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John's Complementing of Mark's Wicked Tenants Parable in his Metaphor of the True Vine

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Abstract

The relationship between the gospels of Matthew, Mark, and Luke is well known, but the question of John's dependence has been researched by countless scholars since the first century without the formation of a consensus. This study seeks to enter this discussion through the examination of the relationship between Mark's wicked tenants parable (Mark 12:1–12) and John's true vine metaphor (John 15:1–17).

John's metaphor of the true vine is replete with images woven through the Old Testament and carried forward into the New. In John's metaphor, Jesus presents himself as the true Israel and says that His followers are the ones who will fill the earth with fruit. John incorporates intertextual references in the metaphor of the true vine, drawing from various sources identified by many as texts from Isaiah (Isa 5:1–7, 27:2ff.), Jeremiah (Jer 2:21, 12:10ff.), Ezekiel (Ezek 15:1–8, 17:5ff., 19:10–14), and Psalms (Ps 80:9–16). While these passages hold significance on their own, it is possible that John also had access to other New Testament texts and aimed to connect his metaphor to a pericope presented by one of those authors. Intertextual analysis will be used to explore whether John intended for his readers to consider Mark's parable of the wicked tenants in relation to his metaphor. Through John's interaction with Isianic texts as a framework and allusions to Mark's parable depicting God's rejection of Israel's leadership, John presents Jesus and His followers as the fulfillment of Isaiah's vineyard theme.

The relationship between John and Mark has not been studied, so Richard Hays' seven tests of intertextuality are used throughout this research to demonstrate that verbal and thematic themes coalesce through the Isaianic, Markan, and Johannine texts in support of the thesis of this study. Isaiah, Mark, and John use the imagery of the vine/vineyard to present the unfolding story of God's love and redemption. This study demonstrates the plausibility that the readers of Mark

could have observed the textual echoes and thematic correspondence in John's metaphor and concluded that John's metaphor complemented Mark's parable.

Keywords: John 15, Mark 12, Isaiah 5, Isaiah 27, True Vine, Wicked Tenants, intertextuality

Tables

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Thesis Statement

John's metaphor of the true vine is replete with images woven through the Old Testament and carried forward into the New. In John's metaphor, Jesus presents himself as the true Israel and says that His followers are the ones who will fill the earth with fruit. John incorporates intertextual references in the metaphor of the true vine, drawing from various sources identified by many as texts from Isaiah (Isa 5:1–7, 27:2ff.), Jeremiah (Jer 2:21, 12:10ff.), Ezekiel (Ezek 15:1–8, 17:5ff., 19:10–14), and Psalms (Ps 80:9–16). While these passages hold significance on their own, it is possible that John also had access to other New Testament texts and aimed to connect his metaphor to a pericope presented by one of those authors. Intertextual analysis will be used to explore whether John intended for his readers to consider Mark's parable of the wicked tenants in relation to his metaphor. Through John's interaction with Isianic texts as a framework and allusions to Mark's parable depicting God's rejection of Israel's leadership, John presents Jesus and His followers as the fulfillment of Isaiah's vineyard theme.

This examination will study eight aspects of Scripture to demonstrate its thesis. First, intertextuality will be studied to establish how the writers of Scripture left clues for their readers, pointing to precursor texts to which they were referencing. Second, this study will examine the various theories of gospel relationships to establish that Mark was written first. Third, the interrelationships of the gospel accounts will be reviewed to demonstrate that John was aware of Mark's gospel and that John's gospel builds upon Mark. Fourth, vineyard imagery of the Old Testament,[1] noncanonical Second Temple Period texts, and the New Testament will be examined

[1] The "Old Testament" is an anachronistic term; however, this study uses the term to mean the collection of Evangelical canonical books called the Old Testament today. Within this study, the term "Hebrew Bible" is used synonymously with "Old Testament," as well as "Scripture" and "scriptures."

to establish what John's readers would have understood when encountering John's metaphor. Fifth, Mark's parable will be examined in relation to Isaiah's disappointing vineyard to establish the intertextual ties between the two pericopes. John's use of Isaianic material will be the sixth element discussed. The study of John and Isaiah will demonstrate that John used Isaiah's restored and fruitful vineyard of Yahweh to develop his metaphor. Seventh, John's building upon Mark will be examined to establish the ties between the two Gospels. Last, John's metaphor and Mark's parable will be discussed, demonstrating the intertextual relationship between the pericopes. John complements Mark's parable of the wicked tenants through his metaphor of the true vine, demonstrating that God's promised restored community in Isaiah is through Jesus Christ and the promised fruit through those who abide in Him.

Chapter 1: Introduction

Questions concerning how biblical writers used Scripture have caught the attention of scholars and laypersons alike for millennia. The Old Testament writers used Scripture in various ways. Inner-biblical relationships are prominent in the Old Testament, from the interpretation of the creation account and application of the Law to how various texts were handled by the Chronicler, The Prophets,[1] and the psalmists.[2] Through inner-biblical interpretation, writers of the Old Testament were either able to clarify the interpreted text or acclimatize the interpreted text into their theology or concepts.[3]

Similarly, the New Testament writers utilize Old and New Testament texts and noncanonical texts to elucidate their intended theological, moral, or conceptual emphasis. The New Testament writers used quotations, allusions, echoes, and metalepsis to bring various texts and themes into their writings to accomplish the goals of their works. The writers of the New Testament did not conceive of intertextual references on their own as they were following the pattern set forth by Old Testament writers and Jesus.

[1] The Major and Minor Prophets of the Old Testament will be called The Prophets collectively throughout this study.

[2] D. A. Carson and Hugh Godfrey Maturin Williamson, ed., *It is Written: Scripture Citing Scripture: Essays in Honour of Barnabas Lindars, SSF* (Cambridge: Cambridge University Press, 1988), 25–68, https://doi.org/10.1017/CBO9780511555152.

[3] Yair Zakovitch, "Inner-Biblical Interpretation" in *Reading Genesis: Ten Methods*, ed. Ronald Hendel (Cambridge: Cambridge University Press, 2010), 92, https://doi.org/10.1017/CBO9780511778056.

The Problem

Scholars have readily examined intertextual ties found in Mark 12:1–11 and John 15:1–17 with various Old Testament texts.[4] The vineyard imagery has led scholars to draw numerous intertextual connections; however, a tie between the accounts in the two Gospels has not been widely examined. When studying the relationship between the gospel accounts, Richard Bauckham comments that studies have focused on "the source-critical question of whether the fourth evangelist, in writing his gospel, was *dependent* in Mark."[5] Bauckham believes that John's independence is attractive to many because a gospel composed outside the influence of the early Christian movement could be "developed in splendid isolation."[6] If John was to have written his gospel only to a Johannine community, John's unique writing style could have been explained as a result. However, if John wrote his gospel to complement Mark's, his audience would not have been an isolated Johannine community but rather the entire Christian community, especially those who would have been familiar with Mark.

As new views concerning the relationship, and order, of what is now known as the Synoptic Gospels, as well as the current prevailing views of John's Gospel being independent and written for the isolated Johannine community, questions continue to be asked concerning the relationship between the four gospel accounts. This study modestly attempts to advance the current discussion from a different vantage point. Scholars have focused on literary similarities

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[4] See R. T. France, *The Gospel of Mark* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2002), 449, http://ebookcentral.proquest.com/lib/liberty/detail.action?docID=6729744; Colin G. Kruse, *John* (Downers Grove, IL: InterVarsity Press, 2017), 310.

[5] Richard Bauckham, ed., *The Gospels for All Christians: Rethinking the Gospel Audiences* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1998), 147, https://www.google.com/books/edition/The_Gospels_for_All_Christians/zZujcbCTuY8C?hl=en&gbpv=1&dq=the+gospel+for+all+christians&pg=PA1&printsec=frontcover.

[6] Ibid., 147–48.

between the gospel accounts in the past when drawing parallels between them. This study will examine allusions and echoes found in John, referring the reader back to the Gospel of Mark. While such studies have been numerous between New and Old Testament texts, this has not been performed concerning allusions and echoes in John's metaphor of the true vine with Mark's parable of the wicked tenants.

The following survey of intertextual devices and tests will set the stage for this study's analysis of the ties between Mark 12:1–11 and John 15:1–17. Following this study, the principal requirement of availability of a precursor text will be studied, demonstrating that Mark's Gospel was available and probably well-known by John before John completed his Gospel. Lastly, the various theories espoused concerning the relationship between the Gospels of John and Mark will be studied. This study will demonstrate how this relationship has been perceived by academia and further illustrate the availability of Mark's writing to John's Gospel.

Intertextuality

Intertextuality is a modern phrase that is a hermeneutical aspect that comes from critical textual analysis, specifically poststructuralism, not biblical studies.[7] Julia Kristeva first coined the phrase in 1966, designating intertextuality to mean the "transposition of one (or several) sign system(s) into another."[8] Kristeva utilized the term "transposition" to signify the new expression a passage will acquire as it morphed from one system, or text, to another. Since Kristeva's initial introduction of the term, intertextuality has become widely used to demonstrate how texts

[7] Doosuk Kim, "Intertextuality and New Testament Studies," *Currents in Biblical Research* 20, no. 3 (2022): 238, https://doi.org/10.1177/1476993X221100993.

[8] Julia Kristeva, *Revolution in Poetic Language* (New York: Columbia University Press, 1984), 59–60, https://www.google.com/books/edition/Revolution_in_Poetic_Language/ZvXKcF-rawsC?hl=en&gbpv=0.

borrow words, phrases, and concepts from other texts.[9] While this study will focus on the literary aspects of intertextuality, intertextuality also applies to other nonliterary and media-based fields.

Two groundbreaking books published in 1989 discussed intertextuality in biblical studies: *Echoes of Scripture in the Letters of Paul* by Richard B. Hays and *Intertextuality in Biblical Writings,* edited by Sipke Draisma. Hays and Draisma elected to take different approaches to intertextuality. In *Intertextuality in Biblical Writings*, the contributors maintained Kristeva's poststructuralist view of reader-centered reading. However, Hays focused on literary devices and techniques that seek to identify embedded fragments of previous texts, specifically Old Testament texts, in later texts written in the New Testament.[10] Hays states that intertextuality played "a major role in the cultural traditions that are heir to Israel's Scriptures: the voice of Scripture, regarded as authoritative in one way or another, continues to speak in and through later texts that both depend on and transform the earlier."[11]

This study will utilize four aspects of intertextuality to determine relationships between texts studied: quotation, allusion, echo, and metalepsis. Hays states, "Quotation, allusion, and echo may be seen as points along a spectrum of intertextual reference, moving from the explicit to the subliminal."[12] Hays's approach aligns with literary criticism by investigating the function of the referred text within its new contexts.[13] This study will follow Hays's approach.

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[9] Mevlüde Zengin, "An Introduction to Intertextuality as a Literary Theory: Definitions, Axioms and the Originators: BİR EDEBİYAT KURAMI OLARAK METİNLERARASILIĞA GİRİŞ: TANIMLAR, İLKSAVLAR VE YARATICILAR.," *Pamukkale University Journal of Social Sciences Institute/Pamukkale Üniversitesi Sosyal Bilimler Enstitüsü Dergisi*, no. Appendix1 (December 2016): 300–01, https://doi.org/10.5505/pausbed.2016.96729.

[10] Richard B. Hays, *Echoes of Scripture in the Letters of Paul* (New Haven: Yale University Press, 1989), 14, http://www.jstor.org/stable/j.ctt1cc2k7q.

[11] Ibid.

[12] Hays, *Echoes of Scripture in the Letters of Paul*, 23.

[13] Kim, "Intertextuality and New Testament Studies," 243.

The first and most direct form of intertextualization is a quotation. Quotations are recognizable by identifying a citation formula; in some cases, the source text is quoted verbatim. For instance, Markan texts utilize citation formulas similar to the one found in Mark 12:10a: "Have you not read this Scripture."[14] Mark then follows the citation formula with a direct quote from Ps. 118:22–23 of the LXX.[15] In John 1:23, John the Baptist identifies himself as "the voice of one crying out in the wilderness" and declares, "as the prophet Isaiah said," providing a citation formula by which John aligns himself with the voice found in the book of Isaiah and thereby "positively asserts his role as the witness."[16]

An allusion uses a source text by explicitly mentioning "notable characters or events that signal the reader to make the intertextual connection."[17] Allusions, unlike quotations, are indirect references where the original text is not directly reproduced. However, the author is intentional concerning the dependency of the text on another text, whether it be an Old Testament text or some other source well known by the audience.[18] G. K. Beale mentions that there is a more significant debate concerning defining versus identifying an allusion. He goes on to state that "most commentators acknowledge that the validity of allusions must be judged along a spectrum of being virtually certain, probable, or possible, the latter being essentially equivalent to

[14] Unless otherwise noted, all biblical passages referenced are in the English Standard Version.

[15] France, *The Gospel of Mark*, 454.

[16] Sherri Brown and Francis J. Moloney, *Interpreting the Gospel and Letters of John: An Introduction* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2017), 188, http://ebookcentral.proquest.com/lib/liberty/detail.action?docID=5322683.

[17] Richard B. Hays, *Echoes of Scripture in the Gospels* (Waco, TX: Baylor University Press, 2016), 10, Kindle.

[18] G. K. Beale, *Handbook on the New Testament Use of the Old Testament: Exegesis and Interpretation* (Grand Rapids, MI: Baker Academic, 2012), 31, http://ebookcentral.proquest.com/lib/liberty/detail.action?docID=991896.

'echoes.'"[19] As the reader encounters texts where the clarity of the allusion is indistinct, an Old Testament theme may be the source of the allusion due to the volume of texts that build upon the theme and the readers' inability to distinguish a specific text that the author utilized.[20]

Andreas J. Köstenberger provides an example of an allusion in John 6:1–15, where John is recounting Jesus' feeding of the 5,000. In this pericope, as the disciples sought a way to feed the large crowd, Andrew brought a boy to Jesus who had five barley loaves and two fish (v. 8–9). Köstenberger notes that the allusion is formed through "verbal connections and narrative technique" with Elisha's miraculous feeding of 100 men in 2 Kings 4:42–44.[21] The shared words that form the verbal connections are the New Testament hapax legomenon *paidarion* ("boy") and the LXX use of the same in 2 Kings to refer to Elisha's servant. Similarly, barley is stated in both pericopes. Köstenberger notes that both share the same mode of narration; in each case, a skeptical question is posed, instruction is given to dispense the loaves to the crowds, and there is surplus bread.[22]

The echo, as stated above, is a less obvious allusion. While most scholars agree that there are varying degrees of distinction of an echo, some authors disagree to the extent an echo should be warranted. Hayes believes an echo can be indistinct, as a single word or phrase may signal to the reader that a previous text is being referenced.[23] Beale believes an echo is a less obvious form of an allusion that "is possibly dependent on an OT text in distinction to a reference that is

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[19] Beale, *Handbook on the New Testament*, 31.

[20] Beale, *Handbook on the New Testament*, fn. 31.

[21] Andreas J. Köstenberger, *Encountering John: The Gospel in Historical, Literary, and Theological Perspective* (Grand Rapids, MI: Baker Academic, 2013), 83, http://ebookcentral.proquest.com/lib/liberty/detail.action?docID=3117389.

[22] Köstenberger, *Encountering* John, 83.

[23] Hays, *Echoes of Scripture in the Gospels*, 10.

clearly or probably dependent."[24] Benjamin D. Sommer differentiates an allusion from an echo by the effect of each, an allusion will alter the interpretation of the sign, but an echo will not; an echo "of a familiar phrase makes the text more interesting."[25] Finally, Jeffery M. Leonard considers echoes as "less clear-cut" examples of allusions that focus on the shared language between texts.[26]

Michael B. Thompson also suggests six questions to be answered when one speaks of an allusion or an echo. While his concern in *Clothed with Christ: The Example and Teaching of Jesus in Romans 12.1–15.13* was Paul, his questions are of merit in this study.

1. Does the author intentionally utilize Scripture, or is the occurrence one of unconscious echoes?
2. Does the author want his audience to recognize the allusion?
3. Do the readers need to recognize the allusion as a natural part of the text?
4. What is the clear sign or allusion marker the author is using?
5. Is the echo adequate to be recognized as an echo?
6. What is the purpose of the allusion?[27]

These questions will be utilized to strengthen this study's argument and help distinguish between an allusion and an echo.

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[24] Beale, *Handbook on the New Testament*, 32.

[25] Benjamin D. Sommer, *A Prophet Reads Scripture: Allusion in Isaiah 40–66* (Stanford, CA: Stanford University Press, 1998), 16.

[26] Jeffery M. Leonard, "Identifying Inner-Biblical Allusions: Psalm 78 as a Test Case," *Journal of Biblical Literature* 127, no. 2 (Summer 2008): 246, https://doi.org/10.2307/25610119.

[27] Michael B. Thompson, *Clothed with Christ: The Example and Teaching of Jesus in Romans 12.1—15.13* (Eugene, OR: Wipf and Stock Publishers, 1991), 29–30.

The final form of intertextualization is metalepsis. Metalepsis is a technique where a small amount of text is either cited or echoed. Metalepsis requires the reader to recall the original text and then juxtapose the two texts to determine the significance.[28] The symbolic result of said linkage resides in the "unstated or suppressed points of correspondence between the two texts."[29]

Hays provides seven tests, and Leonard utilizes eight principles of shared language, or "methodical guidelines," for verifying echoes.[30] Hays's and Leonard's tests will aid this study's determination of intertextualization and the probabilities of one hypothesis above another. This study will focus on six of the seven tests proposed by Hays: availability, volume, recurrence, thematic coherence, historical plausibility, and satisfaction.[31] While these tests will be at the forefront of this study, Leonard's tests of shared language, phrases, and ideological principles will help to strengthen the study's findings.

The availability test determines if the source text was available to the writer. The writer would have expected his audience to recognize the intended allusion and acknowledge the texts as Scripture. Later in this chapter, the availability of Mark's text for John will be discussed.

The volume test determines if there is a significant degree of words repeated or if syntactical patterns exist between the two texts. This test is a vital point of this study. As such, it will be handled in Chapter 6, demonstrating that multiple words tie the Markan and Johannine texts together through echoes.

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[28] Hays, *Echoes of Scripture in the Gospels*, 11.

[29] Ibid.

[30] Ibid.

[31] Richard B. Hays, *Echoes of Scripture in the Letters of Paul* (New Haven: Yale University Press, 1989), 29–32, http://www.jstor.org/stable/j.ctt1cc2k7q.

The recurrence test establishes references in the same author's immediate context (or elsewhere) to the source context from which the purported echo derives. Chapter 5 will demonstrate the connections John makes revealing his knowledge of Mark. Through Jesus's travels, verbal agreement, and comments of John's narrator, this study will show how John interacts with the text of Mark in the Fourth Gospel.

The thematic coherence test confirms that the alleged echo is suitable and satisfying. This test proves explicitly that the original meaning thematically fits the writer's argument. Chapter 6 will demonstrate that John's true vine metaphor fits thematically with the parable of the wicked tenants and that it follows Isaiah's example of thematic coherence.

The historical plausibility test checks for the likelihood that the writer could have intended such an echo. This test also establishes that the audience could have understood the writer's use of it to varying degrees, especially in subsequent readings of the work. The echo can also have parallels and analogies to other contemporary Jewish applications of the same passages, enhancing the echo's validity. While Chapters 5 and 6 will demonstrate the historical plausibility of echoes in John 15, throughout this study, examples will be used to show that John's audience was expected to understand the echoes that John introduces.

The history of interpretation is the only test of Hays's that will not be addressed in this study. The history of interpretation test seeks to determine if others have observed the echo. The history of interpretation is minimally reliable because it relies on past discoveries and its dependence on the observations of others. Such reliance can narrow possibilities; tradition can distort or misinterpret and lose fresh and creative approaches to intertextual allusions. This study aims to establish a new perspective on echoes of Mark 12 in John 15. While both pericopes are noted to have a relationship with Isaiah 5 and 27, the possible echoes in John 15 to Mark 12 have

not been previously proposed. The lack of attention concerning these echoes may be due to the source-critical orientation of the existing research regarding the dependency of John on Mark's gospel.[32] With no previous research concerning this relationship, this study will not address this test.

Finally, the satisfaction test seeks to determine if the proposed echo and its usage make sense within its context. This test aims to determine if the echo enhances the author's argument and has the desired effect on the audience. Chapter 7 will conclude this study, showing that John's completion of Mark's parable meets the satisfaction test as John provides an apparent fulfillment of the Markan parable.

This study will focus on quotations that include a citation formula, allusions, echoes, and metalepses that demonstrate the author's conscious use of another text of Scripture. When echoes and metalepses are encountered where it remains uncertain as to the author's intentions, such instances will be noted.

Markan Availability

The availability of Mark's gospel to John is addressed in the first of Hays's tests. To establish John's availability to Mark's Gospel, dating both Gospels is required. Then the spread of Mark's Gospel will need to be studied to determine if John would have had access to it before writing his own. Lastly, the parable of the wicked tenants is found in Matthew (Matt 21:33–46), Mark (Mark 12:1–11), and Luke (Luke 20:9–17), and the question of concern is why the Markan text is a better referent than Matthew or Luke for John.[33] Because the three synoptic texts follow

[32] Bauckham, *The Gospels for All Christians*, 147.

[33] This study will follow the church tradition that attributes the authorship of the Gospels to Matthew, Mark, Luke, and John, respectively.

one another closely, the minor linguistic differences provide some evidence of John's use of Mark. However, John's use of Mark provides the most probable solution considering their converging texts and historical data.

The Dating of the Gospel of Mark

As in all four of the gospel accounts, the Gospel of Mark is an anonymous work. However, early Christian scribes attributed the work to Mark as they uniformly titled it "εὐαγγέλιον κατὰ Μάρκον [Gospel according to Mark] or the shortened form κατὰ Μάρκον [by Mark] at either the beginning or end of the text of Mark's Gospel."[34] This naming convention was also used for the gospels of Matthew, Luke, and John giving early attestation to the authors of each gospel.

Since the early church fathers, the order and relationship of the gospels have been considered. Eusebius, in commenting on Clement, notes that:

> [Clement] said that those Gospels were first written which include the genealogies, but that the Gospel according to Mark came into being in this manner: When Peter had publicly preached the word at Rome, and by the Spirit had proclaimed the Gospel, that those present, who were many, exhorted Mark, as one who had followed him for a long time and remembered what had been spoken, to make a record of what was said; and that he did this, and distributed the Gospel among those that asked him…But that John, last of all, conscious that the outward facts had been set forth in the Gospels, was urged on by his disciples, and, divinely moved by the Spirit, composed a spiritual Gospel.[35]

One can see that Clement felt that Matthew and Luke were first written, followed by Mark, and lastly, John. Eusebius also notes that, "The three gospels which had been written down before [John] were distributed to all including [John]; it is said that [John] welcomed them and testified

[34] Joel Williams and Robert W. Yarbrough, *Mark* (Nashville: B&H Publishing Group, 2020), xxxiv, http://ebookcentral.proquest.com/lib/liberty/detail.action?docID=6178486.

[35] Eusebius, *Ecclesiastical History, Volume II*, ed. Jeffrey Henderson, trans. Kirsopp Lake (Cambridge, MA: Harvard University Press, n.d.), 47–49, http://www.loebclassics.com/view/LCL153/1926/volume.xml.

to their truth but said that there was only lacking to the narrative the account of what was done by Christ at first and at the beginning of the preaching."[36]

Eusebius provides a view into the beliefs concerning the Gospel of Mark in quoting Papias's *Interpretation of the Sayings of the Lord*. Papias probably wrote in the late first century to the early second century and was "determined to preserve first-generation testimony to Jesus' commandments."[37] Eusebius quotes Papias and states that 1) Mark was Peter's interpreter and accurately wrote all that he remembered, even though they were not in chronological order, the things Jesus said and did, 2) Mark was not an original follower of Jesus but later became a believer, 3) Mark included everything he was aware of and did not make any false claims in his gospel.[38] Peter's attestation to Mark's involvement in his ministry in Rome (1 Pet 5:13) and Papias's statements are evidence of Mark's relationship with Peter in Rome.[39]

Early church tradition dates the writing of Mark's Gospel either shortly before or after Peter's martyrdom.[40] John 21:18–19a is widely viewed as a prediction of the death of Peter as v. 19a parenthetically states, "(This he said to show by what kind of death he was to glorify God)."[41] Scholars deduce that Peter suffered a martyr's death at the hands of Nero in AD 64–65.

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[36] Eusebius, *Ecclesiastical History, Volume I*, ed. Jeffrey Henderson, trans. Kirsopp Lake (Cambridge, MA: Harvard University Press, n.d.), 251, http://www.loebclassics.com/view/LCL153/1926/volume.xml.

[37] Robert W. Yarbrough, "The Date of Papias: A Reassessment," *JETS* 26, no. 2 (June 1983): 188.

[38] Eusebius, *Ecclesiastical History, Volume I*, 3.39.15.

[39] J. Ramsey Michaels, *1 Peter*, vol. 49 (Grand Rapids, MI: Zondervan, 1988), 312, https://ebookcentral-proquest-com.ezproxy.liberty.edu/lib/liberty/reader.action?docID=5397204.

[40] For dating before Peter's death see Clement of Alexandria *Hypotypōseis* in Eusebius, *Ecclesiastical History*, 2.15.1– 2; 6.14.5– 7 and Origen *Commentary on St. Matthew* Eusebius, *Ecclesiastical History*, 6.25.3– 6. For dating after Peter's death see Irenaeus, *Against Heresies*, 3.1.1. and the anti-Marcionite prologue.

[41] Michaels, *1 Peter*, lvii.

when Nero persecuted Christians. Therefore, Mark must have written his gospel sometime in the 60s during Nero's persecution.[42]

The Dating of the Gospel of John

The Fourth Gospel, like its counterparts, is an anonymous work. However, Köstenberger demonstrates that one can deduce the author from internal evidence. In John 2:11, the author claims that his gospel is based on apostolic eyewitness testimony. At the end of the Fourth Gospel, the author claims, "This is the disciple who is bearing witness about these things, and who has written these things, and we know that his testimony is true" (21:24). Therefore, the author must be the "disciple Jesus loved" who had "leaned back against [Jesus] during the supper" (21:20).

The first mention of this disciple is in John 13:23 during the Last Supper, so he must have been one of the twelve (John 13:5; cf. Matt 26:20; Mark 14:17; Luke 22:14), but not one that is named in chapters 13–16 (Peter, Philip, Thomas, Judas Iscariot, or Judas son of James). The disciple is also part of the group who go fishing after Jesus's resurrection: "Simon Peter, Thomas (called the Twin), Nathanael of Cana in Galilee, the sons of Zebedee, and two others" (21:2). Considering that the author's style is not to name this individual, it cannot be Peter, Thomas, or Nathanael and must be one of Zebedee's sons or one of the two unnamed disciples.

James was martyred in 42 (cf. Acts 12:2), which is too early for the dating of the gospel. That means that the disciple is either John son of Zebedee, or one of the two unnamed disciples. From the lists of apostles found in the Synoptic and Acts the remaining candidates are Matthew (Levi), Simon the Zealot, James son of Alphaeus, and John son of Zebedee. Considering that

[42] Williams and Yarbrough, *Mark*, 32, also see Williams, *Mark*, xxxviii, for a full review of various commentaries see Darrell Bock, *Mark* (Cambridge: Cambridge University Press, 2015), 1–11.

Matthew wrote another gospel account, and the obscurity of Simon, and James, John the son of Zebedee, must be the author.[43]

Köstenberger also provides a convincing argument that the dating of John's gospel falls between the mid–80s to the early 90s. This date range is supported by the archeological discovery of a New Testament manuscript (P^{52}), which includes John 18:31–31; 37–38. P^{52} was found in Egypt and is dated around 135. As Köstenberger notes, the mid–80s to early 90s composition date provides enough time for the Gospel of John to "gain the popularity needed for a copy (P^{52}) to make it to Egypt by c. AD 135."[44]

There are five pieces of evidence that Köstenberger provides to validate his dating. 1) The theological emphasis of John's writing is more like Ignatius than the Synoptics and the Pauline epistles, demonstrating that John's gospel was written later to provide John the time needed to articulate his theology of Jesus's divinity. 2) With the temple's destruction in 70, John would need ten to twenty years not to make a direct allusion to the destruction. 3) With the decline of the Sadducee's influence due to the temple's destruction, John's lack of material concerning the Sadducees is understandable. 4) John's narrator refers to the "Sea of Tiberias" in John 6:1; 21:1, and the shift from the previous designation of the "Galilean Sea" occurred in the 80s or 90s. 5) In John 20:28, Thomas refers to Jesus as "my Lord and my God," which is an allusion to Domitian emperor worship from 81–96; therefore, the earliest date would be 81.[45]

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[43] Andreas J. Köstenberger, *Encountering John: The Gospel in Historical, Literary, and Theological Perspective* (Grand Rapids, MI: Baker Academic, 2013), 5.

[44] Andreas J. Köstenberger, *A Theology of John's Gospel and Letters: The Word, the Christ, the Son of God* (Grand Rapids, MI: Zondervan, 2009), 82, http://ebookcentral.proquest.com/lib/liberty/detail.action?docID=5397451. Also see Murray J. Harris, *John* (Nashville, TN: B&H Publishing Group, 2015), 6.

[45] Köstenberger, *A Theology of John's Gospel and Letters,* 82–83.

Köstenberger notes that "coins of that time period have been found that identify Domitian as ***Dominus et Deus*** (Lord and God), the precise Latin equivalent of Thomas's confession of Jesus in the Greek…Thus 20:28 may represent a not-so-thinly veiled allusions to Christians' confession vis-à-vis that required by the Roman emperor of John's day."[46] Murray J. Harris,[47] Craig S. Keener,[48] Raymond E, Brown,[49] and most scholars agree with Köstenberger's assessment and date John's final composition in the 80s or 90s during Domitian's reign.[50]

Markan Priority

Based on the dating of Mark and John above, there is a high probability that John would have access to Mark's gospel. But one might ask, "Why Mark? Why not Matthew or Luke?" As noted above, Clement believed that Matthew and Luke preceded Mark, as they both include Jesus's genealogies. Eusebius considered the order of composition as Matthew first, then Mark, Luke, and finally, John.[51] Fortunately, scholarship has picked up this question, and it is in those findings that the answer lies.

How the first three gospels rely on one another, and other literary sources has become known as the Synoptic problem. The Augustine Hypothesis, attributed to Augustine of Hippo (354–430), a 5th-century church father and bishop, hypothesizes that the writers of the Synoptics

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[46] Köstenberger, *Encountering John*, 8.

[47] Murray J. Harris, *John* (Nashville, TN: B&H Publishing Group, 2015), 6, http://ebookcentral.proquest.com/lib/liberty/detail.action?docID=4412658.

[48] Craig S. Keener, *The Gospel of John: 2 Volumes* (Grand Rapids, MI: Baker Academic, 2003), 140.

[49] Raymond E. Brown, *The Community of the Beloved Disciple: The Lives, Loves, and Hates of an Individual Church in the New Testament Times* (New York: Paulist Press, 1979), 59.

[50] Keener, *The Gospel of John*, 140.

[51] Eusebius, *Ecclesiastical History, Volume I*, 2.3.

wrote aware of their predecessors. He believed Matthew composed his gospel first, with Mark recording little that differed from Matthew. Augustine then proposed that Luke wrote his gospel account third, reckoning that he used both Matthew and Mark in his composition. The differences between Matthew and Luke stemmed from Luke's focus on Jesus's "priestly lineage and character of the Lord."[52] Lastly, Augustine stated that John wrote his gospel and that unlike the previous three who focused on the humanness of Christ, John focused on Jesus's divinity.[53]

Johann Jakob Griesbach (1780s) proposed the two-gospel hypothesis or the Griesbach (or Owen-Griesbach) hypothesis. Griesbach hypothesized that Matthew wrote first, followed by Luke, then Mark. The Synoptic problem was reconsidered in the nineteenth century, beginning with H. J. Holtzmann (1863) and then by B. H. Streeter (1924). Both argued for Markan priority based on textual evidence within the accounts.[54] William Farmer temporarily reinvigorated the Griesbach hypothesis in 1964 with his book *the Synoptic Problem*, proposing Markan posterity.[55] While Farmer's theory reinvigorated debate over the Griesbach hypothesis, Robert Stein and Mark Goodacre refuted it with their theories of Markan priority.[56]

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[52] Eusebius, *Ecclesiastical History*, Volume I, 2.4–2.7.

[53] Augustine, "CHURCH FATHERS: Harmony of the Gospels, Book I, Chapter 2 (Augustine)," 4.7, accessed August 27, 2022, https://www.newadvent.org/fathers/1602102.htm.

[54] Darrell Bock, *Mark*, New Cambridge Bible Commentary (Cambridge: Cambridge University Press, 2015), 13, https://doi.org/10.1017/CBO9781139525299.

[55] William Reuben Farmer, *The Synoptic Problem: A Critical Analysis* (Dillsboro, NC: Western North Carolina Press, 1976). Farmer credits the explanation of the episodic order of the Synoptics and new developments in synoptic criticism as the catalyst for renewed attention to the Griesbach hypothesis; see William Reuben Farmer, "Modern Developments of Griesbach's Hypothesis," *New Testament Studies* 23, no. 3 (April 1977): 280. The items of synoptic criticism that Farmer cites are textual conflation, the cultural contexts of the synoptic writers, and Matthew's possible use of Luke.

[56] Mattias Dufvevind, "Griesbach Rethought: The Synoptic Problem Reviewed" (Master's Thesis, Gothenburg, Sweden, Gothenburg University, 2021), 10, https://gupea.ub.gu.se/bitstream/handle/2077/70521/gupea_2077_70521_1.pdf?sequence=1&isAllowed=y.

Many authors have presented compelling reasons why Markan priority is the most practical option. Craig A. Evans and Darrel Bock provide helpful summaries of why Markan priority is a predominant theory concerning the interdependency of the gospel accounts.[57] While not all these reasons are equally persuasive, the following six are the most compelling.

The first reason is that Mark lacks the literary refinement of Matthew and Luke. Mark's rough Greek is demonstrated in more ways than the refined Greek used by Matthew and Luke. Mark utilizes a writing style that can be attributed to an oral account, utilizing repetition, redundancy, and digression, while Matthew and Luke are concise in their writing.[58]

In Mark 10:23–24, Mark records, "And Jesus looked around and said to his disciples, 'How difficult it will be for those who have wealth to enter the kingdom of God!' And the disciples were amazed at his words. But Jesus said to them again, 'Children, how difficult it is to enter the kingdom of God!'" Matthew (Matt 19:23) and Luke (Luke 18:24) omit Mark's repetition concerning the difficulty of the rich in Mark's accounts. Mark 13:19 provides another example. In Mark 13:19, Jesus warns Peter, James, John, and Andrew about the impending Roman conquest of Jerusalem and states, "For in those days there will be such tribulation as has not been from the beginning of the creation that God created until now, and never will be." Matthew removed the redundant phrase "that God created," and he wrote, "For then there will be great tribulation, such as has not been from the beginning of the world until now, no, and never will be" (Matt 24:21).

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[57] See Craig A. Evans and John W. Rogerson, *Eerdmans Commentary on the Bible: Mark* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 2019), 29–31, http://ebookcentral.proquest.com/lib/liberty/detail.action?docID=6549861, and Bock, *Mark*, 13–16.

[58] Burnett Hillman Streeter, *The Four Gospels: A Study of Origins, Treating of the Manuscript Tradition, Sources, Authorship, & Dates* (Macmillan, 1924), 163.

Lastly, Mark (6:17–29) provides an example of a Markan digression. Here, out of the flow of Mark's recounting of the disciple's mission in 6:17–13 and 6:30–32, Mark records the execution of John the Baptist. While Matthew and Luke both include John's execution in their narratives (Matt 14:1–12; Luke 9:7–9), Matthew improves the inclusion of execution in his narrative by stating Jesus's reaction to hearing of John's death (Matt 14:13), and Luke reduces Mark's account from 13 verses down to three. These distinctions demonstrate Matthew and Luke's refinement of Mark and provide a better solution to the variances than Mark's disfiguration of a superior literary work.

The second reason is the negative portrayal of Jesus and the disciples in Mark's gospel. In Mark 3:21, Jesus's family considers Him out of his mind, attempting to protect Him and the family's honor by seizing Him.[59] In Mark 4:38–40, as Jesus is asleep in the boat while a great windstorm arose, the disciples awoke Him asking if He cares that they are perishing. Jesus then replies, "Why are you so afraid? Have you still no faith?" Matthew 8:25–26 and Luke 8:24–25 record the same event, but they alter both the cry of the disciples and Jesus' response softening them.[60]

Similarly, Matthew and Luke both omit two of Mark's uncommon healing accounts, which is unusual.[61] In Mark 7:31–33, Jesus heals a deaf man by putting his fingers in the man's ears, spitting presumably on his fingers, then touching the deaf man's tongue. Then in Mark

[59] David E. Garland, *Mark*, Zondervan Illustrated Bible Backgrounds (Grand Rapids, MI: Zondervan, 2002), 68, https://web-p-ebscohost com.ezproxy.liberty.edu/ehost/ebookviewer/ebook/bmxlYmtfXzE3ODExNDJfX0FO0?sid=0b50017e–48c8–4e96-a26c–3c598a329bf4@redis&vid=3&format=EK&rid=1.

[60] C. Clifton Black, *Mark* (Nashville, TN: Abingdon Press, 2011), "'Who Then Is This?' (4:35–41)," https://www-ministrymatters-com.ezproxy.liberty.edu/reader/9781426750199/#cover.xhtml.

[61] Bock, *Mark*, 231.

8:22–26, Jesus heals a blind man in two stages, which is part of the "Markan sandwich" found in Mark 8:13–30. While the healing of the blind man appears to be a misstep of Jesus, as He never needed a second attempt to heal a person, the healing symbolically demonstrates the spiritual process of disciples, from not understanding who Jesus is (Mark 8:21) to complete understanding (Mark 8:29).

The third reason for Markan priority centers on the lack of consistency within the Synoptic accounts. In the accounts of Matthew and Luke, where Mark is silent (e.g., Jesus's birth and pre-ministry events, the resurrection narratives, "Q" material), the accounts of Matthew and Luke deviate from each other. The most straightforward explanation of the deviations between Matthew and Luke is through Markan priority than Markan dependence.[62]

The difficulties created by Matthew and Luke due to their omissions of details included in Mark provide the stage for the fourth reason. For instance, why in Matthew 14:9 is Herod grieved over Herodias's daughter wanting John the Baptist killed when it was already noted that Herod desired to kill John the Baptist (v. 5)? Details found in Mark help to explain Herod's grief. In Mark 6:19–20, Mark notes that it is Herodias who wants John to be put to death while Herod "feared John, knowing that he was a righteous and holy man" (Mark 6:20), and when Herod spoke to John, "he heard him gladly" (Mark 6:21). In these details one can understand why Herod grieved in Matthew's account because of the request by Herodias's daughter. The best explanation of Matthew's inconsistency is due to the abbreviation of a source document (Mark), where the rectification of early changes collides with the later material he includes.[63]

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[62] Evans and Rogerson, *Eerdmans Commentary: Mark*, 30.

[63] Mark S Goodacre, "Fatigue in the Synoptics," *New Testament Studies* 44, no. 1 (January 1998): 47, https://search.ebscohost.com/login.aspx?direct=true&db=lsdar&AN=ATLA0001006171&site=ehost-live&scope=site&custid=liberty&authtype=ip,shib.

The fifth reason for Markan priority is the small amount of Mark's account missing from Matthew and Luke. Evans notes that this material includes 1:1; 2:27; 3:20–21; 4:26–29; 7:2–4, 32–37; 8:22–26; 9:29, 48–49; 13:33–37; 14:51–52.[64] The question is whether it is more probable that Matthew and Luke omitted this material or that Mark chose to add it to Matthew's and Luke's accounts. Earlier in this study, Mark 3:2; 7:32–37; and 8:22–26 were addressed, concluding that Matthew and Luke chose to omit the material due to the negative casting of Jesus and the disciples. Similarly, Matthew and Luke may have excluded the account of the young man fleeing after the arrest of Jesus (Mark 14:51–52) as it represents Jesus's abandonment by His apostles and by those who were anonymous and sympathetic.[65] Finally, the hard saying found in Mark 9:48–49 concerning being "salted with fire" may have been omitted because of the stark demands it envisions as a cost for discipleship.[66] In each of these cases, it is more probable that Matthew and Luke rejected this material than that Mark included difficult and odd material while omitting material in the larger gospel accounts of Matthew and Luke.

The final reason was developed by Holtzmann and is the argument of order, demonstrating that where the order of Matthew and Luke agree occurs when Mark also presents the order. However, Matthew and Luke often disagree when the material is only shared between

[64] Evans and Rogerson, *Eerdmans Commentary: Mark*, 30.

[65] France, *The Gospel of Mark*, 555.

[66] Bruce M. Metzger, *A Textual Commentary on The Greek New Testament*, Second (New York: American Bible Society, 2002), 87, https://www.obinfonet.ro/docs/exeg/exegrex/text-ntcomm.pdf. Metzger notes the three principal forms the opening words of this verse have been transmitted, demonstrating the textual problems surrounding this text; see Robert Doran, "'Salting with Fire' (Mark 9:49)," *Novum Testamentum* 62, no. 4 (2020): 361–74, https://doi.org/10.1163/15685365-12341673. Doran provides a concise history of interpretation of Mark 9:49 focusing on the ancient use of ἁλισθήσεται.

the two. Lastly, while Matthew and Luke never agree in order against Mark, he consistently agrees with either Matthew or Luke while disagreeing with the other writer.[67]

While the evidence of priority is complex, this study will side with the statement by Craig A. Evans that "Markan priority appears to be the most prudent position."[68]

John's Relationship with the Synoptics

While Matthew, Mark, and Luke share much of their material, John stands with them, yet apart. John is a narrative, like his predecessors, and his storyline is similar, with familiar individuals and scenes. However, John is also different. Instead of starting his gospel with Jesus's birth narrative, John begins before creation, stating unequivocally that Jesus is the Word of God, that He was with God, and that He is God (John 1:1).

Within John, familiar individuals are found. For example, Mary Magdalene (Matt 27:56; Mark 15:40; Luke 8:2; John 20:1), John the Baptist (Matt 3:1; Mark 4:1; Luke 3:2; John 6:1), and Peter (Matt 4:18; Mark 3:16; Luke 5:8; John 1:40); however, John also introduces new characters like Nicodemus (3:1), the Samaritan woman (4:9), and Lazarus (11:43). John utilizes some Synoptic pericopes such as the feeding of the 5,000 (Matt 14:13–21; Mark 6:32–44; Luke 9:10–17; John 6:1–13), Jesus's betrayal (Matt 26:47–56, Mark 14:43–50, Luke 22:47–53, John 18:3–11), crucifixion (Matt 27:33–51; Mark 15:22–38; Luke 23:32–38, 44–46; John 19:17–19, 23, 24, 28–30), burial (Matt 27:57–61; Mark 15:42–47; Luke 23:50–56; John 19:38–42), and resurrection (Matt 28:1–8; Mark 16:1–8; Luke 24:1–10; John 20:1–18); however, John includes pericopes not found in the Synoptics as well including, turning water into wine (2:1–12), the

[67] Bock, *Mark*, 13–16.

[68] Evans and Rogerson, *Eerdmans Commentary: Mark*, 29.

raising of Lazarus (11:1–44), Jesus washing the disciples' feet (13:1–11). Because of these and other factors, many have sought to understand the relationship between John and the Synoptic writers.

The Supplementation Theory

The church fathers were the first to write about John's relationship with the Synoptic Gospels. Irenaeus wrote that John was the last of the gospels written: "while he was living in Ephesus in Asia."[69] Eusebius also states that John wrote his gospel account after the Synoptics, that he possessed and welcomed the other gospels, and that his account complemented the others providing information not found in the Synoptics.[70] Clement, in the *Hypotyposeis*, as quoted by Eusebius, also stated that John wrote "last of all" and that John was aware of the Synoptics.[71] While these were not the only early comments concerning the Gospel of John, the positive receipt of the gospel as apostolic, and its complementary relationship to the Synoptics, was prevalent among the church fathers.[72]

In the early twentieth century, the belief was that John, like Matthew and Luke before him, knew of and used Mark's gospel in the composition of the Fourth Gospel. In his work, *The Four Gospels*, Streeter notes that the challenge presented against John's knowledge of the

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[69] James R. Payton Jr., *Irenaeus on the Christian Faith: A Condensation of "Against Heresies"* (Cambridge, UK: James Clarke & Co., 2012), 56, http://ebookcentral.proquest.com/lib/liberty/detail.action?docID=3328473; Irenaeus, "CHURCH FATHERS: Against Heresies, III.1,1" accessed October 6, 2023, https://www.newadvent.org/fathers/0103301.htm.

[70] Eusebius, *Ecclesiastical History, Volume I.*

[71] Ibid., 6.14.7.

[72] Wendy E. S. North, *What John Knew and What John Wrote: A Study in John and the Synoptics* (Lanham, MD: Fortress Academic, 2020), 1, http://ebookcentral.proquest.com/lib/liberty/detail.action?docID=6259900. Also see D. Moody Smith, *John Among the Gospels, Second* (Columbia, SC: University of South Carolina Press, 1992), 6–11.

Synoptics during his time.[73] Streeter also questioned John's knowledge of Matthew or Luke, even though he noted similarities between John and Luke.[74] However, he believed John's reproduction of Mark's phrases demonstrated John's knowledge of Mark.[75] To illustrate his case, Streeter provides six examples of verbal unity between the two gospels (Mark 6:37 and John 6:7; Mark 14:3,5 and John 12:3, 5; Mark 14:42 and John 14:31; Mark 14:54 and John 18:18; Mark 15:9 and John 18:39; Mark 2:11–12 and John 5:8–9).

The Displacement Hypothesis

D. Moody Smith notes that Hans Windisch did not present himself as the first to propose that John wrote his gospel to displace the Synoptics. Smith observed Windisch's work, *Johannes und die Synoptiker* (1926), as an argument against the supplementation theory. Windisch attacked the five main supplementation ideas, contending that John never expressed or intended his gospel to be read alongside another.[76] Windisch rejected the notion that John was an eyewitness and that his theological emphasis demanded a distinctive gospel meant to displace previous gospels.[77]

Independence Theory

In 1938 Percival Gardner-Smith published his work *Saint John and the Synoptic Gospels*. Gardner-Smith challenged the accepted relationship between John's Gospel and the Synoptics in

[73] Streeter, *The Four Gospels*, 393.

[74] Ibid., 401–02.

[75] Ibid., 400.

[76] D. Moody Smith, *John Among the Gospels*, second (Columbia, SC: University of South Carolina Press, 1992), 19–31.

[77] Ibid., 30.

his volume, arguing that John wrote independently of previous Gospels. Gardner-Smith argued that Streeter did not conduct his study scientifically because he forced a conclusion found in half of the evidence upon the remaining half.[78] Gardner-Smith did not hold to the dating of John's Gospel, speculating that John was composed earlier.[79] He also believed that the Gospel of John originated in a "different intellectual atmosphere," providing a more historical account due to the ancient roots of the oral tradition upon which it was based.[80]

Modern Scholarship

In 1975 Robert Kyser stated that John's dependence on any other gospel account had neared its demise.[81] However, Kyser overstated his case. Along with the dependence theory and the displacement hypothesis, other modern ideas have pushed the boundary of this discussion. John A. T. Robinson, in his work *The Priority of John*, proposes that the Gospels were composed almost simultaneously.[82] F. Lamar Cribbs studied Luke's divergences from the Synoptics that agree with John and concluded that "Luke was influenced by some early form of the developing Johannine tradition (or perhaps even by an early draft of the original edition of John)."[83]

[78] Percival Gardner-Smith, *Saint John and the Synoptic Gospels* (Cambridge, UK: Cambridge University Press, 1938), 92, https://www.google.com/books/edition/Saint_John_and_the_Synoptic_Gospels/AnGwNNB8ycIC?hl=en&gbpv=1.

[79] Ibid., 96.

[80] Gardner-Smith, Saint John and the Synoptic Gospels, 96-97.

[81] Kyser Robert, *The Fourth Evangelist and His Gospel* (Minneapolis, MN: Augsburg Publishing House, 1975), 55, https://archive.org/details/fourthevangelist0000kysa/mode/1up.

[82] John A. T. Robinson, *The Priority of John* (Eugene, OR: Wipf and Stock Publishers, 1985), 4.

[83] F. Lamar Cribbs, "St. Luke and the Johannine Tradition," *Journal of Biblical Literature* 90, no. 4 (1971): 450, https://doi.org/10.2307/3263613.

George R. Beasley-Murray published the first edition of *The Gospel According to St. John,* noting similarities and corrections between John with Mark.[84] Keener likewise holds to some of the beliefs of the church fathers. In his commentary on the Gospel of John, he states, "While [John] may be strictly independent from the Synoptics…it strains credulity to think that Johannine Christians in either Asia or Syria would be unaware of other written gospels circulating in the Christian communities…Mark, at least, had circulated for two to three decades [before the composition of John]."[85] Mark's wide circulation is evidenced by Papias' knowledge of it, and Matthew, as early as 110, even though he was in western Asia Minor.[86] Köstenberger also observes the improbability that an apostle and leader of the close-nit Christian community of the first century would be ignorant of earlier gospels.[87]

While some believe that John was written independently of the Synoptics, the consensus remains that John and his readers were familiar with at least one account, most likely that of Mark, and that they could have been familiar with all three. With the consensus that the gospel of Mark was available to John, Hays's test of availability is demonstrated. With Mark's gospel being the most probable text available to John, this study will focus on the relationship between the two texts.

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[84] C. K. Barrett, *The Gospel According to St. John: An Introduction with Commentary and Notes on the Greek Text* (Philadelphia: Westminster John Knox Press, 1978), 47–49.

[85] Keener, *The Gospel of John*, 33.

[86] Harry Y. Gamble, "The Publication and Circulation of Early Christian Literature," in *Books and Readers in the Early Church*, A History of Early Christian Texts (New Haven: Yale University Press, 1995), 102, http://www.jstor.org/stable/j.ctt1cc2kgb.6.

