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Evocation, Allusions, and Textual Fields: An Examination of the Hermeneutical Methods
of New Exodus Theologies

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Neal Cushman

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A number of years ago my mother gave me a collection of uncirculated silver coins: Morgan dollars, Peace dollars, and Liberty Flowing Hair half-dollars, rated according to quality from MS 63 to MS 65. Occasionally I checked their value according to standard coin evaluation books, noting the variation in potential price in a chart that I had created. Some coins plummeted in estimation as the market shifted, while others rose like shooting stars. I was feeling pretty good about my little collection until recently.

In the world of rare coins, there is a significant difference between the desirability of a coin that is graded as MS 65 and one that is graded MS 64. The former may be worth twice as much as the coin that is graded at a lower quality. In some instances, the difference may be even more significant. Therefore, the methodology of grading the coin is one of the critical components of coin collecting. If a numismatic grading service overestimates the quality of a coin, the owner may believe that he has a coin of rare value, when it is actually of modest price. Upon reevaluation of my collection, I was told that nearly all of my coins were overvalued. The grading methodology of my original numismatic company was flawed, and so were the results. Therefore, I made unwarranted assumptions regarding nearly every coin in the collection.

## Introduction

The science of biblical hermeneutics relies on systematic and cautious approaches to linguistic, exegetical, and theological methodologies. Careful assessments in these categories tend to yield dependable interpretations, whereas less-than cautious linguistic, exegetical, and theological practices tend to produce skewed meanings. Since C. H. Dodd's comparatively small monograph on the use of the Old Testament in the New,[1] Bible scholars have gained a greater appreciation for how the Old Testament authors influenced their New Testament canonical counterparts. Although unanimity in New Testament studies does not exist on this point, the tide of scholarship is rising related to the importance of the context of Old Testament biblical quotations and allusions in the New. The idea that NT authors proof-texted the OT is waning.[2]

Yet other challenges remain in this growing field of study. First, although scholars may agree that the New Testament author observed the meaning of the OT context in his writing, they may disagree over *which* context he observed. Did the NT writer observe the immediate context of the OT passage, or did he intend to convey something larger? Perhaps he intended to draw the reader into an entire historical paradigm of thought. This latter concept, called "evocation," is employed by several authors as the key hermeneutical tool to establish the validity of a new exodus framework for several NT books.

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[1] Charles H. Dodd, *According to the Scriptures: the Substructure of New Testament Theology* (New York: Scribner, 1953).

[2] For a discussion on the competing views of those who believe the NT authors respected the context of the OT and those who believe that the NT authors primarily cited scripture atomistically, see G. K. Beale, *Handbook of the New Testament Use of the Old Testament* (Grand Rapids: Baker, 2012), 1-27.

Second, what cumulative evidence would be necessary to make a case for a proposition that would say that the NT writer has an extended discourse of OT scripture in mind while composing his text? In other words, some have suggested that the NT writer had a particular OT scroll opened, drawing extensively from the content of that segment of scripture. For instance, when Peter wrote his first epistle, did he have Second Isaiah[3] displayed on his desk as he wrote? Kenny Ke-Chung Lai thinks so. Lai identifies eight allusions or "echoes" from Isaiah 40-55 in five verses of 1 Peter, thereby establishing Second Isaiah as the hermeneutical lens through which Peter looks. Would or could this OT discourse be programmatic for 1 Peter?[4]

Third, since allusions are often difficult to identify, what guidelines might we follow when analyzing linguistic or conceptual correspondences between two texts? For instance, it is one thing to recognize proper nouns or events from the OT that are referred to in the NT,[5] but it is more difficult to identify potential allusive expressions, phrases, or even single lexemes.[6] We might also ask if "echoes" are a valid interpretive category. What if the NT author unconsciously alludes to an OT text because he is

[3] This writer affirms that the book of Isaiah was written by an eighth century prophet named Isaiah. I only use the terminology Second Isaiah to designate chapters 40-55 for ease of conversation, rejecting higher critical assumptions.

[4] Kenny Ke-Chung Lai, "The Holy Spirit in 1 Peter: A Study of Petrine Pneumatology in Light of the Isaianic New Exodus" (Ph.D. diss., Dallas Theological Seminary, 2009).

[5] However, as will be discussed later in this paper, some have detected allusions to events that are somewhat tenuous. For instance, G. K. Beale suggests that the "tongues of fire" of Pentecost in Acts 2 allude to the fire at Sinai at the initiation of the Mosaic Covenant, thereby connecting the Temple to the starting of the church (*A New Testament Biblical Theology: The Unfolding of the Old Testament in the New* [Grand Rapids: Baker, 2011], 594-5).

[6] Watts' argument over "many" as alluding to Isa 53.

steeped in the language of the Old Testament scriptures? Is this a valid interpretive category?

## New Exodus Theology

Since New Exodus[7] theologies are formed on the assumption that one's understanding of how the NT writer uses the OT is fundamental to the meaning of the NT document, and since NE theologies frequently employ the methodologies described above, an examination of these methods is warranted. If the hermeneutical methods are seen to be valid, then the conclusions may be considered valid. However, if the linguistic, exegetical, and theological methods are flawed, then we may consider the conclusions to be suspect.

A New Exodus theology may be defined as a theology that suggests that just as God initiated events that led to an exodus from Egypt, thereby establishing a covenant with the people of Israel, so he initiated a second exodus through the sacrifice and resurrection of his son Jesus, thereby leading out a new covenant people of God. Recent NE treatments of particular NT writings tend to focus on Second Isaiah's transformation of the exodus event. Therefore, NE studies are concerned as much with how Isaiah cites the Pentateuch as how the NT author cites Isaiah.[8] Several biblical

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[7] "New exodus" is frequently abbreviated "NE" in this essay for ease of reading. "INE" designates "Isaianic New Exodus."

