

Walking on the Sea (Mk 6:45-52)

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Through the study of the vocabulary, syntax and theme of Mk 6: 45-52, we find two independent traditions in it: that of the walking on the sea with the epiphany motif and that of the stilling of the sea-storm. This combination is due to Mkan redactional hand. Through the combination of these two traditions, a new theme is created with OT back-ground: divine manifestation in stillness.

Another major editorial element is the heightening of the Resurrection overtone which may have already existed in the original account of the walking on the sea.

Mk's message which we presume from these editorial elements is that the manifestation of the Risen Lord is in stillness. It almost escapes human senses. The Risen Lord also manifests himself in the same way in the eucharist and those who understand the mystery of his eucharistic presence will not be surprised at his manifestation in stillness.

As one of the accounts sandwiched by two pericopae which deal with the question who Jesus is, this account presents Jesus also in relation to John the Baptist, Elijah and Moses. He not only far surpasses Elijah and Moses, but is equal to Yahweh. He is not only like John the Baptist having come back to life, but is the one for whom John was the forerunner. With his Resurrection, the dawn of the day of the Lord rises and the eschatological joy is given to his disciples. By him they are saved from destruction and death, and given new life.

The aim of this article is to analyze the account of the walking on the sea in Mk 6: 45-52 in order to find the insight and theology contained at different stages in the development of the tradition. The first part is the verse by verse analysis of the account: the second part the discussion of the pre-Mkan stage: the third part that of the Mkan stage.

I. Analysis of the Account

Although loaded with Mkan literary characteristics,¹⁾ and considered by many as redactional,²⁾ 6: 45 must be a rewording of traditional material by a redactor, as the presence of a Mkan *ἡρακλιεγομενον ἀναγκάξω* indicates.³⁾ However, there are elements showing an editorial hand. The artificial literary agreement of *ἕως αὐτὸς ἀπολύει τὸν ὄχλον* with *ἀπόλυσον αὐτούς* in 6: 36 and its redactional nature are pointed out by Snoy.⁴⁾ If this verse is redactional, the link with the preceding account of the miracle of the bread disappears. *εἰς τὸ πέραν πρὸς Βηθσαϊδάν*⁵⁾ is a double local statement, a Mkan characteristic,⁶⁾ in some cases of which a first general expression is followed by a more specific one.⁷⁾ *πρὸς Βηθσαϊδάν* must be from the redactor's hand,⁸⁾ when we consider the above literary tendency, and also the fact that this phrase situates the miracle of the multiplication of the bread on the west coast of the lake in contrast to the second miracle of the bread.⁹⁾ It seems unlikely that Mark put this account after the multiplication account just because the original account of the former conveniently contained "Bethsaida" and suited his theological purpose in locating the bread miracle. As we shall see later, Mark's purpose in linking the two accounts is more theological than that. It is furthermore unlikely that the independent tradition of the walking on the sea originally contained "Bethsaida" and served the two redactional purposes; to locate the bread miracle and to highlight a theological insight by a

combination of two accounts. It seems more logical to regard εἰς τὸ πέραν as source element, πρὸς Βιθσαϊδάν as redactional.¹⁰⁾

Verse 46 also contains a Mkan *hapaxlegomenon* ἀποτάσσω and must be mainly traditional. If ἕως phrase is redactional, ἀντοῖς must have originally referred to μαθηταί,¹¹⁾ and ἀποτάσσω is also more natural as referring to disciples than to the crowd.¹²⁾

There is nothing which indicates the editorial nature of ὀφείας γενομένης in v. 47.¹³⁾ The chronological inconsistency of v. 47 after 6: 35 is noticed by many.¹⁴⁾ Schenke gives this inconsistency as one reason for assuming the independent existence of two accounts in the tradition.¹⁵⁾ However, the question remains to be seen whether this linking of two accounts is Mkan or pre-Mkan.¹⁶⁾ ὄρα πολλή is a peculiar expression for “evening” used only in the pericope of the multiplication of bread in Mk. In view of the pregnant usage of ὄρα in the gospel of Mk,¹⁷⁾ ὄρα πολλή must be an editorial element, whereas ὀφείας γενομένης must be a traditional element retained in spite of the apparent contradiction.

