

# THE TITLE ‘SON OF DAVID’ IN THE GOSPEL OF MARK: A SIGN OF GOD’S ETERNAL FAITHFULNESS TO THE DAVIDIC KINGDOM

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## **Introduction**

The four evangelists who wrote the canonical Gospels did not mince words to show that there was a messianic fever at the outset of Jesus' ministry. Each in his own characteristic shows that messianism was at the heart of the message of Jesus and his pre-consul, John the Baptist. It is important here to define what messianism means in our context. Messianism is the hope and the expectation that God would definitively intervene in the affairs of his beloved people who put their trust in him rather than just about the figures of the messiah. This intervention includes the provision of a secured community for this group of people and as such a kingdom, as well as, appointing a leader for them in the person of a messianic figure (Prophetic, Priestly and Royal).

It is for this reason that J. Scotts opines that there are two strands of what may be referred to as *messianism* among the Jews especially of the prophetic era that metamorphosed into a full blown messianic expectation of the Judaism of the Second Temple period.<sup>1</sup> They are what he calls 'the older and the newer' messianic hope. In the older form “the restoration and the glorification of

the nation Israel received primary consideration. There was little or no attention to the person of the Messiah. Later, when the hope became universalized and individualized and included the person of a Messiah, the establishment of the true spiritual Israel as first among the nations remained the central point.”<sup>2</sup> Several studies of the messianic hope in the scriptures today pay more attention to its figures more than the restoration of the Kingdom of Israel.<sup>3</sup>

While it was true that an individual especially from Davidic lineage would rise to lead the struggle especially after the Babylonia destruction of 587 BC; and re-establish the dynasty, the prophets did not shy to remind the people of the importance of the restoration of the nation as promised by God.<sup>4</sup> With the passage of time especially during the Hellenistic period own to the political and the social conditions of the people, the quest for God's intervention seemingly reduced to the figures of the messiah. One of the consequences of this messianic expectation is the record of the different messianic titles given to Jesus in the course of his earthly mission. Hence, the growth of messianic titles and figures within what may be called messianic communities in the hope of messianic intervention. One of such messianic titles is 'Son of David'.

Some cynics later in Judaism took advantage of this messianic expectation and proclaimed themselves 'the expected Messiah'. Prominent among these include Barabbas whom the crowd clamored for his release at the trial of Jesus (Matt 27.21-22; Mark 15.7; John 18.40)<sup>5</sup>; Thaddeus and Judas, that Gamaliel made reference to at the defense of the Apostles before the Sanhedrin (Acts 5.36-37). These individuals died and their dreams came to an abrupt end, yet the hope of the restoration was kept alive beyond them. This goes to show that some of the messianic titles go beyond the bearer to the restoration of the nation.

### **The Old Testament and the Hellenistic Judaism Background**

Generally speaking, the phrase 'son of' shows a natural relationship between the person so identified and the object of

the identification. It is almost always a sign of natural filial relationship. In the Bible, it is used both for an individual as well as the city or nation to show the relationship between the individual person and the object, be it human or nation. Hence, there is reference to son of Abraham, sons of Israel, son of Eleazar, son of Aaron (Gen. 25.19; Ex.1.1; Num. 25.11). In a derived or implied form, it is used between human being and Yahweh (Ex. 4.20; Hos. 11.1-2)<sup>6</sup>, it is also used between the angels and Yahweh (Job 1.6). Furthermore, it can be used between a master and those who share his world-view. In this connection, there is the (הַנְּבִיאִים) 'sons of the prophets' for those who follow the prophetic vocation (2 Kgs. 2.3,5,7).

