

IAN D. MACKAY

John's Relationship  
with Mark

*Wissenschaftliche Untersuchungen  
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**Mohr Siebeck**

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Ian D. Mackay

# John's Relationship with Mark

An Analysis of John 6 in the Light of Mark 6–8

Mohr Siebeck

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With deepest gratitude  
to my mother and father.

Δοξα τῷ θεῷ πάντων ἕνεκεν  
(John Chrysostom)



## Preface

This analysis of the sixth chapter of John, in the light of Mark six to eight and related passages, represents the adaptation of a doctoral thesis completed at Murdoch University under the supervision of Professor Bill Loader, in 1998. Since the work was completed some time back, I have tried to take into account some of the more important contributions to the debate that have appeared in the interim.

I approached the topic from the standpoint of one who was mainly attracted to the Synoptic Gospels and had done the vast majority of his research on the Gospel of Mark. My Master's thesis was entitled, "The Artistic Unity and Thrust of Mark's Gospel", and had been undertaken under the impetus of a strong desire to see for myself whether the 'string of pearls' or 'scissors and paste' paradigm of the source and form critics, that had been so thoroughly drummed into us in our original training, was indeed the whole story. Were the Gospels simply collections of traditions loosely strung together, or was the perspective of the redaction critics valid, and, even more to the point, that of the literary and rhetorical critics who were then just beginning to make themselves heard?

It was due to Bill Loader, himself a Johannine enthusiast, that, weighed down with my own special interests and predispositions, I hesitantly began to feel my way into the somewhat forbidding Johannine world. It has been a fascinating journey of discovery, and I owe much to Bill. I want to thank him for his enthusiasm and encouragement, and also for his critical control and the shots he sometimes had to fire across my bows.

Given that Mark and John had both unity and purpose, the discussion of whether the Johannine evangelist had access to Mark or not, raised a fascinating question. *If* John was written in knowledge of Mark, why should it have passed over one of Mark's most climactic stories – the institution of the Eucharist at the Last Supper? And why should it have replaced it with the footwashing? Was John merely using the only traditions it had to hand, or was this an effort to situate, qualify, explain and interpret our Eucharist? C.K.Barrett and John Fenton thought it was.

For me this was no mere academic question – I was very much aware of the division that different views of the Eucharist have caused and continue to cause – it seemed to me that no other issue has been the source of so



much internecine violence in Christendom as this one, with the possible exception of the Petrine office.

And there was another issue as well, mabe even more urgent nowadays given the huge increase in popularity of fundamentalisms of various kinds – *if* John knew Mark, and related to it with inspired dynamic freedom, would that not imply that our approach to the Sacred Texts is also challenged to rise somehow above the ‘slavishly rigid’ and the ‘automatic’.

I want to take this opportunity to thank Bill Loader, and Murdoch University, for the opportunity to examine the relationship between Mark and John, in special reference to the feeding saga.

I also thank my parents for inculcating in me a love of the Scriptures – indeed it was my mother, then fighting against cancer, who spurred me on to finish this work when the going became a little wearisome.

A heartfelt word of thanks is due to the students of Fort Hare to whom I was chaplain during the troubled years of 1980 through to 1982. Frustrated, highly intelligent, eager, and very critical, they crowded out our little church each Sunday in search of something to sustain and inspire and them in their struggle against the teargas, the sjamboks and the machine guns of Sebe’s Ciskei police who were more often on the campus than off it those days, it seemed. What was I to say to them each week? Someone suggested we meditate our way through Matthew’s story of Jesus. We were all most richly rewarded, especially me - it was the beginning of a fascination with the Synoptic Gospels that would only grow and grow.

My Scripture teachers deserve acknowledgment here. First of all there was Rudi Holzer, way back in my seminary days in France. He had a passion for the Bible, the like of which I have seldom seen, and which proved truly infectious in my regard – I also thank his replacement Herman Hauser. And then, much later, there was the staff of the Department of Biblical Studies at the University of Port Elizabeth, led at that time by Professor Wentzel Van Huysteen. After many years on the mission and with numerous academic rough edges, I was extremely fortunate to be accepted and laboured over by them, with both wisdom and gentleness. In particular I thank Doctor Jacques Rousseau, who supervised my initial research project in Mark.

