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J. Duncan M. Derrett

## Preaching to the Coast (Mark 4:1)

*Professor Derrett continues to make fresh suggestions for the interpretation of the New Testament out of his rich knowledge of Judaism and much besides. His most recent previous article was on 'Modes of Renewal' (EQ72 [Jan. 2000], 3-12).*

**Key words:** Bible; New Testament; Mark 4:1; sea.

### Introduction

One may ask questions entailing unwelcome answers. In this case we see Mark in a disagreeable light, for we find a setting provided for Jesus' preaching which does nothing directly for the preaching itself. Furthermore to 'authenticate' Jesus by finding in his behaviour echoes of the Hebrew Bible seems mildly to diminish him, unlike the cases where the evangelists show God himself authenticating him.<sup>1</sup> However, Mark was entitled to entice his audience from the known to the unknown, using familiar patterns to enable it to 'locate' Jesus in the story of Salvation which began with Abraham. Let us approach the following curiosity with patience. Incidentally one finds that Mark is not simply indulging in colour and landscape painting as confidently alleged long ago,<sup>2</sup> nor is his scene an example of pseudo-realism.<sup>3</sup>

### Mark's singularity

I assume that Matthew had Mark before him, and that where Luke wished to depart from Mark he did so deliberately. I assume also a

1 Mt. 3:17; Mk. 1:11, 9:7; Lk. 3:22, 9:35; Jn. 12:28.

2 N. P. Williams, 'The origin of St. Mark' in W. Sanday (ed.) *Studies in the Synoptic Gospels* (Oxford, 1911), 387-421 at p. 405.

3 S. E. Johnson, *Mark* (London, 1960), 88 (actual memory?) (so V. Taylor); J. A. Alexander, *Mark* (London, 1960), 85 (impressive scene); W. Hendriksen, *Mark* (Edinburgh, 1976), 148 (Jesus' flexibility). B. H. Branscomb, *Mark* (London, 1941), 78 leaves it open. C. E. B. Cranfield and D. E. Nineham (both of 1963) fail to comment.

general awareness that Mark was obsessed with the Sea of Galilee (Gennesaret), introducing it even when it is not articulate in the story (see Mk. 5:1,21; 7:31); and we recall, incidentally, that at 5:21, 24b the reappearance of *ochlos polys* is obviously contrived. Mk. 4:1-2a reads:

Again he began to teach<sup>4</sup> beside the sea (cf. 2:13).<sup>5</sup> A very large crowd gathered (*synagetai*) to him so that he got into a boat and sat (there)<sup>6</sup> on the sea, while all the crowd was on the land towards the sea.<sup>7</sup> He taught them many things in parables. . .

We notice that he does not 'sit with the wicked' (Ps. 26:4-5), whatever his dealings with 'publicans and sinners' might have been.

We may compare the much shorter Mt. 13:1-3a:

That same day Jesus went out of the house and sat beside the sea. Great crowds gathered (cf. LXX 2 Esd. 18:1) to him so that he got into a boat and sat down, and all the crowd stood on the beach. And he spoke many things to them in parables. . .

Luke's order differs. Lk. 8:4 must be read after 5:1-3. We do not know whether we have Lucan material influenced by Mark or Mark himself edited by Luke.<sup>8</sup>

5:1 Once while the crowd was pressing in on Jesus to hear the word of God he was standing beside the lake of Gennesaret. 2 He saw two boats moored by the lake; the fishermen had disembarked and were washing their nets.

4 Semitic idiom for 'taught'. *Edidasken* appeared at 2:13c. J. W. Hunkin, 'Pleonastic *archomai* in the N.T.', *JTS* 25 (1924), 395. E. J. Pryke, *Redactional Style in the Marcan Gospel* (Cambridge, 1978), 80 n. 1, 83. We are not to suppose that Jesus previously taught without parables. The connection between 'parable' and 'sea-shore' remains to be found.