The title 'son of David' historically would mean, the child that would come from the loins of David such as Amnon, Absalom, Solomon, but it could also mean any of the heirs to the Davidic dynasty.<sup>7</sup> However, with the passage of time, especially after the exile and through the Second Temple period, it acquired deeper theological, eschatological and futuristic connotations which seemingly overrule its historical hereditary importance. It was from this point it became a messianic title of someone who would restore the glories of the days of David, the king. Hence, 'son of David' continues to be used for someone who carries the hope of the Davidic dynasty, although, attempt would be made to trace such a figure to the Davidic lineage (cf. Matt 1.1-17).<sup>8</sup>

Therefore, the title 'son of David' as a messianic title, has its origin in the Old Testament. It is an offshoot of the promise made by God to King David through the Prophet Nathan when he wanted to build a Temple for the Lord (2 Sam. 7.11-16). In this prophecy, four important promises were made by Yahweh: a seed from the loins of David (אֶת־זֶרְעִי אֶחֱרִיד), the eternity of a house (יִבְנֶה־בַּיִת); the throne (אֶת־כִּסֵּא) and the kingdom (אֶת־כְּסֵא). Messianic commentators often emphasize this 'seed from the loins of David' which is epitomized in the son of the David title. This is because this seed was seen as the guarantee of the faithfulness of Yahweh's promise as well as the eternity of the house, the throne and the

kingdom. It is even more so, because, this seed would also be like a son to Yahweh himself (אֲנִי אֲהִי־לּוֹ לְאָב וְהוּא יִהְיֶה־לִּי לְבֵן) (2 Sam. 7.12).

Although, the dynasty would be secured and as such a son of David would always be on the throne, nevertheless, this was premised on the eternity of the kingdom as well. Therefore, it must be noted that the kingdom of Israel actually belongs to God rather than David. Hence, it is not only that the house and the kingdom belong to him but He, Yahweh, is the one who will make it stand for ever (2 Sam. 7. 12-13). For this reason, even the promise made through prophet Nathan to king David about the kingdom in the second person possessive pronoun כִּסֵּאֲךָ יְהִי נָכוֹן (2 Sam 7.16) was corrected in the book of Chronicles to the first person. Thus, God now speaking, says וְהִעֲמַדְתִּיהוּ בְּבֵיתִי וּבַמְּלָכוּתִי עַד־עוֹלָם 'I will place him in my house and my kingdom forever, and his throne will be secured forever' (1 Chron. 17.14).

Flowing from this, whenever in the Old Testament, especially in the sapiential books, reference is made to the son of David (דָּוִד בֶּן), it is presumed to be in respect of Solomon (Eccl. 1.1; Prov.1.1), the son born to him by Bathsheba, Uriah's wife, taken over by King David (1kgs 1.11-13). Solomon reigned after his father as king over Israel but the Deuteronomic commentators about his reign, showed that, he did not follow in the footsteps of his father, David. On the other hand, because of God's promise to David, the dynasty would not be totally exterminated (1 Kgs. 9.4,7-9; 11.33-36). It was forgotten that the choice of David for this privilege was not just because he, David, wanted to build the Temple for the Lord (2 Sam 7.1-18), but also because David was a man after God's own heart, a condition Saul had not met in discharging his princely rule (1 Sam. 13. 13-14).<sup>9</sup> In reality, the intention to build a house was a consequence of the heart of David like the heart of God.

However, this promise continued to be threatened from immediately after king Solomon with the divided kingdom and

the depleted monarchy (1 Kgs 11. 11-13) and through the successive royal leaders of both kingdoms (Israel and Judah) which climaxed with the Babylonian destruction of Jerusalem, its Temple (the sign of Yahweh's eternal presence among his people). Nevertheless, the Prophetic messages of these period, gave a ray of hope to the fulfilment of God's promise to David.<sup>10</sup> This period could be termed the early messianic hope when the restoration of the kingdom was a paramount concern of the prophets. The kingdom would not only be restored but would also be a centre of convergence for all nations (Is. 2.2-5; Mic. 4.1-5).

