spirit-filled Jesus' main opponent. Mark's worldview is similar to that of the Qumran literature, in which the current upside-down state of affairs is explained as the time of Belial's rule (1QM 14.9; 1QS 1.11–12; 2.19; 3.21–25; CD 12.23; 15.17; 11QMelch). According to this shared symbolic world, the current state of affairs is awry because Belial/Satan rules the world by engendering illness and death, disorder in the natural world, spiritual blindness and worldly thinking, oppressive establishments, and the rejection of God's word and will. The destruction of Satan's rule over the world is necessary to rectify human oppression and sin, and Mark begins to interpret Jesus' mission accordingly in terms of a cosmic battle.[100] Mark thus recontextualizes Israel's scripture through apocalyptic language and images to create new connections and convey new meaning to Israel's hope.[101]

After Jesus emerges from the wilderness conflict and John is arrested, Mark reports that Jesus "came into Galilee proclaiming the good news from God (ἦλθεν ὁ Ἰησοῦς εἰς τὴν Γαλιλαίαν κηρύσσων τὸ εὐαγγέλιον τοῦ θεοῦ), and saying, "the time is fulfilled (πεπλήρωται ὁ καιρός), and the reign of God (ἡ βασιλεία τοῦ θεοῦ) has come near; repent, and believe in the good news (ἐν τῷ εὐαγγελίῳ)" (vv. 14–15). This text corresponds verbally and thematically with LXX Isa 52:6–7.

> my people will know my name in that day (ἐν τῇ ἡμέρᾳ ἐκείνῃ) because I am the one who speaks . . . like the feet of one bringing good news (εὐαγγελιζομένου) of a report of peace, like one bringing good news (εὐαγγελιζόμενος) of good things, because I will make your salvation heard and say to Zion, 'Your God will reign (Βασιλεύσει σου ὁ θεός).'"

In addition, Daniel 7 interprets the vision of the kingdom given to the holy ones, when war raged against the holy ones "until the ancient of days came (ἐλθεῖν) and gave the judgment for the holy ones and the time (ὁ καιρός) was given and the holy ones gained hold of the kingdom (τὸ βασίλειον)" (LXX Daniel 7:22).[102] These correspondences suggest that Mark blends Isaiah and Daniel to interpret and apply the time about which the Lord spoke (ἐν τῇ ἡμέρᾳ ἐκείνῃ, Isa 52:6; ὁ καιρός, Dan 7:22) to explain Jesus' preaching (πεπλήρωται ὁ καιρός, Mark 1:14). Whereas John corresponds to the messenger who announces the Lord's coming with strength (Isa 40:2–3, 9–10), Jesus corresponds to the Lord himself who announces the good news of God's reign (Isa 52:6–7) and his coming to subjugate oppressors and deliver a verdict for his

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[99] Ibid., 46. See also Robert C. TANNEHILL, "The Gospel of Mark as Narrative Christology," *Semeia* 16 (1979): 57–95 (here 60–62).

[100] Qumran literature exhibits a similar symbolic world, envisioning the present time as the time of Belial's rule. The archangel Belial has an army of evil spirits under his command, and rules over the world until a day appointed for his destruction. Belial and his spirits seek to destroy the Sons of Light and lead them astray from God's command; e.g., 1QM 12.2–5; 13.10–11; 1QS 1.11–12, 21–22; 11QMelch 2.11–12.

[101] See Elizabeth E. SHIVELY, *Apocalyptic Imagination in the Gospel of Mark: The Literary and Theological Role of Mark 3:22–30*, BZNW 189 (Berlin: de Gruyter, 2012).

[102] Richard Hays also draws attention to these two texts, but not to all the verbal correspondences nor to the implications of Mark's blending; see HAYS, *Echoes*, 30–31.

people. The implication of the Isaianic context is that by virtue of Jesus' message, people should know who he is. Yet a key question throughout the first half of the Gospel is, "Who is this?" (e.g., Mark 2:7, 4:42; 6:2–3, 14–16; 8:27, 29).

In sum, the prologue yields essential information for approaching the rest of the narrative. First, it indicates how Mark uses scripture. Mark interprets Jesus' person and mission by applying Isaianic texts explicitly and implicitly, in combination with other texts, contextually through the language of co-texts, and by evoking broader Isaianic texts and themes. Second, Mark's narration is what gives coherence and meaning to his scriptural use. Third, the primacy effect suggests that the prologue provides the audience with the architecture for detecting and making meaning of Mark's scriptural use as they process the rest of the narrative.[103] Specifically, the prologue provides an Isaianic hermeneutical framework, and activates a character frame for Jesus that facilitates the interpretation of his person and mission as a blend of Isaianic Divine Warrior and Spirit-anointed Servant, and royal Son, in an apocalyptic mode.

Jesus Creates a Community (Mark 3:9–35)

Just after announcing the good news of God's reign, Jesus calls his first disciples, and Mark activates their character frame as they respond by leaving their livelihood and family ties to follow him (Mark 1:16–20; 2:13–14). As the narrative continues, the first disciples are aligned with Jesus and experience opposition for following him (2:18–22, 23–28). They do what Jesus teaches, and when others question Jesus about them, he defends their act of following as good practice. Jesus soon appoints twelve disciples[104] from among them for two purposes (ἵνα, twice in v. 14): to be with him, and to be sent to preach and cast out demons. That is, he calls out the Twelve to participate in the words and the deeds of the reign of God, his very activity. This call narrative is juxtaposed to Jesus' interaction with his blood family and religious "family," who reject that activity (3:21, 22).

In 3:9 Jesus asks his disciples to prepare a boat because of the crowd (3:9) but does not embark; instead he climbs a mountain (v. 13) and teaches from the boat later (4:1–2). Thus, 3:7–12 and 4:1–2 frame the material within. The intervening material (3:13–35) has two sets of juxtaposed and overlapping episodes. The first set (3:13–19; 22–30) contrasts Jesus' interaction with the Twelve and his interaction with a group of scribes. Jesus goes up (ἀναβαίνει) a mountain and calls together (προσκαλεῖται) his followers (3:13) from whom he selects the Twelve to be with him and to give authority to preach and cast out demons. By contrast, some scribes come down (καταβάντες) from Jerusalem to refute Jesus' authority to cast out demons, a refutation of that mission; Jesus then calls together the scribes

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[103] As Rüggemeier states, "[b]y this *primacy effect* a character frame is activated into which the reader inevitably tries to fit further attributes as he or she progresses through the rest of the narrative"; RÜGGEMEIER, "Mark's Jesus Reviewed," 293. According to Monika Fludernik, the primacy effect suggests that "what we encounter first in a text will decisively shape our subsequent conceptualizations of the textual world." See Monika FLUDERNIK, "Narratology in the Twenty-First Century: The Cognitive Approach to Narrative," *PMLA* 125.4 (2010): 924–30. This is a contrasting approach to that of Kelli O'Brien, who states, "Mark certainly alludes to other passages from Deutero-Isaiah elsewhere . . . Allusions to passages such as Isa 40.3 and 50.6 cannot support an allusion to Isaiah 53, however. Allusions to parts of Deutero-Isaiah do not imply the entire work, and certainly do not point away from the specific text alluded to and towards Isaiah 53 instead, as is sometimes claimed. *There is too much distance between the referent passages*, the closest being Isa. 50.6, to include Isaiah 53 in the larger context of the referent—the context of an allusion does not stretch that far" (O'BRIEN, *Use of Scripture*, 86–87; my emphasis).

[104] This is a symbolic number that evokes "a symbolic reconstitution of the twelve tribes of Israel"; E. P. SANDERS, *Jesus and Judaism* (Philadelphia: Fortress Press, 1985), 98–106.

(προσκαλεσάμενος) to speak to them in parables (3:22–23). The second set of episodes (3:20–21; 31–35) contrast Jesus' blood family with his newly created "family." Jesus' kin approach him in the house where he has come with the newly appointed Twelve[105] to tear him away from his preaching and exorcising ministry, claiming that he is out of his mind. Later, they call to Jesus from outside the house where he sits with his followers, and he symbolically creates a new family, not determined by blood or by existing religious ties, but by doing God's will (3:35). In the overall structure of this section, Mark joins these episodes by intercalating the account with the scribes into the accounts about family. Through the juxtaposition of scenes, Mark paints a multi-part portrait that depicts Jesus' rescue of human beings from the house where Satan is master (v. 27) to situate them in a new house where Jesus is master (vv. 30–35). The people of Jesus' new household are identified not by blood or existing religious ties, but *by the purposeful activity of doing God's will* (v. 35).

