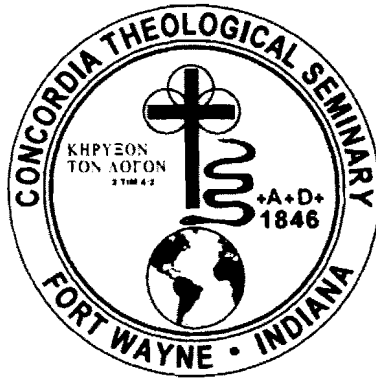


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## Research Notes

### Was Junias a Female Apostle? Maybe Not

Discussion about ordination of women pastors has come to an end among Protestant churches with the exception of the Southern Baptists, The Lutheran Church—Missouri Synod, the Wisconsin Evangelical Lutheran Synod, and churches in fellowship with these churches. Once a church has ordained women, opposing arguments are not only unheard, they are disallowed. Opposition can lead to being denied ordination for candidates and defrocking for pastors (e.g., the Church of Sweden). For the last thirty years, Romans 16:7 has been a staple in arguments for ordaining women. It has been interpreted to mean that a certain Junia, a relative of Paul, presumably a woman, was an apostle. Hence women can be ordained as pastors. Eldon J. Epp's *Junia: The First Woman Apostle*, a recent extensive book on the subject, is seen by many as the scholarly frosting on a cake that was baked decades ago.<sup>1</sup> This book is viewed as the conclusive closing chapter on the topic.

Maybe not. At least this is what Al Wolters says in "IOYNIAN (Romans 16:7) and the Hebrew Name *Yēhunnī*," an article published in the prestigious *Journal of Biblical Literature*.<sup>2</sup> Among the greetings at the conclusion of Romans, Paul includes one to his relatives: "Greet Andronicus and Junia/s, my relatives who were in prison with me; they are prominent among the apostles" (ἀσπάσαθε Ἀνδρόνικον καὶ Ἰουνίαν τοὺς συγγενεῖς μου καὶ συναιχμαλώτους μου, οἵτινές εἰσιν ἐπίσημοι ἐν τοῖς ἀποστόλοις). Wolters does not discuss who the apostles are in this case, but they are those sent out and authorized by churches to work in other places (i.e., missionaries). While the general scholarly consensus is that Junia/s is a woman, "IOYNIAN could well be the accusative of a masculine name, as illustrated in Matt 1:8-11, where four such masculine names occur in the accusative in quick succession: Ὀζίαν, Ἐζεκίαν, Ἰωσῖαν, and Ἰεχονίαν."<sup>3</sup> IOYNIAN would be the accusative of a first declension masculine noun Ἰουνιάς, the Hellenized form of the Hebrew *yēhunnī*.<sup>4</sup> Wolters concludes by saying that if his argument is right, then the IOYNIAN of Romans 16:7 "is most certainly a man's name."<sup>5</sup> This discovery will not change anything in those churches now ordaining women, but if the IOYNIAN argument were to come up in our circles as biblical support for ordaining women, it would be proper to reference the evidence presented in this article.

David P. Scaer

<sup>1</sup> Eldon J. Epp, *Junia: The First Woman Apostle* (Minneapolis: Fortress, 2005).

<sup>2</sup> Al Wolters, "IOYNIAN (Romans 16:7) and the Hebrew Name *Yēhunnī*," *Journal of Biblical Literature* 127, no. 2 (Summer 2008): 397-408.

<sup>3</sup> Wolters, "IOYNIAN (Romans 16:7)," 399.

<sup>4</sup> Wolters, "IOYNIAN (Romans 16:7)," 400.

<sup>5</sup> Wolters, "IOYNIAN (Romans 16:7)," 408.

