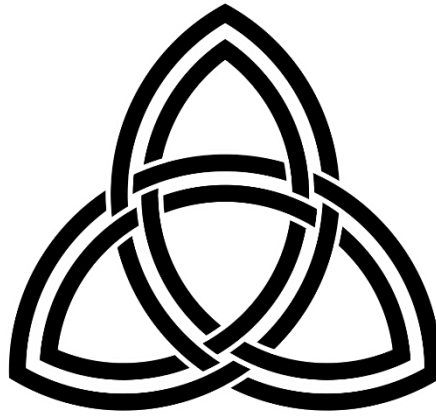




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The Gospel of St Mark is traditionally perceived as a Lower or Adoptionistic Christology. Opposed to this traditional perception is it in fact a higher Christology revealing the true nature of the son of God?



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Table of Contents

Abstract.....	3
Introduction	4
An introduction to the Gospel of Saint Mark	7
Chapter 1: The role of the Holy Spirit within the Baptism of Jesus in Mark 1:1-11.....	12
Chapter 2: The role of the Role of The Father within the Baptism of Jesus Mark 1:1-11.....	22
Chapter 3: The Role of the son of God within The Baptism of Jesus in Mark 1:1-11	34
Conclusion.....	41
Bibliography	44

Abstract

The purpose of this dissertation is to establish the true Christology of Mark 1:1-11. This will be done through an examination of each member of the Holy Trinity roles within Mark 1:1-11 and how through their roles help demonstrate the Christology and identity of Jesus as the Son of God. The reason why I choose this topic is that Mark 1:1-11 is traditionally perceived as Lower Christology and this could not be necessary true and a Higher Christology than is traditionally perceived. This project will attempt to demonstrate that through analysis of the Holy Trinity members' roles that they enacts within Mark 1:1-11 and help demonstrate a Higher Christology and the identity of Jesus as the Son of God.

Introduction

This thesis will be focusing upon an examination of the Gospel of Saint Mark 1:1-10. This is to help establish the true Christology of the opening verses of the Gospel of Saint Mark and how these verses help confirm Jesus as the true co-eternal Son of God. The Gospel of Saint Mark is traditionally perceived to be lower Christology than the other Canonical Gospels. The Christology of the Gospel can be seen as more Adoptive Christology rather than a Higher Christology such as the Christology of the Gospel of Saint John. Adoptionistic Christology is when Jesus is human and was adopted by God as His Son at either Jesus's Baptism or Resurrection. ¹

In the case of the Gospel of Saint Mark, Jesus would be adopted at the point of Baptism. The timeline of the Gospel of Saint Mark can itself apply to Lower or Adoptive Christology than a Higher Christology and it can also call into question the true divinity of Jesus. This is especially the case when examined in line with Hellenistic literature. Through this comparison, many read the Gospel of Saint Mark and see Jesus as a human figure who is appointed to the position of the Son of God at his baptism in the River Jorden. This position granted to Jesus would last his lifeline until his death where Jesus would be enthroned in heaven as the Son of God.

This is one possible interpretation for the timeline of the Gospel of Saint Mark. However, this thesis will try to demonstrate this is not necessarily true. This thesis will focus upon an examination of the role of each member of the Holy Trinity within the Gospel of Mark 1:1-10. This is to help show how the roles of members of the Holy Trinity help show the true Christology of the Gospel of Saint Mark and how it confirmed the true identity of Jesus being the true Son of God.

Therefore, the aim of this thesis is to help establish the Christology of the opening verses of the Gospel of Saint Mark and the true identity of Jesus Christ as the Son of God. To fulfil the aim of this thesis an examination of the role of each member of the Holy Trinity will be carried out. It will also try to demonstrate that in fact, the opening

¹Michael F. Bird, *Jesus the Eternal Son: Answering Adoptionist Christology*, (Michigan: William B. Eerdmans Publishing Company, 2017), p.11.

thirteen verses of the Gospel of Saint Mark is Higher Christology that is not traditionally perceived to be.

In order to establish the true Christology of the Gospel of Saint Mark's opening eleven verses and the identity of Jesus Christ, is through examination of both primary and secondary sources. The primary source is the Gospel of Saint Mark chapter 1 verses 1 to 11. This primary source will be analysed with a mix of different types of secondary sources to understand the true Christology and identity of Jesus Christ as the Son of God.

The first type of secondary sources to be used to complete an examination of Mark 1:1-11 is commentaries on the Gospel of Saint Mark or the entire Bible. These commentaries will be used to view current scholars' interpretation of what is written in the opening thirteen verses of the Gospel of Saint Mark. Within the examination of Mark 1:1-11 other aspects of the books and passages of the Old Testament will be examined to establish a connection between the Gospel of Saint Mark and the Old Testament. These commentaries are going to help to establish and understand the link between the Old Testament and the Gospel of Saint Mark.

The second type of secondary sources that will be used in the examination of Mark 1:1-11, will be theological books on the topic of the Gospel of Saint Mark. These academic books will help confirm the information within the commentaries and to understand the Christology of the opening of the Gospel of Saint Mark. These vary from just looking at the beginning of the Gospel of Saint Mark to the entire Gospel of Saint Mark. These different depths of the examination on the Gospel of Saint Mark help understand the different levels of enquiry into the topic within the Gospel of Saint Mark.

The chapters of the dissertation will focus upon each member of the Holy Trinity in turn and the roles the members of the Holy Trinity enact within Mark 1:1-11. The focus will be mainly on how the role of each member of the Holy Trinity help confirms the divinity of the Son of God. It will try to demonstrate how the role of that member of the Holy Trinity helps prove that Jesus is the true Son of God, instead of implying that Jesus is the adopted Son of God at the point of Baptism.

This dissertation will comprise three main chapters, with an additional chapter at the beginning of the main content of the thesis. This additional chapter is to give a full detailed introduction to the Gospel of Saint Mark. The introduction is vital as the focus of this dissertation is on the Gospel of Saint Mark. Making sure that the Gospel is introduced in full including information but not limited to; who wrote the gospel, the date of the Gospel and the possible reason why the Gospel of Saint Mark opens with the Baptism of Jesus instead of the Incarnation or the Birth of Jesus. By helping confirm the true identity of Jesus as the Son of God it will help demonstrate the true Christology of the opening eleven verses of the Gospel of Saint Mark.

The chapters of this dissertation are going to be about each member of the Holy Trinity. The chapters will be on each member of the Holy Trinity to give a detailed examination of the role the members of the Holy Trinity enacts within Mark 1:1-11.

An introduction to the Gospel of Saint Mark

It is important to give a detailed introduction to the Gospel of Saint Mark before examining the role of the elements of the Holy Trinity within the Baptism of Jesus. This examination will include the date, the writer and the structure of the Gospel. It will also examine the reason why the Gospel of Saint Mark opens with the Baptism of Jesus instead of either the Birth or incarnation of Jesus as the other Canonicals Gospel do.

Within the New Testament there are four Canonical Gospels. The word Canonical in terms of the Scriptures means it is included in a list of sacred books that are accepted as genuine. The Canonical books that make up the Holy Scriptures of the Christian Church were agreed by the Early Church Father. However, three out of four Canonical Gospels are also known as the Synoptic Gospels. The Synoptic Gospels are Matthew, Mark and Luke. Saint Marks is the oldest of the all of the Canonical and Synoptic Gospels.

Although, at one point within the Early church there was a school of thought that the Gospel of Saint Matthew was the oldest, as 600 out of the 661 verses of the Gospel of Saint Mark are found within the Gospel of Saint Matthew. With the fact that 600 verses of the Gospel of Saint Mark are found within the Gospel of Saint Matthew there was a school of thought within the Early Church that the Gospel of Saint Mark was an abbreviation of the Gospel of Saint Matthew. ² It is now accepted that the Gospel of Saint Mark is the source for the Gospel of Saint Matthew instead of an abbreviation of the Gospel of Saint Matthew. The Gospel of Saint Mark, Saint Matthew and Saint Luke are known as the Synoptic Gospels because the author of Saint Matthew and Saint Luke Gospel use the Gospel of Mark as a source; as well as another source that never been found called the 'Q' source.