In the center of this complex text, Mark uses Isaiah to interpret Jesus' mission (3:27). The group of scribes attempts to discredit Jesus by circulating a rumor that he receives his authority and power from Satan (vv. 22, 30). Jesus responds with a series of parables in which he corrects them. The Parable of the Strong Man is crucial in this regard:

> But no one is able to enter a strong man's house (οἰκίαν τοῦ ἰσχυροῦ) to plunder his goods (διαρπάσαι τὰ σκεύη) unless he first binds the strong man (τὸν ἰσχυρὸν δήσῃ). Then he may plunder his house (τὴν οἰκίαν αὐτοῦ διαρπάσει). (Mark 3:27)

Most scholars detect an allusion to LXX Isa 49:24–25 due to thematic correspondences with Mark 3:27:

> Will anyone take the spoils from a giant (παρὰ γίγαντος σκῦλα)? . . . If one should take a giant captive he will take spoils (αἰχμαλωτεύσῃ γίγαντα λήμψεται σκῦλα), and by taking them from a strong man (παρὰ ἰσχύοντος), he will be saved. (Isa 49:24–25)

Without denying this allusion, I wish to note that Mark 3:27 also shares significant verbal and thematic correspondence with LXX Isa 42:22:

> the people were spoiled (πεπρονομευμένος) and plundered (διηρπασμένος), for the trap was in the secret rooms everywhere, as well as in the houses (ἐν ὄικος), where they hid them: they have become plunder (προνομήν), and there was no one to rescue the prey (ἅρπαγμα) and no one to say, 'Restore!' (Isa 42:22; see also διαρπαγὴν in v. 24)

These verbal and thematic correspondences suggest that Mark interprets Jesus' mission in view of a broader textual unit than is commonly supposed.

Isaiah 42:22 continues a discourse begun in 41:1, in which Israel is identified as God's Servant and chosen one (41:8–10). In the first so-called Servant poem, Yhwh appoints his Servant (according to LXX 42:1, Israel) to be a light to the world, to open the eyes of the blind and deliver those bound in prison houses (v. 7).[106] But in a turn of events, God's Servant

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[105] Mark 3:19b–20 states, "Then [i.e., after he called the Twelve] he went home, and the crowd came together again so that they (αὐτούς) could not even eat." The plural pronoun αὐτούς appears to include the Twelve who have followed Jesus and are at home with him.

[106] Whereas in the MT, God presents an unidentified servant to Zion (perhaps Cyrus) in 42:1, the LXX translator views God presenting Israel to the nations (the translator glosses "Israel" in 42:1 and 49:3). Read in the MT, the blindness of the Servant Israel in 42:18–25 contrasts with the mission given to the Servant in 42:1–5. Blenkinsopp comments that, "Some of the problems of these 'servant' texts, which have defied the ingenuity

is just as blind and deaf as those to whom they are sent because they refuse to obey God's laws (42:18–20, 24b). It is for this reason that Yhwh hands them over to the plunderers, as in the text quoted above (42:21–25). Yet Yhwh promises not to desert his people:

> And now (καὶ νῦν) thus says the Lord God who made you, Jacob, who formed you, Israel: Do not fear, for I have redeemed (ἐλυτρωσάμην) you; I have called you by name, you are mine. (LXX Isa 43:1)

Isaiah subsequently develops themes of conquest and judgment, forgiveness and redemption. Simultaneously, Isaiah develops the role of the Servant as Israel (49:3), who also becomes a remnant or individual with a mission *to Israel* (49:5–6). These developments set the context for the expressed need for one with greater power and authority to overthrow the mighty plunderer of God's people, as quoted above (LXX Isa 49:24–26; see also LXX Isa 50:2; 59:1). Ultimately, only the Lord has the power and authority to subjugate the mighty, recalling the initial announcement of good news, that κύριος μετὰ ἰσχύος ἔρχεται (LXX Isa 40:10).

Mark's use of Isaiah in this discourse builds upon the architecture of the Isaianic hermeneutical framework and character frame for Jesus established in the prologue. Through this use, Mark significantly develops John's initial announcement that ἔρχεται ὁ ἰσχυρότερός μου ὀπίσω μου (Mark 1:7). It is necessary, however, to look at more than a single verse to understand the fullness of this development, because Mark conveys his interpretation of Isaiah for understanding Jesus' mission through narration. That is, Mark communicates through scripture and narration not only that Jesus' mission is to rescue the "spoils" from the enemy, but also that he establishes a new kind of practicing/obedient community out of those whom he redeems.

In what follows, I look at three sections of the Gospel in which Jesus instructs his disciples. In these sections, Mark narratively develops the relationship between Jesus and his newly created community by interpreting and applying the Isaianic Servant(s) theme, exemplifying the exegetical trajectory apparent in Isa 40–66. The presentation of the Servant in Isa 50 is an important yet often overlooked text in this trajectory. In Isa 50, God's Servant is given "the tongue of instruction" (γλῶσσαν παιδείας) and an "ear to hear" (ὠτίον ἀκούειν, 50:4). The instruction of the Lord opens his ears so that he has a word to speak, signifying a reversal of Isa 6:9–10.[107] Because his ears are unstopped, those who fear the Lord are instructed to listen to him (ἀκουσάτω τῆς φωνῆς τοῦ παιδὸς αὐτοῦ, 50:10; see also 48:1; 51:1, 4, 7). Nevertheless, the Servant is misunderstood and abused by those in his own community; but he finds divine deliverance (vv. 6–11). The suggestion that Isa 50 is a significant intertext for Mark is strengthened by the activation of the Isaianic hermeneutic and Servant motif as part of the character frame for Jesus at the outset of the Gospel, and by Mark's use of language from Isa 50:6 to interpret Jesus' passion predictions (Mark 10:31) and passion (Mark 14–15).

First Teaching Block (Mark 4:2–33)

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of exegetes for centuries, may be the result of the reapplication and rewriting of passages such as 42:1–9 in the light of changed historical circumstances of new insights. And 42:1–9 is unspecific and ambiguous enough in its allusions to have been applied to more than one situation without any significant rewriting"; Joseph BLENKINSOPP, *Isaiah 40–55. A New Translation with Introduction and Commentary*, AB 19A (New York: Doubleday, 2002), 210.

[107] MARCUS, *Way of the Lord*.

Mark develops the nature of Jesus' newly formed community by tying 3:20–35 to the parables discourse in ch. 4. Jesus tells the Parable of the Sower (4:3–8), in which he emphasizes the importance of hearing his teaching (that is, the word of God that is sown). When he finishes teaching, he calls out to the crowd, "Let anyone with ears to hear, listen!" (ὃς ἔχει ὦτα ἀκούειν ἀκουέτω, 4:9; see also v. 25; Isa 50:10). In an apparent response to this call,[108] a small group breaks away from the crowd to seek him out when he is alone: "those who were around him along with the twelve ask him about the parables" (4:10). Shared vocabulary suggests that this group of disciples is the same group that sat around Jesus in the house in 3:30–35 (compare the use of οἱ περὶ αὐτὸν in 3:32, 34 and 4:10; see also ἐν παραβολαῖς in 3:23 and 4:2, 11; οἱ ἔξω in 3:31 and 4:11; ἀφίημι in 3:28–29 and 4:12). That is, this inquiring group of disciples is the group Jesus had set apart as his new "family" to do God's will. Jesus responds to say that they have been given the secret of God's kingdom, while those outside (like Jesus' kin and the scribes who had rejected his mission) receive everything in parables (4:11). As a justification, Jesus quotes Isa 6:9–10, which describes the prophet's commission to instruct Israel to see without perceiving and to hear without understanding because of their hard hearts (Mark 4:12). The end of Mark's quotation reads μήποτε ἐπιστρέψωσιν καὶ ἀφεθῇ αὐτοῖς, which agrees with the Targum of Isa 6:10 (וִיתוּבוּן וְיִשְׁתְּבֵיק לְהוֹן) rather than ἰάσομαι αὐτούς of the LXX (רפא in the MT).[109] Mark's use of this language connects this passage with the unforgivable sin logion that precedes it (compare the use of ἀφίημι in Mark 3:28–29). There, the Markan Jesus embeds a judgment against the scribes within a parabolic discourse.[110] Now in 4:11–12, he explicates that judgment: those who have refused to see and hear Jesus' mission find themselves on the outside of the community that he has come to gather.