### Why Was Jesus with the Wild Beasts (Mark 1:13)?

Unlike the narrative of three temptations after 40 days in the Judean wilderness as found in Matthew and Luke (Matt 4:1-11; Luke 4:1-13), Mark presents an extremely terse account of the wilderness temptation: "And he [Jesus] was in the wilderness 40 days, while being tempted by Satan, and [Jesus] was with the wild beasts, and the angels served him" (Mark 1:13).<sup>1</sup> This brief summary includes an interesting detail in 1:13b—unique to Mark's Gospel—that has long puzzled interpreters: καὶ ἦν μετὰ τῶν θηρίων ("and he was with the wild beasts").

There have been three primary ways of interpreting this detail in Mark's temptation account.<sup>2</sup> First, this mention of "wild beasts" has been understood to emphasize the dangerous solitude of the wilderness setting in which Jesus had been tempted. Second, some interpreters have understood the "wild beasts" as demonic allies of Satan that are part of the temptation experience of Jesus. The third interpretation, which is most prominent in recent scholarship, is to understand this as a depiction of the return to a paradisiacal peace in which Jesus is depicted as the new Adam at harmony with the animal kingdom. Even though the first two interpretations appear possible from a quick reading of the text, Mark's account does not imply that Jesus' presence with the wild beasts is an element of Satan's temptation.<sup>3</sup> Although the third interpretation is very attractive and has merit, there is not a clear "new Adam" depiction of Jesus elsewhere in Mark.<sup>4</sup>

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<sup>1</sup> Although Mark does not mention three distinct temptations in the wilderness as do Matthew and Luke, the temptation in 1:13a serves as the introduction to three other temptations spread throughout Jesus' ministry: the temptation by the Pharisees to provide a sign (Mark 8:11); the temptation by the Pharisees to disregard God's word on marriage (Mark 10:2); and the temptation by the Pharisees about loyalty to God or Caesar (Mark 12:15). These are the only other places in Mark where a form of *πειράζω* ("I tempt") is used; each has Jesus as the passive subject of temptation. This Gospel does note Jesus' acknowledgment of Satan's ongoing presence and challenge to his ministry; see Mark 3:22-27 and 8:33.

<sup>2</sup> Richard Bauckham sets forth these three basic positions in his "Jesus and the Wild Animals (Mark 1:13): A Christological Image for an Ecological Age," in *Jesus of Nazareth: Lord and Christ: Essays on the Historical Jesus and New Testament Christology*, ed. Joel B. Green and Max Turner (Grand Rapids: William B. Eerdmans Publishing Co., 1994), 3-21, esp. 4-7.

<sup>3</sup> See further the critique of these positions in Bauckham, "Jesus and the Wild Animals," 5-6.

<sup>4</sup> Even Paul's so-called "Adam Christology" is often misunderstood (Rom 5:12-21; 1 Cor 15:21-22, 44-49). Paul sets forth Christ in contrast to Adam rather than as the "new Adam" or even a "second Adam." See Charles A. Gieschen, *Angelomorphic Christology: Antecedents and Early Evidence* (Leiden: Brill Academic Press, 1998), 329-331; contra James D. G. Dunn, *Christology in the Making: A New Testament Inquiry into the Origins of the Doctrine of the Incarnation*, Second Edition (Grand Rapids: William B. Eerdmans Co., 1989), 98-128. This is not to say Adam Christology cannot be found elsewhere. Peter J.

In a significant and little-known study of Mark 1:13, Richard Bauckham examines Old Testament and Second Temple Jewish texts that provide evidence for how this detail in Mark is to be understood.<sup>5</sup> Bauckham sees Isaiah 11 as being of primary importance for interpreting this detail in Mark's account, as seen in this conclusion:

So it may be more relevant to recall that Isa 11:6-9, the classic vision of the messianic peace with wild animals, is connected with Isa 11:1-5, the classic prophecy of the Davidic Messiah. The peace with wild animals belongs to this Messiah's righteous reign. Mark's account of Jesus' baptism (1:9-11), in which he is anointed with the Spirit (Isa 11:2) and addressed as God's Son (Ps 2:7), identifies him as this Davidic Messiah, who therefore inaugurates the messianic ages not only by overcoming Satan, but also by establishing the messianic peace with wild animals. Against the background of the Jewish eschatological expectation, the latter has a real significance in its own right. It is not simply a symbol of Jesus' victory over Satan or of his inauguration of the age of eschatological salvation. Peace with wild animals is actually one aspect of eschatological salvation.<sup>6</sup>