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# Introduction

## 1. Similarity and difference in John and Mark

This examination of John's relationship with Mark focuses rather tightly on John 6 and Mark 6-8, but the focus is not intended to be at all restrictive – rather it is hoped that it might serve as a profitable first step towards making a contribution to the overall debate on John and Mark.

The second and fourth gospels, the first and last according to the majority view,<sup>1</sup> seem different from, more elusive than the others. Matthew and Luke show their hands more clearly, as it were. Matthew presents itself as “a kind of Christian Manual of Discipline” (Moody Smith 1992:1784) with its Jesus in the garb of Torah (Johnson 1986:185-190); Luke as “ancient religious biography” (Moody Smith 1992:1784) with Jesus as the universal liberator (Johnson 1986:205-211). Mark and John remain inscrutable however, mysterious even, so that their driving force is not immediately apparent. No doubt this is because while Matthew and Luke include a satisfying amount of Jesus' ethical teaching, John and Mark focus on the person of Jesus, his role and the importance of receiving what he gives.

Both John and Mark had a rather uneasy passage to the present-day pulpit. Possibly due to its popularity among Gnostics (but see Hengel 1989:8-10) and its differences from the other Gospels, John was slow to be accepted at all (Moody Smith 1986:5). Mark, while accepted easily enough in theory, seems to have suffered at least two attempts to replace it, and although neither succeeded, even in the short term, it remained in partial eclipse for seventeen or so centuries (Johnson 1986:147).

John and Mark are similar in other ways as well. Both, for instance, have a mysterious figure closely associated with the passion, which offers itself (literally in John's case) for identification with the implied author; both provide teasing hints at a comparison between Jesus and Socrates; both carry a remarkable degree of unresolved tension; both have Jesus

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<sup>1</sup> Not all scholars accept the theory of Markan priority (W. R. Farmer, B. Orchard, H. H. Stoldt, and C. S. Mann for instance), but it offers a fairly simple answer to the Synoptic Problem and has won majority support; and although there are difficulties it does not answer, some of them serious, it is clearly the best hypothesis on which to work (see Brown 1997:111-116).

replacing Judaism's most treasured traditions; both have symbolic miracles, evocative of this last theme, which they associate closely with the cleansing of the temple; and finally, both prompted someone to add an extra ending.

These points of similarity, and others, will receive a little more attention in chapter two; for the moment they are presented merely to emphasise the fascination of the overall question of the relationship between John and Mark.

## 2. The problems

The relationship is all the more fascinating on account of the problems it raises. As well as being so intriguingly similar to Mark, John is even more intriguingly different. While John is "a strictly 'theological' work" (Hoskyns 1947:17), Mark fooled everyone for the best part of two millennia into thinking that it had no theology at all - it comes across, in fact, rather more as a folk tale,<sup>2</sup> having virtually nothing good to say about the establishment, priests, foreign rulers, or even Pillars of the Church (Drury 1987:402).

It could be argued that Mark and John are exactly opposed to one another in this regard: while John is overtly theological and covertly folksy,<sup>3</sup> Mark is overtly homespun and almost secretly theological.

They are also neatly opposite in the way they introduce Jesus: whereas John begins with a pre-existent Jesus inextricably related to God, Mark has the relationship begin in the river Jordan (see Brown 1979a:27, 1997:128,n.2).

Jesus' exit from his earthly life could not be more exactly different in the two accounts. Mark's Jesus dies in a horror of abandonment and desolation, sunk in a darkness that has him believing that he has been deserted even by his father. John's scene, on the other hand, is tranquil. Jesus is in charge of the situation, he is surrounded by friends, and, bathed in the light of an inner awareness that his task has been successfully

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<sup>2</sup> A folktale is "the ordinary person's way of shaking off the nightmare which myths put on his chest" (Benjamin 1973:102, as cited by Drury 1987:402).