[8] A fundamental unproved assumption of NE writings is to identify exodus language or imagery as any references to events or sayings in the historical narrative that extends from the sufferings of the Hebrews (Exod 1:8) until Israel's entry into the land (Josh 4:1). I argue elsewhere that this longer narrative should be divided according to the scheme presented in Exod 6:6-8, or 1) "exodus": Israel's oppression to Sinai (Exod 1:8-18:27); 2) "covenant": Sinai to entry into the land (Exod 19-40; Numbers); and 3) "conquest": conquest of Canaan (Joshua) ("A Critique of Rikk E. Watts' Isaianic New Exodus in the Markan Prologue" [Ph.D. dissertation, Baptist Bible Seminary, 2012], 152-56). If this assessment of the exodus event is correct, then Watts' programmatic scheme for Mark's Gospel—deliverance (1:1-8:26), journey

theologies of the entire New Testament may be considered New Exodus theologies even though they may suggest a *leitmotif* other than the exodus/new exodus. Since the new exodus is a major motif in the creation/new creation metanarratives of G. K. Beale's *A Biblical Theology of the New Testament* and of Peter Gentry and Stephen Wellum's *Kingdom through Covenant*, I have included them in this discussion on methodology.

New Exodus theologies of the New Testament documents enjoy widespread support today among biblical scholars. Recent treatments of Mark (Rikk E. Watts, Timothy Gray, and James Johnston),[9] Luke/Acts (Mark Strauss and David Pao),[10] John (Paul Coxon and three other PhD students studying under Tom Holland),[11] Romans (Tom Holland),[12] 2 Corinthians (William Webb),[13] Hebrews (Bong Chur Shin),[14] 1 Peter

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(8:27-10:52), arrival at Jerusalem (11:1-16:8)—is suspect, because Watts assumes that Mark fashions his "way section" (8:27-10:52) on the "ὁδός—journey into the promised land" segment of the exodus (*Isaiah's New Exodus in Mark* [Grand Rapids: Baker Academic, 1997], 126).

[9] Watts, *Isaiah's New Exodus in Mark*; Gray, *The Temple in the Gospel of Mark: A Study in Its Narrative Role* (Grand Rapids: Baker, 2008); Johnston, "Mark 2:1-3:6 and the Sequence of Isaiah's New Exodus in Isaiah 57:14-58:14" (Ph.D. diss., Trinity Evangelical Divinity School, 2008).

[10] Strauss, *The Davidic Messiah in Luke-Acts: The Prose and Its Fulfillment in Lukan Christology*, Journal for the Study of New Testament Supplement 110 (Sheffield: Sheffield Academic, 1995); Pao, *Acts and the Isaianic New Exodus* (Grand Rapids: Baker, 2002).

[11] Croxon, *Exploring the New Exodus in John: A Biblical Theological Investigation of John Chapters 5-10* (Eugene, OR.: Wipf and Stock, 2014). I inquired of Tom Holland about the progress of the other Ph.D. candidates who were writing on John and the new exodus, but did not receive a report yet.

[12] Holland, *Romans: The Divine Marriage: A Biblical Theological Commentary* (Eugene, OR.: Wipf & Stock, 2011).

[13] Webb, "New Covenant and Second Exodus/Return Theology as the Contextual Framework for 2 Corinthians 6:14—7:1" (Ph.D. diss., Dallas Theological Seminary, 1990).

[14] Shin, "New Exodus Motif in the Letter to the Hebrews" (Ph.D. diss., University of Wales, 2007).

(Kenny Ke-Chung Lai),[15] Pauline literature (Tom Holland),[16] and the New Testament as a whole (Greg Beale, Peter Gentry and Stephen Wellum)[17] exhibit related approaches to how one views the use of the Old Testament by NT authors. This essay examines the methodology used by New Exodus approaches to the New Testament writings.

## Evocation

An "evocation" is a literary device that occurs in a text when an author cites a popular saying at a critical time during the history of a people, often at the founding of this group.[18] An "evocation" need only cite a few lines of representative text in order to "draw the reader into" an entire historical paradigm. For instance, if one were attending a history class and heard the teacher cite, "Four score and seven years ago," no further words would be necessary to draw the student into the historical paradigm of the founding of the United States along with its tumultuous early history. Each

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[15] Lai, "The Holy Spirit in 1 Peter: A Study of Petrine Pneumatology in Light of the Isaianic New Exodus" (Ph.D. diss., Dallas Theological Seminary, 2009).

[16] Holland, *Contours of Pauline Theology: A Radical New Survey of the Influences on Paul's Biblical Writings* (Fearn, Scotland: Mentor, 2004).

[17] Beale, *A New Testament Biblical Theology: The Unfolding of the Old Testament in the New* (Grand Rapids: Baker, 2011); Gentry and Wellum, *Kingdom through Covenant: A Biblical-Theological Understanding of the Covenants* (Wheaton, IL: Crossway, 2012).

[18] Timothy Gray defines evocation (often called *metalepsis*) as "the literary method of evoking a particular context and meaning of one text through an allusion or brief citation of that text in another. The rhetorical function of this literary trope is the echoing of an earlier text by a later one in a way that evokes resonances of the earlier text *beyond what was explicitly cited or alluded to directly*" [emphasis mine] (*The Temple in the Gospel of Mark: A Study in Its Narrative Role* [Grand Rapids: Baker, 2008], 5). He notes that Hays provides several examples of this literary device in Paul's writings (*Echoes of Scripture in the Letters of Paul* [New Haven: Yale University, 1989], 14-21). Watts argues that this technique is evident in Second Temple Jewish literature (*INEM*, 111); C. E. B. Cranfield ("A Study of St. Mark 1:9-11" *JST* [1955], 53-63), C. H. Dodd, (*According to the Scriptures* [London: Nisbet, 1952], 126), and Joachim Jeremias (*TDNT* 5, 701) affirm this literary tool. Timothy Gray says he uses Hays' controls to keep from unrestrained linking (*Temple*, 5).