Verse 48a must be linked with v. 51b by the theme of a sea-storm.¹⁸⁾ As well proved by Snoy, v. 51b reveals Mkan nature: Mkan vocabulary κοπάζω, and literary agreement with 4: 39.¹⁹⁾ Added to that, in v. 48a there are many Mkan literary characteristics: a parenthetical clause, a participle used as a main verb, the use of γάρ explanatory.²⁰⁾ Considering these, we can presume that v. 48a is Mkan.²¹⁾

The following facts point toward Mkan redaction of περιῖ τετάρτην φυλακὴν τῆς νυκτός.²²⁾ Mk evidently knows the popular names of the four divisions of night, ὀφεί, μεσονύκτιον, ἀλεκτροροφανίας and πρωί (13: 35).²³⁾ πρωί²⁴⁾ is used six times in Mk, all except one (1: 35 which refers to the time when Jesus prayed) are used after Jesus' entrance into Jerusalem—in 11: 20 referring to the time when the fig tree which bears no fruit is found withered, in 13: 35 to the unknown time of eschaton, 15: 1 to the time when Jesus was arrested δῆσαντες, 16: 2 to the time when the tomb was found empty,²⁵⁾ and 16: 9 to

the Resurrection.

On the other hand, *φυλακή* is used by Mk here, in 6: 17 and 28 in the pericope of the martyrdom of John the Baptist. If we presume that the miracle of the bread and the walking on the sea are linked by Mk, the account of John the Baptist's martyrdom is the pericope which comes just before the linked accounts. This sequence of events must be redactional, since 6: 30-33 which join the account of John the Baptist and the miracle of the bread are generally accepted as redactional.²⁶⁾ Now in the account of John the Baptist's martyrdom *φυλακή* is used in connection of his arrest (*ἔδηρον* 6: 17) and beheading. Though the expression *περὶ τετάρτην φυλακὴν τῆς νυκτός* may not have been so unusual an expression,²⁷⁾ it is pregnant with theological implications. Considering Mk's usage of *ῥα πολλή* with theological implications in the multiplication of bread, it could be also Mk who uses this chronological indication with theological pregnancy. Here Mk may have used *περὶ τετάρτην φυλακὴν* instead of *πρωτὶ* because of its link with John the Baptist's martyrdom.

ἔρχεται πρὸς αὐτοὺς περπατῶν ἐπὶ τῆς θαλάσσης must belong to the theme of the walking on the sea with the epiphany motif.²⁸⁾ *καὶ ἤθελεν παρελθεῖν αὐτούς* is considered by many as belonging to the original tradition of walking on the sea²⁹⁾ with the epiphany motif.³⁰⁾ However, this phrase speaks from the viewpoint of Jesus, and therefore is a theological reflection.³¹⁾ Although it contains the epiphany motif, Jesus' walking on the water would have been enough to reveal his divine identity, and this phrase with another mode of theophany and with developed theological reflection must be secondary. The other three occasions in which Mk uses the imperfect *ἤθελεν* are all in redactional verses.³²⁾ These facts suggest Mk's redaction of this phrase. Its theological content, which will be dealt with later, will support the conclusion.

The phrase *οἱ δὲ ἰδόντες αὐτὸν ἐπὶ τῆς θαλάσσης περπατοῦντα* in v. 49 is in double construction with *ἔρχεται πρὸς αὐτοὺς περπατῶν ἐπὶ τῆς θαλάσσης* in v. 48. Such construction must be Mk's,³³⁾ one side of

which belonging to tradition and another to redaction. *οἱ δὲ ἰδόντες αὐτὸν . . . ἀνέκραξαν* is also in double construction with *πάντες γὰρ αὐτὸν εἶδαν καὶ ἐταράχθησαν* in v. 50a.³⁴⁾ Since *ταράσσω* is a Mkan *hapax-legomenon*, v. 50a must belong to the source.³⁵⁾ In that case, v. 49 must be redactional. *φάντασμα*, which is found in NT only here and the Mtean parallel 14: 26, and must be Mkan vocabulary, speaks for Mkan redaction of v. 49.

In v. 50b *οἱ δὲ εὐθύς ἐλάλησεν μετ' αὐτῶν* and *καὶ λέγει αὐτοῖς* are in double construction.³⁶⁾ Since *εὐθύς* and *λαλεῖν* are Mkan vocabulary,³⁷⁾ *καὶ λέγει* phrase must be traditional. *Θαρσεῖτε* and *μὴ φοβεῖσθε* are also in double construction.³⁸⁾ *μὴ φοβεῖσθε* is linked with the OT divine revelation form *ἐγὼ εἶμι*³⁹⁾ (Gn 15: 1, 26: 24, 46: 3, Jg 6: 23, Is 41: 10 etc.).⁴⁰⁾ Johannine parallel *ἐγὼ εἶμι μὴ φοβεῖσθε* (6: 20) without *Θαρσεῖτε* could also be the sign that this phrase belongs to the source material.⁴¹⁾

In v. 51a *πρὸς αὐτούς* and *εἰς τὸ πλοῖον* are in double construction.⁴²⁾ Considering that *πλοῖον* is a Mkan vocabulary, the latter phrase can be regarded as redactional. As referred to already, v. 51b must be due to the redactor.