Within the introduction of the Sacra Pagina commentary about the Gospel of Saint Mark mention a person called John also known as John Mark. This person John Mark

² Celia B. Marshall, *A Guide through the New Testament*, (Kentucky: Westminster John Knox Press, 1994), p. 27.

was once thought to be the author of the Gospel of Saint Mark as his mother was the central person within the early Jerusalem's Christian community.³ The author of the Gospel of Saint Mark has one possible encounter with Jesus during His Ministry while on earth, as a boy in the Garden of Gethsemane in Mark 14:51. Also this person John Mark is reference rarely within New Testament with the Book of Acts 12:25 and 15:39. Within the Garden of Gethsemane John Mark is rumoured to the boy Jesus meets.⁴

Certain early Christian writers including Irenaeus and Clement of Alexandria believe that the author of the Gospel of Saint Mark is a disciple and an interpreter of the apostle Saint Peter. Saint Peter was one of the original twelve apostles chosen by Jesus to follow him. As Saint Peter was one of the founders of the Christian community in Rome in the country of Italy. Therefore, the author of the Gospel of Saint Mark could be a disciple and interpreter of Saint Peter and recorded the teaching that Saint Peter informed the early converts to Christianity about the ministry of Jesus while he was on earth.⁵ A writer called Papias who lived about a hundred years after the Gospel of Saint Mark was written. Papias wrote about how the author of the Gospel received information for Saint Peter to be able to write the Gospel and this information is widely believed to be true within the Christian Church today.⁶

With the dating of the Gospel it all depends on the interpretation of the 13th chapter of the Gospel. The reason why the interpretation of the 13th Chapter is vital because of the Eschatological discourse to do with the destruction of the temple within Mark 13:2. This verse can be interpreted in two ways, the first is a prophecy about what will happen, therefore the Gospel was written before the destruction of Jerusalem. However if 13:2 is interpreted to have already happened then the Gospel was written after the destruction of Jerusalem. The Oxford Bible Commentary interprets the 13th chapter after the fall of Jerusalem instead of before. Therefore, the commentary dates the gospel to just after 70 AD instead of around 60 AD. This makes the date of the

³ John R. Donahue and D. Harrington, *The Gospel of Saint Mark* (SPS 2; Minnesota: The Liturgical Press, 2002), p.39.

⁴ C.M. Tuckett, "58.Mark," in *The Oxford Bible Commentary* (ed. John Barton and John Muddiman.; Oxford University Press, 2007), 886-922. p.886.

⁵ Donahue and Harrington, *The Gospel of Saint Mark*, p.41.

⁶ Tuckett, "58.Mark," p.886.

Gospel of Saint Mark between 60 and 71 AD, depending on the interpretation of the 13th Chapter of the Gospel. ⁷

The structure of the Gospel of Saint Mark is spilt into three sections each dealing with three different parts of Jesus's three years Ministry.

The first section is about Jesus's time ministering within Galilean in Mark 1:1-8:21; this section covers the beginning of Jesus's Ministry. The section included the follow, the prologue of the Gospel which covers the John the Baptist Ministry as well Jesus's Baptism and Temptation. This section also covers the authority and power of Jesus in word and deed. The final part of the first section of the Gospel of Saint Mark is the activity of Jesus around the Sea of Galilee including the feeding of the 5000. ⁸

The second section of the Gospel of Saint Mark is about Jesus's Journey to Jerusalem within Mark 8:27-10:45. Before getting into the main topic of this section there is a transition healing account. This is when Jesus gradual healing of the Blind Man in Mark 8:22-26. Mark 8:27-10:45 of this section are about both Jesus's Christology and discipleship on the way to Jerusalem. These verses are to do with Jesus's Christology and can be split into five sub sections which are the three predictions of the Passion of Jesus with two interludes about discipleship between both the first and second as well as the second and third predictions of the Passion of Jesus. This second section finishes with another transitional healing account of a blind person called Bartimaeus in Mark 10:46-52.⁹

The third and final section of the structure of the Gospel of Saint Mark is in relation to Jesus's time ministering within Jerusalem and His Passion in Mark 11:1-12:44. This section of the Gospel can be split into three different sub sections. The first sub section covers Jesus's Ministering within Jerusalem beginning with Jesus's entry into Jerusalem on the donkey. The second sub section is Jesus's Eschatological discourse; this is about Jesus's Prophecy to do with the destruction of Jerusalem and the end of

⁷ Ibid, p.886.

⁸ Donahue and Harrington, *The Gospel of Saint Mark Sacra Pagina*, p.47-48.

⁹ Ibid, p. 48-49.

world. The third sub section is to with the events within the Passion of Jesus. The ending of the Gospel is at the empty tomb.¹⁰

A key section within the Gospel of Saint Mark is the second section in relation to Jesus's Jerusalem as this is both the mid-point of the Gospel and the theological centrepiece of the Gospel. The reason why the second section is the theological centre piece is the way author organized unit to with the three Passion prediction and the teachings about discipleship. Within the Passion predication it all contains the same title for Jesus which is the 'Son of Man' and these predication culminates in Jesus' self-affirmation of his in Mark 10:45.¹¹

'For the Son of Man came not to be served but to serve, and to give his life a ransom for many.'(Mark 10:45 NRSV)

A unique feature of the Gospel of Saint Mark is that it opens with the prophecy from what the author states from the Old Testament Book of Isaiah but, acutely from three different Old Testament which are Malachi 3:1, Exodus 23:20 and Isaiah 40:3. This differ from the Canonical Gospel open within either the Birth or Incarnation of Jesus. The fact that the Gospel of Saint Mark opens with the combination prophecy makes many believe that the Gospel of Saint Mark comes under more an Adoptionistic Christology. Adoptionistic Christology is a lower Christology than an Incarnation Christology. Adoptionistic Christology is when Jesus is human and was adopted by God as His Son at either Jesus's Baptism or Resurrection.¹²

The Gospel of Saint Mark might not be within the Adoptionistic Christology, as within C. Drew Smith article it states that the author of the Gospel is showing how everything comes from God. When examining the opening prophecy of the Gospel of Saint Mark God's said that he will send a messenger ahead to of you to the Messiah. This clearly shows that God is sending the messenger which is John Baptist (Elijah). The absence of a Birth narrative can communicate to the audience of the Gospel can signify in the one that comes after John the Baptist comes from God.¹³

¹⁰ Ibid, p 49-50.

¹¹ Ibid, p.47.

¹² Michael F. Bird, *Jesus the Eternal Son: Answering Adoptionist Christology*, (Michigan: William B. Eerdmans Publishing Company, 2017), p.11.

¹³ Drew Smith, "'This Is My Beloved Son; Listen To Him": Theology and Christology in the Gospel of Mark', *Horizons in Biblical Theology*, 24. 1 (2002), 53–86 (p.56).

Having finished introducing the Gospel of Saint Mark this dissertation will now start the main examination of the role each member of the Trinity performs within Mark 1:1-13 and how helps show the Higher Christological meaning of these verses. These 13 verse cover for different parts each other covering a different part to the start of Jesus Ministry. The four section are as follows, Mark 1: 1-3 the opening prophecy, Mark 1:4-8 is the ministry of the John the Baptist, Mark 1:9-11 and the final part Mark 1:12-13 is God sending Jesus into the wilderness to be tested by the Devil.

Each part of the 13 verse of the Gospel teach us something different. The first part set the scene for the rest of the 10 verses. The second part introduce both John the Baptist and the one who comes after him, and also introduce the practice of Baptism. The third part reveals the true identity of Jesus through all three elements of the Trinity. The final part of these 11 verse of the Gospel of Saint Marks is the start of Jesus's Ministry with a period of temptation.

Chapter 1: The role of the Holy Spirit within the Baptism of Jesus in Mark 1:1-11

The focus of this chapter will be the examination of the Holy Spirit role within the Baptism of Jesus in the River Jordan. The Role of the Holy Spirit will be analysed in order to establish a Higher Christology within Mark 1:1-11 compared to a traditional Adoptionistic Christology that previous scholars have perceived it to be. The analysis of the role of the Holy Spirit will be in into the three different sections. The first section will be an examination of the translation of the word '*descending*' from Greek to English, by looking at prepositions and any change this causes to the meaning within the baptism context. The second section will analyse whether the previous journal articles have created a link between Mark 1:10 and Genesis 1:2 to be in fact true, and whether this link establishes the pre-existent divine nature of Jesus. The third section will try to establish the true function of the Holy Spirit within the Baptism of Jesus. This will be done by examine three functions of the Holy Spirit within the Baptism of Jesus. The three function of the Holy Spirit that will be examine are, the Holy Spirit bestowing upon Jesus a blessing that reveals His true identity, a sign to start His ministry and setting an example for all Christians to come. This section will pay particular attention to Mark 9:2-13 which describe the Transfiguration of Jesus and role of the Holy Spirit within.

The Holy Spirit appears twice within Mark 1:1-13 the first appearance of the Holy Spirit is just after Jesus comes out of the water.

‘And just as he was coming up out of the water, he saw the heavens torn apart and the Spirit descending like a dove on him’ (Mark 1:10 NRSV).

The second appearance of the Holy Spirit occurs just after the Baptism finishes and the Holy Spirit drives Jesus out into the wilderness to be tested by the devil.

‘And the Spirit immediately drove him out into the wilderness.’(Mark 1:12 NRSV).

This chapter will be focusing on Mark 1:10 in the terms of the role of the Holy Spirit within the Baptism of Jesus. The first aspect of Mark 1:10 to examine is the word 'descending' from Greek to English.

The word 'descending' describes the arrival of the Holy Spirit at the Baptism of Jesus. The wording, of the arrival of the Holy Spirit, could apply a lower Christology because the Holy Spirit descended on Jesus as Jesus came out of the water. What is vital to understand is that the Holy Spirit's descent pre-positions that comes after the word descending could apply either to Adoptionistic or higher Christology.

There are two possible pre-positions that could come after the word 'descending' and this would change the meaning of the Holy Spirit's descend. It is important to understand pre-position within the context of the bible and the baptism of Jesus, the two pre-positions are 'upon' and 'into'.