<sup>3</sup> Jesus' folkloric prowess is taken up by theological interpretation that scarcely sits well with it. Compare the theological passages with Jesus providing wine at a wedding and whipping merchants from the temple; saving a boy with a word; topping the 'magic' of a healing pool; feeding a multitude; walking over waves to his friends and 'conjuring' them across in his wake; remaking eyes with mud and the waters of a particular pool; calling his friend from the tomb; and overturning (literally) the army that has come to arrest him by means of a simple self-identification.

completed, he virtually plays the role of father to his mother and the disciple whom he loves.

Several of Mark's most important scenes have no pericopal counterpart in John but seem nonetheless reflected here and there: the temptation, the transfiguration, the Gethsemane prayer, the bread and wine ritual, and the witness of Jesus' executioner to his godhood (Léon-Dufour 1968:100-101).

Favourite Markan themes are missing too: apocalyptic, exorcism, and Jesus' bitter struggle with the minds and hearts of his disciples.

### 3. The implications

These similarities and differences have intrigued believers down through the centuries, which was only to have been expected after the fourfold tale was canonised, and came to be regarded as 'inspired', 'sacred', and 'inerrant', however one might wish to define these terms. Did John differ from the others in order to correct them? If so, then unthinkable, the Synoptic Gospels must be *incorrect* at several points. Did John differ through ignorance? If so, then equally unthinkable, *John* must be incorrect in several places. Did John wish to *replace* the Synoptics? But how could one divinely revealed text present itself as the replacement of three other divinely revealed texts? Or did John maybe attempt to explain, complete and interpret the Synoptics? This possibility is also difficult to entertain, for how is it possible to complete and interpret texts by seeming to contradict them on several of their most important issues?

The problems arising from the tension between these canonical texts are serious, for any answer that might be suggested factors in to a whole series of critical theological issues (see Moody Smith 1979:442). Firstly there is the foundation issue of inspired revelation: if both John and the Synoptics constitute revelation inspired by God, can God contradict God, or is inspiration a concept far more flexible and subtle than believers have usually dared to think it might be?<sup>4</sup> Then there is the question of the Church's sacraments, especially the Eucharist, and indeed of the Church itself. Do the Synoptics and John agree or disagree on the question of the Lord's Supper as central to the Church's liturgy? Do they have a fundamentally different idea of what it means to be Church and how the Church is to be ordered and led? Finally, there is the question of the history of Jesus, the things he said and did. Were they important to the evangelists, or could they be pinched and pulled this way and that, put in or left out, and indeed invented at will? How, in the face of such different

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<sup>4</sup> See Mackay 1987:207.

versions, are we to think our way through the history of Jesus as it has been handed down?

These are indeed critical issues. As a result of differing understandings of what exactly has been inspired and revealed and what has not, the limbs of the Body of Christ lie dislocated and incapable of concerted witness to the world; different understandings of the sacraments and the Church have been responsible for more bloodshed amongst believers than possibly any other issue; and finally, the historicity of the various acts and words of Jesus reported in the sacred documents constitutes an apparently impassable chasm between fundamentalists and non-fundamentalists.

The early fathers wrestled with the question of the relationship between John and the Synoptics. As early as the beginning of the third century, Origen gave a discerning but unequivocal answer from the standpoint of affirming faith. Although much of John's historical information could not possibly be reconciled with the Synoptic Gospels, all four Gospels were nonetheless inspired, because they were received by the congregations,<sup>5</sup> and therefore fitted together mystically, according to the design of God, even if the 'how' of it was difficult to see; furthermore, since the differences were so striking that they could not be ignored, they had to have been hermeneutic in intent (Moody Smith 1986:5).

After the Enlightenment however, there can be no swift credal solution. The present generation is left to meet the problem face to face, feel humbly for answers and accept the consequences of those answers if indeed such are forthcoming, or of their *lack* if they are not.

A difficulty squarely faced gives access to a true way forward, according to dialectic theory. This realisation, and a stubborn fascination with the interplay of similarity and dissimilarity between John and Mark, has been the driving-force behind the present study.