Jesus' response cannot signify that these followers do not receive any teaching in parables, because the point of their question is to ask the meaning of the parable they have just heard. Rather, Jesus' statement suggests that the disciples receive parables (like everyone else) but also receive the secret of God's kingdom that generates understanding; by contrast, those outside receive *everything* in parables so that they may not perceive or understand or be forgiven, that is, so that they may not receive the benefits of God's kingdom (1:14–15). It makes no sense, then, for Jesus to intend a rebuke with the questions, "Do you not understand this parable? Then how will you understand all the parables? (4:13). Rather, Jesus' first question in v. 13 repeats the disciples' initial question about the parables to affirm that they lack understanding; and his second question insinuates that the disciples *will* understand as Jesus reveals the secrets of the kingdom of God—which he then begins to do through his explanation of the Parable of the Sower. Mark underlines this point at the end of the chapter: Jesus speaks everything in parables (i.e., to everyone), but explains everything to his disciples through private instruction (4:33–34). In sum, Jesus has created a community which he now instructs in order to lead them to understanding. Mark thereby adds to the character frame for Jesus by portraying him as the Servant-teacher, and to the character frame for his disciples by portraying them as those who hear him.

Later, Jesus tells the Parable of the Vineyard after the scribes, along with the elders and chief priests, challenge his authority again (12:1–11). Jesus uses Isaiah 5:1–7, the song of the

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[108] Verse 10 is introduced by καὶ, connecting it to v. 9.

[109] The fact that Matthew follows the LXX καὶ ἐπιστρέπψωσιν καὶ ἰάσομαι αὐτούς (Matt 13:15) suggests that Mark intentionally substitutes ἀφεθῇ αὐτοῖς in Mark 4:12 for literary and theological purposes. Luke leaves out the line altogether (Luke 8:10).

[110] Jesus' parabolic discourse functions not to teach, but to expose misunderstanding and unbelief. See also MARCUS, *Mark 1–8*, 149; WATTS, *Isaiah's New Exodus*, 194–210.

unfruitful vineyard, to dramatize and develop the nature of Jesus' mission and new community.[111] Kelli O'Brien sees this parable as evidence against the view that Mark interprets Jesus in terms of the Isaianic Servant. She comments that in this parable,

> Jesus is even contrasted with the servants. The owner sends the *servants* (the prophets, etc.), and then sends his *son* (Jesus). Certainly, Jesus is portrayed as the one who serves (Mark 10:45), but no word for servant is ever applied to him as an epithet. In other words, service is something Jesus *does*. He *is* the Son of God and the Christ.[112]

Yet a careful look at the grammar in the context of Mark 12:1–11 tells otherwise. The man of the parable sends series of servants (cf. Jer 7:25–26), of whom the Son is the climactic servant and heir:

v. 2	ἀπέστειλεν	πρὸς γεωργοὺς .... δοῦλον
v. 4	ἀπέστειλεν	πρὸς αὐτοὺς ἄλλον δοῦλον
v. 5 καὶ ἄλλον [δοῦλον]	ἀπέστειλεν	[πρὸς αὐτοὺς]
καὶ πολλοὺς ἄλλους [δοῦλοὺς]		
v. 6 ἔτι ἕνα [δοῦλον] εἶχεν υἱὸν ἀγαπητὸν		
	ἀπέστειλεν αὐτὸν ἔσχατον πρὸς αὐτοὺς	

The term "servant" is explicitly stated in vv. 2 and 4 and assumed in vv. 5 and 6. That is, the adjectives ἄλλον and ἄλλους in v. 5 and ἕνα in v. 6 modify implicit uses of δοῦλος. The phrase υἱὸν ἀγαπητὸν (v. 6), then, should be understood as epexegetical of the implicit δοῦλοὺς. Thus, the clause ἔτι ἕνα εἶχεν means that the man *still had one servant*, namely (or, climactically), his Son. This parable recalls and expands upon the character frame of Jesus' baptism, where he is introduced as God's anointed Servant-Son (Mark 1:10–11; Ps 2:7; Isa 42:1). Moreover, the tenants recognize that this Son is the heir (κληρονόμος) of the vineyard/Israel and plot to kill him for his inheritance (ἡ κληρονομία, v. 7). Yet in this story, they do not receive the inheritance by killing God's anointed Servant-Son. Instead, by being killed (ἀποκτείνω, 12:5, 7–8; cf. 8:31; 9:31; 10:34), the Servant-Son inherits a new community, of which he will be the keystone. The themes and language evoke LXX Isa 53:12, "he will inherit many (κληρονομήσει πολλούς) . . . because his soul was delivered to death (ἀνθ' ὧν παρεδόθη εἰς θάνατον ἡ ψυχὴ αὐτοῦ)." Mark adds Ps 118 to the scriptural blend in order to portray Jesus as the cornerstone of the new temple-community given to others upon his death (Mark 12:10–11; 14:58; see further 10:28–30).

Second Teaching Block (8:22–10:52)

Hearing and seeing remain important themes throughout Mark and are associated with receiving and understanding Jesus' word (e.g., Mark 7:14, cf. v. 18; 8:18; 8:38 with 9:7). Yet

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[111] Mark uses the phrase ἐν παραβολαῖς to introduce the Beelzebul discourse (3:22), the parable of the Sower (4:2, 11), and the parable of the Vineyard (12:1). This phrase is unique to Mark's Gospel at these points in the story which suggests narrative connections among these discourses. It is absent from the Beelzebul discourse in the synoptic parallels. Matthew does have the phrase ἐν παραβολαῖς in the introduction to the parable of the Sower, but Luke alters it. Neither Matthew nor Luke use the phrase to introduce the parable of the Vineyard.

[112] O'BRIEN, *Use of Scripture*, 87.

as the narrative progresses, Jesus' own disciples—those among Jesus' first-formed family and recipients of the secret of God's kingdom—increasingly fail to understand him. Their trajectory towards imperception comes to a climax after the second feeding miracle, when Jesus is on a boat with his disciples (8:14–21). They are concerned that they had forgotten to bring more than one loaf of bread, and Jesus uses this as an instructional opportunity to warn them against the "yeast" of the Pharisees and Herod. This is a warning against an "unseen, pervasive spreading"[113] of thinking that evaluates Jesus' words and works according to human ways rather than God's ways, generating hard hearts and dulled senses.[114] The Pharisees, for example, had just asked Jesus for a sign from heaven even thought he had amply provided one in the multiplication of the loaves. His disciples miss the point, however, believing that Jesus is referring to the fact that they have no bread. Jesus responds with some leading questions, which only serve to expose their hard hearts and poor senses of hearing and sight (cf. 4:9, 12, 23, 33). In this respect, the Twelve follow the pattern of God's Servant Israel, initially called for a divine mission (3:13–15; 6:7–13, 30) but eventually having become too imperceptive to understand Jesus or accomplish what he has called them to do (see 9:18–19, 28–29). Thus, Jesus' disciples have joined the outsiders who look without perceiving and who hear without understanding (Mark 4:12; see Isa 6:9–10).

The central section of the Gospel features Jesus' instruction to his unperceiving disciples (Mark 8:22–10:52). A three-fold pattern unifies this section and develops its themes. Three times, Jesus predicts that he will suffer, die, and rise (8:31; 9:31; 10:32–34), each time using language from Isa 50 and 53 to describe his suffering (παραδίδοται, Mark 9:31, 10:33, 34; cf. Isa 53:6b, 12; θανάτῳ, Mark 10:33; cf. Isa 53:12; ἐμπτύσουσιν, Mark 10:34; cf. Isa 50:6; μαστιγώσουσιν, Mark 10:34; cf, Isa 50:6; τὴν ψυχὴν αὐτοῦ, 10:45; cf. Isa 53:12; πολλῶν, Mark 10:45; cf. Isa 53:11, 12). Jesus reinforces these scripturally-laced predictions by rooting his suffering in scripture (Mark 9:12; see also 8:31). Yet after each prediction, his disciples misconstrue the nature of his mission (8:32–33; 9:32; 10:35–41). And each time, Jesus responds with corrective teaching about the nature of his *disciples'* mission (8:34–37; 9:33–37; 10:42–45). The implication is that the disciples' mission is bound to that of Jesus. The rhetorical effect is to advance the character frames of Jesus as Servant-teacher and of his disciples as servants.

This section (Mark 8:22–10:52) is marked by a concentration of ὁδός language (8:27; 9:33; 10:17; 10:32; 10:46; 10:52), which corresponds to language that is repeated throughout Isaiah. This language recalls Mark's opening citation to "prepare a way for the Lord." Through its concentration and repetition in this central teaching section of the Gospel, Mark implicitly uses Deutero-Isaiah's "way of the Lord" motif to interpret Jesus' movement with his disciples towards Jerusalem. As they are "on the way," Jesus instructs his disciples plainly (παρρησία, 8:31), rather than parabolically, about the nature of his mission and theirs. For Isaiah, the "way of the Lord" is not only geographical but also ethical: to follow the "way of the Lord" is to obey him (Isa 42:24). To walk in the "way of the Lord" requires divine

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[113] R. Alan COLE, *Mark: An Introduction and Commentary*, Tyndale Commentary, 2d ed. (Leicester: InterVarsity, and Grand Rapids: Eerdmans, 1989), 200.