The preposition 'into' in Greek is 'eis'. This pre-position could be concerned with Spirit possession, as an example, Jesus drives out an evil spirit that entered into 'a person' and possessed them. In the Baptism of Jesus, the preposition 'into' implies an Adoptionistic Christology because the Holy Spirit enters 'into' Jesus and united with the divine power of God and person of Jesus at the point of Jesus's Baptism.¹⁴

The preposition 'upon' in Greek is 'epi' and this preposition can also, be found within the Gospel of Saint Mathew (3:16)¹⁵ and Saint Luke (3:22)¹⁶. The other two Synoptic Gospels describes the Holy Spirit descent at the Baptism of Jesus with the preposition 'upon'. The preposition 'upon' implies a higher Christology because the Holy Spirit is already united with Jesus as they are both members with Holy Trinity and the Holy Spirit descends upon Jesus to indicates that this person in the river is united with the divine and always has been.¹⁷

¹⁴ Robert G. Bratcher and E. A. Nida, *A Translators's Handbook on the Gospel of Mark*, (Netherlands: UBS, 1961), p.28.

¹⁵ 'And when Jesus had been baptized, just as he came up from the water, suddenly the heavens were opened to him and he saw the Spirit of God descending like a dove and alighting on him.' (Mathew 3:16 NRSV)

¹⁶ 'and the Holy Spirit descended upon him in bodily form like a dove. And a voice came from heaven, "You are my Son, the Beloved; with you I am well pleased" (Luke 3:22 NRSV)

¹⁷ Bratcher and Nida, *A Translators's Handbook on the Gospel of Mark*, p.28.

Now having examined the preposition that comes after the word ‘descending’ from Greek to English it is now important to choose the right preposition to come after the word descending and its meaning. The correct translations of the preposition have been debated for centuries. However, after examining both the translations and the context of the Baptism the preposition ‘upon’ best describes the Holy Spirit descent. The other Synoptic Gospels also use the preposition ‘upon him’ to describe the descent of the holy spirit at the baptism of Jesus.

The fact the other synoptic gospels use the preposition ‘upon’ is important because their authors use the gospel of saint mark as a source. This highlights that the authors of the synoptic gospels have sourced this information about the baptism of Jesus from the Gospel of Saint Mark and used this in their gospels using the preposition ‘Upon’. This also helps demonstrate that a Higher Christology within the opening of the gospel of Saint Mark. Therefore, the Holy Spirit descends upon Jesus at his Baptism to show those present that he is the true son of God.

Now that the examination of the word ‘descending’, the prepositions and how it can change the meaning of the word ‘descending’ within the baptismal account of Jesus with Mark 1:10 is now complete. The focus of this chapter will now be on the examination of how the role of the Holy Spirit supports Jesus divinity. The role of the Holy Spirit will also be considered how it does not support an Adoptionistic Christology and supports that Jesus is a true member of the Holy Trinity. This can be explained in two ways as to why the ‘Holy Spirit descended like a dove’ (Mark 1:10 NRSV) during the Baptism of Jesus.

The first possible explanation why the Holy ‘Spirit descending like a dove’ (Mark 1:10 NRSV) is to change the meaning of the baptism. This is foretold by John the Baptist about the one who comes after him.

‘I have baptized you with water; but he will baptize you with the Holy Spirit.’ (Mark 1:8 NRSV).

Before the New Testament and Christian church adopted baptism as initiation rite baptism was meant as a way of purification in certain cults and sects. Within post biblical times Baptism had been transformed into a way of renewal of human existence what is

meant by renewal human existence is based with the redemptive action of Jesus; Jesus died on the cross for our sins and belief in him and God means with life with the hope of eternal life therefore baptism wipes our slate clean as become a follower of Christ and renew our existence which includes the hope for external life.¹⁸ Where the quote from John the Baptist comes into this when the Holy Spirit descends upon Jesus and future for Christians is set as a renewal of our human existent by God in Heaven.

The second possible explanation for the holy spirit 'descending' like a dove (Mark10 NRSV) is to establish the link between the creation account within Genesis1:2 and the baptism of Jesus in Mark 1:10.

'Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters.'
(Genesis1:2 NRSV).

'And just as he was coming up out of the water, he saw the heavens torn apart and the Spirit descending like a dove on him' (Mark1:10 NRSV).

The Baptismal account in the Gospel of Saint Mark and the Genesis creation account can be simply linked by three common elements. The first common element is water, the holy spirit hovers over the water of creation in Genesis 1:2 while Mark 1:10 the holy spirit appeared as Jesus comes out of the water of baptism. The second common element is the Spirit of God, as it is God's Spirit is hovering in Genesis 1:2 and within Mark 1:10 is the Holy Spirit which is another term for God's spirit that descends upon Jesus. The third common element that links the Genesis creation account and the Baptism of Jesus in the Gospel of Saint Mark is the bird-like imagery, within the creation account of Genesis. This is shown when the Spirit of God hovers over the water of creation like a bird hovers when seeking out prey. With the baptismal account of Jesus, the simile to describe the Holy Spirit descent like the dove.¹⁹

Even though Genesis 1:2 and Mark 1:10 contains these three common elements in Edward P Dixon's article in Journal of Biblical Literature states that if the author of

¹⁸ Edward P. Dixon, 'Descending Spirit and Descending Gods: A "Greek" Interpretation of the Spirit's "Descent as a Dove" in Mark', *Journal of Biblical Literature*, 128.4 (2009), 759–80 (p.762).

¹⁹ John Hargreaves, *A Guide to ST Mark's Gospel* (Valley Forge: Judson Press, 1978), p.12.

the gospel intended to convey an Illusion to Genesis 1:2, the author of the Gospel of Saint Mark would have to have used the wording the Holy Spirit hover overs Jesus instead of a bird-like descent upon him. Even though the bird-like imagery is subtler within the link between Mark 1:10 and Genesis 1:2 the bird-like imagery we see in the other parts of the Old Testament and the dove is used within Genesis 8, Noah and the great flood.²⁰

‘When the dove returned to him in the evening, there in its beak was a freshly plucked olive leaf! Then Noah knew that the water had receded from the earth’ (Genesis 8:11NRSV)

Noah uses a dove to see if the floodwater had receded enough for occupants of the ark to finally leave and start again. Within this context, the dove is a messenger for Noah but the imagery within Mark 1:10 is not the dove acting in a messenger capacity however saying this the holy spirit that descends upon the messenger of God is a message of salvation of God’s people.

The use of the bird-like imagery within Mark 1:10 clearly shows a connection through the use of Bird-like imagery within the Old Testament such as Genesis 1:2. The author of the Gospel of Saint Mark could have made a more simple connection between the Gospel and the recorded and accepted scriptures within the Old Testament; the Old Testament scriptures would have been around as they formed the Jewish Scriptures and therefore, would have authoritative within the early Christianity as it was New religious Movement of Judaism.

The fact that the bird-like imagery in Mark 1:10 and Genesis 1:2 indicates a link; however the link between the two is not obvious one but more a subtle connection. Having now examined and established a link between Mark 1:10 and Genesis 1:2; the next important part of the link between Mark 1:10 and Genesis 1:2 it is to be examined in terms of Jesus and God’s people.

²⁰ Alexey Somov, ‘The Dove in the Story of Jesus’ Baptism: Early Christian Interpretation of a Jewish Image’, *The Bible Translator*, 69.2 (2018), 240–51 (p.243).

The first aspect that can be learnt concerning Jesus Christ (Messiah) through the connection between Mark 1:10 and Genesis 1:2 is that creation is forever being renewed. The renewed creation starts for all God's people with the New Covenant that is given to people through the coming of the Jesus Christ (Messiah). The New Covenant wipes the slate clean of the original sin for God's people and gives God's people hope of eternal life.²¹

The link that is created between Mark 1:10 and Genesis 1:2 in relation to the New Creation also creates a link to coming to the eschatological age. The eschatological age is concerned with the final judgement, of death and the final destiny of the soul. The eschatological age is a link to the New Creation and is created through the coming of the Messiah Jesus and the Messiah forever-changing the final destiny of the soul by dying for our sins on the cross.²²

Having completed the examination of the link between Mark 1:10 and Genesis 1:2 this chapter will now focus on the examination of the function of the Holy Spirit within Mark 1:10.

To help understand the function of the Holy Spirit within Mark 1:10 it is important to look at an interpretation of the function of the Holy Spirit from a Christian denomination perspective. This is done to see a current interpretation grounded within Christianity in relation to the function of the Holy Spirit before examining an alternate interpretation of the function of the Holy Spirit.

The Pentecostal interpretation of the function of the Holy Spirit within the Baptism of Jesus is the Holy Spirit is giving Jesus an additional blessing. This additional blessing according to Pentecostal interpretation is to equip Jesus with power 30 years after his supernatural birth through the Holy Spirit.²³

This additional blessing is to equip Jesus with the required divine knowledge and grace to perform his upcoming Ministry. The divine knowledge Jesus had

²¹ Dixon, 'Descending Spirit and Descending Gods', p.762.

²² Ibid, p.762.