#### 4. Methodology

Although the overall relationship between John and Mark is the overriding interest behind this study, its mandate is simply to grope a little of the way by examining a sequence recognised as relevant to the wider problem:<sup>6</sup>

feeding(s) → crossing(s) → discourse(s) → Petrine testimony to Jesus

In the discussion of literary relationships the term 'dependence' keeps on cropping up. This term needs to be defined. In its strongest sense it would

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<sup>5</sup> For the principle see *Letter to Africanus* 4.

<sup>6</sup> See for example Barrett 1978:42-45; Brown 1966:236-250.

refer to a direct and detailed connection between the texts implying, in our case, that the author of John composed the Gospel's sixth chapter as a systematic reworking of Mark 6-8, referring to the source document constantly along the way. The paucity of verbal agreement between the two however, and the abundance of differences make this kind of 'dependence' seem improbable to almost all scholars.<sup>7</sup> But the term can be used more flexibly, to signify any kind of influence, direct or indirect, that Mark may have had on John, irrespective of whether other sources may or may not have played a greater role.

The aim is to be able to suggest that the similarities and differences between John 6 and Mark 6-8 (with related passages) are such that some form of Johannine dependence is (a) probable, (b) possible, or (c) improbable, and concurrently, if such dependence seems probable or possible, exactly what force is to be ascribed to the term 'dependence'.

The approach is historico-literary: chapter one summarises the debate on Mark and John so far, chapter two compares them as literary wholes (in an attempt to keep the analysis relevant to the wider question), and sets out the criteria for grading results. Chapter three undertakes a section by section analysis of John 6 with special reference to Mark, and chapter four draws the conclusions that seem warranted.

## 5. Cards on the table

Jacques Rousseau has argued with some urgency that any introduction to a theological/exegetical work should include a statement of the philosophical presuppositions of the author (1986:2-5,75). His concern stems from the fact that (1) while religions target the individual and communal conscience, and (2) use their canonised texts to do it, (3) those who occupy the rostra do so with no guarantee of objectivity often coupled with an unwarranted degree of self-assurance.

Since the demise of Logical Positivism, it is impossible to take anybody's objectivity for granted; it is virtually a truism that all data is theory-laden.<sup>8</sup> In the words of Wentzel Van Huyssteen:

Objectivity forms a prerequisite to valid scientific thought. But objectivity - like, in fact, rationality - can no longer be understood in the positivistic sense of impersonal,

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<sup>7</sup> But see Brodie (1993:31-33).

<sup>8</sup> "Popper (1963:30) suggested that we should '...give up the idea of ultimate sources of knowledge, and admit that all knowledge is human: that it is mixed with our errors, our prejudices, our dreams, our hopes; that all we can do is grope for truth even if it be beyond our reach.'" (Rousseau 1986:76).



universal validity. In theology, as in all human sciences, objectivity and the criteria for it are determined contextually and have, as such, a relational character. (1989: xii)

This confronts theologians and exegetes with a huge problem and an awesome responsibility. The New Testament has been the normative text for Christendom ever since the establishment of the canon, and, as *the* accepted source of timeless truth, it has been used as a uniquely privileged instrument of mass-communication, constant appeal being made to its authority in order to exert control over society.

It is vital that this specially empowered instrument be used discretely and with care. Unfortunately however, with faith (especially ardent faith) goes an impression of having privileged insight that all too often unthinkingly assumes the kind of objectivity that philosophers recognise as being out of human reach. Thus it is that religious pronouncements on crucial moral and ethical issues, whether scholarly or inspirational, are often opposed (sometimes violently):

When the church (supported by theological research) binds the consciences of society and its own members in such a conflicting way the question arises whether it has not become an irrelevant and meaningless instrument creating disorder and confusion. This problem is aggravated by the fact that people are inspired to fanaticism when their own particular views are apparently sanctioned by 'God's Word'. (Rousseau 1986:5)

Rousseau's analysis of the history of research on I Peter (which he terms a 'cacophony') illustrates this clearly (1986:6-17).

For these reasons, although always conscientiously striving for objectivity, it seems important to give a short description of my own 'philosophical presuppositions'.