5 The Lake of Gennesaret. The Hebrew *yām*, Aramaic *yammā*, are used both of the Lake of Tiberias and the Mediterranean. See Bab. Talm., B.B.74b (Soncino translation, 297). One should not forget the prophecy at Ps. 72:8.

6 J. D. Kingsbury, *The Parables of Jesus in Matthew 13* (London, 1969), 23-24 (Jesus as teacher; the boat represents the Church). Does sitting (cf. Mk. 16:5) depict a teacher, when, if he gesticulated *standing* he might easily lose his balance (but see Mk. 6:48)? E. P. Sanders and M. Davies, *Studying the Synoptic Gospels* (London and Philadelphia, 1991), 208, comically point to Mk. 2:14. But one *sat* to write, to calculate (Lk. 14:28,31; Jn. 2:14) and to fill in documents (Lk. 16:6). R. Pesch, *Markusevangelium* I (Freiburg i.B., 1976), 230, refers to J. R. Harris, 'An unnoticed Aramaism in St. Mark', *ExpT* 26 (1914/15), 248-250. M. H. Marco, 'El Jordán y el mar de Galilea en el marco geografico de los Evangelios', *Est Bib* 29 (1970), 327-352 at pp. 347-351. Pryke, *Redactional*, 116. However unpredictable that Lake, God's voice is over the waters, and he sat even upon the Flood (Ps. 29:3,10, read literally and not poetically).

7 I.e. facing the sea. Winer-Moulton, *Grammar of N.T. Greek* Pt. III, § 49h (Edinburgh, 1882), 504. Cf. Mk. 1:33, 14:54; Lk. 24:50.

8 T. Schramm, *Der Markus-Stoff bei Lukas* (Cambridge, 1971), 37-39; J. Jeremias, *Die Sprache des Lukasevangeliums* (Göttingen, 1980), 129-130.

3 He got into one of the boats, the one belonging to Simon, and asked them to put out a little way from the shore. Then he sat down and taught the crowds from the boat.

8:4 When a great crowd gathered and people from town after town journeyed to him, he said in a parable. . .

Luke's story of the Fisherman's Confession,<sup>9</sup> in chapter five, is attached to the 'teaching from a boat' tradition. Even while Jesus teaches from a boat (itself a practical expedient) he was casting a metaphorical net upon the shore,<sup>10</sup> a metaphor dramatized when his companions made their huge catch (with its literary aftermath at Jn. 21:6-7). So Luke was aware of the 'shore' idea, which has another resonance: according to a rabbi reported in the Midrash Rabbah on Genesis, Is. 32:20 (cf. 30: 23-24) relates to the messianic age. The verse blesses those that sow 'beside *all* waters' – therefore Jesus may be visualized as not merely fishing but also sowing, notwithstanding Mark's not drawing our attention to the fact.

Jesus' going out *para tēn thalassan*, the arrival of 'all the *ochlos*', and his teaching them, was an established practice (Mk. 2:13), though neither Matthew nor Luke follow Mark in drawing attention to it. Now in our context Mark and Matthew say *para tēn thalassan* (so Mark alone at 5:21<sup>11</sup> and Matthew alone at 15:29). Mark here uses *en tē thalassē* and *pros tēn thalassan*. Matthew pointedly uses *aigialon*,<sup>12</sup> and Luke uses *para tēn limnēn* twice, so we know that phrase is important for him.<sup>13</sup> He sketches that scene from Jesus' point of view. However, it is obvious that the relative position of the teacher and the taught is clarified and emphasized (Pesch says redundantly) by Mark in a way both Matthew and Luke neglect. Mark also records that many boats were available for Jesus' company (Mk. 4:36), a fact both Matthew (8:23) and Luke (8:22) neglect. Mark is remarkable in drawing attention to those geographical particulars, a point which escapes many,