Now, with successive unfaithful royal leaders and with continued prophetic messages of God's faithfulness to his promised (Is 7; 9.1-11; 11) consolation and the promise of restoration during the exile (Is. 42.1ff; 43.14ff.; Ezk. 37.15-22; Hos. 11.8-11), a new impetus developed among the exiles that Yahweh would always remember his covenant with David.<sup>11</sup> Therefore, the physical destruction of the kingdom would not only be a temporal event, but would also give rise to a more permanent relationship between Yahweh and his people. In fact, God would use the event of the exile, to re-establish his own kingly rule as suggested by the prophetic words re-interpreted in the expanded Royal Psalms turned Messianic psalms (Ps. 2; 88; 110; 132).<sup>12</sup>

This new impetus gave rise to the so-called messianic figures, when a king like David would be raised over the house of Judah who would lead the people of God with Justice and faithfulness. He would be one who would be after God's own heart both in the real sense and in the idiomatic sense because God will choose him.<sup>13</sup> During the Second Temple Judaism, the people were expecting a Davidic lineage who would be king over them. This expectation is the central theme of one of the Psalms of Solomon (Sol Pss. 17). The psalm can be summed up in the following phrase: "So, let now the Davidic heir arise, thrust out the enemy, and reign in Israel."<sup>14</sup>

This Davidic son would restore the Land, the Throne and the Temple; which are signs of national dignity, by defeating and

removing the impostors; both kingly (Herod) and the political overlord (Romans).<sup>15</sup> This emphasis on the restoration either of the Land, the monarchy or of the individual is at the heart of the Jewish relationship with the Yahweh.<sup>16</sup> This gave rise to the group of the zealots of the Maccabean revolt (1 Mac. 2. 27-30; 3.42ff) in the days of Antiochus Epiphanes IV (179 BC) and had given rise to a feverish expectation in the last days before the birth of Christ. This also gave rise to the expected kingdom of God which would be his rule over the whole earth.<sup>17</sup> Many of the writings of this period made reference to this expectation in one form or another.<sup>18</sup> Some of them romanticized with Solomon, the true and natural son of David, who apart from his known wisdom had also acquired a magical healing power that wrought spiritual deliverance and commanded the demons (Test. of Sol.).<sup>19</sup>

### **The New Testament Understanding**

The messianic expectation has become a thing of a general concern for the Jews and their leadership during the time of the New Testament. This feverish expectation can be succinctly understood in the narrative of the emissaries of the Jewish leadership from Jerusalem to John the Baptist when they heard of his exploits (John 1.19-22), to identify himself and confess his mission. It is also seen in the different titles addressed to Jesus very early in his ministry (John 1. 35-51); the discussion of the Samaritan woman with Jesus by the well (John 4.19-29); the revelation to the crowd after the miracle of the loaves (John 6. 14-15); the anxiety many Jews at the feast of the Booths (John 7.27). It is also the basis of the antagonism of the Jews to Jesus and all those who will confess him as such (John 8; 9; 11). Although the evangelist does not use the term 'Son of David' rather he uses ὁ σπέρμα Δαυίδ 'seed of David' (John 7.42), which is the original term used in the Old Testament (2 Sam. 7.11). In this connection, the emphasis is on the figures of the messiah such as he being, a king, a prophet and a priest more than the kingdom itself, yet this is presumed.

The term 'Son of David' (υἱός Δαυίδ) is one of the Messianic titles of Jesus in the synoptic Gospels since these are the only

places it appears in the New Testament corpus (Matthew, Mark and Luke). Like some of the other messianic titles, it acquired new crescendo during the Second Temple period. Hence, its many occurrences in these Gospels are susceptible to various interpretations. While in a sense, it emphasizes the figure of the messiah, in other sense, the stress is on the throne and the kingdom. A cursory examination of the usage in the Gospel of Luke and Matthew will underscore this point.

The occurrences of the term 'Son of David' in the Gospel of Luke seems to depend on a source related to that of Mark because it appears only in two different scenes like Mark (Luke 18.38, 39; 20.41, 44; // Mark 10.47,48; 12.35,37). According to the evangelist Luke, the focus of the title among other things is not only to present the divine identity of the Messiah who will rule over his people, but to show the importance of the throne. It is for this reason that at the annunciation, the angel said that God will give him the throne of his father David and he will rule for ever (Luke 1. 32-33). Furthermore, during the triumphant entry into Jerusalem, the crowds were singing "Blessed is the king who comes in the name of the Lord! Peace in heaven, and glory in the highest heaven" (Luke 19.37-38).