²³ James D.G. Dunn, Baptism in the Holy Spirit: A Re-examination of the New Testament Teaching on the Gift of the Spirit in relation to Pentecostalism today, (London: SCM Press, 1970), p.23.

at birth was therefore incomplete. Meaning at the Incarnation into the Virgin Mary, Jesus was equipping some but not all the divine knowledge and grace. This is so Jesus does not start His Ministry prematurely as Jesus will require the additional blessing to complete the three years of ministry; that led to Jesus, becoming our Sacrificial Lamb for our sins upon the cross. Therefore, Jesus received the additional blessing from the Holy Spirit descending to complete his divine knowledge for his Ministry.²⁴

On the surface, this interpretation of the function of the Holy Spirit within the baptism of Jesus seems plausible, especially if the interpretation is linked and examined with the birth narrative within the Gospel of Saint Luke, as well as in the Book of Act. Which is the first book in the New Testament after the four Canonical Gospels both the Gospel of Saint Luke and Books of Act are written by the same the author the Evangelist Luke meaning that the theme is carried from the Gospel and continue into the Book of Acts

Within the Birth Narrative in Saint Luke, it implies that Jesus is full of Holy Spirit just as John the Baptist is full of the Holy Spirit. This could be because both the Birth narratives of John the Baptist and Jesus are intertwined with each other. This means for Jesus to become the Messiah, He would need an additional blessing at the Baptism.

This theme continues within the Book of Act with verse 10:38;

‘How God anointed Jesus of Nazareth with the Holy Spirit and with power; how he went about doing good and healing all who were oppressed by the devil, for God was with him.’ (Acts 10:38 NRSV)

This verse shows that the person Jesus of Nazareth required anointing with Holy Spirit and Power in order to complete the main function of His Ministry for the next three years. The main function of Jesus Ministry according to Acts 10:38 are doing good, healing the sick and healing those oppressed by the devil. Within James D.G Dunn book *Baptism in the Holy Spirit* states that this anointing occurs within the Baptism in the River Jordan.²⁵

²⁴ Ibid, p.24.

²⁵ Ibid, p.24.

However, where this interpretation of the function of the Holy Spirit within the Baptism of Jesus does not make sense, is that the Pentecostal version does not necessarily know what is really happening with the Baptism. Especially when the Baptism comes to the role plays within the salvation-history, as the Baptism changes into a new course for salvation-history.

This chapter will now start examining three possible reasons for the Holy Spirit descending within the Baptism of Jesus that the Pentecostal interpretation does not consider. The three possible functions of the Holy Spirit in the Baptism are; The Spirit is bestowing a blessing on Jesus to start his three years ministry, an open declaration of Jesus being the Son of God and setting example of will happen at the followers of Christian faith at their own Baptism.

The first possible function of the Holy Spirit at the Baptism of Jesus is that the Holy Spirit is giving Jesus a sign from God. The sign is so Jesus and God's people will know that the time is right to start His ministry for the next three years before His Passion in Jerusalem. The sign being the Holy Spirit descending upon Jesus as instructed by God. This sign shows a pivotal change to the salvation-history. The change had occurred from us living under the shadow of Original Sin to having eternal life.²⁶

The sign for Jesus to start His ministry also shows that through Jesus there is a new covenant between God and His people. The sign that Jesus received at His Baptism is foretold within the Old Testament in Isaiah 42:1 and the fact the Holy Spirit descends upon on Jesus at the Baptism completes the prophecy.

'Here is my servant, whom I uphold, my chosen, in whom my soul delights; I have put my spirit upon him; he will bring forth justice to the nations.' (42:1 NRSV)

Within this quote it clearly shows that the Spirit of God will descend upon His servant who will preach to all the nations. This is clearly fulfilled within the Baptism of Jesus when the Holy Spirit descends on Jesus. The sign that Jesus received to start His

²⁶ Ibid, p.24.

ministry on the surface seems a simple function of the Holy Spirit but what the sign signifies is a lot more complex. The sign signifies both the fulfilment of the prophecy in Isaiah 42:1 and a new covenant between God and His people through the coming of the Messiah.²⁷

The second possible function of the Holy Spirit descending within the Baptism is an open declaration from God. When the Holy Spirit descends is the first half of the open declaration that Jesus is the Son of God within the Baptism. The second half of the open declaration of Jesus as the Son of God shall be examined within the second chapter and will cover the role of the Father within the Baptism.

This chapter will be focusing upon the first half of this open declaration that is done through the Holy Spirit descending upon Jesus. The function of the Holy Spirit descending can mean that the open declaration of Jesus as the Son of God could be actually God adopting Jesus as His son. However, the declaration within the Baptism of Jesus can be link to the declaration within the Transfiguration of Jesus, it becomes clear that this is helping confirm Jesus divinity instead of the adopted Son of God.

The differences between the declarations within the Baptism and the Transfiguration, is a simple one. The difference is the Baptism is a public declaration, whereas the Transfiguration is a private declaration. The fact the Baptism is a public declaration means God tries to make the first half of the declaration in a more subtle way. If the function of the Holy Spirit is examined from the potential view of the crowd that witness the Baptism, this could show that this person being baptised within the River Jordan has found favour with God. This possible interpretation of what the crowd is seeing at the baptism shows that they do not necessary understand what is happening.

When the Heavens tore apart and the Holy Spirit appears to give the sign, and the declaration it ends a drought of sort. This drought is that God's People on earth has been devoid of the Holy Spirit and the presence of God for a long time. This all comes to an end when Jesus gets Baptised in the River Jordan at the point of the Holy Spirit descent. This is an important factor of the declaration as Jesus as the Son of God; as

²⁷ Eduard Schweizer, *The Good News According to Mark* (trans. Donald H. Madvig; COTG; London: S.P.C.K, 1971), p.38.

through His Son the drought comes to an end and the new Messianic and Eschatological Ages begin.²⁸

The third and final function of the Holy Spirit this chapter will be examining, is the Baptism of Jesus, as it is setting the precedence for what will happen at the Baptism for the future followers of the Christian faith. The ritual of Baptism is in order to wash clean our sins and purify us, as well as in the Christian Church today to become a follower of Christ. Therefore, Jesus as the Son of God who is meant to be a perfect person and never sinned why does He need to be Baptised in the River Jordan? The Baptism of Jesus is the beginning of a new Covenant between God and His people there from that point his life was setting the path of the future believers. The ritual of Baptism is the first ritual that Jesus shows us what would happen at our Baptism because it happens at the Baptism of our Messiah.

When the Holy Spirit descends at the Baptism of Jesus it sets the precedence for the role of the Holy Spirit within our own Baptism. This clearly shows the love that Jesus has for mankind, which He is a part of through His human nature. This is because Jesus is willing to submit to earthly Baptism and the Holy Spirit descending upon Him to signify the new age as well as to show us what will happen at our future Baptism.²⁹

²⁸ Ibid, p.40.

²⁹ Raymond Burnish, *The Meaning of the Baptism*, (London: S.P.C.K, 1995), p.189.

Chapter 2: The role of the Role of The Father within the Baptism of Jesus Mark 1:1-11

The focus of this chapter is the analysis of the role of the Father, which he enacts within the baptism of Jesus in the river Jordan within Mark 1:1-11. This chapter will be using the title the Father to refer to God; this is because each member of the Holy Trinity is referred to as the Father, Son and Holy Spirit. Therefore, this chapter will be God's Trinitarian title to refer God as the Father.

The analysis of the role the Father performs within Mark 1:1-11 is to be considered in the three different roles the Father enacts within Mark 1:1-11. The first role of the Father performs within Mark 1:1-11 is to examine is in the prophecy that opens the gospel of Saint Mark. The second role the Father performs is Mark 1:1-11 is the Father speaking to both Jesus and the people present in Mark 1:1-11.

The third role of the Father enacts within Mark 1:1-11 is that of the sender of the Holy Spirit. Within the analysis of the Father of the sender of the Holy Spirit will examine the Filioque clause within the Nicene Creed. The Filioque clause was a solution to a disagreement whether the Holy Spirit proceed from just the Father or both the Father and son. This disagreement was within early church between the western and eastern churches.

The first role the Father performed within the Gospel of Saint Mark is within prophecy in Mark 1:2-3. The prophecy is written in the beginning of the Gospel of Saint Mark from the Old Testament.

‘As it is written in the prophet Isaiah “See, I am sending my messenger ahead of you, who will prepare your way; the voice of one crying out in the wilderness: ‘Prepare the way of the Lord, make his paths straight,’” (Mark 1:2-3 NRSV).

The author of the Gospel of Saint Mark introduces the prophecy within a declaration of where the quote originates from within the Old Testament. This thesis will examine why author of the Gospel of Saint Mark opens the quote from the Old Testament this way. This first explanation

for it is written in the Prophet Isaiah (Mark 1:2 NRSV) is that is common formula for citing biblical passages for book or passage for bible. This way of citing biblical passages for book or passage from the bible was use in the Dead Sea scrolls.³⁰ The second possible explanation is outlined the old testament from the Gospel.³¹

The quote clearly indicates the author of the Gospel of Saint Mark get the quote from of Old Testament book for Isaiah. However, the quote Mark 1:2-3 is a combination of quotes from three different books within the Old Testament. The quote is a combination for the Old Testament books and in passages Malachi 3:1 Exodus 23:20 and Isaiah 40:3. Through the author of the Gospel of Saint Mark combining these three quotes from different books within the Old Testament demonstrates a Hebrew or Arabic text.³²

The misnomer within the Gospel of Saint Mark can call in some aspects of the Gospel especially for those who attack the religion. However, another way of looking at the author the Gospel of Saint Mark chose to declare that quote is from Isaiah. The choice of the use of stating Isiah is where the quote originates from in Mark 1:2-3 as is the central theme as well where the majority of the quote comes from the Old Testament Book of Isaiah.³³ A simpler way of looking at it as if you are going on a long road trip and your car is untrustworthy because it has dust on the wheel. Therefore, you cannot state the quote within the Gospel of Saint Mark 1:2-3 is untrustworthy because author only states one of the Old Testament books that comprise the quote.³⁴

In order to understand why the author of Gospel of Saint Mark combine these three Old Testament passage together; this thesis will examine two reasons why these passages are combined together. The first possible explanation why the author of the Gospel of Saint Mark combines these passages together; is to introduce the three main characters that are vital for the next ten verses. The three main characters introduced are the Father, the Elijah, and The Messiah / Son.