- 9 J. D. M. Derrett, *Studies in the New Testament* III (Leiden, 1982), 14-17.
- 10 So Victor of Antioch in J. A. Cremer (ed.) *Catena in Evangelia S. Matthaei et S. Marci* (Oxford, 1840), 301 lines 29-30. There is no question of his being a spectacle. Pesch, *Markus*, 230 has difficulty in visualizing a metaphor arising from the parable of the Sower. R. North, *Exp T* 112 (2001), 117-120 ignores the clarity of the air.
- 11 Whereas at 5:21 Mark has *synēchthē ochlos polys ep' auton*, at Mk. 4:1 the TR, accompanied by D and Θ and other uncials, reads *synēchthē* (cf. Mk. 2:2) *pros auton ochlos polys*.
- 12 Mt. 13:2,48; Jn. 21:4. Moulton-Milligan, *Vocabulary*, 12: 'shore of lake'. Josephus, *B.J.* 3.521 (Genessaret). The definition of Hesychius, 'the seaside in a sandy place or abounding in pebbles' is reminiscent of 3 Kgs 4:29. For *aigialos* implying a fisherman's domicile see Jdg. 5:17 LXX (A).
- 13 *Limnē* is used by Josephus of the Lake of Gennessaret and is customarily used by Luke.

save that Pryke<sup>14</sup> remarks on Mark's way of putting distance between Jesus and those crowds.<sup>15</sup>

Many have found Mark's details boring.<sup>16</sup> It suffices to verify Jesus' popularity from his having to address an audience in this contrived but natural amphitheatre. No one has realized that Jesus was bound to behave as stated (if only as a *coincidence*) if he was the long awaited messenger from God, or, as some then put it, Messiah.

### Coastland(s)

The historical Jesus did not measure up to conventional expectations of messianists. But Christian partisans of their Messiah sought out texts to fit Jesus' behaviour (cf. Mk. 11:2). Messianically orientated Jews could find such texts interesting, long before the Messiah became rabbinic Jewry's substantial hope.<sup>17</sup> Let us look out, in our turn, certain texts about teaching and sea-shores. The little Hebrew word  $\text{יָ}$  means less often 'island' (KJV) than 'beach'<sup>18</sup> and those on it. To begin with we should recollect that Is. 42 has a messianic reputation,<sup>19</sup> and some of its verses rightly attract our attention.

Is. 42:4: He will not grow faint or be crushed until he has established justice (*mišpāṭ*) in the earth; and the coastlands (*ṯyîm*) wait for his

14 Pryke, *Redactional*, 133. He attributes proportionately many more tautologies to Mark's sources.

15 J. P. Heil, *Jesus Walking on the Sea* (AB 87; Rome, 1981), 119-120.

16 One neglects particulars irrelevant to the preacher but of paramount importance to the narrator, who wants to enliven his story and to represent the scene in clear and vivid terms. So B. van Iersel at *NT* 4 (1960), 164-165.

17 Is. 60 is notoriously messianic. For 60:1 see Lk. 1:79; Eph. 5:14; for 60:6 see Mt. 2:11; 60:17 see 1 Clem. 42:5 (LXX adjusted). So Is. 11:11 (Yalqût I, 31b; II. 38a; Midr. Ps., on Ps. 107:2). Is. 42:1 is messianic (Targum; Midrash on Ps. 2; Yalqût II. 104d). It is unclear whether rabbis give a messianic meaning to Is. 42:6-8, but these verses recall gospel passages (Lk 1:79, 2:32). R. Riesner, *Jesus als Lehrer* (Tübingen, 1981), 306-307.