It is different in the Gospel of Matthew because the title, Son of David, is a major definition of the filial affiliation of Jesus to be justified, by the evangelist, to show him as a true heir as demonstrated in the list of the genealogy. It runs from the very first beginning of the Gospel (Matt 1.1) and occurs 9 times categorically.<sup>20</sup> In fact, it is said that of all the NT writers, Matthew lays the most stress on the Davidic ancestry of Jesus.<sup>21</sup> The title is used one other time in an implied sense when it says, 'if David calls him Lord how can he be his son' (Matt 22.45). The emphasis of the evangelist Matthew is more of the fulfilment of the promise of God to David about the eternity of his house and a son from his loins who will always be on the throne (2 Sam 7.14-16). Thus, the emphasis is on the faithfulness of Yahweh to this promise as well as to justify that Jesus the Messiah is legally right to be called the 'Son of David'.<sup>22</sup> The evangelist Luke satisfies this

curiosity through the Annunciation story of the angelic message when the angel says, 'God will give him the throne of his Father David' (Luke 1.32). This is further justified by the stress on the seed of David in the early Christian confession as shown in the Pauline Letters (Rom. 1.3-4; 2 Tim. 2.8).

### **Son of David in Mark's Gospel**

Mark the evangelist, shows that the birth of Jesus was a goodnews and quoted from the Old Testament to demonstrate that it was a promise fulfilled (Mark 1.1-3). The Gospel of Mark, among the four Gospels, has the least number of these titles of Jesus, while the other Gospels heap up a number of titles to describe the person and mission of Jesus.<sup>23</sup> In spite of this terse approach to the use of titles, the evangelist did not fail to mention the title 'Son of David' among the few titles used to describe Jesus, even; when he feels it is inadequate to express his true identity (Mark 10.47, 48; 12.35).<sup>24</sup>

In fact, it can be said that while in the other three Gospels and in the New Testament generally, the titles of Jesus, serve to show his identity as the fulfillment of the Old Testament prophecies and promises; in the Gospel of Mark, they serve in the main to show how Jesus is related to God and by so doing reveal his divinity as well.<sup>25</sup> These titles of Jesus in the Gospel of Mark show how God breaks into human history to establish his kingdom and reign more than means of identification of his messianic lineage. Hence, Jesus through the titles is depicted as “taking on the roles of God and/or makes claims about him that Judeans of the period would make only about their God.”<sup>26</sup>

At the outset of Jesus public ministry in the Gospel of Mark, the evangelist announces that Jesus had come to inaugurate the kingdom of God (Mark 1.15). This, for the evangelist, is actually the εὐαγγέλιον the 'good news' (Mark. 1.1).<sup>27</sup> In the words of J. Ratzinger, εὐαγγέλιον 'goodnews' is not just a 'cheerful and pleasant' information “but a change of the world for better.”<sup>28</sup> From this point, it is clear that the inauguration of the kingdom is paramount in the incarnation and mission of Jesus. The kingdom

is one aspect of the messianic expectation even though not as prominent as the heir to the throne and the throne itself, epitomized in the title 'Son of David' title. In the Gospel of Mark, the title 'Son of David' appears only three times categorically and another time in an implied sense.<sup>29</sup> All the four occurrences happened in two scenes: in the mouth of the Blind man, Bartimaeus Ὑἱὲ Δαυὶδ Ἰησοῦ, ἐλέησόν με (Mark 10. 47,48) and the query of Jesus to the scribes πῶς λέγουσιν γραμματεῖς ὅτι ὁ Χριστὸς υἱὸς Δαυίδ ἐστίν; (Mark 12.35). The title is used late in the ministry of Jesus just before he entered Jerusalem.<sup>30</sup>