(1) Having grown up in Apartheid South Africa, I left as a political dissenter and then, after ordination to the ministry, came back to join 'The Struggle'. What I experienced at that time was echoed later in Australia, when I attempted as a celibate but confessing homosexual, to put together a message of encouragement for adults and young people similarly marginalised. Having seen and experienced the mechanics of oppression, and the regularity with which the Scriptures are co-opted in the service of blind tradition and a form of authority at variance with that exercised by Jesus and the God he described, I am firmly committed to a Theology of Liberation, and a liberational reading of the Scriptures. This cannot but have influenced my reading and understanding of John and Mark.

(2) Although it is illicit to assume objectivity, John's Jesus assures us that we can count on the offices of the Holy Spirit. For this reason, I am convinced that whatever scholars of sincerity and good will offer to the congregation is to be taken very seriously, and when such people disagree, the truth is more likely to be found in some form of mediation of their

insights, than in taking sides.<sup>9</sup> The consequence of this is that it is often difficult for me to follow a consensus or a movement that radically overturns a previously held position,<sup>10</sup> or reacts too sharply against the contribution of a particular scholar.

(3) My mentality is characteristically Catholic in the broad historical sense. I am thus largely insensible to “what Paul Tillich calls the ‘Protestant Principle’, the fear of idolatry, the concern lest the finite ever be imagined to be capable of the infinite”; instead I tend to see continuity between the finite and the infinite writ large, fearing rather disincarnate thought, the exclusion of matter from the sphere of grace, and a hard and fast distinction between spirit and flesh (see McFague 1982:13).<sup>11</sup> This has made it hard for me, for example, to ‘feel’ the problem many exegetes find with the language of John 6:51-58. Whereas Protestants tend to come to God and the community through the Bible as their primary point of contact, as Catholic, although professing the greatest respect for Scripture, I come to the believing community as my primary contact point, and thence to God and the Scripture. The Scripture is far from being an isolated absolute for me. With Sallie McFague (1982:59), I see it as having “the authority of a classic poetic text”, whose interpretation is flexible so that it presents a world that is open to different understandings, and remains contemporaneous “in that it speaks a universal language through its own particularity, not because it says one thing, but because it can say many things”. The relevance of this to any assessment I shall make of the way the author of John could have read and interpreted Mark is obvious.

(4) One final point, and possibly the most important in this thumbnail sketch of elements that might be at work subconsciously despite my best efforts at objectivity during this inquiry, is that I am very much a child of my time. Post-modernism’s ‘hermeneutics of suspicion’ insists that sceptics undergo the same critique as everybody else,<sup>12</sup> and since “the human mind abhors a vacuum”, its negativity is increasingly balanced by a

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<sup>9</sup> This principle is seen in the way scholars like William Loader, John Ashton and Paul Anderson, while accepting the critique of Bultmann’s opponents in regard to his solutions, affirm the value of his contribution and use his insights (see Loader 1989:1-7; Ashton 1993:45; Anderson 1996:70-71).

<sup>10</sup> The almost universal following of Gardner-Smith in regard to the problem at issue in this study is a case in point.

<sup>11</sup> McFague does not make a concrete distinction between ‘churches’, pointing out that many Protestants are ‘catholic’ and many Catholics are ‘protestant’ in the sense of her caricatures. She refers to tendencies that complement each other, either one being insupportable without the other to balance it (ibid.).

<sup>12</sup> Karl Barth, very much before his time, demanded and practised a post-critical exegesis (Stuhlmacher 1977:50); he complained of Bultmann, not that he was too critical, but that he was not critical enough (see Barth 1989:75-81).

so-called *New Age* awareness (see Solomon and Higgins 1966:299-305), with the result that for many, a bold line has been drawn through the withering dogma that signs and wonders belong in myths and dreams, not in the real world.

Having seen remarkable things in answer to prayer, particularly in the missions, I find it hard to entertain seriously arguments that rest on scepticism in regard to miracles and supernatural phenomena. I have no difficulty at all with the thought that the miracles related in the Gospels may have happened in the way recorded (which is not at all to say that they actually did, or that they may not have been intended to function symbolically). It does not seem to me at all unlikely, for example, that there could have been a miraculous feeding, or that such an event could have occurred twice, or three, or even four times for that matter. What is at stake here, is that there are certain kinds of argument, commonly employed by exegetes for whom I have the utmost respect, with which it is difficult for me to sympathise.