[114] The disciples exhibited this sort of human evaluation in the accounts of the feeding miracles. For example, in the account of the feeding of the 5,000, when the disciples ask Jesus to send the crowd away for something to eat, Jesus tells *them* to provide food (6:37). The disciples had just experienced God's power through their own activity (vv. 7–13, 30), but they are unwilling or unable to consider this situation as an opportunity once again to provide kingdom benefits for others. Rather, they respond with the abrasive remark, "Are we to go and buy two hundred denarii worth of bread, and give it to them to eat?" (v. 37). This suggests that they think Jesus wants them to provide food through human channels, and they believe that this is impossible. The Feeding of the 4,000 repeats the same pattern (8:1–10) and reveals that the disciples are thinking according to human ways, rather than God's ways.

guidance because God's ways are unlike human ways (Isa 55:8–9) and people are blind or captive (Isa 42:16, 18–19; 43:16, 19; cf. 48:17) and choose their own ways rather than God's (e.g., 42:24; 53:6; 56:11; 57:10, 18; 58:13; 65:2; 66:3).[115] In fact, Isaiah speaks of those who fumble "on the way," like the blind (Isa 59:10; cf. CD 8–10) and of the healing of the blind "on the way" (Isa 42:16; cf. 35:5–7). Mark has just illustrated the tendency of even Jesus' disciples to follow their own way of thinking rather than God's in the most recent encounter on the boat (Mark 8:14–21). Significantly, then, this section of Mark is framed by miracle stories in which Jesus provides physical sight to blind men, signaling the spiritual perception his disciples need "on the way" (Mark 8:22–26; 10:46–52).[116]

These thematic correspondences with Isaiah illuminate Jesus' interaction with his disciples in the opening scene (Mark 8:27–33) and are programmatic for the rest of the section. "On the way" (8:27), Peter confesses that Jesus is the "Messiah" (v. 29). In Jesus' response he develops the interpretation of "Messiah" by predicting that the "Son of Man" will suffer, die, and rise (v. 32). The use of the phrase "Son of Man" in conjunction with suffering and death conveys a paradox in the concept of "Messiah" (see also 10:45). The image of the Son of Man likely comes from Dan 7:14, where the one like a son of man appears as a glorious, heavenly figure.[117] Like Daniel, Mark imagines an exalted figure (cf. Mark 13:24–27; 14:62). Unlike Daniel, Mark's Son of Man rises to this status only after suffering and dying. This redefined image upsets conventional expectations that the Messiah's mission is to achieve political liberation from the Romans and Jewish sympathizers. Accordingly, Peter responds by rebuking Jesus; he refuses to hear Jesus' instruction because suffering and death do not fit his conception of "Messiah" (8:31–32). Jesus then rebukes Peter as "Satan" (8:33) and contrasts thinking that is according to τὰ τῶν ἀνθρώπων (human ways) with thinking that is according to τὰ τοῦ θεοῦ (God's ways). Through this contrast, Mark interprets and applies the Isaianic locution of the "way of the Lord" to the fulfilment of Jesus' vocation as Messiah, so that τὰ τοῦ θεοῦ corresponds to the necessity (δεῖ, v. 31) of Jesus' suffering, dying, and rising. Thus, existence according to τὰ τῶν ἀνθρώπων is a particular way of thinking and living that refuses the endurance of suffering in keeping with God's ways. Jesus goes on to teach his followers that not only will he suffer and die, but also that *they* must imitate his way (vv. 34–38). Through repetition and variation, the rest of the section describes Jesus instruction to his disciples "on the way."

The Transfiguration scene that follows Jesus' first passion prediction and accompanying instruction confirms that vindication follows his suffering and death. Once again, the divine voice from heaven affirms "this is my beloved son," as at Jesus' baptism (Mark 9:7; cf. 1:11). This time, however, the divine voice adds "listen to him" (ἀκούετε αὐτοῦ). The language corresponds to Deut 18:15, in which Moses says that God will raise up a prophet like him, and "you shall listen to him" (αὐτοῦ ἀκούσεσθε).[118] Thematic correspondences to Exod 24, 34,

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[115] Klyne Snodgrass views the "way of the Lord" in an ethical sense (i.e., the way human beings should walk or live); see SNODGRASS, "Streams of Tradition Emerging from Isaiah 40:1–5 and Their Adaptation in the New Testament," *JSNT* 8 (1980): 24–45 (here 30–33). Joel Marcus, however, takes the "way of the Lord" refer to the Lord's own creation of a way through the wilderness to demonstrate his saving power (i.e., the *Lord's* way of redemption), with the ethical sense as a secondary referent; see MARCUS, *Way of the Lord,* 29. Rikik WATTS combines these two functions in *Isaiah's New Exodus*, which I think takes best account of the development of language and themes in Isaiah.

[116] Isa 35:5–7; 42:16 refer to the healing of the blind "on the way."

[117] The origin and meaning of the phrase "Son of Man" are contested areas of scholarship. For a discussion of the issues, see Adela Yarbro COLLINS, "The Influence of Daniel on the New Testament," in *Daniel: A Commentary on the Book of Daniel*, ed. John J. Collins, Hermeneia (Minneapolis: Fortress, 1993), 90–112.

[118] Marcus concludes that the language is so close that "we may speak of a virtual citation." MARCUS, *Way of the Lord*, 81.

40 suggest that Mark interprets Jesus' transfiguration in light of the revelation of God's glory to Moses on Mount Sinai. Yet it is crucial to observe that Deut 18:15 in its larger context presents Moses as God's servant (Deut 34:5; cf. Exod 14:31; Num 12:7) to whom God gives words to speak to Israel (Deut 18:15–19). It is for this reason that the people will "listen to" the prophet like Moses. Isaiah's Servant is built on the pattern of this servant, teacher, and prophet, because God gives words to his Servant to speak to Israel (Isa 50:4), and those who fear the Lord are called to listen to him (ἀκουσάτω τῆς φωνῆς παιδὸς αὐτοῦ, v. 10). Considering the Isaianic intertext throughout this section, I detect a secondary allusion to LXX Isa 50:10. I suggest therefore that Mark blends Moses imagery and Isaian Servant imagery to interpret the person of Jesus in light of his disciples' failure to hear. In this new situation, the divine instruction, "listen to him" suggests that Jesus is the prophet like—though greater than—Moses, who speaks with God's own authority; yet what makes him greater is his suffering and death. By blending these images in the description of the mountaintop glory, Mark draws attention to Jesus' authoritative role as teacher and prophet, and to the contentious content of his instruction.

When Jesus and his disciples are about to enter Jerusalem (Mark 10:32–33), James and John exhibit their failure to hear by asking to be seated at Jesus' right and left "in your glory" (ἐν τῇ δόξῃ σου, v. 37). This phrase recalls Jesus' description of the Son of Man coming in glory after the first passion prediction (8:38). The echo highlights the disciples' implicit shame in Jesus' words about suffering and death (8:34–38). Instead of embracing Jesus' instruction that the glory of the Messiah and his followers must come through suffering, James and John still have their minds set on τὰ τῶν ἀνθρώπων (8:33). Jesus responds that they do not know what they are asking, and he underlines this point by asking them if they are able to share in his cup and in his baptism (v. 38). Throughout the Jewish Scriptures, τὸ ποτήριον is often a metaphor for suffering God's wrath,[119] and τὸ βάπτισμα seems to be a metaphor for immersive and overwhelming experience.[120] In light of Mark's Isaianic hermeneutical framework, an informed audience would likely detect an implicit use of Isa 51:17–23, which describes the cup of God's wrath poured out on Jerusalem. In the context of Mark's narrative, τὸ ποτήριον and τὸ βάπτισμα most likely refer to the content of the passion predictions. This means Jesus is asking if James and John are able to share in his suffering and death. Mark thus uses scripture through narrative not only to develop the interpretation of Jesus' death as the suffering of God's judgment,[121] but also to develop the disciples' mission as participation in their master's suffering.

