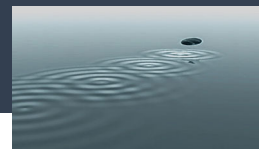


Why was Jesus baptized by John?



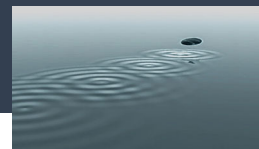
- *By placing vs 8 and 9 next to each other, Mark portrays the enormous contrast between the baptism Christ receives and the one he gives*
 - *In vs 8 the Giver of life is actively creating the people of God*
 - *In vs 9 the humble Servant is submitting to the role of lowly penitent, passively receiving the sign of repentance on behalf of the people of God.*
- *In submitting to John's baptism*
 - *Jesus acknowledges the judgment of God upon Israel*
 - *And that his mission will be to endure the judgment of God.*
 - *Jesus comes to John as the true Israelite whose repentance is perfect.*
 - *He is the beloved Son. But comes to the wilderness because sonship must be reaffirmed in the wilderness.*

Why was Jesus baptized by John?



- *All who came before Christ were yet insensitive to the purpose of God.*
- *Many had come to the Jordan to be baptized. But only in Jesus was the "coming up" from the water answered by a "coming down" from above.*
- *Only the One from Galilee proves to be the unique Son who genuinely heeds the call. Jesus is identifying with the rebellious people who need his salvation.*
- *From the start, Mark tells us that Jesus shares the heritage and predicament of the people. Like Moses in the first exodus (Ex 32:23) he identifies with their sins.*
- *God rends the heavens to make his message (Is 64:1).*
- *Jesus was consecrating the people so God could come down (Ex 19:10).*
- *God "came down" to attest that sonship has been re-established in the wilderness through the one true Israelite whose repentance was perfect.*
- *Many went out to see John. But only Jesus understood that a return to the wilderness involved the determination to live under the judgment of God.*

Out of Egypt I have called my Son?



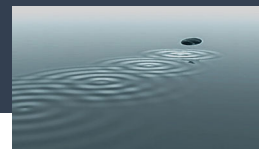
- *How did Jesus instruct Nicodemus to tell the times?*
 - *Just as Moses lifted up the serpent (Num 21), even so the Son of Man must be lifted up (Jn 3:14).*
 - *As God gave the people manna but they grumbled and despised the gift (Num 21:5), so he gives Jesus as spiritual manna (Jn 6:30-40) but they grumbled against him (Jn 6:41-60).*
 - *These references indicate that in Jerusalem at the time of Christ, it was “wilderness time”.*
 - *Thus it is necessary for God to cause another standard to be lifted up to draw all men to himself (Jn 12:32-34).*
 - *By this teaching, God has delegitimized Jerusalem’s temple, and Israel is not settled in the land of promise but wandering in the wilderness of his judgment.*

Out of Egypt I have called my Son?



- *John tells us that the city that crucified Jesus was “spiritually” called Egypt (Rev 11:8).*
- *Matthew reports that when Jesus was born, King Herod and Jerusalem tried to destroy the Deliverer by slaughtering the male infants of Bethlehem (Matt 2:3, 16-18), an act of cruelty that recalled the enmity of pharaoh and the Egyptians against the male infants of Israel in the days of the birth of Moses (Ex 1:15-22).*
- *While the holy family was sojourning in Egypt, God’s angel announced it was safe to return to Israel “since those who sought the young Child’s life are dead” (Matt 2:20), just as God assured Moses in Midian that he could return to Egypt, “for all the men who were seeking your life are dead” (Exod 4:19).*

Out of Egypt I have called my Son?



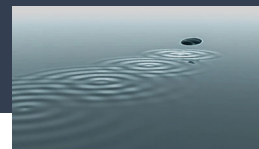
- *Just as Moses returned to Egypt to accomplish the deliverance of the people through the climactic sacrifice of the Passover lamb, so Jesus returned to Israel, the “spiritual Egypt,” where He was to deliver His people by submitting to be sacrificed as the Passover Lamb.*
- *The Apostle Paul teaches us that the true event that delivered from bondage was the death of the Passover Lamb which occurred in Jerusalem (1 Cor 5:7).*
- *To the evangelists and apostles, the time of Jesus’ death reconfigured the Holy City into a typological “Egypt,” where the people of God were held captive by another bitter bondage from which Christ was to free them (Gal 4:25).*

Out of Egypt I have called my Son?