American student in the class would understand by these few words the challenges and principles of the founding of a nation. If, however, a foreign exchange student were attending the class, he would most likely fail to grasp the significance of these words. No evocation would take place in his understanding.[19]

Few if any guidelines exist to say what conditions are necessary to bring about such an "evocation."[20] Since several Isaianic NE authors employ this hermeneutical technique to substantiate their most basic assertions, the validity of this technique requires examination as a hermeneutical device.  For instance, Richard Schneck argues that Mark uses Isa 40:3 to point to the prologue of Second Isaiah (40:1-11):

> When an OT text is quoted in Mark, is the author pointing back to the entire passage where the text is found? In the particular case of Isa 40:3 (quoted at Mark 1:3), the evidence surely seems to indicate that the whole unit of Isa 40:1-11 was intended by Mark to be taken into account for a full and proper understanding of the Markan prologue.[21]

Thus, Schneck argues that one must read Isa 40:1-11 in order to properly understand why Mark would cite Isa 40:3. In other words, Mark's call to "prepare the way of the Lord" functions not only to introduce John the Baptist, but to evoke the prologue of

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[19] See Rikk E. Watts, *Isaiah's New Exodus in Mark*, 30-32.

[20] Watts, utilizing the social philosophy of Ellul and Ricoeur, provides the best treatment of how an evocation occurs. I state in my dissertation: "The social dynamics of Watts' thesis may be summarized as follows: (1) a group shares a common set of assumptions, an ideology that binds them together; (2) a group's founding moment provides for the most effective means of understanding that ideology; (3) icons or symbols evoke an entire hermeneutical framework (the group's ideology) as is contained in the group's founding moment; (4) an ideological crisis occurs when the present experience of the group does not cohere with the expectations of the ideology of the group—this crisis may cause an adaptation of the ideology; and (5) Israel's founding moment is clearly the exodus from Egypt" ("A Critique of Rikk E. Watts' INE," 28).

[21] *Isaiah in the Gospel of Mark*, I-VIII (Vallejo: The Berkeley Institute of Biblical Archaeology & Literature, 1994), 41-42.

Second Isaiah. Since SI's prologue crystallizes the content of chapters 40-55, in this respect Mark evokes all of SI in his citation.

David Pao writes about the "evocative power of Isa 40:3-5," as seen in the Luke/Acts narrative.[22] After examining "eschatological" uses of this text in Second Temple literature, Pao asserts that this citation signals the beginning of an eschatological age in the third Gospel and its historical sequel:

> The primary function of the Isaianic citation [in Luke/Acts] is, therefore, not simply to note the "fulfillment" of particular correspondent events, but to show how the entire narrative should be understood. To an audience familiar with these scriptural traditions, the mentioning of Isa 40:3-5 evoked the wider program of Isaiah 40—55; and the isolated events described in the rest of the Lukan writings concerning Jesus and his apostles would naturally have been interpreted through this particular hermeneutical key.[23]

Therefore, according to Pao's view, Luke cites Isa 40:3-5 to evoke the founding moment of the nation of Israel as described in the book of Exodus. However, by depicting this event through the eschatological language of Second Isaiah, Yahweh signals a second exodus, thereby redefining the people of God in the latter days. According to Pao, this point is further strengthened by the use of "way" (דֶּרֶךְ) in exodus passages in which Yahweh led the people of Israel along the "way" (Exod 13:21-22), even providing an "angel in front of you to guard you on the way" (Exod 23:20). Luke's use of "way" (ὁδός) language later in his narrative connects the announcement of Isa 40:3 to the newly formed people of God in Acts, who are aptly called people of the "way," a point that I intend to address in a separate essay.[24] For now, though, it is important to recognize

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[22] *Acts and the Isaianic New Exodus*, 41.

[23] Ibid., 44-5.

[24] Acts 9:2; 19:9; 19:23; 22:4, 24:14; 24:22.

that Pao argues that Isa 40:3 has an ecclesiological function and is far less Christological than previously thought.[25] Pao would also maintain that on the whole the Luke/Acts narrative is primarily ecclesiological, and secondly, Christological.

We may summarize the significance of Pao's use of evocation for his approach to Luke/Acts as follows: since Isa 40:3-5 itself serves as a pointer to Isa 40:1-11, which in turn invokes the new exodus theme in Isa 40-55, we may conclude that Luke asserts that Isa 40-55 serves as the foundation of the Luke/Acts narrative. Pao explains by this literary device that Luke encourages the reader to look for Isaianic themes as he continues to read. Pao identifies five references to Second Isaiah that are "programmatic" for understanding Luke/Acts.

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|---|---|
| Luke 4:16-30 | Isa 61:1-2 (quotation) |
| Luke 24:44-47 | Isa 49:6 (allusion) |
| Acts 1:8 | Isa 49:6 (allusion) |
| | Isa 32:15 (allusion) |
| Acts 13:46-47 | Isa 49:6 (quotation) |
| Acts 28:25-28 | Isa 6:9-10 (quotation) |

One may notice from the possible quotations and allusions to Isaiah several features that are problematic to Pao's thesis. First, only one passage comes from Second Isaiah

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[25] *Acts and the Isaianic New Exodus*, 68. Pao summarizes on this matter: "Throughout the previous discussion, I have emphasized that Isaiah is not used in a narrow Christological sense. Instead, it serves to construct the identity of the early Christian movement" (ibid., 100).

(Isa 49:6, cited three times), the primary locus for Pao's new exodus. If Luke intends to develop the themes of Second Isaiah in Acts, and if the "programmatic" passages are drawn from outside of SI, then it would seem that SI is not as prominent in Luke's writing as Pao proposes. Second, Acts 13:46-47 clearly quotes Isa 49:6 (LXX), but it is not conclusive that Luke alludes to this same text in Luke 24:44-47.

> Isaiah 49:6
>
> He says: "It is too light a thing that you should be my servant to raise up the tribes of Jacob and to bring back the preserved of Israel; I will make you as a light for the nations, that my salvation may reach to the end of the earth."[26]
>
> καὶ εἶπέν μοι μέγα σοί ἐστιν τοῦ κληθῆναί σε παῖδά μου τοῦ στῆσαι τὰς φυλὰς Ιακωβ καὶ τὴν διασπορὰν τοῦ Ισραηλ ἐπιστρέψαι ἰδοὺ τέθεικά σε εἰς διαθήκην γένους εἰς φῶς ἐθνῶν τοῦ εἶναί σε εἰς σωτηρίαν ἕως ἐσχάτου τῆς γῆς. (LXX)
>
> Luke 24:46-47
>
> And said to them, "Thus it is written, that the Christ should suffer and on the third day rise from the dead, 47 and that repentance and forgiveness of sins should be proclaimed in his name to all nations, beginning from Jerusalem."
>
> καὶ εἶπεν αὐτοῖς ὅτι οὕτως γέγραπται παθεῖν τὸν χριστὸν καὶ ἀναστῆναι ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ, ⁴⁷ καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ μετάνοιαν εἰς ἄφεσιν ἁμαρτιῶν εἰς πάντα τὰ ἔθνη. ἀρξάμενοι ἀπὸ Ἰερουσαλὴμ. (LXX)

I have argued elsewhere that lexical and conceptual links between these two texts are inadequate to demonstrate correspondence.[27] If my assessment is correct, then Pao's thesis is further weakened; only two passages from Second Isaiah exhibit connections to the list of five Lukan passages that Pao claims are programmatic. It would appear

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[26] Unless otherwise noted, each reference to the Bible is taken from the English Standard Version.