The other disciples take offense at James' and John's request, apparently having their own aspirations of status in the kingdom they imagine Jesus will bring. To expose the attitude of his followers, Jesus uses the acts of Gentile rulers as a negative example by contrasting the way they seek greatness with the way his followers must seek greatness. Those who rule the Gentiles lord it over them, and their great ones (οἱ μεγάλοι αὐτῶν, v. 42) hold authority over them. Jesus says it is not to be this way "among you" (ἐν ὑμῖν, 10:43a); rather, the one who wishes to become great among Jesus' followers (μέγας . . . ἐν ὑμῖν) must be a servant (διάκονος) of the others, and the one who wishes to be first must be a slave of all (πάντων

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[119] God's wrath against Israel (Isa 51:17–22; Ezek 23:31–34) or against the nations (Ps 75:8; Isa 51:23; Jer 25:15–29; 49:12; 51:7; Lam 4:21-22; Hab 2:15–16).

[120] See Luke 12:50 (Jesus' experience of crucifixion and death); see further Josephus, *Ant.* 10.9.4 (drunkenness to the point of insensibility); Plutarch, *Galb.* 21 (being in debt).

[121] In Mark, Jesus is not depicted as the object of God's wrath. Rather, the Markan Jesus subverts what the traditional idiom represents: he *voluntarily* takes and "drinks the cup," experiencing suffering so that those who deserve it do not experience it.

δοῦλος, 10:42–44).[122] The point is not about the need for liberation from the oppression of Gentile rulers; the point is, rather, about how one achieves "greatness" (μέγ-).[123] Those who follow Jesus and enter God's reign can only do so the way he does, through self-sacrificial service.

The whole narrative unit up to this point (8:22–10:42) has followed a trajectory by which Mark develops the character frame of disciples as servants (δοῦλοι) whose following of Jesus is defined according to their commitment to imitate him in his suffering and death, through which they avoid judgment and achieve glory/salvation/greatness. A similar trajectory obtains throughout LXX Isaiah 54–66, in which those who serve the Lord (δουλεύω in 56:3–8; 60:12; 65:9, 13–14; 66:23) are differentiated from among those who do not both within and outside Israel (and who, as a result, face judgment).[124] Ultimately, the Lord promises that those who serve him will inherit the mountain of the Lord, while those who do not will be judged: "my servants (οἱ δουλεύοντές μοι) shall rejoice, but you will be ashamed (αἰσχυνθήσεσθε)" (LXX Isa 65:13). This language is evocative of Jesus' warning to his disciples not to be ashamed of him and his words lest they face the Son of Man's shame when he returns (ἐπαισχύνομαι, Mark 8:38). This verbal and thematic coherence lends support to my suggestion that Mark takes up and applies the "servants" motif in Isa 56–66 to interpret Jesus' relationship with his disciples. Yet in Mark, Jesus' interaction with his disciples shows that, increasingly, they have been unable to perceive and understand, and, therefore, to serve rightly. Thus, in order to underscore his teaching, Mark's Jesus uses his own service as the quintessentially positive example (Mark 10:43b–45).

Jesus' climactic statement in Mark 10:45 is notoriously difficult yet important. It is the second instance in which he explains the purpose of his mission (see also 3:27) and the first of two instances in which he explains his death (see also 14:24). The saying itself consists of three propositions:

(a) For even the Son of Man did not come to be served (οὐκ ἦλθεν διακονηθῆναι)
(b) But (ἀλλά) [he came (ἦλθεν)] to serve (διακονῆσαι)
(c) that is (καὶ), [he came (ἦλθεν)] to give his life as a ransom for many (δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν).[125]

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[122] A key piece of data that Hooker and Barrett give for rejecting an allusion to Isa 53:10–12 in Mark 10:45 is that διακονέω is never used to translate עבד in LXX; see HOOKER, *Jesus and the Servant*, 76–77; BARRETT, "Background," 5–6. But they overlook the fact that the verb διακονέω does not appear in LXX at all (the cognate διάκονος appears only 6 times, in LXX Esth 1:10; 2:2; 6:3, 5; Prov 10:4; Mac 9:17). Rikki Watts is surely correct in saying that by the Common Era either the δουλ- or διακον- stems, or both, had undergone a semantic shift with διακον- appropriating some of the former's functions, such that διακονέω became viable, and sometimes perhaps even a preferable, rendering of the LXX's δουλεύω; see WATTS, "Jesus' Death," 137–38. It is also worth noting that LXX translators employ synonymous terms for עבד in the same passage. For example, LXX Lev 25:55 uses two different Greek terms to translate עבד: "because to me the sons of Israel are domestics (οἰκέται); these are my servants (παῖδές) whom I brought out from the land of Egypt" (see also Deut 6:21). Moreover, LXX translators employ various Greek terms to render עבד. Compare, for example, the various references to Moses as the servant of the Lord: οἰκέτης κυρίου (LXX Deut 34:5); ὁ παῖς κυρίου (Josh 1:7, 13, 15; 8:31; 9:24; 11:12, 15; 12:6; 13:8; 14:7; 22:2, 4, 5); and δοῦλος κυρίου (1 Kings 8:52; 2 Kings 18:12; 21:8; Ps 104 [105]:26). Even in Isa 40–66, two synonymous terms for עבד appear (παῖς and δοῦλος). It should not worry us, then, that in Mark 10:43–45, διάκονος and δοῦλος appear in synonymous relationship.

[123] *Contra* Sharyn DOWD and Elizabeth Struthers MALBON, "The Significance of Jesus' Death in Mark: Narrative Context and Authorial Audience," *JBL* 125 (2006): 271–97 (here 281).

[124] EKBLAD, *Isaiah's Servant Poems*, 257.

[125] A comparison with other NT and early Christian texts that employ a ransom logion reveals that Mark 10:45 uniquely connects the ransom logion to the saying about the Son of Man. This connection is anticipated

Mark fuses Daniel's glorious one-like-a-son-of-man with Isaiah's suffering Servant to highlight the purpose of Jesus' coming.[126] According to Daniel, all nations will serve/worship the one like a son of man (λατρεύουσα in LXX Dan 7:13–14).[127] In contrasting statements (οὐκ . . . ἀλλά, Mark 10:45a,b), Jesus overturns expectations by teaching that *even the Son of Man* has not come to be served but to serve.[128] The term διακον- connotes carrying out the commands under the authority of another, which fits the context in which Jesus opposes the lording of authority over others. The καὶ in v. 45c has an explanatory function, introducing a clause that explicates the content of v. 45b. That is, "to give his life as a ransom" amplifies "to serve." The description of the Son of Man's life-giving service suggests active submission to death and recalls Jesus' question to James and John. It also recalls Jesus' earlier instruction that the one who loses his life for the sake of Jesus and the gospel will save it (ὃς δ' ἂν ἀπολέσει τὴν ψηχὴν αὐτοῦ . . . σῶσαι αὐτήν, 8:34; see also vv. 35–38). Yet this saying is more than an example; it is also an explanation of the Son of Man's unique service. This is because term λύτρον evokes the image of a slave price that the "many" cannot pay; with ἀντὶ πολλῶν, the phrase indicates that Jesus submits to a vicarious death on behalf of the "many."[129]

A particular focus on the textual source of the term λύτρον (Mark 10:45c) has dominated the investigation of this passage. Undeniably, λύτρον is tricky. It appears in the NT only in Mark 10:45 and its parallel in Matt 20:28.[130] The term is absent from LXX Isa 53:10 and its co-text, and the Hebrew אָשָׁם (guilt offering) is never translated by λύτρον in the LXX. These observations have led some scholars to reject altogether the idea that Mark applies Isa 53 and the Servant motif to interpret Jesus' death, and instead to propose various alternative intertexts for Mark 10:45 that have λύτρον (e.g., LXX Exod 21:29 and 30:11–16;[131] or LXX

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by the image of the Son of Man's suffering in the passion predictions. J. Christopher Edwards discusses receptions of the ransom logion in the following NT texts: 1 Tim 2:6; Titus 2:14; Gal 1:4; 2:20; Eph 5:2, 25; John 10:11, 15; 15:13; 1 John 3:16. In addition, he looks at patristic receptions through 300 C.E. He notes that the ransom logion is joined with different motifs in different contexts, although Mark 10:45 is the only text that joins the logion to a saying about the Son of Man. Edwards explains the differences in the receptions according to a common oral tradition that circulated before in was used in written texts. See J. Christopher EDWARDS, *The Ransom Logion in Mark and Matthew: Its Reception and Its Significance for the Study of the Gospels* (Tübingen: Mohr Siebeck, 2012), esp. 22–24.

[126] Hooker and Barrett reject Isaiah's Servant in favor of Daniel's one-like-a-son-of-man, while Rikki Watts rejects Daniel's figure in favor of Isaiah's Servant. Marcus is surely correct in his view that Mark blends the two. See Morna HOOKER, *The Son of Man in Mark* (London: SPCK, 1967), 141; BARRETT, "Background," 8; Joel MARCUS, *Mark 8–16: A New Translation with Introduction and Commentary*, AB (New Haven: Yale University Press, 2009), 749.