³⁰ Joel Marcus, *The way of the Lord: Christological Exegesis of the Old Testament in the Gospel of Mark*, (Edinburgh: T&T Clark, 1993), p.12.

³¹ Eugene LaVerdiere, *The Beginning of the Gospel: Introducing the Gospel According to Mark* (GSM 1; Minnesota: The Liturgical Press, 1999), p.28

³² The way of the Lord P.16

³³ Ibid p.18

³⁴ Hargreaves, *A Guide to ST Mark's Gospel*, p.7.

Each Quote from each of the three Old Testament introduces various aspects of either the Father, the Elijah, and the Messiah/Son. However, this is some overlap between each quote from the Old Testament as demonstrated in the table below.

Malachi 3:1 See I am sent my messenger to prepare the way before me and the lord whom you seek will suddenly come to his temple	Exodus 23:20 I am going to send an angel in front of you to guard you on the way and to bring you to the place that I have prepared
Isaiah 40:3 A voice cries out in the wilderness prepare the way of the Lord, Mark straight in the desert a highway for our Lord God	Mark 1:2-3 See, I am sending my messenger ahead of you, who will prepare your way; the voice alone crying out in the wilderness prepares the way of the Lord make his paths straight

Having established the role each passage from the Old Testament in forming the quote in Mark 1:2-3 now this thesis will turn its attention to the first probable reason why the author of the Gospel of Saint Mark combines these three passages from the Old Testament. This will be done by examining each passage and what contribute to quote within Mark 1:2-3.

The first passage to be examine in Malachi 3:1 which refers to god sending his messenger before him. The reference to the messenger could be referring to the Elijah. The Elijah is a term given to the Messenger from God that comes to prepare the way of the Saviour for God people, the Messiah. The author of Gospel of Saint Mark choosing to include this section from Malachi 3:1 deals with the events imminent coming of the lord.³⁵ Therefore including passage within the prophecy in Mark 1:2-3 deals with the events before the arrival of saviour and messengers who will for come before the saviour.

³⁵ "Malachi" in The Oxford Bible Commentary (ed. John Barton and John Muddiman.; Oxford University Press, 2007), 616

The second passage the author of the Gospel of Saint combines in Mark 1:2-3 in Exodus 23:20 Exodus 23:20 introduces the voice of the Father in prophecy within Mark 1: 2-3. Exodus 23:20 begins an epilogue to do with God's people's entering the promise lands. The voice of the Father is introduced through the use of the first-person narrative within Exodus 23:20

The final biblical passage that comprises the prophecy in Mark 1:2-3 is Isaiah 40:3 the quote is the main Old Testament passage that comprises the prophecy the author of the gospel of Saint Mark included in Mark 1:2-3. Isaiah 40:3 provides the information on how the messenger will prepare the way of the lord will to God's people.³⁶

The combination of these three different old Testament passages into this prophecy deals with the events around the imminent arrival of the messenger who pre arrive the Messiah. The author of the Gospel of Saint Mark included just before the arrival of the John the Baptist. This is not the only Synoptic Gospel that include the quote from just Isaiah before the imminent arrival of the John the Baptist; both the Gospel of Saint Matthew and Saint Luke.³⁷

An analogy can be drawn between the messenger that is mentioned within the prophecy and the ministry of John the Baptist that happens to appear after the prophecy. This can be due to because Mark 1:1-8 can be considered the prologue of the Gospel of Saint Mark. The prologue can clearly be split into two parts. The first being the verses that contains the prophecy, and the second part of the prologue is concerned with the ministry of John the Baptist. This helps with the analogy between the messenger with the prophecy and the ministry of the person John the Baptist because together they make up the prologue of the gospel of Saint Mark.³⁸

Having lot of detail in the composition of the prophecy it is now important to understand the author of the Gospel of Saint Mark use of the prophecy as well why these two Old Testament passages become combined together.

This thesis will examine two different possible explanations for these passages being combine together.

³⁶ R. Coggins, "22.Isaiah," in The Oxford Bible Commentary (ed. John Barton and John Muddiman.; Oxford University Press, 2007), 433-486.

³⁷ Marcus, *The way of the Lord*, p.15

³⁸ The beginning of the Gospel p.28

The first possible explanation is to inform the reader about events surrounding the imminent arrival of the chosen Saviour of God's people. The person is God Son the Messiah. The term Messiah can mean separate roles if looked through an Old or New Testament lens. The term "Messiah" when translated from Hebrew means anointed one. When examining the term Messiah within the context of the Old Testament. It covers a lot of different aspects of Israel's culture from priest of Kings.³⁹

The Messiah when examined in the context of New Testaments is figure who divining and sent to us from God to come at the time when his people needed to be saved.⁴⁰ Jesus in Christianity is their Messiah, whereas in Judaism they believe that the Messiah has not come. This is what the New Testament could mean as Testament could as mean Covent. Therefore the New Testament could mean New Covent between God and His people with the coming of the Messiah through the author of the Gospel of Saint Mark transform the single biblical passage from Malachi 3:1 Exodus 23:20 and the introduction quote Isaiah 40:3 to a prophecy that identified the way of Jesus with "the way of the lord" (Mark1:3) by doing this it identify God next act of Saving of God saving his's people through the way of Jesus his son The Messiah.⁴¹

The second possible explanation for author of the Gospel of Saint Mark the three biblical passage together detail the event that happen in the verse to follow up to Mark 1:11. As directly after the prophecy in Mark 1:2-3 is when the character John the Baptist appears in the wilderness preaching about a Baptism of Repentance. John the Baptist also said "I baptise you water; but he will baptize you with the Holy Spirit (Mark 1:8). This demonstrate that he the messenger that proceed the Lord and Saviour. After John the Baptist had state that this is when Jesus appears on the scene is Baptize in the River Jordan.

This is where the thesis question comes to a front because do all three members of the Holy Trinity appear at the Baptism of Jesus or not. This is due to the fact that is Jesus that the true Son of God or the adopted Son of God at the point at His Baptism. This thesis will argue that

³⁹ Shahr, Meir Ben, "Anointed" and "Messiah": A New Investigation into an Old Problem', Journal for the Study of the Old Testament, 42.4 (2018), 393–413

⁴⁰ Ibid

⁴¹ C.F. Evans, *The Beginning of the Gospel...*, p.27

through the evidence in Mark 1:1-11 and the role of The Father, Son and Holy Spirit with Mark 1:1-11 helps prove Jesus as coeternal Son of God and not the adopted Son of God.

This is where the evidence of the role the Father can help prove that Jesus is the true coeternal Son of God instead of the adopted Son of God. The first role is within the prophecy is to inform both the reader and Messiah about the event that will occur before the imminent start of the Messiah ministry.

The way the father informs both the reader and the Messiah about the events that will occur before the imminent start of His three-year ministry is through a conversation held in heaven between the father and the Messiah. This conversation between the father and the Messiah that occurs during the prophecy in Mark 1:2-3 creates a unique feature which opens up the question of whether the Christology of Saint Mark is from above instead from below.

The Gospel of Saints Mark Christology is a complex because the reader of the Gospel of Saint Mark discovers the true nature of the Messiah before the characters with narrative understand the Messiah nature. The only characters that perceives the true nature of the Messiah are The Father, the Holy Spirit and John the Baptist but no other characters in Chapter eight.⁴²

The prophecy within Mark 1:2-3 is the first Character to relive the true nature of Messiah is The Father within the Prophecy. The Father messenger will appear. This demonstrates a Christology as happen in heaven therefore, this demonstrate an above Christology.

The second role The Father enacts within the prophecy is became the narrator of the next ten verses of the opening chapter of the Gospel of Saint Mark. This is due to the fact within the next ten verses everything in the prophecy comes to pass.

As within the prophecy The Father informs the reader and The Messiah that a messenger will appear in the wilderness, and he will prepare for Lord. Immediately after the prophecy is over John the Baptist appears in Wilderness preaching about a Baptism of repentance and talking about the one into comes after him.⁴³

⁴² Geddert, Timothy J, 'The Implied Yhwh Christology of Mark's Gospel: Mark's Challenge to the Reader to "Connect the Dots"', *Bulletin for Biblical Research*, 25.3 (2015), 325–40 p.326

⁴³ Eugene LaVerdiere, *The Beginning of the Gospel*, p.26-27

Having now completed the analysis of the first roles The Father within the prophecy in Mark 1:2-3; the focus of this chapter will now shift to analysis to the second role of The Father that the performs within the Baptism of Jesus in Mark 1:11. The role The Father performs within Mark 1:11 is as a voice that comes down from heaven.