[87] Andreas J. Köstenberger, *Signs of the Messiah: An Introduction to John's Gospel* (Bellingham, WA: Lexham Press, 2021), 25, http://ebookcentral.proquest.com/lib/liberty/detail.action?docID=6564534.

Conclusion

This chapter presents this study's thesis and problem. Before demonstrating the probability of the thesis, intertextuality was examined to establish how this study will progress. Six of Hays's seven tests for verifying echoes (availability, volume, recurrence, thematic coherence, historical plausibility, and satisfaction)[88] will be used as the primary way to gauge the probability of suspected echoes identified.

The remainder of this chapter demonstrated the scholarly acceptance that Mark's Gospel was available and probably known by John when composing his gospel. The study established that Mark was written in the 60s, John was written between the mid–80s to the early 90s, and that the close-nit Christian community of the first century would have led to John possessing Mark's Gospel. Many scholars have argued concerning John's use of Mark, which will be discussed in Chapter 5.

This study focuses on the literary issues in front of the text. As Richard A. Burridge pointed out:

> Scholars have suggested various complex theories about the group's development; many believe that the gospel itself went through several editions before reaching its final form. In recent years, however, the pendulum has swung away from authorship, sources and hypothetical reconstructions of the community *behind* the text toward literary issues *in front of* the text. Such approaches accept the text as we now have it, regardless of how it came into being, and seek to explore the interaction between the text and the reader, the narrative, plot and story development, characters and conflict, style and structure… [italics are original].[89]

[88] Hays, *Echoes of Scripture in the Letters of Paul*, 29–32.

[89] Richard A. Burridge, *Four Gospels, One Jesus?: A Symbolic Reading* (Chicago: Wm. B. Eerdmans Publishing Co., 2014), 139.

This study will not deal with issues argued behind the text (e.g., the development of the Gospels and their communities).[90] Instead, this study will focus on how Mark and John's Gospels were "deeply embedded in a symbolic world shaped by the Old Testament"[91] and how John's Gospel demonstrates similar symbolic ties to Mark's. In the following three chapters, the socio-cultural and literary background of Isaiah and the writers of the Gospels concerning the Bible's vineyard motif will be established.

[90] For a thorough discussion of the Johannine community see Brown, *The Community of the Beloved Disciple*.

[91] Richard B. Hays, *Reading Backward: Figural Christology and the Fourfold Gospel Witness* (Waco, TX: Baylor University Press, 2014), xii.

Chapter 2: Viticulture Imagery and the True Vine

The common theme shared between Mark's parable of the wicked tenants, and John's metaphor of the true vine is one of viticulture. Carey Ellen Walsh notes, "images of vines, vineyards, and grape clusters throughout the Bible are used to convey the nature of relationships between Yahweh and is people and among humans."[92] With this imagery being ripe for the audience of John, questions are raised concerning what John intended his audience to understand and what they understood through his metaphor of the true vine.

This chapter will examine the viticulture theme and its use in the Old Testament, establishing the first-century view. Initially, an examination of the Torah's imagery will be completed, followed by prominent precursor passages of Mark 12 and John 15 (Ps 80; Isa 5:1–7; 16:8–10; 27:2–6; Jer 2:21; Ezek 15:1–8; 17:1–10; 19:1–14; and Hos 10:1; 14:7). This examination will then use Richard Hays's tests to determine what allusions or echoes are present. Finally, Isaiah's doublet will be studied to demonstrate how the viticulture theme in Isa 5:1–7 and 27:2–6 present God's message to Israel. Because understanding both the wicked tenants parable and the true vine metaphor relies on the history of Jewish viticulture imagery, the study of this material will demonstrate the intended interpretation of each author's work. Subsequent chapters will build upon the scheme identified to establish the plausibility of John's metaphor complementing Mark's parable by using that same scheme.

[92] Carey Ellen Walsh, *The Fruit of the Vine: Viticulture in Ancient Israel* (Winona Lake, IN: Eisenbrauns, 2000), 2, http://brill.com/view/title/38277.

Old Testament Viticulture Imagery

Walsh rightly notes that "Viticulture and its product…are ubiquitous in biblical imagery, yet interpreting their meaning within the texts is incomplete, even distorted, without a historical analysis of the practical aspects of ancient viticulture."[93] Kirsten Nielson provides an interesting rationale for why viticulture imagery is frequently used in the Old Testament. While the olive tree could be judged the most important fruit tree of Palestine, it does not require the work and close contact a vineyard requires. As such, the vineyard provides a larger tapestry for figurative language to be based upon.[94] Nielson states that a vineyard demands

> [A]ttention and consideration [which] is not without significance to understanding the frequent use of the vine or vineyard as an image of Israel (cf. Isa. 1.8; 3.14; 5.1–7; 27.2–6; (37.30) and, for example, Ps. 80.9ff.). It is scarcely fortuitous that the authors of the Old Testament prefer to use the vine as an image of Israel rather than the hardy and self-reliant olive tree. Used concerning Israel, the vine can connote the election and the greatness as well as the judgment and the insecure position."[95]

The Torah

The Torah documents wine production going back to at least 4,000 BCE in southeastern Armenia.[96] The first mention of a vineyard (כֶּרֶם) in the Hebrew Bible is in Genesis 9:20, where Noah planted a vineyard and became inebriated from the wine he made from its fruit. About this episode, the Talmud records the tradition that claims Adam's transgression was caused by wine claiming that the forbidden tree was a vine (b. Ber. 70a). This indicates the intertwining of the

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[93] Walsh, *The Fruit of the Vine.*

[94] Kirsten Nielsen, *There Is Hope for a Tree: The Tree As Metaphor in Isaiah* (Sheffield: JSOT Press, 1985), 77, http://ebookcentral.proquest.com/lib/liberty/detail.action?docID=436770.

[95] Nielsen, *There Is Hope for a Tree,* 77.

[96] Hans Barnard et al., "Chemical Evidence for Wine Production around 4000 BCE in the Late Chalcolithic Near Eastern Highlands," *Journal of Archaeological Science* 38, no. 5 (May 1, 2011): 983, https://doi.org/10.1016/j.jas.2010.11.012.

earliest mention of the vineyard in the Old Testament with "blessing and judgment, election and rejection."[97]

Genesis 12:2 speaks of God's plan to bless Abraham. God's blessing includes three elements: the promise of people, land, and fruitfulness that will fill the earth. With these blessings, Abraham and his descendants will also be blessed through a special covenant relationship with God. Combining physical and spiritual blessings was also formulaic in the covenant God established with Abraham's descendants, Israel. Deuteronomy 8:7–10 provides a picturesque view of the Promised Land:

> For the LORD your God is bringing you into a good land, a land of brooks of water, of fountains and springs…a land of wheat and barley, of vines and fig trees and pomegranates, a land of olive trees and honey… in which you will lack nothing…And you shall eat and be full, and you shall bless the LORD your God for the good land he has given you.

Israel is physically abundantly blessed and tethered to its spiritual relationship with the Lord.[98] Tied into this blessing is the blessing of vines, which will continue to be referred to throughout the Old Testament and be transformed into the imagery used throughout Scripture.

Wine is mentioned throughout Genesis more than the vineyard or vine. Melchizedek greets Abram with "bread and wine" (Gen 14:18). Lot's daughters use wine to intoxicate their father (Gen 19:30–38) so that they might "commit sexually immoral acts to further their own desires."[99] Jacob includes wine with his deceptive meal to his father going beyond the

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[97] David Stanford Keller, "Vineyard Imageries in the Old Testament Prophets" (Ph.D. Dissertation, Minneapolis, University of Minnesota, 1995), 7, http://ezproxy.liberty.edu/login?qurl=https%3A%2F%2Fwww.proquest.com%2Fdissertations-theses%2Fvineyard-imageries-old-testament-prophets%2Fdocview%2F304203037%2Fse–2%3Faccountid%3D12085.

[98] Leslie Tonkin Allen, *A Theological Approach to the Old Testament: Major Themes and New Testament Connections* (Eugene, OR: Wipf and Stock Publishers, 2014), 144, http://ebookcentral.proquest.com/lib/liberty/detail.action?docID=4534592.

[99] Andrew E. Steinmann, *Genesis: An Introduction and Commentary* (Downers Grove, IL: InterVarsity Press, 2019), 203, http://ebookcentral.proquest.com/lib/liberty/detail.action?docID=5844291.

instructions of his mother (Gen 27:25). Isaac, during his blessing upon Jacob, blesses him with agricultural prosperity highlighted by the inclusion of an "abundance of grain and new wine" (Gen 27:28, LEB). Isaac then recounts the episode to Esau, noting his blessing of "grain and wine" (Gen 27:37). Andrew Steinmann notes that "grain and new wine" are frequently referred to as a blessing of prosperity in the land of Canaan (Deut 7:13, 28:51, 33:28; 2 Kings 18:32; Hos 7:14; Joel 1:10).[100] In Isaac's use of the fruit of the vine, the image of prosperity begins to develop in the Old Testament. The cupbearer's dream mentions a vine, branches, blossoms, and grapes (Gen 40:1–23), representing natural viticulture objects.

The final pericope in which vine imagery is presented is Jacob's final blessing of his sons (Gen 49:1–27). The blessings of Joseph and Judah contain almost half of Jacob's words (116 words out of 253), and it is only in their blessings that viticulture imagery is present. The viticulture imagery in Jacob's blessing is debated as some Bible versions follow the ancient understanding of the verse and depict Joseph as a fruitful vine (NIV, NASB, CSB, HCSB). In contrast, others compare him to a wild donkey (ESV, KJB, NKJV, ASV) or as a son (LSV).[101] Victor P. Hamilton notes that the animal metaphor fits better with the other metaphors found in Jacob's blessings.[102] However, Jacob notes that Joseph "was set apart from his brothers" (v. 26). Joseph's use of a unique agricultural metaphor demonstrates the separateness of Joseph. His separateness and the bountiful everlasting hills described in v. 26 provide a convincing stage for the vine metaphor.

[100] Steinmann, *Genesis*, 269.

[101] Ibid., 463.

[102] Victor P. Hamilton, *The Book of Genesis, Chapters 18–50* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1995), 673, http://ebookcentral.proquest.com/lib/liberty/detail.action?docID=7130934.

Judah's blessing speaks of the vine and grapes (v. 11) and wine (vv. 11, 12) to describe, in highly figurative terms, the lavish lifestyles of those living in the Messianic age. Judah depicts that the Messiah will tie his donkey to a vine, which is significant because one would not secure a donkey in such a manner. After all, it would eat the vine. However, this period is depicted to have such abundance that one would not be concerned about losing a vine.[103] Judah describes this era as one in which the Messiah will wash his garments in wine and his clothes in the blood of grapes. The imagery of great plenty continues as wine will be as plentiful as water, and the Messiah will not hesitate to substitute the latter with the former when washing his clothes.[104] As the viticulture imagery in Genesis closes with Jacob's blessings, the viticulture imagery has grown from an agricultural crop into a symbol of plenty.

Throughout Exodus, Leviticus, and Numbers, the majority of the references to viticulture elements happen concerning regulations; destruction of a vineyard (Exod 22:5), Sabbath rest for the land (Exod 23:11; Lev 25:3–5, 11), drink offerings (Exod 29:40; Lev 23:13; Num 15:5, 7, 10; 28:14), temple regulations (Lev 10:9), crop harvesting (Lev 19:10), Nazirite vows (Num 6:3–4, 20), the priestly portion of offerings (Num 18:12). Within each of these regulations the routine use of viticulture elements is utilized without any symbolic meaning. Similarly, within the narrative of Numbers, viticulture is also mentioned in its ordinary sense (20:17; 21:22; 22:24), and its cycle is used as an indicator of the time of year (13:20).

In Leviticus 26:5, the symbolism of the vine again comes to bear. As God is explaining to His people the blessings, He will bestow on them if they follow Him, He states, "Your threshing

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[103] Gordon J. Wenham, *Eerdmans Commentary on the Bible: Genesis* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2003), 99, http://ebookcentral.proquest.com/lib/liberty/detail.action?docID=6549855.

[104] Steinmann, *Genesis*, 259.

shall last to the time of the grape harvest, and the grape harvest shall last to the time for sowing. And you shall eat your bread to the full and dwell in your land securely." In verse 4, God promises rains in their seasons, and as a result, the crops will be abundant. Gordon J. Wenham notes that "grain was usually gathered in early summer, then there was a gap of two months until the grapes and olives were ready to pick."[105] Not only would God provide grain necessary to sustain Israel, but He will also provide an abundance symbolized in the superb crop of grapes.

When the spies are sent out in Numbers 13 to go through the land and bring back a report, they return with a large cluster of grapes, pomegranates, and figs. Their harvest demonstrated that the land was bountiful, proving that the land "flows with milk and honey" (Num 13:27).[106] As Dennis R. Cole describes, "milk and honey" is a crucial phrase throughout the Old Testament, which symbolizes the abundance of the Promised Land.[107] Similarly, in Numbers 16:14, as Korah is leveling his complaint against Moses, he states that Moses has yet to give them an "inheritance of fields and vineyards," equating Israel's "inheritance" with the promised abundance of a "land flowing with milk and honey."

Deuteronomy continues using viticulture as a symbol of blessing and prosperity in the Promised Land. In Deut 6:10, Moses warns the Israelites that when they possess the land, the good cities, houses, cisterns, vineyards, and olive trees that they did not build, plant, or cultivate, they should not forget the Lord. Moses's warning to the people is rooted in man's ability to fail

[105] Gordon J. Wenham, *The Book of Leviticus* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1979), 253, http://ebookcentral.proquest.com/lib/liberty/detail.action?docID=4860143.

[106] Gordon J. Wenham, *Numbers: An Introduction and Commentary* (Downers Grove, IL: IVP Academic, 2008), 130, http://ebookcentral.proquest.com/lib/liberty/detail.action?docID=4455240.

[107] Dennis R. Cole, *Numbers: An Exegetical and Theological Exposition of Holy Scripture* (Nashville, TN: B&H Publishing Group, 2000), 202, http://ebookcentral.proquest.com/lib/liberty/detail.action?docID=673061.

to honor Him, who provides blessings when man no longer has needs.[108] In this verse, the loss of the abundance of the land is promised to be the result if Israel lapses into such a transgression against the Lord.

For the balance of Deuteronomy, viticulture imagery is used in its natural sense in God's blessings (7:13; 8:8; 11:1), as part of tithes (12:17, 14:23, 14:26), entitlements of the Levites (18:4), linkage to holiness (22:9), generosity towards others (23:2, 24:21), and remembrance of Israel's deprivations in the wilderness (29:6). However, the natural sense of viticulture and its products are also part of the curses Israel will suffer (28:30, 39, 51). Finally, in the Song of Moses, viticulture is part of the endowments from Yahweh (32:14), the judgment of Yahweh exacted by Israel's enemies (32:32, 33), drink offerings to idols (32:38), and as a reference to the Promised Land (33:28).

Throughout the Torah, viticulture imagery is used widely in its natural sense while also being used to represent a prosperous life. The Prophets continue to use viticulture imagery in both uses in their writings. While the Former Prophets further develop these images, which establish associations like those found in the Torah, this study now focuses on the Later Prophets and their elaborated imagery.

The Writings

In the Ketuvim (or the Writings), viticulture imagery is integral to its message. Of all the viticulture products, wine (יַיִן) is mentioned most frequently with 66 occurrences, vineyard (כֶּרֶם) is mentioned the next most frequently with 22 occurrences, and vines (גֶּפֶן) are mentioned the least often with ten occurrences. The Song of Solomon utilizes viticulture elements

[108] Daniel I. Block, *Deuteronomy* (Grand Rapids, MI: Zondervan, 2012), 148, http://ebookcentral.proquest.com/lib/liberty/detail.action?docID=5397274.

metaphorically (Song 7:8) or symbolically (Song 7:12). As Berry G. Webb notes, "the cultivated countryside consists of pastures where shepherds graze their flocks, and of woodlands, gardens, vineyards, and gentle valleys full of flowers. These are symbols of paradise, and in this setting, love is innocent and ideal, like that of Adam and Eve before the fall (1:15–17)."[109]

The vine motif found in Mark's parable and John's metaphor is often attributed to a connection with the imagery presented in Psalm 80. David Stanford Keller notes that in the viticulture imagery of Psalm 80, precisely that of the vine and the vineyard, "finds its fullest expression in Psalms."[110] This Psalm, with most of the viticulture imagery presented by The Prophets below, offers a pessimistic portrayal of Israel as a vine or vineyard.[111]

To determine how the imagery used in Psalm 80 developed or utilized other Old Testament texts, determining the psalm's composition date is essential. While the dating of the Psalm remains open, two views dominate the scholarship concerning the composition. The first view notes the use of "Israel" (v. 1a), "Joseph" (v. 1b), and "Ephraim, Benjamin, and Manasseh" (v.2), the nation's oppression found in vv. 5–7, and the LXX superscription stating "concerning the Assyrians" identify that the psalm was written concerning the Northern Kingdom before it fell to Assyria (ca. 732–722 BC).[112]

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[109] Barry G. Webb and D. A. Carson, *Five Festal Garments: Christian Reflections on the Song of Songs, Ruth, Lamentations, Ecclesiastes, Esther*, vol. 10, *New Studies in Biblical Theology* (Downers Grove, IL: InterVarsity Press, 2000), 21.

[110] Keller, "Vineyard Imageries in the Old Testament Prophets," 246.

[111] Cory M. Marsh, "The True Vine: An Analysis of Jesus' Final Self-Predicted 'I AM' and Consideration of Its Dispensational Implication" (El Cajon, CA, Southern California Seminary, 2018), 38, https://www.academia.edu/36694267/THE_TRUE_VINE_AN_ANALYSIS_OF_JESUS_FINAL_SELF_PREDICATED_I_AM_AND_CONSIDERATION_OF_ITS_DISPENSATIONAL_IMPLICATION.

[112] See H. Heinemann, "The Date of Psalm 80," ed. C. A. Briggs et al., *The Jewish Quarterly Review* 40, no. 3 (1950): 301, https://doi.org/10.2307/1452854; Andrew Streett, *The Vine and the Son of Man: Eschatological Interpretation of Psalm 80 in Early Judaism* (Minneapolis, MN: Fortress Press, 2014), 20–22, https://www.jstor.org/stable/j.ctt22nm6dd; Willem A. VanGemeren, Tremper Longman III, and David E. Garland, *Psalms* (Grand Rapids, MI: HarperCollins Christian Publishing, 2017), 702–03.

Harry Peter Nasuti and Melvin Tate hold that the Psalm is correctly attributed to the Asaphites and dated as a Northern post-exilic Psalm during the reign of Josiah (640–609 BC).[113] Nasuti, in his thesis, argues that the Asaphite psalms belong to the Ephraimite tradition due to linguistic features common with the Asaphite psalms and Ephraimite tradition, which the Chronicler recognizes.[114] Tate argues that the references to tribal names could be a post-exilic scribal addition to an earlier psalm to "reflect the movements of Josiah in his efforts to reclaim the territory of the old Northern Kingdom."[115] While both arguments are convincing, the arguments for later dating are more compelling. This study will hold to the Northern post-exilic final form of Psalm 80 during the reign of Josiah. This understanding places the final composition of Psalm 80 after Hosea and Isaiah and in the period of Jeremiah and Ezekiel.[116]

Within Psalm 80, in vv. 8–16, the psalter utilizes viticulture imagery to depict Israel as the vine God led out of Egypt to be planted by God to prosper in the Promised Land in the place of the nations God cast out (vv. 8–10). The communal lament of Psalm 80 calls for restoration (vv. 3, 7, 14, 18, 19) because Israel has been left vulnerable and ransacked by its enemies (vv. 12–13). Andrew Streett holds that Mark and John utilize Psalm 80 intertextually in their pericopes. However, Streett's analysis deviates from allusions and relies on historical demonstration, exhibiting a lack of explicit intertextual reliance.

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[113] Harry Peter Nasuti, "Tradition History and the Psalms of Asaph" (Ph.D. Dissertation, New Haven, CT, Yale University, 1983), 399, https://www.proquest.com/docview/303280869?pq-origsite=gscholar&fromopenview=true; Marvin Tate et al., *Psalms 51–100*, vol. 20 (Grand Rapids, MI: HarperCollins Christian Publishing, 2015), 309–313.

[114] Nasuti, "Tradition History," 399–400.

[115] Tate, *Psalms 51–100*, 312.

[116] Ibid, 311.

Psalm 80's use in Mark 12:1–12

Streett's argument that Mark utilizes Psalm 80 is based on four points of evidence: "1) the juxtaposition of the vineyard and the son; 2) broad thematic consistencies; 3) lexical, thematic, and sequential similarities…; 4) connections between Psalm 80 and Isaiah 5…and Psalm 118."[117] Streett notes that "Matthew Black, David Hill, Anthony Gelston, Klyne Snodgrass, N. T. Wright, and Robert Rowe"[118] have all indicated that a possible link between Psalm 80 and Mark's parable could exist, but none have built a case for such.

For Streett, the existence of "son" in the Psalm and Mark demonstrates how Mark combined elements from Isaiah 5:1–7 and the Psalm in his parable. This argument is strengthened without a reference to the "son" in Isaiah 5. However, as will be noted below, the setting of Isaiah 5 and Mark are vineyards. At the same time, Psalm 80 utilizes a closely paralleled verbal clue of a vine (v.8). This verbal clue is drawn from the picture the psalter portrays in the hedges that have been broken down (v.12), as hedges are placed around a vineyard not a single vine, as well as the stock (כַּנָּה) the Lord has planted (v.15).

In Psalm 80, the "son" is mentioned in verse 17 in such a way that the relationship between the "vine" and the "son" is ambiguous. However, as seen in many New Testament allusions, New Testament writers often interpreted Old Testament texts in various ways in view of Christ.[119] While verses 16–20 were interpreted by later Jewish tradition as messianic, Tate contends that the text represents a "'de-monarchoalizing' and 'de-messianizing' of the psalm."[120]

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[117] Streett, *The Vine*, 200.

[118] Ibid.

[119] Stanley E. Porter, ed., *The Messiah in the Old and New Testaments* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 2007), 3.

[120] Tate, *Psalms 51–100*, 316.

Even so, as Willem A. VanGemeren notes, the restoration hoped for by the psalter lies in the "man of your right hand" or the "son of man" (v.17). The "man at your right hand" can be equated with the promise of God in Psalm 110:1 to David; thereby, the Davidic Messiah is in view.

While broad thematic consistencies are present in Psalm 80, Isaiah 5, and Psalm 118, general uniformities do not, in and of themselves, tie passages intertextually, something that Street notes.[121] The psalm calls for the "son" to revive Israel, whereas Mark's parable describes the removal of Israel's leadership for the cornerstone, which they have both rejected and killed. Furthermore, the lack of any noted intertextual ties in the New Testament with Psalm 80 hurts this position significantly.[122]

Street also equates the death of those who destroyed the "stock"/"branch" (v.15) with the death of the "son" to demonstrate the sequence in Psalm 80 and that of Mark 12:1–8. He also equates Jesus's resurrection with the psalmist's cry for the Lord to "give us life" (v. 18b). Both suggestions by Streett are outside the text's clear reading and without support. While "God's kingdom will be established by the Davidic Messiah"[123] Streett's argument is not supported. His assertion concerning the shared sequence of Psalm 80 and Mark 12 is too shallow to support his claim.

The connection that a first-century writer may have drawn between Psalm 80, Isaiah 5, and Psalm 118 is plausible. However, this argument is like the broad thematic consistencies. Streett recognizes that Isaiah 5 is one of judgment and Psalm 80 is not explicitly one, as it is a

[121] Streett, *The Vine*, 202.

[122] Rick Brannan and Jeffrey Glen Jackson, eds., *New Testament Use of the Old Testament* (Bellingham, WA: Faithlife, 2015), "Psalm 80."

[123] VanGemeren, *Psalms*, 707.

lament. However, he believes that the Targumist interpretation and the interpretation of vine/vineyard imagery equating to Temple references demonstrate the combination of the two in Mark 12.[124] He furthers his argument through the claim that Psalm 118 and Psalm 80 utilize salvation themes. Streett contends that through the deeds of God's right hand, the Lord's deliverance from death, and His providing of life, the reader can observe how Mark envisioned the combination of the psalms. While Streett's arguments are intriguing, his arguments are speculative.

An interesting argument against Streett's assertations is leveled by C. H. Dodd, who noted that "the opening words of the story are all but a quotation from Isaiah's Song of the Vineyard (Is. v. 1–2), which would be familiar to every Jewish hearer. Every such hearer would also know that Israel was the Lord's vineyard by long tradition, beginning from that poem of Isaiah's."[125] The discussion concerning the intertextual ties between Mark 12:1–12 and Isaiah 5:1–7, the intertextual ties between Mark and Isaiah's parables will be discussed in greater detail.

Psalm 80's use in John 15:1–17

Several writers believe there is a connection between Psalm 80 and John's Gospel. C. H. Dodd holds that John's idea of the Son of Man originated with Psalm 80.[126] D. A. Carson also holds that Psalm 80 "brings together the themes of vine and son of man."[127] Streett holds that John 15:1–8 alludes to Psalm 80 in ways that cannot be explained through appeals to any other

[124] Streett, *The Vine*, 206.

[125] C. H. Dodd, *The Parables of the Kingdom* (Glasgow: Fount Paperbacks, 1988), 94.

[126] C. H. Dodd, *The Interpretation of the Fourth Gospel* (Cambridge: Cambridge University Press, 1953), 245, https://doi.org/10.1017/CBO9780511520334.

[127] D. A. Carson, *The Gospel According to John* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1991), 461, http://ebookcentral.proquest.com/lib/liberty/detail.action?docID=6526207.

Old Testament passage.[128] As Streett provides the most extensive study concerning the relationship between Psalm 80 and John 15, so this study will examine his work.

Streett notes that three allusions provide evidence that John utilizes Psalm 80 in his metaphor of the true vine: the identification of the Son, the Father, and the disciples, the common features shared with passages from Ezekiel, and such allusions to Psalm 80 "provides a more direct use of the OT than other options."[129] Streett does admit that Jesus is never directly identified as the son in John's metaphor, but the fact that the Father is mentioned implies that Jesus is the son, which provides a solid connection to Ps 80:15–16. Similarly, in verse 15 of the Psalm, Streett believes the psalter engaged in wordplay as כן can either mean "shoot" or "son," thereby tying the vine to the son in verse 17. Street concludes that John interprets Psalm 80 messianically with fulfillment found in Jesus.[130]

While Psalm 80 mentions the son, the father is not referenced. While the father is implicit in Psalm 80, Streett contends that the father/son relationship is clearly viewed in verse 17. The implication of the father/son relationship is in the plead for God to let his "hand be on the man of your right hand, on the son of humankind whom you made strong for yourself." This reference notwithstanding, Streett contends that John's focus is more easily attributed to Ezekiel 15 due to the verbal agreements between the passages.[131]

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[128] Streett, *The Vine*, 209.

[129] Ibid., 214.

[130] Ibid., 215–16.

[131] Ibid., 216.

Streett utilizes the Jewish interpretation of Ps 80:11 in the Psalm Targum. The Targum reads, "You made branches grow, you sent out her pupils to the Great Sea"[132], changing the "shoots" from Ps 80:11 to "pupils." From the Targum's interpretation, Streett contends that John alludes to Psalm 80 as the disciples in John 15 are the pupils in the psalm. In understanding that the dating of the Targum is uncertain, Streett contends that John's knowledge of the oral tradition on which the Targum was composed would have been enough for him to build this allusion. Also worth noting is that the "branches" (κλήματα) referenced in the LXX is the same Greek word John uses in John 15:2, 4, 5, and 6.[133]

While these conceptual and lexical connections are possible, Streett overplays their importance as the possible material on which John builds his metaphor, as several of Hays's seven tests are not satisfied. The use of implications of Father and Son while demonstrating a conceptual link does not provide lexical data to support an allusion. While this may be a metalepsis, the volume test is not met as there are unstated correspondences. For Hays's test of volume, explicit repetition of words or syntactical patterns must be present.[134] Because the Father/Son relationship is implied, repetition or patterns are absent.

As noted above, no intertextual ties are indicated in the New Testament with Psalm 80, which fails to meet Hays's test of recurrence. Similarly, Streett's allusion drawn through the Targum is suspect. Jesus, in John's metaphor, did equate the disciples to branches. However, where John emphasized the importance of branches being fruitful, in Psalm 80, fruit is

[132] Edward M. Cook, trans., "The Psalms Targum," *Targum Psalms: An English Translation*, 2001, http://targum.info/pss/ps3.htm#_ftnref31.

[133] Streett, *The Vine*, 217.

[134] Hays, *Echoes of Scripture in the Letters of Paul*, 30.

referenced only to indicate that God's vineyard had been overrun by "boars" and "wild beasts" (Psalm 80:13).[135]

Hays's test of satisfaction is not fulfilled. Psalm 80 is a lament for the northern tribes (see v.1, "Israel" and "Joseph"), while John's metaphor positions Jesus as a fulfillment for Israel. Gary M. Burge notes that John utilizes ancient imagery to depict Jesus taking "the place of Israel as God's true planting. The new concept is that God's vineyard holds one vine, and Israel must inquire if it is attached to him. No longer is Israel automatically seen as vines growing in God's vineyard. Men and women are now branches growing from one stock."[136]

Similarly, while Psalm 80 calls for the restoration of the northern tribes, John demonstrates that Jesus, as the true vine, embodies all that YHWH desired of Israel. Grant D. Taylor also notes that Psalm 80's eschatological interpretation is a later interpretation that incorporates both the vine and branches imagery in John 15 but lacks the anticipatory eschatological fruitfulness.[137] Similarly, Carson notes that most of the Old Testament passages that utilize vine imagery for Israel stress the bad fruit produced.[138] In Psalm 80, fruit is mentioned, but only concerning God's abandonment of His vineyard. However, John stresses the excellent fruit that will be produced by the branches connected to Jesus (John 15:2, 4, 5, 8, 16),

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[135] VanGemeren, *Psalms*, 706.

[136] Gary M. Burge, *John* (Grand Rapids, MI: Zondervan, 2000), 330.

[137] Grant D. Taylor, "The Fruitful Vineyard of God: Jesus and His Disciples at John 15:1–17" (PhD Dissertation, Wake Forest, NC, Southeastern Baptist Theological Seminary, 2014), 26, http://ezproxy.liberty.edu/login?qurl=https%3A%2F%2Fwww.proquest.com%2Fdissertations-theses%2Ffruitful-vineyard-god-jesus-his-disciples-at-john%2Fdocview%2F1661837493%2Fse–2%3Faccountid%3D12085.

[138] Carson, *The Gospel According to John*, 461.

the true vine (John 15:1, 4, 5). As such, Carson sees Jesus as the one Israel has pointed to in the Old Testament.[139]

The Later Prophets

As seen throughout the Pentateuch, viticulture was essential to ancient Israelite agriculture and economy. It is not surprising, then, that the imagery of vineyards and grapes frequently appears in the literature of the Old Testament, particularly in the prophetic books. In the Major and Minor Prophets, vineyards (כֶּרֶם) are referred to 29 times, and vines (גֶּפֶן) are referred to 37 times. The natural use of these viticulture terms is rampant in The Prophets (e.g., Jer 5:17; Isa 32:12; Amos 4:9; Zeph 1:13). For this study, occurrences in The Prophets that utilize the prominent metaphor of the vineyard as Israel will be addressed to determine the lexical and conceptual parallels with the origins of Mark's parable and John's metaphor. The passages that specifically speak of this metaphor are Isa 5:1–7, 16:8–10, 27:2–6; Jer 2:21; Ezek 15:1–8, 17:1–10, 19:1–14; and Hos 10:1, 14:7. Except for Hos 14:7 and Isa 27:2–6, each reference is used in connection with the judgment of God upon Israel. In this study section, The Prophets will be addressed chronologically so that the development of the theme of Israel as the vine can be seen.

Hosea

Hosea 1:1 provides the timeframe of Hosea's ministry, stating that he ministers "…in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel." With this information, Hosea ministers from about 770 to 725 BC,

[139] Carson, *The Gospel According to John*, 461.

with most of his prophecies confidently being dated after 753.[140] Hosea was a younger contemporary of Amos and was possibly a short contemporary of Isaiah.[141]

In Hosea 10:1, Hosea is the first of The Prophets to compare Israel to a vine, and with Amos is probably the world's first agrarian writer.[142] Unfortunately, the vine that has been trained to produce good fruit for YHWH has instead produced fruit that was only used selfishly (Hosea 10:1). Douglas Stuart points out that the translation of בּוֹקֵק (‘luxuriant’ in the ESV, NASB, ASV, LEB; ‘spreading’ in NIV; ‘empty’ in KJV, NKJV, LSB, YLT Hos 10:1) suggests that Hosea utilized a double-entendre pointing to both meanings, “spreading” and “empty.”[143] The image of a luxuriant but fruitless vine is used to condemn the Israelites for their idolatry and unfaithfulness to God. Stuart deduces the date of this section of Hosea during the reign of Hoshea (732–723 BC) due to the numerous sacred cult objects (v. 1b–2) and because of the “predictions of distress for king and people are still placed in the present/future tense.”[144] However, Hans Walter Wolff and Gary V. Smith argue for the earlier date of 733 because of the historical allusions found in v. 6 and the tribute to King Jareb of Assyria.[145]

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[140] Douglas Stuart, *Hosea-Jonah, Volume 31*, ed. John D. W. Watts and James W. Watts (Grand Rapids, MI: Zondervan, 1988), 20–21, http://ebookcentral.proquest.com/lib/liberty/detail.action?docID=5397258.

[141] John J. Collins, *Introduction to the Hebrew Bible*, 3rd ed. (Minneapolis: Fortress Press, 2018), 323, https://doi.org/10.2307/j.ctt1w6tbx5.1; Stuart, *Hosea-Jonah,* vol. 31, 21.

[142] Ellen F. Davis, *Scripture, Culture, and Agriculture: An Agrarian Reading of the Bible* (Cambridge: Cambridge University Press, 2009), 120, https://doi.org/10.1017/CBO9780511815041.

[143] Stuart, *Hosea-Jonah,* vol. 31 , 157.

[144] Ibid., 159.

[145] Hans Walter Wolff, *Hosea: A Commentary on the Book of the Prophet Hosea*, trans. Gary Stansell (Philadelphia: Fortress Press, 1974), 173, https://doi.org/10.2307/j.ctvb6v897; Gary V. Smith, *Hosea, Amos, Micah* (Grand Rapids, MI: Zondervan, 2001), 118, http://ebookcentral.proquest.com/lib/liberty/detail.action?docID=5397801.

Unlike how YHWH found Israel, "like grapes in the wilderness" (Hosea 9:10), her idolatry has turned her into a fruitless vine. Hosea demonstrates YHWH's change of attitude concerning Israel from the grapevine planted in a pleasant place (Hosea 9:10, 13) "into a tragic picture of fruitlessness in 9:16."[146] The reader naturally questions why YHWH has had this change of disposition. In Hosea 10:1, the answer is found, Israel has misused the blessings from YHWH and has turned from him to false idols. Israel has become fruitless to YHWH because instead of glorifying YHWH for their blessing, they have selfishly brought forth fruit for themselves in their "increase of altars" and "sacred pillars" (Hosea 10:1b). YHWH holds them guilty and will remove his blessings and destroy the object of their affection (Hosea 10:2). Such a fruitless vine is good for nothing but to be "cut down and thrown into the fire" (Matt 7:19).

Hosea 14:7 is part of YHWH's promise of restoration with Israel's return to YHWH through confession (Hosea 14:2) and reliance on YHWH (Hosea 14:3). In YHWH's care, they will "flourish like grain; they shall blossom like the vine; their fame shall be like the wine of Lebanon" (Hosea 14:7). Israel's return (Hosea 14:1) to YHWH or from exile (see Hosea 11:11) is not clear. However, with their return, YHWH's promise of an abundant life of "milk and honey" will become a reality through YHWH's grace.[147]

While Hosea uses general viticulture language in Hosea 10:1 and 14:7 in connection with Israel, other elements of correspondence are lacking, which are present in other Old Testament passages. There is a solid tie to Israel bearing fruit (14:8); however, such fruit is tied to a green cypress tree, not a vine. Because of the lack of specific verbal similarity to either Mark's parable

[146] Smith, *Hosea, Amos, Micah*, 118.

[147] Stuart, *Hosea-Jonah,* vol. 31, 216.

or John's metaphor, Hosea's references do not pass the volume or satisfaction tests of Hays because any intertextual references are vague and do not illuminate either pericope.

Jeremiah

Jeremiah utilizes viticulture imagery throughout his book. Most references use the natural aspects of vines and vineyards as part of Jeremiah's background (e.g., Jer 8:13, 31:5, 32:15, 35:7, 9, 39:10), and in specific texts, viticulture language is used symbolically to represent Israel (e.g., Jer 2:21, 6:9, 12:10, 48:32). Of these texts, most scholars note the possible intertextual relationship between Jer 2:21 and John 15:1. Dodd, utilizing the LXX, notes, "In Jer. ii. 21 Jehovah complains that although He planted a vine of fine quality, it has degenerated: ἐφύτευσά σε ἄμπελον καρποφόρον πᾶσαν ἀληθινήν, and this is echoed in the ἄμπελος ἀληθινή of John xv. 1."[148] However, when Jeremiah describes the restoration of Israel in chapters 30–33 Jeremiah does not pick up any viticulture imagery concerning Israel to portray the imagery found in John 15.[149] David M. Ball agrees with Dodd insofar as Jesus' claim as the true vine fulfills the intended role of the vine in Jeremiah; however, the vine in Jeremiah "turned degenerate and [became] a wild vine" (Jer 2:21) while in John the branches attached to the true vine are fruitful.[150] Like in Hosea, Jer 2:21 fails to meet Hays' tests of volume and satisfaction.

[148] Dodd, *The Interpretation of the Fourth Gospel*, 136.

[149] Taylor, "Fruitful Vineyard," 21.

[150] David M. Ball, *I Am in John's Gospel: Literary Function, Background and Theological Implications* (Sheffield: Sheffield Academic Press, 1996), 247, http://ebookcentral.proquest.com/lib/liberty/detail.action?docID=742500.

Ezekiel

The first of Hays' tests, availability, is evident as at least seven attested allusions and echoes from Ezekiel are found in John's Gospel and eighty-two in Revelation (the most uses of Ezekiel in any New Testament book).[151] Of Ezekiel's viticulture use, which is more developed than those in Jeremiah and Isaiah,[152] Ezek 15:1–5, 17:1–21, and 19:10–15 are the texts most associated with John 15, as noted above. Mark, however, writes his parable not like the "prophetic ballad of Israel's infertility in righteousness" but instead as an interaction between God, as a planter, and Jewish leaders, as His hired hands.[153]

Gary T. Manning, Jr. demonstrates that there is a more extensive shared viticulture vocabulary between Ezekiel and John than among other Old Testament prophets. Of the shared vocabulary, Manning points to the shared language of ἄμπελος, ἀληθινή, κλῆμα, φέρον καρπὸν, καθαίρω, τὸ κλῆμα, ἐξηράνθη, πῦρ, and καίω to demonstrate the dominant background from Ezekiel.[154] However, Manning does not address Isa 27:2–7 in his analysis. He also notes that the branches are individuals in Ezekiel 17 and 19, while the vine represents Israel.[155] Also of interest is Ezekiel 15 (LXX) and John 15's use of καθαίρω and its cognates to indicate pruning. In contrast, other Old and New Testament passages utilize καθαίρω to indicate purity or purification.[156]

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[151] Brannan and Jackson, *New Testament Use of the Old Testament*, "Ezekiel."

[152] Gary T. Manning Jr., *Echoes of a Prophet: The Use of Ezekiel in the Gospel of John and in Literature of the Second Temple Period* (London: T&T Clark International, 2004), 139, http://ebookcentral.proquest.com/lib/liberty/detail.action?docID=742944.

[153] C. Clifton Black, *Mark* (Nashville, TN: Abingdon Press, 2011), "The Vineyard Owner and His Tenant Farmers (12:1–12)," https://www-ministrymatters-com.ezproxy.liberty.edu/reader/9781426750199/#cover.xhtml.

[154] Manning Jr., *Echoes of a Prophet*, 140.

[155] Ibid., 141.

[156] Ibid.

While Manning's verbal analysis demonstrates high verbal correspondence, Ezekiel utilizes viticulture imagery to show YHWH's judgment concerning all of Israel (Ezek 15:1–8), Zedekiah (Ezek 17:10–14), or the royal line (Ezek 19:1–14).[157] Unlike these parables of judgment, Ezekiel 28:26 encourages the house of Israel through a promise that YHWH will regather them, and they will again live in safety, and they will once again plant vineyards.[158] However, Manning's analysis does not satisfy Hays' thematic coherence nor his satisfaction tests, as Ezekiel does not anticipate the fulfillment of John 15, especially in light of Isaiah 27.

Isaiah

One of the most notable examples of viticulture imagery in the Old Testament prophets is in Isaiah 5, where the prophet compares Israel to a vineyard that has been carefully tended by God but has produced only wild grapes. This image condemns the Israelites for their disobedience and unfaithfulness to God. Because Isa 5:1–7 is almost universally seen as the source text for Mark 12:1–9, this text is of utmost importance.[159] Secondly, Isa 27:2–6 will be studied as the renewal of the vineyard envisioned in Isaiah is realized in John 15:1–17. Lastly, the intertextual relationship between Isa 5:1–7 and 27:2–6 is observed due to the numerous contact points between the two pericopes.[160] As such, this work will study the intertextuality between the pericopes.

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[157] John Goldingay and John Rogerson, *Eerdmans Commentary on the Bible: Ezekiel* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2019), 13–17, http://ebookcentral.proquest.com/lib/liberty/detail.action?docID=5888759.

[158] Ralph H. Alexander, *Ezekiel* (Grand Rapids, MI: Zondervan, 2010), 214, http://ebookcentral.proquest.com/lib/liberty/detail.action?docID=6166849.

[159] Henry E. Turlington, *Matthew-Mark*, ed. Clifton J. Allen, Broadman Bible Commentary (Nashville: Broadman Press, 1969), 361.

[160] Paul K.-K. Cho, *Myth, History, and Metaphor in the Hebrew Bible* (Cambridge: Cambridge University Press, 2019), 187, https://doi.org/10.1017/9781108567992.

The book of Isaiah has been called the Bible of the Old Testament due to its structure: Isaiah 1–39 corresponds to the 39 books of the Old Testament, and Isaiah 40–66 corresponds to the 27 books of the New Testament.[161] Isaiah is also the most quoted, cited, alluded to, and echoed of prophetic books in the New Testament, with 12 quotations, 61 citations, 236 allusions, and 103 echoes.[162] While Isaiah has been divided into three sections, First (1–39), Second (40–55), and Third (56–66) Isaiah, this study will only focus on the canonically accepted Isaiah as a singular, cohesive unit.[163]

Isaiah lived from the late eighth to early seventh century BC.[164] Isaiah's ministry began "in the year King Uzziah died" (Isa 6:1), 739 BC, and lasted until at least the beginning of the reign of Esarhaddon (Isa 37:38), 680 BC.[165] This was a period of prosperity in Israel as Assyria's expansion slowed. However, instead of Israel becoming more resolute in their worship of YHWH due to their wealth, they became complacent and turned to false idols (Isa 2:6–8).[166]

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[161] Paul D. Wegner, *Isaiah: An Introduction and Commentary* (Downers Grove, IL: InterVarsity Press, 2021), 18, http://ebookcentral.proquest.com/lib/liberty/detail.action?docID=6646688.

[162] Brannan and Jackson, *New Testament Use of the Old Testament*, "Isaiah."

[163] John N. Oswalt, *The Book of Isaiah, Chapters 1–39* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1986), xviii, http://ebookcentral.proquest.com/lib/liberty/detail.action?docID=4860142; Khiok-Khng Yeo, "Isaiah 5:2–7 and 27:2–6: Let's Hear the Whole Song of Rejection and Restoration," *Jian Dao* 3 (January 1995): 81, https://search.ebscohost.com/login.aspx?direct=true&db=lsdar&AN=ATLA0001014421&site=ehost-live&scope=site&custid=liberty&authtype=ip,shib; Hilary Marlow, *Biblical Prophets and Contemporary Environmental Ethics: Re-Reading Amos, Hosea and First Isaiah* (Oxford: Oxford University Press, 2009), 195, https://academic-oup-com.ezproxy.liberty.edu/book/12451.

[164] Wegner, *Isaiah*, 18.

[165] Ibid, xix.

[166] John N. Oswalt, *Isaiah* (Grand Rapids, MI: Zondervan, 2003), lxxxiv, http://ebookcentral.proquest.com/lib/liberty/detail.action?docID=5397443.

The theme of Isaiah is put forward in chapters 1–6.[167] In chapter 1, the wickedness of Judah is presented as the people have rebelled against YHWH (v. 2) and are corrupt (v.4). Unless YHWH was merciful, Israel would have been destroyed like Sodom and Gomorrah (v.9). It is in this state of depravity that the reader is presented when approaching chapter 5. While Israel is presented with a note of hope in Isa 4:2–6, Isaiah 5 offers no such hope.[168]

Isaiah 5:1–7

Rebecca W. Poe Hays, John N. Oswalt, and Paul D. Wegner consider Isa 5:1–7 a parable. While Marjo C. A. Korpel considers it an allegory, and Khiok-Kng Yeo believes it is a *mashal* in that a *mashal* can refer to an allegory, parable, or fable.[169] Jacqueline Vayntrub notes that the term *mashal* remains a problematic category that does not "neatly correspond to *proverb*, *parable*, *allegory*, or some other type of genre."[170] Because of the difficulties in defining a mashal, this study will consider Isa 5:1–7 as a parable. Christopher R. Seitz notes that a

[167] Oswalt, *Isaiah 1–39*, xxv; William J Dumbrell, "The Purpose of the Book of Isaiah," *Tyndale Bulletin* 36 (1985): 112, https://search.ebscohost.com/login.aspx?direct=true&db=lsdar&AN=ATLA0000949430&site=ehost-live&scope=site&custid=liberty&authtype=ip,shib sees chapter 1 as an introduction to Isaiah 1–12 as well as the entire book.

[168] Oswalt, *Isaiah 1–39*, cxviii.

[169] Rebecca W. Poe Hays, "Sing Me a Parable of Zion: Isaiah's Vineyard (5:1–7) and its Relation to the 'Daughter Zion' Tradition," *Journal of Biblical Literature* 135, no. 4 (Winter 2016): 745, https://doi.org/ 10.15699/jbl.1354.2016.156763; Oswalt, *Isaiah*, 1986, cxviii ; Wegner, *Isaiah*, 81, further defines Isaiah 5:1–6 as a song that is carefully constructed as a judicial parable; Marjo C. A. Korpel, "The Literary Genre of the Song of the Vineyard (Isa. 5:1–7)," in *Structural Analysis of Biblical and Canaanite Poetry,* ed. by Willem van der Meer and Johannes C. de Moor (Sheffield: JSOT Press, 1988), 155, http://ebookcentral.proquest.com/lib/liberty/detail.action?docID=436730; Khiok-Khng Yeo, "Isaiah 5:2–7 and 27:2–6: Let's Hear the Whole Song of Rejection and Restoration," *Jian Dao* 3 (January 1995): 85, https://search.ebscohost.com/login.aspx?direct=true&db=lsdar&AN=ATLA0001014421&site=ehost-live&scope=site&custid=liberty&authtype=ip,shib.

[170] Jacqueline Vayntrub, *Beyond Orality: Biblical Poetry on Its Own Terms* (London: Routledge, 2019), 59, https://doi.org/10.4324/9781315304199.

contextual interpretation of Isaiah 5 dates its historical proclamation between the "fall of the Northern Kingdom and the 701 assault on Judah and Jerusalem."[171]

As seen above, the imagery in Isaiah's parable would be very poignant to Isaiah's audience, setting the stage for the remainder of the chapter. While some have observed the parallel use of a vineyard to that in Canticles, it is not the vineyard that is the "beloved" (v. 1), but the owner of the vineyard, YHWH, who is the "beloved." While Isaiah begins as if beginning a love song, the mood quickly shifts.

Isaiah continues by depicting the care in which the owner chooses the location, prepares the soil, and builds His vineyard. He first chooses a "very fruitful hill" (v. 1), then he "dug it and cleared it of stones, and planted it with choicest vines" (v.2). Oswalt notes that the stones removed would be used to construct a wall to keep animals out. The remaining rocks would be used to build a watchtower (v. 2) in the two-year interval before grapes would be produced.[172]

Constant care of the vineyard is required to remove weeds so they would not steal precious water from the vineyard. Likewise, the vines must be pruned to prevent small and sour grapes from growing.[173] While vineyards begin to produce grapes in the second year, eating them is not reasonable until the fifth year, as mature grapes are not produced until the fourth or fifth year.[174]

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[171] Christopher R. Seitz, *Isaiah 1–39: Interpretation: A Bible Commentary for Teaching and Preaching* (Louisville, KY: Presbyterian Publishing Corporation, 2011), Part One, "Isaiah 5:1–30."

[172] Oswalt, *Isaiah 1–39*, cxx.

[173] John H. Walton et al., *The IVP Bible Background Commentary - Old Testament* (Downers Grove, IL: InterVarsity Press, 2000), 590.

[174] Victor Harold Matthews, "Treading the Winepress: Actual and Metaphorical Viticulture in the Ancient Near East," *Semeia* 86 (1999): 24, https://ezproxy.liberty.edu/login?url=https://search.ebscohost.com/login.aspx?direct=true&db=lsdar&AN=ATLA0000009588&site=ehost-live&scope=site.

Even though grapes are ready for consumption, Lev 19:24–25 requires the harvest of the fourth year to be considered holy and as an act of praise to the Lord are given to the Lord. All fruit after that is consumable.[175] However, when the time for the vineyard of the Lord to produce good grapes, only wild grapes were produced (v. 2), and all of YHWH's work and care were in vain.

In verse 3, the narration changes from Isaiah to YHWH, as YHWH calls the listeners "Jerusalem," and "the men of Judah" (v.3) are then called upon to judge between Him and His vineyard. Similarly, to Nathan rebuking David for taking Uriah's life and his wife, Bathsheba (2 Sam 12:1–26), YHWH asks His followers what He should do concerning the vineyard. YHWH asks what else He could have done to produce good grapes instead of wild ones (v. 4). Then YHWH explains what He will do in verse 5. He will not just abandon His vineyard but destroy the vineyard He took so much care to build. He will take down and burn its hedge, probably referring to the vegetation that has grown on top of the wall.[176] Then He will level the wall and leave the vineyard exposed. He will no longer take care of the land allowing "briars and thorns" to grow, and He will no longer provide rain to water the land (v.6).