[127] Mark has διακονηθῆναι, διακονῆσαι in v. 45, but uses διάκονος and δοῦλος synonymously in vv. 43 and 44. See my discussion of these terms in footnotes 97 and 122 above.

[128] The implication is: if *even the Son of Man* has come to serve, then how can disciples be above their master by refusing to serve?

[129] See also MARCUS, *Mark 8–16*, 757.

[130] Related words appear elsewhere in the NT: λύτρωσις (redemption/ransoming, Luke 1:68; 2:38; Heb 9:12); λυτρώτης (redeemer/ransomer, Acts 7:35); λυτρόω (redeem/ransom, Luke 24:21; Titus 2:14; 1 Pet 1:18).

[131] Adela Yarbro COLLINS, "Mark's Interpretation of the Death of Jesus," *JBL* 128 (2009): 545–54; idem, "The Signification of Mark 10:45 among Gentile Christians," *HTR* 90 (1997): 371–82.

Isa 43:3–4; [132] or Dan 7:14 and 9:24–27[133]); or to propose no intertext at all.[134]

It is unlikely that λύτρον in Mark 10:45 corresponds to a specific term in Isa 53; instead, Jewish scribal practices suggest that it may correspond to a distinctive theme that appears throughout Deutero-Isaiah.[135] That is, throughout Deutero-Isaiah, the Lord acts as Redeemer (ὁ λυτρούμενος) to liberate Israel from captivity and sin. In this regard, it is worth noting that while the noun λυτρόν occurs once in Isaiah, the cognate verb λυτρόω occurs throughout (11 times).[136] For example, God is "your *Redeemer*" (σου ὁ λυτρούμενός, Isa 41:14; 43:14; 44:24), and Exodus imagery is used to portray a new and greater exodus by which Yhwh will have saved Israel: "Fear not, for I have *redeemed* you (ἐλυτρωσάμην σε); I have called you by name, you are mine" (43:1). This language recurs throughout Isa 40–55: God is "*Redeemer*"; his action is "*to redeem*"; and Israel is called "the *redeemed* of the Lord" (51:10; 44:22, 23; 51:10; 52:3; 62:12; 63:9). In ch. 53, the seer describes *how* the Redeemer (ὁ λυτρούμενός) will accomplish redemption, climactically, through the Servant's death (Isa 53:12).[137] In particular, I recall my earlier observation that after Yhwh hands Israel over to the plunderers (42:21–25) he promises, "[d]o not fear, for I have redeemed (ἐλυτρωσάμην) you; I have called you by name, you are mine" (LXX Isa 43:1). This redemption culminates in the ministry of the Servant described in chapter 53. Thus, the term λύτρον in Mark 10:45, set within Mark's foundational Isaianic hermeneutical framework, evokes a larger block of material that culminates in the description of the Servant's death in Isa 53.

This image of redemption in Mark 10:45 colors in the portrait that Mark began to sketch at the outset of the Gospel and to which he adds detail throughout this teaching section. In this portrait, Mark has set redemption from captivity and sin in cosmic terms. Mark explicitly aligned Satan with τὰ τῶν ἀνθρώπων in 8:33. Increasingly, the disciples have not had ears to hear; rather, their continuous negative response to Jesus and his words have suggested Satan's role in blinding their eyes and marring their understanding.[138] In short, Mark takes up

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[132] W. GRIMM, *Weil ich dich liebe: Die Verkündigung Jesu und Deuterojesaja*, ANTJ 1 (Bern: Herbert Lang, 1976). Peter STUHLMACHER, "Existenzstellvertretung für die Vielen: Mk 10,45 (Mt 20,28)," in *Versöhnung, Gesetz und Gerechtigkeit: Aufsätze zur biblischen Theologie*, ed. idem (Göttingen: Vandenhoeck & Ruprecht, 1981), 27–42 = ET, "Vicariously Giving His Life for Many, Mark 10:45 (Matt. 20:28)," in idem, *Reconciliation, Law, and Righteousness: Essays in Biblical Theology*, trans. E. Kalin (Philadelphia: Fortress, 1986), 16–29.

[133] Brant James PITRE, *Jesus, the Tribulation, and the End of Exile: Restoration Eschatology and the Origin of the Atonement* (Tübingen: Mohr Siebeck, and Grand Rapids: Baker Academic, 2005), esp. 384–417; idem, "The 'Ransom for Many,' the New Exodus, and the End of Exile: Redemption as the Restoration of All Israel (Mark 10:35–45)," *LetSp* 1 (2005): 41–68; HOOKER, *Jesus and the Servant*, 74; idem, *The Son of Man in Mark*, 103–47; idem, "Use of Isaiah 53," 88–103, esp. 100; BARRETT, "Background," 1–18.

[134] DOWD and MALBON, "Significance of Jesus' Death"; Ched MYERS, *Binding the Strong Man: A Political Reading of Mark's Story of Jesus*, 2d ed. (Maryknoll, NY: Orbis, 2008).

[135] See Tooman's first principle, above.

[136] λυτρόν appears only 20 times in the Jewish Greek Scriptures with a range of meaning; but the cognate verb λυτρόω appears over 100 times, and nearly half of the appearances render either גאל or פדה in contexts that remember the Lord's redemption of his people from Egypt or that look ahead to a New Exodus. E.g., Deut 7:8; 9:26; 13:6; 15:15; 21:8; 24:18; 2 Kings 7:23; 1 Chron 17:21; Neh 1:10; Pss 73:2; 76:15; 77:42; 105:10; Isa 41:14; 43:1, 14; 44:22, 23, 24; 51:11; 52:3; 62:12; 63:9 (cf. 102:4; 106:2). For a similar observation, see WATTS, "Jesus' Death," 142–43; PITRE, *Jesus, the Tribulation, and the End of Exile*, 406–9. Pitre connects the theme of release from exile to Daniel 9; PITRE, *Jesus, the Tribulation, and the End of Exile*, 414–15; idem, "The 'Ransom for Many,'" 60–64.

[137] WATTS, "Jesus' Death," 142. In this way, Watts argues, Mark conceptually joins redemption and compensation in using λύτρον to describe the purpose of Jesus' death. He rules out deliverance from Satan here, believing this to be accomplished only through Jesus' exorcisms.

[138] The audience may recall 4:10–20 and 21–25, in which Jesus warns his hearers to pay attention to what they hear and in which Satan takes up the word that is sown.

and applies Isaiah's "redemption" motif (which culminates in Isa 53) and recontextualizes it with apocalyptic *topoi* to interpret Jesus' death. Thus, in Mark's narrative-theological world, redemption from captivity and sin requires liberation from Satan's reign. This suggestion is strengthened upon the comparison of Mark 10:45 with the only other passage in the Gospel in which the Markan Jesus explains the purpose of his mission, 3:22–30. Similar to the word-picture of λύτρον, the discourse in 3:22–30 portrays Jesus as the one who rescues those held captive to Satan's power. Now in 10:45, the narrative and hermeneutical trajectory suggests that Jesus' vicarious death will somehow break Satan's grip on the human mind, which has caused the blindness to Jesus' words and works.[139] In this way, Jesus follows the pattern of Isaiah's Servant who, in his suffering and death, is enlightened to give understanding to those who did not hear (Isa 52:13, 15; 53:11).[140]

Moreover, additional verbal and thematic correspondences between Mark 10:45 and Isa 53:12 lend support to this suggestion. Jesus serves "many" (πολλὺς) through his vicarious death, an action which corresponds to the Servant's vicarious death on behalf of "many" (πολλὺς, 3x in LXX 53:11–12; see also 52:14).[141] As an adjective, this term may modify Israelite groups[142] or nations.[143] Yet it also appears in Daniel and the Community Rule as a noun ("the many") in a somewhat technical sense to refer to a community or a remnant within Israel.[144] If this is the sense in Mark 10:45, then it suggests that Mark's Jesus has come to redeem the "many," that is, the community that does God's will.[145] This sense ties in well with the content of Isa 53:12, which describes Yhwh's redemption of his people through his Servant, who "will divide the spoils of the mighty (καὶ τῶν ἰσχυρῶν μεριεῖ σκῦλα) *because* his soul was delivered to death (παρεδόθη εἰς θάνατον ψηχὴ αὐτοῦ)" (LXX Isa 53:12a).[146] It is arguable that semantically, the "many" in this verse correspond to the "spoils of the mighty." Moreover, the last place σκῦλα appears is LXX Isa 49:24–25, where the spoils include the people themselves, whom the Lord promises to rescue from the mighty.[147] Now in 53:12, the

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[139] For a development of this view, see Ulrike MITTMANN-RICHERT, "Die Dämonen und der Tod des Gottessohns im Markusevangelium," in *Die Dämonen. Die Dämonologie der israelitisch-jüdischen und frühchristlichen Literatur im Kontext ihrer Umwelt*, ed. Armin Lange, Hermann Lichtenberger, and K. F. Diethard Römheld (Tübingen: Mohr Siebeck, 2003), 476–504.