With regard to v. 51c,⁴³⁾ the juxtaposition of *λίαν* and *ἐκ περισσοῦ* is a Mkan style. The use of *ἐξίστημι* in the pejorative sense must be connected with v. 52 with the Mkan theme of the disciples' lack of understanding. Moreover, the disciples' stupefaction at the appearance of Jesus is already referred to in v. 50a.⁴⁴⁾ If we accept that *ἐκόπασεν ὁ ἀνεμὸς* in v. 51b is Mkan, the reaction to it *λίαν ἐκ περισσοῦ ἐν ἑαυτοῖς ἐξίσταντο* must also be considered Mkan.

Mk 6: 52 is generally accepted as redactional.⁴⁵⁾ The Mkan theme of the disciples' lack of understanding and the linguistic similarities to Mkan literary construction 8: 14-21, especially v. 17 (*συνήμι, πεπωρωμένη, καρδία*), reveal its redactional nature.

II. Tradition

As the result of the above analysis, we can differentiate the

traditional and redactional elements as follows. (The traditional elements are underlined.)

45 Καὶ εὐθὺς ἠνάγκασεν τοὺς μαθητὰς αὐτοῦ ἐμβῆναι εἰς τὸ πλοῖον καὶ προάγειν εἰς τὸ πέραν πρὸς Βηθσαϊδάν, ἕως αὐτὸς ἀπολύει τὸν ὄχλον. 46 καὶ ἀποταξάμενος αὐτοῖς ἀπῆλθεν εἰς τὸ ὄρος προσεύξασθαι. 47 καὶ ὀψίας γενομένης ἦν¹³ τὸ πλοῖον ἐν μέσῳ τῆς θαλάσσης, καὶ αὐτὸς μόνος ἐπὶ τῆς γῆς. 48 καὶ ἰδὼν αὐτοὺς βασανιζομένους ἐν τῷ ἐλαύνειν, ἦν γὰρ ὁ ἄνεμος ἐναντίος αὐτοῖς, περὶ τετάρτην φυλακὴν τῆς νυκτὸς ἔρχεται πρὸς αὐτοὺς περιπατῶν ἐπὶ τῆς θαλάσσης· καὶ ἤθελεν παρελθεῖν αὐτούς. 49 οἱ δὲ ἰδόντες αὐτὸν ἐπὶ τῆς θαλάσσης περιπατοῦντα ἔδοξαν ὅτι φάντασμα ἐστίν, καὶ ἀνέκραξαν. 50 πάντες γὰρ αὐτὸν εἶδον¹⁴ καὶ ἐταράχθησαν. ὁ δὲ εὐθὺς ἐλάλησεν μετ' αὐτῶν, καὶ λέγει αὐτοῖς, Θαρσεῖτε, ἐγὼ εἰμι· μὴ φοβεῖσθε. 51 καὶ ἀνέβη πρὸς αὐτοὺς εἰς τὸ πλοῖον, καὶ ἐκόπασεν ὁ ἄνεμος. καὶ λίαν [ἐκ περισσοῦ] ἐν ἑαυτοῖς ἐξίσταντο¹⁵, 52 οὐ γὰρ συνῆκαν ἐπὶ τοῖς ἄρτοις, ἀλλ' ἦν αὐτῶν ἡ καρδιά πεπωρωμένη.

The traditional elements in the pericope concern the walking on the water with the epiphany motif. In OT God is portrayed as one who walks on the water (Ps 77: 20, Job 9: 8, Is 43: 16).⁴⁶⁾ With the motif of the walking on the sea the source material portrays Jesus as the one in whom God reveals himself. The above three OT texts contain Exodus-motif.⁴⁷⁾ Evidently in the account of Jesus' walking on the sea, there is the same theme of God's powerful revelation.⁴⁸⁾ *ἐγὼ εἰμι* is a theophany form (Ex 3: 14, Is 43: 1-3, 10f)⁴⁹⁾ and belongs to the same theme of God's self-revelation in Jesus.⁵⁰⁾ The "Trostformel" *μὴ φοβεῖσθε* prevents the fear of the disciples at the revelation of the divine majesty.⁵¹⁾

The sending away of the disciples prepares for this revelation.⁵²⁾ Jesus' going to the mountain to pray, which symbolizes the nearness of God,⁵³⁾ and coming from the mountain with OT background of God coming from the mountain (Dt 33: 2, Jg 5: 4f, Hab 3: 3)⁵⁴⁾

also serves for the epiphany motif.

