

## ESCHATOLOGICAL PERSPECTIVES IN MARK'S GOSPEL

Prof. Emilio G. Chávez

1. The Good News of Jesus Christ, **the Son of God** > Mark 15:39 (until he dies in this way)
2. The Good News of the Final Exodus; Dt-Isa/Mal/Exod 23:20/Exod 15:17 (the New Temple); cf. Rev 15:3
3. Dt-Isa/(Suffering) Servant; mystery: no one understands it (Isa 53:1), neither Peter, Mark 8:31-33; 9:1
4. Baptism/Transfiguration: the Father's voice: "my beloved Son;" Mark 12:1-11 (new stone/temple)
5. History of Israel:
  - Water which symbolizes final purification (with fire; cf. the Flood, John the Baptist)
  - Heavens which open/curtain of the temple which is torn (Isa 63:19); high mountain, something is glimpsed of the Servant's glory)
  - The Spirit descends: new creation, purification by fire/offering (Heb 9:11-14)
  - "Beloved Son": Gen 22; "in you I take delight": Isa 42:1 (first Servant song); Ps 2:7 (applied to the resurrection/Jesus becomes Messiah, Rom 1:4; Heb 1:1-5)
  - The whole of the Jewish Bible: Moses and Elijah, as in the end of Mal; Mark 12:1-11, the whole history of Israel until the death of the Son **in the End, Mark 12:6, *éschaton*** > stone of the eschatological temple
6. The *exousía* of the Son of man, Mark 1-2; tie to the temple, Mark 11:15 (he casts out); 11:17 (teaching); 11:18 (teaching); faith and forgiveness (Mark 2:5, 10; 11:20-26); *exousía* (Mark 1-2; 11:28-33).
7. "New teaching": "cast out demons/expel unclean spirits; clean lepers and food (Mark 1:40-42; 7:19); heal/save/give life and fertility, Mark 5:21-43. Why is the temple necessary? With the *kairós* of the Kingdom, Mark 1:15, the *kairós* of the temple (symbolized by the fig tree, Mark 11:13, it was no longer the *kairós* for figs) is finished
8. The Son of man is the Strong One who dominates Sea, Legion (the last Beast); Isa 51:9; Ps 80:18; Ps 8/Heb 2:5-18

9. But the Son of man must suffer; he is the Servant, Mark 10:45; also the beloved Son whom God, like Abram/Abraham (the “exalted father”) did not spare, Gen 22:16-18 (Christ is that blessed seed of Abraham in whom we are blessed, according to Gal 3:16-18); cf. John 3:13-16; Mark 12:6.

10. This is the mystery of the death of Jesus the Son of God. Dwelling high above, being of divine status, he comes down to earth, becomes a man and submits, he obeys (unlike Adam) until the most ignominious and cruel death, for us. Therefore God exalts him above all. This cycle (exaltation-humiliation-exaltation) is seen in Isa 52:13-53:12; Phil 2:6-11; and in John 3:13-14; 8:28; 12:32-33 (in Aramaic, to be “lifted up” means both “be exalted” and “be crucified”).