

A. Jesus's Suffering and Death Fulfills the Scriptures: Mark and the Psalms

Mark relies heavily on the OT to interpret Jesus' death, but he doesn't just use specific prophecies; he also relies on patterns. He uses many allusions to the OT Psalms about the "Righteous Sufferer" (some of which come from a persecuted or rejected King, David) as a means to understand the suffering and rejection of King Jesus. This is only a partial list from the Psalms; it's adapted from Joel Marcus, *The Way of the Lord*, 174; David Garland, *Mark*, 593.

Mark		Psalms
14:1	Killed by deceitful enemies	10:7-8
14:18	Betrayed by friend who shared meals with him	41:9
14:34	Deep sorrow	42:5, 6, 11; 43:5
14:41	Delivered to the hands of sinners (by God; for sin)	143:3-4, 39:7-12, 22:1-2
14:55	Enemies seek to kill him	140, 142, 143; 37:32, 54:3
14:57	False witnesses rise up	27:12, 35:11
15:4-5	Silence/innocence before accusers	35:19-20, 38:13-15, 39:9
15:24	Division of garments	22:18
15:27	Robbers encircled by evildoers	22:16
15:29	Mockery, head-wagging	22:7, 31:11
15:30-31	He is taunted: "Save yourself!"	22:7, 8
15:32	Reviling	22:6
15:34	Cry of forsakenness	22:1 (11, 19-21)
15:36	Vinegar to drink	69:21
15:40	Looking on from a distance	38:11

B. What John Mark Was, and What He Became

Mark 14:51-52; Acts 12:12; 13:1-5, 13-14 (15:39!)

Colossians 4:10; 2 Timothy 4:11; 1 Peter 5:13 (Rome; Mark has Latinisms in 12:42, 15:16 and explains all his Aramaic terms)

C. Three Teachings on Jesus's cross—and our own: Mark 8:31-10:45

Jesus' cross and self-sacrifice	Mark 8:31-33	Mark 9:30-32	Mark 10:32-34
Disciples' crosses and self-sacrifice	Mark 8:34-38	Mark 9:32-35	Mark 10:35-45

Carson and Moo, *Introduction to the NT*, 171, note that between each of these sequences there is an instance of the disciples' misunderstanding Jesus's message. Note that this section (8:31-10:52) opens with the healing of a blind man (8:22-30) and concludes with the healing of another blind man (10:46-52). The latter passage "throws into bold relief the blindness of the leaders of Israel, whose eyes remained closed to his glory" (W. Lane, *Mark* [NICNT, 1974], 389). It also shows us

what true discipleship looks like, because blind Bartimaeus follows Jesus, doing exactly what Jesus requires in Mark 8:34. In the next section of Mark (starts 11:1), Jesus enters Jerusalem for the last week of his surprising ministry, showing God's glory hidden in a suffering servant.

D. Three Vocations, Three "Passions"

Jesus and his disciples are linked by their proclamation of the kingdom of God and the consequence of that proclamation:

- John preaches (Mark 1:7) and is arrested (Mark 1:14)
- Jesus preaches (Mark 1:14, 39) and is arrested (Mark 10:33)
- Jesus's followers preach (Mark 3:14, 6:12, 13:9-13) and will be arrested (Mark 13:9-13)

E. The Lord Who Obeys His Own Commands

Jesus exhorted others to be meek ("Blessed are the meek," 5:5) and taught his own character as the paradigm for this trait: "Learn from me, because I am meek and lowly of heart" (11:29; 21:5).

He required mercy and humility (5:7; 9:13; 12:7; 18:4, 23:12), and he was merciful and humble ("Have mercy upon us Son of David," 9:27, 11:29, 15:22, 18:4, 20:30).

Jesus served God alone (4:10), particularly by coming "to serve" through death (20:28); he requires his disciples to take on the role of "servant" even unto death (6:24; 10:24-25; 18:23-33; 20:26-28; 24:45-46; 25:14-23).

Jesus celebrated and blessed those who were unjustly oppressed because of their identification with God and his kingdom ("those persecuted for righteousness' sake," 5:10), and he himself suffered and died innocently ("And he [Pilate] said . . . 'what evil has he done?'" 27:23).

Jesus demanded faithfulness to the law of Moses (5:17-20; 23:1-2). He faithfully kept and interpreted that law during his ministry (8:4, 12:1-8, 15:1-20).

Jesus required self-denial in the face of evil ("If anyone strikes you on the right cheek, turn to him the other also," 5:39) and did not resist the evils done to him ("They spat on his face and struck him, and some slapped him," 26:67, 27:30).

He called for foregoing oaths in favor of simple honesty ("Let your yes be yes, and your no be no," Matt 5:33-37), and when Caiaphas tries to put him under oath to testify whether he was the Messiah, Jesus simply affirms, "You said it" (26:63-64).

He taught his disciples not to give pearls to pigs (Matt 7:6; holy truth was not to be given out indiscriminately), and while Jesus responded to challenges to his identity when necessary during his ministry, he maintained a remarkable silence at his trial.

Jesus required private prayer (“When you pray go into your room and shut the door and pray to your Father who is in secret . . . [and] sees in secret,” 6:6, 7) in contrast to the Pharisees’ ostentatious public prayers (6:1ff, 23:5ff). As if to obey his commands, he prayed alone (“He went up into the hills by himself to pray,” 14:23).

Jesus taught disciples to prioritize the will of God in prayer over their own desires (“Your will be done,” 6:10). When faced with the cross, he used those words three times in Gethsemane (26:37-44). He taught his followers to reject slavery to mammon and the heaping up of earthly wealth (“Do not store up treasure upon earth,” 6:19).

Jesus did not store up treasure (“The Son of man has nowhere to lay his head,” 8:20) and denied himself when tempted with the chance to seize ownership of the whole world (4:8).

Jesus teaches that the destiny of his disciples is to bring glory to God (5:13-16); that is the result of his ministry (9:8; 15:31). He commanded believers to carry crosses (“If anyone would come after me, let him deny himself and take up his cross and follow me,” 16:24), and he carried his cross (Pilate “delivered him to be crucified,” 27:26).

Jesus taught that self-sacrifice was greater than life—indeed, greater than gaining the whole world—and that those who followed the Son of Man would be rewarded with rule and authority (Matt 16:24-27; 19:27-30). Therefore, he denied himself the whole world (Matt 4:8) and laid down his life. In so doing he saved himself and the whole world, and received resurrection life and a boundless kingdom as his reward (Matt 25:31, 32; 28:18).

Jesus obeys the commands of the LORD in Deuteronomy as he engages with the Tempter in Matthew 4, so he is no hypocrite as he applies Deuteronomy to his followers (22:37).