

CONTENTS

<i>Acknowledgments</i>	<i>page xi</i>
<i>Abbreviations</i>	<i>xiii</i>
1 Introduction	1
1 Scholarly approaches to the study of the use of scripture in the New Testament with special attention to the PssLam	3
1.1 Major works that include the PssLam	3
1.2 Ways of studying the New Testament's use of scripture	9
2 The methodology of the present study	23
2.1 Defining the scope	23
2.2 Author, text, and reader	24
2.3 The nature and identification of allusions	29
2.4 Word, verse, context, or text? What to consider in an evocation	33
2.5 Allusion vs. echo	34
2.6 The LXX text: translated text, translator's intention, and text reception	35
3 Structure of this study and summary of the argument	37
2 Issues in the study of the Psalms of Individual Lament in relationship to the Gospel of Mark	40
1 Form-critical issues in the PssLam	40
1.1 Form critics on the PssLam	40
1.2 The limitations of form criticism of the PssLam	43
1.3 The relationship between the lament and the praise/thanksgiving in the PssLam	46
2 David, the PssLam, and the Gospel of Mark	51

2.1	Davidic authorship of the Psalms	51
2.2	David, the PssLam, and the Gospels	54
2.3	David and the Gospel of Mark	57
3	The evocations of the Psalms of Individual Lament in Mark's passion narrative	59
1	Introduction	59
2	Simple evocations of Psalms of Individual Lament in Mark 14–15	61
2.1	Joel Marcus' list of allusions to the PssLam in Mark's passion narrative	61
2.2	The evocation of Ps 40:10 in Mark 14:18	63
2.3	The evocation of Pss 41:6, 12; 42:5 in Mark 14:34	66
2.4	The evocation of Ps 68:22 in Mark 15:23	69
2.5	The evocation of Ps 21:19 in Mark 15:24	71
2.6	The evocation of Ps 21:8 in Mark 15:29	73
2.7	The evocation of Ps 21:2 in Mark 15:34	74
2.8	The evocation of Ps 68:22 in Mark 15:36	74
3	The use of Psalms 21, 40, 41–2 and 68 in Second Temple Judaism	77
4	Interpretation of the LXX Psalms of Individual Lament evoked in Mark's passion narrative	82
1	Introductory remarks about the study of the LXX Psalms	83
2	Rhetorical issues and interpretation of LXX Psalms 21, 40, 41–2, and 68	84
2.1	The superscripts in the Psalms	84
2.2	Psalm 21	87
2.3	Psalm 40	109
2.4	Psalm 41–2	117
2.5	Psalm 68	123
3	Conclusion	135
5	Jesus and David in Mark 10–12	137
1	Introduction	137
2	David and the Son of David in Mark 10–12	138

2.1	Blind Bartimaeus (Mark 10:46–52)	138
2.2	The triumphal entry (Mark 11:1–25)	144
2.3	The rejected Davidic Son of God (Mark 12:1–12)	156
2.4	Jesus not the Son of David? (Mark 12:35–7)	161
3	Conclusion	166
6	The Passion	168
1	Introduction	168
1.1	The main argument of this chapter	168
1.2	Typological identification of David and Jesus	171
2	Ambiguity, suffering and betrayal in the midst of faithful relationship: Psalm 40 in Mark 14:17–21	173
2.1	Reading Mark 14:17–21 in light of Psalm 40	173
2.2	Reading Mark 14:17–21 in light of David's Psalm 40	177
2.3	Wider effects of Psalm 40 in the sections leading up to Gethsemane	178
3	Gethsemane: the embodiment of the lamenter	179
3.1	Reading Mark 14:32–42 without Psalms 40 and 41–2	179
3.2	Mark 14:32–42 in light of Psalm 41–2: similarities between Jesus and the psalmist	181
3.3	Davidic implications	186
4	The arrest and trial: continued abandonment and fulfilling God's will to suffer	191
4.1	The scriptural justification for Jesus' suffering and death	191
4.2	David as a model for Jesus' suffering	193
4.3	Apocalyptic questions	196
5	The crucifixion and death of Jesus	197
5.1	Reading Mark 15:22–39 without Psalms 21 and 68	197
5.2	Reading Mark 15:22–39 in light of Psalms 21 and 68	198
6	Conclusion	213

7	Conclusion	215
1	Jesus the warrior king?	215
2	The veil and the centurion	219
3	The rest of the story	221
	<i>Works Cited</i>	227
	<i>Index</i>	237