[27] Neal Cushman, "An Evaluation of David Pao's Programmatic Use of Isaiah 49:6 in Luke-Acts" (Intertextuality Seminar, Baptist Bible Seminary, April, 2005, unpublished paper). Pao is correct in proposing a quotation or an allusive connection between Isa 49:6 and Acts 1:8 because of the "ends of the earth" phrase in both texts.

that the new exodus paradigm from Isa 40-55 is not as programmatic in Luke/Acts as Pao has suggested.

Of the new exodus treatments that use evocation as a hermeneutical lens, Watts represents the most convincing case in his new exodus treatment of Mark's Gospel. Watts suggests that Mark 1:1-3 comprise one grammatical sentence. On this reading, Mark declares that the gospel of Jesus Christ, the Son of God, is the gospel that Isaiah and Malachi wrote about (Isa 40:3; Mal 3:1).

> Mark 1:1-3, The beginning of the gospel of Jesus Christ, the Son of God. As it is written in Isaiah the prophet, "Behold, I send my messenger before your face, who will prepare your way, the voice of one crying in the wilderness: 'Prepare the way of the Lord, make his paths straight.'"

According to Watts, the good news was the announcement of a new age (Isa 40:3), combined with a threat motif (Mal 3:1). Watts explains that Israel was to respond zealously to God's promise of restoration (new exodus return from Babylon), but if the nation refused (returned to the land in small numbers), then Yahweh would bring about a new exodus among the Gentiles through his obedient Servant.[28] The new

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[28] Watts argues that Isaiah 40-55 is actually an apologetic for why the NE deliverance did not fully eventuate. Among other things, the reason it did not occur in a way that was consistent with Isaiah's description was due to Israel's failure to accept God's instrument of deliverance (Cyrus). Only later when the people would accept the enigmatic Servant would the glorious Isaianic new exodus be realized.

Since Watts accepts Duhm's hypothesis regarding the authorship of Isaiah, he approaches prophecies in each of the three segments of Isaiah as being contingent on the response of the people. I explain in my dissertation, "Without the space of time that is assumed in the composition of Isaiah, it is difficult to imagine Watts' scheme working because of the considerable number of contingencies. Yahweh bases his promises in SI on human actions in FI (First Isaiah). Likewise, Yahweh bases the content of TI (Third Isaiah) on Israel's responses to God in SI. For instance, Watts opines that the imminent hope of Isa 40:1-11 is addressed to the Jews in exile regarding their return to Babylon (exilic audience), but since they are "blind and deaf" to Yahweh's wisdom in using Cyrus, a pagan ruler (expressed in chs. 40-48), they respond meagerly, so the INE is postponed. Isa 56-66 indicates to the next generation of Jews (post-exilic audience) that the INE did not eventuate, while Isa 49-55 explains how the new fulfillment will take place, through the work of God's Servant" ("A Critique of Rikk E. Watts INE," 237).

exodus would be delayed and transformed. According to Mark, the arrival of John the Baptist and Jesus of Nazareth signaled the end of the delay.

Watts further states that once it is clear that Mark has chosen to write in a NE schema, then one can observe more clearly where the icons that follow operate according to the NE paradigm. These icons then become "hermeneutical pointers" that "evoke" segments of this schema.[29] These segments, derived from the exodus narrative, provide the basic outline of Mark's Gospel: 1) Deliverance (1:16—8:21/26); 2) Journey (8:22/27—10:45/52); and 3) Arrival at Jerusalem (10:46/11:1—16:8).[30] Therefore, the importance of Mark's opening citation becomes evident. Once it is established that Mark writes about Isaiah's new exodus in his opening sentence, then the subsequent references to Isaiah evoke particular segments of the paradigm. Watts frequently acknowledges that one's understanding of new exodus references in the body of Mark's Gospel are predicated on the new exodus evocation that occurs in the first three verses.[31]

Watt's use of evocation as a hermeneutical lens for understanding Mark's Gospel is problematic for several reasons. First, Watts adopts the social theory of Ricoeur and Ellul in order to construct the case that the original audience of Mark

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[29] Ibid., 50-51.

[30] (1) Yahweh's deliverance of his exiled people from the power of the nations and their idols (1:16-8:21/26); (2) the journey along the "Way" in which Yahweh leads his people from their captivity among the nations (8:22/27-10:45/52); (3) arrival in Jerusalem, the place of his presence, where Yahweh is enthroned in a gloriously restored Zion (10:46/11:1-16:8) (Watts, *Isaianic New Exodus in Mark*, 135).

[31] For example, Watts argues that "the descent of the Spirit" in the baptism of Jesus (Mark 1:10) is a new exodus reference to Isa 63:19 (MT) based partly on the strength of the argument that Mark opens his Gospel with a new exodus declaration (*INEM*, 103-4).

viewed the exodus as its founding moment.[32] This shared ideology would in turn cause them to "re-enact" or "revivify" the founding moment when Isa 40:3 was cited. However, since it is widely believed that Mark wrote to a predominately Gentile audience because he frequently explained basic Jewish customs, then how would the ideology if Israel's founding moment be shared? Watt's answer to this question is simply that Mark is more Jewish than scholars have acknowledged in the past, based primarily on his references to the Old Testament. In the end, Watts appears to be vague on this point and concludes by calling the question of Mark's audience a matter of speculation.[33]

Second, Watts' argument, following Geulich,[34] that Mark 1:1-3 comprise a single sentence is not conclusive. As awkward as it may be to begin a Greek sentence with "just as it is written" (καθὼς γέγραπται) in Mark 1:2, it is a preferable alternative to *assuming* a finite verb (ἦν) in Mark 1:1 for the purpose of connecting a subordinate conjunction in 1:2-3.[35] It is best to regard Mark 1:1 as a verbless title, having a logical but not a grammatical connection to Mark 1:2-3.[36] Therefore, it is appropriate that Mark intends to say that the gospel of Jesus Christ bears some connection to Mal 3:1 and Isa 40:3.

