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# INTRODUCTION TO THE NEW TESTAMENT

Revised Edition

by

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the influence of Pauline theology.<sup>49</sup> After Werner showed that Mk is much more dependent on Gentile Christianity, however, the thesis was reworked to claim that Mk combined "the Pauline kerygma and the (so-called) synoptic tradition."<sup>50</sup> But it is no more demonstrable that Mk was influenced by the Christ myth (see above, pp. 91 f) than there is ground for the supposition that Mk viewed the death of Jesus as redemptive under the influence of Paul. This evaluation of the death of Jesus was already the view of the primitive community according to I Cor 15:3, and both the characteristically Pauline term *κϋριος* and the Pauline concept of the humiliation of the Son of God are missing in Mk. It is clear that Mk shaped the Palestinian Jesus tradition on the basis of Gentile-Christian presuppositions; it is scarcely demonstrable that he had any connection with Paul or with Pauline-influenced Gentile Christianity.<sup>51</sup>

### 3. Author

The identity of the writer of Mk is not disclosed anywhere in his Gospel. That he is recounting a "personal experience"<sup>52</sup> in mentioning the young man who fled naked when Jesus was taken prisoner (14:51 f) is a strange and wholly improbable conjecture. Even if it were accurate, no name could be deduced from it. But the oldest tradition, attested by Papias, offers as writer of this Gospel *Μάρκος*, who wrote down the account of Peter from memory (see above, §5.3.2). We have already seen that no special connection with Peter can be inferred from Mk, and that Papias, or the elder cited by him, had no reliable knowledge of the connection of Mk with Peter.<sup>53</sup> Furthermore Papias' representation of the reproduction of the preaching of Peter by Mk is false, because the material in Mk "is the product of a complicated, in part con-

<sup>49</sup> On the history of this thesis see Werner, 1 ff.  
<sup>50</sup> Marxsen, 147; similarly Tyson, Schreiber; Bultmann (see n. 4), 172; Percy (see n. 30), 295 f.

<sup>51</sup> Thus, e.g., Feine-Behm; F. C. Grant; Guy.  
<sup>52</sup> Thus Grundmann, Schneewind, Wohlberg; Albertz, Feine-Behm, Harrison, Henshaw, Höpfl-Gut, Meinertz, Michaels, Zahn; W. Neil, *The Life and Teaching of Jesus*, 1965, 41.

<sup>53</sup> No help is offered by the conjecture of *τάξει* instead of *τάξει*, or the resulting translation, "Mk wrote down what [Peter] had kept in his memory, not hastily, however" (H. A. Riggs, "Papias on Mk," *NovTest* 1, 1956, 161 ff.); for the supposition of a change of subject from *ἐμψυμένους* to *ἐγγραφέν* is as arbitrary as the assumption that the *τάξει* of Papias was wrongly heard as *τάξει*.

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