Joel Marcus cites Bauckham's research with approval in the newer Anchor Bible Commentary on Mark, although he combines it with his endorsement of a "new Adam" interpretation of Mark 1:13, an interpretation that Bauckham does not stress.<sup>7</sup>

While I consider the direction of Bauckham's interpretation to be correct and very enlightening, his primary focus on Isaiah 11 overlooks a text later in Isaiah that appears to be even more significant for understanding the theological point of the presence of wild beasts in Mark's temptation narrative. From Mark's opening Old Testament quotation that includes Isaiah 40:3 (Mark 1:3), it is clear that this Gospel is depicting Jesus accomplishing the "new Exodus" of Isaiah 40-66, a central theme of Mark.<sup>8</sup> Within Isaiah's prophecy about this new Exodus and not long after the portion of Isaiah that Mark directly quotes in his opening words, this statement is made by YHWH through the prophet: "The wild beasts will honor me" [MT *וְהַחַיָּוִּיִּם יִשְׁתַּחֲוּוּ לַיהוָה*; LXX *εὐλογῆσει με τὰ θηρία*] (Isa 43:20). There are several new Exodus themes expressed in the wider context of this statement:

Scaer argues for the "new Adam" theme in Luke-Acts; see "Lukan Christology: Jesus as Beautiful Savior," *CTQ* 69 (2005): 70-72.

<sup>5</sup> Bauckham, "Jesus and the Wild Animals" (see n. 2 above).

<sup>6</sup> "Jesus and the Wild Animals," 19-20.

<sup>7</sup> Joel Marcus, *Mark 1-8: A New Translation with Introduction and Commentary*, Anchor Bible 27 (New York: Doubleday, 2000), 167-171; see Bauckham, "Jesus and the Wild Animals," 7.

<sup>8</sup> For a thorough analysis of Mark's use of the Old Testament and this theme, see both Joel Marcus, *The Way of the Lord: Christological Exegesis of the Old Testament in the Gospel of Mark* (London and New York: Continuum, 1992), esp. 12-47, and Rikki E. Watts, *Isaiah's New Exodus in Mark* (Grand Rapids: Baker Academic, 1997).

[16] Thus says the LORD,  
 who makes a way in the sea and a path in the mighty waters,  
 [17] who brings forth chariot and horse, army and warrior;  
 they lie down and they cannot rise,  
 they are extinguished, quenched like a wick:  
 [18] "Remember not the former things,  
 nor consider the things of old.  
 [19] Behold, I am doing a new thing;  
 now it springs forth, do you not perceive it?  
 I will make a way in the wilderness and rivers in the desert.  
 [20] The wild beasts will honor me.

It is also noteworthy that "I will make a way in the wilderness" (Isa 43:19) is a direct allusion to Isaiah 40:3 which is quoted in Mark 1:3. As can be seen from this portion of Isaiah 43, YHWH speaks here of a new and greater Exodus when he will make a way in the desert and the wild beasts there will honor him as their creator. If the reference to "wild beasts" in the wilderness temptation narrative of Mark is alluding to this Isaianic hope, then Mark is depicting Jesus as more than a new Adam or even the Davidic Messiah: Jesus is YHWH himself who would come and restore the harmonious relationship with his creation as spoken of in Isaiah 43 and elsewhere.<sup>9</sup> Even though many do not recognize Jesus as the Son of God, he is none other than YHWH come as the servant he promised to be through Isaiah, and the wild beasts in the wilderness recognize him.