## Chapter 1

# The Relationship between John and Mark

John's relationship to the other Gospels has always been problematic (Moody Smith 2001:2-11). Today the riddle "has a tantalising quality, because evidence seems to point in contrary or opposite directions at once" (ibid., XV), with opinions swinging back and forth as scholars attempt to find a satisfying answer.

Much has been written about John. According to Carson (1983:8) it would be difficult to imagine working without the bibliographical help of books by scholars such as Malatesta (1967), Kysar (1975),<sup>1</sup> and Smalley (1978). There are also helpful articles: Barrett (1973), Carson (1978, 1983, 1989), and Lindars (1990), for example.

D. Moody Smith's survey of the discussion on the relationship between John and the Synoptics (1992, with a 2<sup>nd</sup> edition in 2001) has been a most important resource for the following summary.

The parameters of the Johannine-Markan debate are few, and easily set out (see Moody Smith 1979:428-429; 1992:1783-1797).

On one hand: (1) John uses Mark's genre; (2) There is common content; (3) There is a similar order particularly where the content is common; (4) The same cannot be said for the few pericopes John has in common with Matthew and/or Luke; (5) There is some verbatim agreement, particularly where the content is common; (6) There are apparent Johannine allusions to Mark; (7) There are sayings that seem to reflect Synoptic material; (8) There are shared assumptions about Jesus' ministry.

On the other hand: (1) Apart from certain sequences contact is slight; (2) The portrait and itinerary of Jesus are different; (3) Synoptic themes are treated differently, and some vital incidents are relocated, disguised, or absent; (4) John's healing stories are without clear parallel; (5) The sayings material in John is different and differently handled.

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<sup>1</sup> Robert Kysar took on the special role of making John accessible to non-specialists, a service he extended to scholars in regard to the spate of Johannine literature appearing; he updated his 1975 bibliographical survey in an article in 1983 and a longer work in 1985.

### 1.1. The traditional view

Recent research suggests that early reservations regarding John resulted from its differences with the other Gospels (see Gunther 1980:413-415; and J. D. Smith 1979:289-292, 384-412).

Origen (c.185-c.254) recognised these differences as historically unresolvable, and although he did not shy away from critical examination he refused to attempt to reconcile them. Instead he shared his own way of using the text as something to be entered, lived in, and unlocked.<sup>2</sup> He said of John:

No one can apprehend the meaning of it except he have lain on Jesus' breast and received from Jesus Mary to be his mother also. Such an one must he become who is to be another John, and to have shown to him, like John, by Jesus Himself Jesus as he is. (Commentary on John 1.6)

As with so much of Origen's work, that which was most refreshing and innovative was bypassed. "The resolution of the problem he so vigorously rejected quickly became the accepted one in biblical exegesis in the church" (Moody Smith 2001:9).

Clement (c.150-c.215) explained the differences by recourse to the notion of a spiritual gospel that sought to interpret the others (Richardson 1959:22), and Eusebius (c.260-c.340) suggested John intended to supplement them (Ecclesiastical History 3.24.7-13).

### 1.2. The traditional view challenged

The twentieth century got under way with traditional opinions on most things still intact despite the trauma of the 1914-1918 war: Streeter (1936:393-426) for instance, Bernard (1928:XCIV-XCVI), and Hoskyns (1947:58-85) held that John knew the synoptic material. The war had delivered massive body-blows to Western conventions however, and pretty well everything was shortly to be challenged.

Although the consensus after (and against) Origen had been questioned by Lessing and Herder before the end of the eighteenth century, and argued against by Bretschneider, Wegscheider and Schleiermacher in the nineteenth, it was still holding strong when Windisch and Gardner-Smith produced their seminal studies in 1926 and 1938 respectively.

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<sup>2</sup> His mystical interpretation was the product of its time, and so does not seem to offer much nowadays, but it was not at all an avoidance of the difficulty; it attempted rather to allow the text to speak for itself, and doing that, it can well be regarded as having foreshadowed a number of modern interpretative tendencies: aesthetic literary criticism, reader response criticism *et cetera*.

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