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[32] "For ideology to be unifying and socially cohesive it must not only provide an overall interpretive schema but this schema must also become the atmosphere in which the group as a whole lives and thinks" (*INEM*, 39).

[33] *INEM*, 47.

[34] Guelich, *Mark 1-8:26*, Word Biblical Commentary 34A (Dallas: Word, 1989), 6-7.

[35] N. Clayton Croy, "Where the Gospel Text Begins: A Non-Theological Interpretation of Mark 1:1," *NovT* 43 [2001]: 113.

[36] See Cushman, "A Critique of Rikk E. Watts' INE" 348-49, for a more detailed argument.

Third, even if we assume that the Markan conflation of Mal 3:1 and Isa 40:3 is an evocation of a historical paradigm, does Watts adequately prove that the event can be identified as a new exodus? Since Mark, along with other synoptic writers, connects the beginning of the gospel of Jesus Christ with the ministry of John the Baptist, we may reasonably conclude that John is the enigmatic prophet who is predicted in Mal 3:1 and Isa 40:3.[37] In the context of both passages, this prophet appears in Israel to prepare for the arrival of Yahweh.

The prologue of Second Isaiah is commonly considered to be Isa 40:1-11. Isaiah establishes at least six major points in this passage: (1) the comfort that is promised concerns Israel, and especially Jerusalem (40:2, 9); (2) the comfort that is promised to Israel follows a time of judgment that Yahweh has brought upon her for her persistence in sin (40:2); (3) a voice will appear to prepare Israel for the arrival of Yahweh (40:3-4); (4) when Yahweh arrives, all flesh will see the glory of the Lord at one time (40:5, 9); (5) Yahweh will arrive in Jerusalem for the purpose of ruling, rewarding, and delivering recompense (40:10); and (6) Yahweh will gently shepherd his own flock, presumably Israel (40:11).

The context of Mal 3:1 is similar to the context of Isa 40:3, emphasizing themes of the coming of Yahweh (3:1); a preparing messenger (3:1); Yahweh's role as refining judge (3:2-5); Yahweh's acceptance of Israel's offering (3:4); and the restoration of Israel (3:16-18; 4:1-3). Both contexts speak of the event of Israel's full restoration, a time when its political and geographic fortunes are restored.

It follows that the εὐαγγέλιον of Mark's prologue is probably the εὐαγγέλιον of SI's prologue, occurring in Isaiah (LXX) in its verbal cognate five times, two of which

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[37] Acts 1:22; 10:37.

occur in Isa 40:9.[38] Although the "good news" varies in content from the birth of a child to victory on the battle field for the εὐαγγέλιον word group in the OT, in the prophets the referent is nearly always the full restoration of Israel. Second Temple literature exhibits similar tendencies, but whenever Isaiah is referenced, the author has the restoration of Israel in mind.[39] It would appear that Mark's understanding of the good news has been informed by Isaiah's.[40]

One may conclude regarding Watt's evocation that even if we assume this literary device for Mark 1:1-3, the event must have some relationship to the restoration of Israel, based on the contexts of both Isaiah and Malachi. Watts' theory of a second exodus being enacted by Jesus' deliverance over demons (Mark 1:16-8:22/26), followed by a "journey" through the wilderness (Mark 8:23/27-10:26), and ending at Jerusalem where a covenant was inaugurated by the sacrifice of Messiah (11:1-16:8), does not adequately address the prophecies of Israel's restoration. Moreover, Watts' evocation imposes an unnecessary hermeneutical grid over Mark's Gospel.

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[38] Isa 40:9 (2x), 52:7; 60:6; and 61:1.

[39] See Cushman, "A Critique of Rikk E. Watts' INE," 338-9.

[40] Brevard Childs supports the idea that the good news in Mark is to be understood in terms of Isaiah: "This good news is described in terms of the promise of restoration to Israel, the exultation of Zion, a return to the land of Israel, victory over enemies, and the reign of God" (*The Struggle to Understand Isaiah as Christian Scripture* [Grand Rapids: Eerdmans, 2004], 5). Evans concurs, suggesting that the Synoptic Gospels portray the εὐαγγέλιον of Jesus as being identical to the εὐαγγέλιον of Isaiah ("From Gospel to Gospel: The Function of Isaiah in the New Testament," in *Writing and Reading the Scroll of Isaiah: Studies of an Interpretive Tradition*, ed. C. C. Broyles and C. A. Evans VTSup 70.2; FIOTL 1.2 [Leiden: Brill, 1997], 651-91). Likewise, assuming a Markan prologue that extends from 1:1 to 1:15, we may infer that the εὐαγγέλιον of Mark 1:1 is the εὐαγγέλιον of Mark 1:14-15 (2x). This being the case, Mark defines the good news in his prologue as "the time is fulfilled; the kingdom of God is at hand" (1:15). Jesus offers Israel restoration of the Davidic kingdom based on its repentance and faith in its King.

## Allusions

Quotations may be identified as those references to texts in which the author intends to reproduce the actual wording of prior texts, while allusions are more subtle; the author may allude to people, events, phrases, or even single words, by means of conceptual or lexical clues.[41] Accordingly, allusions require the alert reader to utilize as much "art" as "science" in identifying them. Given this level of subjectivity, one must carefully examine potential allusions to determine if sufficient evidence is available to make a connection.