18 J. Fuerstius, *Concordatio V. T.* (1840) vol. I, 667, derives  $\text{יָ}$  from *nā'â* 'to inhabit' and renders it *Wohnland, Festland*. Gesenius: 'islands, coast of the Mediterranean', admitting the singular means 'coastland'. Brown-Driver-Briggs (Oxford, 1907, p. 15) give 'coast, region', where mariners disembark. At Is. 42:15 they take *ṯyîm* to mean 'coasts, banks'. Koehler-Baumgartner (1958) take  $\text{יָ}$  to mean 'island, coast'. The word plainly signifies a coast on which people dwell (Gn. 10:5; Zp. 2:11; cf. Ps. 97:1). 'Coastland' is favoured by the Jewish Publication Society's *Tanakh* (1985) as well as by NRSV. The Aramaic equivalent, *nag'wāum*, means plains, islands, sea-districts, also inhabitants of the same as at Is. 20:6, 23:6. See Is. 11:11, 24:15, 41:5, 59:18. Mt. 12:21 shows that at Is. 42:4 *ṯyîm* was rendered *ethnē*.

19 Tg. Is. 42:1, also Midr. Ps., Ps. 2:7; Yalqût II, 104d quoted by A. Edersheim, *Life and Times of Jesus the Messiah* (London, 1906), vol. 2, 716. Mt. 3:17, 12:21; Acts 17:25; Lk. 2:32; 1:79; Mt. 13:9 are well-known allusions to the chapter.

teaching (*tôrâ*) (cf. Ps. 25:3-5).

The appearance of *en tē didachē autou* at Mk. 4:2b is redundant and clumsy – both Matthew and Luke omit it.<sup>20</sup> However, *tôrâ* derives from YRH, ‘to teach, direct’ (Is. 2:3; 28:26) which the LXX renders by *didaskō* seven times (including Is. 9:15); while parabolic teaching, commencing with *akouete*, superficially conforms to Is. 51:1,4 and Ps. 78:1-2 as well as Dt. 9:1, 20:3, 27:9.

Is. 42:10: Sing to the Lord a new song, his praise from the end of the earth; you that go down to the sea and all that fills it, the coastlands (*îyim*) and their inhabitants.

Is. 42:12: Let them give glory to the Lord, and declare his praise in the coastlands (*îyim*).

Is. 49:1: Listen, O coastlands (*îyim*) to me, and hearken, peoples from afar; the Lord has called me from the womb. . . .

Is. 51:4-5: Attend . . . for a law (*tôrâ*) shall go forth from me and my judgement (*mišpāṭ*) . . . a light for the peoples. I will bring near my deliverance swiftly, my salvation has gone out and my arms will rule the peoples. The coastlands (*îyim*) wait for me (Targum: my *mêmṛâ* [Word]), and for my arm they hope.

Is. 60:9: For the coastlands shall wait for me (Tg. my *mêmṛâ*), the ships of Tarshish first (cf. Is. 12:10) to bring your children from far away . . . because he has glorified you.

Is. 66:19: I shall set a sign among them. From them I will send survivors to the nations, to Tarshish . . . to Javan, to the coastlands far away that have not heard of my fame or seen my glory; and they shall declare my glory among the nations.

We may add Zp. 2:11. ‘Men shall worship him (the Lord), every one from his place; even all the coastlands of the nations.’

People from various regions assembled on a ‘coastland’ will hear the Word, a mime of the dispersed’s reassembling, bringing Greeks, etc., to join them (*sc.* in the worship of YHWH) (cf. Is. 2:3; 49:5-6; 66:23; Mi. 4:2) – a trite theme. This leads us to suspect that our *ochlos* was a mixed multitude not confined to Israelites.<sup>21</sup> And thus Mk. 4:1 conveniently follows on Mk. 3:7-9 (Is. 8:23/9:1; Mt. 4:15,25).<sup>22</sup>

20 J. M. Rist, *On the Independence of Matthew and Mark* (Cambridge, 1978), 41.

21 W. Trilling, *Das Wahre Israel* (SANT 10; Munich, 1964), commented on by Kingsbury, *Parables*, 25. On the presence of gentiles see J. Jeremias, *Jesus’ Promise to the Nations* (London, 1958), 34-36. W. D. Davies, *The Setting of the Sermon on the Mount* (Cambridge, 1964), 327-331. Some will place emphasis on Mt. 8:10-12, where Jesus takes up a prophetic, especially Isaian, position.