[140] This intertext may help to explain Mark's presentation of the centurion's confession upon seeing how Jesus dies.

[141] Pesch views "the many" as a reference to Israel, while Gnilka sees it as a reference to all people; see Rudolf PESCH, *Das Markusevangelium. II Teil Kommentar zu Kap. 8,27–16,20*, HThKNT II/2 (Freiburg: Herder, 1977), 358; Joachim GNILKA, *Das Evangelium nach Markus*, EKKNT II/2 (Zürich: Benziger; Neukirchen-Vluyn: Neukirchener, 1979), 2:246. Ekblad, looking at the LXX, takes it as a reference inclusive of Israel and the nations, all people; see EKBLAD, *Isaiah's Servant Poems*, 256. Blenkinsopp comments, however, that "[i]t is worth observing that the designation *'ebed* ("servant," "agent") and the description of the beneficiaries of his mission as *rabbîm* ("many") are present only in the Yahveh discourse. Since *rabbîm* is used with the article, it is tempting to interpret the term in a quasi-technical sense with reference to the Servant's disciples as *hārabbîm* ("the Many"), as in Dan 12:2–4, 10, the Qumran group, and early Christianity (cf. Mark 14:24; Rom 5:15"; BLENKINSOPP, *Isaiah 40–55*, 349–50.

[142] LXX Isa 8:15; 30:17, 25; 33:23

[143] LXX Isa 2:3, 4, 6; 8:7; 13:4; 17:12, 13; 24:22; 52:15.

[144] Dan 11:33; 12:2–4, 10; 1QS 6.1, 8, 11–12, 14, 19–20; 7.10, 13; 4Q259; CD 13.9; 16.8–9; 15.5.

[145] See also MARCUS, *Mark 8–16*, 750; see further the discussion of "The Many" in late Second Temple texts and the influence of this designation in early Christian texts in BLENKINSOPP, *Opening the Sealed Book*, 174–78. Mark's Jesus uses this language in 14:24, also part of a prepositional phrase ("poured out for many"), when he sits at the head of a table with his "family."

[146] The MT has "I will allot him a portion with the great, and he will divide the spoil with the mighty; because he poured out himself to death."

[147] Isa 60:5–7, 16–17; 61:6 uses different language.

Divine Warrior has accomplished redemption through his Servant; because of his death, the Servant inherits the many, who are among the spoils.[148] While Mark does not use vocabulary of "mighty" or "spoils" or "plunder" in Mark 10:45, Mark's use of λύτρον is broad enough to capture these Isaianic themes because Mark has already used them to interpret Jesus' person and ministry (1:2–3, 7; 3:27). Thus, Mark communicates how he will redeem "the many"—the community that does God's will from sin and its current captivity to satanic blindness and hard-heartedness—by means of his death.

Third Teaching Block: The Olivet Discourse

In the Olivet discourse, Jesus teaches his disciples how to live as the community that does God's will after he has died. The speech is constructed as an answer to his disciples' question about the time and the signs of Jesus' prediction about the destruction of the temple (Mark 13:4). Nevertheless, the speech essentially functions as a response to their misunderstanding about the end of all things. Jesus' point is that the destruction of the temple may be a harbinger, but it is not the end of all things, as these disciples appear to believe. The end will come only after Jesus' followers endure the kind of suffering that the disciples have resisted so far in the narrative. A series of imperatives throughout 13:5–23 marks Jesus' instruction to his followers about how to live in light of the worldly upheaval.[149] By contrast, vv. 24–27 focuses on cosmic upheaval and contains no imperatives. This section is set off both by the absence of imperatives and by the introduction of an indefinite timeframe, "in those days, after that tribulation" (v. 24). This scene is the end time judgment that includes the rejection of those who deny Jesus and the salvation of those who endure public suffering for his sake (see 8:34–38).[150]

The speech recalls Jesus' earlier teaching, just after the first passion prediction, in which he calls his followers to serve as self-sacrificial witnesses "for my sake" (8:35; see 13:9) and the "gospel's" (8:35; see 13:10). He warns that those who are ashamed of him and his words in the midst of a hostile environment, the Son of Man will likewise be ashamed of when he comes, "in the glory of his Father" with the holy angels (8:38; see 13:24–27; cf. Isa 65:13c).

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[148] Ekblad explains the "spoils of the mighty" in Isa 53:12 by looking ahead to Isa 60:5–7, 16–17; 61:6. But the language and themes of these passages generally differ from Isa 53:12; see EKBLAD, *Isaiah's Servant Poems,* 263.

[149] βλέπετε (13:5); μὴ θροεῖσθε (v. 7); βλέπετε (v. 9); μὴ προμεριμνᾶτε (v. 11); τοῦτο λαλεῖτε (v. 11); φευγέτωσαν (v. 14); μὴ καταβάτω μηδὲ εἰσελθάτω (v. 15); μὴ ἐπιστρεψάτω (v. 16); προσεύχεσθε (v. 18); μὴ πιστεύετε (v. 21); βλέπετε (v. 23).

[150] I see 13:24–27 as a narrative development of 8:34–38, in contrast to Adela Yarbro COLLINS, *Mark: A Commentary*, Hermeneia (Minneapolis: Fortress, 2007), 410–11, 614–15, who interprets 8:38 as the Son of Man's rejection of those who refuse to associate with Jesus and connects this with the gathering of the elect in 13:27, but then interprets 13:24–27 as a salvation without judgment. In addition, my interpretation contrasts with those who take the cosmic images in 13:24–27 as representative of the temple cosmology and symbolic of its destruction; see N. T. WRIGHT, *Jesus and the Victory of God: Christian Origins and the Question of God,* II (Minneapolis: Fortress, 1996), 339–66; Crispin H. T. FLETCHER-LOUIS, "Jesus, the Temple and the Dissolution of Heaven and Earth," in *Apocalyptic in History and Tradition*, ed. Christopher Rowland and John Barton, LSTS 43 (London: Sheffield Academic Press, 2002), 117–41; Timothy C. GRAY, *The Temple in the Gospel of Mark: A Study in its Narrative Role,* WUNT II/242 (Tübingen: Mohr Siebeck, 2008), 148–49. This interpretation does not take into account the hope of the judgment of the wicked and vindication of the righteous that brings a new state of affairs at the end of the age that is represented in apocalyptic literature. The study of Edward ADAMS, *The Stars Will Fall From Heaven: 'Cosmic Catastrophe' in The New Testament and its World*, LNTS 347 (New York: T&T Clark, 2007) supports my position in his investigation of the significance and function of cosmic language in OT, Jewish apocalyptic and Greco-Roman literature for understanding that in the NT.

He presents the coming of the Son of Man as the eschatological judgment that includes the rejection of those who deny Jesus and the salvation of those who follow him. If the coming of the Son of Man is taken to refer to eschatological judgment in 8:34–8, then the verbal and thematic connections between 8:34–8 and 13:24–27 suggest that the coming of the Son of Man in this latter text is a development of the same event, and that the primary concern of ch. 13 is the faithfulness/faithlessness of Jesus' followers.[151]

Jesus' teaching in this section consummates the exegetical trajectory exhibited in Isa 40–66, in which the identity of the Servant is embodied in the servants who extend his mission. Isaiah 56–66 takes up the narrative identity of the Servant from Isaiah 40–55 and applies it to the community of servants (54:17; 56:6; 65:8, 9, 13–15; 66:14) or offspring (59:21; 61:8–9; 65:9, 23; 66:22).[152] According to Isaiah, as a result of the Servant's death, he "will see an offspring" by which "he will survive days, and the delight of the Lord will prosper in his hands" (v. 10:b).[153] Though the Servant has died, he has descendants through whom he survives and through which his mission continues.[154] These servants/offspring are a remnant that continue the Servant's activity in the midst of conflict within their own community as they look for the new creation (Isa 57:1; 61:1–4; 65:13–17).[155] At that time, Yhwh will distinguish between the righteous and the unrighteous within Israel: "My servants shall rejoice, but you shall be put to shame" (Isa 65:13c).[156] The servants/offspring continue the Servant's activity by suffering (57:1); enlightening the nations (60:1–4, 9; cf. 42:6; 49:6); receiving the promised Spirit (61:1; cf. 44:3); and sharing in the Servant's exaltation and vindication (60:1, 3; cf. 52:13).[157] Mark takes up this trajectory by interpreting the Servant in light of the servants (thereby seeing Isaiah "*clothed* in early Second Temple dress"), and extending the trajectory to Jesus' followers.