This incident during the life of Jesus is recounted with Easter faith. For the Israelites sea and water symbolize danger, affliction and death (2 Sam 22: 5, Ps 17: 15-17, 68: 2-3, Sir 24: 5).⁵⁵⁾ But Jesus is on the land, outside of danger and death. The similarity between this account and Lk 24: 36-49 has been noted by exegetes.⁵⁶⁾ The outline of the traditional source of walking on the sea of itself already contained elements that could easily be used in an account with post-Resurrection implication: the Lord came to the disciples, free from human limitation, they did not recognize him and were terrified;⁵⁷⁾ he spoke to them, revealing himself.⁵⁸⁾ In this account Jesus' power over water is linked to that power which God showed in leading the Israelites through the water at the time of Exodus. On the other hand, it implied Jesus' Resurrection. Here we find in the tradition of Jesus' walking on the water the understanding of Jesus' Death and Resurrection in the light of Exodus.

Mk must have known also the independent tradition of the stilling of the sea-storm as found in Chapter 4. It must be connected with the theme in Ps 107: 28f:⁵⁹⁾ "Then they cried to the Lord in their trouble, and he delivered them from their distress: he made the storm be still, and the waves of the sea were hushed." And in this connection it shows Jesus who acts with God's power.

III. Redaction

As referred to already, *εως αυτος απολυει τον θυλον* most probably has the purpose of linking this pericope with the account of the miracle of the bread, and *προς Βηθσαϊδαν* locates the bread miracle on the west coast.

The motif of stilling the sea-storm in the account of the walking on the sea must be redactional.⁶⁰⁾ What was the redactor's purpose in superimposing the second motif on the tradition of the walking on the sea? Was it to heighten the identity of Jesus as Son of God endowed with supernatural power?⁶¹⁾ Or was it not rather to create

a new theme by the combination of two motifs—self-revelation of Jesus in stillness? This new theme recalls the divine revelation to Elijah in 1K 19: 11-12: the Lord passes by (עבר , LXX *παρέργεσθαι*), but he is not in the strong wind, nor in the earthquake, nor in the fire, but in a still small voice (דַּמְמוּהָ).

The description of theophany in 1K 19 is connected with the account of theophany on Mt. Sinai (Ex 34: 6) in which Yahweh's encounter with Moses is described by the same verb עבר , LXX *παρέργεσθαι*. This same verb is also used in Ex 33: 19, 22, showing that the account in 1K 19 is also influenced by Ex 33: 18ff.⁶² With the latter 1K 19 is similar not only in that Yahweh passes by, but also in that Elijah hides himself in a hole, and that, as the reader probably understood, in a hole in the rock (Ex 33: 22).⁶³ In 1K 19 what is noteworthy and without parallel in OT is that Yahweh is not in any of the natural phenomena which usually accompany his coming, but is in דַּמְמוּהָ.⁶⁴ In OT and Qumran texts the term is understood as the phenomenon which, though still lying within the natural realm, represents the extreme limit of apprehension by the senses.⁶⁵ It would be interesting to note that of the three instances of דַּמְמוּהָ in OT, another appears in Ps 107: 29 in the calming of the sea-storm, and the third in Job 4: 16 which is most likely dependent on 1K 19.⁶⁶

The combining the motif of the calming of the sea-storm and that of the walking on the sea is probably done with the purpose of creating the new motif of epiphany in the stillness after the storm with the background of 1K 19 account of Yahweh's manifestation to Elijah which is linked to the divine revelation to Moses. The present Mkan pericope belongs to a series of accounts sandwiched by 6: 14-16 and 8: 27-29, both of which are Mkan⁶⁷ and turn around the question who Jesus is and the rumor about him—that he is John the Baptist, Elijah or one of the prophets—followed by the speaker's understanding of Jesus. It would be logical to conclude that the creation of a new motif connected with Elijah and Moses is due to

the hand of Mk who also placed this pericope in such a context.

Through his redaction, Mk betrays his understanding that as Yahweh did to Elijah, Jesus manifests himself in stillness. In this pericope we find an interesting paradox. Both the motif of the walking on the sea and that of the stilling of the sea-storm reveal Jesus' identity as possessing power over nature. At the same time, however, the new motif created out of the two, is linked with divine manifestation to Elijah, unique in OT in rejecting natural phenomena for Yahweh's coming and presence. The new motif is related to the theme of the divine manifestation which nearly escapes sense-perception.