- *Luke’s comment about the transfiguration states that Jesus spoke with Moses and Elijah about the “exodus” which He was to “fulfill” in Jerusalem (Luke 9:31).*
- *By such teaching the New Testament writers regard Jerusalem to be the new Egypt, and the time of Jesus to correspond to the time of the Egyptian captivity where Israel awaited deliverance from bondage and death.*
- *Jerusalem = Egypt and the time of Christ = Wilderness time*
- *“Out of Egypt” is fulfilled not when the holy family returns from Egypt to Israel, but rather when they flee from Israel for refuge in Egypt. It is out of Israel, the “spiritual Egypt,” that God called forth His Son.*

Was Jesus the true Elijah?



The Elijah account is composed of 6 stories, each of which is alluded to in the Gospel account of Jesus in Mark.

I Kings

1. Elijah's prediction of drought and flight to Sidon;
2. The contest at Carmel with the priests of Baal;
3. The flight to Horeb from Jezebel; and
4. The story of Naboth's vineyard.

II Kings

1. The illness of Ahaziah and the oracle of Beelzebub; and
2. The translation of Elijah into heaven.

Was Jesus the true Elijah?

MARK	THE LXX
(1:6) "John was clothed in camel's <i>hair</i> , with a leather belt around his loins "	(4 Kgs. 1:8) "He (Elijah) is a <i>hairy</i> man with a leather belt about his loins "
(1:12-14) "Immediately the Spirit drove Him into the wilderness...and He was there forty days...and angels ministered to Him "	(3 Kgs. 19:4-8) "And he (Elijah) went...into the wilderness...and the angel of the Lord said, 'Arise and eat'...and he went forty days ...to Horeb"
(3:22) "the scribes said, 'He...has <i>Baalzebul</i> (Baalzebub)'"	(4 Kgs. 1:2) "He (Ahaziah) said... 'Go, inquire of the <i>Lord of the flies</i> , the God of Ekron...' (MT 2 Kgs. 1:2 reads " Baalzebub ")
(4:41) Jesus calms the storm at sea. "And they (the disciples) became afraid, and said, 'What manner of Man is this, that even <i>the wind</i> and the sea obey Him?"	(3 Kgs. 18:43,45) Elijah brings the storm from the sea. "He (Elijah) said to his servant, 'Go and look toward the sea '...and the heavens grew black with cloud and <i>wind</i> ..."
(6:41-42,44) Jesus multiplies food for the hungry crowd. "And He took the five loaves and the two fish...and divided (them) up...and they all <i>ate</i> ...and there were five thousand men who ate the loaves"	(3 Kgs. 17:14) Elijah multiplies food for the hungry. "'The bowl of flour shall not be exhausted, nor shall the jar of oil be empty'...and she (the widow of Zarephath)...and her household <i>ate</i> for many days" (Cf. also 4 Kgs. 2:7)

Was Jesus the true Elijah?

(7:24-25M) "He...went to the borders of Tyre and Sidon...and a certain woman..." Jesus heals the Sidonian woman's daughter.	(3 Kgs. 17:9-10) The Lord commanded Elijah, "Arise and go to Zarephath of Sidon...I have commanded a woman who is a widow..." Elijah heals the Sidonian woman's son.
(12:1-7M) "A certain man planted a vineyard...at him (the lord's servant) they cast stones... 'This is the heir, come, let us kill him, and the inheritance shall be ours'"	(3 Kgs. 20:1-10) "And Naboth...had a vineyard...Naboth said to Ahab, 'God forbid that I should give my inheritance'...(Jezebel wrote) 'let them...stone him that he might die'"
(14:12-14) "The Teacher says, 'Where is the guest room in which I may eat the Passover with My disciples?' And he will show you a large upper room furnished and ready."	(3 Kgs. 17:19) Elijah lives as a guest in an "upper room," cf. (4 Kgs. 4:10) Elisha is provided with "a little upper room (furnished with) a bed...a table, a chair and a lampstand; and it shall be that when he comes to us that he can turn in there"
(15:25,31-39) "and it was the <i>third hour</i> when they crucified Him...the chief priests...were <i>mocking</i> Him...and when the <i>sixth hour</i> had come, darkness fell over the whole land until the <i>ninth hour</i> ... 'Let us see whether Elijah will come...' Jesus cried out with a loud voice...when he (the centurion) saw...he said, 'Truly this Man was the Son of God!'"	(3 Kgs. 18:26-39) "and they (the priests of Baal) called upon the name of Baal from <i>morning</i> till <i>noon</i> ...and it came about at <i>noon</i> , that Elijah <i>mocked</i> them (the "priests") and said, 'Call out with a loud voice...' and they raved until the time of the <i>evening sacrifice</i> ...and when all the people saw it...they said, 'Truly the Lord is God!'"
(16:19) "after He spoke to them (His disciples) He was received up into heaven"	(4 Kgs. 2:11) "and they (Elijah and Elisha) were talking...and Elijah was received up...into heaven"