For instance, in G. K. Beale's theology of the New Testament, he argues that the overarching theme of the Bible is Creation/New Creation.[42] As such, all of the covenants are restatements of the creation covenant which was established between God and Adam. Thus, the paradigmatic verse of the scriptures is Genesis 1:28, the first Great Commission, where man is commanded to multiply, fill, subdue, and rule over the

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[41] Agreeing with Stanley Porter, I have adopted only two categories of references to prior texts, quotations and allusions ("The Use of the Old Testament in the New Testament: A Brief Comment on Method and Terminology," in *Early Christian Interpretation of the Scriptures of Israel: Investigations and Proposals*, ed. Craig A. Evans and James A. Sanders [Sheffield: Sheffield Academic Press, 1997], 80). Paul Coxon, on the other hand, argues that a quotation must exhibit "verbal overlaps (at least three words), significant correspondences, and perhaps an introductory formula (Coxon, *1 Peter*, 274-75).

[42] Although Beale argues that Creation/New Creation is the dominant theme of the Bible, the new exodus plays a major role in describing Creation/New Creation: "The 'new exodus' is a major theme in portions of the NT (esp. the Gospels, Pauline Epistles, and Revelation), but this is another metaphor for the new-creational kingdom. The plagues of Egypt that begin the process of the exodus are designed to indicate a de-creation and situation of chaos from which Israel can emerge through the division of water and earth as a new humanity on the other side of the Red Sea" (*A New Testament Biblical Theology*, 172). Paul Henebury calls Beale's biblical theology of the New Testament the most ambitious defense of Covenant Theology available today ("A Review of Paul Beale's A New Testament Biblical Theology,"2012, accessed on July 13, 2015, at www.wordandspirit.org).

earth.[43] Beale argues that all of creation was designed to be the dwelling place of God, a temple where man could meet with Yahweh. God drove away the chaos of darkness, and made a place that was acceptable for his own dwelling.

Prior to the fall, the garden of Eden was designed in the same way, a temple. Therefore, Adam's first responsibility was to drive away anything that would be unacceptable for God's dwelling place.[44] Thus, Adam failed by allowing a serpent, an unclean animal, to invade God's temple.[45] If Adam had obeyed this temple guideline, the chaos caused by sin would not have spread throughout creation. Notwithstanding the implications of this idea related to the first sin, one can see that the presence of a temple in some form is crucial to Beale's metanarrative.

Therefore, in Beale's supposition that the church of the New Testament functions as another iteration of the many temples of human history, Beale seeks to connect the Temple of the Mosaic Covenant with the church by a series of proofs.[46] One of his key points is that the reference to "tongues of fire" that came upon those who received the Holy Spirit in Acts 2 at the founding of the church alludes to the fire at

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[43] Beale states the importance of man ruling the earth as mandated in Gen 1:28: "Always the expression is that of actual conquering the land, increasing and multiplying population, and filling the promised land and the earth with people who will reflect God's glory. Never is there a hint that this commission is to be carried out by what we might call a negative act—that is, by death [except for Messiah's death]" (ibid., 58).

[44] According to Beale, Adam was to subdue the garden, protecting it from the chaos of outside influences; if he did, he would ultimately receive irreversible conditions of eternal life (ibid., 42).

[45] Ibid., 45.

[46] Regarding his cumulative case, Beale states: "Some of the arguments in favor of this interpretation may not stand on their own, but they take on more persuasive strength when viewed in light of other lines of evidence" (ibid., 597).

Mount Sinai when Yahweh made a covenant with Israel following the exodus from

Egypt.[47]

> The report that "there came from heaven a noise like a violent rushing wind"
> (Acts 2:2), and that there appeared "tongues as of fire" calls to mind the typical
> theophanies of the OT. God appeared in these theophanies with thunderous noise
> and in the form of fire. The first great theophany of the OT was at Sinai, where
> "God descended on it in fire" and appeared in the midst of loud "voices and
> torches and a thick cloud" and "fire." Sinai was the model theophany for most
> later similar divine appearances in the OT, and to some degree God's coming at
> Sinai stands in the background of the Spirit's coming at Pentecost.[48]

Therefore, according to Beale, the descent of the Spirit at Pentecost is the descent of

the heavenly temple which transforms a new people of God into the temple. Beale's

supposed correspondence between Acts 2 and Exodus 19-20 is based on his view that

God has always used a temple to manifest his presence.

Beale may be correct in his supposition that theophanies are often accompanied

by physical manifestations of fire, wind, lightening, or other dramatic phenomena;

likewise, he may be correct in identifying the coming of the Spirit at Pentecost as a

theophany, although this latter supposition is less likely.[49] To further buttress his view,

Beale cites Isa 30:27-30 as a parallel to the scene at Sinai, one in which Yahweh

descends from his holy temple in order to judge his adversaries. The correspondence is

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[47] Ibid., 594-95.

[48] Beale (*A New Testament Biblical Theology*, 595), following Jeffrey Niehaus (*God at Sinai: Covenant and Theophany in the Bible and Ancient Near East* [Grand Rapids: Zondervan, 1995], 371).

[49] David Peterson argues that the "tongues of fire" may fulfill John's prediction that the Messiah would baptize his followers "with the Holy Spirit and with fire (Luke 3:16; Matt 3:11), but the phrase may have its background in "passages like Exodus 3:2-5; 19:18; 24:17; 40:38, where fire symbolizes the presence of the Holy One to communicate with his people and guide them" (*The Acts of the Apostles*, Pillar New Testament Commentary [Grand Rapids: Eerdmans, 2009], 133).

especially favorable since Isaiah uses "tongues of fire" to describe Yahweh's actions on the earth.

However, several items are incongruent and therefore render this proposition unlikely. Beale assumes from this passage that Yahweh's descent is from his heavenly temple, although no temple is mentioned in this passage. Beale explains that Yahweh's position at a "remote place" (Isa 30:27) *is actually* his temple in heaven. However, his temple is not indicated or even inferred in this passage.[50] Oswalt suggests a more likely view: this announcement depicts Yahweh "coming from a great distance on the wings of a storm. With whirlwind, cloudburst, and pelting hale he destroys his enemies."[51] Just as one can see a storm gathering in the distance, the "remote place" here is best viewed as a "far away" location.