ἔθελεν παρελθεῖν belonging to the same Elijah-motif must be considered Mkan. *περὶ τετάρτην φυλακὴν* probably belongs to it also. According to LXX, Elijah stands in the mountain before the Lord the next day *αἰῶρον* (1K 19: 11). *Jewish Antiquities* by Josephus also has it as the next day: *τῆ ἐπιόσῃ* and *μεθ' ἡμέραν*.⁶⁸⁾

We have already discussed the possibility of the theological implication of the term *περὶ τετάρτην φυλακὴν*. First, *φυλακὴ* links the present pericope in conjunction with the bread miracle to the preceding pericope of John the Baptist. In this section Herodias treats John the Baptist as Jesbel did Elijah (1K 19: 2),⁶⁹⁾ later expected as the forerunner of the day of the Lord (Mal 4: 5). John is portrayed as the new Elijah. He is kept in *φυλακὴ* and is beheaded in *φυλακὴ* (Mk 9: 13). By using *περὶ τετάρτην φυλακὴν τῆς νυκτός* instead of *πρωτ'*, Mk could portray Jesus in contrast to John the Baptist, his forerunner, and imply that Jesus walks out of the prison of death. That this kind of interpretation is not reading too much between the lines can be proved by the fact that, as noted before, in Mk's gospel *πρωτ'* itself is the time-designation related to Jesus' Passion, Death and Resurrection, and eschaton.⁷⁰⁾ Dawn is known in OT as the time when Yahweh comes to save his people from the storm of chaotic and inimical power (Ex 14: 24,⁷¹⁾ Ps 46: 4-6, Is 17: 12-14).⁷²⁾ Jesus comes as Yahweh to save his people from the power of death.

The theme of walking on the water must be traditional. However, the expression *ἐν μέσῳ τῆς θαλάσσης* is found only in Mk and is probably from his hand. The phrase appears in OT above all in Exodus tradition (Ex 14: 29, 15: 8, Ne 9: 11. Cf. Ex 14: 16, 22, 23, 27, Num 33: 8, Jos 3: 8, Ez 26: 12). It is a place of destruction, but at the same time the place of salvation from it by Yahweh (Ex 14: 29, Ne 9: 11, Ex 14: 16, 22).⁷³⁾ Moreover, when we study the usage of *θαρρεῖν* or *θαρσεῖν* in LXX, it is a word of encouragement always used in the situation threatened by death or at least severe danger from outside.⁷⁴⁾ These facts confirm our conclusion of the preceding paragraph that Mk strengthens the overtone of Resurrection in the account of the walking on the sea in the context of his gospel.

LXX translates *ΠΣΘ* in Ex 12: 23 by *παρέρεσθαι*. Although it is the only occasion in LXX where *παρέρεσθαι* translates *ΠΣΘ*, in Ex 12 *παρέρεσθαι* and *σκοπέειν*, which also translates *ΠΣΘ* in Ex 12: 13, 27, are synonymous.⁷⁵⁾ Does this not betray Mk's understanding that Jesus passes by his own as Yahweh did at the first Passover to bring freedom and salvation? And if the whole pericope implies Jesus' Resurrection, this seems to reveal an insight that the Resurrection is the new Passover, freedom from slavery, destruction and death. The understanding of Jesus' Death and Resurrection in connection with the Passover could have been known to Mk since it is already seen in Paul (1 Cor 5: 7).

The tradition of the walking on the sea already has the similarity with Lkan account of the appearance of the Risen Lord to the disciples (24: 36-43). However, certain words in the Mkan redactional verse 6: 49 heighten the similarity between the two accounts: *ιδόντες* (*θεωρῶ* in Lk 24: 37, 39), *δοκῶ* and *φάντασμα* (*πνεῦμα* in the same sense in Lk 24: 37).⁷⁶⁾

How should we understand the fact? Rather than accepting it as proving the identity of content of the two accounts,⁷⁷⁾ should we not understand that the miracle of the walking on the sea from the beginning was an appropriate tool for Mk to convey the meaning of

the Resurrection and was edited with this overtone?

What could have been Mk's purpose in overlapping the Resurrection overtone on the background of Yahweh's self-revelation to Elijah? Yahweh reveals himself in stillness which almost escapes human senses. Is it not Mk's message that the appearance of the Risen Lord is in the same manner: it can be grasped by faith alone?