1. The illness of Ahaziah references Beelzebub, a specific allusion to Elijah (Mark 3:22; 2 Kings 1:2, 4, 6).

- *We already noted the John the Baptist appeared suddenly, like Elijah, and looked like Elijah, "hairy man" wearing "a leather belt" (2 Kings 1:8).*
- *Ahaziah's apostasy was evidenced in his seeking an oracle of Beelzebub, the "Lord of the flies", the god of Ekron.*
- *That the religious leaders would accuse Jesus of exercising power over demons in the name of Beelzebub shows they recognized Jesus was nothing less than a claim to be the successor to Elijah (Mark 8:28).*
- *Their rejection of that claim aligned them with Baal's priest's rejection of Elijah. Indeed, Jerusalem's priests had claimed the mantle of Elijah for themselves.*

2. The wilderness testing of Jesus was similar to Elijah (Mk 1:13; 1 Kgs 19:4-8).

- *Both were “40 days” in the wilderness.*
- *Both had ministering angels (confirming both had passed the test).*
- *Both had ministry commissioned in the wilderness.*
- *Both were tempted – Elijah by Jezebel, Christ by Satan.*

Both called disciples from the mountain

- *It was on Mount Horeb that God directed Elijah to anoint Elisha (1 Kgs. 19:15-21).*
- *Mark likewise includes*
 1. *The call from the mountain (Mk 3:13),*
 2. *The call of 12 (Mark 3:14),*
 3. *The mention that Jesus was "passing by" (Mk 1:16, 2:14),*
 4. *Finding the disciples busily occupied (Mk 1:16, 2:14), and*
 5. *The conclusion that the disciples left their former occupation to follow Him (Mk 1:18 and 2:14).*

3. Elijah brings the storm from the sea, Jesus calms the storm on the sea (Mark 4:35- 41; 1 Kgs. 18:41-45).

- *This remarkable event raises the question among the disciples, "What manner of Man is this, that even the wind and the sea obey Him?"*
- *The answer to the disciples' question appears to be that Jesus is a prophet like Elijah.*
- *If this is Mark's teaching, the answer justifies the response of the disciples to the question later posed by Jesus Himself, "Whom do men say that I am?" (Mk 8:37).*
- *The answer of the disciples was, "some say...Elijah." (Mark 8:28)*

4. Jesus multiplies the loaves and fish for the hungry multitudes (Mark 6:35-44, 8:1-9; 1 Kgs. 17:14, 2 Kgs. 4:1- 7).

- *In both accounts the elements are meager compared to the need.*
- *Nonetheless, they are miraculously multiplied to the full satisfaction of the requirements of the recipients.*
- *Elijah multiplies the meal and the oil of a widow of Zarephath, Elisha likewise multiplies the oil of a widow.*

The similarity of the stories regarding mercy extended to women of Sidon.