Although, the Jews were expecting a 'Son of David' who would be king over them, they were not expecting a divine figure. This figure would be “a military and political leader who will overthrow pagan sovereignty, purge Jerusalem of unclean Gentiles, and rule his people with wisdom and righteousness.”<sup>31</sup> Therefore, he would be like his ancestor David who will be able to fight all the wars for them and defeat the armies' roundabout including the new Philistine's Goliath that may be represented in the Roman Empire. The consequence of all these is the establishment of the Israelitic kingdom where the people would no longer be molested and be disturbed as in the time of David. If this 'Son of David' would have any relationship with the divine as promised by God through the prophet Nathan (2 Sam. 7.14), at best, owing to a developed messianism, he would be a human figure that would be adopted by God (Ps. 2.7).<sup>32</sup>

Furthermore, in the Judaism contemporaneous to the New Testament period, as recorded in the some Apocryphal books, the real Son of David, Solomon, was portrayed as a magician who performs miraculous feat. This cry of the blind man Bartimaeus, is similar to the cry of a father who brought his child to Solomon to heal him of his demon, “King Solomon, Son of David, have mercy on me” (Test. of Sol. 20.1).<sup>33</sup> Some scholars opine that this could have influenced the cry of the blind man especially because the evangelist Matthew had recorded another scene of a blind man entreating Jesus for healing (Matt 9.27-31).<sup>34</sup> Therefore, to

have faith in the son of David who can restore sight as the blind man did was a great leap. Hence, the passage “illustrates a clear-sighted faith in Jesus son of David as the agent of God's healing power...more important than restoration of Bartimaeus' physical sight is his spiritual insight into the person of Jesus.”<sup>35</sup>

Surprisingly, the so-called blind man in the Gospel of Mark shows that Jesus is not only a son of David of the expected royal warrior messiah but also one with a divine identity or origin. This assumption resonates with the postexilic attempt to bring about a restoration of the Israelitic kingdom under God. Hence, “Judah is called kingdom of the Lord in the hand of the sons of David” (2 Chron. 13.8).<sup>36</sup> Therefore, the blind man called out to Jesus, 'have mercy on me', a phrase that is only predicated of Yahweh in the Old Testament especially as epitomized in the Psalms (6.2; 9.13; 51.1; 86.16).<sup>37</sup> In order to show his conviction about the identity of Jesus, he refused to be shouted down by the crowd who were following Jesus (Mark 10.46-19). This divine identity remains hidden from the so-called leaders of the Jews, the scribes and the Pharisees with their learning but revealed by a blind beggar who supposedly would have been considered a sinner (John 9. 1-2). Moreover, to show that the blind man is correct about the vision of Jesus he has as a divine person, Jesus saved him (σέσωκέν) which marks the true nature and identity of God whose authority is boundless.

In order to corroborate the revelation of the blind man, Jesus picked the scribes and queried them about the true identity of the messiah (Mark 12.35-37). If he were really a 'son of David', how would David have called him 'Lord' under the prophetic utterance? Jesus here was quoting another Royal and Messianic psalm (110). In the opinion of some scholars, this psalm addresses the theme of the kingdom more than the heir to the throne. One notes that “one of the themes of Pss. 110 is the universal rule of the newly enthroned Davidic king. God promised to subjugate the foreign foes to Davidic rule.”<sup>38</sup> By this query, Jesus showed that the title 'son of David' was not adequate for the true identity of the Messiah because the messiah is also Lord, a divine person

who sits at the right hand of God.<sup>39</sup> Even more so because, the Davidic messiah who will be a royal person and a warrior as has done during the Maccabean revolt, will not capture the overall identity of Jesus.

