

## **Abstract**

Intertextuality as a method of biblical interpretations is well known and often misused in theological circles. This thesis critically describes how intertextuality is used and what are the main issues with this term and method. The main conclusion is that intertextuality as the modern method is for no much use in biblical hermeneutics though it can be used as an old and well know method of source theory. Intertextuality in the modern view appears to be as a confusing and an unstable term. Philosophical presuppositions of a modern hermeneutics might lead to self-contradictory conclusions. It is not that the attempt to come to original meaning is fulfilled through new interpretational methods, but anyone can introduce any new meaning to old texts. This work shows that the reasons to believe in the death of the original meaning is based on shaky and uncertain grounds.

The main concern of this work is introductory citation of the Gospel of Mark. It shows that Mark bases his high Christological understanding on the prophecy of Isaiah and Malachi. Though Mark's Gospel is often considered as the earliest manuscript containing non-high Christological notion, this work shows that Mark from the very beginning introduced us to Jesus who possesses the same qualities as the Yahweh in the books of Isaiah and Malachi. Exploring how Mark uses Isaiah and Malachi, we can also see that the classical interpretation that John the Baptist is the one who should prepare the way for the Lord, is not necessarily the right one. This thesis shows that it is the Holy Spirit who prepares the way for Jesus as he is the only one who can be qualified for such a task.

This work shows the importance of reading Mark not only in its own context but also in the context of prophetic books. The introductory citation gives the direction of how the Gospel should be read. Jesus' identity appears to be much more essential then Jesus' mission. The story bases and develops on not what Jesus did and said but first of all on who he is. That is why his personality and identity should be the main quest while reading Mark's Gospel. The given work shows that the understanding of the identity of Jesus grows out of prophecies of Isaiah and Malachi. Mark gives careful and extended explanation of what was expected and long awaited to be fulfilled. From the very beginning of the Gospel a reader is introduced to Jesus as the one who should come. High Christology is built into the prologue of the Gospel of Mark probably not less than in the prologue of Gospel of John.