- *1 Kgs 17:9-10 Elijah is directed by God to be sustained by a Sidonian woman, in gratitude the prophet heals her son, laying him on his bed (1 Kgs. 17:17-24).*
- *Similarly, Jesus journeys to the region of Sidon, where a woman has a demonically oppressed daughter, begs for healing mercy, that is, to be sustained by the crumbs that fall from the table of Jesus, and so the Lord restores the young girl to her mother, who finds her lying upon her bed (Mark 7:24-30).*

5. Parable of the vineyard compared to the matter of Naboth's inheritance.

- *Spoken to the religious leaders of Jerusalem, these leaders understood that Jesus had spoken against them (Mark 12:1-12).*
- *The lord of the vineyard had sent his "beloved son" (clearly Jesus) to the vine growers, but they killed him in order to take his inheritance for themselves.*
- *Framed like the encounter of Elijah with Ahab over Naboth, Jesus aligns His own impending death with the murder of Naboth, and the plots against Him by the religious leaders with the schemes of Ahab and Jezebel.*
- *The enmity of Jezebel for Naboth corresponds to the passion details of Mark. Jezebel designed her plot to occur during a sacred fast (1 Kgs. 21:10; cf. Mk 15:42); it involved false testimony for a sham legal proceeding (1 Kgs. 21:10; cf. Mk 14:10-11); it raised the issue of blasphemy, a capital crime (1 Kgs. 21:10; cf. Mk 14:55); and it resulted in the condemned being taken out of the city to execution (1 Kgs. 21:13; cf. Mk 15:22).*

Note the similarities between the Elijah/Elisha account and Mark in the occurrence of the prophets' "upper room"

- *Both Elijah (1 Kgs. 17:19) and Elisha (2 Kgs. 4:10) were furnished with an "upper room" made ready for their accommodation. The upper chamber made available to Elisha was a token of his being recognized as a "holy man of God" (2 Kgs. 4:9).*
- *It was furnished for his comfort, and available for his use whenever he should pass by and require it (2 Kgs. 4:10).*
- *The Gospel similarly depicts Jesus as a Prophet who foretold that a man carrying a pitcher of water would direct two of His disciples to a house whose owner had made available a large "upper room, furnished and made ready" for Him at His request (Mark 14:12-16).*

Elijah' great contest upon Carmel between God's prophet and the priests of Baal with alignment of the crucifixion.

- *Both apparently transpire from midmorning until mid-afternoon (1 Kgs. 18:26-29, Mark 15:25, 33).*
- *Jesus' death mocked by the priests (Mk 15:31) corresponds to Elijah's mocking the futile cries of the priests of Baal (1 Kgs. 18:27).*
- *The priests resemble Elijah as they mock Jesus, whose lacerated and bloody body writhing in the agony of crucifixion, and whose apparently futile cries, uttered in a loud voice, for His God not to abandon Him.*
- *Elijah mocks the priests of Baal as they call out in loud voices for Baal to answer them, all while cutting themselves until covered in blood, and writhing about the altar of sacrifice they had made themselves (1 Kgs. 18:26-29).*

Elijah' great contest upon Carmel between God's prophet and the priests of Baal with alignment of the crucifixion.

- *It is in such a context that the priests from Jerusalem believe they hear the name "Elijah" in the dying cries of Jesus, and so they utter the mockery, "Let us see whether Elijah will come to take him down!" (Mark 15:34-36).*
- *Each of these crises, Carmel and the cross, culminate with a dramatic acknowledgment of the true identity of the Lord God. The chronicler records that when the people saw that God had accepted Elijah's sacrifice, they "fell on their faces; and they said, 'Truly, the LORD, He is God!'" (1 Kgs. 18:39) Similarly, the evangelist writes that when the centurion heard how Jesus breathed His last, he said, "Truly this Man was the Son of God!" (Mark 15:39).*

6. The similar the translation of the prophets, Elijah and Christ, into heaven.

- *Elijah was speaking with Elisha, his successor to continue his ministry. Elisha was to inherit his mantle, the spirit of Elijah. As Elijah was speaking, suddenly a chariot of fire appeared and took Elijah up in a whirlwind (2 Kgs. 2:11).*
- *Elijah's last departure corresponds precisely to the account of Jesus' ascension in Mark's Gospel.*
- *Jesus was speaking with His disciples, who were to be His successors and continue His ministry. The word of the disciples was confirmed by the signs that accompanied them (correspondence between the works of Elisha and the disciples (Mark 16:20)). After Jesus had spoken to the disciples, He was received up into heaven, just as Elijah had been (Mark 16:19).*