‘And a voice came from heaven, “You are my Son, the Beloved; with you I am well pleased.”’ (Mark 1:11 NRSV).

Within chapter one it discuss about an open declaration to with the true identity of Jesus through the descent of the Holy Spirit on Jesus at his Baptism in Mark 1:10 Mark 1:11 is the second part of the open declaration that the descent Holy Spirit start and the declaration The Father makes about Jesus completes it.

Why this two-part declaration is important is the question this thesis will be answers neat. This declaration is important when looking at Jewish Law. The section of Jewish law concerned with the number of witnesses are required to verity the truth of what occurred, or proof reality is held within the book of Deuteronomy comes from the Jewish Tanakh section do within laws also known as the five books of Moses or the Torah.

‘A single witness shall not suffice to convict a person of any crime or wrongdoing in connection with any offense that may be committed. Only on the evidence of two or three witnesses shall a charge be sustained.’ (Deuteronomy 19:15 NRSV).

This quote from Deuteronomy 19:15 is a base for the section of Jewish Law that concerned with witness of crime or proof of reality. This section of Jewish Law is still practised within Orthodox Judaism today; an example of this section of Jewish Law still being practised today is when a divorce can only be valid if two males witness the bill of divorce being signed.

In terms of baptism of Jesus in the river Jordan the two witnesses are required to identify Jesus as the true Son of God. If the Baptism was a trail and on trial was Jesus’s true identity. For the trail to happen there needs to be two trustworthy witnesses to Jesus true identity. The two

witnesses must be trustworthy and not false or malicious witness. The rules for false or malicious witness comes from Deuteronomy 19:16-19.

‘If a malicious witness comes forward to accuse someone of wrongdoing, then both parties to the dispute shall appear before the LORD, before the priests and the judges who are in office in those days, and the judges shall make a thorough inquiry. If the witness is a false witness, having testified falsely against another, then you shall do to the false witness just as the false witness had meant to do to the other. So you shall purge the evil from your midst.’ (Deuteronomy 19:16-19 NRSV).

These two quotes from Deuteronomy 19:16 -19 layout the rules for the type of witness to make sure the witnesses are trustworthy. These rules deal with both false and malicious witness therefore, the witness that testifies to Jesus’ identity that tell us and who present that Jesus is the true Son of God need to follow these rules as Judaism was religion people follow within Israel.

Having establish the rules around the witness is now it important to understand why both God and the Holy Spirit are the correct witnesses. The first witness being the Holy and having examine in chapter One. However, the Holy Spirit is trustworthy because the Holy Spirit proceeds from the Father. It is universally accepted by the church and even with the church affirmation in Nicene Creed. This will be examined in Greater detail later in this chapter.

The second witness presents at Jesus Baptism and to who Jesus true identity is; this witness is The Father. The Father witness Jesus is identity when he declares Jesus as His Son as he comes out of the waters of Baptism. This is where it can get murky because some believe this one possible point where Jesus was adopted son of God.

Before, examining this point in greater detail it important to understand that The Father breaks is air of mystery by speaking directly to the people present. Jesus Baptism remember this thesis will be using God Trinitarian little to refer to The Father. The Father normally speak through the prophets in the Old Testament and the John the Baptism also known as The Elijah.

When The Father declares Jesus as his Son when Jesus comes out of the water of the River Jordan. The Father said the following

“You are my Son, the Beloved; with you I am well pleased.” (Mark 1:11 NRSV).

Within The Father statement He uses the word “I am pleased (Mark 1:11NRSV) these three words can help disprove that Jesus is not the Adopted son of God but the true Son of God.

The word “I am Pleased” (Mark 1:11NRSV) is not stating the beginning of his time as “I have become pleased but instead The Father use a phrase that is timeless. Therefore, The Father is always pleased with Jesus Son. By just examining these three words within the statement about his son in the River Joran it demonstrates that Jesus cannot be at the point of Jesus Baptism in the River Jordan he cannot be adopted Son of God but the true Son of God.⁴⁴

However, “I am pleased” (Mark 1:11 NRSV) is not the whole declaration that The Father acknowledge his Son in Mark 1:11. If examine the words The Father speaks more closely you can see that their origins can be rooted in the Old Testament passages. The Old Testament passage are most likely to be Genesis 22:2, Isaiah 42:1 and psalm 2:7. Each Quote add both a different layers to The Fathers declaration and take it further away from an adoptive Christology. The connection between Mark 1:11 and Genesis 22:2 is The Father talking about one and only Son. The differences between these Biblical is that is Genesis 22:2 The Father is talking about Abraham only Son whereas in Mark 1:11 The Father is referring to his own Son.⁴⁵

Isaiah 22:1 refers to a servant who the Father uphold and delights in his soul. This demonstrates that are servants who delights and please him. This connects to Marks 1:11 through demonstrating that the Father can demonstrate delight towards his servants include Jesus his Son.⁴⁶

⁴⁴ Ibid P.77

⁴⁵ Jack D. Kingsbury, *The Christology of Mark's Gospel*, p.65

⁴⁶ Ibid p.65

Finally Psalm 2 is to with God promise to the anointed one. This in reference to King designate from the house of David. This is significant because Jesus is of the Line of David. The Messiah (anointed one) will come for the House of David.⁴⁷

With the combination of these Old Testament passage and The Father personally naming Jesus within Mark 1:11 first of all declares who Jesus really is and how he thinks about Jesus. The Father affirms Jesus as the Messiah (anointed one) from the line of David. His only and unique Son whom The Father has been chosen for eschatological ministry.⁴⁸ This will be examining in terms of tittle Son of God in chapter three.

Having examined The Father's voice is Mark 1:11 and establish that both through the wording and connection to the Old Testament that it is The Father declaration through naming Jesus if confirming as this true Son of the Messiah. The focus of this chapter will shift to the last point of this chapter. The point for examination within this chapter is to understand how the Holy Spirit proceeds from and is controlled by The Father and any significance it has for the Baptism of Jesus.

It is important to understand the fact the Holy Spirit from just The Father or both the father and the son; is a division within a Christian Church that continues to the present day.

The division is important to examine as part of The Father is role within the opening verses of the Gospel of Saint Mark. The reason it is important to examine the division is to help understand if it was The Father who sent the Holy Spirit to the Baptism or both or both The Father and Son.

The Filioque Clause within the Nicene Creed is concerned with whether the Holy Spirit proceeds from either the father or alternatively from both The Father and the Son. The word Filioque is a Latin word that means the "from the Son." Therefore, the western side of the Division use the Filioque clause. Whereas the eastern side of the division within Christendom does not use the Filioque clause.⁴⁹

⁴⁷ Ibid p.65-66

⁴⁸ Ibid p.66

⁴⁹ Veli-Matti Kärkäinen, 'Trinity as Communion in the Spirit: Koinonia, Trinity, and Filioque in the Roman Catholic-Pentecostal Dialogue', *Pneuma*, 22.1 (2000), 209–30, (p.222).

In terms of the Baptism of Jesus, the Filioque clause is important when examining which element of the Trinity sent the Holy Spirit. Within the Baptism of Jesus, it becomes clear it more likely The Father sent the Holy Spirit. However, does this help clarify The Filioque clause issue within Christendom? The reason it is important to examine this issue because this is a key understanding the relationships of the member of the Holy Trinity especially considering the events that occurs within the Baptism of Jesus.

The Holy Spirit appears after Jesus but before The Father and as previously discussed within this chapter The Holy Spirit is the first witness to the true identity of the Jesus as the Son of God. The Father seems to send the Holy Spirit ahead of Jesus.

The fact The Father send the Holy Spirit clearly shows The Holy Spirit proceeds from The Father. However, sending the Holy spirit to descend upon His Son if not to adopt his as Son instead the Holy spirits how's Jesus as a true son of god and coeternal within The Father.⁵⁰

Another explanation for the sending of the Holy Spirit to descend upon Jesus is to show that Jesus can also control the Holy Spirit. This could be seen if two verses from the Gospel of Saint John are taken into consideration. Within John 14:26 the Father sends the Holy Spirit in the name of the Son; whereas in John 15:26 states the son sends the Holy Spirit in the name of the Father.⁵¹ There also evidence with the opening verse of the Gospel of Saint Mark when John Baptism said the one who come after me will baptize you in the Holy Spirit.

In light of the evidence within the Gospel of Saint John and Saint Mark, the Father sending the Holy Spirit in the name of the Son shows Jesus is co-eternal with the Father and the Son of God. In light of the New Testament evidence, the Holy Spirit seems to proceed from both the Father and the Son.

Having completed the examination of the Father within the opening thirteen verses of the Gospel of Saint Mark. The Father's part is spilt into three separate roles. The first role the Father performs within the opening prophecy is in two parts as informant and the second role is as a narrator for the remaining ten verses within the opening chapter of the Gospel. The

⁵⁰ Oness and the trinity.

⁵¹ Ibid, p.227-228

second role of the Father performs within the Baptism of Jesus itself is as the voice that comes down from Heaven to declare identity of Jesus. The third and final role the Father performs is as a controller of the Holy Spirit and showing it proceeds from both the Father and Son.