This is not the only place in Mark where such a theme is found. Unlike the wild beasts in Mark, the disciples often do not recognize Jesus' true identity. An example of this is found in Jesus' walking on water miracle (Mark 6:45-52). Through both an allusion to Job 9:8 and 9:11 LXX (Mark 6:48) and Jesus' speaking of the Old Testament self-disclosure formula reflected in the absolute use of ἐγὼ εἶμι (Mark 6:50)<sup>10</sup>, Mark depicts Jesus as walking on water in a manner that makes it clear that he wants the reader to draw the conclusion

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<sup>9</sup> One can see a very sophisticated κύριος Christology in Mark already when "Prepare the way of YHWH" (Isa 40:3) is applied to John the Baptist's preparation for Jesus (Mark 1:3).

<sup>10</sup> For the absolute usage of ἐγὼ εἶμι as reflecting the Old Testament self-disclosure formula (LXX Deut 32:39; Isa 41:4; 43:10; 43:25; 45:18; 46:4; 51:12), see Marcus, *Mark 1-8*, 427, and esp. Catrin H. Williams, *I am He: The Interpretation of 'Ani Hū' in Jewish and Early Christian Literature*, Wissenschaftliche Untersuchungen zum Neuen Testament II.113 (Tübingen: Mohr Siebeck, 2000). Absolute forms of ἐγὼ εἶμι in the Synoptic Gospels that draw on this self-disclosure formula are found in the following synoptic accounts: the Stilling of the Storm (Matt 14:27; Mark 6:50; but not Luke 8:24); the Eschatological Discourse (Mark 13:6; Luke 21:8; but not Matt 24:23); the Trial before the Council (Mark 14:62; Luke 22:70; but not Matt 26:64); and the Resurrection (Matt 28:20 and Luke 24:39). For John's usage of this formula, see Charles A. Gieschen, "Confronting Current Christological Controversy," *CTQ* 69 (2005): 19-21.

that Jesus is YHWH and his disciples are not recognizing their creator.<sup>11</sup> Note how Mark's account echoes the penetrating language of Job about mankind's difficulty with recognizing the creator's presence in the world:

Job 9:8 (LXX) The one who alone stretched out the heaven and **walks upon the sea** as upon dry ground [ὁ τανύσας τὸν οὐρανὸν μόνος καὶ περιπατῶν ὡς ἐπ' ἑδάφους ἐπὶ θαλάσσης]

Job 9:11 (LXX) And when he [YHWH] goes beyond me, I shall surely not see him, and **when he passes by me**, neither do I perceive him [εἰάν ὑπερβῆ με οὐ μὴ ἴδω καὶ εἰάν παρέλθῃ με οὐδ' ὡς ἔγνων].

Mark 6:48 He [Jesus] came to them **while walking upon the sea** and he **intended to pass by them** [ἔρχεται πρὸς αὐτοὺς περιπατῶν ἐπὶ τῆς θαλάσσης καὶ ἤθελεν παρελθεῖν αὐτούς].

Mark's account of this miracle is, therefore, alluding to the language of the Old Testament in order to depict Jesus acting as YHWH ("walking upon the sea") and speaking as YHWH ("I am" or "It is I"). In light of the possible allusion to Isaiah 43 in the temptation narrative, Mark may also be depicting Jesus as YHWH there. Since the wild beasts are neither roaring nor devouring, they may—like the angels who served Jesus in the wilderness—be honoring him for who he is (YHWH) and what is he accomplishing (the new Exodus).

Charles A. Gieschen

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<sup>11</sup> See the analysis of Richard B. Hays, "Can the Gospels Teach Us How to Read the Old Testament?" *Pro Ecclesia* 11 (2002): 409–411. Hays states that most commentators note the importance of Job 9:8 for understanding this miracle, but fail to see the significance of Job 9:11 for understanding Mark 6:48; an exception is William L. Lane, *The Gospel according to Mark*, NICNT (Grand Rapids: Eerdmans, 1974), 236.