As we have seen, *θαρσέν* or *θαροσέν* is used as a word of encouragement in times of suffering and affliction, but especially in danger of death. What is noteworthy is that in later books it is used in the context of the last day (Jl 2: 21f, Ze 3: 6, Za 8: 13). If *θαροσέν* is Mk's addition to an account with the Resurrection overtone, is it far-fetched to say that Mk sees eschatological significance of the manifestation of the Risen Lord?

The disciples' surprise in v. 51c on the surface appears to be at the calming of the storm. However, if we accept the conclusion that here Mk combines the two motifs and creates a new theme of divine revelation in stillness which has the Resurrection overtone, the disciples' great surprise, in Mk's intention, refers to the manifestation of the Risen Lord which is beyond natural phenomena and nearly escapes human senses.

6: 52 is redactional. The account of the miracle of the bread and that of the walking on the sea may have been linked in the tradition, as they are joined in time sequence, both in Mt 14: 22 and Jn 6: 15-21. However, Mk 6: 52 points backward to the event which had happened already, the miracle of the bread, and betrays a redactional purpose.⁷⁸⁾ The disciples are surprised, because they did not understand about the loaves. The miracle of the loaves should have enlightened the disciples as to the Person of Jesus, but their hearts were hardened, and they did not understand. What should they have understood from the miracle of loaves?

As Marxen rightly puts it, the Lord's Supper terminology is found both in the account of the feeding miracle and the Last Supper.⁷⁹⁾ Their interdependence and redactional intention are not

ambivalent, as Marxen considers, even though they have the Jewish meal as the common basis of terminology.⁸⁰⁾ As Marxen himself points out, the terminology in Mk's account of the Last Supper is already harmonized so as to suit the liturgical purpose, and the stress is on the giving and taking of the bread over which a thanksgiving has been said, the stress which the Pauline formula did not have.⁸¹⁾ Therefore, we may conclude that, since the same terminology is found in the account of the feeding of the multitude, it is edited with the intention of interpreting the Lord's Supper.⁸²⁾

In his analysis of Pauline and Mkan accounts of the Last Supper, Marxen considers that in the Mkan formulation the sacramental reality shifts to the elements of bread and wine, whereas in the Pauline formulation the sacramental reality was seen in the act of the table fellowship.⁸³⁾ In the earlier stage Christians knew the Risen Lord to be present at the meals they celebrated. By the time of Mk, Marxen considers, the presence of the Risen Lord is bound to the food, to the elements.

The same concentration on the bread is seen in the account of the feeding of the multitude and the redactional verses 6: 52 and 8: 17, even though the feeding account shows that the table fellowship of the multitude with the Lord is also another phase of the sacramental reality.

If we accept Marxen's conclusion that Mkan theology stresses the presence of the Risen Lord in the bread, then the message in 6: 51c-52 is that people should understand who the Lord is and the manner of his presence in the eucharistic bread, because he manifests himself in stillness which can be grasped by faith alone.

As we have seen, the account of the walking on the water is placed among the series of pericopae sandwiched by 6: 14-16 and 8: 27-29, both of which turn around the question who Jesus is and the rumor about him: John the Baptist coming back to life, Elijah or one of the prophets. In the account of the walking on the sea Mk seems to answer the question "Who is Jesus?" in comparison

with John the Baptist, Elijah and Moses.

Because of his miraculous power Jesus in this life is said to be John the Baptist coming back to life. John the Baptist was arrested and kept in φυλακή and beheaded in φυλακή. Jesus walks on the water *περὶ τετάρτην φυλακὴν*, which symbolizes his power over the prison of death. John the Baptist is portrayed as Elijah, the fore-runner of the day of the Lord. Jesus comes *περὶ τετάρτην φυλακὴν*, that is *πρωί*, the term connected with the Resurrection and eschaton in Mk. The hour of God's salvation in the biblical tradition has now new significance. With the Resurrection of Jesus, the dawn of the day of the Lord comes. And the Risen Lord tells his disciples to believe in him and have the joy of the last day.

In connection with Elijah, the present account presents Jesus with the background of 1K 19. Rather than being compared to Elijah, Jesus is the one who was about to pass by and reveals himself in stillness. He is the one like Yahweh.

As to Moses, the source material of the walking on the sea already portrays Jesus with the background of Exodus. He has power over water like Yahweh, and reveals himself with the divine manifestation formula *ἐγώ εἰμι* which Yahweh uses in his self-revelation to Moses (Ex 3: 14).