The import of the two scenes of the mention of the 'Son of David' in the Gospel of Mark brings out a very deep messianic Christology. This is further corroborated by the singing of the crowds when Jesus made his triumphant entry into Jerusalem which captures the theme of divine restoration of the Messiah. Hence, they sing "Hosanna! Blessed is the one who comes in the *name of the Lord!* Blessed is the *coming kingdom of our ancestor David!* Hosanna in the highest heaven! (Mark 11.9-10).<sup>40</sup>

From the forgoing, it becomes apparent that the emphasis and the goal of the 'son of David' title is not just about having someone sit on the throne of David but also it is about having a territory to rule over, hence, a kingdom. This is the reason for the clamour and the expectation for a messiah rather than just the title Son of David.<sup>41</sup> This becomes even more convincing when one realizes that at the heart of Jesus' earthly ministry is the establishment of the 'kingdom of God' (Mark 1. 14-15). Little wonder then, during the ministry of Jesus, many see him as the expected Messiah (John 1. 40-41; 4.25, 29-30), and especially after the multiplication of the loaves, the people realized that he might have been 'the Prophet', and they wanted to make him a king (John 6.15). A kingdom is a necessary part of the messianic hope otherwise; the messiah may be impeded to carry out his ministry.

In order to establish the kingdom, Jesus must do battle with the kingdom of Satan which is causing disorder in the world. It is for this reason that Jesus performed all the miracles, went about preaching about the kingdom and teaching the values of the kingdom (Mark. 1.39). For, "the conflict between God and Satan involves the right to rule, the right to complete sovereignty, in the world. It is a struggle for the hearts, lives, souls, society, and environment of human beings. This struggle is presumed to be in the background of all the events recorded in the *Gospels*."<sup>42</sup>

## Conclusion

The evangelist, Mark, establishes that this title 'Son of David' though, is inadequate to establish a true identity of the Messiah, yet it must be used to qualify him. In this connection then, it can be said that the messianic title 'Son of David' is not just to have someone of Davidic lineage to sit on the throne and rule over the people but also to establish the kingdom of God in Judah. It is an attempt at the restoration of the rule of God, of Justice and Peace. Ratzinger therefore notes that “by the way in which he speaks of the kingdom, Jesus leads men to realize the overwhelming fact that in him God himself is present among them, that he is God's presence.”<sup>43</sup> Perhaps, it is this reason that the disciples asked him before the his Ascension, κύριε, εἰ ἐν τῷ χρόνῳ τούτῳ ἀποκαθιστάνεις τὴν βασιλείαν τῷ Ἰσραήλ; κύριε, εἰ ἐν τῷ χρόνῳ τούτῳ ἀποκαθιστάνεις τὴν βασιλείαν τῷ Ἰσραήλ;: ‘Lord are you at this time going to restore the kingdom to Israel’ (Acts 1.6)?

Therefore, the Messiah is not just an adopted son of God but a real and model 'Son of God' by his divine origin, who has come to re-establish the kingdom of God on earth and also to help Israel to know how to be true sons who will keep the reign of God on without fail. The emphasis then in Mark is about the establishment of the true kingdom of God despite the challenges confronting its realization through sufferings, illnesses, evil possessions and persecutions from the human agents and evil forces who are against the establishment of God's kingdom. These human conditions including death were not part of the original plan of God, they were brought in by the devil and his agents to thwart the kingdom of God but Jesus the Messiah will conquer them through his miracles and his eventual death and resurrection.

However, Jesus, owing to his divine nature and identity would deliver the people from the shackles of the demon and so effect the establishment of the kingdom. This is the reason for the healing prowess in the Gospel of Mark and especially the healing of Bartimaeus' blindness. Hence, the divine identity of the 'Son of

David' which the so-called leaders of the people, failed to see or otherwise limited to its royal/military powers only, is acknowledged by a blind man, who by their standard, a sinner and unable to know and experience the messianic age. The title 'son of David' therefore, points to the faithfulness of God who promised to establish and secure the David dynasty forever by establishing a new kingdom where the promises of God is fulfilled. It is for this reason that the title 'son of David', though inadequate to express the identity of Jesus yet, is still relevant in the messianic age which Jesus by his incarnation, mission, passion, death and resurrection has come to inaugurate and to establish.