At this point, the listeners may not have understood that the vineyard was themselves. So, YHWH makes it clear, stating that the vineyard "is the house of Israel, and the men of Judah are his pleasant planting" (v. 7). YHWH also clarifies why this all occurred. YHWH expected His people to exhibit justice; instead, they oppressed. YHWH expected His people to be righteous; instead, they were violent. Because of the waywardness of YHWH's vineyard, the house of

[175] William H. Bellinger Jr., *Leviticus, Numbers* (Grand Rapids, MI: Baker Books, 2001), 99, http://ebookcentral.proquest.com/lib/liberty/detail.action?docID=5249945.

[176] Oswalt, *Isaiah 1–39*, cxx.

Israel, YHWH consigned it to destruction.[177] These general complaints of YHWH are then followed by specific "woes" (vv. 8–24) depicting specific sins.[178]

When considering Richard Hays's seven tests, Isa 5:1–7 will be shown to have a substantial number of ties to Mark 12:1–9. These details will be studied in chapter 3, demonstrating that Isa 5:1–7 was the source material for Mark's Parable of the Wicked Tenants. At this point, Isa 27:2–6 will be studied, and the ties between Isaiah 5 and 27 will demonstrate the complementary nature shared between the two pericopes.

Isaiah 27:2–6

Isaiah 24–27 is known as "The Isaiah Apocalypse" or the "Little Apocalypse," even though the material is not technically apocalyptic as neither the destruction of the present world nor the introduction of the new heaven and earth are presented. This section of Isaiah presents eschatological material depicting distant events that form an earlier structure of apocalyptic material.[179] In Chapters 24–27, Isaiah moves from the specific declarations of 13–23 to a generalized view of YHWH's lordship over the earth.[180] In YHWH's lordship, the overarching theme of YHWH's victory over His adversaries for His people is prevalent. This section can broadly be divided into two segments: chapters 24–25 focus on the "wasted city" (Isa 24:10, 12, 25:2, 3) of this world and its downfall, and chapters 26–27 YHWH's deliverance of His people.[181]

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[177] Davis, *Scripture, Culture, and Agriculture*, 174.

[178] Oswalt, *Isaiah*, 97–98.

[179] Wegner, *Isaiah*, 158.

[180] Oswalt, *Isaiah 1–39*, 250.

[181] Ibid., 250–5l.

Chapter 27 begins with YHWH overthrowing the spiritual forces of evil as a crescendo of His song of salvation in chapter 26.[182] In Isa 27:2–6, the vineyard of the Lord is revisited to demonstrate how YHWH will restore Israel. Just as Isa 27:1 begins with "in that day," so does Isa 27:2 to illustrate the role Israel will play in YHWH's eschatological plans for the world, which may occur on the same day YHWH slays the Leviathan.[183]

Just as in Isaiah 32:12 and Amos 5:11, a "pleasant vineyard" (v. 2) is in view, producing the good and sweet fruit the Lord desires instead of the wild grapes in Isaiah 5.[184] In this section, YHWH provides the safety of Israel in His watching over and watering (v. 3) and His protection (v. 5) of the vineyard. Wegner points out that YHWH's promise to "keep it night and day" (v. 3) is a merism, a rhetorical device where two contrasting parts stand for the whole.[185] Isaiah indicates that YHWH will continuously provide care and protection for His vineyard in that day.

Verse 4 begins with "I have no wrath," contrasting 5:5–6. Instead of destroying the vineyard and making it a waste (Isa 5:6), YHWH now will protect it so entirely that He dares the enemies of His people, "thorns and briars," to appear, in which case, He will destroy them. YHWH's wrath has been replaced by peace and a zeal to protect. Oswalt points out that God's anger will be assuaged in that day as He has "found a way to satisfy his justice (Rom. 3:21–26; 5:8–11)."[186]

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[182] J. Alec Motyer, *Isaiah: An Introduction and Commentary* (Downers Grove, IL: IVP Academic, 2009), 220, https://web.p.ebscohost.com/ehost/ebookviewer/ebook/bmxlYmtfXzk4MTAxMV9fQU41?sid=c303e468-e8e1–4330–8884-a285826d4269@redis&vid=0&format=EB&rid=1.

[183] Wegner, *Isaiah*, 170.

[184] Stanley M. Horton, *Isaiah: A Logion Press Commentary* (Springfield, MO: Logion Press, 2000), 157, http://ebookcentral.proquest.com/lib/liberty/detail.action?docID=4834452.

[185] Wegner, *Isaiah*, 171. María Sandra Peña-Cervel and Francisco José Ruiz de Mendoza Ibáñez, *Figuring Out Figuration: A Cognitive Linguistic Account* (Philadelphia: John Benjamins Publishing Company, 2022), 173, http://ebookcentral.proquest.com/lib/liberty/detail.action?docID=6955377.

[186] Oswalt, *Isaiah 1–39*, 35b.

Wegner contends that verse 5 could have two distinct meanings. The first is if אוֹ, at the beginning of the sentence, is read as Wilhelm Gesenius proposes in *Hebrew Grammar*, as "it would happen that"[187] would indicate the protection promised in verse 5 as protection for YHWH's vineyard.[188] Other scholars hold to Wegner's second rendering, even though Wegner holds that it is the "less likely translation."[189] This translation contends that YHWH's care for all (Ezek 18:23; Matt 23:37; John 3:17; 1 Tim 2:4; 2 Peter 3:9) is observed as He calls even the enemies of his people to "lay hold of [His] protection." YHWH emphatically offers His protection to His enemies through the repetition of "let them make peace with me" (v. 5). Hilary Marlow suggests that YHWH's invitation of "let them make peace with me" as "responsibility on those to whom it is addressed to act in a way that promotes well-being in society, including the justice and righteousness so conspicuously absent in 5:7."[190]

Both Motyer and Wegner both observe that the emphasis of each of these lines is different. In the first line, the emphasis is on *with me,* while in the second line, the focus is on *peace*, indicating that the peace offered by YHWH is real peace.[191] Gary V. Smith notes that

[187] Wilhelm Gesenius, *Gesenius' Hebrew Grammar*, ed. E. Kautzsch, trans. Arthur Ernest Cowley (Mineola, NY: Dover Publications, Inc., 2006), 500.

[188] Wegner, *Isaiah*, 171.

[189] Wegner, *Isaiah*, 171; J. J. M. Roberts, *First Isaiah* (Minneapolis: Fortress Press, 2015), 338 https://doi.org/10.2307/j.ctvgs0919 also holds to Wegner's first interpretation while J. Alec Motyer, *The Prophecy of Isaiah: An Introduction and Commentary* (Downers Grove, IL: InterVarsity Press, 1998), 222–223; Horton, *Isaiah*, 158; Oswalt, *Isaiah 1–39*, 35b–c holds to the second.

[190] Hilary Marlow, *Biblical Prophets and Contemporary Environmental Ethics* (Oxford: Oxford University Press, 2009), 224, https://doi.org/10.1093/acprof:oso/9780199569052.001.0001.

[191] Motyer, *The Prophecy of Isaiah*, 223; Wegner, *Isaiah*, 171.

YHWH demonstrates no anger in this verse as His enemies have either been destroyed or come to know His peace, providing another reason for joy and hope.[192]

Verse 6 ends this song, providing hope to all of Israel. In the days that have been described in vv. 2–5, Israel will "take root," "blossom and put forth shoots," and "fill the whole world with fruit," demonstrating that the vineyard is healthy and vibrant.[193] As such, in contrasting Israel's punishment (Isa 26:16), Israel is seen as wholly restored. The "fruit" described is not explained; however, Smith notes that "the fruitfulness of the land is the topic in 4:2, and 2:2–3; 11:10–12 and 14:1–2 refer to people from all the world coming to Jerusalem."[194] J. J. M. Roberts interprets the fruit as Israel's population that will fill the world, citing Isaiah 37:31.[195] However, such an interpretation does not consider that Israel is the one blossoming and putting forth shoots in v. 6b, which then fills the world with fruit. Wegner notes that the fruit described may be a spiritual fruit, indicating the fruit of the righteous nation mentioned in Isaiah 26:2.[196]

Because this study is concerned with the intertextual connections between Isa 27:2–7 and 5:1–7, as well as John 15:1–17, these connections will be studied separately. The relationships with John 15 will be explored in Chapter 4, while those with Isaiah 5 will be examined next.

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[192] Gary V. Smith, *Isaiah 1–39: An Exegetical and Theological Exposition of Holy Scripture* (Nashville: B&H Publishing Group, 2007), 462, http://ebookcentral.proquest.com/lib/liberty/detail.action?docID=665091.

[193] Motyer, *The Prophecy of Isaiah*, 223.

[194] Smith, *Isaiah 1–39*, 462.

[195] J. J. M. Roberts, *First Isaiah* (Minneapolis: Fortress Press, 2015), 338, https://doi.org/10.2307/j.ctvgs0919.

[196] Wegner, *Isaiah*, 172.

Intertextuality Between Isaiah 5:1–7 and 27:2–6

J. Todd Hibbard states that Isa 27:2–6 is "arguably one of the clearest examples of inner-biblical interpretation in all of Isaiah 24–27" in its connection to Isa 5:1–7.[197] Joseph Blenkinsopp holds that Isa 27:2–6 "is clearly meant to be read in relation to the Song of the Vineyard in 5:1–7."[198] Khiok-Khng Yeo considers Isaiah 27:2–6 as a counterpart to 5:1–7 because of the thematic movement illustrated when viewing the two pericopes together.[199]

In line with Yeo, Dan G. Johnson provides eight contact points between the two pericopes. (1) both pericopes are songs. (2) 5:1 and 27:2 both refer to the fertility of each vineyard. (3) YHWH's wrath is depicted in 5:5–6 and 27:4. (4) Briars and thorns are present in 5:6 and 27:4. While the briars and thorns will be the product of YHWH's actions in Isaiah 5, in Isaiah 27, He will destroy and "burn" them. (5) YHWH will not allow the rain to fall on the vineyard, thereby watering it (5:6), while in Isaiah 27:3, YHWH Himself will water the vineyard continually. (6) Evil will befall the vineyard (5:5–6) due to YHWH's actions, and in Isaiah 27:3, YHWH will always protect the vineyard. (7) The vineyard of Isaiah 5 produces wild fruit (5:4) due to the corruption of Israel, while good fruit will be produced by the righteous nation (26:2),

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[197] J. Todd Hibbard, *Intertextuality in Isaiah 24–27: The Reuse and Evocation of Earlier Texts and Traditions* (Tübingen: Mohr Siebeck, 2006), 176, http://ebookcentral.proquest.com/lib/liberty/detail.action?docID=6216843. Also see Cho, *Myth, History, and Metaphor in the Hebrew Bible*, 187; and Rebecca W. Poe Hays, "Sing Me a Parable of Zion: Isaiah's Vineyard (5:1–7) and Its Relation to the 'Daughter Zion' Tradition," *Journal of Biblical Literature* 135, no. 4 (Winter 2016): 760, https://doi.org/10.15699/jbl.1354.2016.156763.

[198] Joseph Blenkinsopp, *Isaiah 1–39 a New Translation with Introduction and Commentary* (New York: The Anchor Yale Bible, 2000), 374, https://liberty.alma.exlibrisgroup.com.

[199] Yeo, "Isaiah 5:2–7 and 27:2–6," 91.

which will fill the world (27:6).[200] Gary V. Smith also notes that each pericope ends with a direct application to Isaiah's audience.[201]

Hilary Marlow notes that the pericopes are complementary as they provide details not found in the other. For instance, Isaiah 5 details YHWH's preparations for the vineyard, choosing the location and preparing the vineyard, while Isaiah 27 assumes the preparations were made. Similarly, 27:3–4 describes YHWH's protection, while 5:2 implies His protection. Finally, the watering of the vineyard is explicitly stated in 27:3, while the withholding of it is implied in 5:6 with the withholding of rain.[202]

While Hibbard notes the reversal of Isaiah 5 in Isaiah 27 due to YHWH's behavior toward the vineyard, he fails to note the moral condition of Israel in the two pericopes.[203] Marlow correctly notes that conditionality is implied in 27:2–5, just as it applied in 5:7.[204] Just as the original vineyard was destroyed due to Israel's injustice and unrighteousness (5:7), the restored vineyard is made possible because of nation's the righteousness (26:2).

Finally, how does this analysis satisfy Richard Hays's seven tests? Hays's first test, availability, is satisfied, considering that both pericopes are in the same book. The second test of volume has been demonstrated above with common repetition of words (e.g., sing, vineyard, thorns, briars). The third test of recurrence is also satisfied. J. Todd Hibbard, mentioned above,

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[200] Dan G. Johnson, *From Chaos to Restoration: An Integrative Reading of Isaiah 24–27* (Sheffield: JSOT Press, 1988), 86, http://ebookcentral.proquest.com/lib/liberty/detail.action?docID=436610.

[201] Smith, *Isaiah 1–39*, 462.

[202] Hilary Marlow, *Biblical Prophets and Contemporary Environmental Ethics* (Oxford: Oxford University Press, 2009), 223–24, https://doi.org/10.1093/acprof:oso/9780199569052.001.0001.

[203] Hibbard, *Intertextuality in Isaiah 24–27*, 181.

[204] Marlow, *Biblical Prophets*, 224.

in his book *Intertextuality in Isaiah 24–27,* presents how this section of Isaiah is replete with intertextual connections with other Old Testament texts and Isaiah's previous chapters.[205]

The fourth of Hays's tests of thematic coherence is also satisfied as the interpretation of Isaiah 27 is seen as a complementing counterpart of Isaiah 5 while also fitting within Isaiah 26–27's message of restoration for Israel. As a complementing counterpart to Isaiah 5, Isaiah 27 satisfies Hays's fifth test of historical plausibility as YHWH's reversal of His previous judgment on His people demonstrates His loving grace that He provides to all who come to Him. As mentioned above, historically, the intertextual tie between Isaiah 5 and 27 "has been almost universally recognized by scholars"[206], thereby satisfying Hays's sixth test of the history of interpretation. Finally, Hays's seventh test of satisfaction is met. Reading Isa 27:2–6 makes sense in view of 5:1–7. The reader is satisfied as they see YHWH keeping His promise to be faithful to His people and not abandoning them, as 5:1–7 concludes.

Conclusion

This chapter opened with a survey of viticulture imagery from Noah through the Pentateuch, demonstrating how this imagery was used for its natural sense and the imagery of prosperity, especially in view of the Promised Land. The study then turned to the Writings where Psalm 80 was examined against Mark 12 and John 15 and found to have thematic instead of intertextual ties.

The Later Prophets are then canvassed focusing on Hosea 10:1, 14:7–8; Jer 2:21; Ezek 15:1–5, 17:1–21, 19:10–15, and Isaiah 5:1–7, 27:2–6. While the passages in Hosea, Jeremiah,

[205] For additional information see Hibbard, *Intertextuality in Isaiah 24–27*. Hibbard provides intertextual connections between Isaiah 24:1–20 and Nahum 2, Hosea 4, and Isaiah 17:6, p. 27–68, Isaiah 27:7 and Isaiah 10:11–16, p. 204–208 as well as other passages within Isaiah.

[206] Hibbard, *Intertextuality in Isaiah 24–27,* 208.

and Ezekiel demonstrated parallels with Mark or John, they each had difficulty satisfying Richard Hays' tests. The tests of Isaiah's connectivity to Mark and John will be examined in the next two chapters; however, an analysis of the Isaianic passages demonstrated a high degree of intertextuality between Isaiah 5 and 27. It is this connection that the premise of this study will utilize to examine similar connections between Mark 12:1–10 and John 15:1–17 to demonstrate that John complements Mark in John 15. This study will now investigate Mark's use of Isa 5:1–7 in the development of his parable of the wicked tenants.

Chapter 3: Mark's use of Isaiah

The previous two chapters developed the foundation of this investigation of John's complementation of Mark's parable of the wicked tenants through the pattern formed by Isaiah. In Chapter 1, intertextuality was defined, and Hays's seven tests of intertextualization were established as the tests this study utilizes in determining ties between texts. The datings of Mark and John's Gospels were developed to demonstrate that Mark was available to John at the time of the composition of his gospel. Likewise, various theories were explored to explain John's relationship with the Synoptics. The conclusion is that John had at least one of the synoptic accounts available, most likely Mark's Gospel.

In Chapter 2, viticulture imagery throughout the Old Testament was surveyed, demonstrating that the Old Testament used such imagery in its natural and symbolic forms. Viticulture imagery in the Torah was equated with the abundant life YHWH swore to His people in the Promised Land. In the Writings, Psalm 80, as the most discussed passage relating to the texts of this study, was discussed and, in viewing it concerning Hays's test, did not satisfactorily account for significant intertextual connections.

The Later Prophets were addressed, focusing on Hosea, Jeremiah, Ezekiel, and Isaiah. The passages of Hosea, Jeremiah, and Ezekiel demonstrated insufficient intertextualization with Mark and John. Because of the high intertextual ties between Isaiah 5 and Mark and Isaiah 27 and John, this study will now turn to these relationships.

This chapter examines the background of Mark 12, specifically through the use of viticulture in the Synoptics, as well as the literary and historical contexts of the passage. An examination of Mark's use of Isaiah will demonstrate Mark's widespread use of Isaiah. Then, a study of the intertextual ties with Isaiah 5 will reveal that Isaiah 5 is the most probable precursor

text for Mark's parable. Last, the researcher will process Mark's promise of restoration theme and his use of Psalm 118 to demonstrate that Jesus would fulfill Psalm 118 and reign, which provides the context John would build his metaphor of the true vine.

Viticulture Imagery in the Synoptic Gospels

The Synoptic Gospels contain several viticulture references. They are expected, considering its agricultural importance and Old Testament imagery. These references reveal their use in their natural sense and parables depicting theological significance.

The Synoptic accounts leverage various viticultural elements. They are the vine (ἄμπελος), vinedresser (ἀμπελουργός), vineyard (ἀμπελών), fruit (καρπός), bear fruit (καρποφορέω), branch (γένημα), mature fruit (τελεσφορέω), wine (οἶνος), sour wine (ὄξος), grapes (σταφυλή), and fruit (τελεσφορέω) (see table 3.1). These elements are not unique to viticulture references but are also used in non-viticulture agriculture (e.g., Matt 12:33, 21:19; 24:32; Mark 11:14; 13:28, 13:6, 7), to the child within Mary (Luke 1:42), and the redeemed (Matt 13:23; Mark 4:20; Luke 8:14–15). Each of these uses is significant to the gospel accounts; however, this study will focus on the Synoptics' viticulture imagery.

Some of the viticulture imagery used in the Synoptics is in the natural state of said element. For instance, in Luke 13:6–7, a vineyard is mentioned concerning the central item of the parable of the fig tree. Planting fig trees within vineyards was a common practice in antiquity as

Table 3.1. Viticulture Elements in the Synoptics

Imagery	Greek	Pericope	Matthew	Mark	Luke
Branch	κλάδος	The lesson of the Fig Tree	24:32	13:28	
Fruit	γένημα	Jesus will not drink of the vine until…	26:29	14:25	22:18
Fruit	καρπὸς	Withered Fig Tree	21:19	11:14	
Fruit	καρπὸς	Bearing Fruit	3:8; 3:10; 7:17 (2x), 18, 19		6:43 (2x), 44
Fruit	καρπὸς	Tree is known by its Fruit	12:33 (3x)		
Fruit	καρπὸς	Elizabeth's proclamation concerning Mary			1:42
Fruit	καρπὸς	The Parable of the Wicked Tenants	21:34 (2x)	12:02	20:10
Fruit	καρπὸς	The Parable of the Barren Fig Tree			13:6, 7, 9
Fruit	καρποφορέω	Seeds Scattered on various soils	13:23	4:20	
Fruit	τελεσφορέω	Seeds Scattered on various soils			8:14, 15
Grapes	σταφυλή	A Tree and its Fruit	7:16		6:44
Vine	ἄμπελος	Jesus will not drink of the vine until…	26:29	14:25	22:18
Vinedresser	ἀμπελουργός	The Parable of the Barren Fig Tree			13:07
Vineyard	ἀμπελών	The Parable of the Barren Fig Tree			13:06
Vineyard	ἀμπελών	Laborers in the Vineyard	20:1, 2, 4, 7, 8		
Vineyard	ἀμπελών	Parable of the Two Sons	21:28		
Vineyard	ἀμπελών	The Parable of the Wicked Tenants	21:33, 39, 40, 41	12:1, 2, 8, 9 (2x)	20:9, 10, 13, 15 (2x), 16
Wine	οἶνος	Angel's instruction to Zacharias			1:15
Wine	οἶνος	John the Baptist			7:33
Wine	οἶνος	The Good Samaritan			10:34
Wine	οἶνος	New Wine Old Wineskins	9:17 (3x)	2:22 (4x)	5:37, 38
Wine	οἶνος	Jesus on the Cross	27:32	15:23	
Wine	ὄξους	Offered Jesus sour wine on the Cross	27:48	15:36	23:36

the trees were a natural support for the vines, even though some advised against such, as the fig tree could sap vital nutrients away from the vine.[1] Luke 1:18–20 records the appearance of an angel of the Lord to Zechariah while he ministered in the temple. The angel told Zechariah that his barren wife, Elizabeth, would bear a son (Luke 1:12). As part of the angel's instruction, John must not drink wine or strong drink (Luke 1:15). The instruction parallels the Old Testament abstinence of priests (Lev 10:9), the Nazirites (Num 6:3), Israel in the wilderness (Deut 29:6), and Samson's mother (Judg 13:4, 7, 14).[2] Jesus later confirms that John lived accordingly, stating, "John the Baptist has come…drinking no wine" (Luke 7:33).

Similarly, the parables of the wineskins, the good Samaritan, and the two sons use the natural sense of viticulture to draw their audiences into the stories. Parable (παραβολή) means "a placing beside, juxtaposition; a comparing, comparison; a comparison, illustration, analogy, figure."[3] Parables highlight an underlying truth throughout Hebrew literature (e.g., Num 23:24; Judg 9:7–15; 2 Sam 12:1–4; Ezek 24:3–5) and the Synoptics.[4] John McLaughlin states that parables fill the Synoptic Gospels as "one of Jesus' main methods of communicating his message to the people of his day."[5] Parables are short, memorable stories that utilize vivid, though not detailed, elements structured to draw in the audience through the familiarity of the audience with

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[1] Michael Wolter, *The Gospel According to Luke: Volume II (Luke 9:51–24)*, trans. Wayne Coppins and Christoph Heilig (Waco, TX: Baylor University Press, 2017), 179–80, http://ebookcentral.proquest.com/lib/liberty/detail.action?docID=5050642.

[2] Michael Wolter, *The Gospel According to Luke: Volume I (Luke 1-9:50)*, trans. Wayne Coppins and Christoph Heilig (Waco, TX: Baylor University Press, 2016), 65, http://ebookcentral.proquest.com/lib/liberty/detail.action?docID=4697816. Also note that Samuel in 1 Kingdoms 1:11 (LXX) has a similar call for abstinence.

[3] G. Abbott-Smith, *A Manual Greek Lexicon of the New Testament* (New York: Charles Scribner's Sons, 1922), 338.

[4] Douglas D. Webster, *The Parables: Jesus's Friendly Subversive Speech* (Grand Rapids, MI: Kregel Academic, 2021), 10, http://ebookcentral.proquest.com/lib/liberty/detail.action?docID=6551018.

[5] John McLaughlin, *Parables of Jesus* (Eugene, OR: Wipf and Stock Publishers, 2004), 9, http://ebookcentral.proquest.com/lib/liberty/detail.action?docID=6372194.

the circumstances described.[6] Brad H. Young notes that parables challenge the audience's minds by using "simple stories that made common sense out of the complexities of religious faith and human experience."[7] As such, viticulture imagery would be an appropriate mechanism for Jesus to use in His parables.

The parable of the wineskins (Matt 9:17; Mark 2:22; Luke 5:37–39) envisions a new religious structure and frames such a structure through the preserving of new wine in new wineskins, due to their elasticity, instead of old wineskins, due to their lack of strength and elasticity to support the natural fermentation process of the wine.[8] In the parable of the good Samaritan (Luke 10:34), wine is used with oil as a salve for first aid.[9] Finally, in the parable of the two sons (Matt 21:28), the sons were instructed to go and work in the vineyard. In each of these cases, the viticulture imagery is used in its natural sense in setting the stage for underlying truths presented by Jesus.

Finally, in the Lord's Supper (Matt 26:17–30; Mark 14:12–26; Luke 22:14–23), the fruit of the vine is utilized as a part of the Passover meal in its natural sense while providing symbolic imagery. Each Synoptic account mentions the "cup" (Matt 26:27; Mark 14:23; Luke 22:17). However, in Matthew, Jesus's statement, "I will not drink again of this fruit of the vine" (Matt 26:29) provides the most unambiguous indication that Jesus and His apostles were drinking

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[6] Mary Ann Getty-Sullivan, *Parables of the Kingdom: Jesus and the Use of Parables in the Synoptic Tradition* (Collegeville, MN: Liturgical Press, 2007), 7, http://ebookcentral.proquest.com/lib/liberty/detail.action?docID=5113410.

[7] Brad H. Young, *The Parables: Jewish Tradition and Christian Interpretation* (Grand Rapids, MI: Baker Academic, 1998), 14, http://ebookcentral.proquest.com/lib/liberty/detail.action?docID=879090.

[8] R. T. France, *The Gospel of Matthew* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2007), 372, http://ebookcentral.proquest.com/lib/liberty/detail.action?docID=4860095. See also Wolter, *The Gospel According to Luke: Volume I*, 249.

[9] Wolter, *The Gospel According to Luke: Volume I*, 80.

wine. Michael Wolter notes that Luke's Passover account included drinking wine in either individual cups or four common cups.[10] The cup of the Lord's Supper also holds symbolic meaning as the outpouring of Jesus's blood for the atonement of sin and the institution of the New Covenant (Matt 26:28).[11]

Matthew 20:1–16 – The Parable of the Laborers in the Vineyard

In the parable of the laborers in the vineyard (Matt 20:1–16), found only in Matthew, the setting is a vineyard in its natural sense, borrowing the common Old Testament metaphor for Israel. The parable of the laborers is building upon Old Testament parables that use the vineyard as a metaphor for Israel (e.g., Isa 5:1–7, 27:2–6; Jer 12:10).[12] However, Jesus makes it clear that in this parable, the owner of the vineyard represents God and His rule (v. 1).[13] Jesus presents this parable to His disciples in addressing Peter's question in Matthew 19:27. Peter's concern centered around what he and the other disciples will obtain since they, unlike the rich young man in Matt 19:16–22, have "left everything and followed [Jesus]." Jesus used the imagery of the vineyard to portray a scene that would remind his readers of the grape harvest.

The grape harvest occurs in Palestine between August and October, with the bulk of harvesting from late August to early September.[14] With the rains beginning in mid-September,

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[10] Wolter, *The Gospel According to Luke: Volume* II, 456.

[11] France, *The Gospel of Matthew*, 934.

[12] McLaughlin, *Parables of Jesus*, 94.

[13] France, *The Gospel of Matthew*, 721.

[14] William Barclay, *And Jesus Said; a Handbook on the Parables of Jesus.* (Philadelphia: Westminster Press, 1970), 155, https://liberty.alma.exlibrisgroup.com; Peter Damian Akpunonu, *The Vine, Israel, and the Church* (New York: Peter Lang Publishing, Inc., 2004), 8, https://web-s-ebscohost-com.ezproxy.liberty.edu/ehost/ebookviewer/ebook/bmxlYmtfXzEzMDYwNF9fQU41?sid=269bab69–6d73–4c0b–8876-90c21e4f6b24@redis&vid=0&format=EB&rid=1.

the harvest becomes a race, and the service of every available man is required.[15] In addition to the rain, owners strive to harvest grapes at their peak, maximizing profits. A day too early or too late could cost the owner substantially in the marketplace; therefore, owners closely monitor the grapes' ripening and hire laborers accordingly.[16] In ancient times, an owner who needed extra help during harvest time would go to a specific location where day laborers would wait, looking for work, as the parable describes.[17]

However, the parable diverges from common sense at this point. Questions arise concerning the effectiveness of the owner. Could the owner not estimate how many laborers he needed? Why did the owner go to secure laborers instead of his foreman? Why did only one of the five groups ensure wages before agreeing to work? Why were the last given their wages first? Finally, why did those who only worked an hour receive wages equal to those who worked the entire day? The parable's underlying meaning becomes known in these details when considering Peter's question and the episode of the rich young ruler in the previous chapter.

The parable contrasts the generous owner, who, throughout the day, sought out those in need and the first group of laborers. When the first group grumbled because their wages met their agreed-upon amount (vv. 11–12), the owner asks if they "begrudge [his] generosity" (v. 15). Frank Stagg notes that "A striking contrast is drawn between those who begrudge and the one who exercised generosity."[18] C. H. Dodd holds that the parable's point is to demonstrate

[15] Barclay, *And Jesus Said*, 8.

[16] Young, *The Parables*, 60.

[17] Kenneth E. Bailey, *Jesus Through Middle Eastern Eyes: Cultural Studies in the Gospels* (Downers Grove, IL: IVP Academic, 2008), 357, http://ebookcentral.proquest.com/lib/liberty/detail.action?docID=2030271.

[18] Frank Stagg, *Matthew–Mark* (Nashville: Broadman Press, 1969), 196.

divine generosity and compassion in the kingdom of God.[19] R. T. France rightly observes that Jesus calls out those "within the kingdom of heaven who do not share God's generosity toward those who have not earned His favor."[20]

The parable of the workers in the vineyard demonstrates features from Old Testament parables and mashal. Both parables and mashal are deeply rooted in Israel's historical and cultural lives.[21] As parables use familiar elements for the Israelites, viticulture became a stage for the stories. Like Old Testament writers, Jesus used the imagery of a vineyard owner to portray truths concerning the kingdom of heaven.

These examples show viticulture imagery, both in its natural and symbolic senses, paralleling Old Testament use. Mark's use of similar viticulture imagery parallels these examples. This study now turns to Mark's use of Isaiah to establish his probability of using Isa 5:1–7 as a precursor text for the parable of the wicked tenants.

Mark's Use of Isaiah

John F. A. Sawyer holds that, aside from Psalms, Isaiah is the most quoted or alluded to Old Testament book in the Gospels, Acts, the writings of Paul, and Revelation, noting an estimate of 250 references.[22] Even so, scholars, such as Albert C. Sundberg, Jr., have questioned the importance of Isaiah in the book of Mark.[23] Sundberg holds that Daniel was the most

[19] C. H. Dodd, *The Parables of the Kingdom* (New York: Charles Scribner's Sons, 1961), 92.

[20] France, *The Gospel of Matthew*, 723.

[21] Young, *The Parables*, 15.

[22] John F. A. Sawyer, *The Fifth Gospel: Isaiah in the History of Christianity* (New York: Cambridge University Press, 1996), 21.

[23] Sundberg attempted to calculate the importance of each Old Testament book by correcting each volume to a common length stating that longer volumes were inherently more probable to be quoted more frequently than shorter volumes and rejecting the importance of a volume based on counting of quotations and references.

essential book for Mark's Gospel, with Isaiah being the fifth most important.[24] However, Isaiah is Mark's most used prophetic book and the only named prophet in Mark's Gospel (Mark 1:1; 7:6).[25] Rick Brannan and Jeffrey Glen Jackson, in analyzing Mark, find three quotations, three citations, six allusions, and five echoes of Isaianic material and, as a total of all four categories, the most of any Old Testament book.[26] Sharon E. Dowd notes that Isaiah and Mark share common themes that include:

> Announcements of the good news of God's reign, healing for the lame and those unable to speak, the conversion of the Gentiles, the "way of the Lord," suffering on behalf of others, repeated injunctions to "Listen!" and "Look!," provision of bread, critique of religious leaders, cosmic conflict, redemption, forgiveness of sins, and the use of blindness and deafness as metaphors for the people's failure to perceive and understand the ways of God.[27]

This study will now examine various quotations, citations, allusions, and echoes from Isaiah found within Mark to demonstrate that Hays's test of recurrence is satisfied before turning to the specific intertextual markers shared between Isa 5:1–7 and Mark 12:1–12.

Intertextual use of Isaiah by Mark

Mark cites the Old Testament throughout his gospel, highlighting the importance of Isaiah's message in Mark's proclamation of the fulfillment of the good news. Mark uses

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[24] Albert C Sundberg, "On Testimonies," *Novum Testamentum* 3, no. 4 (1959): 274, https://search.ebscohost.com/login.aspx?direct=true&db=lsdar&AN=ATLA0000683441&site=ehost-live&scope=site&custid=liberty&authtype=ip,shib.

[25] Mary Ann Beavis, *Mark's Audience the Literary and Social Setting of Mark 4.11–12* (London: Bloomsbury Academic, 1989), 110, http://dx.doi.org.ezproxy.liberty.edu/10.5040/9781474266444.

[26] Rick Brannan and Jeffrey Glen Jackson, eds., *New Testament Use of the Old Testament* (Bellingham, WA: Faithlife, 2015), "Isaiah in Mark." Authors vary in their identification of citations, quotations, allusions, and echoes, especially when parallel passages are considered, and for the purpose of this study the references noted by Brannan and Jackson will be used.

[27] Sharyn E Dowd, "Reading Mark Reading Isaiah," *Lexington Theological Quarterly* 30, no. 3 (1995): 134.

citations, quotations, allusions, and echoes of Isaiah within his account. This study will survey some of the references to demonstrate the recurrence of Isaianic material and Mark's general use in announcing the fulfillment of God's promises and to warn of coming judgment.

Mark's Citations of Isaiah

Mark begins his gospel with a citation attributed to Isaiah (Mark 1:2a), even though the quotation that follows the citation is an amalgamation. The reference in Mark 1:2b–3 is commonly held as a consolidation from texts of the Law (Exod 23:20), the major prophets (Isa 40:3), and the minor prophets (Mal 3:1).[28] David E. Garland notes that the combination of Old Testament texts was a common practice in postbiblical Judaism.[29] Joel Marcus concludes that Mark's reference to Isaiah is more than citing Mark's source. Marcus holds that Mark is "hinting more broadly that his whole story of 'the beginning of the gospel' is to be understood against the backdrop of Isaian themes."[30] Morna D. Hooker similarly understands Mark's reference to Isaiah to be an indication that Isaiah holds the key to understanding Mark's Gospel account.[31] Jocelyn McWhirter argues that Mark's understanding of recognized messianic prophecies and rabbinic messianic exegesis uses Exodus 23:30, Malachi 3:1, and Isaiah 40:3 in describing Jesus and John

[28] Garland, *Mark*, 37.

[29] Ibid.

[30] Joel Marcus, *The Way of the Lord: Christological Exegesis of the Old Testament in the Gospel of Mark* (New York: T&T Clark International, 2004), 20, https://www.google.com/books/edition/The_Way_of_the_Lord/yCV6I6KoJGkC?hl=en&gbpv=1.

[31] Morna D. Hooker, "Isaiah in Mark's Gospel," in *Isaiah in the New Testament: The New Testament and the Scriptures of Israel*, ed. Steve Moyise and Maarten J. J. Menken (New York: T&T Clark International, 2006), 35, http://ebookcentral.proquest.com/lib/liberty/detail.action?docID=742409.

the Baptist based on shared language.[32] While these views vary, each highlights the importance of Isaiah in the Gospel of Mark.

While most agree that Mark's citation includes texts from Exodus, Malachi, and Isaiah, there is no general agreement on why Mark attributes his amalgamation to Isaiah.[33] France holds that Mark's attribution of the quote to Isaiah is due to its predominance.[34] Rikki E. Watts concedes that the singular reference could reflect the customary Jewish practice while also noting the common literary device of Mark's, the Markan "sandwich," to rationalize Mark's singular attribution to Isaiah.[35] Marcin Moj describes the Markan "sandwich" as a literary device juxtaposing "two pericopes in line with the A-B-A' format."[36] Watts proposes that Mark designed his "sandwich" in verses 2 and 3 in the following scheme:

A. As it is written in Isaiah the prophet, (Isaiah)

B. "Behold, I send my messenger before your face, who will prepare your way, (Exodus/Malachi)

A.' the voice of one crying in the wilderness: 'Prepare the way of the Lord, make his paths straight,'" (Isaiah)

Watts holds that the "sandwich" technique highlights Mark's larger framework of his thought and his prevailing Isaianic framework. Each of these theories continues to note the importance of Isaiah to Mark's account.

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[32] Jocelyn McWhirter, "Messianic Exegesis in Mark 1:2–3," in *"What Does Scripture Say?": Studies in the Function of Scripture in Early Judaism and Christianity*, ed. Craig A. Evans and H. Daniel Zacharias (New York: T&T Clark International, 2012), 102, https://www.scribd.com/document/386211958/What-Does-the-Scripture-Say-Studies-in-the-Function-of-Scripture-in-Early-Judaism-and-Christianity-Volume–1-the-Synoptic-Gospels.

[33] McWhirter, "Messianic Exegesis in Mark 1:2–3."

[34] France, *The Gospel of Mark*, 96.

[35] Rikki E Watts, *Isaiah's New Exodus and Mark* (Tübingen: Mohr Siebeck, 1997), 89, http://ebookcentral.proquest.com/lib/liberty/detail.action?docID=6118312.

[36] Marcin Moj, "Sandwich Technique in the Gospel of Mark," *The Biblical Annals* 8, no. 3 (2018): 363, https://doi.org/10.31743/ba.2018.8.3.03.

Another citation of Isaiah is in Mark 7:6–7 when Jesus states, "Well did Isaiah prophesy of you hypocrites, as it is written, 'This people honors me with their lips, but their heart is far from me; in vain do they worship me, teaching as doctrines the commandments of men.'" Jesus quotes Isa 29:13 to point out the hypocritical views of the Pharisees and scribes. France notes that Jesus's wording follows the LXX with minor changes in the first and last lines that do not alter the sense.[37]

Mark's last citation of Isaiah is in Mark 11:17. After Jesus' triumphal entry into Jerusalem (Mark 11:1–11), Jesus curses the fig tree (vv. 12–14), then cleanses the temple (vv. 15–19). After the expulsion of the temple merchants (v.15), Jesus explained His actions through the combining of quotations from Isa 56:7 and Jer 7:11.[38] Strategically, Mark 11:17 resides at the midpoint of a Markan 'sandwich' between the cursing of the fig tree and its eventual withering (vv. 20–24).[39] Brown notes that after Jesus's triumphal entry, He entered the temple and looked around (v.11). Jesus anticipated finding the fulfillment of Isa 56:1–8 within the temple, hence the quotation of Isa 56:7 in verse 17, which is a direct quotation from the LXX.[40] But due to the temple's misuse, Jesus adds the denunciation of Jer 7:11 to pronounce the temple's doom.[41] The quotations of Isaiah and Jeremiah provide the theological context for Jesus' withering of the fig

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[37] France, *The Gospel of Mark*, 277.

[38] Ibid., 440.

[39] James R Edwards, "Markan Sandwiches: The Significance of Interpolations in Markan Narratives," *Novum Testamentum* 31, no. 3 (July 1989): 206–208, https://search.ebscohost.com/login.aspx?direct=true&db=lsdar&AN=ATLA0000817724&site=ehost-live&scope=site&custid=liberty&authtype=ip,shib; Scott G. (Scott Gregory) Brown, "Mark 11:1–12:12: A Triple Intercalation?," *The Catholic Biblical Quarterly* 64, no. 1 (January 2002): 82–84, https://search.ebscohost.com/login.aspx?direct=true&db=lsdar&AN=ATLA0001322533&site=ehost-live&scope=site&custid=liberty&authtype=ip,shib; Moj, "Sandwich Technique in the Gospel of Mark," 369–71.

[40] Brown, "Mark 11," 83–84; William L. Lane, *The Gospel of Mark* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1974), 238, http://ebookcentral.proquest.com/lib/liberty/detail.action?docID=4860151.

[41] Edwards, "Markan Sandwiches," 208.

tree. Just as the fig tree bore no fruit and was cursed, Jesus found that Israel was not producing fruit and was judged.

Mark's Quotations of Isaiah

Mark also uses quotations without citing Isaiah in three verses. In Mark 4, Jesus begins teaching a large crowd beside the sea (v. 1). After Jesus completes His first parable and is alone with His closest followers, He is asked about the parables that He used in his teaching (v. 10). Jesus explains that His followers have been given "the secret of the kingdom of God, but for those outside everything is in parables" (v.11). Then, without citing Isaiah, Jesus reshapes Isa 6:9–10 and states, "so that they may indeed see but not perceive, and may indeed hear but not understand, lest they should turn and be forgiven" (v. 12). Matthew records a similar and more complete report of Mark's account in Matt 13:13–15, where Jesus attributes the reference in verse 14 to Isaiah, providing scriptural attestation to the source of Mark's quotation. Hooker notes that verse 12 begins with ἵνα ("so that"), suggesting that Mark intended his audience to understand the statement that follows as a quotation.[42]

Beavis also attributes the reference to Isaiah and notes that it follows the Targum and Peshitta, possibly indicating that Mark may have had access to various Greek versions of Isaiah.[43] The Targum and Peshitta, like Mark, drop the directive for the people to "keep on" hearing and seeing found in the Old Testament and replace it with the shortened language of "hear" and "see." Likewise, Mark parallels the Targum's use of "indeed," "Hear, *indeed*, but do not understand; See, *indeed*, but do not grasp" (Tg Isa 6:9b–c; emphasis added), which is absent

[42] Hooker, "Isaiah in Mark's Gospel," 38.

[43] Beavis, *Mark's Audience*, 140.

from the Old Testament. Finally, where Isaiah in the Old Testament does not want the people to "turn and be healed" (Isa 6:10), the Targum states, "repent and save itself" (Tg Isa 6:10), while the Peshitta states, "return and be forgiven itself" (P Isa 6:10), providing a striking parallel to Mark's "turn and be forgiven" (Mark 4:12).

This quotation is particularly useful in demonstrating Mark's use of Isaiah for this study. One aspect of this thesis is that Mark used Isa 5:1–7 in composing Mark 12:1–12. Mark 4:12 provides a quotation that is only one chapter removed from Isaiah 5. With the proximity of this quotation, Mark's frequent use of Isaianic material satisfies Hays's third test of recurrence as it is within the specific section of Isaiah 5.

The final Markan quotations from Isaiah are found in Mark 13:24–25 during Mark's "Apocalyptic Discourse."[44] Mark 13:24 has several parallels with prophetic texts. While Ezek 32:7; Joel 2:10, 31, 3:15, and Amos 8:9 share vocabulary and themes, verbally, Mark 13:24 is closest to Isaiah 13:10. Mark 13:25 then draws from Isaiah 34:4.[45] Hooker remarks that Mark's readers, whether Jewish or Gentile, that were familiar with Scripture would be reminded of Isaiah's warnings of judgment.[46] In verses 24 and 25, Mark climaxes his discourse by depicting cosmic destruction in the rich and colorful language of Isaiah and the other prophets of the Old Testament. There are various views concerning these passages of Mark. One theory is that the passage should be interpreted as events that will occur with the parousia. Another approach

[44] France, *The Gospel of Mark*, 508; also see Hooker, Morna D., "Isaiah in Mark's Gospel," 44; France, *The Gospel of Mark*, 508; also see Hooker, Morna D., "Isaiah in Mark's Gospel," 44; Francis J. Moloney, *The Gospel of Mark: A Commentary* (Grand Rapids: Baker Academic, 2002), "The sign of the coming of the Son of Man (13:24–27)," http://ebookcentral.proquest.com/lib/liberty/detail.action?docID=1057135.

[45] France, *The Gospel of Mark*, 508; Turlington, *Matthew–Mark*, 376; Dowd, "Reading Mark Reading Isaiah," 133.

[46] Hooker, "Isaiah in Mark's Gospel," 44.

views the event as more closely tied to the temple's destruction and the metaphorical coming of the Son of Man (v. 26).[47]

Robert H. Stein holds that the harmonization of these views is legitimate.[48] Stein observes that Mark's use of ἀλλά (but, v. 24) provides a temporal introduction signifying a new section, where the described events will occur after the tribulation previously described (vv. 14–23). Likewise, when one considers the audience changes from Peter, James, John, and Andrew (v. 3) to a nondescript "they" (v. 26), which then reverts in verses 28, 29, and 30 (you) to the apostles, the argument gains additional strength. Stein observes a connection with the Son of Man (vv. 26–27) and the destruction of the temple (vv. 2, 4, 5–23) through Mark's phrase "in those days" (v. 24).[49] However, even though the events foretold concerning the Son of Man will occur after the tribulation, these events are separated in time and are different events. Stein harmonizes the two time-based events through the "prophetic perspective."[50]

The "prophetic perspective" proposes that some prophets were more concerned with the content of the prophecies than the time frame in which the fulfillment of prophecies occurred.[51] Louis Berkhof describes this perspective as the prophets looking "upon the future as the traveler does upon a mountain range in the distance. He fancies that one mountain-top rises right behind

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[47] For in depth discussions on these two viewpoints see James A. Brooks, *Mark: An Exegetical and Theological Exposition of Holy Scripture* (Nashville: B&H Publishing Group, 1991), 198, http://ebookcentral.proquest.com/lib/liberty/detail.action?docID=680792; Robert H. Stein, *Mark*, Baker Exegetical Commentary on the New Testament (Grand Rapids, MI: Baker Academic, 2008), 613, http://ebookcentral.proquest.com/lib/liberty/detail.action?docID=3117020.

[48] Robert H. Stein, *Jesus, the Temple and the Coming Son of Man: A Commentary on Mark 13* (Downers Grove, IL: IVP Academic, 2014), 107, http://ebookcentral.proquest.com/lib/liberty/detail.action?docID=2030282.

[49] Ibid., 105.

[50] Ibid., 106–07.

[51] Randall E Otto, "The Prophets and Their Perspective," *The Catholic Biblical Quarterly* 63, no. 2 (April 2001): 219.

the other, when in reality they are miles apart."[52] Similarly, the temporal gap between the temple's destruction (Mark 13:14–23), the events "after that tribulation," and the coming of the Son of Man (Mark 13:24–27) is unspecified by Jesus.

Mark's Allusions to Isaiah

Of the six possible allusions in the book of Mark to Isaiah, this section will discuss the five allusions found in Mark 9:48, 14:60–61, and 15:4–5. Mark 12:1 is the sixth possible allusion, and as it is a significant subject of this study, the following section will discuss it in depth.

Mark 9:48, while listed by Brannan and Jackson as an allusion, is widely understood as a quotation by the ESV, NIV, NKJV, NASB, and others. The underlying text from Isa 66:24 stems from the LXX, and Mark shares most of its vocabulary. The Byzantine text of the Greek New Testament duplicates verse 48 in verses 44 and 46. However, as James A. Brooks notes, verses 44 and 46 do not occur in the best Greek texts, and their inclusion in the Byzantine text is probably due to scribal repetition.[53]

The two texts read:

ὁ γὰρ σκώληξ αὐτῶν οὐ τελευτήσει, καὶ τὸ πῦρ αὐτῶν οὐ σβεσθήσεται (Isa 66:24, LXX).[54]

ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ οὐ σβέννυται (Mark 9:48, SBL xx). [55]

[52] Louis Berkhof, *Principles of Biblical Interpretation* (Grand Rapids, MI: Baker Book House, 1950), 150.

[53] Brooks, *Mark*, 142.

[54] Henry Barclay Swete, ed., *The Old Testament in Greek: According to the Septuagint* (Cambridge: Cambridge University Press, 1909).

[55] Michael W. Holmes, ed., *The Greek New Testament: SBL Edition* (Bellingham, WA: Lexham Press, 2013).

Mark follows Isaiah's reading except for changing the forms of τελευτάω (die) and σβέννυμι (quench) to the present active indicative. Mark 9:48 uses the colorful language of Isaiah to describe *Gehenna*, translated as 'hell' in most English translations. *Gehenna* (hell vv. 43, 45, 47) is a Greek transliteration of the Hebrew phrase גֵּי הִנֹּם **,** "valley of Hinnom." 2 Kings 23:10 refers to this valley as where Josiah defiled to stop the child sacrifices being offered there to Molech. During the intertestamental period, the valley of Hinnom became "the garbage and sewage dump of Jerusalem and a symbol of the place of punishment (1 Enoch 27:2; Ezra 7:36) because worms and fires were always consuming the refuse (v. 48)."[56] This shared Israelite imagery of *Gehenna* would cement into the minds of Mark's readers the torment that awaits those who perish in sin.

Mark 14:60–61 and 15:4–5 both demonstrate an allusion to Isa 53:6–7. The accounts in Mark are from Jesus' questioning before the Council (Mark 14:53–65) and Pontius Pilate (Mark 15:1–5). In both instances, Jesus is asked practically the same questions. The high priest asks Jesus, "Οὐκ ἀποκρίνῃ οὐδέν; τί οὗτοί σου καταμαρτυροῦσιν" (Mark 14:60, SBL), then Pilate asks, "Οὐκ ἀποκρίνῃ οὐδέν; ἴδε πόσα σου κατηγοροῦσιν" (Mark 15:4, SBL). The difference in the accounts is that the chief priest was concerned about the specific charges against Jesus, and Pilate was concerned with the quantity of charges. Located within each conversation are distinct differences. In front of the Council, Jesus had been silent until now, but He answered the chief priest. Before Pilate, Jesus had already responded to a question (Mark 15:2) but remained silent after Pilate's question. In front of the Council, Jesus is said to have "remained silent" (Mark 14:61), and in front of Pilate, he is said to have "made no further answer" (Mark 15:5).