On the redactional level, the account of the calming of the sea-storm added onto the tradition of the walking on the sea also has the theme of Jesus' power over nature. *παρέρρησθαι* recalls Yahweh's self-revelation to Moses in Ex 33 and 34. Here also Jesus is the one like Yahweh, rather than a new Moses. In connection with Ex 12: 23, Jesus is about to pass by his disciples as Yahweh passed by the doors of his own people to bring them to freedom. His disciples, like Israelites at the first Passover, are saved from destruction and death, and brought to new freedom. The Risen Lord stays with them, and the joy of the eschatological table-fellowship with the Lord continues.

NOTES

- 1) E. J. Pryke, *Redactional Style in the Marcan Gospel*, London, 1978, 142.
- 2) *Ibid.*, 15.
- 3) L. Schenke, *Die Wundererzählungen des Markusevangeliums*, Stuttgart, 1974, 239.
- 4) T. Snoy, "Le rédaction marcienne de la marche sur les eaux," ETL 44 (1968), 232. P. J. Achtemeier, "Toward the Isolation of Pre-Markan Miracle Catenaes," JBL 89 (1970), 283. Schenke, 239-240.
- 5) Many regard the whole phrase as traditional. The survey is given by Snoy, 217-234.
- 6) F. Neiryneck, "Duality in Mark," ETL 47 (1971), 415.
- 7) Neiryneck, "Duplicate Expressions in the Gospel of Mark," ETL 48 (1972). He finds the same tendency with indications of time and persons.
- 8) R. Bultmann, *Die Geschichte der synoptischen Tradition* (FRLANT, 29), Göttingen, 1921⁵, 257.
- 9) J.-M. van Cangh, *La multiplication des pains et l'eucharistie*, Paris, 1975, 124. (My article which will be published in NTS 28(1981) discusses the necessity of two localities for Mark in his theological exposition.)
- 10) Schenke (239) and Pryke (142) regard *εἰς τὸ πέραν* as redactional.
- 11) Snoy, 233. Schenke, 240. R. Pesch, *Das Markusevangelium*, Freiburg, 1977, 360.
- 12) Snoy, 233. Schenke, 240.
- 13) Schenke, 240.
- 14) *Ibid.*, 238, n. 732.
- 15) *Ibid.*, 238-239.
- 16) E. Haenchen, *Der Weg Jesu. Eine Erklärung des Markus-Evangeliums und der kanonischen Parallelen*, Berlin, 1968, 251-253.
- 17) It is used, except in the pericope of the multiplication of bread, in connection with eschaton and the Passion: 11: 11, 13: 11, 32, 14: 35, 37, 41, 15: 25, 33, 34. (Concerning this point, cf. my article on the multiplication of bread.)
- 18) Bultmann, 231. K. Kertelge, *Die Wunder Jesu im Markusevangelium*, München, 1970, 146. However, he is reluctant to draw a too sharp distinction between the two motifs of sea-storm and walking on the sea (147). Schenke, 243. J. Gnilka, *Das Evangelium nach Markus*, II/1, Köln, 1978, 266.
- 19) Snoy, 439-440, although he does not seem to consider v. 48a as by the same hand.
- 20) Pryke, 70, 142.
- 21) Probably the theme of the sea-storm is pre-Markan (Schenke, 240. Gnilka,