This chapter on the examination of the role the Father is now complete the focus of the dissertation will now focus on the role of the Son (Jesus) within the opening thirteen verses of the Gospel of Saint Mark.

Chapter 3: The Role of the son of God within The Baptism of Jesus in Mark 1:1-11

The focus of this chapter will be the examination of the role the Son of God performs within Mark 1:1-11. The person Jesus Christ is referred to only once as the Son of God within Mark 1:1-11. The use of the title Son of God is within the first verse of the Gospel of Saint Mark. This opening verse will be the first point of examination within this chapter. The other roles enacted by Jesus within Mark 1:1-11 are to be analysed within this chapter. The second role that is performed by the Son of God is as that of the Messiah, within the prophecy in Mark 1:2-3. The third role of the Son of God enacts is in the arrival and the Baptism at the River Jordan. It is important to examine in the prophecy and within the arrival of Jesus; as this is the point when Jesus and John the Baptist ministries become intertwined with the beginning of Jesus's ministry within Mark 1: 1-13. The author of the gospel uses three different titles to refer to the Son of God and on examination of the role of the Son of God, it will refer to the title that is used in the section being examined.

The opening verse of the Gospel of Saint Mark will be the first point of analysis within this chapter. The reason it is important to examine this point in terms of the role of the Son of God in Mark 1:1-11 is because it is the only mention of Jesus Christ as the Son of God within the opening verses of the Gospel of Saint Mark,

‘The beginning of the good news of Jesus Christ, the Son of God’ (Mark 1:1 NRSV).

The opening verse of the Gospel of Saint Mark performs three distinct functions. The three functions that Mark 1:1 performs are: the title of the gospel, the preface for the gospel and to the focus of the Gospel of Saint Mark.

The opening verse of the Gospel of Saint Mark is the title for the gospel. The fact that the title opens with the words ‘in the beginning;’ this links the opening verse to both the opening of Genesis in the Old Testament and the opening of the Gospel of Saint John. This connection

between the Gospel of Saint Mark and the Gospel of Saint John and the Old Testament book of Genesis all use the ‘in the beginning’ in a different meaning.⁵²

The phrase ‘in the beginning’ (Genesis 1:1 NRSV) within the book of Genesis refers to the beginning of the world at the point of Creation. The words ‘in the beginning’ (John 1:1 NRSV) within the Gospel of Saint John refers to the Incarnation and the beginning of life on earth of the person Jesus Christ. Finally, the expression ‘the beginning’ (Mark 1:1 NRSV) within the opening verse of the Gospel of Saint Mark brings about a new era of salvation through Jesus Christ, the Son of God.

Although on the surface, these different uses of the phrase ‘the beginning’ (Mark 1:1 NRSV) do not link together, a possible link may be the use of the words ‘in the beginning’ (John 1:1 NRSV) is that both the author of the Gospels of Saint John and Saint Mark are echoing the words used at the beginning of Genesis. This ~~is~~ helps provide a connection between their Gospels and beginning of the world at the point of Creation.⁵³ This connection helps prove the true divine nature. As well, that Jesus Christ is present at the point of creation in his pre-incarnation form as the Word of God.

This connection also help establish a New Creation through Jesus Christ. Through Jesus everything in creation is renew and no longer can sin or death stick to them as Jesus gives him lift for people to have the slate wipe clean. This start with Jesus and the why Mark 1:1. This connection also demonstrates that God and Jesus are co-eternal in Heaven. This demonstrates that the use of the opening verses as a title helps connect the Gospel of Saint Mark to both the Gospel of Saint John and the Old Testament Book of Genesis.⁵⁴

The opening verse of the Gospel of Saint Mark can also be used as a preface for the rest of the Gospel. The word preface means that something that sets the scene of the rest of the book before it happens. The preface of the book can start to set out the subject, scope and aim of the Book. The preface, in this case, does not cover a Book but covers the Gospel of Saint Mark. The author of the Gospel of Saint Mark manages to write his preface for the whole gospel in

⁵² Eugene LaVerdiere, *The Beginning of the Gospel*, p.4-5.

⁵³ *Ibid*, p.4-5.

⁵⁴ *Ibid*, p.4-5.

Mark 1:1 introduces and covers the subject, scope and the aim of the written account of Jesus Christ with the Gospel of Saint Mark.

The subject of the Gospel of Saint Mark is about the good news of Jesus Christ, the Son of God. The term scope in terms of books is to deal with the future contents of the book in a concise manner. The scope of the Gospel of Saint Mark is looking at the ministry of Jesus Christ, the Son of God. The final aspect of a preface is to reveal the aim of the gospel. The Gospel of Saint Mark aims to share the good news about Jesus Christ the Son of God, and the hope that He brings to Gods' people. The preface links into the author of the gospel intended focus of the entire gospel. The focus of the Gospel of Saint Mark is about the Son of God so others know about him so they could have hope of eternal life.

Having established the function of Mark 1:1, it is now important to establish the role that the Son of God enacts within the opening verse of the Gospel of Saint Mark. The role of the Son of God performs within Mark 1:1 is that of an informant. The author uses 'Jesus Christ' the Son of God to inform the reader that the Gospel is about the true Son of God.

The role of the Son of God within the opening verse of the Gospel of Saint Mark is through the author declaring what the gospel is concerned with, Jesus Christ, the Son the God. The Son of God being mentioned within the opening verse of the gospel helps prove His identity as a divine being and the true Son of God. The connection of the opening words echo the words that open the Old Testament book of Genesis.

Having finished the analysis of the function and role of the Son of God that He enacts with Mark 1:1; the focus of this chapter will now shift to the analysis of the role of the Son of God within the prophecy in Mark 1:2-3.

As it is written in the prophet Isaiah, “See, I am sending my messenger ahead of you, who will prepare your way; the voice of one crying out in the wilderness: ‘Prepare the way of the Lord, make his paths straight,’” (Mark 1:2-3 NRSV)

Before examining the role of the Son of God within Mark 1:2-3; this section will be using the title of Messiah to refer to the Son of God. The reason the Son of God will be referred to as the Messiah, is for the reason that Father is addressing the Messiah about the Elijah (messenger). Within the prophecy in Mark 1:2-3 it is God informing the Messiah about what will happen before the imminent start of his ministry. Also, within the prophecy, Jesus is referred to as Lord, which implies that the other titles of the Messiah and the Son of God which are attributed to Jesus Christ.

The prophecy within Mark 1:2-3 performs a similar function of Mark 1:1. Mark 1:1 informs the reader about the focus of the entire Gospel. Whereas Mark 1:2-3 informs the reader of what will happen in the next ten verses within the opening chapter of the Gospel of Saint Mark.

Within the information that will occur in the next ten verses, it provides within Mark 1:2-3; it gives us the information and events around how the ministry of the Messiah will begin. The Messiah received the information through the Father (God) while still in Heaven. Whilst the Messiah is learning about the events that will occur before the imminent start of His ministry, the Messiah becomes a listener. The role of the Father that He performs within the prophecy as speaking and informant is the opposite role performed by the Messiah.

The focus of this chapter will now shift to the role of the son of God within his Baptism. This will be examined in two parts; the first part will be examining the switch from prologue to Jesus arriving on the scene signifies to the start of the baptism scene Mark 1:9-11 the second part will look at Jesus role at the point the descent of the dove.

This examination of the role of the son of god within his Baptism with Mark 1:9-11; This thesis will be using the title Jesus to refer to the son of god within this section

‘In those days Jesus came from Nazareth of Galilee and was baptized by John in the Jordan.’ (Mark 1:9NRSV)

This passage signifies the switch from the prologue of chapter one to the baptism scene of Jesus in river Jordan. It shifts the focus of the reader attention away the prophecy and John the Baptist on to Jesus. The way it moves on it through a focus on Jesus instead of the baptism itself.⁵⁵

The words John the Baptist proclaimed about the one who comes after him, is in the verses seven to eight within the first chapter of the gospel of Saint Mark.

He proclaimed, “The one who is more powerful than I is coming after me; I am not worthy to stoop down and untie the thong of his sandals. 8 I have baptized you with water; but he will baptize you with the Holy Spirit.” (Mark 1:7-8 NRSV)

The quote signifies the ending Elijah ministry and the imminent start of the Messiah’s ministry. John the Baptist there to roll within the opening chapter of the Gospel of St Mark. The role John the Baptist performs can be compared to that the role of the Prophet within the Old Testament. The role the prophets perform within the Old Testament wastes to remind people of Gods laws and Judgements. John the Baptist role slightly differs from this path as he does remind people of Gods Laws and instead of talking about Gods Judgement, he offers them a baptism of Repentance instead.⁵⁶

The second role John the Baptist performs is that of the Elijah and informs all who are present about the one who will come after him. If examine this with the prophecy in Mark 1:2-3. The prophecy which is discuss in great detail in chapter two talks about a messenger who will prepare the way of the lord. John the Baptist informs all who are present about the one that comes after him and how he will be mightier than himself. John the Baptist refers to an act of a servant, which is the untying of his masters’ shoes. When John the Baptist refers to that he is not worthy to untie the Messiah sandals, shows that the Elijah is also a servant to God and is in the presence of the divine; just as the Father is the master of the created world.