Mark 14:60–61 and 15:4–5 display allusions to Isa 53:6–7 in two separate ways. While Mark does not echo the words of Isaiah, he does paint a picture of the suffering servant in the

[56] Brooks, *Mark*, 142.

same manner as Isaiah. Douglas J. Moo points out that there are slight linguistic similarities shared between Mark and Isaiah (e.g., οὐκ ἀποκρίνῃ οὐδέν in Mark 14:60; 15:4 and οὐκ ἀνοίγει τὸ στόμα in Isa 53:7 [LXX]). However, Moo considers the parallel emphasis of Mark and Isaiah within the motif of silence as the main point of the allusion, with Jesus's silence mentioned twice in Mark 14:61 ('ὁ δὲ ἐσιώπα καὶ οὐκ ἀπεκρίνατο οὐδέν').[57] Hooker's criteria for an intertextual reference are more stringent than Hays's and Moo's. Hooker contends that without a direct quotation, or an idea unique to an Old Testament author, any correspondence is secondary and is not substantial as proof of intertextuality.[58] He is unconvinced of the allusion, stating that the shared theme of silence does not overcome the lack of similar language and notes the possibility of an echo instead.[59] Because Mark specifically stresses Jesus's silence, the historical recognition of the allusion, the thematic coherence, and the illumination that Jesus's silence provides, the identification of these passages as an allusion is correct.

Mark's echoes of Isaiah

There are five Isaianic echoes that Brannan and Jackson note in Mark (Mark 1:11/Isa 42:1; Mark 2:7/Isa 43:25; Mark 7:37/Isa 35:5–6; Mark 12:32/Isa 45:21; Mark 13:8/Isa 19:2). These passages help to demonstrate how Mark intertwines the themes of Isaiah within his gospel. Mark 1:9–11 describes Jesus's baptism, and Mark 1:11 provides an echo of Isaiah 42:1. Isaiah 42 begins the first of four "servant songs" in Isaiah. Isa 42:1–44:5 details God's design to deliver

[57] Douglas J. Moo, *The Old Testament in the Gospel Passion Narratives* (Eugene, OR: Wipf and Stock Publishers, 1983), 148–49, https://liberty.alma.exlibrisgroup.com/.

[58] Morna D. Hooker, *Jesus and the Servant: The Influence of the Servant Concept of Deutero-Isaiah in the New Testament* (Eugene, OR: Wipf and Stock Publishers, 2010), 62.

[59] Hooker, "Isaiah in Mark's Gospel," 47–48; Hooker, *Jesus and the Servant: The Influence of the Servant Concept of Deutero-Isaiah in the New Testament*, 88–89.

Israel.[60] In Mark 1:11 and Isa 42:1, God is the speaker. Isaiah in the LXX and the Hebrew Bible differ. Yet, both versions shed light on the echo in Mark 1:11. In the LXX, God refers to his servant as Jacob, his son, and Israel, his chosen one, whom he has accepted, and the Hebrew Bible it states, "my chosen, in whom my soul delights" (בְּחִירִי רָצְתָה נַפְשִׁי).

Similarly, in Mark, God declares that Jesus is His beloved son, and God is well pleased with Jesus. Mark 1:11 introduces Mark's Christological motif of Jesus as God's beloved son. Mark also uses the same description during the transfiguration (Mark 9:7) and the parable of the wicked tenants (Mark 12:6). In light of Mark 1:10, the echo in Mark 1:11 becomes more pronounced. In verse 10, the Spirit descends upon Jesus, harkening back to Isa 42:1 when God proclaimed that "I have given my spirit upon him" (LXX)[61] and "I have put my Spirit upon him" (ESV). Mark 1:10 and 11 provide a solid echo to Isaiah 42:1 in the wording Mark chooses to use in God's proclamation.

William L. Lane comments that the designation of Jesus as God's Son is deepened through the servant described in Isaiah 42:1 and states that an echo is legitimate.[62] Brooks contends that the relationship is more robust than an echo and classifies it as an allusion.[63] Without clear textual ties, identifying the intertextual relationship between Mark 1:11 to Isaiah 42:1 as an echo is appropriate.

The echo found in Mark 2:7 is the next echo in Mark's Gospel. In Mark 2, Jesus is in Capernaum when a paralytic is brought to Him for healing. Instead of telling the man that he is

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[60] Wegner, *Isaiah*, 244.

[61] Unless otherwise noted, all biblical passages from the Septuagint referenced are in The Lexham English Septuagint Version.

[62] Lane, *The Gospel of Mark*, 54.

[63] Brooks, *Mark*, 38.

healed, Jesus pronounces that his sins are forgiven (v. 5). The scribes that were present correctly ask, "Who can forgive sins but God alone?" Mark echoes Isaiah 43:25 in the question of the scribes. In the LXX, Isaiah 43:25 makes it clear that God is talking by opening the verse with ἐγώ εἰμι. The verse goes on to state that God "wipes away your lawless acts" so that he no longer remembers them. In Mark and Isaiah, the texts use ἁμαρτίας (sins). Hooker classifies this as a "fanciful" allusion due to the lack of verbal similarity.[64] Richard Hays notes several key passages the scribes could be echoing in their question, noting Exod 34:6–7, Isa 43:25, 44:22, and Ps 103:3, 4.[65] Brannan and Jackson also attribute an echo to Ps 103:3, where a mirror image to the Hebrew Bible is evident. Hays points out, that the scribes could be echoing many texts within the Old Testament that state God's unique ability to forgive sins. The echo could be from Isaiah, and with the prominent use of Isaiah in Mark's Gospel, the attribution of the echo to Isaiah is logical.

A strong echo of Isa 35:5–6 is found in Mark 7:37. Mark 7:31–37 records Jesus healing a deaf man with a speech impediment. After Jesus heals him, the crowds proclaim, "He even makes the deaf hear and the mute speak" (v. 37b). Mark's language in 7:37 is strikingly similar to the language and theme of Isa 35:5–6. It reads, "Then blind people's eyes will be opened, and dumb people's ears will hear. Then the lame will leap like a deer, and the stammerer's tongue will be clear, because water has broken forth in the desert, and a ravine in a thirsting land" (LXX). Mark shares the words κωφός (deaf) and ἀκούω (hear) with Isa 35:5. Mark, in saying "the mute speak" demonstrates the same theme of Isaiah 35:6 where he states "the stammerer's tongue will be clear." The reference here tightens when one considers Mark 7:32. Mark, in verse

[64] Hooker, "Isaiah in Mark's Gospel," 45.

[65] Hays, *Echoes of Scripture in the Gospels*, 64–65.

32, describes the deaf man as having a speech impediment (μογιλάλος), which is the same term used in Isa 35:6 for the "stammerer."

While Brooks notes that Mark 7:37 "recalls," and Hooker states that it "may put us in mind of" Isaiah 35:5, indicating an echo, Lane and Richard Hays both hold Mark 7:37 as an allusion.[66] The close verbal and thematic ties between these verses clearly indicate their relationship. Brannan and Jackson's attribution of an echo is justified due to the closeness of the Markan and Isaianic passages, especially when one considers Mark's description of the man in verse 32.

Mark 12:32 provides another questionable attribution of an echo by Brannan and Jackson. Mark 12:26–34 records a scribe's question to Jesus as to which of the commandments is the most important (v. 28). Jesus answers with the opening of the Shema and then quotes Lev 19:18 (Mark 12: 29–31).[67] The scribe then remarks on the truthfulness of Jesus's statement and parrots Jesus's answer (vv. 32–33). Brannan and Jackson attribute the scribe's reply (v. 32) as an allusion to Deut 4:35; 6:4 and an echo of Isa 45:21. While the echo of Isaiah can be established linguistically, neither Isaiah nor the scribe alters the text in such a way that a reader would consider an echo to Isaiah over an allusion to Deuteronomy. Similarly, the context of Isa 45:14–25, that God, not idols, is the only savior, does not contribute to the theme of the Markan passage. In this instance, attributing an allusion to Deuteronomy is the optimal reference.

Mark 13:8 is the last echo claimed by Brannan and Jackson. Mark 13:8 describes the events that will come before the suffering God's people will encounter due to their belief in Jesus. The text from Mark refers to nations and kingdoms battling against one another. This

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[66] Brooks, *Mark*, 110; Hooker, "Isaiah in Mark's Gospel," 45; Lane, *The Gospel of Mark*, 162; Hays, *Echoes of Scripture in the Gospels*, 74.

[67] Brooks, *Mark*, 183–84.

imagery is drawn from Isaiah's description of the collapse of Egypt in Isaiah's proclamation against the country. The specific echo is found in Isaiah's pronunciation of fighting, "Egyptians will be raised against Egyptians, and each person will make war against his brother, and each person against his neighbor, city against city and district against district" (Isa 19:2, LXX). Mark's description of "nation will rise against nation, and kingdom against kingdom" echoes Isaiah's theme of turmoil. Each report utilizes ἐπὶ (translated "against") and the conjunction καὶ (and) to portray a scene of multiple parties fighting against one another. With the linguistic and thematic similarities present, the identification of an echo is well supported.

The citations, quotations, allusions, and echoes canvassed demonstrate that Mark uses Isaiah to equate Jesus with the Messiah, Isaiah's servant, and judgment upon Israel. The widespread use of imagery borrowed from Isaiah also fulfills Hays's test of recurrence, as Mark has intertextual ties to texts near Isaiah 5 and throughout the prophet's book. This study will now focus on Brannan and Jackson's last echo of Isaiah in Mark, the intertextual relationship between Mark 12:1–12 and Isa 5:1–7.

Intertextual relationship of Mark 12:1–12 to Isaiah 5:1–7

The parable of the wicked tenants occurs the day after Jesus clears the temple of merchants (Mark 11:15–19). This day begins with Jesus and his followers traveling back to Jerusalem (Mark 11:19–20), with Peter and Jesus discussing the now withered fig tree (vv. 21–25), Jesus entering the temple (v. 27), and the chief priests and scribes questioning the authority on which Jesus is working (vv. 27–33). At this point, Jesus begins to "speak to them in parables" (Mark 12:1). M. Eugene Boring notes that "parables" does not denote the number of parables

Jesus spoke but refers to Jesus's general parabolic communication.[68] Interestingly, Jesus cited Isa 6:9–10 to explain that he told in parables to hide the truth from outsiders (Mark 4:12); now, he is reshaping the familiar parable of Isa 5:1–7 to reveal the truth to the Sanhedrin authorities, "the chief priests and the scribes and the elders" (Mark 11:27b).[69]

The parable quickly sets the stage for Jesus's audience. In the parable, a man plants a vineyard, builds a fence, digs a pit for the winepress and a tower, and then leases the vineyard to tenants before traveling to another country. The parable's opening language follows closely with Isaiah 5:1–2 in the LXX, apart from order. Mark's account parallels Isaiah's through the similar uses of ἀμπελών (vineyard), φυτεύω (planted), καὶ περιέθηκεν φραγμὸν (and put a fence around it), καὶ ᾠκοδόμησεν πύργον (and built a tower).[70] Likewise, a close parallel of verbiage occurs when Isaiah states καὶ προλήνιον ὤρυξα ἐν αὐτῷ (and I dug a vat in it) and Mark records Jesus saying καὶ ὤρυξεν ὑπολήνιον (and dug a pit for the winepress). Ben Witherington III notes that Mark's close tracking of Isaiah demonstrates that Mark's account is probably an earlier account than those presented by Luke or the Gospel of Thomas, even though the acceptance of this point is not universal.[71] Furthermore, the Markan and the Isaianic parables are judicial parables leading their respective audiences to self-judgment.[72]

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[68] M. Eugene Boring, *Mark: A Commentary* (Louisville, KY: Westminster John Knox Press, 2006), 328, http://ebookcentral.proquest.com/lib/liberty/detail.action?docID=3416770.

[69] Mark L. Strauss and Walter W. Wessel, *Mark* (Grand Rapids, MI: Zondervan, 2010), 279, http://ebookcentral.proquest.com/lib/liberty/detail.action?docID=6166846; France, *The Gospel of Mark*, 444.

[70] Ben Witherington, III, *Isaiah Old and New: Exegesis, Intertextuality, and Hermeneutics* (Minneapolis, MN: Fortress Press, 2017), 49.

[71] Witherington, III, 49.

[72] Craig A Evans, "On the Vineyard Parables of Isaiah 5 and Mark 12," *Biblische Zeitschrift* 28, no. 1 (1984): 82.

Jesus sets His parable within the context of a vineyard. By borrowing from Isaiah's imagery, He wants His audience to understand the vineyard represents Israel and the owner, God.[73] However, it is not the fruitless vineyard of Isaiah that is in view in Jesus's parable. Instead, Jesus is focusing on the atrocities of His target audience, probably the Sadducees as the priestly aristocracy, to confront their validity as leaders of God's people.[74]

Isaiah's parable equates the vineyard to "the house of Israel, and the men of Judah" (Isa 5:7a), which is being cared for by the Lord (Isa 5:1–2). However, due to the injustice of Israel (Isa 5:7b), the vineyard produced "thorns" (Isa 5:4, LXX) or "wild grapes" (Isa 5:4, ESV) instead of the good grapes desired by the Lord. The conclusion drawn from Isaiah's parable is that due to the nation's inability to act righteously, God alerts Israel of their impending destruction (Isa 5:5–6).

Mark departs from Isaiah and focuses on the tenants instead of the quality of the fruit produced. Mark's departure is a scene representing an investment where an owner builds a vineyard and leases it to landless tenant farmers, then agrees contractually with the workers (Mark 12:1).[75] Such an arrangement, as well as the tension and conflict between parties, is well-known in antiquity.[76] Such a first-century arrangement would also include an agreed-upon payment of a portion of the crop to the owner to secure a return on the owner's investment.[77] As

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[73] Brooks, *Mark*, 177.

[74] Joel Williams, *Mark* (Nashville: B&H Academic, 2020), 233, http://ebookcentral.proquest.com/lib/liberty/detail.action?docID=6178486; Brooks, *Mark*, 177.

[75] France, *The Gospel of Mark*, 451.

[76] Klyne Snodgrass, *Stories with Intent: A Comprehensive Guide to the Parables of Jesus*, Second (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2008), 307, https://web-p-ebscohost-com.ezproxy.liberty.edu/ehost/ebookviewer/ebook/bmxlYmtfXzE4MDk0NTlfX0FO0?sid=01e49a9b-c7a0–4100–8234–6b4d7404b480@redis&vid=0&format=EK&rid=1.

[77] Lane, *The Gospel of Mark*, 245.

mentioned, it would take years of work before the first usable crop. France postulates that the tenants would "feel securely entrenched" due to this long period.[78] Such an attitude would help understand the tenants' actions when the owner sends his servants to collect his agreed-upon share. When the owner sends his servants, one after another, the tenants treat them cruelly and shamefully. The tenants beat some of them and kill others without returning the agreed-upon payment to the owner (Mark 12:2–5). The escalating cruelty exhibited by the tenants against the servants and, finally, the son may demonstrate how the rebelliousness of Israel intensified over time.[79]

The owner finally sends his "beloved son" to collect the debt believing the respect of the son will motivate the tenants to fulfill their side of the agreement (Mark 12:6). Lane notes that the respect of the son is not a "didactic reflection on God the Father's expectation in sending Jesus to Israel since the parable teaches that Jesus did not expect that." Instead, respect is integral to the story, as a servant could not command the tremendous respect of a son. Lane also notes the arrival of a son may have indicated the owner had died and the son had arrived to collect his inheritance. By killing the son (Mark 12:7–8), the tenants could take possession of the "ownerless property" they were currently occupying.[80] To further the tenants' aggression in the climax of the parable, they desecrate the son's corpse by casting it out of the city without

[78] France, *The Gospel of Mark*, 451.

[79] Dan O. Via, *The Parables: Their Literary and Existential Dimension* (Eugene, OR: Wipf and Stock Publishers, 2006), 133.

[80] Lane, *The Gospel of Mark*, 245.

burial.[81] The interpretation of the tenants' handling of the son is seen as the rejection of Jesus (the beloved son) by the religious leaders (the tenants) and Jesus' eventual murder.[82]

Isaiah and Mark conclude their respective parables from the mouths of God and Jesus, respectively. The LXX's account of Isaiah 5:5 reads, God states, "But now I announce to you what I will do to my vineyard," which parallels Jesus's question in Mark 12:9, "What will the owner of the vineyard do?" Isaiah and Mark then continue using imagery drawn from viticulture to announce their respective judgments. Unlike Isaiah, in Mark, God does not abandon His vineyard, but the vineyard is given to new unspecified tenants.[83] The religious leaders comprehended the parable as more than one illustrating spiritual truths. The leaders discerned the parable as an attack on themselves for not recognizing the authority of Jesus and for failings in leading the people of God as illustrated by Mark 12:12a, "And they were seeking to arrest him but feared the people, for they perceived that he had told the parable against them."[84]

The metaphor used throughout the parable changes in Mark 12:10 from a vineyard to a building. Brannan and Jackson hold that Mark 12:10–11 is a citation of Ps 118:22–23 as it follows the LXX word-for-word.[85] Hays notes that without the resurrection, the inclusion of Psalm 118 is unintelligible.[86]

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[81] Snodgrass, *Stories with Intent*, 313; France, *The Gospel of Mark*, 453.

[82] John T. Carroll, *Jesus and the Gospels: An Introduction* (Louisville, KY: Westminster John Knox Press, 2016), 66–67.

[83] France, *The Gospel of Mark*, 453.

[84] Craig L. Blomberg, *Interpreting the Parables* (Downers Grove, IL: IVP Academic, 2012), 338, http://ebookcentral.proquest.com/lib/liberty/detail.action?docID=3316402.

[85] Brannan and Jackson, *New Testament Use of the Old Testament,* "Mark 12:10–11."

[86] Hays, *Echoes of Scripture in the Gospels*, 44.

William A. VanGemeren notes "The 'capstone' was an important stone that held two rows of stones together in a corner ('cornerstone') or stabilized the stones at the foundation or elsewhere (cf. Isa 28:16). Though the spokesperson (king, priest, Levite, or individual) spoke of adversity and rejection, likened here to the throwing away of a capstone (cf. vv.10-12), the Lord has changed his adversity into a 'marvelous' demonstration of himself."[87] The Jews understood the stone as Israel, as outsiders had rejected them, and that the Lord would ultimately restore their country.[88] Because of the resurrection, the crucifixion of Jesus (the "beloved son") becomes the centerpiece of the drama of man's rejection and God's divine justification. The story of Joseph and Psalm 118 prefigure the drama that the rejection of Jesus exemplifies.[89] The parable of the wicked tenants functions symbolically as an illustration of God's redemptive action.

Conclusion

The focus of the current chapter has been three-fold. Initially, the study sought to determine how the Synoptic Gospels used viticulture imagery. The analysis of viticulture elements in the Synoptics demonstrated that Old Testament imagery carried forward into the New. The New Testament used the natural states of the branch, fruit, grapes, vine, vinedresser, vineyard, and wine, as well as symbolism developed in the Old Testament. This analysis established that the Synoptic writers embraced the Old Testament use of viticulture and verified that one could expect that Mark's usage drew from his Old Testament forerunners.

The study then established that Mark's use of Isaiah satisfied Hays's third test of recurrence. By canvassing the citations, quotations, allusions, and echoes presented by Brannan

[87] VanGemeren, *Psalms*, 965.

[88] Brooks, *Mark*, 178.

[89] Hays, *Echoes of Scripture in the Gospels*, 43.

and Jackson, the test for recurrence was proven. Mark used texts close to Isaiah 5 (Isa 6:9–10) and texts throughout the book, including an allusion to the last book of Isaiah (Isa 66:24).

The last section of this chapter analyzed a central point of this dissertation, the intertextual ties of Mark 12:1–12 to Isa 5:1–7. This analysis showed that the two parables shared the theme of the vineyard, wording specifically found in Mark 5:1, and remarks found in Mark and Isaiah that announced to their respective audiences the divine judgment resulting from the atrocities leveled in the parables. Mark drew from Isaiah's parable to reveal God's rejection of Israel's leaders, the liberation of His people from those same leaders, and the re-establishment of God's good and compassionate order through the exaltation of the rejected stone, the beloved son, Jesus.

John continues the story of Mark and Isaiah's vineyards in John 15:1–17, where John utilizes Isaiah's restored vineyard (Isa 27:2–6) to announce the renewal of the vineyard through the True Vine and those who abide in Him. Next this study examines John 15:1–17 and its intertextual relationship with Isa 27:2–6.

Chapter 4: John's Use of Isaiah

The preceding chapters have developed the foundations required for the investigation of John's complementing of the wicked tenants parable of Mark tenants by way of Isaiah's established pattern. Chapter 1 defined intertextuality and established Hays's seven tests of intertextualization as the tests this study will utilize in determining intertextual ties. Proposed dates of composition for Mark and John's Gospels were established, revealing Mark's precedence. Mark's precedence and John's relationship with the Synoptics demonstrate the probability of John having a copy of Mark before composing his gospel.

Chapter 2 established that viticulture was used in its natural state as well as symbolically in the Old Testament, equating with the abundant life YHWH swore to His people in the Promised Land. Psalm 80, Hosea, Jeremiah, and Ezekiel were studied for intertextual ties with Mark 12 and John 15 and demonstrated insufficient intertextualization; however, Isaiah 5 and Mark, and Isaiah 27 and John initially confirmed high intertextual ties that warranted further study.

Chapter 3 initially focused on viticulture use in the Synoptics to demonstrate that they used viticulture similarly to the Old Testament. Mark was then studied to draw out his intertextual references to Isaiah, demonstrating Mark's widespread use of the prophet. Mark 12:1–12 was examined, revealing the solid intertextual ties with Isa 5:1–7 and the promised restoration portrayed in Mark's use of Psalm.

The current chapter will follow the same logic as Chapter 3. Initially, the study of John's use of viticulture will be studied to demonstrate that John continued to use viticulture imagery in the same way as the writers of the Old Testament and the Synoptics. John's intertextual ties with Isaiah will then be studied to demonstrate the prolific intertextual connections to Isaiah in the

Fourth Gospel. Lastly, establishing the intertextual relationship between John 15:1–17 and Isa 27:2–6 will establish the high probability of Isa 27:2–6 being the precursor text for John 15:1–17.

Viticulture Imagery in the Gospel of John

John's Gospel utilizes several viticulture references within its account. Viticulture references within John are not surprising considering their use in the Old Testament and within the Synoptics. John follows the pattern of using viticulture in their natural sense and symbolically. Interestingly, John highlights the production of wine as the first sign of Jesus's glory.[1]

The viticulture elements found within John's Gospel include the branch (κλῆμα), fruit (καρπὸν), prune (καθαίρωvine), vine (ἄμπελος), vinedresser (γεωργός), wine (οἶνος), and sour wine (ὄξος), table 4.1 illustrates these relationships.

Table 4.1. Viticulture Elements in the Gospel of John

Imagery	Greek	Pericope	John
Branch	κλῆμα	The True Vine	15:2 (2x), 4, 6
Fruit	καρπὸν	The Samaritan Woman	4:36
Fruit	καρπὸν	The Fruitful Grain of Wheat	12:24
Fruit	καρπὸν	The True Vine	15:2 (3x), 4, 5, 8, 16 (2x)
Prune	καθαίρω	The True Vine	15:2
Vine	ἄμπελος	The True Vine	15:1, 4, 5
Vinedresser	γεωργός	The True Vine	15:1
Wine	οἶνος	Wedding a Cana	2:3 (2x), 9, 10 (2x)
Wine	οἶνος	Jesus heals an Official's son, reference to Wedding at Cana	4:46
Wine	ὄξος	Jesus on the cross offered sour wine	19:29 (2x), 30

[1] Carroll, *Jesus and the Gospels: An Introduction*, 197.

Like in the analysis of viticulture imagery in the Synoptics, John also includes non-viticulture images from agriculture in his account (e.g., John 4:36, 12:24). John's use of καρπὸν (fruit) is significant in these verses; however, they are outside of the focus of this study.

John's use of "sour wine" (ὄξος; John 19:29–30) provides an excellent example of his harmonized use of the natural state of viticulture imagery with that from the Old Testament and the Synoptics. Ὄξος is a diluted, bitter wine that is vinegary in taste and drunk by soldiers and laborers, which makes its presence at the cross understandable.[2] The first item that demonstrates the harmonization within the Gospels is that all the Gospels record Jesus being offered sour wine in the passion narratives (Matt 27:48; Mark 15:36; Luke 23:36; John 19:29–30). In Matthew and Mark's accounts, Jesus is mocked by bystanders, chief priests, the scribes, and elders (Matt 27:39–42; Mark 15:29–32), alluding to Ps 22:7, "All who see me mock me; they make mouths at me; they wag their heads."[3]

The offering of sour wine further extends the mockery, not mentioned at this point by John, of Jesus in the Passion Narrative. Raymond E. Brown notes that Matt 27:48 and Mark 15:36 echo Ps 69:21, which describes how enemies mock; "They gave me poison for food, and for my thirst they gave me sour wine to drink."[4] However, John's account differs from the Synoptics, being the only account that records Jesus drinking the wine (John 19:30). Brown notes the plausibility of John 19:28–30 alluding to Ps 69:21 due to John's parenthetical comments in verse 28, "to fulfill the Scripture," before Jesus receives the wine and states "It is

[2] Harris, *John*, 316; Raymond E. Brown, *The Death of the Messiah : From Gethsemane to the Grave : A Commentary on the Passion Narratives in the Four Gospels*, vol. 2 (New York: Doubleday, 1994), 940.

[3] Rick Brannan and Jeffrey Glen Jackson, eds., *New Testament Use of the Old Testament* (Bellingham, WA: Faithlife, 2015), "Matt 27:39"; "Mark 15:29."

[4] Brown, *The Death of the Messiah*, 2:1059. Also note, the LXX version of Psalm 69:21 uses ὄξος in describing "sour wine."

finished."[5] The natural viticulture imagery of "sour wine" in Psalm 69:21 is carried forward into the Gospels to provide a rich harmonization of use.

The wedding at Cana provides another occurrence of the natural sense of viticulture in John's Gospel. The miracle at the wedding is one of seven nature miracles found in the Gospels: the stilling of the storm (Matt 8:23–27; Mark 4:35–41; Luke 8:22–25), the multiplication of loaves (Matt 14:13–21, 15:32–39; Mark 6:32–44, 8:1–10; Luke 9:10–17; John 6:1–15), Jesus walking on water (Matt 14:22–23; Mark 6:45–52; John 6:16–21), the cursing of the fig tree (Matt 21:20–22; Mark 11:20–26), a miraculous catch of fish (Luke 5:1–11; John 21:1–11), the finding of the temple tax (Matt 17:24–27), and current miracle at Cana (John 2:1–12).[6] These miracles use nature as a backdrop to present spiritual symbolism in developing the Christological picture of each Gospel writer.

The pericope that opens John 2 provides a hinge between the calling of the disciples and "The Book of Signs" (John 2–12).[7] The pericope begins in verse 1 stating, "Καὶ τῇ ἡμέρᾳ τῇ τρίτῃ." While most common English versions translate John's discourse boundary as "On the third day" (ESV, NIV, KJB, NKJV, NASB), some translate it as "Two days later" (GNT) or "The next day" (NLT). Many scholars consider the reference to mean that the events occurred on the third day after the previously mentioned event, Jesus' setting off for Galilee and the calling of Philip and Nathanael (John 1:43–51), concluding the first week.[8]

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[5] Brown, *The Death of the Messiah*, 2:1059."

[6] Raymond F. Collins, "Cana (Jn. 2:1–12)—The First of His Signs or the Key to His Signs?" *Irish Theological Quarterly* 47, no. 2 (June 1, 1980): 79, https://doi.org/10.1177/002114008004700201.

[7] Johannes Beutler, *A Commentary on the Gospel of John* (Chicago: Wm. B. Eerdmans Publishing Co., 2017), 63.

[8] See Alfred Plummer, *The Gospel According to St. John* (Cambridge: University Press, 1882), 89; F. F. Bruce, *The Gospel of John: A Verse-by-Verse Exposition* (Nashville: Kingsley Books, 2018), 128, https://www.scribd.com/book/394568325/The-Gospel-of-John-A-Verse-by-Verse-Exposition; Beutler, *A*

The narrative takes note of many characters in attendance at the wedding, Jesus, His disciples, His mother, servants, the master of the feast, and the bridegroom; however, only Jesus is mentioned by name, thereby signifying Him as the central figure.[9] As the celebration continued, Jesus's mother informed Him that the wine had run out (v. 3). Jesus's mother is not named here, nor anywhere else in the book of John, possibly to avoid confusing her with the other women named Mary (e.g., John 19:25).[10] How long the feast had lasted to this point is unclear; however, such a failure in Eastern hospitality would be disgraceful.[11] The symbolic nature of the deficiency of wine in the Old Testament also comes into view. E. Ray Clendenen observes that the covenantal curses of the Old Testament were frequently represented as a lack of wine (Deut 28:39; Isa 5:10, 24:7–13; Hos 2:8, 9:2; Joel 1:10) and joy (Isa 16:10).[12] John does not present the lack of wine as a result of the wedding party's disobedience but is progressing his narrative to illustrate the spiritual barrenness of Israel.

Jesus then replies Τί ἐμοὶ καὶ σοί, γύναι (literally, "What [is there] to me and [at the same time] to you?"; v. 4a), drawing attention to the lack of responsibility for the problem and the implication of rejection to help.[13] Jesus's following statement that His "hour has not yet come" (v. 4b) supports this conclusion, yet various theories abound concerning the statement's

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Commentary on the Gospel of John, 64–65; Andreas J. Köstenberger and Richard D. Patterson, *Invitation to Biblical Interpretation: Exploring the Hermeneutical Triad of History, Literature, and Theology* (Grand Rapids, MI: Kregel Academic & Professional, 2011), 601, Logos eBook. However, John Ashton, *Understanding the Fourth Gospel* (Oxford: Oxford University Press, 2007), 170, http://ebookcentral.proquest.com/lib/liberty/detail.action?docID =3053819 holds that the progression of events has been obscured due to editorial additions in the preceding sections.

[9] Köstenberger, *Signs of the Messiah*, 39.

[10] Carson, *The Gospel According to John*, 151.

[11] Plummer, *The Gospel According to St. John*, 90.

[12] E Ray Clendenen, "Jesus's Blood at the Wedding in Cana?," *Journal of the Evangelical Theological Society* 63, no. 3 (September 2020): 497.

[13] Harris, *John*, 57.

meaning.[14] Jesus's assertion does not seem to faze His mother, as she tells the servants to "Do whatever He tells you." Mary's statement echoed Pharaoh's concerning Joseph when Pharoah stated, "Go to Joseph. What he says to you, do" (Gen 41:55b) and provides a lens by which John draws "a salvation-historical connection between Joseph's help in times of famine and Jesus's help in times of spiritual famine in Israel."[15] John thereby uses Mary's statement to bring into focus the unfruitful spiritual state of Israel through the absence of wine.

Similarly to Mark's concealment of Jesus's identity (Mark 1:34, 1:43, 3:12, 5:43, 7:33–36, 8:22–26, 8:30, 9:9), Jesus complies with Mary's request discretely, not prematurely revealing His messianic identity.[16] John notes that "six stone water jars there for the Jewish rites of purification, each holding twenty or thirty gallons" (v. 6), stating the quantity, material, and size as an eyewitness would.[17] As Mark 7:3–4 noted, these jars would supply the water for "…ceremonial washing…of cups, pitchers and kettles" along with guests' hands.[18] Jesus instructs the servants to fill them with water (v. 7), then John notes that they filled them to the brim. The complete filling of the vessels demonstrates the lavish provision of the soon-turned water into wine as "a picture of the arrival of the messianic time of salvation and the joy of God's reign (Joel 3:18; Amos 9:13–14; Jer 31:12)."[19] Similarly, F. F. Bruce notes that the filling

[14] Harris, 25 sees this as an allusion to the Father's timing, while Sherri Brown and Francis J. Moloney, *Interpreting the Gospel and Letters of John: An Introduction* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2017), 199, http://ebookcentral.proquest.com/lib/liberty/detail.action?docID=5322683 and Beutler, *A Commentary on the Gospel of John*, 65 holds that this is in reference to Jesus' full glorification on the cross.

[15] Brannan and Jackson, *New Testament Use of the Old Testament*, "John 2:5"; Köstenberger, *Signs of the Messiah*, 39–40.

[16] Köstenberger, *Signs of the Messiah*, 40.

[17] Plummer, *The Gospel According to St. John*, 91.

[18] Bruce, *The Gospel of John*, 132.

[19] Harris, *John*, 59.

of the jars to the brim indicated that the "ceremonial observances of the Jewish law had run its full course."[20] Jesus commences the inauguration of a new order by changing the water to wine, fulfilling the Jewish purification rights with the messianic gifts He bestows.[21]

The quantity of wine produced is significant as well. The jars would contain "twenty to thirty gallons" each (v. 6) which would fill approximately 600 to 900 standard bottles (750 mL) of wine. The vast quantity of wine indicates the fullness of Jesus's gift.[22] Changing the water into wine provides a natural symbol of joyful celebration. The restoration of Amos 9:13 provides a striking parallel to the quantity of wine when he writes, "The mountains shall drip sweet wine, and all the hills shall flow with it."[23]

Jesus continues instructing the servants, telling them to draw some and "take it to the master of the feast" (v. 8). D. A. Carson and Bruce suggest that the drawing of the water was from the well that supplied the water to fill the vessels.[24] Carson suggests that the common understanding of ἀντλέω is of water drawn from a well, hence his rendering. However, as William Ebert rightly notes, Carson performs an exegetical fallacy due to his ignoring of the natural sense of the word, the overemphasis of a single definition, and the effect his rendering has on the underlying didactic teaching of the passage.[25] If the water drawn and given to the master of the feast was retrieved from a well, does that infer that all the water in the well was

[20] Bruce, *The Gospel of John*, 133.

[21] Collins, "Cana (Jn. 2:1–12)—The First of His Signs or the Key to His Signs?" 89.

[22] Beutler, *A Commentary on the Gospel of John*, 65.

[23] Ashton, *Understanding the Fourth Gospel*, 176.

[24] Carson, *The Gospel According to John*, 155; Bruce, *The Gospel of John*, 133.

[25] William Ebert, "John 2:1–11: Sign, Symbol, and Structure in Johannine Theology" (Ph.D., Newburgh, IN, Trinity College and Seminary), 119–20, accessed April 10, 2023, https://www.proquest.com/docview/305354587/abstract/4B1A058E5334875PQ/1.

changed to wine? Barrett rightly states that the drawn "water now become wine" (v. 9) came from the pots and that John used "ἀντλέω either loosely, or…under the influence of his thought of Christ as the well of living water."

John illustrates the discrete nature in which Jesus performed the miracle in his narratorial comments in verse 9. John states that the master of the feast did not know where the water that had now become wine came from, then parenthetically notes that the servants, who obviously knew its source, knew. The surprised master of the feast then declares to the bridegroom that the best wine has been kept until this point. Bruce notes that the statement by the master of the feast to the groom indicated an uncommon practice, as guests would become less concerned with the quality of wine as the festivities progressed.[26]

John then concludes the narrative by indicating that this is the first of the signs performed by Jesus, and His disciples believed through the manifestation of Jesus's glory. John's emphasis on belief (πιστεύω), and not mere knowledge, is in view. Herein lies the significance of the miracle. While the disciples' faith was not complete (e.g., John 20:8, 27–29), the miracle advanced the disciples' belief as they recognized that Jesus had "substantiated His claims by His deed of mercy and power."[27]

John's narrative uses the natural sense of wine to present various symbolic and theologically rich concepts like the Old Testament and the Synoptics. Augustine provides a beautiful view into the natural meaning of wine in this pericope:

> For the one who made wine on that day at the wedding in those six jars, which he had ordered to be filled with water, does the same thing every year in the vines. I mean, just as what the waiters put in the jars was turned into wine by the work of the Lord, so too

[26] Bruce, *The Gospel of John*, 134.

[27] Merrill C. Tenney, *John: The Gospel of Belief: An Analytic Study of the Text* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1976), 83, http://ebookcentral.proquest.com/lib/liberty/detail.action?docID=5612012.

> what the clouds pour out is turned into wine by the work of the same Lord. But this does not astonish us, because it happens every year; its familiarity has let the wonder of it slip away.[28]

John's use of Isaiah

As John begins his Gospel, the reader can observe that this Gospel will be different than the Synoptics. John uniquely begins before time itself, "In the beginning was the Word" (John 1:1), using Ἐν ἀρχῇ in alluding to Gen 1:1.[29] Jeffrey E. Brickle proposes that through John's allusion to Genesis 1:1 "John triggers the entire sweep of the Old Testament narrative soundscape, which flows as an underlying subtext, an undercurrent of vibrating, meaningful sound, beneath John's Gospel."[30] John's use of the Old Testament is indeed sweeping, as Brannan and Jackson note that John has intertextual ties to over sixty percent (twenty-four books) of the Old Testament books.[31] John prominently uses Isaiah to shape his account, potentially sharing the highest position of prominence with Psalms.[32] John's prominent use of Isaiah in his content and structure strategically develops the Christological image of Jesus as John's account unfolds.

Brannan and Jackson identify four citations, seventeen allusions, and six echoes of Isaianic material.[33] This study will now examine various intertextual ties with Isaiah found within

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[28] Augustine, *Homilies on the Gospel of John 1–40*, trans. Edmund Hill, vol. 1, The Works of Saint Augustine: A Translation for the 21st Century (Hyde Park, NY: New City Press, 2009), 168. xx

[29] Harris, *John*, 18.

[30] Jeffrey E. Brickle, "Sympathetic Resonance: John as Intertextual Memory Artisan," in *Abiding Words: The Use of Scripture in the Gospel of John*, ed. Alicia D. Myers and Bruce G. Schuchard (Atlanta: Society of Biblical Literature, 2015), 226, http://ebookcentral.proquest.com/lib/liberty/detail.action?docID=3425749.

[31] Brannan and Jackson, *New Testament Use of the Old Testament*, "John."

[32] Catrin H. Williams, "Isaiah in John's Gospel," in *Isaiah in the New Testament: The New Testament and the Scriptures of Israel*, ed. Steve Moyise and Maarten J. J. Menken (London: T&T Clark International, 2005), 101, http://ebookcentral.proquest.com/lib/liberty/detail.action?docID=742409.

[33] Brannan and Jackson, *New Testament Use of the Old Testament*, "John."

John to demonstrate that Hay's recurrence test is satisfied before turning to the specific intertextual markers shared between Isa 27:2–6 and John 15:1–17.

Intertextual use of Isaiah by John

John prolifically cites the Old Testament and Isaiah, more importantly, throughout his five books, more than any other New Testament writer (see table 4.2), marking him as the most fruitful interpreter of Isaiah in the New Testament. While this matrix is impacted heavily by John's references in Revelation, it demonstrates John's propensity to view the life, teachings, and revelation of Jesus through the lens of Isaiah's writings. In the Gospel of John, citations, quotations, allusions, and echoes of Isaiah bring Isaiah to the foreground in Jesus's life. This study will survey these occurrences to demonstrate that John's use of Isaianic material crystallizes John's Christology.

Table 4.2. New Testament Authors' Use of the Old Testament[34]

Author	Isaiah References	Old Testament References
James	6	53
John	**144**	**745**
Jude	1	16
Luke	77	538
Mark	17	110
Matthew	41	261
Paul	87	537
Peter	26	85
unknown	13	229
Grand Total	**412**	**2574**

[34] Brannan and Jackson, *New Testament Use of the Old Testament*.

John's Citations of Isaiah

John includes an explicit thesis statement in his Gospel in John 20:30–31 as he presents a subset of the many signs of Jesus so that the reader may come to believe that Jesus is the Messiah "and that by believing you may have life in his name" (v. 31). To accomplish his goals, John structures his Gospel into two books, a prologue, and an appendix: prologue (1:1–18), the Book of Signs (1:19–12:50), the Book of the Passion (13:1–20:30), and appendix (ch. 21).[35] The Book of Signs depicts the signs performed by Jesus during His public ministry. The significance of Isaianic citations in the Book of Signs is that they occur at the beginning (1:23), mid-point (6:45), and end (12:38, 40) of the book. John uses what "Isaiah said" (John 1:23; 12:39) to form an inclusio that begins and ends Jesus's public ministry.[36]

John, like Mark, uses Isaiah as his first citation in referring to John the Baptist. After the Baptizer clarifies that he is not Elijah or the Prophet (John 1:21), John quotes his words, "I am the voice of one crying out in the wilderness, 'Make straight the way of the Lord,' as the prophet Isaiah said" (John 1:23). Andreas J. Köstenberger notes that John's quotation follows the LXX except for the LXX's use of ἑτοιμάσατε, where John uses εὐθύνατε, indicating that John "was influenced by the later instance of *eutheias* in the LXX and conflated the LXX rendering from *hetoimasate…eutheias* to *euthynate*."[37]

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[35] Carson, *The Gospel According to John*, 87–88; Dodd, *The Interpretation of the Fourth Gospel*, 289; Köstenberger, *Encountering John*, 2013, 16–17.

[36] Judith Lieu, "Narrative Analysis and Scripture in John," in *The Old Testament in the New Testament: Essays in Honour of J. L. North*, ed. Steve Moyise (Sheffield: Sheffield Academic Press, 2000), 149, http://ebookcentral.proquest.com/lib/liberty/detail.action?docID=743009.

[37] Andreas J. Köstenberger, "John," in *Commentary on the New Testament Use of the Old Testament*, ed. G. K. Beale and D. A. Carson (Grand Rapids, MI: Baker Academic, 2007), 427, http://ebookcentral.proquest.com/lib/liberty/detail.action?docID=3117030.

John differs from his Synoptic counterparts by placing the words of Isa 40:3 on the lips of the Baptizer, while each Synoptic narrator cites Isaiah as they portray the Baptizer as the forerunner of Christ (Matt 3:3; Mark 1:2–3; Luke 3:4). Through John's inclusion of Ἐγὼ (I am) with the quotation from Isaiah, the Baptist identifies himself as the herald announcing the coming of the Lord and the revealing of the Lord's glory (Isa 40:3–5).[38] While the original context of Isaiah describes the straightening of the road for returning exiles, John utilizes the passage to demonstrate the prophetic fulfillment in the Baptist's words in the announcing of the Messiah.[39]

Interestingly, John notes the Baptist then sees Jesus "the next day," and states, "Behold, the Lamb of God, who takes away the sins of the world!" (John 1:29). Brannan and Johnson note that this is an allusion to Isa 53:5–6. The Gospels and other New Testament texts use these verses in various combinations (cf. Rom 4:25/Isa 53:4–5; Matt 26:67/Isa 53:5; 1 Pet 2:24–25/Isa 53:5–6; Mark 14:60–61/Isa 53:6–7; Mark 15:4–5/Isa 53:6–7). John's allusion demonstrates a two-fold reference to the Suffering Servant and the paschal lamb, harmonizing with John's Christology.[40]

John 6:45 contains the second citation of Isaiah. After Jesus fed the five thousand (John 6:1–15), He crossed the Sea of Galilee to Capernaum. Upon seeing that Jesus was no longer there, the crowds followed (John 6:24). While the masses saw the miracle the previous day, they missed the spiritual reality Jesus represents, as they sought Him for "food that perishes" (John

[38] Williams, "Isaiah in John's Gospel," 102.

[39] Carson, *The Gospel According to John*, 129.

[40] Raymond E. Brown, *The Gospel of John*, 1st ed. (Garden City, NY: Doubleday, 1966), 63, http://www.theologyandreligiononline.com/tarocol/encyclopedia-chapter.

6:27).[41] Jesus continues to emphasize that belief in Him is the work God requires (John 6:29). The crowds' ignorance of Jesus's spiritual point persists as they continue to ask for bread (John 6:31, 34). Hence, Jesus states that "I am the bread of life" (John 6:35) … "that has come down from heaven" (John 6:38) and that "all who believe in him should have eternal life" (John 6:40).

At this point, the Jews enter the story.[42] It is the Jews who question amongst themselves how Jesus, "whose father and mother [they] know" (John 6:42), could have come down from heaven. For the first time in the Gospel of John, Jesus quotes Scripture in His retort to the grumbling Jews with His statement, "It is written in the Prophets, 'And they will all be taught by God.' Everyone who has heard and learned from the Father comes to me" (John 6:45).[43]

John's introductory formula of this citation seems to attribute the quotation to multiple "prophets," which has led some to postulate that John combined several references concerning God's eschatological teaching in forming the quote.[44] The passages suggested as precursor texts for the quotation include Isa 54:13; Jer 24:7, 31:33–34; Joel 2:27, and Habakkuk 2:14, with the wording of Isa 54:13 resembling John's quote the closest. While Alfred Plummer holds that Jesus's quotation stems from the Hebrew text, M. J. J. Menken and Williams contend that the LXX is the more likely the source.[45] Menken and Williams hold that John's use of θεοῦ instead of κύριος provides the first indication that John relied on the LXX.

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[41] Köstenberger, *Signs of the Messiah*, 92–93.

[42] For a full discussion of the role of "Jews" in the Gospel of John see Ashton, *Understanding the Fourth Gospel*, 64–69.

[43] Williams, "Isaiah in John's Gospel," 106.

[44] Martinus J. J. Menken, "The Old Testament Quotation in John 6:45: Source and Redaction," *Ephemerides Theologicae Lovanienses* 64, no. 1 (1988): 165, https://search.ebscohost.com/login.aspx?direct=true&db=lsdar&AN=ATLA0000804064&site=ehost-live&scope=site&custid=liberty&authtype=ip,shib.

[45] Plummer, *The Gospel According to St. John*, 158; Williams, "Isaiah in John's Gospel," 106.

The second indication is the context of Isa 53:13 given Isa 53:15, as John revises the original text from πάντας τοὺς υἱούς ("all your sons") to ἔσονται ("they"). Isa 53:15 differs in the LXX from the Hebrew text, describing "strangers" that will take refuge with God's people, connoting a proselyte. Menken postulates that "the translator apparently derived *gwr ygwr* from the verb *gwr*: 'to dwell as stranger,' in middle Hebrew and Jewish Aramaic in *pi'el/pa'el*: 'to make a proselyte,' and translated the verse as: ἰδοὺ προσήλυτοι προσελεύσονταί σοι δι' ἐμοῦ και ἐπι σε καταφεύξονται, "behold, proselytes shall come to you through me, and shall flee for protection to you."[46] Through John's use of ἔσονται, he enlarges the Isaianic promise past that of ethnic Jews to include all those who will come to Jesus, incorporating believing Gentiles, potentially emphasizing the eschatological promise of Isaiah.[47]

To be "taught by God" (John 6:45), one must follow Jesus because He is the only one sent by God (John 6:46). Therefore, the fulfillment of Isaiah's divine teaching is in Jesus as God's representative. With the Jews' focus on Jesus's earthly parentage (John 6:41–42), they are limiting their ability to perceive and believe Jesus's heavenly origin and their acceptance of His teaching.[48] However, those who believe in Jesus, and His teaching, are given the eternal inheritance and possession of eternal life (John 6:47).[49]

The last citations of Isaiah in John's Gospel are in the closing of Jesus's public ministry as a summary reflection in John 12:38 and 40. John employs the double quotation of Isaiah 53:1

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[46] Menken, "The Old Testament Quotation in John 6," 171.

[47] Stephen E. Witmer, "Overlooked Evidence for Citation and Redaction in John 6,45a," *Zeitschrift Für Die Neutestamentliche Wissenschaft Und Die Kunde Der Älteren Kirche* 97, no. 1 (2006): 138, https://search.ebscohost.com/login.aspx?direct=true&db=lsdar&AN=ATLA0001573488&site=ehost-live&scope=site&custid=liberty&authtype=ip,shib.

[48] Williams, "Isaiah in John's Gospel," 107–8.

[49] Carson, *The Gospel According to John*, 259.

and 6:10, followed by an allusion to Isaiah 6:1 (John 12:41) as an explanatory comment that "Isaiah said these things because he saw his glory and spoke of him." While Isaiah 53:1 and 6:10 were widely known Christian proof texts regarding Jewish incredulity (e.g., Isa 53:1 in Rom 10:16; Isa 6:9–10 in Matt 13:14–15; Mark 4:12; Luke 8:10; Acts 28:26–27), the only uses of Isaiah 6:1 are through allusions here and ten times in Revelation (4:2, 9, 10; 5:1, 7, 13; 6:16; 7:10, 15; 21:5).[50]

The citations in John 12:38 and 40 explain how some continue in their unbelief in the presence of Jesus's signs.[51] John uses the LXX renderings of Isaiah in each of these occurrences. John's quotation of Isaiah 53:1 in John 12:38 follows the LXX verbatim. Daniel J. Brendsel notes that John's use of the vocative κύριε, which finds no equivalent in the Hebrew text, as well as John's only use of ἀποκαλύπτω, "reveal; disclose; uncover; open," instead of his typical use of φανερόω (John 1:31, 21:1, 14; Rev 15:4) displays his dependence on the LXX.[52] Menken agrees with Brendsel that John quotes the LXX, and by using the vocative κύριε becomes an address by Jesus to His Father. Such an address suits John's Christological view and aligns with other passages in John's Gospel of Jesus addressing his Father (11:41–42, 12:27–28, 17:1–26).[53] In a similar way that Mark draws in the picture of Isaiah's suffering servant (Mark 14:60–61),

[50] Williams, "Isaiah in John's Gospel," 108; Brannan and Jackson, *New Testament Use of the Old Testament*, "Isaiah."

[51] Jonathan Lett, "The Divine Identity of Jesus as the Reason for Israel's Unbelief in John 12:36–43," *Journal of Biblical Literature* 135, no. 1 (2016): 159, https://doi.org/10.15699/jbl.1351.2016.3008.

[52] Daniel J. Brendsel, *Isaiah Saw His Glory: The Use of Isaiah 52–53 in John 12* (Berlin/Boston: De Gruyter, Inc., 2014), 109, http://ebookcentral.proquest.com/lib/liberty/detail.action?docID=1663174.

[53] Maarten J. J. Menken, "The Use of the Septuagint in Three Quotations in John: JN 10,34; 12,38; 19,24," in *The Scriptures in the Gospels*, ed. C. M. Tuckett, Bibliotheca Ephemeridum Theologicarum Lovaniensium 131 (Leuven: Leuven University Press: Uitgeverij Peeters, 1997), 384; George R. Beasley-Murray, *John* (Grand Rapids, MI: Zondervan, 1999), 170, http://ebookcentral.proquest.com/lib/liberty/detail.action?docID=5607927.