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- 266), but is here narrated in Mkan syntax and vocabulary.
- 22) Schenke considers it due to the pre-Mkan redaction, since it contains the implication of time for God's help and belongs to the theme of sea-storm. He regards the theme as secondary but pre-Mkan (245).
 - 23) Strack-Billerbeck, I, 689.
 - 24) It is regarded as Mkan vocabulary by Pryke (137).
 - 25) Pesch sees the connection between the "fourth watch of the night" and 16: 2 (360). Also W. Schmithals, *Das Evangelium nach Markus*, II/1, Würzburg, 1979, 335.
 - 26) Pryke, 15. (cf. my article on the multiplication of bread.)
 - 27) Josephus, *Antiquities*, V, 6, 5, XVIII, 9, 6, quoted by Strack-Billerbeck, I, 689.
 - 28) Pesch, 360.
 - 29) Bultmann, 231.
 - 30) E. Lohmeyer, *Das Evangelium des Markus*, Göttingen, 1967¹⁰, 133-134. Kertelge, 146. Schenke, 243. M. Dibelius, *From Tradition to Gospel*, Eng. tr. of *Die Formgeschichte des Evangeliums*, New York, n. d., 95, considers the motif of epiphany as secondary. Snoy, "Marc 6, 48: '... et il voulait les dépasser'", *L'Évangile selon Marc*, ed. M. Sabbe, Gembloux, 1974, 359-360, does not consider that the phrase contains the epiphany motif.
 - 31) Later it will be treated more in detail.
 - 32) 3: 13, 7: 24, 9: 30. Snoy, "Marc 6, 48," 362.
 - 33) Neiryneck, "Duality," 433.
 - 34) *Ibid.*, 423.
 - 35) Schenke, 240.
 - 36) Neiryneck, "Duality," 443.
 - 37) Pryke, 139.
 - 38) Neiryneck, "Duality," 411.
 - 39) Pesch, 361-362.
 - 40) H. Zimmermann, "Das absolute *ἐγὼ εἶμι* als die neutestamentliche Offenbarungsformel," *BZ* 4 (1960), 62. Werner Berg, *Die Rezeption alttestamentlicher Motive in Neuen Testament—dargestellt an den Seewandlerszählungen*, Freiburg, 1979, 312.
 - 41) Kertelge, 147.
 - 42) Neiryneck, "Duality," 415.
 - 43) Snoy, "La rédaction marcienne," 440-446. Pesch, 241.
 - 44) Schenke, 241.
 - 45) The list of the exegetes who regard v. 52 as redactional is given by Snoy, "La rédaction marcienne," 447, n. 217. Schenke, 241, Pryke, 15. Pesch, 363.
 - 46) Lohmeyer, 135. W. Grundmann, *Das Evangelium nach Markus*, Berlin,

- 1977, 141. A.-M. Denis, "La marche de Jésus sur les eaux," *De Jésus aux Évangiles*, ed. I. de la Potterie, Gembloux, 1967, 242. J. Kremer, "Jesu Wandel auf dem See nach Mk 6, 45-52," *BibLeb* 10 (1969), 223. Schenke, 246. Pesch, 360.
- 47) Denis, 242. Kertelge finds the motif in the first two (147-148).
- 48) Berg, 323-326.
- 49) Schenke, 247.
- 50) Zimmermann, 54-69, 266-276. Pesch, 362. Gnilka, 270. Berg, 326-327.
- 51) Pesch, 362.
- 52) *Ibid.*, 359.
- 53) *Ibid.*, 360. Gnilka, 268.
- 54) Schenke, 246. Pesch, 360.
- 55) Kremer, 226.
- 56) C. H. Dodd, "The Appearance of the Risen Christ: An Essay in Form-Criticism of the Gospels," *Studies in the Gospels*, ed. D. E. Nineham, Oxford, 1967, 9-35. Kremer, 224. J. E. Alsup, *The Post-Resurrection Appearance Stories of the Gospel-Tradition*, Stuttgart, 1975, 165-171. Gnilka, 267.
- 57) Mkan *hapaxlegomenon* *ταράσσω* is used in Lukan Resurrection appearance account (24: 38).
- 58) Kremer, 224. Gnilka considers *ἐγὼ εἰμι* differentiates the pericope of the walking of the sea from Easter appearance accounts (270). It is true that the two events are not identical, even though *ἐγὼ εἰμι* is found in Lk 24: 39 and cannot be a differentiating element.
- 59) Kertelge, 95. Pesch, 272f.
- 60) Bultmann, 231.
- 61) Kertelge, 149.
- 62) J. Jeremias, *Theophanie*, Neukirchen-Vluyn, 1965, 107. Kremer, 224.
- 63) *Ibid.*, 112.
- 64) *Ibid.*, 112f.
- 65) *Ibid.*, 114.
- 66) *Ibid.*, 112, n. 4.
- 67) Pryke, 14, 17.
- 68) Josephus, VIII, 13, 7.
- 69) Pesch, 339.
- 70) Gnilka finds eschatological implication in Mkan usage of *περὶ τετάρτην φυλακὴν*.
- 71) Schenke, 245.
- 72) Pesch, 360. Gnilka, 269.
- 73) Berg, 328.
- 74) *Ibid.*, 156.
- 75) *Ibid.*, 115-116.

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- 76) Alsup, 168-169.
- 77) Bultmann, 246. Alsup, 171. Gnlika, 267.
- 78) H. Ritt, "Der 'Seewandel Jesu' (Mk 6, 45-52 par). Literarische und theologische Aspekte," BZ 23 (1979), 73.
- 79) W. Marxen, *The Beginning of Christology*, trans., Phila., 1979, 72-73.
- 80) Ibid., 106.
- 81) Ibid., 101.
- 82) Van Cangh, *La multiplication des pains et l'eucharistie* has the same conclusion.
- 83) Marxen, 100-101.