This exegetical trajectory is most evident in Mark 13:9–13, where Mark employs language and themes from Isaiah and from Jesus' own ministry in order to interpret the continuation of Jesus' followers' mission after his death. First, Jesus uses language from Isa 53:6, 12—which he had recently used to predict his own suffering and death—to describe their affliction (παραδίδωμι, Mark 9:31; 10:33; cf. 8:31; παραδώσουσιν ὑμας, 13:9; παραδιδόντες, v. 11; παραδώσει εἰς θάνατον, v. 12). Other language also ties Jesus' followers to the continuation of his mission, to which he had appointed them during his ministry: they will stand as witnesseses in a hostile environment to preach the gospel (δεῖ κηρυχθῆναι τὸ εὐαγγέλιον, 13:10; cf. ἦλθεν ὁ Ἰησοῦς…κηρύσσων το εαγγέλιον, 1:14; ἐποίησεν δώδεκα…ἵνα

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[151] Similarly, Stephen C. Barton, *Discipleship and Family Ties in Mark and Matthew*, SNTSMS 80 (Cambridge: Cambridge University Press, 1994), 116–17 suggests that the teaching in Mk 13:5–37 is aimed at Christians, in order to prepare followers for the time that Jesus would no longer be with them. He points to the presence of the imperative and the absence of questions from outsiders. He also compares the private teaching of chapter 4 to that of chapter 13: whereas the former is about the sower who sows the word, the latter is about the followers who will preach the gospel to all nations.

[152] Beuken argues that "servants" are introduced in 54:17 and developed throughout 56–66. Beuken, "The Main Theme of Trito-Isaiah," 68–87; see also Stromberg, *Isaiah after Exile*, 79–91, 243–47; Lyons, "Psalm 22."

[153] The MT conveys that the Lord delights in the notion that the Servant's life will serve as a guilt offering (אָשָׁם, Isa 53:10; cf. Lev 5:14–26; Num 5:6; Ezra 10:10, 19); LXX Isa 53:10 has ἐὰν δῶτε περὶ ἁμαρτίας, "if you (pl.) give [an offering] for sin," referring to the group that will benefit from the Servant's death (vv. 1–7, 11–12). In both cases, the offering yields offspring.

[154] Blenkinsopp, *Isaiah 40–55*, 355.

[155] Gignilliat, "Who is Isaiah's Servant?" 134.

[156] The oppositions in Isa 65:13–15 are similar to this in the Beatitudes, especially the reversals in Luke's version.

[157] These characteristics are a summary of Beuken, "The Main Theme of Trito-Isaiah," 69–81.

ἀποστέλλῃ αὐτοὺς κηρύσσειν, 3:14).[158] And, they will preach the gospel to all nations (13:10; Isa 60:1–4, 9; cf. 42:6; 49:6). Moreover, the affliction of Jesus' followers is patterned after Jesus' own affliction. He tells them not to worry about what they will say when they are delivered over to trial because the Holy Spirit will give them their words "in that hour" (ἐν ἐκείνῃ τῇ ὥρᾳ, Mark 13:11). By this John's prediction of a baptism with the Holy Spirit will have been fulfilled. Like Jesus, they will receive divinely-given words as servants who know what to speak in their own affliction (Isa 50:4–6, 10). Jesus' followers will continue his ministry as the Holy Spirit strengthens them to join his struggle "in that hour" against human and, by implication, cosmic opponents (Mark 10:38; cf. Isa 44:3; 61:1). After the speech, Jesus prays that the hour might pass from him (14:35), and after an excruciating night of prayer he yields to God's will and says, "the hour has come (ἦλθεν ἡ ὥρα), the Son of Man is betrayed into the hands of sinners" (v. 41). "The hour" is thus the time when Jesus and his followers are delivered over to their opponents. Also, like Jesus, his followers' faithful testimony will bring them into conflict with their religious and blood family (see Mark 3:21–22). They will be beaten in synagogues (13:9) and delivered to death by their own family members (v. 11; see Isa 57:1; 65:13–17). The Holy Spirit's help does not mean the removal of their affliction, but their endurance through it, because the one endures to the end will be saved (v. 13).[159] By this they share in the Son of Man's vindication (13:24–27; cf. 8:38; Isa 60:1, 3; cf. 52:13).

Jesus embodies his own prediction in his subsequent experience described in the PN. He himself is delivered over to a council (14:53–65; cf. 13:9) and a governor (15:1–5; cf. 13:9); he is beaten, not in a synagogue, but in the precinct of the high priest (14:65; 13:9). When Jesus stands as a witness before the high priests, the reader may surmise that what he says is given to him "in that hour." When the high priest asks him, "Are you the Christ, the Son of the Blessed One?" (14:61), the reader may imagine that it is not Jesus who speaks but the Holy Spirit when he breaks his silence and answers, "I am, and you will see the Son of Man, seated at the right hand of Power, and coming with the clouds of heaven" (v. 62; cf. 13:11). The direct result of these words is not that Jesus is delivered from his opponents, but that he is delivered to death (vv. 63–65). An informed audience may recall that Jesus described the fate of his followers in these terms, blended with language and themes from Isaiah. As a result, the PN functions not only to depict Jesus' fate as the suffering Servant; it also provides a pattern onto which an audience may map themselves as servants who will embody his mission to proclaim the gospel in the face of opposition when he is gone.

Perhaps the recognition that Mark is following this Isaianic exegetical trajectory can add sense to Mark's ending.[160] This is because the Isaianic pattern moves from suffering *to exaltation.* Mark depicts a situation, however, in which Jesus' disciples have not resolved the logic of suffering-dying-rising. Rhetorically, then, in light of the Isaianic hermeneutic, the unresolved ending invites an informed audience to resolve and embrace Jesus' suffering-dying-rising pattern, not only by "joining" the disciples in Galilee to look for the risen Christ, but also by looking for the return of the Son of Man (ch. 13).

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[158] The Greek text has καὶ at the beginning of v. 10. I take v. 10 as a link between vv. 9 and 11. That is, vv. 9 and 11 state how the gospel will be preached to all the nations, namely, through the testimony of those who stand as witnesses.

[159] The message in Mark 13 echoes the message of the book of Daniel, to which it alludes throughout: Dan 2:28 in Mark 13:7; Dan 12:12 in Mark 13:13; Dan 9:27; 11:31; 12:11 in Mark 13:14; Dan 12:1 in Mark 13:19.

[160] For a discussion of Mark's ending, including the interpretative history and exegetical issues involved, see E. SHIVELY, "Recognizing Penguins: Audience Expectation, Cognitive Genre Theory, and the Ending of Mark's Gospel," *CBQ* 80 (2018): 273–92.

Conclusion

I have argued that Mark not only portrays Jesus as the fulfillment of Isaiah's suffering Servant, but also employs the exegetical trajectory of Isa 40–66 as a pattern for explaining the relationship between Jesus, his disciples and future followers. According to this trajectory, Jesus the Servant forms a community of servants to whom he brings redemption and understanding by his death and resurrection. They embody and continue his ministry of the gospel after he is gone, through suffering to glory. While the provenance of Mark is debated, evidence internal to the Gospel suggests that the earliest audience either experienced or resisted rejection, suffering, or domination.[161] Through narration and scriptural reuse, Mark thus provides a key resource for individuals and communities to make sense of their experience in the world and to shape their expectations in social contexts. Mark restructures the values, thought, and practice of those who have ears to hear by patterning Jesus' identity and mission—and that of his disciples—after the Isaianic Servant(s). The narrative may thus function to persuade an audience about what to think and how to act by means of textual and scriptural communication. Joseph Blenkinsopp comments that "[t]he interpretation of texts is . . . a scholarly and scribal activity . . . but it is also a social phenomenon and, typically, a group activity."[162] Indeed, Mark, like his predecessors, interprets and applies his scriptures through narrative in order to depict and, presumably, to shape a community in light of the appearance of Jesus.

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[161] For example, affliction may have been generated from Neronian persecution. Scholars generally support a Roman, Syrian, or Galilean provenance for Mark's Gospel, but conclusions remain inconclusive.

[162] BLENKINSOPP, *Opening the Sealed Book*, xv.

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