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# Isaiah's New Exodus *in* Mark

*Rikki E. Watts*

# Isaiahs New Exodus In Mark

**Glen Harold Stassen**



## **Isaiah's New Exodus in Mark:**

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Isaiah's New Exodus in Mark Rikki Watts, 2000 Argues that Mark's primary concern is to present Jesus as the one who unexpectedly fulfills Isaiah's long delayed new exodus **"As Those Who Are Taught"** Claire Mathews McGinnis, Patricia K. Tull, 2006

**Mark 2:1-3:6 and the Sequence of Isaiah's New Exodus in Isaiah 57:14-58:14** James Andrew Johnston, 2008 Apocalyptic Imagination in the Gospel of Mark Elizabeth E. Shively, 2012-08-31 This narrative study uses Mark 3 22 30 as an interpretive lens to show that the Gospel of Mark has a thoroughly apocalyptic outlook That is Mark 3 22 30 constructs a symbolic world that shapes the Gospel's literary and theological logic Mark utilizes apocalyptic discourse portraying the Spirit filled Jesus in a struggle against Satan to establish the kingdom of God by liberating people to form a community that does God's will This discourse develops throughout the narrative by means of repetition and variation functioning rhetorically to persuade the reader that God manifests power out of suffering rejection and death This book fits among literary studies that focus on Mark as a unified narrative and rhetorical composition and uses narrative analysis as a key tool While narrative approaches to Mark generally offer non apocalyptic readings this study clarifies the symbols metaphors and themes of Mark 3 22 30 in light of the religious and social context in which the Gospel was produced in order to understand Mark's persuasive aims towards the reader Accordingly a comparative analysis of Jewish apocalyptic literature informs the use of Mark 3 22 30 as a paradigm for the Gospel **The Ransom Logion in Mark and Matthew J.**

Christopher Edwards, 2012 Revised thesis doctoral University of St Andrews 2011 **The Vine and the Son of Man** Andrew Streett, 2014-02-01 Since the discovery of the Dead Sea Scrolls scholars have traced out the rich and complex traditions of biblical interpretation in Second Temple Judaism Little attention has been given to Psalm 80 however Andrew Streett demonstrates that the Psalm which combines the story of Israel as a vine ravaged by others with hope for a son of God who will restore the people's fortunes became a rich trope for eschatological hope This study traces interpretations of the Psalm through many texts and argues that the Psalm was an important biblical text through which early Christians understood the Christ event **Writing on the Gospel of Mark** W.R. Telford, 2019-05-21 This thorough manual for

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church down through the centuries the longer ending of Mark's Gospel 16:9-20 has been relegated by modern scholarship to the status of a later appendage. The arguments for such a view are chiefly based upon the witness of the two earliest complete manuscripts of Mark and upon matters of language and style. This work shows that these primary grounds of argumentation are inadequate. It is demonstrated that the church fathers knew the Markan ending from the very earliest days well over two centuries before the earliest extant manuscripts. The quantity of unique terms in the ending is also seen to fall within the parameters exhibited by undisputed Markan passages. Strong indications of Markan authorship are found in the presence of specific linguistic constructions, a range of literary devices and the continuation of various themes prominent within the body of the Gospel. Furthermore, the writings of Luke show that the Gospel of Mark known to this author contained the ending. Rather than being a later addition, the evidence is interpreted in terms of a textual omission occurring at a later stage in transmission, probably in Egypt during the second century. Jesus and Scripture Thomas J.

Parker, 2024-02-29 For the New Testament writers the Old Testament scriptures and the teachings of Jesus were key sources of authority and influence. When these influences are considered alongside each other, each can illuminate the other, deepening the New Testament writers' presentation of Jesus and our understanding of their interpretations. In Jesus and Scripture, Tom Parker examines the way in which Hebrews, James, and 1 and 2 Peter deal with these two different sources of authority, how they relate to each other, and what shifts have occurred historically and theologically within the writing of these texts. Treating the four epistles methodologically, Parker examines the particular ways in which each writer draws on the Hebrew scriptures. Ultimately, he argues convincingly that the nascent Jesus tradition, particularly via oral routes, influenced the way the Old Testament was processed by these various New Testament writers. **Mark 15:39 as a Markan**