22 W. L. Knox, *Sources of the Synoptic Gospels* vol. 1, *Mark* (Cambridge, 1953), 19 detects a ‘clumsy repetition’ (twice) in 3:9 and 4:1. Mk. 3:8-9 actually prepares for 4:1 and is not ‘clumsy’. Furthermore, *synēchthēsan* at Mk. 2:2, Mt. 13:2 literally recalls LXX Is. 49:18, which seems to foretell Mk. 4:1, and one may compare LXX Is. 43:8-10 and 48:13-16.

## Typological Information

(a) *The mixed Multitude*

The *ochloi* are Jesus' audience whom he intends to evangelize. He is no mere actor, yet his scene is theatrical. The Marcan and Matthaean *para tēn thalassan* recalls the mixed multitude of Ex. 12:38, Israelites and persons of mixed Israelite and Egyptian descent (a phenomenon understood by Jesus in a famous saying),<sup>23</sup> and even sympathizing Egyptians fled Pharaoh's forces and were forced to camp at the edge of the Red Sea,<sup>24</sup> within the precincts of the idol Zephon, venerated by Pharaoh (Tg. ps.-Jon. Ex. 14:2,9). In danger, this mixed mass, exceeding in their myriads (cf. Lk. 12:1) the pure-bred Israelites,<sup>25</sup> panicked and split into four factions (so the targums), and even after the Exodus continued to provide embarrassment and opposition to Moses.<sup>26</sup> The term at Ex. 12:38, *'erev rav*, appears in the LXX as *epimiktos polys*, 'a great promiscuity' (LXX Nu. 11:4 *epimiktos* (sc. *ochlos*)), 'a large heterogeneous body' (Jr. 25:20,24). It can be rendered 'multitude of strangers, (perhaps) proselytes' (Tg. Onq., Tg. ps.-Jon., Tg. Neofiti), or 'mixed multitude' (Frag. Tg.). There is an equal weight upon 'mixture' and 'many', not of course excluding *ochlos pleistos* (Mk.) or *ochloi polloi* (Mt.). At the Red Sea Moses exhorted the multitude and was the first to enter the sea.<sup>27</sup> Philo gives the 'mixed multitude' a low moral rating, deserving exhortation.<sup>28</sup> The attitude of the 'mixed' hosts was a warning for the early Church (1 Cor. 5:6,10:6-11).<sup>29</sup> The strange story of the Walking on the Water may relate to these themes of seas and shores.<sup>30</sup> Memories of the host and the sea remained (Nu. 13:29; Jos. 22:7). Jewish tradition relates that when the Red Sea parted all bodies of water were affected. Jordan herself responded, even before Joshua's time (Ps. 114:3,5; 77:16).

Typology suggests that Greeks were present at Mk. 4:1. We note Mk.

23 J. D. M. Derrett, "On that night", Lk. 17:34', *EQ* 68/1 (1996), 35-46.

24 Ex. 14:9. Ps. Philo, *L.A.B.* 10:2-4; J. Charlesworth (ed.), *Old Testament Pseudepigrapha*, vol. 2 (London, 1985), 317.

25 Tg. ps.-Jon., Ex. 12:38. Tg. Neofiti has *g'yōrîn* (strangers, proselytes). Mekilta, *Pisha'* 14. 32-35 (J. Z. Lauterbach, Philadelphia, 1976, vol. 1, 109) various estimates. L. Ginzberg, *Legends of the Jews* vol. 2 (Philadelphia, 1969), 375.

26 Lv. 24:10-11; Nu. 11:4. Matthew Henry's commentary (*ad* Ex. 12:37-52, no. 2) is superlatively readable, and points the analogy with the Church.