⁵⁵ Donahue and Harrington, *The Gospel of Saint Mark*, p.64

⁵⁶ Hargreaves, *A Guide to ST Mark’s Gospel*, p. 9

This ending of the Ministry of John the Baptist and the beginning of the Messiah ministry is a way to hand over the baton from John the Baptist (the Elijah) to the Jesus (Messiah). It clearly shows that the role that John the Baptist comes to perform is completed. The role that John the Baptist comes to perform is to inform about the one who will come after him and will save God's people.

Jesus' arrival at the River Jordan is not another person to come for a Baptism of Repentance but to show the people present that He is the Messiah. Jesus also at the point of His Baptism finds out that the time is now right to start His three years Ministry. The events of the Baptism of Jesus forever changes the eschatological course. The eschatological course changes occurs at the arrival of the Messiah; the change is the final destiny of the soul going from being trapped to death, is then freed and given hope of eternal life.⁵⁷

Having examined Jesus's arrival at the River Jordan and what that signifies. This thesis will now examine the second role the Son of God enacts within his own baptism. The role that Jesus enacts is a simple one on the surface that He is anointed by the Holy Spirit in Mark 1:10. It is important to first establish that this anointing is not Jesus being adopted as the Son of God at the point the Holy Spirit descends but it is more a sign from the Father the time is right to start His ministry.

The Baptism of Jesus where some believe Jesus becomes the adopted son of God instead of always being divine and the true son of God. However, the people who say Jesus was adopted at the Baptism in the River Jordan, but Jesus could also have been adopted at the point of his Transfiguration or his crucifixion. Jesus cannot possibly be adopted three times in one lifetime. Therefore, Jesus could not possibly be adopted at his Baptism. Instead, the descent of the Holy Spirit was anointment and a symbol that a new age is upon us.⁵⁸

The anointment are similar to ones in the Old Testament. Within the Old Testament there are different types of anointment. Anointments vary from that of Priest, Prophets and Kings. However, God also chooses people throughout time to either rule or guide His people; another one-off looking at it is having a special role with the history of God's people. The Old Testament

⁵⁷ Ibid, p.34.

⁵⁸ Bird, *Jesus the Eternal Son*, p.

anointing differ from Jesus' anointment in the river Jordan because the Old Testament give the wisdom and strength with the Holy Spirt to fulfil the roll God has choose them for. Whereas when Jesus receive his anointment in Mark 1:10 it more a blessing from God to say it now the time to start His Ministry.⁵⁹

The finial point of this chapter that Jesus did not need to receive the Baptism in the River Jordan by John the Baptist. The baptism John the Baptist was practice one of Repentence and Jesus as the Son of God did not have or live with sin and therefore did not need to be baptize. However, Jesus submitted himself to Baptism to demonstrate the arrival of the Messiah

⁵⁹ Peifer, Claude, 'Anointing in the Old Testament', *Worship*, 35.9 (1961), 577–586.

Conclusion

On the surface, the Christology of the Gospel of Saint Mark is a Lower or Adoptionistic Christology. However, under the surface, the Christology of the Gospel of Saint Mark is a Higher Christology than Christology seems at first glance in Mark 1:1-11.

Before the examination of the role of each member of the Holy Trinity, this dissertation introduced the Gospel of Saint Mark in detail. Within this introduction to the Gospel of Saint Mark, it examined why the author of the Gospel chose to start the Gospel with the Baptism of Jesus instead of the Birth or Incarnation of Jesus. The fact the Gospel of Saint Mark opens with the Baptism of Jesus is one of the main contributing factors why scholars state that the Gospel of Saint Mark follows a more Adoptionistic Christology than the other Canonical Gospels.

The reasons that were examined why the Gospel of Saint Mark opens with the Baptism of Jesus instead of either the Birth or Incarnation of Jesus, helps demonstrate that the author's intention was to open the Gospel of Saint Mark with the Baptism of Jesus. This can be to demonstrate through the opening verse of the Gospel of Saint Mark. Mark 1:1 states that the gospel will be about the good news of Jesus Christ the Son of God. Meaning the author of the Gospel wants to focus on just the Ministry of Jesus' instead of His whole life story.

Through the examination of the role of each member of the Holy Trinity that they perform within Mark 1:1-11, the Higher Christology becomes apparent. One of the main reasons why a Higher Christology become apparent in Mark 1:1-11 is through the author of the Gospel of Mark keeps referring to books and passage within the Old Testament. These references to the Old Testament in Mark 1 1-11 are both obvious and more subtle references to different books and passages within the Old Testament. The roles each members of the Holy Trinity performs within Mark 1: 1-11 helps confirms the Higher Christology of the Gospel of Saint Mark. Especially through the connection, each member of the Holy Trinity makes with the Old Testament.

Mark 1:1-11 contains four different references to the books and passages within the Old Testament. The members of the Holy Trinity all at least once help connect Mark 1:1-11 with the Old Testament. The Holy Spirit helps connected Mark 1:10 to Genesis 1:2. The Father helps connected the Old Testament to the prophecy within Mark 1:2-3. The father also helps

connected Mark 1:11 to the Psalm 2:7. The Son of God helps connected Mark 1:1 to Genesis 1:1. Each one of these connections between Mark 1:1-13 and the Old Testament perform two functions. The first function of these connections between Mark 1:1-13 and the Old Testament is that it helps prove the identity of Jesus as co-eternal with the Father, the divine Son of God. The second function of this connection between Mark 1:1-13 is that it helps to demonstrate a Higher Christology of the beginning of the Gospel of Saint Mark.

Through the examination of the role of each member of the Holy Trinity enacts within Mark 1:1-13 helps prove different aspects of the identity of Jesus as the true Son of God. The role of the Holy Spirit that it enacts within Mark 1:10 on the surface is that to unite the person of Jesus with the divine, and make Jesus the Adopted Son of God.

However, having completed the analysis of the role of the Holy Spirit within Mark 1:10 this is not the case, but helps connect the Baptism of Jesus to the Creation within the opening chapter of the opening Book of the Bible, Genesis. This connection between Mark 1:10 and Genesis 1:2 provides two key functions. The first function of the connection between Mark 1:10 and Genesis 1:2 through the appearance of Holy Spirit, connects Jesus being present at both His Baptism in the River Jordan and at the point of the Creation of the world by God. The Second function of the link between Mark 1:10 and Genesis 1:2 is that through the appearance of Holy Spirit as Jesus comes out of the water connects the waters of the Baptism and the water of Creation. This demonstrates that the waters of Baptism can be linked to Gods' creation of the water in Genesis 1:2.

The Holy Spirit also performs the first half of the open declaration to testify to the identity of Jesus as the true Son of God that is required under Jewish Law found within the Old Testament Book of Deuteronomy 19:16-19. The Father completes this open declaration of Jesus as the true Son of God. The Father does this by His voice declaring Jesus is His Son making Him the second trustworthy witness that is required under Jewish Law for proof of either a crime or reality. In the case of the Baptism of Jesus, the Father and the Holy Spirit witness proof of reality of Jesus identity as the Divine Son of God.

The analysis of the Father role also examined the role the Father performs within the prophecy within Mark 1:2-3. The role the Father performs is in fact from a combination quote that the author of the Gospel of Saint Mark includes within the opening three verses of his gospel. This

unique combination of quotes from the Old Testament teaches us the reader, and the Messiah who are listening to the Father's words, about the one who comes before the Messiah and the events that will occur before the imminent start of the Ministry of the Messiah.

The role of the Son of God within Mark 1:1-11 brings the most significant evidence of Higher Christology as well proving that Jesus is the true Son of God. This evidence of this Higher Christology is within Mark 1:1. The author of the Gospel of Saint Mark opens his Gospel with the words 'the beginning' (Mark 1:1 NRSV). The use of the word 'beginning' helps connect the Gospel of Saint Mark to the Gospel of Saint John. The Gospel of Saint Mark has been deemed a Lower Christology especially compared to the Gospel of Saint John. However, the Gospel of Saint Mark and Saint John are connected through the fact that they open their Gospels with similar wording. The fact these two Gospels are connected help show the Higher Christology of the Gospel of Saint Mark.

This connection of the word 'beginning' can also connect the Gospel of Saint Mark to Genesis 1:1, to the point God created the Heaven and the Earth. As the author states in Mark 1:1 is 'The beginning of the good news about Jesus the Messiah, the Son of God' (Mark 1:1 NRSV). Therefore, the word beginning and declaring that is about Jesus the Son of God, links Jesus to God creating the Heavens and Earth in Genesis 1:1. This connection helps prove that Jesus the Son of God was present at the point of Creation in His pre-incarnation form as the Word of God.

The other role that the Son of God performs within Mark 1:1-11 is that at His arrival and Baptism at the River Jordan. The examination of the role of the Son of God show through the end of the ministry of John the Baptist, that the time is now for him to be recognised as the Messiah and start saving Gods' people.

In conclusion, through a thorough analysis of the role of each member of the Holy Trinity that they enacts-within Mark 1:1-11 is that it helps prove Jesus as the Divine Son of God as well as a Higher Christology, even though it opens with the Baptism of Jesus instead of His Birth or Incarnation.

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