## ENDNOTES

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1. According to Boda, “no Old Testament tradition is more closely associated with messianic expectation in popular Jewish and Christian consciousness than the Prophets.” M.J. Boda, “Figuring the Future: The Prophets and Messiah” in S.E. Porter, ed, *The Messiah in the Old Testament*, (Grand Rapids: W.B. Eerdmans, 2007), 45.
2. J.J. Scott (Jr), *Jewish Backgrounds of the New Testament*, (Michigan: Backer Academic 1995), 308.
3. S.E. Porter, ed., *The Messiah in the Old*.
4. J.J Scots (jr), *Jewish Background*, 308.
5. “Barabbas was a messianic figure. The choice of Jesus versus Barabbas is not accidental, two messiah figures, two forms of messianic belief stand in opposition.” Cfr. J. Ratzinger (Pope Benedict XVI); *Jesus of Nazareth: From the Baptism in the Jordan to the Transfiguration*, (trans. A.J. Walker: New York, 2007), 40.
6. Israel as a nation is referred to as a son of God, 'when Israel was a child I loved him and out of Egypt I called my son (Hos. 11.1).
7. Whenever, the O.T makes reference to son of David, it is always to Solomon (cf. Prov. 1.1).
8. “Jesus is through his father, a descendant of king David, in this respect he qualifies as the Davidic Messiah.” Cfr. W.D. Davies & D.C. Allison, *A Critical and Exegetical Commentary on The*

*Gospel According to Saint Matthew*, Vol.1, (London: T&T Clark 2004), 187.

9. In some recent research, the phrase 'after my heart' which traditionally means a heart like that of the speaker, in this case Yahweh, has come to be re-interpreted as an idiomatic statement meaning 'the one I have chosen.' Cf. B.J.M. Johnson, "The Heart of Yhwh's Chosen One in 1 Samuel", *JBL* vol. 131/3 (2012), 455-466; 457.
10. The continuous and "long reflection on the large corpus of prophetic literature" influenced the Jewish Messianic hope to a very large extent (cfr. Boda, 45).
11. H.W. Bateman IV, D.L. Bock & G.J. Johnston, give a list of messianic trajectories in some of the prophetic books which form some of the background to the New Testament messianic readings and hope. Some of these include: (Is. 9.1-7; 11.1-16; 42.1-7; 49.1-13; 50.4-11; 52.13-53.12; Jer. 23.1-8; 33.14-26; Ezk. 34; 44-48; Dan.7.13-14; Zech. 3.1-10; 6.1-5; 9.9-10; 12.2-14). *Jesus The Messiah: Tracing the Promises, Expectations, And Coming of Israel's King*, (Grand Rapids: Kregel Publications 2012), 133-209.
12. C. Dollen, *Prayerbook of the King: The Psalms*, (New York Alba House, 2005), 158, 251.
13. J. Ashton, *Understanding the Fourth Gospel*, (Oxford: OUP 1993), 225.
14. G.W.E. Nickelsburg, *Jewish Literature between the Bible and the Mishna: A Historical and Literary Introduction*, (Minneapolis: Fortress, 2005), 241.
15. J. Marcus, *Mark 8-16: A New Translation with Introduction and Commentary*, (New Haven: The Anchor Yale Bible, 2009), 1119.
16. J. Neusner, *Rabbinic Judaism*, (Boston, Brill Academic, 2002), 247.
17. J.R.D Kirk and S. L. Young, in their work on Ps 88.26 and the Christology in Mark, toiled with the idea of Jesus in this Gospel being presented in the garment of God's identity such that most of the powers arrogated to the Jewish God were performed by Jesus ever over nature. *JBL*, vol. 133/2, 333-340.