**Theology of Revelation** Brian K. Gamel, 2017-10-19 In the Gospel of Mark, Jesus' arrest, trial, and execution ends with the Roman centurion who oversees the death process proclaiming Jesus as God's son. Gamel explores two key questions in relation to this moment: what does the centurion mean when he says that Jesus is God's son, and why does he say it? The confession is not made on the basis of any signs, nor from any indication that he perceives Jesus' death as honourable or exemplary. This apparent lack of motivation itself highlights a key Markan theme that this insight is revealed by an apocalyptic act of God, signalled by the tearing of the temple veil. Thus, the confession, which we can understand to be made sincerely and knowledgeably, is the result of an act of God's revelation alone. Gamel explores the theory of Mark depicting a story in which all human characters exhibit varying levels of blindness to the spiritual realities that govern their lives. By making a thorough examination of Mark's Gospel while placing primary focus on the centurion, the study is unlimited and presents a serious examination of the whole Gospel. Gamel concludes his argument with the point that at the foot of the cross, this blindness is decisively confronted by God's apocalyptic act. The offer of sight to the centurion demonstrates the reconciliation of God and humanity, which are otherwise in Mark's Gospel repeatedly presented as antagonistic spheres.

Finally the fact that revelation is offered to a Gentile highlights the inclusion of the nations into the promises of Israel

**Mark, Manuscripts, and Monotheism** Dieter Roth, Chris Keith, 2015-02-26 Mark Manuscripts and Monotheism is organized into three parts Mark's Gospel Manuscripts and Textual Criticism and Monotheism and Early Jesus Devotion With contributors hailing from several different countries and including both senior and junior scholars this volume contains essays penned in honor of Larry W Hurtado by engaging and focusing upon these three major emphases in his scholarship The result is not only a fitting tribute to one of the most influential New Testament scholars of present times but also a welcome survey of current scholarship

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**Salvation in the Gospel of Mark** Gabi Markusse, 2018-06-28 The Gospel of Mark portrays Jesus making impossible demands on his disciples They must follow him even if it costs them their lives And unsurprisingly this proves to be impossible for them to do They fail drastically in Mark's narrative and run from the scene as Jesus is arrested Peter had been determined to stay by him unto death but even he was not able to admit to knowing Jesus at that crucial moment The strange thing is that Jesus made it clear that it is impossible to enter the Kingdom of God without this sort of radical discipleship In this narrative study of salvation in the Gospel of Mark this conundrum is studied closely with surprising results An investigation of various socio historical aspects of Mark's background elucidate the connection that Mark makes between the death of Jesus and the following of the disciples And a study of Mark's narrative as a whole shows that Mark provides hope for those without courage to follow If they continue to look and listen carefully the mystery will be unveiled to them

**Allegiance, Opposition, and Misunderstanding** Deven K. MacDonald, 2018-03-07 The central aim of the Gospel of

Mark is to introduce the reader to Jesus Christ the Son of God In this book MacDonald examines not just what the Gospel writer says but also how he says it When the Gospel of Mark is examined as a complete work and the motifs of allegiance opposition and misunderstanding are traced through the narrative Mark is seen to be a rather sophisticated literary work The Gospel writer is not simply a compiler of tradition but one who shaped his narrative for specific rhetorical aims namely that his audience both ancient and modern would recognize Jesus as the Son of God and respond to him with allegiance Vox Petri Gene L. Green, 2019-11-12 Peter stands at the beginning of Christian theology Christianity's central confessions regarding the person of Jesus the cross salvation the inclusive nature of the people of God and the end of all things come to us through the apostle who was not only the church's leader but also its first theologian Peter is the apostle for the whole church and the whole church resonates with his theology We sing his song though we may not have glanced at the bottom of the page in the hymnbook to see who wrote the words and composed the tune Peter is the lost boy of Christian theology a person overlooked as a theological innovator and pillar but his rightful place is at the head of the table If we look closely however we may recognize that he has been seated there all along **Jesus and YHWH-Texts in the Synoptic Gospels** Scott Brazil, 2024-02-21 Scott Brazil examines the frequent practice of applying Old Testament YHWH texts to Jesus in the Synoptic Gospels He argues that this YHWH text phenomenon evidences a high Christology in the primitive church that traces back to Jesus himself He thus finds in this Synoptic practice a stinging contradiction against the modern critical theory that a high Christology took many decades to develop in the early church and exists only in John among the canonical Gospels Brazil surveys the Synoptic Gospels in canonical order exegeting dozens of passages in which OT texts originally referring to YHWH are either clearly or most probably applied to Jesus He observes the frequency diversity and ubiquity of the practice as well as its wide range of OT source material and its parallel to the NT practice of applying OT messianic texts to Jesus And from the data he offers several ramifications including the early deliberate employment of YHWH texts to Jesus the likelihood that Jesus is the source of the practice the high Christology of the Synoptics and the redemptive historical metanarrative that Jesus is the divine interpreter and central figure of the Jewish Scriptures Ultimately Brazil argues that understanding the prolific application of OT YHWH texts to Jesus in the Synoptic Gospels cannot be neglected without truncating genuine NT Christology

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