Second, in Isaiah 30, Yahweh's "tongue" is described as a "consuming fire" (כְּאֵשׁ אֹכֶלֶת), an instrument of judgment.[52] Therefore, Isaiah portrays his tongue as devouring all the nations who have opposed him. In contrast, the "tongues of fire" (γλῶσσαι ὡσεὶ πυρὸς) in Acts 2 are indicators of blessing and recognition of God's Spirit upon the newly formed church. It is difficult, then, to imagine that Luke would cite from a context of severe judgment at the occasion of the founding of the church of Jesus Christ.

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[50] Isaiah 30:27a (LXX) contains the reading, "behold, the name of the Lord comes after a while" (ἰδοὺ τὸ ὄνομα κυρίου διὰ χρόνου ἔρχεται). Since Luke normally uses the LXX, Beale's point is further weakened.

[51] John N. Oswalt, *The Book of Isaiah: Chapters 1-39*, NICOT (Grand Rapids: Eerdmans, 1986), 565.

[52] Isaiah 30:27c (LXX) reads "and the anger of his wrath shall devour as a fire" (καὶ ἡ ὀργὴ τοῦ θυμοῦ ὡς πῦρ ἔδεται).Since Luke normally uses the LXX, Beale's point is further weakened.

Third, the use of the word, "tongue" (γλῶσσα) is dissimilar in the two contexts. In Isaiah, the prophet uses "tongue" as an anthropomorphism to describe the power of Yahweh's wrath, being connected with other anthropomorphisms: "lips" (30:27), "breath" (30:28, 33), and "voice" (30:30). Luke, on the other hand, describes the shape of the image of fire—it looked like a tongue—that hovered over each believer who spoke in an unpracticed language at Pentecost. Although we may be certain that the "tongue" of God in Isaiah 30 is not an actual organ, but is rather symbolic of God's mighty speech, we still recognize that the anthropomorphic symbol is a human tongue. In contrast, the "tongue" of Acts 2:3 is not an actual tongue, nor is it symbolic for something else. The fire manifestations are simply shaped like tongues. The two terms are analogous, having related meanings, just as "head" may refer to the part of human anatomy that holds the brain, or it may refer to a CEO of a corporation. Based on these three objections, sufficient doubt remains over Beale's allusive connections between Isa 30 and Acts 2.

Lai, in his dissertation on new exodus pneumatology in 1 Peter, claims that this hermeneutical framework can only be seen as one examines the *cumulative evidence* of references to Isaiah in 1 Peter.[53] Accordingly, Lai argues for new exodus allusions from Isaiah that amount to five verses in 1 Peter.[54] For instance, Lai explains that 1 Peter 1:2 contains a "subliminal echo" from Isa 44:3.[55]

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[53] Emphasis is mine.

[54] 1 Peter 1:2, 10-11, 12; 3:19; 4:14.

[55] Lai, "The Holy Spirit in 1 Peter," 291.

Isa 44:3, For I will pour water on the thirsty land, and streams on the dry ground; I will pour my Spirit upon your offspring, and my blessing on your descendants.

ὅτι ἐγὼ δώσω ὕδωρ ἐν δίψει τοῖς πορευομένοις ἐν ἀνύδρῳ ἐπιθήσω τὸ <u>πνεῦμά</u> μου ἐπὶ τὸ σπέρμα σου καὶ τὰς εὐλογίας μου ἐπὶ τὰ τέκνα σου.

1 Pet 1:2, According to the foreknowledge of God the Father, in the sanctification of the Spirit, for obedience to Jesus Christ and for sprinkling with his blood: May grace and peace be multiplied to you.

κατὰ πρόγνωσιν θεοῦ πατρὸς ἐν ἁγιασμῷ <u>πνεύματος</u> εἰς ὑπακοὴν καὶ ῥαντισμὸν αἵματος Ἰησοῦ Χριστοῦ, χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη.

The only common lexeme in both of these texts is πνεύμα, so as Lai acknowledges, the textual connections are minimal between 1 Pet 1:2 and Isa 44:3. However, he argues that the "conceptual" and "contextual" similarities are far greater.[56] Lai maintains that the idea of the sanctifying work of the Spirit in 1 Peter is Isaianic (44:3) because both authors address their writings to exiles, both use "election" terminology (Isa 44:1, 2; 1 Pet 1:1, sharing cognate terms), and both utilize "water" or "Spirit" images to express the work of sanctification (Isa 44:3, "water" and "Spirit"; 1 Pet 3:21, "baptism"). Lai explains that "baptism" in 1 Peter 3:21 is "water" imagery, which in turn corresponds to the "Spirit" in Isaiah 44:3, both of which are agents of sanctification in their respective contexts. Lai further argues for conceptual and contextual connections between 1 Pet 1:2 and Exod 29 based on the priestly requirement of washing with water (Exod 29:4), anointing with oil, and offering sacrifices, especially of the sprinkling of blood (Exod 29:19-28). He argues that although the Spirit is not to be directly found in Exodus 29, it is clear that he is involved in priestly consecration based on later texts.

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[56] Ibid., 175.

Lai's final group of possible source texts for 1 Pet 1:2 are Isa 52:11, 61:6, and 66:20-21. As typical of new exodus theologies, Lai assumes a new exodus for Isa 40-55 as its dominant theme. Thus, from Isa 52:11, Lai derives the idea of priests needing purification, corresponding to the need of sanctification in 1 Peter 1:2; from Isa 61:6, he argues that the restored people of God will serve as Yahweh's "priests, corresponding to 1 Pet 2:5 where Peter calls believers a holy priesthood"; and from Isa 66:20, the prophet shows the global scope of God's plan of restoration; Lai argues that each of the above features are fundamental themes in 1 Peter and in the new exodus program.

Given the complexity of the inter-scriptural links of Lai's proposed allusions, I am quite sure that I did not describe it adequately. Perhaps this alone is instructive. Is it possible that a typical reader of Peter's first epistle would be able to recognize these allusive connections? If not, how would they point him to a new exodus program, assuming that it represents the overarching motif of 1 Peter? Second, perhaps we may account for the wording of 1 Peter 1:2 in other ways, since Bible doctrines like election, sanctification of the Spirit, obedience to Christ, and the sprinkling of blood occur in many theologically related texts in both the Old and New Testaments. Therefore, it appears that Lai overreaches in identifying allusive connections in an effort to christen 1 Peter a new exodus document.

