

Passion Predictions in Mark

<p>1. Jesus predicts his rejection, abuse, suffering, death, and after three days he will rise again</p>	<p><u>Mark 8:31</u> Then he began to teach them that the Son of Man must undergo great suffering, and be rejected by the elders, the chief priests, and the scribes, and be killed, and after three days rise again. <u>32</u> He said all this quite openly.</p>
<p>2. The disciples say or do something to indicate that they do not 'get it,' that they are not on Jesus' wavelength</p>	<p>And Peter took him aside and began to rebuke him. <u>33</u> But turning and looking at his disciples, he rebuked Peter and said, "Get behind me, Satan! For you are setting your mind not on divine things but on human things."</p>
<p>3. Jesus patiently tries to correct them—these moments are the most thorough descriptions of what it means to be the Messiah, and a disciple of the Messiah, in the Gospel</p>	<p><u>8:34</u> He called the crowd with his disciples, and said to them, "If any want to become my followers, let them deny themselves and take up their cross and follow me. <u>35</u> For those who want to save their life will lose it, and those who lose their life for my sake, and for the sake of the gospel, will save it. <u>36</u> For what will it profit them to gain the whole world and forfeit their life? <u>37</u> Indeed, what can they give in return for their life? <u>38</u> Those who are ashamed of me and of my words in this adulterous and sinful generation, of them the Son of Man will also be ashamed when he comes in the glory of his Father with the holy angels." <u>9:1</u> And he said to them, "Truly I tell you, there are some standing here who will not taste death until they see that the kingdom of God has come with power."</p>

Notes: (a) the disciples do not comprehend or accept the passion (= "suffering") predictions, but it is as if the predictions of resurrection do not even hit their eardrums! That much of the predictions does not even register. (b) "Son of Man" is a puzzle, a cipher, in this gospel, but it's hardly a mystery for Mark's audience. Jesus can only be talking about himself. (c) "this generation" and "some standing here"—is this referring to the audience of the historical Jesus in 30 CE or the audience of the storyteller in 70 CE? I'll bet on 70 CE, the author's own time and place. The gospel was not written to record historical facts about Jesus and the Twelve forty years earlier. Rather, it was written to instruct, challenge, and encourage followers of Jesus in Mark's own day, in 70 CE.

Mark 9:30 They went on from there and passed through Galilee. He did not want anyone to know it; 31 for he was teaching his disciples, saying to them, "The Son of Man is to be betrayed into human hands, and they will kill him, and three days after being killed, he will rise again."

Mark 10:32 They were on the road, going up to Jerusalem, and Jesus was walking ahead of them; they were amazed, and those who followed were afraid. He took the twelve aside again and began to tell them what was to happen to him, 33 saying, "See, we are going up to Jerusalem, and the Son of Man will be handed over to the chief priests and the scribes, and they will condemn him to death; then they will hand him over to the Gentiles; 34 they will mock him, and spit upon him, and flog him, and kill him; and after three days he will rise again."

32 But they did not understand what he was saying and were afraid to ask him.

9:33 Then they came to Capernaum; and when he was in the house he asked them, "What were you arguing about on the way?" 34 But they were silent, for on the way they had argued with one another who was the greatest.

10:35 James and John, the sons of Zebedee, came forward to him and said to him, "Teacher, we want you to do for us whatever we ask of you." 36 And he said to them, "What is it you want me to do for you?" 37 And they said to him, "Grant us to sit, one at your right hand and one at your left, in your glory."

35 He sat down, called the twelve, and said to them, "Whoever wants to be first must be last of all and servant of all." 36 Then he took a little child and put it among them; and taking it in his arms, he said to them, 37 "Whoever welcomes one such child in my name welcomes me, and whoever welcomes me welcomes not me but the one who sent me."*

9:38 John said to him, "Teacher, we saw someone casting out demons in your name, and we tried to stop him, because he was not following us." 39 But Jesus said, "Do not stop him; for no one who does a deed of power in my name will be able soon afterward to speak evil of me. 40 Whoever is not against us is for us."

38 But Jesus said to them, "You do not know what you are asking. Are you able to drink the cup that I drink, or be baptized with the baptism that I am baptized with?" 39 They replied, "We are able." Then Jesus said to them, "The cup that I drink you will drink; and with the baptism with which I am baptized, you will be baptized; 40 but to sit at my right hand or at my left is not mine to grant, but it is for those for whom it has been prepared."

10:41 When the ten heard this, they began to be angry with James and John. 42 So Jesus called them and said to them, "You know that among the Gentiles those whom they recognize as their rulers lord it over them, and their great ones are tyrants over them. 43 But it is not so among you; but whoever wishes to become great among you must be your servant, 44 and whoever wishes to be first among you must be slave of all. 45 For the Son of Man came not to be served but to serve, and to give his life a ransom for many."

*on embracing children, see further Mark 10:13-16!