18. H.W. Bateman IV, D.L. Bock & G.J. Johnston, 254; Cfr. G. Vermes, ed., *The Complete Dead Sea Scrolls in English*, (New York, Penguin, 2004).
19. J.H. Charlesworth, *The Old Testament Pseudepigrapha Volume One: Apocalyptic Literature and Testaments*, (Massachusetts: Hendrickson 2011), 960.
20. These include (Matt. 1.1,1; 9.27; 12.23; 15.22; 20.30,31; 21.9,15; 22.42,45).
21. W.D. Davies & D.C. Allison, *A Critical and Exegetical Commentary*, 156.
22. I.H. Marshall, 'Jesus as the Messiah in Mark and Matthew' in S.E. Porter, *The Messiah*, 136.
23. In the Gospel of John for instance, a number of titles such as *Lamb of God; Rabbi; Messiah; Son of God; King of Israel; Son of Man etc.* (John 1.29-51), are heaped on Jesus even within the first days of his mission. Many of these titles are novelties and different from those of the synoptic Gospels.
24. In the Gospel of mark there are seven titles in all for Jesus. These titles are scattered from the beginning of the Gospel and through it. These titles are Christ, Son of God, Son of Man, Lord, Teacher, Rabbi and Son of David.
25. These titles are generally found in the four Gospels, yet each evangelist had particular focus for including and using any of them within his corpus. This is so because many of these titles apart from the fact that they are messianic in nature, developed during the 2<sup>nd</sup> Temple period and they had diverse nuances depending on the circle within which it was developed.
26. J.R.D Kirk and S. L. Young, "I will set His Hand to the Sea": Psalm 88.26 LXX and Christology in Mark", *JBL*, 133/2, (2014), 333-340, 334.
27. I.H. Marshall, in *The Messiah*, 130.
28. J. Ratzinger, *Jesus of Nazareth*, 47.
29. Mark 10.47, 48; 12.35,37.
30. The scene itself shows Markan originality because this is the only place within the three synoptic gospels that a mention is made of the name of the blind man Bartimaeus. The other evangelists omit the name for whatever reason best known to them.

31. J. Marcus, *Mark 8-18*, 1119.
32. During the Hellenistic Judaism of the Second Temple, different apocalyptic figures developed in consonance with the prophetic, priestly and the kingly messianism. It was during this period that Daniel had his vision about the 'Son of Man' coming from the cloud (Dan. 7.14). Cfr. H.W. Bateman IV, D.L. Bock & G.J. Johnston, 255.
33. J.H. Charlesworth, *The Old Testament*, 982. Although, some scholars are of the opinion that it was a second century work and as such it is the New Testament that influenced it. Cfr. J. Marcus, *Mark 8-16*, 1120
34. J. Marcus, *Mark 8-10*; 763.
35. J.R. Donahue & D. J. Harrington, *The Gospel of Mark*, (Sacra Pagina 2, D.J. Harrington ed., Collegeville: The Liturgical Press, 2002), 319.
36. J.J. Scott (Jr), 162.
37. J. Marcus, *Mark 8-18*, 763.
38. H.W. Bateman IV, D.L. Bock & G.J. Johnston, 96.
39. M. Colussi (FMS), *Jesus in Mark: A Teacher for the New Century*, (Kenya: Pauline Publications Africa, 2003), 29.
40. The italics are mine for emphasis. If one compares this reference to its parallels in the Gospel of Matthew "Hosanna to the *Son of David!* Blessed is the one who comes in the name of the Lord! Hosanna in the highest heaven!" (Matt 21.9) and in the Gospel of Luke, the emphasis is on the throne: "Blessed is the *king* who comes in the name of the Lord! Peace in heaven, and glory in the highest heaven!" (Luke 19.38). In the Gospel of Mark one discovers that the theme of the kingdom is at the heart of the Triumphant entry while that of the heir and the throne are noticeable in the other two synoptic Gospels.
41. In the words of J.J. Scots, "originally the messianic hope may have expected simply the reestablishment of the Davidic kingship; by the time of Jesus the people looked for a single individual to be the Messiah, the Son of David." *Jewish Background*, 310.
42. J.J. Scots, 301.
43. J. Ratzinger, *Jesus of Nazareth*, 49.