A further example from Paul Coxon's new exodus treatment of John's Gospel illustrates the importance of a cumulative case. Coxon claims that if John's prologue exhibits programmatic evidence of a new exodus, then the entire Gospel may be considered a new exodus writing. His allusive connections are listed as follows.

| John 1:1-3, God made everything by his creative | Isa 55:11-13, God's creative word is instrumental in bringing about a new |

| Word. | exodus. |
|---|---|
| 1:5, power of light over darkness | Exod 7-12, plagues of Egypt as light over darkness |
| 1:11, Jesus came to his own, but his own rejected him. | Exod 3:13, God comes to his people to deliver them, but they reject him |
| 1:14, God "tabernacles" with Israel. | Exod 25-40, Tabernacle |
| 1:15, "crying out" | Isa 40:3, 6, "a voice cries out" |
| 1:23, John's identification as the voice of one crying out in the wilderness[57] | Isa 40:3 (quotation) |

Perhaps if each of the six references listed above provided clear links to the new exodus program as described in this paper, one might claim that John's prologue has a new exodus orientation. Rather, only the quotation of Isa 40:3 in John 1:23 provides a clear connection to the supposed new exodus manifesto, Isaiah 40-55. Each of the proposed allusive references lack sufficient specificity to suggest that John had the OT reference in mind that Coxon suggests. For instance, Coxon connects John's statement about light and darkness in John 1:5 to the plagues that God brought upon Egypt. Admittedly, light and darkness appear in both contexts, but it is more likely that John had Gen 1:4 in

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[57] Coxon, *Exploring the New Exodus in John*, 12.

mind while writing, having just written three sentences that are remarkably similar to Genesis 1:1-3.[58]

We may summarize that it is often the cumulative evidence of "embedded fragments"—quotations, allusions, and echoes—that often provide the foundation for new exodus theology.[59] Once the reader discerns that the document is to be read in respect to a new exodus, then allusive connections become evident.

## Textual Fields

James Johnston gives attention to the "vocabulary clusters" or textual fields that may provide this cumulative evidence.[60] Johnston suggests that Mark may have written an extended segment of his Gospel (2:1-3:6) using Isaiah 57:14—58:14 as a template, both regarding content and the order of the material.[61] Accordingly, Johnston identifies three pericopes in Mark (2:1-3:6) that supposedly correspond with Isa 57:14-58:14 in "lexical, thematic, and theological" categories, but most importantly adhere to the organizational framework of this OT passage.

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[58] There are thirty-one references in the Old Testament that present the light/darkness opposition (*BibleWorks 9*).

[59] Coxon, *Exploring the New Exodus in John*, 10.

[60] I have reworked this section from my dissertation ("A Critique of Rikk E. Watts' INE," 141-45).

[61] James Johnston tests Watts' hermeneutical framework by examining a subunit of Mark to which Watts did not give much attention in his original writing. Johnston, adopting literary critical techniques, suggests that Mark arranges this portion of his narrative using the NE pattern of development in Isa 57:14-58:14 as a template ("Mark 2:1-3:6 and the Sequence of Isaiah's New Exodus in Isaiah 57:58:14" [Ph.D. diss., Trinity Evangelical Divinity School, 2008]).

| Mark 2:1-17 | Removing obstacles, coming to Yahweh through healing and forgiveness, divine authority | Isa 57:14-21 |
| Mark 2:18-22 | Fasting and God's new exodus presence | Isa 58:1-12 |
| Mark 2:23-3:6 | Sabbath observance, eating grains in the fields, and Son of Man terminology | Isa 58:13-14 |

Although Johnston's thesis of correspondence between these texts appears to be remarkable, it does not account for a number of disjunctive elements. For instance, Yahweh denounces the leaders of Israel for acting as if they were interested in seeking him through the practice of fasting while at the same time committing acts of injustice towards the poor (58:1-12). However, Mark's pericope does not present fasting in a negative light at all; rather, Jesus explains that fasting has a proper place and time (Mark 2:18-22). So although I would admit an interesting correspondence in subjects between these two texts, I would not agree with Johnston that Mark uses Isa 58:1-12 as a template for Mark 2:18-22. Likewise, in the first pericope Johnston suggests that Jesus' healing of the lame man in Mark 2:1-12 alludes to Yahweh's intent at providing spiritual healing for the humble and repentant person. Johnston suggests that Jesus heals the lame man so that he can follow Jesus along the "Way," another key new exodus theme. Once again, the subject of divine healing is evident, but little else is similar.

Johnston's work is helpful in showing how new exodus theology approaches potential allusive elements between two texts, especially when a cluster of those references occur, suggesting that the NT writer used the OT passage as a "template."

However, this hermeneutical template appears to be unwarranted in Mark's Gospel, perhaps even skewing his true intent in writing.

## Conclusion

I have attempted to examine the hermeneutical techniques or methods that new exodus authors frequently use in establishing their theologies. Some focus on evocation, arguing that particular quotations, especially Isa 40:3, contain evocative power which call to mind the founding of a theocratic nation. When cited by Gospel writers in the context of Jesus Christ's first advent, the reader is to understand such iconic statements as representing the hermeneutical key to the entire document. New Exodus theologians believe the primary new exodus paradigm to be the one described by Isaiah in chapter 40-55. I have cast some doubt on this hermeneutical method, but have acknowledged that if a new exodus is indeed evoked by Isa 40:3 in Mark and Luke, the historical paradigm that is evoked is the full restoration of ethnic Israel.

Allusions and collections of allusions, sometimes occurring in "textual fields," are likewise fundamental to the establishment of a new exodus paradigm for a NT document, especially if it can be shown that they refer to Isa 40-55, the primary locus for the Isaianic new exodus. However, some of the potential allusions that I have examined in this paper lack the lexical, conceptual, and contextual similarities necessary to identify them as allusions. Although the cumulative evidence of several potential new exodus allusions may appear to be compelling, if the individual allusive connections are inadequate, then the case for a new exodus reading of the data is lessened; each allusion must be examined on its own merit. Just as the value of a coin collection is based on a proper assessment of each coin, so must each reference to the Old Testament in the New be assessed.

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