John's citation of Isa 53:1 draws upon the imagery of the suffering servant "in order to map the Jews' rejection of Jesus onto the wider history of Israel's inability to respond to God."[54]

While John 12:28 follows Isa 53:1 LXX, the differences between John 12:40 and the Hebrew and Greek versions of Isaiah 6:10 require closer scrutiny to discern John's precursor text. Williams demonstrates that the last line of John 12:40, "and I would heal them" (καὶ ἰάσομαι αὐτούς), aligns precisely with the LXX (καὶ ἰάσομαι αὐτούς) unlike the Hebrew text "and be healed."[55] John and Mark use Isaiah 6:10 differently in their Gospel accounts. For Mark, the blinding of the people is part of the unfolding story of Israel and the parallel nature of unbelief in Isaiah's and Jesus's audiences. However, John uses Isa 6:10 to explain "the divinely ordered necessity of the people's unbelief."[56] Through John's combining of Isa 53:1 and 6:10, John explains to his audience through Isaiah's prophecies why the Jews of the crowd failed to receive their Messiah. John's condensed summary in verse 41, and his allusion to Isa 6:1, contrast those who did not believe with Isaiah, who "saw his glory and spoke of him."

John's Allusions to Isaiah

Brannan and Jackson note seventeen allusions from Isaiah in John (John 1:29/Isa 53:5–6; John 1:45/Isa 7:14; 9:6; John 7:24/Isa 11:3, 4; John 7:38/Isa 44:3; 55:1; 58:11; John 8:12/Isa 49:6; John 9:5/Isa 49:6; John 12:15/Isa 62:11 (with an echo to Isa 35:4); John 12:34/Isa 9:7; John 12:41/Isa 6:1; John 16:21/Isa 13:8; 26:17; John 16:22/Isa 66:14).[57] John uses allusions in similar

[54] Lett, "The Divine Identity of Jesus as the Reason for Israel's Unbelief in John 12," 169.

[55] Williams, "Isaiah in John's Gospel," 109–10.

[56] Hays, *Echoes of Scripture in the Gospels*, 40.

[57] Brannan and Jackson, *New Testament Use of the Old Testament*, "John." Since the relation of John 1:29 and Isaiah 53:5–6 as well as John 12:41 and Isaiah 6:1 was discussed in the previous section they will not be discussed here.

ways as Mark. However, John's allusions focus on further developing his Christology, identical to his use of citations.

After Jesus called Phillip (John 1:43), Phillip found Nathanael and said, "We have found him of whom Moses in the Law and also the prophets wrote, Jesus of Nazareth, the son of Joseph" (John 1:44). This allusion to the birth of Jesus to Joseph and Mary (Matt 1:18–25; Luke 2:1–7) alludes to Mary's virginity (Matt 1:22–23; Luke 1:26–38) and Isaiah's proclamation that "the virgin shall conceive and bear a son, and shall call his name Immanuel" (Isaiah 7:14).[58] Even so, Nathanael's response, "Can anything good come out of Nazareth" (John 1:46), comes as no surprise, as the Old Testament, the Talmud nor Midrash never mention Nazareth concerning the coming Messiah.[59]

Brannan and Jackson also hold that John is alluding to Isa 9:6 through Phillip's statement. Paul D. Wegner notes that the salvation oracle in Isa 9:2–7 announces the deliverance of God through the given child/son (Isa 9:6).[60] The concept of this "future deliverer" initially focused on the one who would break the nation's Assyrian bondage and then developed into the view of a role of the Messiah.[61] Phillip's words, "the prophets wrote," provide a vague allusion, possibly just an echo, because of this Messianic expectation.

John 12:34 contains another allusion to Isaiah's salvation oracle in Isa 9:2–7. After Jesus's triumphal entry into Jerusalem (John 12:12–19), Jesus's prayer, and the Father's proclamation that the Father's name be glorified (John 12:27–28), Jesus announced that "when

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[58] Brannan and Jackson contend that Matthew 1:23 is a citation of Isaiah 7:14 while Luke 1:31 is an allusion. Brannan and Jackson, *New Testament Use of the Old Testament*, "Matthew," "Luke."

[59] Beasley-Murray, *John*, 172.

[60] Wegner, *Isaiah*, 105–6.

[61] Ibid., 106.

[He is] lifted up from the earth, [He] will draw all people to [Himself]" (John 12:32). At this the crowds stated, "We have heard from the Law that the Christ remains forever" (John 12:34). George R. Beasley-Murray contends that the crowd's statement refers to the entirety of the Old Testament when they say "Law," and the Jewish expectation of the perpetuity of the Messianic kingdom of God, as described in Ps 89:37.[62] However, Brannan and Johnson hold that the allusion stems from other noteworthy passages that foretell the never-ending attribute of the kingdom (Isa 9:7; Eze 37:25; Dan 7:14, 12:2; Ps 89:4, 36).[63] The allusion to Isa 9:7 may be legitimate; however, the crowd is more likely referring to the theme of the never-ending reign of the Messiah in the kingdom of God, especially in light of their generalized use of "the Law."

In John 7:24, while Jesus is at the Feast of Tabernacles, Jesus states, "judge with right judgment," which Brannan and Jackson, Hays, and Brown attribute as allusions to Isa 11:3–4.[64] This allusion is probable because of Isaiah's statement that "He shall not judge by what his eyes see, or decide disputes by what his ears hear, but with righteousness he shall judge the poor, and decide with equity for the meek of the earth" (Isa 11:3b–4a). The use in John and Isaiah of "judge" and "judgment" and the theme of correct discernment demonstrates the allusion.

As John's narrative continues to follow Jesus's activities at the feast, Jesus states, "as the Scriptures has said, 'out of his heart will flow rivers of living water'" (John 7:38), which Hays, and Brannan and Jackson attribute an allusion to Isa 55:1.[65] Furthermore, Brannan and Jackson

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[62] Beasley-Murray, *John*, 360.

[63] Brannan and Jackson, *New Testament Use of the Old Testament*, "John."

[64] Brannan and Jackson, 1; Brown, *The Gospel of John*, 313; Hays, *Echoes of Scripture in the Gospels*, 297. Brannan and Jackson also note a possible allusion to Leviticus 19:15, and Brown also notes possible ties to Zechariah 7:9; Deuteronomy 16:18.

[65] Hays, *Echoes of Scripture in the Gospels*, 321; Brannan and Jackson, *New Testament Use of the Old Testament*, "John."

also attribute the allusion to Isa 44:3, 58:11, Zech 14:8, and Prov 18:4.[66] At the same time, Köstenberger (Prov 5:15), and Murray J. Harris (Ps 78:15–16, and 105:40–41) expand the list of possible attributions.[67] With each of these possible allusions the promise of spiritual blessings is observed through the metaphor of water, with Zechariah 14:8 specifically speaking of living waters. With the abundance of possible allusions inferred by Jesus's remarks, John probably does not allude to a single scripture but instead, as Köstenberger has noted, has in mind "the entire matrix of scriptural expectations associated with the eschatological abundance presaged by the Feast of Tabernacles."[68]

As Jesus continues at the festival, He proclaims He is "the light of the world" (John 8:12), which He then reaffirms in 9:5.[69] Brannan and Jackson, and Köstenberger attribute both allusions to Isaiah 49:6.[70] As Köstenberger notes, Jesus's declaration "recalls the second Servant Song in Isaiah, where God says He will make the Messiah a 'light for the gentiles' (Isa. 49:6)."[71]

Kai Akagi contends that Isa 9:1 is a better allusion considering the objection of Jesus's opponents in John 7:52 concerning their assumed origins of Jesus. Akagi argues that Jesus answers this objection with Isaiah 9:1 due to Isaiah's mentioning Galilee, and Isa 9:2 then describes "people who walked in darkness [who] have seen a great light." However, his analysis

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[66] Brannan and Jackson, *New Testament Use of the Old Testament*, "John."

[67] Köstenberger, "John," 454; Harris, *John*, 159.

[68] Köstenberger, "John," 454.

[69] Francis J. Moloney, *The Gospel of John* (Collegeville, MN: Liturgical Press, 1998), 313, http://ebookcentral.proquest.com/lib/liberty/detail.action?docID=4658972.

[70] Brannan and Jackson, *New Testament Use of the Old Testament*, "John"; Köstenberger, *Encountering Biblical Studies*, 193.

[71] Köstenberger, *Encountering John*, 2013, 193.

ignores the shared imagery of John 8:12 and Isaiah 49:6 concerning the universal and salvific nature of Jesus as the Messiah.

Steve Moyise, Menken, and Craig S. Keener, hold that the identification of a specific allusion is improbable due to the familiar imagery in Isaiah (Isa. 9:1, 42:6, 49:6, 51:4, 60:1) as well as in other Old Testament eschatological passages (Zech 14:7) and festival passages (Exod 13:21; Zech 14:16–19).[72] Their observations are valid; however, this allusion is highly probable due to the shared language and imagery of John 8:12 and Isa 49:6.

James Barker points out that Jesus's statement that he is the light of the world, Ἐγώ εἰμι τὸ φῶς τοῦ κόσμου, finds a parallel with Matt 5:14 where Jesus states that "You are the light of the world", Ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου.[73] Interestingly, Barker never addresses this parallel any further than including it in a table of parallels in his volume. P. A. Godwin rightly notes that Matthew uses light imagery to "describe the essential mission of a Christian to the world."[74] As Barrett notes, Jesus's statement in John 8:12 is a declaration that he is the fulfillment of the light prophecies of the Old Testament, and in conjunction with Matt 5:14, "Jesus, and his followers, assumes and fulfills the destiny of Israel."[75] Even so, no literary dependence on Matthew is observable from the texts.

During the account of Jesus's triumphal entry into Jerusalem, Brannan and Johnson, C. K. Barrett, Edwin D. Freed, and Ruth Sheridan rightly note the second and third lines of the

[72] Williams, "Isaiah in John's Gospel," 101; Keener, *The Gospel of John*, 739.

[73] James W. Barker, *John's Use of Matthew* (Fortress Press, 2015), 14.

[74] P A Godwin, "Salt and Light of the World in Matthew 5:13-16: Taking the Christian Faith into the Public Space," *BTSK Insight* 17, no. 1 (October 2020): 139.

[75] Barrett, *The Gospel According to St. John*, 337.

quotation in John 12:15 stem from Zech 9:9.[76] However, as Barrett notes, John does not follow either the Hebrew or LXX text in forming his quote and attributes John's deviation from Zechariah due to either a loose quotation from memory or to clarify misunderstandings stemming from Matthew's account.[77] Freed notes that the parallel quote in Matt 21:5 references Zech 9:9 conflated with an exact quotation from the LXX of Isa 62:11, explaining Brannan and Jackson's attribution of an allusion to Isa 62:11 in John 12:15.[78]

The first line of John 12:15, "Fear not, daughter of Zion," is not reconcilable to the Isaianic or Matthean texts noted. Freed states that the source of this quotation is usually attributed to Isa 40:9; however, within the same context, the phrase "Fear not, daughter of Zion" is not found in the LXX, with Zeph 3:14–17 being the only instance in the Hebrew text.[79] The text from Zephaniah aligns more naturally with John's text than Brannan and Jackson's attribution of an echo of Isa 35:4 as Zephaniah addresses the "daughter of Zion" (3:14a) then states, "Fear not, O Zion" (3:16b). At the same time, Isa 35:4 only admonishes those with an "anxious heart" to "fear not."

The last allusions to Isaiah in the Fourth Gospel are in John 16:21 and 22 and Jesus's discussion of the Paraclete during the Farewell Discourse. As Jesus speaks of the consequences

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[76] Brannan and Jackson, *New Testament Use of the Old Testament*, 'John'; C. K. Barrett, *The Gospel According to St. John: An Introduction with Commentary and Notes on the Greek Text* (Philadelphia: Westminster John Knox Press, 1978), 418–19; Edwin D. Freed, *Old Testament Quotations in the Gospel of John* (Boston: BRILL, 1965), 77, http://ebookcentral.proquest.com/lib/liberty/detail.action?docID=4452115; Ruth Sheridan, *Retelling Scripture: "The Jews" and the Scriptural Citations in John 1:19–12:15* (Boston: BRILL, 2012), 222–29, http://ebookcentral.proquest.com/lib/liberty/detail.action?docID=842210.

[77] Barrett, *The Gospel According to St. John*, 418–19.

[78] Freed, *Old Testament Quotations*, 77; Brannan and Jackson, *New Testament Use of the Old Testament*, 'John'. Also see W. J. C. Weren, *Studies in Matthew's Gospel: Literary Design, Intertextuality, and Social Setting* (Boston: Brill, 2014), 124–27, https://brill.com/display/title/22149 for a detailed discussion concerning Matt 21:5.

[79] Freed, *Old Testament Quotations*, 78.

of His departure, contrasting joy, and sorrow, He introduces a metaphor in verse 21 of a woman during childbirth, which is used often by The Prophets (e.g., Isa 13:8, 21:3, 26:16–21, 42:14, 66:7–13; Jer 4:31, 6:24, 13:21, 22:23, 30:6, 49:22–24, 50:43; Mic 4:9–10).[80] The linguistic similarities of Isa 26:17 to John 16:21 render the allusion highly probable. Barrett, Köstenberger, and Carson note that the language of Isa 26:16–21 includes a "woman in labor" (v. 17), the phrase "a little while" (v. 20), and the promise of resurrection (v. 21) demonstrating the parallel nature to John 16:21.[81] John's additional allusion to Isa 13:8 provides the contrast John employs between joy and sorrow as the LXX version speaks of the change of disposition of those in pain.

Barrett also considers Isa 66:7–14 as a precursor text for verse 21, noting the shared imagery of πρὶν τὴν ὠδίνουσαν τεκεῖν, "Before the one in labor gave birth," (v. 7) and καὶ ὄψεσθε, καὶ χαρήσεται ἡ καρδία ὑμῶν, "You will see and your heart will rejoice" (v. 14). However, an allusion to Isa 13:8 and 26:17 provides a stronger tie to John 16:21.

The Old Testament language John employs in verse 22 provides a solid parallel to Isa 66:14, with the minor change from "You will see" to "I will see," which Barrett notes as being "beyond question."[82] Jesus, in John 16:21–22, assures his disciples that the sadness they will encounter because of Jesus's death will be replaced with the joy of his resurrection. With the resurrection, no one will be able to steal their joy or the joy of any believer because of the shared fellowship made available with the Trinity (John 14:21, 23, 26).[83]

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[80] Fernando F. Segovia, *The Farewell of the Word: The Johannine Call to Abide* (Minneapolis: Fortress Press, 1991), 251–53; Köstenberger, "John," 496.

[81] Barrett, *The Gospel According to St. John*, 493; Köstenberger, "John," 496; Carson, *The Gospel According to John*, 488.

[82] Barrett, *The Gospel According to St. John*, 493–94; Köstenberger, "John," 420.

[83] Beasley-Murray, *John*, 285.

John's Echoes of Isaiah

Brannan and Jackson identify six Isaianic echoes in John, which John utilizes in two different manners. John incorporates echoes of Isaiah in his writing to further develop his Christological perspective on Jesus, like the way he uses citations and allusions (John 1:14/Isa 60:1–2; John 9:31/Isa 1:15; John 10:11/Isa 40:11; John 12:15/Isa 35:4). Additionally, John employs echoes to illustrate or challenge the religious leaders of Israel (John 8:41/Isa 63:16; John 15:21/Isa 21:3).[84] This study will follow the themes John presents instead of the order in which each verse occurs to demonstrate John's use.

John introduces the central, thematic words "glory" and "truth" in John 1:14.[85] The word "glory" (δόξα) in the Old Testament (כָּבוֹד) usually denotes a visible manifestation accompanying a theophany (e.g., Exod 33:22; Deut 5:21).[86] Brannan and Jackson, Carson, and Barrett note the intertextual relationship of Isa 60:1–2 and John 1:14 is due to the eschatological significance δόξα acquired in the Old Testament through Isaiah's use.[87] Just as the glory of the Lord will shine upon Israel (Isa 60:1), Jesus has come displaying his glory as God's only son.

After Jesus heals the man born blind (John 9:1–7) and the man is taken to the Pharisees (v. 13), the Pharisees question the man who had once been blind. As the dialog progresses, the once-blind man states, "We know that God does not listen to sinners, but if anyone is a worshiper of God and does his will, God listens to him" (9:31).

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[84] Brannan and Jackson, *New Testament Use of the Old Testament*, "John." Since the relation of John 12:15 and Isaiah 35:4 was discussed in the previous section they will not be discussed here.

[85] Carson, *The Gospel According to John*, 101.

[86] Barrett, *The Gospel According to St. John*, 166.

[87] Brannan and Jackson, *New Testament Use of the Old Testament*, "John"; Carson, *The Gospel According to John*, 115; Barrett, *The Gospel According to St. John*, 166.

The Old Testament is clear when it speaks about God's responsiveness according to a person's righteousness.[88] While Brannan and Jackson, Köstenberger, and Barrett each note differing intertextual references, they share Isa 1:15, Ps 66:18, and Prov 15:29 in common.[89] The echo from Isa 1:15 is clearly heard. The Pharisee's lack of understanding (John 9:19b) as to how the man's eyes were opened is based on their preconceived idea that Jesus was a sinner (John 9:24b) since He healed the blind man on a Sabbath (John 9:14). Isa 1:15 declares, "When you spread out your hands, I will hide my eyes from you; even though you make many prayers, I will not listen; your hands are full of blood." If Jesus were a sinner, His prayers would not have been heard; however, because of Jesus's right standing with the Father, the Father listened to Jesus's request and healed the blind man. John uses an echo of Isa 1:15 to juxtapose the thoughts of the Pharisees with the righteousness of Jesus, which is proven by the Father's willingness to listen to His request.

Jesus declared that he is the good shepherd in John 10:11, echoing a theme that resonates throughout the Old Testament. The Old Testament frames multiple entities as shepherds: God (Ps 23:1, 80:2; Isa 40:11; Jer 31:9), judges (1 Chron 17:6), David/the Davidic Messiah (2 Sam 5:2; Ps 78:70–72; Ezek 37:23, 24; Mic 5:4; Zech 13:7), teachers of wisdom (Eccl 12:11), Cyrus (Isa 44:28), and rebellious leaders as unfaithful shepherds (Jer 2:8; 10:20; 12:10).[90] Brannan and Jackson note the intertextual allusion of John 10:11 to Ps 23:1 and Ezek 34:15 and an echo of Isa 40:11, as they all refer to God as a shepherd, with Ezek 34:15 being the only occurrence where

[88] Köstenberger, "John," 461.

[89] Brannan and Jackson, *New Testament Use of the Old Testament* considers Ps 34:15; 66:18; Prov 15:29 as allusions and Isa 1:15 as an echo; Köstenberger, "John" lists Job 27:9; Ps 34:15; 66:18; 109:7; 145:19; Prov 15:8, 29; 21:27; 28:9; Isa 1:15; Barrett, *The Gospel According to St. John* notes parallels with Isa 1:15, Ps 66:18; 109:7; Prov 15:29; Job 27:9; 35:13.

[90] Barrett, *The Gospel According to St. John*, 373.

God declares that He is the "shepherd of [His] people." The echo of Isa 40:11 resonates in John 10:11 because Jesus, as the Good Shepherd, gathers the children of God (John 11:52) to follow Him (John 12:26).

John then employs echoes of Isaiah to illustrate or challenge the religious leaders of Israel. Jesus, in John 8:31–59, speaks to a group of Jews who had come to believe in Him as the light of the world (John 8:12–30). Jesus addresses these believing Jews and challenges them to abide in Him so they may be set free (John 8:31). The Jews declare that they are free due to their heritage (John 8:33, 39), not understanding Jesus's reference to their spiritual bondage and their slavery to sin (John 8:34). Jesus explains that the Jews are doing works of their father (John 8:41a), referring to the Devil (John 8:44). They reply, "We have one Father—even God" (John 8:41b).

An echo of Isa 63:15–17 is distinct in John 8:41b. Isa 63:15–17 is a lament speaking of the disobedience of Israel. In John 8:41 and Isa 63:16, each writer presents God as the Father. And, like the Jews in John 8, those in Isaiah 63 live in such egregious sins that their forefathers, Abraham and Israel (Jacob), do not recognize them (Isa 63:16).[91] Through the echo of Isaiah, John speaks to the spiritual decay of the Jews because they rely on their heritage instead of Jesus for their salvation.

Brannan and Jackson note their last echo as Isa 21:3 in John 15:21; however, the relation is not as evident as most. In John 15:18–21, Jesus speaks of the hatred and persecution that will befall His followers because of the world's hatred of Him (v. 18) and ultimately due to the world's opposition to God (v. 21). The Old Testament text of Isaiah 21:3 bears no resemblance

[91] Wegner, *Isaiah*, 339.

in word use or themes in John. However, the Septuagint version of Isaiah provides thematic similarity. The texts read:

> But all these things they will do to you on account of my name, because they do not know him who sent me (John 15:21, ESV).
>
> Therefore my loins are filled with anguish; pangs have seized me, like the pangs of a woman in labor; I am bowed down so that I cannot hear; I am dismayed so that I cannot see (Isa 21:3, ESV).
>
> Because of this, my loins have been filled with faintness, and pangs have taken me like the woman giving birth; I did wrong by not hearing; I was hasty by not seeing (Isa 21:3, LXX).

The last phrase of John 15:21, "because they do not know him," provides the link with the LXX version of Isaiah. In the LXX, Isaiah quotes an unspecified person who states, "I did wrong by not hearing; I was hasty by not seeing." Wegner contends that in the Hebrew text, Isaiah is speaking concerning the intensity of God's judgment and the effect of his dire vision on himself. However, the speaker in the LXX must be different from Isaiah, as the speaker "did wrong by not hearing" and "was hasty by not seeing," considering the text of Isaiah does not reflect Isaiah in such a way.

Alexander Kerrigan and J. David Cassel explain the LXX text through the possible use of prosopopoeia. Prosopopoeia is the literary trope where the writer endows the power of speech upon fictional or dead persons to make a specific point.[92] Cyril of Alexandria proposed that it is the future king of Assyria, who is the one under attack in the oracle, whose lips Isaiah places the words of Isaiah 21:3.[93] With this in mind, one can observe a thematic coherence shared between

[92] Alexander Kerrigan, *St. Cyril of Alexandria: Interpreter of the Old Testament* (Roma: Pontifico Istituto Biblico, 1952), 77–78; J. David Cassel, "Patristic Interpretation of Isaiah," in *As Those Who Are Taught: The Interpretation of Isaiah from the LXX to the SBL*, ed. Claire Mathews McGinnis and Patricia K. Tull (Atlanta: Society of Biblical Literature, 2006), 155–56, http://ebookcentral.proquest.com/lib/liberty/detail.action?docID=3118157.

[93] Cassel, "Patristic Interpretation of Isaiah," 156.

those who would persecute the followers of Christ and the Assyrian king, as the persecutors would being doing wrong because they did not know the Lord.

John's use of ἐγώ εἰμι

John is unique in his use of ἐγώ εἰμι in his Gospel as each use by Jesus reveals something about his identity as the Christ. The ἐγώ εἰμι sayings are designed for the reader to recall the "revealing and saving work of Yahweh, as well as images to describe the true calling of Israel."[94] John uses ἐγώ εἰμι throughout his Gospel in two different ways, either with a predicate nominative or without. John includes seven occurrences of ἐγώ εἰμι with a predicate: I am the bread of life (6:35), the light of the world (8:12), the gate (10:7, 9), the good shepherd (10:11, 14), the resurrection and the life (11:25), the way and the truth and the life (14:6), the true vine (15:1, 5).[95]

Many scholars have noted that Jesus's "I am" sayings "allude to the Old Testament name of God (cf. esp. Exod. 3:14; Isa. 43:10– 13, 25, 45:18, 48:12, 51:12, 52:6)."[96] Kasper Bro Larson notes that Jesus's "I am" sayings are "Jesus' most explicit self-revelatory statements, but they do not pin him down to one, single title. They rather display various aspects of his identity, showing that he is not as easy to grasp as in simple, proper-name recognitions, and this diversity creates a sense of estrangement (cf. 10:24)."[97]

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[94] Paul N. Anderson, *The Christology of the Fourth Gospel: Its Unity and Disunity in the Light of John 6* (Tübingen, Germany: J. C. B. Mohr (Paul Siebeck), 1996), 21, http://ebookcentral.proquest.com/lib/liberty/detail.action?docID=6028349.

[95] Carson, *The Gospel According to John*, 254–55.

[96] Köstenberger, "John," 27.

[97] Kasper Bro Larsen, *Recognizing the Stranger: Recognition Scenes in the Gospel of John* (Boston: BRILL, 2008), 150, http://ebookcentral.proquest.com/lib/liberty/detail.action?docID=682319.

David M. Ball asserts that Jesus's ἐγώ εἰμι sayings typographically allude to Isaiah 40–55. Ball contends that John's use of the absolute ἐγώ εἰμι sayings points back to parallel uses of אֲנִי־ הוּא (*ani hu*) in Isaiah (John 4:26/ Isa 52:6; John 6:20/ Isa 43:1, 2, 3, 10; John 8:18, 24, 28/ Isa 42:10; John 8:58/ Isa 43:13; John 13:19/ Isa 43:10).[98] While a discussion of Ball's analysis is beyond the scope of this study, his contention concerning John 4:26; 8:12, 18, and 14:6 will be briefly addressed.

John Chapter 4 begins with Jesus's encounter with a Samaritan woman at Joseph's well. As they are conversing, the woman proclaims, "I know that Messiah is coming" (4:25a). Jesus responds, "I who speak to you am he" (Ἐγώ εἰμι, ὁ λαλῶν σοι) (4:26). While Barrett holds that the simple meaning, "I (who am speaking to you) am the Christ you speak of," Keener also notes the possible double entendre indicating a deeper disclosure using language close to Isa 52:6.[99] Similarly, Ball notes a close parallel with the words in Isaiah 52:6: διὰ τοῦτο γνώσεται ὁ λαός μου τὸ ὄνομά μου ἐν τῇ ἡμέρᾳ ἐκείνῃ, **ὅτι ἐγώ εἰμι αὐτὸς ὁ λαλῶν**· πάρειμι [emphasis added].[100] While the Samaritan woman might not know the words from Isaiah, Ball contends that an observant reader would pick up John's reference in Isaiah.

Within Chapter 8 of the Gospel of John, there are four separate absolute occurrences of ἐγώ εἰμι (vv. 18, 24, 28, 58), and one with a predicate nominative (8:12, cf. 9:5). As Jesus addresses those around him during the Festival of Tabernacles, he states "I am the light of the world" (John 8:12). Keener notes, agreeing with Ball, that "this image probably recalls the

[98] Chapter 5 discusses John's use of Isaiah 43 in constructing John 6:20, and a discussion of the Isianic references in John 15 is developed in the following section.

[99] Barrett, *The Gospel According to St. John*, 239; Keener, *The Gospel of John*, 634.

[100] Ball, *I Am in John's Gospel*, 179.

servant's mission to the nations in Isaiah 42:6; 49:6."[101] Even though Keener and Ball disagree on the relevance of Isa 9:1, 2, and Is 51:4, they both indicate that the Old Testament concept of light is too familiar to limit John's potential source. However, Ball contends that with the other Isaianic references from ἐγώ εἰμι statements in John 8, Isaiah's servant of the Lord is in view. As such, Isaiah's references to the light are fulfilled in Jesus. Jesus utilizes the Old Testament concept of light and reinterprets it to frame his own mission; Jesus is not just a light, but He is the light of the world.

Ball notes that verse 18 "refers more to Jesus' role than his identity."[102] While there is no direct parallel to Jesus's words in the LXX, Ball, along with Barrett, note that Isaiah 43:10 may have provided the context.[103] Within the context of Jesus being the light of the world, the validity He holds as a witness takes center stage. Isa 43:10 in the LXX states, "'Be witnesses to me, and I am a witness,' says the Lord God, 'and the child, whom I have chosen, in order that you may know and believe and understand that I am [ἐγώ εἰμι]; before me there is no other God, and there will be no one with me.'" As Jesus claims to be his own witness, He takes on the 'servant of the Lord' in Isaiah. Jesus's claims that His Father also bears witness may indicate a dependence on the LXX, as the MT does not make such a claim. In a similar way that Jesus reinterpreted Isaiah to frame his mission in John 8:12, Jesus reinterprets Isaiah in the context of his role as a witness and his identity.

Lastly, Ball, with Keener agreeing, contends that John 14:6, and Jesus's declaration that He is "the way, the truth, and the life," potentially alludes to Isaiah's "highway to Zion,"

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[101] Keener, *The Gospel of John*, 740.

[102] Ball, *I Am in John's Gospel*, 185.

[103] Ball, 186; Barrett, *The Gospel According to St. John*, 339.

specifically Isaiah 40:3.[104] Ball notes that the only times ὁδὸς occurs in the Fourth Gospel are in 14:4, 5, 6, and the allusion to Isa 40:3 in John 1:23 where the Baptist declares, 'Make straight the way of the Lord.' However, as Keener notes, for Isaiah, "the 'way' is the highway on which God's people will return to the Holy Land (Isa 35:8; 40:3; 42:16; 43:16, 19; 49:11; 57:14; 62:10; cf. 19:23) …[and] evokes the exodus of old (Isa 51:10)."[105] Ball agrees with Keener concerning the numerous of possible source texts in Isaiah and suggests that Jesus understood the 'way' typologically, fulfilling Isaiah's vision beyond Isaiah's original ideas.[106]

Through the verbal and typological links discussed by Ball, he concludes that:

> The formulation and context of the words in John points back to the whole context of the words in Isaiah. This means that the context of the Isaianic passages has direct implications for the understanding of Jesus' "I am" sayings in John. The words in Isaiah were spoken in an eschatological and soteriological context and continue to have this force when applied to the person of Jesus. Furthermore, the words in Isaiah were spoken exclusively by the LORD. By the application of such words to the Johannine Jesus, an identification with the words and salvation of the God of Isaiah is implied.[107]

Ball's comments further solidify John's frequent use of Isaiah throughout his Gospel. Ball's comments, combined with the citations, allusions, and echoes noted above, demonstrate John's widespread use of Isaianic material.

Intertextual relationship of John 15:1–17 to Isaiah 27:2–6

Chapter 2 demonstrated the various viticulture imagery present in the Old Testament. It concluded with an analysis of Isa 5:1–7 and 27:2–6, establishing high intertextuality. Even though Brannan and Jackson do not note any intertextual references in John 15:1–17, many

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[104] Keener, *The Gospel of John*, 923.

[105] Ibid.

[106] Ball, *I Am in John's Gospel*, 240.

[107] Ball, 258.

scholars have sought to identify various intertextual connections within this section of John. This section will demonstrate that John alludes to Isa 27:2–6 to proclaim that Isaiah's vineyard promises for a restored Israel are found in Jesus.[108]

The second unit of Jesus's Farewell Discourse contains John 15:1–17, with the figure of the vine playing a predominant role.[109] Leonard Scott Kellum rightly notes that Jesus reaches the peak of his Farewell Discourse in the vine-and-branch metaphor in John 15:1–17. Kellum comments that John signals the height of the discourse through the slowing of the narrative through the transitional statement in 14:31, together with the eleven times "abide," the eight times "fruit," and the nine times "love" are mentioned, and the vividness of the embedded genre.[110]

There are three significant views as to the division of the pericope. First, this section could be divided into two sections: 15:1–8, abiding in Jesus, the true vine, and 15:9–17, abiding in the love of Jesus.[111] The second option also divides the pericope into two sections: 15:1–11, Jesus's joy in the abiding of His followers, and 15:12–17, Jesus's command to love, abide, and bear fruit.[112] The third possibility divides the section at the sixth verse, with verses 1–6 addressing the figure of the vine and the branches and 7–17 explaining the vine and branches

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[108] Taylor, "Fruitful Vineyard," 166.

[109] Segovia, *Farewell of the Word*, 124–25. Carson holds that v. 17 is a transitional verse which "sets the stage for the contrasting hatred displayed by the world and discussed in the ensuing verses," Carson, *The Gospel According to John*, 471.

[110] L. Scott Kellum, *Preaching the Farewell Discourse: An Expository Walk-Through of John 13:31–17:26* (Nashville, TN: B&H Publishing Group, 2014), 105–6, http://ebookcentral.proquest.com/lib/liberty/detail.action?docID=1650333.

[111] Segovia, *Farewell of the Word*, 132.

[112] Kellum, *Preaching the Farewell Discourse*, 107–8. Also see Ball, *I Am in John's Gospel*, 129–30.

within the themes of the Farewell Discourse.[113] While these proposals have their own merits, this study will recognize the division break in verse 11 due to the conclusion statement, "These things I have spoken to you" in verse 11, as well as the *inclusio* formed by the repetition of "commandment" and "love one another" in verses 12 and 17.[114]

The pericope's genre is regularly debated providing many classifications, including a *gleichnis*/parable, imagery, allegory, figure, symbolic speech, *mashal*, and metaphor.[115] Johannes Beutler holds that 15:1–8 cannot be an allegory because "the figurative world is set over against the real world, detail by detail."[116] Barrett notes that John diverges from a parable as there is no straightforward story, and the opening governs the symbolism.[117] Jan Gabriël Van der Watt notes that the metaphorical nature of the pericope is evident from its onset as Jesus likens Himself to a vine.[118] Segovia, Beutler, and Carson agree with the classification; however, they rightly further define John 15:1–17 as an extended metaphor due to the reiteration of the initial metaphor in verse 5a and because of the development of the viticulture imagery throughout the pericope.[119]

John 15 begins with Jesus's last of his seven "I am" sayings, proclaiming that "I am the true vine" (v. 1). Within the pericope, Jesus uses various viticulture elements: vine, the vinedresser, branch, fruit, and pruning. Hays notes that John offers "a few tantalizing echoes of

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[113] Raymond E. Brown, *The Gospel According to John (XII-XXI): Introduction, Translation, and Notes* (New Haven & London: The Anchor Yale Bible, 1970), 665–66, http://dx.doi.org/10.5040/9780300262025.

[114] Kellum, *Preaching the Farewell Discourse*, 108.

[115] Jan Gabriël Van der Watt, *Family of the King: Dynamics of Metaphor in the Gospel According to John* (Boston: BRILL, 2000), 29.

[116] Beutler, *A Commentary on the Gospel of John*, 304.

[117] Barrett, *The Gospel According to St. John*, 471.

[118] Watt, *Family of the King*, 30.

[119] Segovia, *Farewell of the Word*, 134; Beutler, *A Commentary on the Gospel of John*, 304; Carson, *The Gospel According to John*, 461.

Scripture" in this discourse.[120] As was demonstrated in Chapter 2, viticulture imagery is prolific in the Old Testament, leading many to observe that same imagery in use by John. For instance, Brown concludes that John used the Old Testament imagery of the vine and branches uniquely, blending the images as raw material for constructing this pericope.[121]

Many scholars note that as John 15 casts Jesus as the true vine, many possible references exist that present Israel as the original vine in the Old Testament (Isa 5:1–7, 27:2–4; Jer 12:10–12; Ezek 15:1–8, 17:5–7, 19:10–14; Ps 80:9–16; Hosea 10:1, 14:7–8).[122] Barrett contends that Isa 5:1–7 is the best precursor text for John 15 due to Isaiah's declaration that Israel is the vineyard. He argues that Jesus's assertion of being the true vine intentionally contrasts the poor fruit produced by Israel with the fruit that Jesus Himself yields.[123] Similarly, G. K. Beale notes that "John's use of 'true' elsewhere refers to Jesus being the typological fulfillment of various OT features and Israel's imperfect institutions (1:9 [light], 6:32 [bread], 8:14 [witness]). And so, he is that to which Israel as an imperfect vine pointed."[124]

As was noted in Chapter 3, Isa 5:1–7 does provide evidence as a precursor text for Mark 12:1–9. However, Isaiah 5 does not offer the same for John 15 because God's vineyard in Isaiah produces bad fruit, while the branches that abide in Jesus bear God's desired fruit (vv. 2, 4, 5, 8, 16). As will be demonstrated below, Isaiah 27 provides a better precursor text as it provides

[120] Hays, *Echoes of Scripture in the Gospels*, 336.

[121] Brown, *John*, 669–72.

[122] See Barrett, *The Gospel According to St. John*, 472; G. K. Beale, *Union with the Resurrected Christ* (Grand Rapids, MI: Baker Academic, 2023), 157; Köstenberger, *A Theology of John's Gospel and Letters*, 502.

[123] Barrett, *The Gospel According to St. John*, 471.

[124] Beale, *Union with the Resurrected Christ*, 158.

additional verbal similarities to John 15 compared to Isaiah 5, and due to the thematic coherence shared between Isaiah 27 and John 15.

As God intended Israel to produce good fruit but it was unable to do it (Isa 5:2), Jesus now is the vine, His disciples are the branches (v. 5), and His Father is the vinedresser (v. 1) that together will produce God's desired fruit (v. 2). God the Father prunes every branch to produce more fruit (v. 2) and to clean them (v. 3), as they abide in Jesus (v. 4). The production of the fruit that God and Jesus desire is only produced by those that remain in Jesus (vv. 4–5, 10), in His love (v. 10), and love one another (v. 12, 17). However, if one does not remain in Jesus, they are cast aside for destruction (v. 6).[125]

The imperfection of Israel as God's vineyard is well attested to in the Old Testament. Chapter 2 demonstrated that apart from Isa 27:2–6 and Hosea 14:7–8, each proposed precursor text was either a judgment or lament oracle. John 15:1–17 depicts Jesus as the fulfillment of God's designs for Israel, aligning thematically with Isaiah 27 and Hosea 14. Chapter 2 also demonstrated that Hosea 14:7–8 provides a weaker linkage to John than Isaiah 27 due to the fruit in Hosea 14 is from a cypress instead of a vine and the overall lack of verbal similarity.

Strong intertextual relationships are present in Isaiah 5, 27, and John 15. God is the speaker in both Isaiah's and John's passages (as noted above by Ball). In all three passages, God is the caretaker as He built the vineyard in Isaiah 5, He is its "keeper" (MT) or "lead" (LXX) in Isaiah 27 and the "vinedresser" in John 15. Grant D. Taylor, launching from the work of Hans Hübner, notes that the shared roots of "vineyard," ἀμπελῶνί in Isa 5:1, 2, and 7, ἀμπελὼν in Isa 27:2 (LXX), provides the link to "vine," ἄμπελος in John 15:1, 5 and ἀμπέλῳ in John 15:4.[126]

[125] Köstenberger, *Encountering John*, 2013, 150.

[126] Taylor, "Fruitful Vineyard," 181.

Furthermore, Ball provides two convincing points "that Jesus' claim to be the true vine may still allude to the Old Testament's designation of Israel as the 'vineyard of the LORD of hosts' (Isa 5:7) as well as to passages which refer more directly to the 'vine.'"[127]

First, the LXX speaks of the planting of a single vine in Isaiah 5:2, "I planted a vine of Sorekh" (ἐφύτευσα ἄμπελον σωρήκ), even though within the context the vineyard is in view.[128] Brown also notes that the Old Latin, Old Syriac (Curetonian mss.), Ethiopic, Tatian, and "some church Fathers read 'vineyard'" instead of "vine" in John 15:1.[129] Both instances demonstrate the possibility that "vine" and "vineyard" could have been used synonymously.[130] Second, Isaiah 5, 27 and John 15 share God's desired outcome of fruitfulness. While Israel demonstrated that it was not a true vine/vineyard since it failed to produce the yield God sought, Jesus, as the true vine, is fruitful through the disciples that abide in Him and bear much fruit (vv. 5, 8).[131]

Isaiah 27 and John 15 share other verbal similarities that Isaiah 5 alone does not provide. Within these pericopes, both "burned up" (κατακέκαυμαι)/"burned" (καίεται) and "fruit" (καρπός) are shared. Likewise, the shared context of Isaiah 27 and John 5 and their emphasis on producing desired fruit further strengthen their relationship. Considering that the text is explicitly concerned with the fruit produced and not only the vine enhances the allusion to Isaiah 27 in John 15.[132]

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[127] Ball, *I Am in John's Gospel*, 244.

[128] Ibid., 244–45.

[129] Brown, *John*, 660.

[130] Ball, *I Am in John's Gospel*, 245.

[131] Ibid., 246.

[132] Ibid.

Isaiah 27 and John 15 also share the concept of eschatological hope. As mentioned in Chapter 2, the hope found in Isaiah 27 is filling the world with the spiritual fruit produced by Israel. While John does not present the Christian church as a replacement for Israel, he does present Jesus as the fulfillment "of God's true intentions for Israel."[133] Typologically, Isaiah 27 is fulfilled in Jesus as His disciples produce the foretold fruit. In this production of fruit, God the Father will be glorified, and followers of Jesus will prove to be His disciples (v. 8).

Conclusion

The focus of the current chapter has been three-fold: to determine John's use of viticulture, the use of Isaianic material in John, and the intertextual use of Isa 27:2–6 in John 15:1–17. The analysis of John's use of viticulture elements demonstrated that John used Old Testament imagery throughout his Gospel. John's use of the natural states of the branch, fruit, prune, vine, vinedresser, and wine, as well as symbolism developed in the Old Testament, established his proper use of Old Testament imagery and confirmed that John's usage drew from his Old Testament forerunners.

The study then established that John's use of Isaiah satisfied Hays's third test of recurrence. By canvassing the citations, allusions, and echoes presented by Brannan and Jackson, it was demonstrated that John uses texts from the first to the last chapters of Isaiah, including text close to Isaiah 27 (Isa 26:17). Through this study, the test for recurrence was proven.

The last section of this chapter analyzed a central point of this dissertation, the intertextual ties of John 15:1–17 to Isa 5:1–7 and 27:2–6. This analysis showed that the passages shared the speaker and the vine/vineyard theme. The study then turned to the shared wording,

[133] Köstenberger, *Encountering John*, 2013, 149.

theme, and topographical fulfillment of John 15 to Isaiah 27, thereby fulfilling Hays's tests of volume and thematic coherence. The additional shared language and ideological principles identified also fulfill Jeffery M. Leonard's methodological guidelines introduced in Chapter 1. John portrays Jesus as the new Israel and the fruit his disciples produce fulfills the promise of Isaiah 27, fulfilling Hays's test of thematic coherence.

With the establishment of the Old Testament roots for Mark's parable and John's metaphor, this study will now turn to the relationship between Mark and John to further the thesis of this study. In the next chapter, the similar structures, verbal agreements, Mark's relation to John's "I am" sayings, and the parenthetical explanations within John's Gospel will be studied to demonstrate the probability that John used Mark as a source document.

Chapter 5: John's Use of Mark

The preceding chapters have formed the foundations required to investigate John's complementing of the wicked tenants parable of Mark tenants through Isaiah's established pattern. Chapter 1 presented Hays's seven tests of intertextualization as the basis for the intertextual ties studied throughout this investigation. Through the analysis, Hays's test of availability was satisfied by confirming the proposed dates of composition for Mark and John's Gospels, revealing Mark's precedence. Then, as a precursor for the present chapter, John's relationship with the Synoptics was studied to establish the probability of John knowing of, and more importantly, having a copy of Mark when John composed his Gospel.

Chapter 2 focused on the use of viticulture in the Old Testament. This study established that the Old Testament uses viticulture imagery in its natural state and symbolizes the abundant life YHWH promised his people. Through the analysis of Psalm 80, Hosea, Jeremiah, and Ezekiel, it was determined that more intertextualization was needed concerning the Markan and Johannine texts of the study. It was determined that intertextual ties are present in Isaiah 5 and Mark 12, and Isaiah 27 and John 15, which warranted further investigation.

Chapter 3 initially focused on viticulture use in the Synoptics to demonstrate that they used viticulture imagery like the Old Testament. Mark was then studied to draw out his intertextual references to Isaiah, demonstrating Mark's widespread use of the prophet. Mark 12:1–12 was then reviewed, revealing the solid intertextual ties with Isa 5:1–7 and the promised restoration portrayed in Mark's use of Psalms.

Chapter 4 followed the previous chapter's logic in studying John. John's viticulture imagery was studied, demonstrating his continued use in the same manner as the Old Testament and the Synoptics. John's intertextual use of Isaiah was likewise studied, showing that John used

Isaiah to formulate his Christology and to illustrate or challenge the religious leaders of Israel. Lastly, the intertextual ties between John 15:1–17 and Isa 27:2–6 were studied to demonstrate the high probability of Isa 27:2–6 being the precursor text for John 15:1–17.

The present chapter will further advance the thesis by studying John's possible use of Mark in developing the Fourth Gospel. Craig Blomberg wrote, "A careful comparison of the first three Gospels demonstrates that the similarities between them far outweigh the differences. When one turns to the Fourth Gospel, however, one seems to have entered a different world altogether."[1] Four items will be studied to demonstrate how the differing worlds of John and Mark intersect. The first items to be reviewed will show John's probable complimenting of Mark. This study will examine John 20:30–31, the structure of John, including paralleling travel accounts, and the introductions of both Gospels to show how John formed his Gospel in light of Mark. Next, the vertical agreements between the Gospels in their Feeding/Crossing, and healing of the paralyzed man narratives will be studied to demonstrate how John complements Mark's accounts. Next, the parentheses found in John 3:24 and 11:2 will be explored as they point to John's expectation that his readers would have been familiar with Mark. Last, the ἐγώ εἰμι statements in Mark 6:50 and John 6:20 will be studied to demonstrate how John's Gospel extends and deepens Mark's Christology. Through this study, the evidence will show that it is most probable that John had a dependence on Mark in the composition of his Gospel.

John's Complementing of Mark

In Chapter 1, a short survey of the arguments concerning John's relationship to the Synoptics was presented. The chapter contended that John and his readers were familiar with at

[1] Craig L. Blomberg, *The Historical Reliability of the Gospels* (Downers Grove, IL: IVP Academic, 2007), 196, http://ebookcentral.proquest.com/lib/liberty/detail.action?docID=3316875.

least one Gospel account, Mark being the most probable. In this section, the study will present ways in which John built upon the work of Mark. Michael B. Thompson studied churches in the early 1st century and determined that Christians were motivated to communicate with one another and that the "grid of Roman roads and clear shipping lanes" allowed for "a fairly wide and rapid dissemination of *at least* the knowledge of the existence of their written texts if not the texts themselves" [emphasis in original] demonstrating early dissemination of texts like Mark.[2]

The ready dissemination of Christian writings helps one to understand the clues from John's Gospel that point to his use of Mark. From off-handed self-disclosure, shared structure, and their similar introductions, John displays elements that provide an initial indication concerning his account's relationship with Mark. These findings will begin to unravel the relationship between the Gospels and demonstrate why William B. Bowes has noted that scholarship has moved from the almost universal "idea of John's total independence or non-interaction with other Gospels" to a more open view toward dependence.[3]

John's Thesis

Like good works of literature, the Fourth Gospel has a structure with an introduction and a body; however, unlike most works of literature, John has been noted as containing two endings: 20:30–31 and 21:24–25.[4] Hooker notes, "Mark has appeared to many to be half-finished; the Fourth Gospel, in contrast, provides us with two endings, and with two statements

[2] Michael B. Thompson, "The Holy Internet: Communication Between Churches in the First Christian Generation," in *The Gospels for All Christians: Rethinking the Gospel Audiences*, ed. Richard Bauckham (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1998), 50, 69.

[3] William B. Bowes, "The Relationship between John and the Synoptic Gospels Revisited," *Journal of the Evangelical Theological Society* 66, no. 1 (March 2023): 113–14.

[4] Robert Kysar, *John's Story of Jesus* (Eugene, OR: Wipf and Stock Publishers, 2003), 91.

about John's purpose in writing."[5] While the debate concerning the authorship and placement of John 21 continues, most authors consider John 20:30–31 as the purpose of John's Gospel.[6] Within John's concluding statements, evidence is found concerning his awareness of previous textualized accounts, with Mark being the most plausible option. Bauckham notes, "With the benefit of John's explicit interpretations of the few 'signs' of Jesus which he has carefully chosen for his highly selective Gospel narrative, [readers familiar with Mark] could also read with fresh perception the 'many other signs' (John 20:30) that Mark records."[7]

Many have sought to understand John's meaning when he noted, "Now Jesus did many other signs in the presence of the disciples, which are not written in this book" (John 20:30). Chris Keith notes the repeated theme between John 20:30 and 21:25, with both texts emphasizing that Jesus performed deeds that are not found in John's Gospel. The contrast between the "many other signs" (20:30) and those signs John had "written" (20:31) is strikingly similar to the difference between the one "who has written these things" (21:24) and the "many other things" (21:25) that had not been written about by John.[8] Interestingly, John explicitly states that he bore "witness about these events" (21:24), which could be alluding to another written source from a non-eyewitness. If this is the case, an allusion to Mark or Luke could be

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[5] Morna D. Hooker, "Beginnings and Endings," in *The Written Gospel*, ed. Markus Bockmuehl and Donald A. Hagner (Cambridge: Cambridge University Press, 2005), 200, http://ebookcentral.proquest.com/lib/liberty/detail.action?docID=237572.

[6] D. A. Carson, *The Gospel According to John* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1991), 590, http://ebookcentral.proquest.com/lib/liberty/detail.action?docID=6526207; C. K. Barrett, *The Gospel According to St. John: An Introduction with Commentary and Notes on the Greek Text* (Philadelphia: Westminster John Knox Press, 1978), 575. For a detailed discussion concerning the ending of John see Stanley E. Porter, "The Ending of John's Gospel," in *From Biblical Criticism to Biblical Faith: Essays in Honor of Lee Martin McDonald*, ed. William H. Brackney and Craig A. Evans (Macon, GA: Mercer University Press, 2007).

[7] Bauckham, *The Gospels for All Christians*, 169.

