

In his baptism, Mk 1:11, Jesus is declared to be God's Son; cf. Ps 2:7; Passion context: Gen 22; Isa 42:1 **A**

Jesus' first exorcism is called a *new teaching according to exousia*, Mk 1:27, unlike the scribes' teaching, v. 22; he has come to destroy evil and is the "Holy One of God," v. 24 (is this a priestly appellation? cf. Ps 106:16) **E**

Jesus proves his *exousia* as Son of man by forgiving and restoring the paralytic, Mk 2:5-12; the scribes "dialog" in their hearts against Jesus, saying he blasphemes **F**

The Son of man is also the "Suffering Servant," Mk 10:45, who must be *handed-over* (LXX Isa 53:12 [twice]; cf. Targum 53:5); and suffer, in order to *justify many*; see Mk 10:45; 14:24; Isa 53:11; Dan 11:33; 12:3 (the *maskilim* are followers of the Servant; context: Dan 7 = Son of man, saints of the Most High, Kingdom) **D**

The Jerusalem scribes judge Jesus to be possessed; Jesus calls this a blasphemy against the Holy Spirit Mk 3:22-30 **G**

In contrast to the scribes, David, through the Holy Spirit, called the Christ (Jesus) "Lord," Mk 12:35-37; see Ps 110:1 **H**

Jesus is again proclaimed God's Son, in the context of the Law and the Prophets; divine command: "Listen to him!" Mk 9:7 **B**

In the center of Mk (7:1-23) is Jesus' great criticism of the Jewish leaders' view of the Law: it *kills*, and is a dereliction of God's true Law. Jesus then *teaches* the true difference between pure and impure, v. 15; could this be the fulfillment of Ezek 44:23 (cf. 22:25-31), the eschatological (new) Torah? (see *Jerusalem Bible* title given to Ezek 40-48); see context of the quote from Isa 29:13 in Mk 7:6-7 (Isa 28:7-29:12) **I**

Jesus' last teaching in the temple contrasts the greedy scribes and the rich with the poor widow(s), Mk 12:38-44 (see 13:1-2) **J**

Jesus, in a David-context, Mk 2:23-28, declares that the Son of man is Lord even of the Sabbath (the Law is in function of human well-being) **K**

Jesus "*exorcizes*" the temple, Mk 11:15, and gives an eschatological teaching, v. 17; his *exousia* to do this is challenged by the scribes and other leaders, 11:27-33, who "dialog" with one another, v. 31 **L**

M
Jesus delivers a judgment-parable in response to the above, Mk 12:1-12; he is the beloved Son sent in the *eschaton*, v. 6, and the cap- or cornerstone of a new "temple," v. 10; see Isa 5

Before the Sanhedrin, Jesus is accused by "false witnesses" of threatening to destroy the man-made temple and building another *after (dia)* three days, Mk 14:58; cf. the "false prophets" in LXX Jer 33 (our bibles Jer 26), who condemn Jeremiah to death for his attack on the temple in Jer 7; in this context, the Jewish leaders condemn Jesus to death, Mk 14:64 **N**

The centurion confesses Jesus as God's Son when he sees how Jesus died, Mk 15:39 **C**

Jesus admits he is the Christ, the Son of God, and the Son of man who will sit at God's right hand and come with the clouds, Mk 14:62; see Dan 7:13; Ps 110 (LXX 109); cf. Ps 2:7 **O**

Jesus on the cross is "mocked" as the one who is then and there (as he is dying) *destroying* the temple and *building* another (now, *in [en]* three days, Mk 15:29) **P**

When Jesus dies, the curtain of the temple is torn, Mk 15:38, symbolizing the temple's destruction-to-come due to its obsolescence in the *eschaton* (see Mk 13:2 in its context); on "darkness at noon over all the earth" see Amos 8:9 in the context of 8:1-9:4 (end of Israel, destruction of the temple!) **Q**