27 Ex. 14:13-14; Josephus, *Ant.* 2.329-333.

28 Philo, *Vita Mos.* I.147; *Migr. Abr.* 151-155.

29 H. Conzelmann, *Der erste Brief an die Korinther* (Göttingen, 1969), 197-198. Nu. 11:4 'The riffraff in their midst felt a gluttonous craving' (JPS); LXX *epethymēsan epithymian*, may lie behind 1 Cor. 10:6.

30 Heil, *Jesus Walking* (1981). Derrett, *Studies* vol. 4 (Leiden, 1986), 92-110.

3:7-8 (including Idumaea), also Mark's allusion to the Decapolis at 5:20 (indirect preaching), and 7:31 both of which references are obtrusive; and there is Matthew's *kai Dekapoleōs* at 4:25. Luke's addition (6:17) of *paralios*, the sea-shore, could be interpreted as an attempt to locate Isaiah's 'coastlands' more comprehensively. The pseudo-geography of Mk. 7:31, 8:1-2 is more remarkable.<sup>31</sup> Is. 49:12 (MT, LXX) justifies all of this: 'Lo, these shall come from afar, and lo, these from the north and from the west, and these from the land of Sinim.' Therefore the claim, sometimes heard, that the gentile mission was a discovery (or invention) of the Church seems to be incorrect.

(b) *The sequel to the Exodus*

It may be urged that Jesus' crowds were not a 'mixed multitude'; but the Sea of Galilee is too prominent to be typologically insignificant. However, there is a case for the cumbersome and tedious task of seeing whether the Exodus theme is dropped at Mk. 4:34, or continues. Let us consider the narrative sequence. Parables by the Shore (Mk. 4:1-34) are followed by a Passage to the Other Side (35-41); the stilling of the storm (note Ex. 14:21; 15:8, 10 – ignoring Jonah for the present) the Other Side and the demoniac (5:1-7); the proposed exorcism and the bargain (8-13); the drowning of the swine (note Ex. 15:4), and the demoniac's cure and propaganda in the Decapolis (15-20); while people gather to Jesus on the other side (the West) (21), whereupon many miracles transpire (22-43). It is hard to speculate on the ethnic composition of the crowds on the west shore. If Jesus controls wind and sea (as YHWH displayed for Moses' sake)<sup>32</sup> one can find the mixed multitude as beneficiaries. Crossings, as with Joshua's, relate to tackling paganism in the homeland (cf. Ex. 15:14-16; Dt. 7:1). We need not rehearse references to the Gergashites<sup>33</sup>, or the meanings of the pigs and their drowning (cf. Ex. 14:30, 15:12).<sup>34</sup> Jesus' miracle of the exorcism enables news of God's power to penetrate

31 Cf. Ezk. 27:2-3, 12, 15, 35. M. Bockmuehl, *Jewish Law in Gentile Churches* (Edinburgh, 2000), ch. 4 shows how early Christians took the Land of Israel to have the ancient biblical boundaries.

32 Heil *Jesus Walking*, 35.

33 J. D. M. Derrett, 'Legend and event: The Gerasene Demoniac', *Stud. Biblica* 1978, vol. 2, *Papers on the Gospels* (ed. E. A. Livingstone) (JSNT Sup. 2; Sheffield, 1980), 63-73; id., 'Spirit-possession and the Gerasene demoniac' *Man* (N.S.) 14 (1978), 286-293. J. M. Garcia-Pérez, 'El endemoniado de Gerasa (Lc 8, 26-39)', *Est Bib* 44 (1986), 117-146. On Gergashites see J. D. M. Derrett, *Making of Mark* (Shipston on Stour, 1985), 102-103.

34 Since pigs swim well Joanna Southcott says they were choked in the sand (cf. Ex. 14:30 *sépat hayyām*): *Strange Effects of Faith* vol. 2 (London, 1812), 63. It was a miracle that they drowned, hence the parallel with the Egyptians.

pagan territory.