[8] Chris Keith, "The Competitive Textualization of the Jesus Tradition in John 20:30–31 and 21:24–25," *The Catholic Biblical Quarterly* 78, no. 2 (April 2016): 325, https://search.ebscohost.com/login.aspx?direct=true&db=lsdar&AN=ATLAiGEV160705003344&site=ehost-live&scope=site&custid=liberty&authtype=ip,shib.

presented as they were not eyewitnesses but disciples of Peter (see Chapter 1) and Paul, respectively.[9]

Barrett observed that John was "probably familiar with much of the synoptic tradition" and notes that while "John did not 'use' Mark as Matthew did," the parallels between John and Mark "'*prove'* that John had read the book we know as Mark" [emphasis in original].[10] With John being familiar with Mark, those signs that John chose not to record could refer to those found in Mark. Instead, John's "explicit interpretations of the few 'signs' of Jesus which he has carefully chosen for his highly selective Gospel narrative…could also [be] read with fresh perception the 'many other signs' (John 20:20) that Mark records."[11]

Structure

Most scholars agree that Matthew and Luke relied on Mark's Gospel due to the presence of Markan episodes in the same order in Matthew and Luke in their writings. Similar observations can also be made about John, although to a lesser degree. Thomas L. Brodie notes that "John maintains visibly Mark's beginning, middle, and end (the initial preaching of John the baptizer, the central episodes in which Jesus multiplies loaves and walks on water, and the final events surrounding the passion). Thus, the reader can have no doubt; one is dealing with the

[9] Carroll, *Jesus and the Gospels: An Introduction*, 139–40.

[10] Barrett, *The Gospel According to St. John*, 575, 45.

[11] Richard Bauckham, "John for Readers of Mark," in *The Gospels for All Christians: Rethinking the Gospel Audiences*, ed. Richard Bauckham (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1998), 169, https://www.google.com/books/edition/The_Gospels_for_All_Christians/zZujcbCTuY8C?hl=en&gbpv=1&dq=the+gospel+for+all+christians&pg=PA1&printsec=frontcover.

same Jesus."[12] Barrett identifies eleven passages that match the sequence of events in both Mark and John (see table 5.1).

Table 5.1. Comparison of Mark and John's Sequence of Events[15]

Event	Mark	John
(a) The work and witness of the Baptist	1:4–8	1:19–36
(b) Departure to Galilee	1:14–5	4:3
(c) The feeding of the Five Thousand	6:34–44	6:1–13
(d) Jesus walking on the lake	6:45–52	6:16–21
(e) Peter's Confession	8:29	6:68–69
(f) Departure to Jerusalem	9:30–31 10:1, 32, 46	7:10–14
(g) The Triumphal Entry and the Anointing[13]	11:1–10 14:3–9	12:12–15 12:1–8
(h) The Last Supper, with predictions of betrayal and denial	14:17–26	13:1–17:26
(i) Jesus' arrest	14:43–52	18:1–11
(j) The Passion and Resurrection[14]	14:53–16:8	18:12–20:29

[12] Thomas L. Brodie, *Quest for the Origin of John's Gospel: A Source-Oriented Approach* (New York: Oxford University Press, 1993), 31, http://ebookcentral.proquest.com/lib/liberty/detail.action?docID=273174.

[13] John transposes the Triumphal Entry and the Jesus's Anointing, which weighs against the argument presented; however, John's desire to highlight the preparation of Jesus' royal dignity for His Triumphal Entry may be the reason for John's reversing of the order of events, see Barrett, *The Gospel According to St. John*, 409.

[14] Within the Passion narratives of Mark and John, other parallels exist, including the names of people and places, the introduction of the Romans at the opening of the Passion narrative, the omission of Jesus' agony in Gethsemane, the emphasis on Jesus' authority, Jesus acting and suffering for his disciples, Pilate's examination and unwillingness to condemn Jesus, the reference to Barabbas as well as the custom of releasing a prisoner, and the stressing of fulfilling prophecy in the division of Jesus' clothes and the drink offered to Him. See Barrett, *The Gospel According to St. John*, 515–47 for a complete list.

[15] Barrett, *The Gospel According to St. John*, 43. For a more exhaustive summary of John's dependence on the OT, the Epistles, and the Synoptics, see Thomas L. Brodie, *Quest for the Origin of John's Gospel: A Source-Oriented Approach* (New York: Oxford University Press, 1993), 175–76, http://ebookcentral.proquest.com/lib/liberty/detail.action?docID=273174. Considering that Matthew and Luke relied on Mark's gospel, they too provide similar parallels.

Bowes identifies the sequence shared between John and Mark as the initial indication of a relationship between the two accounts.[16] The following incidents as six instances of corresponding sequence that are the most commonly studied sections of related material concerning structure and content: the prologues/the Baptist/disciples called (John 1:1–51; Mark 1:1–11, 16–20), the Temple Cleansings (John 2:13–22; Mark 11:15–33), the healing of the invalid and the dispute over authority (John 5:1–29; Mark 2:1–12),[17] Jesus's feeding and crossing narrative (John 6:1–24; Mark 6:30–56), Triumphal Entry and Anointing (John 12:12–19; 12:1–8; Mark 11:1–11; 14:1–9), and the Passion narrative (John 18:1–19:42; Mark 14:32–15:47).[18]

While these similarities point to dependence on the part of John, there are other episodes where the placement of similar events does not initially support this finding. Jesus's cleansing of the temple is one such event as John's arrangement differs significantly. In Mark, Jesus cleanses the temple after his Triumphal entry (Mark 11:15–17), while in John's account, Jesus cleanses the temple early in his ministry (John 2:14–16). D. A. Carson notes that scholars argue that John has moved the event to the beginning of Jesus' ministry as "a prophetic and programmatic action that explicates so much of what [John] will develop."[19]

Alternatively, Leon Morris holds that there were two temple cleansings. Morris contends that due to the differing Old Testament references in the Synoptics (Isa 56:7 and Jer 7:11) and the remembrance of Ps 69:9 by Jesus' disciples in John, as well as John's mentioning of oxen

[16] Bowes, "John and the Synoptics," 114.

[17] Interestingly, the healing of the invalid and the dispute over Jesus's authority provide another passage that fits sequentially (between [b] and [c]) into Barrett's sequence of events in table 1.

[18] Bowes, "John and the Synoptics," 115.

[19] Carson, *The Gospel According to John*, 158.

and sheep, the use of κερματιστὰς (money changers), the pouring out (ἐξέχεεν) of money, the different word for 'overturned (ἀνέστρεψεν versus κατέστρεψεν) and Jesus' command to "Take these things away" (John 2:16) that there must have been two cleansings of the temple.[20] While Keener considers two temple cleansings unlikely, Köstenberger notes that due to the tight time markers present (cf. 2:12–13), John intentionally depicts this cleansing chronologically, thereby supplementing the earlier Gospels.[21] Carson notes that a minority of scholars hold that two cleansings occurred; however, he notes that "the most natural reading of the texts favours two."[22]

Because of the unique text and chronological markers found in John, the use of the criteria of the present study would support Morris' findings that John is describing a different event from the one presented in the Synoptics. While it is not possible to resolve definitively whether John moved the event chronologically or if the two events are independent of one another, John's record does provide crucial background information concerning the false witnesses charge against Jesus (Mark 14:58, 15:29). John's account alone records Jesus stating, "Destroy this temple, and in three days I will raise it up" (John 2:19). Similarly, the early Temple Cleansing does not result in the conspiracy to have Jesus arrested and killed in John as it does in Mark.[23]

Harold W. Attridge notes additional elements shared between each of the gospel writers. Within each account, the Baptist (John 1:19–23; Mark 1:2–6; Matt 3:1–6; Luke 3:1–6), "one stronger" than the Baptist (John 1:24–28; Mark 1:7–8; Matt 3:11–12; Luke 3:15–18), the Spirit

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[20] Leon Morris, *The Gospel According to John* (Grand Rapids, MI: William B. Eerdmans Publishing Co., 1995), 166–68, http://archive.org/details/gospelaccordingt0000morr_r5x6.

[21] Keener, *The Gospel of John*, 540; Köstenberger, *Signs of the Messiah*, 26-27.

[22] Carson, *The Gospel According to John*, 158–59.

[23] Ibid., 159.

(John 1:29–34; Mark 1:9–11; Matt 3:13–17; Luke 3:21–22), the call of the disciples (John 1:35–37; Mark 1:16–20; Matt 4:18–22; Luke 5:1–11), and the naming of Peter (John 1:40–42; Mark 3:16; Matt 16:17–18; Luke 6:14) occur in the same sequence.[24] Matthew and Luke's parallel nature can be attributed to their dependence on Mark as a primary source. This evidence also supports John's dependence on Mark through the shared events.

The events outlined are striking in their resemblance especially considering the difference between John's and Mark's accounts of Jesus's ministry. A significant point of interest is how the two gospels share Jesus's departure to Galilee ([b] table 5.1) and his departure to Jerusalem ([f] table 5.1). In Mark, Jesus's ministry is focused in Galilee and north of Palestine until He travels south into Judea (10:1), Jerusalem (10:32), and Jericho (11:1) to be crucified. While in John, Jesus makes several trips to Jerusalem during Jewish feasts (e.g., John 2:13; 5:1; 7:10), making Jerusalem Jesus's center of ministry. For these passages to fit neatly into both John's and Mark's structure is "not readily explicable except on the hypothesis of literary relationship."[25]

While John and Mark share these events, there are several dissimilarities between the two accounts. For example, John leaves out stories like Jesus's baptism (Mark 1:9–11), temptations (Mark 1:12–13), and the Transfiguration (Mark 9:2–13). Additionally, John includes unique material like the miracle of turning water into wine (John 2:1–11), the raising of Lazarus (John 11:1–44), and extended teachings by Jesus (e.g., John 3:1–21; 4:1–38; 14:1–17:26).[26]

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[24] Harold W. Attridge, "John and the Other Gospels," in *The Oxford Handbook of Johannine Studies*, ed. Judith M. Lieu and Martinus C. de Boer (Oxford: Oxford University Press, 2018), 51, http://ebookcentral.proquest.com/lib/liberty/detail.action?docID=6461131.

[25] Barrett, *The Gospel According to St. John*, 43–44.

[26] France, *The Gospel of Mark*, 86; North, *What John Knew and What John Wrote*, 2.

Andrew Messmer correlated John and Mark to find areas of expansion and summarization in John and found seven sections of interest. Messmer hypothesizes that: (1) John 1:19–4:43 fits between Mark 1:13 and 14 and provides details of Jesus's ministry before the Baptist's ministry ended, (2) John 4:45 summarizes Mark 1:14–5:43, and (3) John 7:1a summarizes Mark 6:53–9:50 due to John's emphasis on the ministry of Jesus in Jerusalem and Mark's emphasis of Jesus in Galilee. Messmer's first point is an indication that John was not following the Lukan account as Luke records the imprisonment of the Baptizer before Jesus's temptation (Luke 3:19–20).

John expands upon Mark's passing reference to Jesus's teaching in Judea (Mark 10:1) in John 7:10–10:22. John's Last Supper and Farewell Discourse narrative complements and expands Mark's account in Mark 14:17–26a. Messmer notes that this analysis demonstrates how John expands upon the brief comments of Mark concerning Jesus's ministry in Judea and Jerusalem and then summarizes the Markan accounts of Jesus's ministry in Galilee.[27] John's summarization demonstrates another way in which he interacted with the Markan text in developing his gospel account.

As noted, John did not use Mark in the same way as Matthew or Luke, and he said as much in closing statements (see above). John selected the content of his gospel from his broader knowledge base about Jesus to achieve his overall purpose of fostering the faith of his readers in Jesus. However, the way John follows the general structure of Mark provides significant evidence of John's use of Mark's Gospel.

[27] Andrew Messmer, "The Diaduoin: How John's Gospel Complements Mark," *Evangelical Review of Theology* 46, no. 2 (May 2022): 156–57, https://search.ebscohost.com/login.aspx?direct=true&db=asn&AN=156828646&site=ehost-live&scope=site&custid=liberty&authtype=ip,shib.

Introductions

Each of the gospel writers trace Jesus back to His origins to prepare readers to understand their narratives. Mark traces Jesus's beginnings back to Old Testament prophecies, and John traces Jesus back to before time began. The poetic nature of John's prologue, John 1:1–18, is distinct from Mark and the rest of John's account.[28] However, the unique genre of the prologues of Mark and John communicates a mutual purpose: to supply their audiences with details that remain hidden from the individuals within their narratives. Without these sections, it would be challenging to comprehend how Jesus can perform miracles or why He makes certain statements.[29]

The information found within both prologues parallels one another in several ways. Mark and John begin with Old Testament references; Mark with the amalgamated quotation mentioned in Chapter 4, while John opens, as does Gen 1:1, with the words "In the beginning." Both writers highlight that Jesus had a unique relationship with God as His Son (Mark 1:1) or only Son (John 1:14)[30], and Mark refers to Jesus as Lord (Mark 1:3), while John states that Jesus was God (John 1:1). Jesus is the Christ (Mark 1:1; John 1:17), or God's promised Messiah. In both gospel accounts, there is an accentuation of the Baptist's role as Jesus's "witness" (John 1:7), the Baptist proclaims Jesus's superiority (Mark 1:7–8; John 1:7–8), and the Baptist's role as the

[28] Craig S. Farmer, *John 1–12* (Downers Grove, IL: InterVarsity Press, 2014), xlv, http://ebookcentral.proquest.com/lib/liberty/detail.action?docID=2030276. The genre of John's prologue is under considerable debate. See Ruth Sheridan, "John's Prologue as Exegetical Narrative," in *The Gospel of John as Genre Mosaic*, ed. Kasper Bro Larsen (Bristol, CT: Vandenhoeck & Ruprecht, 2015), 171–90, http://ebookcentral.proquest.com/lib/liberty/detail.action?docID=4417890, who argues that John's prologue is best classified as an exegetical narrative due to its parallel nature to that of a rabbinic exegetical narrative.

[29] Hooker, "Beginnings and Endings," 187.

[30] SBLGNT 'μονογενοῦς', for a full discussion concerning John's use of 'μονογενοῦς' and its potential meaning of see Keener, *The Gospel of John*, 453–456.

fulfillment of Isaiah 40:3 (‘the voice of one crying in the wilderness,’ Mark 1:2–3; John 1:23).[31] Both accounts depict Jesus’s confrontation with evil, termed “Satan” in Mark 1:13 and “darkness” in John 1:5. Both also indicate the source of Jesus’ power, with Mark expressing it as the Holy Spirit (Mark 1:8) and John identifying Jesus as the incarnate Word (John 1:14).[32]

Furthermore, all four gospels share details throughout their narratives; the reference to Isaiah 40:3 (John 1:23; Mark 1:3; Matt 3:3; Luke 3:4), “sandal” (John 1:27; Mark 1:7; Matt 3:11; Luke 3:16), “water”/”Spirit” (John 1:26, 33; Mark 1:8; Matt 3:11; Luke 3:16), and the descending of the Spirit (John 1:33; Mark 1:10; Matt 3:16; Luke 3:22).[33] In the same manner that the Synoptics, John’s use of Mark provided him a framework to deliver his theologically rich content to prepare his audience for the remainder of his account. Likewise, Bauckham has observed that the shared chronology “would encourage readers/hearers of John who also knew Mark to correlate the rest of the two Gospels in a similar way.”[34]

Complementing Accounts

While the paralleling accounts mentioned thus far demonstrate John’s use of the framework established by Mark, other shared episodes show how John interacts with Mark in a complementary way. Andrew Messmer provides three categories that further this argument; assumed events, John’s additional information, and John’s presentation of the “beloved disciple” as the replacement of Peter (Mark’s source, see Chapter 1).[35]

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[31] Blomberg, *The Historical Reliability of the Gospels*, 199.

[32] Ibid, 190.

[33] Attridge, “John and the Other Gospels,” 51.

[34] Bauckham, “John for Readers of Mark,” 155.

[35] Messmer, “The Diaduoin,” 148–49.

First, the Synoptics note specific details concerning John the Baptist that John's Gospel does not record. Mark records the Baptist "baptizing in the wilderness and proclaiming a baptism of repentance for the forgiveness of sins" (Mark 1:4). Mark goes on to specify those he is baptizing (v. 5), his appearance and diet (v. 6), and his subservience to him who will follow (vv. 7–8). John omits this information leaving his readers to assume that "John," who is never called "John the Baptist" in the Fourth Gospel, was baptizing (John 1:25). Likewise, Mark records Jesus's baptism (Mark 1:9–11), while John does not. John does record the Baptist stating that he saw "the Spirit descend from heaven like a dove" (John 1:32), like Mark's "he saw the heavens being torn open and the Spirit descending on him like a dove" (Mark 1:10). The parallel wording points to the baptism of Jesus in John, thereby having John's readers assume the baptism of Jesus occurred.[36]

Furthermore, while Mark records the death of the Baptist (Mark 6:14–29), John has his audience assume the end of the Baptist's ministry when Jesus states, "He was a burning and shining lamp" (John 5:35). While John does mention earlier in his account that "John had not yet been put in prison" (John 3:24) Johannes Beutler considers that at the point of John 3:35 "John has already completed his career."[37] Mark also notes the appointment of the Twelve Apostles (Mark 3:13–19), yet John never does. In John 6:67, after some of Jesus's disciples leave him, John remarks, "So Jesus said to the twelve," having John's readers assume the initial calling of the twelve. Lastly, in John's Gospel, neither John nor James, the sons of Zebedee, are ever mentioned by name. However, in John 21:2, the sons of Zebedee are mentioned as part of the party that is with Simon Peter after Jesus's resurrection, leaving the readers to assume whom

[36] Messmer, "The Diaduoin," 148.

[37] Beutler, *A Commentary on the Gospel of John*, 128.

John is referring to. Mark, on the other hand, notes that James and John are brothers and the sons of Zebedee on four different occasions (Mark 1:19, 20; 3:17; 10:35).[38]

The second category Messner introduces concerns the additional information John presents absent in Mark's account. Mark describes the place the Baptist ministered as "the wilderness" (Mark 1:4) and "in the river Jordan" (Mark 1:5, cf. 1:9). However, John provides the additional information that "These things took place in Bethany across the Jordan" (John 1:28). After the feeding of the five thousand, Mark doesn't mention why Jesus made his disciples leave with haste (Mark 6:45). At the same time, John says that Jesus perceived that the crowds were going to take Him by force and make Him king (John 6:15). Carson similarly notes that "Mark and John are mutually supportive…[making] clear certain features of the other's account."[39]

Furthermore, John parenthetically notes the name of the servant whose ear Peter cuts off in the garden, providing the additional information missing in Mark's account (Mark 14:54). Mark records that Peter followed Jesus as he was taken to the high priest (Mark 14:53), right into the courtyard (v. 54), leaving the reader to believe that there were no obstacles to Peter's entry. However, John notes that "another disciple" (John 18:15) accompanied Peter. That disciple, known to the high priest, spoke to the servant girl keeping watch at the door that obtained access for Peter. As was mentioned above, Mark does not record why the charge was leveled against Jesus for threatening to tear down the temple (Mark 14:58), but John 2:19 provides the context.

Lastly, John provides background information as part of his introductions of characters, whereas Mark does not name the individual or provide any information concerning them. For instance, while Mark mentions Philip by name as one of the twelve, John introduces him as

[38] Messmer, "The Diaduoin," 148–49.

[39] Carson, *The Gospel According to John*, 240.

being from Bethsaida (John 1:44). While Mark credits Joseph of Arimathea as the one who secured the body of Jesus, wrapped the body in a linen shroud, and laid it in the tomb (Mark 15:43–46). John, alone among the gospel accounts, notes that Nicodemus brought a mixture of myrrh and aloes (John 19:39), then, with Joseph of Arimathea, wrapped Jesus and laid Him in the tomb (vv. 40–42).[40]

John introduces and names Caiaphas as the high priest (John 11:49, 18:13, 24), yet Mark only refers to him by his title (14:47, 53, 54, 60, 61, 63, 66). Messmer notes that only in John does the reader learn that Barabbas was a robber or revolutionary (λῃστής, John 18:40). Murray notes that λῃστής means "revolutionary" or "insurrectionist" with Joseph Henry Thayer commenting that this term should not be confused with a thief.[41] With Mark's indication that Barabbas was one "among the rebels in prison, who had committed murder in the insurrection" (Mark 15:7), Messmer's claim is unsubstantiated. Lastly, only in John's Gospel is Joseph of Arimathea mentioned as a disciple (John 19:38). Mark's account describes him as one who "was also himself looking for the kingdom of God."[42]

In an interesting twist, each of the Synoptics named Simon of Cyrene (Matt 27:32, Mark 15:21, Luke 23:26) as the person who carried Jesus's cross. Mark takes this a step further and names Alexander and Rufus as Simon's sons. France notes that Mark's naming of Alexander and Rufus "suggests that these two men were known to Mark's readers since they (and their father?) had become Christians."[43] While John records that Jesus "went out, bearing his own cross" he

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[40] Carson, *The Gospel According to John*, 629.

[41] Beasley-Murray, *John*, 307; Joseph Henry Thayer, *Thayer's Greek-English Lexicon of the New Testament*, Book, Whole (Grand Rapids, MI: Baker Book House, 1977), 377.

[42] Messmer, "The Diaduoin," 149.

[43] France, *The Gospel of Mark*, 588.

does not seek to correct the Synoptic tradition. Instead, John focuses on the beginning of Jesus's journey to Golgotha carrying the cross to potentially "emphasize Jesus' continuing control of his passion," a theme of John's in the Passion narrative.[44] Barrett provides a commonly held understanding of a harmonization between the "narratives by supposing that Jesus began to carry the cross himself, fainted under the burden, and was relieved by the forced assistance of Simon."[45]

Messmer's third category involving John's presentation of the "beloved disciple" as the replacement of Peter provides inconclusive evidence and is less compelling; therefore, it will be briefly addressed. Messmer's hypothesis that John's Gospel presented the "beloved disciple," presumed to be John himself, as displacing Peter is based on the following: John meeting Jesus first (John 1:37–39), John's closer proximity to Jesus at the Last Supper (John13:23–24), John arranging access to the courtyard of the high priest for Peter (John 18:15–16), John being at the foot of the cross without Peter (John 19:25–27), John reaching the empty tomb, as well as presumably believing, first (John 20:29), John recognizing Jesus first from the boat (John 21:7), and John outliving Peter (John 21:20–24).

Another possible point in addition to this list is that John consistently casts himself as the one beloved of Jesus instead of Peter. As Collin G. Kruse points out, "When 'the disciple whom Jesus loved' is mentioned…it is, with only one exception (19:26), in contexts where Peter is also involved (13:23–24; 21:7, 20)."[46] Craig S. Keener states that John 21:20–23 seems to be a continuing competition between John and Peter, but it is not hostile. Instead of dividing

[44] Keener, *The Gospel of John*, 1112.

[45] Barrett, *The Gospel According to St. John*, 548.

[46] Colin G. Kruse, *John* (Downers Grove, IL: InterVarsity Press, 2017), 465n8.

Christians according to their leadership loyalties, Jesus's answer to Peter's question "would send a message to early Christians divided in devotion to different Christian leaders."[47]

While not all the studied complementing accounts hold as much weight as others, together, they portray a compelling picture concerning John's use and interaction with Mark's Gospel.

Verbal Agreements

John's style of writing is markedly different from that of the Synoptics. In John's account, he uses a smaller vocabulary and frequently uses parataxis, irregular use of Greek pronouns, and asyndeton; furthermore, his writing is riddled with a lack of discernable attribution of the speaker or the narrator in his narrative.[48] Interestingly, the fine details of language provide the best support for the claim of Mark.[49] Barrett lists thirteen verbal resemblances shared in Markan and Johannine accounts (see Appendix 1).[50] While this is not an exhaustive list, it further illustrates how verbal similarities appear in passages occurring "*in the same order* [italics original] in John and Mark."[51]

To demonstrate these verbal agreements, those in the Feeding/Crossing narratives and the curing of the paralyzed man will be studied. The miracle of Jesus feeding the five thousand is the

[47] Keener, *The Gospel of John*, 1238.

[48] Carson, *The Gospel According to John*, 21–22.

[49] Judith Lieu, "How John Writes," in *The Written Gospel*, ed. Markus Bockmuehl and Donald A. Hagner (Cambridge: Cambridge University Press, 2005), 182, http://ebookcentral.proquest.com/lib/liberty/detail.action?docID=237572.

[50] Barrett, *The Gospel According to St. John*, 44–45.

[51] Ibid., 45.

only miracle during Jesus's ministry recorded in all four gospels.[52] Bowes notes several verbatim contacts between common episodes of John's and Mark's (see table 5.2).[53] The numerous connections between the episodes provide convincing evidence that John not only knew about the event but also that he knew Mark's version.[54]

Matthew and Luke exclude some of Mark's content in this pericope which John includes indicating John's potential use of Mark. The first point of unique contact is in Mark's and John's description that it would take "two hundred denarii worth of bread" (Mark 6:37, John 6:7) to satisfy the crowd's hunger. Secondly, where Luke records that Jesus has the crowds sit, and Matthew records that are to sit on the grass, Mark and John describe the grass as "green" (Mark 6:39), which John includes, "much" (John 6:10), which would be the case the spring, the time of Passover (John 6:4). Finally, North comments that "it is not until the close of verse 15 that John's narrative re-joins Mark's as, for a second time, he records Jesus' ascent of the mountain (6:15b; cf. Mark 6:46)."[55]

John's version does deviate from Mark's, but not uncharacteristically from Matthew or Luke when using Mark as a source. John's deviations from Mark are characteristic of his writing style as he introduces characters and describes their activities (i.e., Phillip, Andrew) and context

[52] Carson, *The Gospel According to John*, 267.

[53] Bowes, "John and the Synoptics," 115.

[54] Bowes, "John and the Synoptics," 117.

[55] Wendy E. S. North, "Reading Mark and Writing John: The Feeding of the 5,000 in Johannine Perspective," in *Gospel Reading and Reception in Early Christian Literature*, ed. Madison N. Pierce, Andrew J. Byers, and Simon Gathercole, 1st ed. (Cambridge University Press, 2022), 131, https://doi.org/10.1017/9781009083188.008.

Table 5.2. Comparison of Feeding and Crossing Narratives[56]

Mark 6:30–56	John 6:1–24
Disciples instructed to go to a desolate place to rest	Jesus and disciples sat down on the mountain
Crowds see them depart, run ahead and arrive first	Crowd comes to Jesus
Jesus caringly saw the great crowd (πολὺν ὄχλον)	Jesus sees the large crowd (πολὺς ὄχλος)
As it grew late, the disciples wanted to send the crowd away	
Jesus told the disciples to give the crowds something to eat	Jesus asks Phillip where bread can be purchased for all
Disciples object due to the cost of feeding (δηναρίων διακοσίων) the crowd	Phillip mentions διακοσίων δηναρίων
Jesus asks how much food they have	Andrew finds a boy with barley loaves and fish; Jesus instructs the disciples to direct crowds to sit
Instructs crowds, sit in groups on the "green grass"	The crowds sit on the "much grass" present
	About five thousand men present
Jesus blesses the food; the disciples distribute the five loaves and two fish	Jesus blesses the food and then distributes it to those seated
The crowd eats until they are full	The crowds eat their fill
The disciples collected twelve baskets full of surplus bread and fish	Disciples gather twelve baskets full of leftover fragments
Five thousand men present	
	Crowds recognize the sign, identify Jesus as a prophet, and want to make Him king
	Jesus withdrew by Himself to the mountain
Immediately, Jesus commands the disciples to cross to Bethsaida	In the evening, the disciples cross to Capernaum by boat
Jesus alone goes up the mountain to pray	
Evening came; Jesus saw disciples on rough seas	The sea becomes rough
Walking on the sea, Jesus approaches, meaning to pass	Jesus walking on the sea, nears the disciples
Disciples are frightened when they see Jesus	The disciples were frightened
Jesus identifies himself says, ἐγώ εἰμι, μὴ φοβεῖσθε.	Jesus says, Ἐγώ εἰμι, μὴ φοβεῖσθε.
Jesus enters the boat	The disciples gladly receive Jesus into the boat
Wind ceases	
Disciples are astounded and do not understand and reach land	Immediately the boat reaches land
People recognize Jesus; Jesus heals many	The previous crowd realizes that Jesus has left and follows Him

[56] Bowes, "John and the Synoptics," 116-17.

(i.e., the crowd observing the sign, Jesus being honored as a prophet) to provide continuity with his account while also formulating the basis for his intended emphasis.[57]

John's version does deviate from Mark's, but not uncharacteristically from Matthew or Luke when using Mark as a source. John's deviations from Mark are characteristic of his writing style as he introduces characters and describes their activities (i.e., Phillip, Andrew) and context (i.e., the crowd observing the sign, Jesus being honored as a prophet) to provide continuity with his account while also formulating the basis for his intended emphasis.[58] John's intentionality is observed in the way that this episode sets up the remainder of Chapter 6 and Jesus's self-declaration as the bread of life (v. 48), the living bread from heaven (v. 51), and the source of eternal life (v. 53) as well as the subsequent conflict that will lead to His betrayal (vv. 70–71).

At the beginning of John's account, he notes that "Jesus went away to the other side of the Sea of Galilee, which is the Sea of Tiberias" (6:1). Many have sought to understand why John provides a double name for the body of water. Around AD 20, the city of Tiberias was founded by Herod Antipas in honor of Emperor Tiberius on the lake's western shore.[59] The lake became referred to as 'Tiberias' as time progressed due to the city's prominence.

At the time of John's writing, the lake would have been known as the Sea of Tiberias, so why did John feel that he needed to call it the Sea of Galilee and then clarify that this body of water is the Sea of Tiberias? While John could have included this note for those familiar with the lake's previous name, J. Ramsey Michaels comments, "The double name could be a tacit acknowledgment of the use of the name 'Galilee' in another (possibly earlier) version of the

[57] North, *What John Knew and What John Wrote*, 73.

[58] Ibid.

[59] Barrett, *The Gospel According to St. John*, 273.

story."[60] Another gospel account is the likely candidate as the lake is commonly called "Galilee" in the Synoptics (with Luke 5:1 calling it "Gennesaret"). Considering the timing of the gospels and the other evidence provided in this study, Mark is the best candidate for John's "earlier version."

The curing of the paralyzed man (Mark 2:9, 11; John 5:8) is not identified by Barrett as it falls outside the chronological sequence of the gospels and because of the striking dissimilarities of the accounts. Even so, because of the close verbal agreements found, Barrett and Carson note that John 5:8 provides a close verbal agreement with Mark 2:9.[61] The similarity between the wording in Mark and John is striking, especially when compared to the same episode as Mark in Matthew and Luke:

Ἔγειρε καὶ ἆρον τὸν κράβαττόν σου καὶ περιπάτει	(Mark 2:9)
ἔγειρε ἆρον τὸν κράβαττόν σου καὶ ὕπαγε εἰς τὸν οἶκόν σου	(Mark 2:11)
Ἔγειρε ἆρον τὸν κράβαττόν σου καὶ περιπάτει	(John 5:8)
Ἐγερθεὶς ἆρόν σου τὴν κλίνην καὶ ὕπαγε εἰς τὸν οἶκόν σου	(Matt 9:6)
ἔγειρε καὶ ἄρας τὸ κλινίδιόν σου πορεύου εἰς τὸν οἶκόν σου	(Luke 5:24)

With the exception of καὶ, John parallels Mark 2:9 to the seventh word and Mark 2:11 to the sixth word, demonstrating the similarity of verbiage between the writers.

Outside of Barrett's list of verbal agreements, the allusion Mark 14:7; Matt 26:11, and John 12:8 use of Deut 15:11 is worth noting.[62] The LXX of Deut 15:11 states "For the needy may not cease from the earth…" and in the Greek text, οὐ γὰρ μὴ ἐκλίπῃ ἐνδεὴς ἀπὸ τῆς γῆς, with the three passages stating,

[60] J. Ramsey Michaels, *The Gospel of John* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 2010), 341, http://ebookcentral.proquest.com/lib/liberty/detail.action?docID=4860123.

[61] Barrett, *The Gospel According to St. John*, 254; Carson, *The Gospel According to John*, 216.

[62] Rick Brannan and Jeffrey Glen Jackson, eds., *New Testament Use of the Old Testament* (Bellingham, WA: Faithlife, 2015), "Deut 15:11."

πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ’ ἑαυτῶν, καὶ ὅταν θέλητε δύνασθε αὐτοῖς εὖ ποιῆσαι, ἐμὲ δὲ οὐ πάντοτε ἔχετε· – Mark 14:7
πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ’ ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε – Matt 26:11
πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ’ ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε – John 12:8

Carson and Michaels also note the parallel, noting that some early manuscripts omit the verse altogether.[63] Both conclude that the verse is an original, and Michaels notes the shift of the text from singular to the plural as Jesus addresses Judas, “Let her be,” in the singular, and the entire company, “the poor you always have with you,” in the plural since neither Mark nor Matthew makes such a shift.[64] Furthermore, Michaels comments that Jesus’s shift from the singular to the plural implies that Judas is “at some level expressing thoughts common to others–perhaps all–of the disciples,”[65] paralleling the Synoptic accounts.

While the text of John aligns more closely with Matthew, both omitting Mark’s καὶ ὅταν θέλητε δύνασθε αὐτοῖς εὖ ποιῆσαι, Michaels notes the close textual similarities of John 12:7 and Mark 14:6 (Ἄφες αὐτήν versus Ἄφετε αὐτήν respectively) demonstrating a closer tie with Mark.[66] Barrett also notes that John’s purpose statement for Mary’s act is in preparation for Jesus’s burial which ties to Mark 14:8 (ἐνταφιασμοῦ μου and τὸν ἐνταφιασμόν respectively) and explains the confusing wording in John as further evidence of John following Mark.[67]

[63] Carson, *The Gospel According to John*, 387; Michaels, *The Gospel of John*, 407.

[64] Michaels, *The Gospel of John*, 407.

[65] Ibid.

[66] Michaels, *The Gospel of John*, 406. Note that in Michaels’ analysis he contends that John’s version appears to be earlier than Mark’s.

[67] Barrett, *The Gospel According to St. John*, 413–14.

Lastly, John R. Donahue's dissertation notes that only Mark (14:54, 67) and John (18:18, 25) record Peter warming himself by the fire.[68] Craig A. Evans notes that this seam in John provides, in the view of Donahue, evidence of Markan knowledge.[69] Barrett agrees that John shows dependence on Mark and notes that the inference in Mark of the necessity of the fire is only made clear by John's note that "the servants and officers had made a charcoal fire because it was cold" (John 18:18).[70]

Donahue also demonstrates other places within the Passion narrative where John and Mark share an exclusive verbal agreement.[71] Donahue notes that only in John and Mark are the ointment of pure nard (Mark 14:3; John 12:3), the three hundred denarii (Mark 14:5; John 12:5), Peter's entry into the courtyard (Mark 14:54; John 18:15), the cry of the crowd to crucify Jesus in the imperative (Mark 15:14; John 19:15), the purple robe (Mark 15:17; John 19:2, 5), and the mentioning of the day of preparation (Mark 15:42, John 19:31) mentioned. John and Mark also interpose the Jewish trial (John 18:19–24) within the story of Peter's denial (John 18:15–18, 25–27), which Donahue observes is "characteristic of Markan composition."[72] Donahue notes that John only diverts from the Markan order to suit John's theology. For example, in John, Jesus possesses foreknowledge of the events and controls the situation (John 18:14).

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[68] John R. Donahue, *Are You the Christ? The Trial Narrative in the Gospel of Mark* (Missoula, MT: Society of Biblical Literature for the Seminar on Mark, 1973), 67–68, http://archive.org/details/areyouchristtria0000dona.

[69] Craig A Evans, "The Function of Isaiah 6:9–10 in Mark and John," *Novum Testamentum* 24, no. 2 (1982): 124, https://ezproxy.liberty.edu/login?url=https://search.ebscohost.com/login.aspx?direct=true&db=lsdar&AN=ATLA0000792297&site=ehost-live&scope=site. While Evans contends that Donahue comes to this conclusion, Evans argues for the literary independence of John and Mark.

[70] Barrett, *The Gospel According to St. John*, 527.

[71] John R. Donahue, "Introduction: From Passion Traditions to Passion Narrative," in *The Passion in Mark : Studies on Mark 14–16*, ed. Werner H. Kelber (Philadelphia: Fortress Press, 1976), 9, http://archive.org/details/passioninmarkstu0000unse.

[72] Ibid., 10.

Parentheses

The Gospel of John utilizes a narrative device termed explanatory comments, asides, footnotes, and parentheses that have been observed as one of the significant Johannine style characteristics.[73] Merrill C. Tenney coined the term footnotes and noted that this material is more extensive than the occasional notes one would find in the Synoptics, and they function as "'glosses' or 'asides' which the writer [introduces] to make his story more lucid, or to explain the cause or motive of some act."[74] Tenney identifies fifty-nine explanatory comments within John's narrative designed to illuminate a reference or explain a statement. Charles W. Hendrix notes, "This narrative device is quite common in the literature of antiquity. One finds parallels to it among the Greek and Roman rhetoricians. Two rhetorical forms, the *parenthesis* and *apostrophe*, appear to function as the 'asides' in John have been understood to function."[75] Hendrix defines parenthesis as "the insertion of one sentence in the midst of another, where it interrupts the thought of the passage and disrupts its natural syntax."[76]

Two of John's parentheses help to establish John's relation to Mark. The first, John 3:24, provides the readers of John insight into Mark's chronology. The second, John 11:2, identifies and names an anonymous character with which the readers of Mark's Gospel would be familiar. Richard Bauckham notes that "For readers/hearers of John already familiar with Mark's Gospel,

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[73] Charles W. Hendrick, "Authorial Presence and Narrator in John: Commentary and Story," in *Gospel Origins & Christian Beginnings: In Honor of James M. Robinson*, ed. James E. Goehring, Charles W. Hendrick, and Jack T. Sanders (Sonoma, CA: Polebridge Press, 1990), 74, http://archive.org/details/gospeloriginschr0000unse; Andreas J. Köstenberger, *A Theology of John's Gospel and Letters: The Word, the Christ, the Son of God* (Grand Rapids, MI: Zondervan, 2009), 133–34, http://ebookcentral.proquest.com/lib/liberty/detail.action?docID=5397451.

[74] Merrill Chapin Tenney, "The Footnotes of John's Gospel," *Bibliotheca Sacra* 117, no. 468 (October 1960): 350.

[75] Hendrick, "Authorial Presence and Narrator in John: Commentary and Story," 75.

[76] Ibid.

these would be perhaps the most obvious and important ways in which they would need to relate the two gospels as they read or heard John."[77] Köstenberger tantalizingly notes, "the perceptive reader finds clues that John assumed basic familiarity with the gospel story on the part of his readers."[78] The clues John provides demonstrate that John's purpose is to complement his readers' prior Markan knowledge.

John 3:24

After Nicodemus visits Jesus (John 3:1–21), John notes that Jesus and His disciples sojourned in the land for an indeterminant amount of time. John 3:22 and 26 note that Jesus is baptizing; however, this is later clarified in a parenthetical note that "(although Jesus himself did not baptize, but only his disciples)" (4:2). The Baptizer was also baptizing in this area "because there was much water" (3:23). This is the first time the Baptizer is mentioned since his testimony concerning Jesus in 1:36. Verse 24 then provides the odd statement "For John had not yet been thrown in prison." This statement is strange, considering the previous verse clearly portrays the Baptizer freely baptizing and obviously not incarcerated.

While the Baptizer was such a well-known person that Josephus chronicles his death in *Antiquities of the Jews*, Carson notes that the remark in verse 24 is not to state the obvious.[79] Michaels holds that John is signaling to his readers that he is aware of John's imprisonment, yet instead of telling of that account, John will allow the Baptizer to say his farewell (vv. 27–30).[80]

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[77] Bauckham, "John for Readers of Mark," 151.

[78] Köstenberger, *A Theology of John's Gospel and Letters*, 559.

[79] Flavius Josephus, *Antiquities of the Jews*, trans. William Whiston (Auburn and Buffalo: John E. Beardsley, 1895), 18.116-119, https://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0146%3Abook%3D18%3Asection%3D116; Carson, *The Gospel According to John*, 186.

[80] Michaels, *The Gospel of John*, 148.

Murray J. Harris additionally notes that John's statement indicates Jesus' early Judean ministry before the arrest of the Baptist.[81] Carson notes several functions of the parenthesis, which include a chronological marker for those familiar with Mark, and a prolepsis for those aware of Mark, as the Baptist's imprisonment will not be included in John's account. Furthermore, due to the textual similarity with Jer 37:4, the statement further enhances the prophetic identity and credibility of the Baptizer.[82]

As noted, John seems to be assuming that his readers have prior knowledge of the Baptizer's impending imprisonment. However, as Bauckham notes, the readers' prior knowledge is an insufficient rationale for John's explanation, as John has already mentioned that he was present and active.[83] One must turn to Mark to understand the importance of John's statement.

The Baptist first is mentioned in Mark's Gospel in 1:4, baptizing and calling people to repentance. Mark notes that the Baptist baptizes Jesus (1:9–11), and "immediately" Jesus is driven into the wilderness through the prompting of the Spirit (v. 12), where Jesus is tempted and ministered to by angels (v. 13). At this point Mark comments "Now after John was arrested, Jesus came into Galilee, proclaiming the gospel of God" (v. 14). Mark's progression leaves the reader to the conclusion that the Baptist was imprisoned in a short amount of time after baptizing Jesus.

John is setting the chronology of his account within the context of Mark's. John depicts that between Mark 1:13 and 1:14, Jesus and the Baptizer publicly ministered concurrently in Judea. Jesus does not publicly minister in Galilee until John 4:45, coinciding with Mark's

[81] Harris, *John*, 82.

[82] Keener, *The Gospel of John*, 593.

[83] Bauckham, "John for Readers of Mark," 153.

notation in 1:14 that "Jesus came into Galilee, proclaiming the gospel of God." In John's Gospel, Jesus had traveled to Galilee (John 1:43; 2:1); however, the wedding was a private event with Jesus, His family, and disciples present with no record of a public ministry. The remainder of Jesus's ministry, up to 4:45, is in Jerusalem (2:13, 23), Judea (3:22), and Samaria (4:5). The inclusion of John's note seeks to bring John's account in harmony with Mark's.[84] Additionally, Bauckham argues that John's use of parentheses shows his readers the chronological correlation between his account and Mark's and enables them to make similar correlations throughout the rest of John's Gospel.[85]

John 11:2

The second parenthesis, which indicates that John expects his readers to be familiar with Mark's account, is in John 11:2. In John's climatic and dramatic sign, John records the raising of Lazarus in 11:1–44. As the narrative opens, John introduces three characters: Lazarus, Mary, and Martha. While it is a custom of John to name characters, Mark does not mention any of them in his gospel.

John states, "It was Mary who anointed the Lord with ointment and wiped his feet with her hair, whose brother Lazarus was ill" (11:2). As was noted in the discussion of John's parenthesis concerning the Baptizer, John's comment concerning Mary is puzzling, considering that she will not anoint Jesus until after the raising of Lazarus. While Köstenberger and Goswell attribute the parenthesis to John's presupposition that his readers would be familiar with the

[84] Rudolf Karl Bultmann, *The Gospel of John: A Commentary* (Philadelphia: Westminster Press, 1971), 171, https://search-alexanderstreet com.ezproxy.liberty.edu/view/work/bibliographic_entity%7Cbibliographic _details%7C1866102.

[85] See Bauckham, "John for Readers of Mark," 155–61 for a complete account of Bauckham's argument.

Synoptic tradition, Raymond Brown argues that the verse is a later addition by an editor.[86] Brown observes that the use of "Lord" in the third person narrative is unusual for John to use during the ministry of Jesus. While it is true that John does not use κύριος in the third person narrative before His resurrection, John uses it in other forms throughout the Gospel and seven times in this pericope.

According to Bauckham, the passage was unlikely to be added later for three reasons. First, the connection between Lazarus and his sisters is unexplained until verse 19. Without verse 2, the reader would be confused about their relationship. Second, with the presentation of Martha as the older sister (v. 5, 19), why does John state, "the town of Mary and her sister Martha" (11:1)? Placing Mary's name first requires an explanation that verse 2 provides. Finally, the structure of verse 2, ἦν δὲ + a proper name, is found in other explanatory parentheses (1:44; 3:23; 11:18; 18:14, 20).[87]

George R. Beasley-Murray contends that the best explanation could be a comment from the narrator that is common throughout the pericope (cf. 5, 13, 18, and 30).[88] However, Ernst Haenchen notes that John's narrator uniquely introduces characters when their actions are expected to be familiar to John's readers. Mary's introduction parallels that of Nicodemus (7:50; 19:39), Caiaphas (11:49; 18:14), Judas Iscariot (6:71; 12:4; 13:2; 18:2, 5), and the disciple whom Jesus loved (13:23; 19:26; 20:2; 21:7, 20) whose introductions include similar references to

[86] Andreas J. Köstenberger and Gregory Goswell, *Biblical Theology: A Canonical, Thematic, and Ethical Approach* (Wheaton, IL: Crossway, 2023), 350; Brown, *John*, 423.

[87] Bauckham, "John for Readers of Mark," 161–62.

[88] Beasley-Murray, *John*, 187.

deeds the reader is expected to know. Haenchen also notes that the words in verse 2 precisely coincide with verse 1, providing further evidence against a later addition.[89]

Interestingly, Luke is the only other gospel that names both Mary and Martha (Luke 10:38–42) and a character named Lazarus (16:19–31) in the Synoptics. In the account of Mary and Martha in Luke, the scene is set in their house where Martha is credited for welcoming him into her house (10:38). Michael Wolter notes connections with John 11:1, 19–20; 12:2–3 as the sisters act in opposite ways. In Luke, Martha "is distracted by much serving [διακονίαν]" (10:40), and Mary sits at Jesus's feet (10:39), and in John, Martha "served [διηκόνει]" (12:2), and Mary "anointed the feet of Jesus and wiped his feet with her hair" (12:3). However, these points of contact merely lead Wolter to note, "The same Martha–Mary tradition probably stands behind these points of contact."[90]

Lazarus is named in the parabolic story of the rich man and Lazarus. This is a unique story insofar as there is no other named individual in any of Jesus's other parables. However, this does not indicate that the Lazarus of the story is in any relation to Lazarus in the Fourth Gospel. As Darrell L. Bock notes, "One of the characters being named in this parable is not an indication that a literal historical figure is in view but is instead the means by which Jesus pointed out that the rich man knew who the poor man was."[91] While the individuals of Mary and Martha in Luke's account are the same sisters as the ones in John's account, the individuals named Lazarus in the two accounts do not refer to the same individual.

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[89] Ernst Haenchen, *John 2*, ed. and trans. Robert W. Funk (Philadelphia: Fortress Press, 1984), 57, https://doi.org/10.2307/j.ctvb9368w.

[90] Wolter, *The Gospel According to Luke: Volume II*, 83.

[91] Darrell L. Bock, *The Gospels and Acts* (Nashville, TN: B&H Publishing Group, 2013), 14q, http://ebookcentral.proquest.com/lib/liberty/detail.action?docID=5973656.

Susan Miller contends that the differences found in the accounts of Mark and John provide evidence that John was not referring to the same event found within Mark. In John, Mary anoints Jesus's feet and dries them with her hair (John 18:3). In contrast, in Mark, an unknown woman pours ointment over Jesus's head (Mark 14:3). Afterwards, Jesus states that she has "anointed his body" (v. 8).

In Luke, there is a similar account of Jesus being anointed by an unknown woman (Luke 7:36–50). In this pericope, the woman washes Jesus's feet with her tears, wipes Jesus's feet with her hair, then kisses his feet and anoints them with a fragrant oil. Bowes notes that the anointing of Jesus's feet and the use of the woman's hair are important connections between these accounts; however, he contends that the "connections between [the anointing accounts of] John and Mark are certainly the strongest."[92]

Miller notes that if John attempted to "remind his audience of Mark's narrative, there would have been no need for him to mention the differences between the accounts."[93] Furthermore, Carson contends that since John records Mary's anointing of Jesus in John 12:3, it is not unreasonable to consider that John is referencing that later passage.[94]

However, Grant R. Osborne suggests that since John records Jesus attributing the anointing to His feet, while Mark only recorded the anointing of His head, provides a picture in which the anointing started at the head of Jesus, and then Mary walked to the feet of Jesus where she then finished by anointing His feet.[95] If this were the case, it would be understandable that

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[92] Bowes, "John and the Synoptics," 119.

[93] Susan Miller, *Women in John's Gospel* (London: T&T Clark, 2023), 61, http://dx.doi.org.ezproxy.liberty.edu/10.5040/9780567708267.

[94] Carson, *The Gospel According to John*, 366.

[95] Grant R. Osborne, *John Verse by Verse* (Bellingham, WA: Lexham Press, 2018), 188, http://ebookcentral.proquest.com/lib/liberty/detail.action?docID=5358724.

"The house was filled with the fragrance of the perfume" (John 12:3b). Messmer considers the events to be the same and that John's parenthesis provides additional information that Mark omits in Mark 14:3–9, specifically the name of Mark's unnamed woman.[96] Richard Bauckham agrees with Messmer because of the unique way Mary is introduced in John, stating that John 11:2 "is unequivocally addressed to readers/hearers who already knew Mark."[97]

The details that coincide with the reaction of those present for each account further support this view. When comparing the response in the Johannine and Markan accounts, the commonality of the events comes into striking parallels. While Mark states that "some said to themselves" (Mark 14:4), John calls out Judas Iscariot as the one complaining, a common technique of John as he frequently names individuals while Mark does not. Likewise, John's juxtaposition of Judas's greed and Mary's generosity could provide a mechanism for John to further his characterization of Judas (cf. 6:71; 12:4; 13:2, 26; 18:2, 5). Both accounts record "ointment" (Mark 14:4, 5; John 12:5), the possible selling of the ointment for three hundred denarii to give to the poor (Mark 14:5; John 12:5), Jesus saying "Leave her alone" (Mark 14:6; John 12:7), the reference to Jesus's "burial" (Mark 14:8; John 12:7), and Jesus stating that His presence is temporary while they will always have the poor (Mark 12:7; John 12:8). These similarities provide credibility that the two accounts are the same and that John designed the parentheses in 11:2 to draw to remembrance his readers' knowledge of Mark's account.

[96] Messmer, "The Diaduoin," 149.

[97] Bauckham, "John for Readers of Mark," 168.

Mark's use of ἐγώ εἰμι

In Mark 6:48–50, as the disciples see Jesus walking on water, they are terrified, thinking they saw a ghost. To calm their fear, Jesus states, "Take heart; it is I. Do not be afraid," primarily, "ἐγώ εἰμι, μὴ φοβεῖσθε" (Mark 6:50), which John 6:20 echoes verbatim. Joel Williams contends that due to the "significant number of OT allusions in this passage, it is possible that Mark's quotation of Jesus's words as ἐγώ εἰμι conveys a deeper significance, calling to mind God's revelation of His name as "I am" to Moses (Exodus 3:14)."[98]

David M. Ball notes that Jesus's words in John initially appear only to be a disclosure of Jesus's identity. He goes on to note that one familiar with LXX would observe a parallel with several passages from the mouth of God or an angel that include ἐγώ εἰμι and μὴ φοβεῖσθε (cf. Gen 26:24; 46:3; Jer 1:8, 17; 26:28; 49:11 LXX). Of importance to this study, Ball notes that "Jesus's words in 6.20 are reminiscent of Isaiah's vocabulary" in Isaiah 43:1, 2a, and 3a, where "Israel is commanded not to fear, because the LORD, her Creator, has redeemed her…that he will be with her even when she passes through the waters" because the Lord is her savior.[99] In this context, the resemblance of John 6:20, Mark 6:50, and Isa 43:5 is striking as God states, "Do not be frightened, for I am with you," in the Greek text, "μὴ φοβοῦ, ὅτι μετὰ σοῦ εἰμι" (Isa 43:5). This coupled with the significant ἐγώ εἰμι saying in Isa 43:10, which proclaims "in order that you may know and believe and understand that I am," specifically, ἵνα γνῶτε καὶ πιστεύσητε καὶ συνῆτε ὅτι **ἐγώ εἰμι**, demonstrates remarkable parallels between Isaiah and John.

[98] Williams, *Mark*, 149.

[99] Ball, *I Am in John's Gospel*, 183.

Keener notes that the theophany already appeared in Mark 6:50; however, the context of John's account provides a stronger suggestion of a divine formula.[100] For readers of Mark, John's theologically rich "I am" sayings (4:26; 6:20; 8:24, 28, 58; 13:19; 18:5, 6, 8) would inform their understanding of Mark 6:50, and subsequently Mark 14:62. In so doing, John would provide readers familiar with Mark "a much fuller and more developed Christological and soteriological interpretation of the Gospel story, but one which had a clear continuity with the Markan Christology and soteriology they already knew."[101]

Conclusion

The current chapter sought to develop John's overarching complementing of Mark through John's self-disclosures, structure, accounts, verbal agreements, parentheses, and Christological development. The analysis of John's thesis provided an attestation by John of other accounts of Jesus that he did not record. John's structure strongly indicates that John generally followed Mark's sequence. The study of Mark and John's introductions demonstrated that they paralleled one another through characters, themes, Old Testament references, and chronology. The complementary accounts of assumed events, John's additional information, and John's presentation of the "beloved disciple" as a replacement for Peter portray John's knowledge and probable use of Mark.

Verbal agreements found in Mark's and John's accounts of the feeding of the five thousand, Jesus walking on water, and the healing of the paralyzed man demonstrated how closely the two writers paralleled one another and to such an extent that John's dependence is

[100] Keener, *The Gospel of John*, 683. Also see Köstenberger, *A Theology of John's Gospel and Letters*, 211.

[101] Bauckham, "John for Readers of Mark," 169.

highly probable. The analysis of John's use of parentheses showed how John provided additional insight into Mark's account. Through the study of John 3:24, events recorded in John can be placed between Mark 1:13 and 14, demonstrating Jesus's activities before His ministry in Galilee began and that He and the Baptist had overlapping ministries. The study of John 11:2 showed that John expected his readers to be familiar with Mark's account of the anointing of Jesus at Bethany. Lastly, the analysis of the ἐγώ εἰμι statements in Mark 6:50 and John 6:20 established the relationship between the two accounts and John's possible Christological expansion for the readers of Mark.

John's Gospel contains clues that suggest its connection to Mark. John's use of Markan material differs from Matthew and Luke's, as it does not repeat Mark's narrative. While each piece of evidence is not conclusive on its own, together, they suggest that John likely used Mark as a source for his gospel. The overall pattern found in the Gospel of John provides the evidence required to support this theory.

This study now turns to the specific ways John's true vine metaphor complements Mark's wicked tenants parable in a similar way that Isaiah's vineyard song is complemented by his pleasant vineyard.

Chapter 6: John's Complementing of Mark's Wicked Tenants Parable

The previous five chapters of this study have developed the foundations required for the current chapter. Initially, concerning the emphasis on intertextuality, it was essential to identify and use a proven system throughout the study. Hays's seven tests of intertextualization, presented in Chapter 1, provided a means to evaluate potential intertextual relationships. Another item that was critical to establish at the beginning of the study was the dating of Mark and John. The dating of the Gospels, determined in Chapter 1, establishes that Mark composed his gospel at such a time that it is conceivable that Mark could be a precursor text for John, establishing Hays's test of availability. The study of John's relationship with the Synoptics followed, establishing a high probability that John knew of and, more importantly, had a copy of Mark when he composed his Gospel.

The prevalent viticulture imagery in Isaiah 5, 27, Mark 12, and John 15 demonstrated the need to understand the Old Testament development and use of viticulture tropes. The study of viticulture imagery in the Old Testament in Chapter 2 determined that the Old Testament uses viticulture imagery in its natural state and symbolically to represent the abundant life YHWH promised His people. Psalm 80, Hosea, Jeremiah, and Ezekiel are prominent Old Testament books with various viticulture passages that were studied; however, while each source provided some intertextual possibilities for the Markan and Johannine texts of this study, the examination determined that intertextual ties are present in Isaiah 5 and Mark 12, and Isaiah 27 and John 15, warranted further investigation.

Because of the span of time and the changes that occurred in Israel from the time of the Prophets to the New Testament, Chapter 3 began with a study of the Synoptics viticulture imagery. This study proved that the Synoptic writers continued to use viticulture imagery similar

to the Old Testament. With that established, an in-depth analysis of Mark's use of Isaiah throughout his Gospel established Mark's widespread use of the prophet. An analysis of the intertextual ties in Mark 12:1–12 to Isa 5:1–7 followed, and the analysis revealed the solid intertextual ties between the pericopes.

Following the analysis of Mark, the Fourth Gospel was similarly studied. Initially, Chapter 4 determined that John continued to follow the Old Testament and Synoptics in his use of viticulture imagery. With that established, the study moved forward, showing that John used Isaiah extensively and warranted an expectation of intertextual ties in John's Gospel to Isaiah due to John's usage throughout his account. Furthermore, the study showed that John furthered his Christology through his use of Isaiah and that he used Isaianic references to illustrate or challenge the religious leaders of Israel. Lastly, the analysis of the intertextual ties between John 15:1–17 and Isa 27:2–6 demonstrated the high probability of Isaiah 27:2–6 being the precursor text for John 15:1–17.

With the ties determined between the Isaianic and respective Markan, and Johannine texts, the study turned to determine if sufficient evidence was present to establish John's use of Mark. Through the analysis of John's thesis, shared structures, introductions, and complementing accounts, a trend pointed towards John's use of Mark's account in forming the Fourth Gospel. The shared accounts of the feeding of the five thousand and the lake crossings, as well as the narratives concerning the healing of the paralyzed man, further demonstrated how John complements Mark's accounts through verbal agreements. An exploration into the parentheses found in John 3:24 and 11:2 followed to understand John's intention for placing the odd statements as he did. This exploration revealed that the parentheses provided John's readers that were familiar with Mark a chronological setting of John's events in relation to Mark and

revealed the name of Mark's unnamed woman in Mark (14:3). Lastly, the study turned to John's parallel account of Jesus's walking on water, proposing that John replicated the ἐγώ εἰμι statement in Mark 6:50 in John 6:20, to draw readers of Mark into his other "I am" sayings that extend and deepen Mark's Christology. Through each of the points studied in Chapter 5, the evidence showed that it is most probable that John had a dependence on Mark in his composition.

Toward Satisfying Hays's Tests of Intertextuality

Before moving forward, it is important to note how Hays's seven tests have been satisfied through the previous chapters of this study.[1] Hays's first test considers if the precursor text was available for the later writer. This test is satisfied on multiple levels. Through the study of Isaianic material in Mark, Chapter 3, and John, Chapter 4, it is clear that Isaiah was available for both writers.

Mark was written twenty to thirty years before John and was well known throughout Christendom, as evidenced by its use in Matthew and Luke. As a pivotal leader in the first century, John would have been aware of and probably had a copy of Mark's Gospel due to its widespread dissemination. Chapter 5 focused on the evidence of John's probable possession of a copy of Mark's Gospel and determined that it is a high probability that John had a copy of Mark at his disposal, making the thesis of this study historically plausible due to the recurrence of John's self-disclosures, structure, accounts, verbal agreements, parentheses, and Christological development.

[1] Hays, *Echoes of Scripture in the Letters of Paul*, 29–31.

The fifth test by Hays examines whether previous readers have identified the proposed connections between texts. The research revealed the historical connections between texts confirming the fulfillment of Hays's test for the history of interpretation between Isaiah 5 and 27, Chapter 2, Isaiah 5 and Mark 12, Chapter 3, and Isaiah 27 and John 15, Chapter 4. This study does not address the history of interpreting the intertextual ties between John 15 and Mark 12, as this study proposes a new perspective.

The present chapter addresses the remaining tests of Hays: volume, thematic coherence, and satisfaction. This chapter will initially demonstrate the volume and recurrence of common text found in John 15:1–17 that interact with the established Isaianic precursor texts and Mark 12:1–12, showing how John developed his extended metaphor through echoes of Mark's text. Then a study of the intertwined Markan text within John's metaphor will reveal John's complementing of Mark in conjunction with the shared themes. The study will then address similar themes between Isaiah 5, 27, Mark 12, and John 15, demonstrating thematic coherence. Through the interwoven themes of viticulture imagery, the father/son relationship, the mission of God, and Jesus's fulfillment of God's intent for Israel, John's metaphor pattern will demonstrate the relationship to Mark as Isaiah fashioned Isaiah 27 to interact with Isaiah 5.

The study will determine if the proposed intertextual relationship makes sense to the original readers who knew Mark, meeting the last test of Hays, satisfaction. Through the various word studies and descriptions of the intertextual ties, this study will demonstrate that the proposed thesis would satisfy an original reader. Following the word studies, exploring conceptual links will further support the study's thesis and establish the fulfillment of Hays's final test.

As mentioned above, Isa 5:1–7, 27:2–6, Mark 12:1–12, and John 15:1–17 have been studied in various combinations to determine their intertextual relationships. Through the establishment that Isaiah built upon Isaiah 5 in developing Isaiah 27, Mark likewise used Isaiah 5 in developing his parable of the wicked tenants, and John used Isaiah 27 to construct his metaphor of the true vine. To defend the current thesis, the relationship between Mark's parable and John's metaphor requires an examination. This defense will focus on the related shared themes and vocabulary within the Markan and Johannine texts to demonstrate John's complementing of Mark.

Shared Language

The study of Mark's relationship with John's metaphor will begin with inspecting the verbal links between the texts with an eye on the previously stated results of this study. The following table provides verbal links based on shared words of the pericopes in this study. Within each pericope, the shared words occur at varying places. To illustrate the shared language, table 6.1 designates the verse(s) under each section where the root word, or a form of the word, is found and the number of times used within the designated verse. For example, the use of a form of the root word ἄμπελος in Isa 5:1–7 occurs six times; twice in verse 1 and then once in each of verses 3, 4, 5, and 7.

Matthew and Luke follow Mark's parable with slight differences. While Matthew and Mark provide detailed descriptions of the vineyard, providing agreement with Isaiah 5, Luke does not. In Mark and Luke, the son is identified as the beloved, ἀγαπητόν, but is not in Matthew. In Mark the son is killed within the vineyard and then thrown out, ἐξέβαλον, while in Matthew and Luke the son is thrown out of the vineyard, ἐξέβαλον and ἐκβαλόντες respectively, then killed. Lastly, in Mark, three slaves are sent with the last being killed. Luke also reports

three slaves with none being killed. Matthew reports two sets of three slaves being sent which were beaten, killed, and stoned.

With Matthew not mentioning the beloved son, the analysis to follow demonstrated a closer tie between the Markan and Johannine texts. Furthermore, while Mark and Matthew were known by Papias in 110, demonstrating their widespread dissemination, Luke was not. With these facts, and those presented throughout this study, Mark is the most likely text known by John. Based on this information, the texts of Mark and John will now be analyzed alongside of Isaiah.

Table 6.1. Shared words found in Isaiah 5, 27; Mark 12, and John 15

Root Word	Isaiah 5:1–7	Isaiah 27:2–6	Mark 12:1–11	John 15:1–17
ἄμπελος/כֶּרֶם	1 (2x), 3, 4, 5, 7	2	1, 2, 8, 9 (2x)	1, 4, 5
κύριος/יהוה	7	3	9, 11	15
ἀγαπάω/יָדִיד	1, 7		6	9 (2x), 12 (2x), 17
καρπός/תְּנוּבָה		6	2	2 (3x), 4, 5, 8, 16 (2x)
Βάλλω/ἐκβάλλω			8	6 (2x)
δοῦλος			2, 4	15 (2x)

ἄμπελος/כֶּרֶם

Considering that each of the pericopes shares a viticulture motif, it is not surprising that they all contain the word ἄμπελος. The inclusion of both vine and vineyard in this section is due to the study noted in Chapter 4 by Ball that demonstrated that within the context of a reference to the vine, see the LXX of Isa 5:2, infers a reference to the vineyard.[2] The present chapter will not study these verses due to the analysis of the intertextual ties between these verses established previously in this study. It is essential to acknowledge that the vine/vineyard motif is the

[2] Ball, *I Am in John's Gospel*, 244–46.

underlying theme shared between the four pericopes, which John's readers familiar with Mark arguably may have considered the parable of the wicked tenants when reading John's metaphor of the true vine. While the theme does not provide the tight relationship Blenkinsopp notes concerning the relation of the Isaianic passages, such a thought process would provide the stage for John to complement Mark's parable.[3]

ἀγαπάω/יָדִיד

The term "beloved" is found in Isa 5:1 in the Old Testament, יָדִיד, and the LXX, ἀγαπητοῦ, while the LXX uses the term a second time in verse 7, ἠγαπημένον, to describe Israel/Judah. Mark also uses "beloved" ἀγαπητόν (Mark 12:6) in describing the son sent by the owner of the vineyard. William L. Lane notes that the term "ἀγαπητόν means here 'only' son, as in Genesis 22:2, 12, 16; Jeremiah 6:26 LXX."[4] Likewise, France contends that due to the preceding ἕνα in the verse, one should understand ἀγαπητόν as a unique individual instead of a person with whom one has a special family relationship.[5]

James Swetnam, stemming from the work of Jack Dean Kingsbury, holds that Mark, in his three declarations that Jesus is the Beloved Son, at Jesus's baptism (1:11), Transfiguration (9:7), and in the parable of the wicked tenants (12:6), most probably derives from Genesis 22:2, 12 and the Hebrew word יָחִיד "only, only one, solitary."[6] The LXX translates ἀγαπητός, or one of its forms, as "beloved" seventeen times in sixteen verses from seven different Hebrew words

[3] Blenkinsopp, *Isaiah 1–39*, 374.

[4] William L. Lane, *The Gospel of Mark* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1974), 244n3, http://ebookcentral.proquest.com/lib/liberty/detail.action?docID=4860151.

[5] France, *The Gospel of Mark*, 110.

[6] James Swetnam, "On the Identity of Jesus," *Biblica* 65, no. 3 (1984): 414.

(see table 6.2). Swetnam points out that in the LXX, when translating יָחִיד as ἀγαπητός (cf. Gen 22:2, 12, 16; Judg 11:34;[7] Jer 6:26; Amos 8:10; Zech 12:10), the context is in the death of an only child.

As noted above, Edwards holds that "beloved" echoes Abraham's love for Isaac, Jacob for Joseph, and God for his vineyard. Even so, Chapter 3 of the present study observed that the opening language of Mark's parable follows closely with Isa 5:1–2 in the LXX, apart from order. Furthermore, Isa 5:1 in the LXX did not translate יָחִיד from the Hebrew Bible, but instead יָדִיד, "beloved." If Mark continued to follow the LXX in describing the son as "beloved," it is possible that he intended to indicate the special relationship the father held with his son instead of indicating the son's unique status.

Concerning the love theme in John's Gospel, Christopher W. Skinner notes, "A cursory reading of the Johannine literature makes it immediately clear that love is an abiding theme across the entire corpus. The various terms for love (agapaō, phileō, and their cognates) appear over one hundred times in the Fourth Gospel and Johannine Epistles."[8] The love theme is first introduced in the Farewell Discourse after Jesus washes the disciples' feet, and He states, "A new commandment I give to you, that you love (ἀγαπᾶτε) one another: just as I have loved (ἠγάπησα) you, you also are to love (ἀγαπᾶτε) one another. By this all people will know that you are my disciples, if you have love (ἀγάπην) for one another" (John 13:34–35). Jesus continues to

[7] Swetnam's analysis fails to note that in Judges 11:34 that יָחִיד is translated μονογενής.

[8] Christopher W. Skinner, "Love One Another: The Johannine Love Command in the Farewell Discourse," in *Johannine Ethics: The Moral World of the Gospel and Epistles of John*, ed. Sherri Brown and Christopher W. Skinner (Minneapolis: Fortress Press, 2017), 25, https://www-jstor org.ezproxy.liberty.edu/stable/ j.ctt1tm7hx5.

Table 6.2. Occurrences of ἀγαπητός in the LXX[9]

Reference	Greek Form	Hebrew Form	Lemma (Greek)	Lemma (Hebrew)	ESV Hebrew Translation
Genesis 22:2	ἀγαπητὸν	יְחִידְךָ	ἀγαπητός	יָחִיד	only
Genesis 22:12	ἀγαπητοῦ	יְחִידְךָ	ἀγαπητός	יָחִיד	only
Genesis 22:16	ἀγαπητοῦ	יְחִידֶךָ	ἀγαπητός	יָחִיד	only
Psalm 44:1	ἀγαπητοῦ	יְדִידֹת׃	ἀγαπητός	יְדִידוֹת	love
Psalm 59:7	ἀγαπητοί	יְדִידֶיךָ	ἀγαπητός	יָדִיד	beloved
Psalm 67:13	ἀγαπητοῦ	יִדֹּדוּן	ἀγαπητός	נדד	they flee
Psalm 83:2	ἀγαπητὰ	יְדִידוֹת	ἀγαπητός	יָדִיד	lovely
Psalm 107:7	ἀγαπητοί	יְדִידֶיךָ	ἀγαπητός	יָדִיד	beloved
Psalm 126:2	ἀγαπητοῖς	לִ, יְדִיד	ἀγαπητός	לִ, יָדִיד	beloved
Isaiah 5:1	ἀγαπητοῦ	דּוֹדִי	ἀγαπητός	דּוֹד	beloved
Isaiah 26:17	ἀγαπητῷ	מִן, פָּנֶה	ἀγαπητός	מִן, פָּנֶה	because of you
Jeremiah 6:26	ἀγαπητοῦ	יְחִידָ֔	ἀγαπητός	יָחִיד	only
Jeremiah 38:20	ἀγαπητὸς	יַקִּיר	ἀγαπητός	יַקִּיר	dear
Amos 8:10	ἀγαπητοῦ	יָחִיד	ἀγαπητός	יָחִיד	only son
Zechariah 12:10	ἀγαπητῷ	הַ, יָּחִיד	ἀγαπητός	הַ, יָּחִיד	only child
Zechariah 13:6	ἀγαπητῷ	מְאַהֲבָי	ἀγαπητός	אהב	friends

stress His commandment to love (vv. 14:15, 21, 23), stating that through a believer's love, the believer provides evidence that they are obeying His commands and reciprocally, the Father and the Son love them, and that the Father and Son will dwell within the believer. Conversely, Jesus states that without love, no amount of performance fulfills Jesus's commandment (v. 24).[10]

In the metaphor of the true vine, John again picks up the theme of love. Jesus roots the ethical principle for the disciples to love in the imitation of his love; "As the Father has loved

[9] Analysis performed utilizing The Old Testament in Greek: According to the Septuagint, The Lexham English Septuagint, Lexham Hebrew Bible, and the ESV.

[10] Carson, *The Gospel According to John*, 452.

me, so have I loved you" (15:9); therefore, "love one another as I have loved you" (15:12).[11] The basis for Jesus's love command is that the Father has loved Him (v.9a). While Jesus has spoken about love in a believer's relationship to Himself (vv. 13:15, 21, 23, 24, 29), Himself to believers (v. 21), the Father to believers (v. 21, 23), and Himself to the Father (v. 31) this is the first instance where the Fathers love for Jesus is mentioned.

Concerning Mark's proclamation that Jesus is the "beloved son," John 15:9a provides a complementary view from a different perspective. With Jesus's understanding that He is beloved by the Father, He would naturally describe this affection as being loved by the Father. Such a complementary perspective can also be seen elsewhere in the New Testament where believers are referred to as beloved (Rom 9:25; Col 3:12; 1 Tim 6:2), "imitators of God, as beloved children" (Eph 5:1), and "brothers beloved by the Lord" (2 Thess 2:13) as a complementary perspective of the Father and Son's loving the children of God.

It is interesting to note that John complements Mark's pronouncement of Jesus being the "beloved son" through the possible double meaning of Mark's use of ἀγαπητόν (Mark 12:6), noted above. John is a noted user of double meaning.[12] John may be giving a nod to Mark's use of double meaning in John 15:13. In John 15:13, Jesus restates that the greatest expression of love is when someone lays down their life for another (cf. John 10:15, 17, 18), potentially bringing to mind the use and context of ἀγαπητός in the LXX of Gen 22:2, 12, 16; Jer 6:26; Amos 8:10; Zech 12:10 while maintaining the beloved status of Jesus.

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[11] Cornelis Bennema, *Mimesis in the Johannine Literature: A Study in Johannine Ethics* (New York: Bloomsbury T&T Clark, 2017), 106.

[12] For a thorough handling of double meanings in John's Gospel see; David W. Wead, *The Literary Devices in John's Gospel*, ed. Paul N. Anderson and R. Alan Culpepper, Johannine Monograph Series 6, n.d., 115–56, https://www.scribd.com/read/399747489/The-Literary-Devices-in-John-s-Gospel-Revised-and-Expanded-Edition#; E. Richard, "Expression of Double Meaning and Their Function in the Gospel of John," *New Testament Studies* 31 (1985): 69–112.

καρπός/תְּנוּבָה

"Fruit," καρπός or תְּנוּבָה, is mentioned explicitly in three of the pericopes central to this study (Isa 27:6; Mark 12:2; John 15:2, 4, 5, 8, 16) and is implicitly referred to in the other ("yield grapes" Isa 5:2c, 4b). The transformed vineyard of Isaiah 5 is in view in Isaiah 27 as the unproductive vineyard is now bountiful.[13] While the corruption of Israel was represented in Isaiah 5 as "wild grapes" (Isa 5:2c, 4b), a moral transformation is suggested metaphorically by the rejuvenated vineyard that "fill[s] the whole world with fruit" (Isa 27:6).[14] The prophetic promise of verse 6 concerns a future event where Israel will bear fruit for the benefit of the whole world.[15]

Mark picks up the implicit reference to "fruit" in Isaiah 5, and the owner of the vineyard in Mark's parable sends his "servants" to collect the "fruit" the owner is due. However, Mark's parable is distinct from Isaiah because, in Isaiah, the Lord pronounces judgment and destruction upon the unfruitful vineyard (Isa 5:5–6). In Mark, Jesus condemns those to who the Lord entrusted his vineyard and promises that the vineyard will be given to others (Mark 12:9). The future promise of Jesus helps Mark's readers envision a time when new tenants will help to bring forth the desired eschatological fruitfulness of Israel described in Isa 27:6.

In the Johannine metaphor, the Old Testament vineyard theme is fulfilled by Jesus, as he is the "true vine" (vv. 1, 5), and his followers are the branches that bear "much fruit" (v. 5).

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[13] Wegner, *Isaiah*, 170.

[14] Andrew T. Abernethy, *Eating in Isaiah: Approaching the Role of Food and Drink in Isaiah's Structure and Message* (Boston: BRILL, 2014), 84, 189, http://ebookcentral.proquest.com/lib/liberty/detail.action?docID=4003946.

[15] Benjamin J.M. Johnson, "'Whoever Gives Me Thorns and Thistles': Rhetorical Ambiguity and the Use of מי יתן in Isaiah 27.2–6," *Journal for the Study of the Old Testament* 36, no. 1 (September 1, 2011): 125–26, https://doi.org/10.1177/0309089211419416.

Köstenberger notes that "Jesus is the new and true Israel (the 'vine,' 15:1), and his 'own' are the believing remnant who place their faith in him as Messiah (13:1; cf. 1:11)."[16] John's metaphor uses the term "fruit" eight times (three times in v. 2, once in v. 4, 5, 6, and twice in v. 16), marking its significance.

The production of fruit is the proper role of the branch as it abides in the vine.[17] Michaels proposes a chiastic pattern for verses 5–7 that can help the reader understand the importance of bearing fruit:

a. The one who abides in Jesus, and Jesus in them, bears much fruit (v. 5b)
b. Apart from an abiding relationship with Jesus, one cannot do anything (v. 5c)
b'. Unless one abides in Christ, they are "thrown away like a branch and withers; and the branches are gathered, thrown into the fire, and burned" (v. 6)
a'. It will be done if one abides in Christ and his words when they ask. By this the "Father is glorified, that you bear much fruit and so prove to be [Jesus's] disciples" (vv. 7–8)[18]

Carson provides a helpful explanation, "This is not the inorganic growth of external accretion, like the growth of an alum crystal in an alum solution; it is the organic growth, internal growth, driven by the pulsating life of the vine in the branch, and only this kind produces fruit."[19] Determining what fruit represents in the life of a believer is essential because of Jesus's command to bear fruit (v. 16) and the consequences of not bearing fruit (v. 2).

In Isaiah's song of the vineyard, it is the production of good fruit that the Lord desires, but "wild grapes" are produced instead. The Lord then explains that the fruit He desired was justice and righteousness (Isa 5:7), but instead, Israel produced "bloodshed" ("lawlessness"

[16] Köstenberger, *A Theology of John's Gospel and Letters*, 354. Also see George R. Beasley-Murray, *John* (Grand Rapids, MI: Zondervan, 1999), 266, http://ebookcentral.proquest.com/lib/liberty/detail.action?docID=5607927.

[17] Segovia, *Farewell of the Word*, 137.

[18] Michaels, *The Gospel of John*, 733.

[19] Carson, *The Gospel According to John*, 464.

LXX) and an "outcry" ("screaming" LXX). While the Lord desired that His people would live righteously, Israel's rebellion produced the unfruitfulness of selfishness that manifested itself in the oppression of others that raised a cry from the afflicted to the Lord.

Jesus does not leave His audience in the dark regarding His expected fruit. Carson notes that several have identified the fruit in view as "obedience, or new converts, or love, or Christian character;" however, he contends that "these interpretations are reductionistic." Within the context of the metaphor, Jesus provides details that present a more holistic idea of the "fruit" God desires.

Jesus introduces the term "fruit" from the branches that are "in [Him]" (John 15:2, 5), or dependent on him, as a further elaboration of the concept and requirement of mutual indwelling previously introduced by Jesus (John 14:20). The branches of the metaphor are characterized by either producing fruit or not producing fruit. The Father's actions of pruning fruit-bearing branches or removing non-fruit-bearing branches depend on fruit production, with no middle ground presented.[20] Osborn suggests that the dichotomy of fruitfulness points to the disciples, specifically to Judas as an unfruitful disciple (cf. John 13:21–30), and to all "quasi-Christians" whose actions do not indicate they are following Jesus nor glorifying God.[21]

Jesus explains the metaphor (John 15:7–17) starting with detail concerning what is involved with His abiding in a believer when He states, "If you abide in me, and my words abide in you" (John 15:7). Here we see Jesus providing some characteristics of how Jesus abides in a believer. Jesus had already mentioned that the disciples were clean through His word, λόγος, referring to all of Jesus's teachings. When a believer submits fully to Jesus, two attributes form

[20] Taylor, "Fruitful Vineyard," 202.

[21] Osborne, *John Verse by Verse*, 230.

in the believer; total dependence on the Lord and the desire to do His will (John 7:17–18). Jesus promises to hear the prayers of believers, providing an illustration of what fruit-bearing entails, paralleling Jesus's promise in 14:12–14. Michael notes, "If answered prayer is not itself the 'fruit' of which Jesus speaks, it is at least the means–perhaps the only means–by which the expectation of 'much fruit' is to be fulfilled."[22] Through bearing fruit, the believer will glorify the Lord and prove to be a disciple (v. 8).

Jesus introduces another element of fruit-bearing, imitating the love of the Father and Jesus (v. 9, 10, cf. 13:15). Cornelis Bennema demonstrates twelve occurrences of καθώς that depicts a call for believers to imitate Christ in John's writings, John 15:9 and 10 provide two of those occurrences.[23] Just as, the Father has loved Jesus, and Jesus has loved His disciples, the disciples, and believers in general, are called to abide in Jesus's love (v. 9). What does it mean to abide in Jesus's love? It is to imitate how Jesus abided in the Father's love through obedience to His commands. When a believer is obedient to Jesus's commands, they abide in His love (V. 10). Jesus goes on to state that His command is to "love one another as I have loved you" (v.12, 17), and the greatest demonstration of this love is laying down one's life for his friends (v. 13). Through the demonstration of unconditional love toward one another, matching the love displayed by Jesus (cf. 13:34–35), one fulfills Jesus's commandment, and believers experience Jesus's true joy in their lives (15:11).[24]

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[22] Michaels, *The Gospel of John*, 738.

[23] Bennema, *Mimesis in the Johannine Literature: A Study in Johannine Ethics*, 41–45.

[24] Francis J. Moloney, *Love in the Gospel of John: An Exegetical, Theological, and Literary Study* (Grand Rapids, MI: Baker Academic, 2013), 118, http://ebookcentral.proquest.com/lib/liberty/detail.action?docID=3117427.

Lastly, fruitfulness involves going and sharing the love of Christ (v. 16). Jesus explicitly calls His disciples to go and share the good news both before (John 17:18) and after His resurrection (John 20:19–21). Jesus commands His followers to love those within the Christian community and actively share the good news with unbelievers, thereby sharing in the joy of Jesus (John 3:16–20).

Therefore, as Murray states, "Remaining united with Jesus involves allowing his teachings to have full sway in one's life."[25] When believers fully submits to Jesus, they will imitate the love of the Father and Jesus (John 15:9), be obedient to Jesus's commands (v. 10), experience his joy (v. 11, cf. 14:27 His peace), have love for one another (John 15:12), and will be his witnesses to the world (vv. 16, 27). The "fruit" of a believer "is nothing less than the outcome of persevering dependence on the vine, driven by faith, embracing all of the believer's life and the product of his witness."[26]

The Lord's view of fruitfulness starkly contrasts with the fruitlessness of the Lord's vineyard in Isaiah 5. In Mark's parable, despite the fruitlessness of the tenants' actions toward the lord's slaves and his son, the vineyard remained fruitful. A reader of Mark can observe the fruitfulness of the vineyard in those seeking the Lord, like John the Baptist, his disciples, and those that sought out the Baptist in repentance (Mark 1:4–5). John echoes Isaiah's song of the vineyard by describing the correct actions of fruitfulness. John also echoes and complements Mark through his description of fruitfulness and the indication of the fruitful actions of the disciples.

[25] Beasley-Murray, *John*, 268.

[26] Carson, *The Gospel According to John*, 464.

βάλλω/ἐκβάλλω

The concept of "throwing out" is found uniquely in the Markan and Johannine texts providing a loose linkage between the pericopes. In Mark, after the tenants kill the son "threw him out," ἐξέβαλον αὐτὸν ἔξω, of the vineyard (Mark 12:8). While in John, it is the branches that are "thrown into," ἐβλήθη ἔξω, the fire and burned (John 15:6). When a reader familiar with Mark encounters the viticulture imagery of John's metaphor, they may have perceived an echo when Jesus stated ἐβλήθη ἔξω. John's readers observed this echo in the way the righteous father throws those who are unfruitful branches into the fire and replaces the actions of the evil tenants in the way they treat the son by throwing his body out of the vineyard.

κύριος/יהוה and δοῦλος

The Lord is the speaker in both Isaianic passages, with references to Himself as the "Lord of hosts" (Isa 5:7) and His self-identification as "Lord" (Isa 27:3).[27] Mark uses κύριος twice, once as a designation of the owner of the vineyard (Mark 12:9), and again referencing the Lord in his quote from Psalm 118 (Mark 12:11). In John's metaphor κύριος is found once (John 15:15) and John uses it contextually to refer to a slave's master/lord.

In John, Jesus uses this idea concerning Himself in relationship with His disciples (John 15:15).[28] Jesus establishes this relational terminology at the beginning of the Farewell Discourse. After Jesus washes the feet of the disciples, John 13:1–12, He asks if they understand what He has done (v. 12). Then Jesus states, "You call me Teacher and Lord," ὑμεῖς φωνεῖτέ με Ὁ

[27] In the LXX Κύριος is found in 27:4 as the writer proclaims that "the Lord did all that he ordained."

[28] Fernando F. Segovia, *The Farewell of the Word: The Johannine Call to Abide* (Minneapolis: Fortress Press, 1991), 159n54.

διδάσκαλος καὶ Ὁ κύριος (John 13:16), indicating that the disciples would have been familiar with this title for Jesus.

The use of κύριος may have provided another avenue by which the original readers may have associated John's metaphor with Mark's parable. David B. Capes notes that κύριος in Greco-Roman antiquity "was used in various ways: (1) in the vocative form as polite address…(2) regarding masters or owners of property including slaves, houses, businesses, or land…(3) in expressing the divinity of rulers…(4) referring to the gods and goddesses of various religions."[29] While current English translations attempt to differentiate the various first-century understandings of κύριος, Paul Ellingworth notes that in the parallel use of κύριος and δοῦλος, they were understood in terms of "lord" or "master" and "slave" respectively.[30]

Within both the Markan and the Johannine texts, κύριος and δοῦλος are used, indicating an understood master/slave relationship of the first century. In Mark, the "owner (κύριος) of the vineyard" (Mark 12:9) sends his "servant" (δοῦλον, Mark 12:2, 4) to collect his proceeds from the harvest. As noted in Chapter 3, the owner is God, the beloved son, Jesus, and the servants represent the Old Testament prophets.[31] As the owner sends his authorized agents after the killing of the son, there are no others to send, so the owner must come to deal with the tenants himself (Mark 12:9).[32] Bauckham notes that in the Synoptics, the parable of the wicked tenants is the

[29] David B. Capes, *The Divine Christ: Paul, the Lord Jesus, and the Scriptures of Israel* (Grand Rapids, MI: Baker Academic, 2018), 21, http://ebookcentral.proquest.com/lib/liberty/detail.action?docID=5344393.

[30] Paul Ellingworth, "Servant, Slave, or What?," *The Bible Translator* 49, no. 1 (January 1, 1998): 126, https://doi.org/10.1177/026009359804900104.

[31] France, *The Gospel of Mark*, 452.

[32] C Drew Smith, "'This Is My Beloved Son; Listen to Him': Theology and Christology in the Gospel of Mark," *Horizons in Biblical Theology* 24, no. 2 (December 2002): 59, https://search.ebscohost.com/login.aspx?direct true&db=lsdar&AN=ATLA0001413055&site=ehost-live&scope=site&custid=liberty&authtype=ip,shib.

only parable where the ideas of sonship and agency, Jesus's actions as the Father's agent, coalesce.[33]

John complements Mark's picture of sending his servants by first drawing on the master/slave relationship in John 15:15: "No longer do I call you servants (δούλους), for the servant (δοῦλος), does not know what his master (κύριος) is doing." Interestingly, Jesus never referred to His disciples as "slaves." However, Jesus does point out that His disciples acknowledge him as their "Lord" (13:13) and that a slave "is not greater than his master, nor is a messenger greater than the one who sent him" (John 13:16).[34] Even though Jesus now calls His disciples His friends (John 15:14, 15), the notion that they are no longer His slaves cannot be valid. As Harris notes, there are several reasons why the disciples continue to be his slaves:

1. As noted above, Jesus has commended His disciples for calling Him lord (John 13:13), indicating their roles as slaves.
2. Within the context, Jesus continues to be the master as He expects His disciples to obey His commands (John 15:14). The implication is that the disciples continue as slaves.
3. In the Gospel of Luke, Jesus tells the disciples to obey His commands and to afterward say to themselves, "We are unworthy servants (δοῦλοι); we have only done what was our duty" (Luke 17:10).
4. In addressing Pilate, Jesus states, "My kingdom is not of this world. If my kingdom were of this world, my servants (ὑπηρέται) would have been fighting, that I might not be delivered over to the Jews" (John 18:36). Harris notes that this verse, and more specifically verse 37, imply that Jesus is a king, and, in His kingdom, He has "servants." However, in the ancient world, a king's relationship with his servants is the master/slave relationship on a grand scale.[35]

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[33] Richard Bauckham, *Gospel of Glory : Major Themes in Johannine Theology* (Grand Rapids, MI: Baker Academic, 2015), 193, https://web-s-ebscohost-com.ezproxy.liberty.edu/ehost/ebookviewer/ebook/bmxlYmtfXzEyMzQ4ODRfX0FO0?sid=be4e99d1–1daf–4bdb-acba-df11ccd26cbf@redis&vid=0&format=EB&rid=1.

[34] Michaels, *The Gospel of John*, 492.

[35] Murray J. Harris, *Slave of Christ: A New Testament Metaphor for Total Devotion to Christ* (Downers Grove, IL: IVP Academic, 1999), 144–45, http://ebookcentral.proquest.com/lib/liberty/detail.action?docID=6837894. Also, see Harris's note 145n15.

Jesus then continues stating that His disciples "should go" (John 15:16) and be about bearing fruit, paralleling the way God sent the Old Testament prophets. Jesus's promise that those who abide in Him will "bear much fruit" (John 15:5) "becomes a description of the vocation to which the disciples are summoned…The charge to go and bear fruit…is the language of mission; it suggests that this is a commission for the disciples to go out into the world and testify to the words that Jesus brought to them (15:7)."[36] As His disciples go and obey His commands, they, like the Old Testament prophets, will be hated and persecuted (John 15:18–20), paralleling the treatment of the slaves in Mark's parable.

This imagery is unique in the verbal similarities demonstrated in table 6.1 in that only in Mark, and John is the language of κύριος/δοῦλος found. The uniqueness of this shared text is strong evidence that readers familiar with the Markan parable of the wicked tenants may have understood an echo stemming from John's metaphor. In a similar way that the Old Testament prophets were the δούλους of God, the disciples are likewise his δούλους through Christ. Paul echoes this relationship when he introduces himself by stating, "Paul, a servant (δοῦλος) of Christ Jesus, called to be an apostle, set apart for the gospel of God" (Rom 1:1).

Shared Themes

Mark's parable of the wicked tenants and John's metaphor of the true vine share several themes which demonstrate their overarching similarities that provide the structural grounds by which one can view John's complementing of Mark. The themes common in the Markan and Johannine pericopes include viticulture imagery, father/son relational context, the mission of God, and fulfillment.

[36] Hays, *Echoes of Scripture in the Gospels*, 337.

Tracing the viticulture imagery throughout the Old Testament and Gospels in this study provides the most salient theme between the pericopes. While the pericopes share the same imagery, each author uses it differently. Mark uses the setting of a vineyard to depict God's disappointment for the failed leaders of Israel and provides a promise for a new beginning and judgment for the failed practices of the existing régime.[37] John likewise plays upon the vine imagery. Still, he does so to speak about Jesus's supremacy and union with believers, which can do nothing outside of their abiding in Jesus. Jesus initiated the union with His believers through His sacrifice on their behalf; however, the union is contingent on the love and submission of the believers, which France states is the "essence of Christianity."[38] John's use of the viticulture theme aligns more directly with Isaiah 27, in the same fashion that Mark aligns more directly with Isaiah 5. However, when the reader views this theme through the following themes, one observes the overarching thematic coherence between John's metaphor and Mark's parable.

Unlike Isaiah, who framed his viticulture passages (Isa 5:1–7; 27:2–6) within the context of a relationship between God and Israel, Mark and John use the father/son relationship to develop their pericopes. The readers of Mark must assume that the father is the owner of the vineyard, considering that he ultimately sends his "beloved son" (Mark 12:6), recalling the love of Abraham for Isaac (Gen 22:2), Jacob for Joseph (Gen 37:3), God's love for Israel (Isa 5:1), and the proclamation of God at Jesus's baptism (Mark 1:11).[39] In a similar fashion, John presents the relation of the Father (John 15:1), with Jesus as the implied Son, being a central role of the pericope, and being the one loved by the Father (John 15:9).

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[37] France, *The Gospel of Mark*, 449–50.

[38] Barrett, *The Gospel According to St. John*, 470.

[39] James R. Edwards, *The Gospel According to Mark* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2002), 301, http://ebookcentral.proquest.com/lib/liberty/detail.action?docID=6606863.

Another central theme shared by the pericopes is God's mission. Michael J. Gorman provides a three-part summarization of the theological assumptions concerning the mission of God.

> (1) God is love (1 John 4:8, 16), is missional, and has a mission, the *missio Dei*.
> (2) The Scriptures bear witness to God's mission.
> (3) The church is called and sent to participate in God's mission in God-like or God-shaped ways.[40]

David J. Bosch provides a helpful definition of *missio Dei* as:

> God's self-revelation as the One who loves the world, God's involvement in and with the world, the nature and activity of God, which embraces both the church and the world, and in which the church is privileged to participate. *Missio Dei* enunciates the good news that God is a God-for-people.[41]

While God seeks to save souls for eternity, He is also holistically liberating, restoring, and reconciling creation. God calls humanity to belief in Jesus, His incarnation of the *missio Dei*, and to take part in this *missio Dei* by determining what God is doing in the world and joining the process.[42]

Isaiah 27 is the first studied pericope that introduces the *missio Dei*. For Isaiah, the fruitfulness of Israel that fills the world (Isa 27:6) represents the spiritual fruitfulness of God's people as they engage in the *missio Dei*. Within the Synoptics, the parable of the wicked tenants stands alone amongst the parables in that it presents the twin themes of sonship and agency (Matt 21:37; Mark 12:6; Luke 20:13), through the illustration of the owner/father sending his son to the

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[40] Michael J. Gorman, *Abide and Go: Missional Theosis in the Gospel of John* (Eugene, OR: Cascade Books, 2018), 2–3.

[41] David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission (20th Anniversary Edition)*, vol. Twentieth anniversary edition, American Society of Missiology Series (Maryknoll, New York: Orbis, 2011), 41, https://search.ebscohost.com/login.aspx?direct=true&db=nlebk&AN=1761219&site=ehost-live&scope=site&custid=liberty&authtype=ip,shib.

[42] Michael J. Gorman, *Elements of Biblical Exegesis: A Basic Guide for Students and Ministers* (Grand Rapids, MI: Baker Academic, 2020), 151, http://ebookcentral.proquest.com/lib/liberty/detail.action?docID=6376569.

tenants of his vineyard (Matt 21:37; Mark 12:6; Luke 20:13).[43] The illustration of the mission of God is bolstered in that the owner/father sent his slaves first, like the prophets of the Old Testament. Unlike Isaiah's vineyard song, the schemes of the wicked tenants will not destroy the vineyard. James R. Edwards notes, "Even the son fulfills his perilous mission in the assurance that the father's purpose is being accomplished through his death and seeming defeat."[44]

The exposition of the theme of God's mission is a primary theme within John's metaphor; however, John portrays it differently than Mark. Köstenberger notes that mission within the Fourth Gospel comprises a variety of terms within two semantic fields: that of movement from one location to another and that of a task or work one has come or one sent to accomplish.[45] Within John 15:16, the disciples are "appointed" (ἔθηκα), demonstrating their commission, and commanded to "go" (ὑπάγητε) and "bear fruit" (καρπὸν φέρητε), terms of movement and task respectively.[46] Barrett notes that "ὑπάγητε refers to the mission of the apostles to the world."[47] Similarly, Hays notes that "The charge to go and bear fruit (ἵνα ὑμεῖς ὑπάγητε καὶ καρπὸν φέρητε) is the language of *mission*."[48] This verse shows Jesus sending the disciples into the world on the *missio Dei* to testify to who He is and His teachings, as the disciples abide in His words (cf. John 15:7).

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[43] Bauckham, *Gospel of Glory : Major Themes in Johannine Theology*, 193.

[44] Edwards, *The Gospel According to Mark*, 303.

[45] Andreas J. Köstenberger, *The Missions of Jesus and the Disciples According to the Fourth Gospel: With Implications for the Fourth Gospel's Purpose and the Mission of the Contemporary Church* (Grand Rapids, MI: Wm. B. Eerdmans Publishing, 1998), 27–28.

[46] Köstenberger, *The Missions of Jesus and the Disciples According to the Fourth Gospel,* 184–85.

[47] Barrett, *The Gospel According to St. John*, 478.

[48] Hays, *Echoes of Scripture in the Gospels*, 337.

John complements Mark's theme of the mission of God. While Mark's parable was focused on God's judgement of Jewish leadership, Mark presents God's judgement because of generations of Jewish leaders failing to listen to God's prophets, thereby failing to participate in God's mission. Mark depicts this failure through the life of the prophets and of Jesus via the imagery of the slaves and the son the owner/father sent in his parable. John then commissions his followers to pick up the same mission and go and testify to the world with the life-giving words of Jesus.

The last common theme between the pericopes of Mark and John is the theme of fulfillment. Mark's parable concludes with a warning and a promise (Mark 12:9). Jesus warns that the wicked tenants, the leaders of Israel (cf. Mark 11:27, 12:12), will be destroyed; however, Israel's leaders fail to hinder God's good and faithful promises. Jesus then promises that new tenants will care for the vineyard, and it will not lie dormant, which is affirmed through Jesus's citation of Ps 118:22–23, "The stone that the builders rejected has become the cornerstone. This is the Lord's doing; it is marvelous in our eyes."[49] Verse 9 mentions "others" (ἄλλοις), who will replace the existing tenants of the vineyard, are not identified, and an interpretation based on Mark's citation is ambiguous considering the referent of the citation is not a plural group the reader would expect, but instead a singular "stone."[50] Through Mark's previous quotation of Psalm 118 in Jesus's Triumphal Entry (Mark 11:9–10), Mark's readers would be tipped off to the

[49] David E. Garland, *A Theology of Mark's Gospel: Good News about Jesus the Messiah, the Son of God*, ed. Andreas J. Kostenberger (Grand Rapids, MI: Zondervan, 2015), 511, 654, http://ebookcentral.proquest.com/lib/liberty/detail.action?docID=5397747.

[50] France, *The Gospel of Mark*, 453.

identity of the "stone" and would understand the citation in 12:10–11 to foreshadow Jesus's triumphal resurrection.[51]

In John, Jesus states, "I am (Ἐγώ εἰμι) the true vine" (John 15:1a). As was noted in Chapter 4, a predicate following Jesus's Ἐγώ εἰμι sayings point to what Jesus accomplishes through His saving revelation.[52] In the Isaianic and Markan texts, the vineyard represents a people group, either the Israelites (Isa 5:7, 27:6) or the leaders of Israel (Mark 12:12), but in John's metaphor, Jesus fulfills the purposes of the apostates in Isaiah's Song of the Vineyard and Mark's parable and is the vine himself, the promised vineyard of Isaiah 27. John's metaphor becomes another of his fulfillment-themed texts, joining those already provided in John's Gospel; Jesus as the fulfillment of the Temple (John 2:13–22), the people of God constituting those who believe in Jesus instead of those born as Israelites (John 3:14–22), worship from centers on earth with the worship of Christ (John 4:21–24), the Feast of Passover with Christ, the Bread of Life (John 6:32–41), and the Feast of Tabernacles with Christ, the light and life of the world (John 7:37–39, 8:12).[53]

Unlike the other "I am" sayings, Jesus uses the adjective "true" to describe Himself as the "true vine," ἄμπελος ἡ ἀληθινή. Frances J. Moloney notes that "the use of the adjective 'true,' placed emphatically at the end of the affirmation, contains a hint of polemic."[54] With the association of Israel as the vine/vineyard (cf. Jer 2:21; Ezek 19:10–14; Ps 80:18–19; Isa 27:2–6),

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[51] Hays, *Echoes of Scripture in the Gospels*, 80.

[52] Francis J. Moloney, *Sacra Pagina: The Gospel of John* (Collegeville, MN: Liturgical Press, 2005), 441, http://ebookcentral.proquest.com/lib/liberty/detail.action?docID=4658972.

[53] D. A. Carson, "John and the Johannine Epistles," in *It is Written: Scripture Citing Scripture: Essays in Honour of Barnabas Lindars, SSF*, ed. D. A. Carson and Hugh Godfrey Maturin Williamson (Cambridge: Cambridge University Press, 1988), 253–56, https://doi.org/10.1017/CBO9780511555152; Köstenberger, *A Theology of John's Gospel and Letters*, 425–35.

[54] Moloney, *Sacra Pagina*, 2005, 441.

Jesus states that Israel is not the true vine, but He and the branches that abide in Him constitutes what God considers the true vine. Jesus is the fulfillment of Israel, and the Father takes away (15:2) all who would reject him (whether Jew or Gentile) and refuse the friendship that comes through obedience to the Lord (John 15:14–15). As Stephen Motyer states, "When people enter that friendship through faith in [Jesus], and through the gift of the Spirit (cf. Rom. 5:5), then Israel's destiny and hope has been realized, not set aside."[55] The vineyard God so meticulously cared for is now Jesus, who fulfills Israel's destiny, and it is in Jesus that God centers his salvation-historical purposes.[56] John complements Mark by unambiguously identifying Mark's "others" as Jesus, the only true vine, and by extension, Jesus's followers as the branches.

The themes of the Isaianic, Markan, and Johannine texts coalesce to demonstrate the thesis of this study through their thematic coherence. Isaiah, Mark, and John use the imagery of the vine/vineyard to present the unfolding story of God's love and redemption. Isaiah 5 introduces the vineyard as a disappointment to the Lord due to its unfruitfulness. Isaiah 27 builds upon the vineyard imagery of Isaiah 5, showing that God would fully restore the vineyard one day. As evidence of the vineyard's complete restoration, the vineyard's fruit will fill the earth due to the people of God's involvement with the *missio Dei*.