Clumsily a vague parallelism develops between Mark and Exodus. The rejection at Nazareth and disciples' power over unclean spirits somehow parallels complaints against Moses, with the latter apparently balked at times (Ex. 15:22 – 16:3). The Death of the Baptist shows paganism rampant; and hunger leads to the first Feeding, with which we compare the Bread from Heaven of Ex. 16:4-36. Further murmurings against Moses lead to Water from the Rock (Ex. 17:2-6); Jesus' Walking on the Water remains an enigma. Despite Israelites' periodical want of faith Moses defeats Amalek (the Devil), in a battle which must be renewed; meanwhile after disputes with the Pharisees Jesus has great successes with pagans (Mk. 7:1-37). It is possible to detect an insinuation that those who reject Jesus resemble Pharaoh's hosts. His miracles do not defeat the 'magicians' of Pharaoh (Jannes and Jambres), so that he relives experiences of Moses and Aaron.

It is notorious that the Exodus was an event (as it still is) in the lives of all observant Jews. One can find miracles and parables in the unending effort to complete it (cf. Ex. 15:27, 19:3-6; Dt. 7:8-11). In Jesus' day hosts of demons, devotees of the ancient gods, friends of pigs, swarmed around the righteous, and Jesus' sea-faring achieves more than Moses' did – though the story was not over.

### Conclusion

Jesus was not forced to teach from a boat because the crowds mobbed and molested him (as some suggest, relying on Mk. 3:9, though admittedly Luke omits this 'explanation');<sup>35</sup> but the pressure of the crowds (like those who stood to hear the Ayatollah Khomeini) reflected the eagerness of the Messiah's audience and so 'fulfilled' Isaiah's abundant prophecies. It is beside the point to conjecture whether here Mark submits to or subserves his traditional material. The passages from Isaiah prove that coastlands, such as the shore of that Lake, will receive the Messiah's message: so must genuine islands (Jr. 31:10). Ps. 72:10 says, 'May the kings of Tarshish and of the isles (*ʾiyim*) render him tribute; may the kings of Sheba and Seba bring gifts' (cf. Is. 60:6). The text, beloved of Christians (Mt. 2:11), is messianic according to Midr. R. Gen. 78.12,<sup>36</sup> so that we know that 'coasts', particularly of foreign lands, will listen to the Messiah. The LXX renders *ʾiyim* at Is. 41:5, 42:4 as 'peoples'. If the crowds that listened to Jesus by the Sea of Galilee exemplified all races, which is not impossible, the prophecy was fulfilled: they were fitted to join an

35 Schramm, *Markus-Stoff*, 39. Similarly Pesch, *Markus*, 230.

36 Sencino translation, 724.

interethnic association.

Jesus was not evading the police of his day (cf. Lk. 13:31).<sup>37</sup> He preached because the peoples around that Lake were retailers (Gn. 49:21; Dt. 33:23; Is. 9:1) of what he had to impart. E. Schweizer remarks that Mark seems to be more interested in Jesus' appearance as a teacher than in the details of what he taught.<sup>38</sup> If our present perception is correct, Mark is equally interested in both. The parables of Mk. 4 illuminate the teaching process, and the miracle-catechae dramatize Jesus' benevolent approach even to peoples whom Moses was ordered to exterminate ('The graven images of their gods shall you burn with fire': Dt. 7:25).

### Abstract

The article explores the significance of Jesus' preaching to the crowds beside the Sea of Galilee in the gospel of Mark in the light of OT references to the coastlands and to the mixed multitude in Ex. 12:38. Passages from Isaiah prove that coastlands, such as the shore of the Lake, will receive the Messiah's message.

37 As J. Klausner suggests at *Jesus of Nazareth* (New York, 1959), 281.

38 At *Ev. Theol.* 1964, discussed by E. Haenchen, *Der Weg Jesu* (Berlin, 1968), 106n.

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