John similarly develops the father/son theme of Mark 12 into a new paradigm by which the promised new tenant for the wicked ones (Mark 12:9) is the Father's Son, the "true vine" (John 15:1, 5). John develops the personal interactions of the father and son represented in Mark's parable into the loving relationship of the Father and the Son that is extended to those

[55] Stephen Motyer, "Israel (Nation)," in *New Dictionary of Biblical Theology*, ed. T. Desmond Alexander and Brian S. Rosner (Downers Grove, IL: InterVarsity Press, 2000), "Israel as Israel?", http://ebookcentral.proquest.com/lib/liberty/detail.action?docID=6201852.

[56] Köstenberger, *A Theology of John's Gospel and Letters*, 242.

who believe in the Son and follow him through obedience (John 15:9–10, cf. 3:16) that "go and bear fruit" (John 15:16) as they seek to fulfill the *missio Dei*. It is plausible that the readers of Mark could have observed the textual echoes and thematic correspondence in John's metaphor and concluded that John's metaphor complemented Mark's parable, thus satisfying Hays's satisfaction test.

Did John Need the Parable of the Wicked Tenants?

A reader might wonder if John needed to use the parable of the wicked tenants, like Matthew and Luke, to speak directly to the failures of the Jewish leadership. The Jewish leadership and their rejection of Jesus as the Messiah is a central theme in John's Gospel. Their hostility intensifies throughout John's account, especially during the second half of John's Book of Signs (chap. 5–12). In Jesus's encounters with the Jewish leadership, He addresses their failings so wholly that repeating Mark's parable would take away from John's artistry as a writer and prove redundant considering the accounts presented in his Gospel. John records many interactions with "the Jews" to illustrate the criticism of Jesus against the Jewish leadership. An examination of Jesus's defense after healing the lame man on the Sabbath (John 5) will illustrate John's handling of the hostile Jewish authorities.

As was mentioned in Chapter 5, John records Jesus's cleansing of the temple early in Jesus's ministry (John 2:13–25). This first interaction between Jesus and the Jewish leadership was well justified by the leadership, as the actions of Jesus to regulate the activities of the temple were for the leaders alone. However, the leadership never questioned if Jesus's actions were just, indicating that they were more concerned with Jesus's upheaval against their regulation of the

temple complex than with their worship and approach to God.[57] This initial encounter forms the tension between Jesus and the Jewish leadership, evidenced by Nicodemus's need to seek an audience with Jesus at night (John 3:2) and Jesus's departure from Judea to Galilee (John 4:1–3).

The Jewish leadership then confronts Jesus after healing the invalid at the Pool of Bethesda, as the negative shift of the attitudes of the Jewish leadership begins to be perceived.[58] On two occasions in the Gospel of John, Jesus heals a man on the Sabbath (John 5:1–18; 9:1–41). John notes that "this was why the Jews were persecuting Jesus because he was doing these things on the Sabbath" (John 5:16). The identification of "the Jews," (Ἰουδαῖοι) in John 5:10; 9:18 refers specifically to Jewish religious leaders and their emissaries, who opposed Jesus (John 5:15, 16, 18, 9:13, 40; cf. Mark 2:23–3:4; Matt 12:1–10; Luke 6:1–7).[59] Jesus answered the leaders by stating "My Father is working until now, and I am working" (v. 17). Jesus's statement intensifies the problem: not only does Jesus claim that God authorizes His work, but by Jesus calling God His Father, He places Himself in a unique relationship to God. In doing so, Jesus does something no man should do; He makes Himself equal to God.[60] John states as much when he notes, "This was why the Jews were seeking all the more to kill him, because not only was he breaking the Sabbath, but he was even calling God his own Father, making himself equal with God" (v. 18).

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[57] Carson, *The Gospel According to John*, 161.

[58] Ibid., 213.

[59] Reginald Fuller, "The 'Jews' in the Fourth Gospel," *Dialog* 16, no. 1 (1977): 33, https://search.ebscohost.com/login.aspx?direct=true&db=lsdar&AN=ATLA0000759637&site=ehost-live&scope=site&custid=liberty&authtype=ip,shib.

[60] Marianne Meye Thompson, *John : A Commentary* (Louisville, KY: Westminster John Knox Press, 2015), 123.

In Jesus's answer to the Jewish leadership, Jesus roots His actions in the work of His Father (vv. 17, 19–23) and states that the Father is the one who testifies about Jesus (v. 37). Rudolf Schnackenburg states that Jesus's charge that the leaders have not heard the Father's voice nor seen His form (v. 37) indicates that Jesus is referring to "[his own] works, his words (cf. v. 24) and holy Scriptures which contain God's words."[61] While the Jewish leadership had the Scriptures (v. 39), they were no longer of use to them if they did not believe in the one the Father had sent (v. 38), whose works testify that the Father had sent Him (v. 36).

Jesus continues by contrasting the "thinking" (v. 39) of the Jewish leadership and his own (vv. 41–44) to demonstrate the error of "the Jews." While the leadership seeks glory from one another instead of from God (v. 44), Jesus does not seek His own glory (7:18a; 8:50), as He only seeks to glorify God (7:18b). Neither does Jesus seek glory from man (5:41), as the glory that comes from the Father, is the only glory that matters (v. 44).[62]

Jesus declares that the Jewish leadership "do[es] not have the love of God within [themselves]" (v. 42) since they love the glory given from man instead of from God. Lori Ann Robinson Baron contends that Jesus demonstrates through His argument, that "the Jews" were not upholding the teachings of Moses or the Law because they were violating the *Shema* by "failing to hear, love, and obey God, since they reject his Son, of whom Moses wrote, and who alone is the source of eternal life."[63] The tragedy of events is that the leaders who meticulously upheld the Law missed the Lawgiver; in their zeal to uphold God's standards in life, they missed

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[61] Rudolf Schnackenburg, *The Gospel According to St. John*, vol. 2 (New York: Crossroad Publishing Company, 1987), 124, http://archive.org/details/gospelaccordingt0002schn.

[62] Michaels, *The Gospel of John*, 326.

[63] Lori Ann Robinson Baron, "The Shema in John's Gospel Against Its Backgrounds in Second Temple Judaism" (Ph.D. Dissertation, Durham, NC, Duke University, 2015), 316, https://dukespace.lib.duke.edu/dspace/bitstream/handle/10161/9805/Baron_duke_0066D_12735.pdf?sequence=1.

the "way, the truth, and the life" (John 14:6), and as they studied the Scriptures they missed the one who is central to the Scriptures (5:39–40, 45–47).[64]

In Mark's parable, Mark displays the transgressions of the tenants through their treatment of the son, slaves, and their selfish desires to possess the vineyard. Through these actions, they failed to hear either the prophets of old or the incarnate Son of God, proving that they failed to love and obey the Lord. The examination of John 5 demonstrates that Jesus accused the Jewish leadership of the same offenses as the Markan parable presents, negating the need to repeat the parable.

Conclusion

The current chapter sought to develop John's specific complementing of Mark's parable of the wicked tenants. Initially, the study focused on the examination of shared language. The examination provided six shared terms amongst the pericopes, with four shared between Isaianic, Markan, and Johannine texts (ἄμπελος/כֶּרֶם, κύριος/יהוה, ἀγαπάω/יָדִיד, καρπός/תְּנוּבָה), and two that were unique to Mark and John (βάλλω/ἐκβάλλω, δοῦλος). Mark and John's use of the relationship between lord (καρπός) and slave (δοῦλος) provides the strongest echo for the readers of Mark encountering John's Gospel. John's use of common language found in Mark fulfills Hays's volume test.

The study then turned to the shared themes of John's metaphor and Mark's parable to determine the two texts' thematic coherence. The overarching theme present in both pericopes is that of viticulture. While viticulture is not the only theme shared between the two texts, it

[64] Köstenberger, *Encountering John*, 2013, 82.

provides the stage by which the remaining themes dance upon in demonstrating John's thematic coherence with Mark.

The study demonstrated that Mark and John both diverged from Isaiah's emphasis on the vineyard, replacing it with the themes of father/son, the mission of God, and the role Jesus plays as a fulfillment of God's intentions for Israel. The examination of the father/son theme in John's metaphor and Mark's parable demonstrated the prevalence in both pericopes, and the flow of each pericope is dependent on this theme. The exploration of the theme of the mission of God demonstrated that Mark spoke about past events, the sending of God's slaves, and present events, God's sending of His Son. John picked up the current event found in Mark and identified Jesus as the one the Father sent, then extended it to future events, the sending of Jesus's followers.

The discussion of God's mission flowed into exploring the fulfillment theme found in both Mark and John. Mark provided a specific and veiled reference to new participants in His kingdom through the promise that the vineyard will be given to others (Mark 12:9) and to Jesus's fulfillment in Mark's use of Psalm 118, respectively. John specifically identifies Jesus and his followers as the fulfillment promised as Jesus is the true vine (John 15:1) and His followers as the branches (John 15:5). The study of shared themes satisfied Hays's test of thematic coherency, and in light of the textual echoes, this study fulfilled Hays's test of satisfaction.

Finally, John's need to use Mark's parable more closely, like Matthew and Luke, was examined. An investigation of John 5 demonstrated that John had previously documented Jesus's condemnation of the Jewish leadership's dereliction, negating the need to repeat the parable. Instead, John used Mark's parable as a springboard by which he presented the fulfillment of Israel, painted the picture of the love of the Father, exhibited by Jesus, which should be imitated

by Jesus's followers, then sent Jesus's followers on God's mission to spread the gospel throughout the world.

This study focused on the correlation between the Gospels of Mark and John, and the results of this study have implications for further studies into their relationship and the study of the Fourth Gospel. The next and final chapter of this study will examine the implications of this study's findings as they relate to John's complementing of Mark and the implications for John's Gospel.

Chapter 7: Conclusion

This study established that John complements Mark's parable of the wicked tenants through his metaphor of the true vine, demonstrating that God's promised restored community in Isaiah is through Jesus Christ and the promised fruit through those who abide in Him. Inner-biblical interpretation, the casting of light from a newer biblical text onto an older, to clarify the older text or to acclimatize the interpreted text into the newer author's theology or concepts, is observed widely in the Old Testament.[1] Readers of the New Testament also observe New Testament writers utilizing Old Testament texts in similar ways through the spectrum of intertextual devices of quotations, citations, allusions, and echoes.

This thesis sought to establish the relationship between texts that were less determinate than an explicit citation. To prove such a connection successfully it was necessary to establish systematically the relationships between the texts historically, thematically, and textually. This study proceeded through eight aspects to defend its thesis: 1) defining intertextuality, 2) the various theories of gospel relationships, 3) the interrelationships of the gospel accounts, 4) vineyard imagery in the Bible, 5) the relationship of Mark's parable to Isaiah's disappointing vineyard, 6) the relationship of John's metaphor to Isaiah's restored vineyard, 7) John's use of Mark, 8) the intertextual relationship between John's metaphor and Mark's parable.

Hays has established literary devices and techniques that aide researchers and readers alike determine if intertextual fragments are embedded in New Testament texts. Hays's seven tests of intertextuality were used to validate the intertextual relationships that established the

[1] Yair Zakovith, "Inner-Biblical Interpretation," in *Reading Genesis: Ten Methods*, ed. Ronald Hendel (Cambridge: Cambridge University Press, 2010), 92, https://doi.org/10.1017/CBO9780511778056.

probability of John's use of Mark. Hays's criteria include availability, volume, recurrence, thematic coherence, historical plausibility, history of interpretation, and satisfaction.[2]

Since Jesus's appearance on the road to Emmaus, scholarship has sought to establish intertextual relationships in the New Testament with the Old. This study has humbly sought to determine the intertextual relationship between John's metaphor and Mark's parable as a demonstration of the ties between the two Gospel accounts. This chapter will summarize the study's findings for each of Hays's criteria and consider the application and future investigations warranted.

Availability

The test of availably seeks to determine if "the proposed source of the [intertextuality was] available to the author and/or original readers."[3] It is illogical to consider a reference to a text that would not be available to both the author and their audience. Therefore, Hays's first test is a logical gate that any intertextual reference must satisfy before further examination. The current study four texts (Isaiah 5, Isaiah 27, Mark 12, and John 15), to satisfy Hays's first test this study initially explored when the Gospels of Mark and John were composed.

Eusebius demonstrates that early Church Fathers sought to understand the sequence of the composition of the four Gospels. Eusebius provides evidence that Clement held that Mark was written third, and John fourth. He also quotes Papias to demonstrate that Mark was not an original follower of Jesus, but instead he was a follower of Peter. As Peter's interpreter, Mark wrote down all that he remembered of Peter's preaching, and that Mark was truthful in his

[2] Hays, *Echoes of Scripture in the Letters of Paul*, 29–32.

[3] Ibid., 29.

account. Early church tradition and modern scholars deduce that Mark wrote his account either shortly before or after Peter's martyrdom in AD 64–65, placing the composition of his Gospel in the 60s.

John's Gospel is held to be written later from the mid–80s to the early 90s through archeological and textual evidence. The archeological discovery of P^{52} in Egypt, which is dated around 135, supports a mid–80s to early 90s composition as John's Gospel would have had enough time to gain popularity and reach Egypt by 135. Köstenberger also provides five textual references that support the mid–80s to early 90s dating: the theological emphasis of the Gospel, the direct allusion to the temple's destruction, John's lack of referencing of the Sadducees, John's reference to the Sea of Tiberius, and the allusion to Domitian's emperor worship in Thomas' reference to Jesus as "my Lord and my God" (John 20:28).[4] In consideration of the dating of Mark's and John's Gospels, the attestation of the Fathers, and John's role as a leader of the Christian church in the first century, it is highly probable that John would have had access to Mark's Gospel, thereby satisfying Hays's test of availability.

This study demonstrated the numerous quotations, citations, allusions, and echoes of Isaiah in Mark and John, satisfying Hays's availability test between the texts. Lastly, the inner-biblical connection between Isaiah 5 and Isaiah 27 was studied, and the connection between the two prompted Hibbard to claim that the interpretation of Isa 5:1–7 in Isa 27:2–6 is the clearest example of inner-biblical interpretation within Isa 24–27.[5] Marlow also notes the complementary nature of the Isaianic passages through details specified in one pericope that are assumed in the

[4] Köstenberger, *A Theology of John's Gospel and Letters*, 82–83.

[5] Hibbard, *Intertextuality in Isaiah 24–27*, 176.

other. This evidence and the sequence of the passages in the Book of Isaiah demonstrates that Isaiah 5 was available to Isaiah when he composed Isaiah 27.

Volume

Hays's second test is that of volume. This test seeks to determine if there is a significant degree of repeated words or syntactical patterns between two texts to establish an allusion or an echo. To establish the precursor texts for the Markan and Johannine passages, Old Testament passages that significantly utilized a viticulture theme was studied. In Chapter 2, Psalm 80; Isa 5:1–7, 27:2–6; Jer 2:21; Ezek 15:1–8, 17:1–10, 19:1–14, and Hosea 10:1, 14:7 were analyzed and Isa 5:1–7 and 27:2–6 were determined to be the most probable precursor texts for the Mark's parable and John's metaphor. To support the study's thesis, and to establish Hays's test of volume, four pairs of passages were examined; Isa 5:1–7 and Isa 27:2–6, Isa 5:1–7 and Mark 12:1–11, Isa 27:2–6 and John 15:1–17, and finally Mark 12:1–11 and John 15:1–17.

The Isaianic passages demonstrate volume through their direct repetition of various words (e.g., sing, vineyard, thorns, briars). Marlow's research also demonstrated that the repetition of other words concerning YHWH's preparations, protection, and care for the vineyard are omitted due to their implied presence in either Isaiah 5 or 27. Therefore, Hays's test of volume was satisfied through the analysis of the Isaianic passages.

Isaiah 5 and Mark 12 demonstrate their verbal bond in the opening language. Mark opens his parable by closely following the text of Isaiah 5, even though he does not follow the order of Isa 5:1–2 found in the LXX. Mark alludes to Isaiah 5 through the specific uses the words "vineyard," "planted," "beloved," and "Lord" and the phrases "and put a fence around it" and "and built a tower" satisfying Hay's test of volume.

Chapter 4 explored the verbal connection between Isaiah 27 and John 15, concluding that strong intertextual ties exist between the passages. The shared words "Lord," "fruit," and "burned up"/"burned" provide the evidence of John's allusion. The research of Ball further strengthens the allusion as he established the strong possibility that "vineyard" (Isa 27:2) and "vine" (John 15:1, 4, 5) could have been understood as synonyms by early biblical interpreters, thereby fulfilling Hays's second test.[6]

Cumulatively, the intertextual ties between Mark 5 and John 15 were studied and six shared words were found that are shared between the passages. Four of the shared words, "vineyard"/"vine," "Lord," "beloved"/"loved," and "fruit," were demonstrated to be shared by Mark and John and at least one of the Isaianic pericopes. However, two of the shared words, "threw"/"thrown" and "servant"/"slave" were unique to the Markan and Johannine texts providing evidence of a strong echo or a weak allusion.

In each of the parings central to this study satisfy Hays's test of volume. It could be argued that the Markan and Johannine texts are not directly related, but instead have a secondary relation due to their shared precursor texts. However, due to the unique relationship through their exclusive use of "threw"/"thrown" and "servant"/"slave," John's echo/allusion to Mark is established.

Recurrence

Hays's third test of recurrence seeks to establish where a biblical author references the precursor author's work within the biblical author's text. The research of Hibbard demonstrates the intertextual ties Isaiah utilizes in chapters 24–27 to earlier passages of Isaiah, thereby

[6] Ball, *I Am in John's Gospel*, 244–45.

satisfying Hays's third test. The study then went about systematically establishing Isaiah references within Mark and John and Markan references within John's Gospel which provided the rationale for the examination of recurrence in the Markan and Johannine accounts.

Sawyer notes Mark's prolific use of Isaianic material throughout his Gospel, claiming that Mark quotes or alludes to Isaiah more than any other Old Testament text, aside from Psalms.[7] Brannon and Jackson find seventeen intertextual ties in Mark from Isaiah. Even though some scholars consider Mark's use of Isaiah to be less copious than Sawyer, and Brannon and Jackson, Mark's use of Isaiah is widely noted. Mark begins his Gospel citing Isaiah (Mark 1:2a), demonstrating the importance of Isaiah, and cites Isaiah twice (Mark 7:6–7; 11:17) in Jesus's condemnation of Israel's leadership. Mark's quotation of Isaiah 6, in Mark 4:12, provides strong evidence of recurrence as the Isaianic reference is one chapter removed from Isaiah's vineyard song. Through the numerous citations, quotations, allusions, and echoes of Isaiah found in Mark's Gospel Hays's third test is satisfied.

John, like Mark, prominently uses Isaiah to shape his Gospel account. Brannon and Jackson identify twenty-seven intertextual ties within John to Isaiah and attribute his first citation to Isaiah (John 1:23).[8] John uses Isaiah's quotation differently than his Synoptic counterparts as he places the words from Isaiah on the lips of the Baptizer. As the Baptizer proclaims that he is "not the Christ" (1:20) but instead is his forerunner proclaiming, "make straight the way of the Lord" (1:23) quoting Isa 40:3 following the LXX he announces the coming of the Messiah.

John also revises and expands the expectations set forth in Isaiah's writings in various ways. The context of Isa 40:3–5 foretells a day when Jewish exiles will return to the Promised

[7] Sawyer, *The Fifth Gospel*, 21.

[8] Rick Brannan and Jeffrey Glen Jackson, eds., *New Testament Use of the Old Testament* (Bellingham, WA: Faithlife, 2015), "John."

Land on roads that are made easer through their straightening, but John cites Isaiah to demonstrate the prophetic fulfillment in the Baptizers words in the announcing of the Messiah. John also revises the text of Isa 53:13 considering Isa 53:15 and enlarges Isaiah's promise to include all who believe in Jesus, Jew and Gentile alike, in John 6:45. Lastly, like Mark, John quotes Isa 6:10 in John 12:40. However, John does not follow Mark's use to speak of the Jew's unbelief, but instead uses the quotation to demonstrate the fulfillment of Isaiah's prophecy.

Lastly, John's ἐγώ εἰμι sayings were analyzed and the research by Ball demonstrated that the ἐγώ εἰμι sayings allude to Isaiah 40–55. As John's sayings point to Isaiah's words, Isaiah's eschatological and soteriological context is applied to Jesus.[9] Through the study of the intertextual ties within John's account to Isaiah, Hays's test of recurrence is satisfied.

The last item of recurrence within the present study considered John's use of Markan material. As a pivotal piece of the current thesis, it was essential to establish a relationship between the two accounts to demonstrate the plausibility that John was intending to complement Mark in John's true vine metaphor. The study analyzed John's purpose statement in John 20:30–31, which is repeated in John 21:25. Through these passages John admits that Jesus performed other signs that are not documented in the Fourth Gospel which may point to another document authored by someone who was not an eyewitness. Such a reference could be pointing to either Mark's or Luke's account.

The research of Barrett demonstrated how John followed the sequence of Mark in his account, and Bowes observes the parallel sequence as an initial indication of their relationship.[10] Similarly Attridge notes the parallel events of the Baptist, the "one stronger" than the Baptist, the

[9] Ball, *I Am in John's Gospel*, 258.

[10] Barrett, *The Gospel According to St. John*, 43; Bowes, "John and the Synoptics," 114.

Spirit, the call of the disciples, and the naming of Peter as evidence of John's sequencing that follows the Synoptics. Some events in John do not parallel Mark's account (e.g., the cleansing of the temple in Mark 11:15–19 and John 2:13–22); however, these differences could account for multiple instances of similar events or the author's development of their account.

The introductions of both accounts provide striking parallels. Both accounts proclaim that Jesus is God's Son (Mark 1:1), or only Son (John 1:14), with Mark calling Him Lord (Mark 1:3) and John declaring that Jesus is God (John 1:1). Jesus is the promised Messiah, or Christ (Mark 1:1; John 1:17), and the Baptist His forerunner, who is inferior to Jesus, and is the fulfillment of Isa 40:3. Both accounts likewise document Jesus's opposition with evil (Mark 1:13; John 1:5).

John also complements Mark on several occasions. While Mark provides details about the Baptist, his ministry, and his baptism of Jesus (Mark 1:4–11), John does not and only highlights John's confrontation with the Jewish leaders (John 1:19–28) and the Baptist's testimony of Jesus's baptism (John 1:32). Mark records the death of the Baptist (Mark 6:14–29), while John only infers his death (John 5:35) leaving his audience to assume the Baptist's death. Mark also notes the appointment of the twelve apostles (Mark 3:13–19), while John only refers to "the twelve" (John 6:67), leaving his audience to assume their calling. Lastly, James and John are noted as the sons of Zebedee four times in Mark's account (Mark 1:19, 20; 3:17; 10:35), while John never mentions either James or John by name, only referring to them as "the sons of Zebedee" (John 21:2).

Furthermore, John provides a specific location of the Baptist's activities (John 1:28), while Mark only refers to this location generally (Mark 1:5). John also provides the reason why Jesus made His disciples leave hastily after the feeding of the five thousand (John 6:15), while Mark does not. While Mark documents the severing of the servant's ear at Jesus's arrest (Mark

14:47), John records not only the servants name, but also that Simon Peter was the one who cut off the ear (John 18:10). John also notes that "another disciple" (John 18:15) helped Peter gain access to the courtyard of the high priest, while Mark's account leaves the reader to believe that Peter gained access unobstructed.

Lastly, the background information provided by John of unnamed or meagerly introduced characters in Mark's account. It is only in John does one find out that Phillip is from Bethsaida (John 1:44). Mark does credit Joseph of Arimathea as the one who requested the body of Jesus, prepared the body, and placed the body in a tomb (Mark 15:42–47). John then discloses that Joseph of Arimathea was aided by Nicodemus, who brought the mixture of myrrh and aloes (John 19:39). Mark refers to the high priest in his Gospel (14:47, 53, 54, 60, 61, 63, 66), whereas John introduces and names Caiaphas as the high priest (John 11:49; 18:13, 24). Mark notes that Barabbas was a murderer during the insurrection (Mark 15:7), only in John is it disclosed that Barabbas was a revolutionary/insurrectionist.

Combined with John following the sequence of Mark, and John complementing of Mark, John also shares verbal resemblances that further demonstrate John's recurring use of Mark. Barrett's research revealed thirteen verbal resemblances of Mark found in John (see Appendix 1).[11] This study analyzed the feeding/crossing narratives and the curing of the paralyzed man to establish John's use of Mark. Within the feeding/crossing narrative Bowes notes over twenty verbatim contacts between Mark's and John's accounts (see table 5.2) demonstrating that John not only knew about the event but that he knew Mark's version.[12]

[11] Barrett, *The Gospel According to St. John*, 44–45.

[12] Bowes, "John and the Synoptics," 115, 117.

Along with these verbal contact points, John notes in John 6:1 that the Sea of Galilee is also called the Sea of Tiberias. The double naming of the sea was demonstrated to be needed as the sea was known as the Sea of Tiberius because of the prominent city of Tiberias that was founded around AD 20 on its shores. Michaels provides insight into the double meaning as he attributed John's reference to the Sea of Galilee as an acknowledgement of the sea being called "Galilee" in an earlier account of the story.[13] The earlier account most probably being the Gospel of Mark.

In the pericope of the curing of the paralyzed man Barrett and Carson note the close verbal agreement between Mark 2:9 and John 5:8, as John's account parallels Mark's more closely than Matthew's or Luke's.[14] Similarly, the allusion to Deuteronomy 15:11 in Mark 14:7, Matthew 26:11, and John 12:8 demonstrate close textual similarities with Michaels contending that due to the similarities of Mark 14:6 and John 12:7 that the tie between Mark and John is closer than that of either with Matthew.[15]

Donahue's research provides further evidence of John's use of Mark through his study into the Passion narrative in each account. Donahue demonstrates that only in Mark and John does the reader observe Peter warming himself by the fire (Mark 14:54, 67; John 18:18).[16] Likewise, only in these accounts are the ointment of pure nard (Mark 14:3; John 12:3), the three hundred denarii (Mark 14:5; John 12:5), Peter's entry into the courtyard (Mark 14:54; John 18:15), the cry of the crowd to crucify Jesus in the imperative (Mark 15:14; John 19:15), the

[13] Michaels, *The Gospel of John*, 341.

[14] Barrett, *The Gospel According to St. John*, 254; Carson, *The Gospel According to John*, 216.

[15] Michaels, *The Gospel of John*, 406–7.

[16] Donahue, *Are You the Christ?*, 67–68.

purple robe (Mark 15:17; John 19:2, 5), and the mentioning of the day of preparation (Mark 15:42, John 19:31) mentioned.[17]

When the large number of parentheses found within John's Gospel, two parentheses were analyzed to exhibit another form of John's acknowledgement of Mark's Gospel. The parenthesis found in John 3:24, "for John had not yet been put in prison," was analyzed and it was demonstrated that John included this statement to set the chronology of his account within the context of Mark. The second parenthesis examined is in John 11:2 when John comments "It was Mary who anointed the Lord with ointment and wiped his feet with her hair." It was determined that this parenthesis was included as Mark did not name the character who anointed Jesus in Mark 14:3–9, and that its inclusion was for the benefit of those familiar with the Markan account.

Lastly, Jesus's ἐγώ εἰμι statement in Mark 6:50, which John 6:20 echoes verbatim, was examined in light of John's ἐγώ εἰμι sayings. For readers familiar with Mark, the verbal link between these accounts coupled with John's theologically rich "I am" sayings would likely inform them of the significance of the phrase in Mark 6:50. Through the study of John's purpose statement, his paralleling sequence and prologue to Mark's, John's complementing of Mark's account, Mark and John's verbal contact points, John's use of parentheses, and the ἐγώ εἰμι statement of Jesus as He walked on water, Hays's third test of recurrence is satisfied.

Thematic Coherence

The test of thematic coherence seeks to verify intertextual relationships through the analysis of the theme of the precursor text and if that theme illuminates the text in which the

[17] Donahue, "Introduction: From Passion Traditions to Passion Narrative," 9.

intertextuality resides. Each of the pericopes involved in the current study share the overarching theme of viticulture, indicating the need to understand the Bible's use of viticulture. Through the examination of viticulture references in the Pentateuch it was determined that these references used viticulture in its natural sense, and to illustrate prosperity, especially in view of the Promised Land. Thematic coherence between Psalm 80 and the Markan and Johannine texts of this study were assessed and noted; however, it was determined that the thematic ties did not constitute intertextually, and Psalm 80 was ruled out as the predominant precursor text.

The Later Prophets were then surveyed focusing on predominantly noted candidates for intertextuality, specifically Hosea 10:1; 14:7–8; Jer 2:21; Ezek 15:1–5; 17:1–21; 19:10–15; and Isa 5:1–7; 27:2–6. The passages from Hosea were first studied, and because of their use of a cypress tree instead of a vine, and their lack of verbal similarity, they were ruled out as precursor texts. Jer 2:21 was then studied in relation to its most commonly noted intertextual tie, John 15. While they thematically use viticulture imagery, the resulting fruitlessness of Jeremiah's vine does not support the fruitfulness prophesied in John 15; therefore, Jeremiah was ruled out as the predominant precursor text for John's metaphor.

The pericopes found in Ezek 15:1–5; 17:1–21; 19:10–15 were then investigated as the precursor text for John 15. While high verbal correspondence was seen between the texts of Ezekiel and John, thematic coherence was not observed. The text of Ezekiel uses viticulture imagery to depict YHWH's judgement while John uses the imagery to depict God's fulfillment of His promises.

In the Isaianic pericopes thematic coherence was demonstrated to exist between Isaiah 5 and Mark 12, and Isaiah 27 and John 15. In Isaiah 5, the vineyard of YHWH was not fruitful as it produced "wild grapes" (Isa 5:2c, 4b) and the vineyard was identified as Israel (Isa 5:7a).

Likewise, Mark uses viticulture imagery to demonstrate that the tenants, the leaders of Israel, are fruitlessly corrupt. Providing a high degree of thematic coherence. Similarly, Isaiah 27 speaks of a day when the world will be filled with the fruit of the restored vineyard. John provides a thematic parallel as Jesus commissions His followers to "go and bear fruit" (John 15:16) depicting those who will fulfill the Isaianic prophecy through their love for Jesus.

While Mark and John use viticulture imagery differently, in their use John's complementing of Mark is observed. In Mark, the vineyard is taken from the existing tenants, the leaders of Israel, and is promised to be given to others (Mark 12:9). John's metaphor launches from this point and presents Jesus as the true vine (John 15:1, 5), and His followers the branches (v. 5) who will then bear the desired spiritual fruit of the Father (v. 16). Furthermore, Mark and John demonstrate their thematic coherence through the use of other themes, specifically those of the Father/Son relationship, the mission of God, and Jesus's fulfillment.

Mark's parable introduces the theme of the Father and the Son, as the Father is the implied owner of the vineyard as he sent his "beloved son" to retrieve his portion of the harvest (Mark 12:6). John continues this theme in his metaphor by presenting God the Father as the vinedresser, and Jesus as the vine (John 15:1). John then presents His love (v. 9), obedience (v. 10), and mission (v. 15) in relation to His Father.

Mark also introduces the theme of mission, the *missio Dei*, as the owner of the vineyard sends his servants (Mark 12:2, 4–5), the Old Testament prophets, and his son (v. 6), to collect the fruit he is due. Ultimately, the mission of the tenants is then given to others (v. 9). John complements Mark's parable through Jesus's commissioning of the disciples to go and bear the fruit Mark's tenants were initially commissioned to produce.

Finally, Mark and John share the theme of Jesus's fulfillment of Israel. In Isaiah, the vineyard is identified as Israel. Then in Mark, the vineyard tenants are recognized as the leaders of Israel. John then identifies Jesus as the "true vine," fulfilling both the vineyard and God's intentions for the tenants. Mark indicated Jesus's fulfillment initially in Mark 12:9 and his citation of Psalm 118 in Mark 12:10–11. In contrast, John explicitly demonstrates that Jesus is the fulfillment envisioned by God by using "true" to indicate Jesus's superiority when compared to the imperfect vineyard of Isaiah. Through the shared viticulture, Father/Son relationship, mission, and fulfillment themes, Mark's parable of the wicked tenants and John's metaphor exhibit a high degree of thematic coherence, satisfying Hays's fourth text of intertextuality.

Historical Plausibility

Hays's test of historical plausibility seeks to determine if the writer intended the alleged meaning and if their readers would have understood proposed echoes. Hays notes that this test is historical in nature and it "requires hypothetical constructs of that might have been intended and grasped by particular first-century readers."[18] It can be inferred that both the Markan and Johannine readers would have expected to observe the Isaianic precursor texts due to the high level of recurrence of Isaianic quotations and citations, even though a careful reader might not catch every reference.

In Mark the second verse primes his readers to expect Mark to use Isaianic material. As Marcus notes, Mark is "hinting more broadly that his whole story of 'the beginning of the gospel' is to be understood against the backdrop of Isaian themes."[19] Hooker also sees Mark's

[18] Hays, *Echoes of Scripture in the Letters of Paul*, 30.

[19] Marcus, *The Way of the Lord*, 20.

reference to Isaiah to be an indication that Isaiah holds the key to understanding Mark's gospel account.[20] With Mark's audience aware of Isaiah's importance to Mark's Gospel, and with the opening language of Mark's parable of the wicked tenants following Isa 5:1–2 of the LXX so closely, it is clear that Mark intended his audience to recall Isaiah's song of the vineyard as they read his parable.

John similarly primed his audience to be aware of his uses of Isaiah as his first citation is from Isa 40:3 when the Baptist states, "I am the voice of one crying out in the wilderness, 'Make straight the way of the Lord,' as the prophet Isaiah said." John's intention for his audience to be aware of his use of Isaiah is observed through the inclusio that begins and ends Jesus's public ministry (John 1:23; 12:39), and John's other citations and allusions from the prophet. John's intention for his audience to hear the prophet can be seen in John's use of viticulture imagery, and the parallel concept of eschatological hope through the production of fruit.

John also wove into his account subtle indications for those familiar with Mark that his account was complementing Mark's account. John's purpose statement provides evidence that John expected his audience to be familiar with at least one of the Synoptics, and as Bauckham notes the signs that John chose to include in his account would help his audience read Mark with a fresh perspective.[21] John's paralleled sequencing, his expansion and summarization of various Markan text, verbal similarities, and parentheses in relation to Mark's account demonstrates John's expectation that some of his readers would be familiar with Mark.

When John introduces Jesus as the "true vine" (John 15:1) the contrast to Isaiah's poor vine and its relationship to Mark's parable would have come to mind for those familiar with

[20] Hooker, "Isaiah in Mark's Gospel," 35.

[21] Bauckham, "John for Readers of Mark," 169.

Mark. John then intentionally uses the themes of the Father and Son, mission, and fulfillment to draw Mark's parable into focus for those familiar with Mark. John then crystalizes his metaphor's relationship with Marks parable through common verbiage, especially in his use of unique texts, and the κύριος and δοῦλος relationship drawn from the parable. The high plausibility of Mark and John intending to mean and portray their pericopes in such a way that their readers observed the proposed precursor texts of this study are thereby established and Hays's fifth test is satisfied.

History of Interpretation

Hays's sixth test, the test of the history of interpretation, seeks to determine if precritical and critical readers have heard the same proposed echoes.[22] It was demonstrated that the connection between the Isaianic passages of this study have been observed. Hibbard, Blenkinsopp, Yeo, Johnson, and Marlow were noted in Chapter 2 demonstrating that critical analysis demonstrates that Isa 27:2–6 was designed so that Isaiah's readers would see the relation of God's restored vineyard with His disappointing vineyard in Isa 5:1–7.

The intertextual tie between Mark's parable and Isaiah's song of the vineyard has also been noted critically. Brannan and Jackson, Strauss and Wessel, Witherington, and Evans note the intertextual ties found in Mark's parable from Isaiah. Witherington notes that Mark's parallel opening of his parable is a strong indicator of the intertextual relationship.

John's intertextual relationship with Isaiah 5 has historically been the most noted. Barrett, Beale, and Köstenberger observe that John's metaphor has many possible Old Testament precursor texts including Isa 5:1–7, 27:2–4; Jer 12:10ff; Ezek 15:1–8, 17:5–7, 19:10–14; Ps

[22] Hays, *Echoes of Scripture in the Letters of Paul*, 31.

80:9–16, and Hosea 10:1, 14:7–8.[23] Barrett and Beale hold that Isaiah 5 is the best precursor text due to John's juxtaposition of Isaiah's poor vineyard with his use of "true." However, John's metaphor is not one of judgement, but instead of fulfillment, paralleling thematically with Isaiah 27. Taylor, Hübner, and Ball argue that the verbal links found within John's metaphor and Isaiah's restored vineyard align to show that John's precursor text is most likely Isaiah 27. This is further supported by the eschatological hope shared between the Isaianic and Johannine texts.

While the history of interpretation is satisfied between the Isa 5:1–7 and Isa 27:2–6, Mark 12:1–11 and Isa 5:1–7, and John 15:1–17 and Isa 27:2–6, no such history exists between John 15:1–17 and Mark 12:1–11. Bauckham hypothesizes that the lack of attention concerning the relationship between Mark and John was due to the preoccupation of John being dependent on Mark instead of John's use of Mark as a source.[24] It is because of this lack of attention that this study focused on John's use of Mark through the intertextual ties observed in John's metaphor. However, the lack of historical interpretation, in the words of Hays, "should rarely be used as a negative test to exclude proposed echoes that commend themselves on other grounds."[25] Therefore, the lack of historical interpretation does not negate the findings of this study and the intertextual ties observed within the Johannine text.

Satisfaction

The final test of Hays seeks to determine if the proposed reading make sense. Stated differently, does the proposed intertextual relationship proposed provide the reader a satisfying

[23] Barrett, *The Gospel According to St. John*, 472; Beale, *Union with the Resurrected Christ*, 157; Köstenberger, *A Theology of John's Gospel and Letters*, 502.

[24] Bauckham, "John for Readers of Mark," 147.

[25] Hays, *Echoes of Scripture in the Letters of Paul*, 31.

account. Hays correctly states that this test should avoid the affective fallacy, and that it should instead offer "a good account of the experience of a contemporary community of competent readers."[26]

This study has sought to show that John complements Mark's parable of the wicked tenants through his metaphor of the true vine, demonstrating that God's promised restored community in Isaiah is Jesus Christ and the promised fruit through those who abide in Him. Isaiah demonstrated YHWH's disappointment with His vineyard, Israel, in Isa 5:1–7. Isaiah then provides the eschatological hope through the restored vineyard of YHWH with its fruit spread throughout the world. Mark then uses Isaiah 5 to depict the failings of the Israelite leadership, the rejection of Jesus, and working of God in the exaltation of His Son. Finally, John interweaves the Isaianic and Markan texts to demonstrate that Jesus is the fulfillment of Israel and is the "true vine" envisioned by the Father. Through the love of Jesus's disciples, the eschatological promises and the exaltation of Jesus is observed through the fruit that they will produce as they contribute to the mission of God.

The themes of the Isaianic, Markan, and Johannine texts merge to demonstrate the thesis of this study through their thematic coherence. Isaiah, Mark, and John use the imagery of the vine/vineyard to present the unfolding story of God's love and redemption. John develops the father/son theme of Mark 12 into a new paradigm by which the promised replacement for the wicked tenants (Mark 12:9) is the Father's Son, the "true vine" (John 15:1, 5) fulfilling Psalm 118. John develops the personal interactions of the father and son in Mark's parable into the loving relationship of the Father and the Son that is extended to those who believe in the Son and follow him through obedience (John 15:9–10; cf. 3:16) that "go and bear fruit" (John 15:16) as

[26] Hays, *Echoes of Scripture in the Letters of Paul*, 31–32.

they seek to fulfill the *missio Dei*. It is plausible that John's readers who were familiar with Mark could have observed the textual echoes and thematic correspondence in John's metaphor and concluded that John's metaphor complemented Mark's parable, thus satisfying Hays's satisfaction test.

Prospects for Further Research

This study sought to demonstrate the use of Mark by John through Hays's sevenfold intertextual test. This study has limited its exploration to the relationships of John 15:1–17, Mark 12:1–11, Isa 5:1–7, and Isa 27:2–6. Further research might employ a similar approach to other Johannine and Markan texts that share similar commonality (e.g., John 6:1–59 and Mark 6:30–52; 8:1–10, and John 18:1–20:29 and Mark 14:1–16:8). Likewise, a study similar into Matthew's and Luke's wicked tenant accounts in relation to John 15 could provide additional evidence of priority amongst the Synoptics and further explore the relationship between John, Matthew and Luke.

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Appendix

Mark		John	
1:7	Ἔρχεται ὁ ἰσχυρότερός μου ὀπίσω μου, οὗ οὐκ εἰμὶ ἱκανὸς κύψας λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ·	1:27	ὁ ὀπίσω μου ἐρχόμενος, οὗ οὐκ εἰμὶ ἄξιος ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ *ὑποδήματος*.
1:8, 10, 11	ἐγὼ ἐβάπτισα ὑμᾶς ὕδατι, αὐτὸς δὲ βαπτίσει ὑμᾶς ἐν πνεύματι ἁγίῳ. [10] καὶ εὐθὺς ἀναβαίνων ἐκ τοῦ ὕδατος εἶδεν σχιζομένους τοὺς οὐρανοὺς καὶ τὸ πνεῦμα ὡς περιστερὰν καταβαῖνον εἰς αὐτόν· [11] καὶ φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν· Σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός, ἐν σοὶ εὐδόκησα.	1:26, 32, 33, 34	...Ἐγὼ βαπτίζω ἐν ὕδατι· μέσος ὑμῶν ἔστηκεν ὃν ὑμεῖς οὐκ οἴδατε, [32] καὶ ἐμαρτύρησεν Ἰωάννης λέγων ὅτι Τεθέαμαι τὸ πνεῦμα καταβαῖνον ὡς περιστερὰν ἐξ οὐρανοῦ, καὶ ἔμεινεν ἐπ’ αὐτόν·[33] κἀγὼ οὐκ ᾔδειν αὐτόν, ἀλλ’ ὁ πέμψας με βαπτίζειν ἐν ὕδατι ἐκεῖνός μοι εἶπεν· Ἐφ’ ὃν ἂν ἴδῃς τὸ πνεῦμα καταβαῖνον καὶ μένον ἐπ’ αὐτόν, οὗτός ἐστιν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ· [34] κἀγὼ ἑώρακα, καὶ μεμαρτύρηκα ὅτι οὗτός ἐστιν ὁ ἐκλεκτὸς τοῦ θεοῦ.
6:37, 38, 43, 44	ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Δότε αὐτοῖς ὑμεῖς φαγεῖν. καὶ λέγουσιν αὐτῷ Ἀπελθόντες ἀγοράσωμεν δηναρίων διακοσίων ἄρτους καὶ δώσομεν αὐτοῖς φαγεῖν; [38] ὁ δὲ λέγει αὐτοῖς Πόσους ἔχετε ἄρτους; ὑπάγετε ἴδετε. καὶ γνόντες λέγουσιν· Πέντε, καὶ δύο ἰχθύας. [43] καὶ ἦραν κλάσματα δώδεκα κοφίνων πληρώματα καὶ ἀπὸ τῶν ἰχθύων. [44] καὶ ἦσαν οἱ φαγόντες τοὺς ἄρτους πεντακισχίλιοι ἄνδρες.	6:7, 9, 10, 13	ἀπεκρίθη αὐτῷ Φίλιππος· Διακοσίων δηναρίων ἄρτοι οὐκ ἀρκοῦσιν αὐτοῖς ἵνα ἕκαστος βραχύ τι λάβῃ. [9] Ἔστιν παιδάριον ὧδε ὃς ἔχει πέντε ἄρτους κριθίνους καὶ δύο ὀψάρια· ἀλλὰ ταῦτα τί ἐστιν εἰς τοσούτους; [10] εἶπεν ὁ Ἰησοῦς· Ποιήσατε τοὺς ἀνθρώπους ἀναπεσεῖν. ἦν δὲ χόρτος πολὺς ἐν τῷ τόπῳ. ἀνέπεσαν οὖν οἱ ἄνδρες τὸν ἀριθμὸν ὡς πεντακισχίλιοι. [13] συνήγαγον οὖν, καὶ ἐγέμισαν δώδεκα κοφίνους κλασμάτων ἐκ τῶν πέντε ἄρτων τῶν κριθίνων ἃ ἐπερίσσευσαν τοῖς βεβρωκόσιν.
6:50	πάντες γὰρ αὐτὸν εἶδον καὶ ἐταράχθησαν. ὁ δὲ εὐθὺς ἐλάλησεν μετ’ αὐτῶν, καὶ λέγει αὐτοῖς Θαρσεῖτε, ἐγώ εἰμι, μὴ φοβεῖσθε.	6:20	ὁ δὲ λέγει αὐτοῖς Ἐγώ εἰμι, μὴ φοβεῖσθε. [21] ἤθελον οὖν λαβεῖν αὐτὸν εἰς τὸ πλοῖον, καὶ εὐθέως ἐγένετο τὸ πλοῖον ἐπὶ τῆς γῆς εἰς ἣν ὑπῆγον.

Mark		John	
8:29	καὶ αὐτὸς ἐπηρώτα αὐτούς· Ὑμεῖς δὲ τίνα με λέγετε εἶναι; ἀποκριθεὶς ὁ Πέτρος λέγει αὐτῷ· Σὺ εἶ ὁ χριστός.	6:69	καὶ ἡμεῖς πεπιστεύκαμεν καὶ ἐγνώκαμεν ὅτι σὺ εἶ ὁ ἅγιος τοῦ θεοῦ.
11:9f.	καὶ οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες ἔκραζον· Ὡσαννά· Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου·	12:13	ἔλαβον τὰ βαΐα τῶν φοινίκων καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῷ, καὶ ἐκραύγαζον· Ὡσαννά, εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου, καὶ ὁ βασιλεὺς τοῦ Ἰσραήλ.
14:3	Καὶ ὄντος αὐτοῦ ἐν Βηθανίᾳ ἐν τῇ οἰκίᾳ Σίμωνος τοῦ λεπροῦ κατακειμένου αὐτοῦ ἦλθεν γυνὴ ἔχουσα ἀλάβαστρον μύρου νάρδου πιστικῆς πολυτελοῦς· συντρίψασα τὴν ἀλάβαστρον κατέχεεν αὐτοῦ τῆς κεφαλῆς.	12:3	ἡ οὖν Μαριὰμ λαβοῦσα λίτραν μύρου νάρδου πιστικῆς πολυτίμου ἤλειψεν τοὺς πόδας τοῦ Ἰησοῦ καὶ ἐξέμαξεν ταῖς θριξὶν αὐτῆς τοὺς πόδας αὐτοῦ· ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὀσμῆς τοῦ μύρου.
14:5	ἠδύνατο γὰρ τοῦτο τὸ μύρον πραθῆναι ἐπάνω δηναρίων τριακοσίων καὶ δοθῆναι τοῖς πτωχοῖς· καὶ ἐνεβριμῶντο αὐτῇ.	12:5	Διὰ τί τοῦτο τὸ μύρον οὐκ ἐπράθη τριακοσίων δηναρίων καὶ ἐδόθη πτωχοῖς;
14:7–8	πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ’ ἑαυτῶν, καὶ ὅταν θέλητε δύνασθε αὐτοῖς εὖ ποιῆσαι, ἐμὲ δὲ οὐ πάντοτε ἔχετε· [8] ὃ ἔσχεν ἐποίησεν· προέλαβεν μυρίσαι τὸ σῶμά μου εἰς τὸν ἐνταφιασμόν.	12:7–8	εἶπεν οὖν ὁ Ἰησοῦς· Ἄφες αὐτήν, ἵνα εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τηρήσῃ αὐτό· [8] τοὺς πτωχοὺς γὰρ πάντοτε ἔχετε μεθ’ ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε.
14:18	καὶ ἀνακειμένων αὐτῶν καὶ ἐσθιόντων ὁ Ἰησοῦς εἶπεν· Ἀμὴν λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν παραδώσει με ὁ ἐσθίων μετ’ ἐμοῦ.	13:21	Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐταράχθη τῷ πνεύματι καὶ ἐμαρτύρησεν καὶ εἶπεν· Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν παραδώσει με.
14:30	καὶ λέγει αὐτῷ ὁ Ἰησοῦς· Ἀμὴν λέγω σοι ὅτι σὺ σήμερον ταύτῃ τῇ νυκτὶ πρὶν ἢ δὶς ἀλέκτορα φωνῆσαι τρίς με ἀπαρνήσῃ.	13:38	ἀποκρίνεται Ἰησοῦς· Τὴν ψυχήν σου ὑπὲρ ἐμοῦ θήσεις; ἀμὴν ἀμὴν λέγω σοι, οὐ μὴ ἀλέκτωρ φωνήσῃ ἕως οὗ ἀρνήσῃ με τρίς.
14:47	εἷς δέ τις τῶν παρεστηκότων σπασάμενος τὴν μάχαιραν ἔπαισεν τὸν δοῦλον τοῦ ἀρχιερέως καὶ ἀφεῖλεν αὐτοῦ τὸ ὠτάριον.	18:10	Σίμων οὖν Πέτρος ἔχων μάχαιραν εἵλκυσεν αὐτὴν καὶ ἔπαισεν τὸν τοῦ ἀρχιερέως δοῦλον καὶ ἀπέκοψεν αὐτοῦ τὸ ὠτάριον τὸ δεξιόν. ἦν δὲ ὄνομα τῷ δούλῳ Μάλχος.

Mark		John	
15:26	καὶ ἦν ἡ ἐπιγραφὴ τῆς αἰτίας αὐτοῦ ἐπιγεγραμμένη· Ὁ βασιλεὺς τῶν Ἰουδαίων.	19:19	ἔγραψεν δὲ καὶ τίτλον ὁ Πιλᾶτος καὶ ἔθηκεν ἐπὶ τοῦ σταυροῦ· ἦν δὲ γεγραμμένον· Ἰησοῦς ὁ Ναζωραῖος ὁ βασιλεὺς τῶν Ἰουδαίων.

Verbal resemblances shared in Markan and Johannine accounts[27]

[27] Barrett, *The Gospel According to St. John*, 43–45.