12. PAUL AND MARK BEFORE THE CROSS:
COMMON ECHOES OF THE DAY OF ATONEMENT RITUAL

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Towards the close of his recent full-scale commentary on Mark's Gospel Francis Moloney comments: "There is something profoundly Pauline in what Mark is trying to do as he takes away all initiative from human beings and places it with God."1 That comment is made in connection with the events at the empty tomb (16:1-8) and specifically the women's sharing in the fear and flight of the male disciples (v. 8). In this present study, contributed in honor of one who has been a close friend, colleague and immense source of support for over thirty years, I should like to extend that description "profoundly Pauline" to an earlier moment in the Markan narrative: the climactic description of Jesus' death upon the cross (15:37-39).

The congruence between the theologies of Mark and Paul has, of course, long been a matter of note.2 What I propose to do in this paper is to bring together Mark's description of Jesus' death (15:37-39) and Paul's allusion to God's putting forth Christ as ἅγιος in Rom 3:25 against the background of the two Pentateuchal texts (Exodus 25–26 and Leviticus 16) where the furnishing of the Most Holy Place ("Holy of Holies")

2 And of controversy; see most recently, J. Marcus, "Mark - Interpreter of Paul," NTS 46 (2000): 473-87; who, particularly in relation to Christ's death, challenges the widely influential view of M. Werner (Der Einfluss paulinischer Theologie im Markusevangelium: eine Studie zur neustamentlichen Theologie (BZNW 1; Giessen: Töpelmann, 1923) plavine
of the scriptures (Acts 17:11-12),

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In 3:19-20, Paul is making a point about the righteousness of God's viewpoint in contrast to the righteousness of man. He is emphasizing that God judges from a different perspective than what man would consider righteous. The reference to "righteousness" here is in the context of God's actions and judgments, which are based on different criteria than those used by humanity.

Paul is contrasting the concept of "righteousness" as it pertains to God's viewpoint with what humans consider righteousness. He is suggesting that God's righteousness is based on different criteria than what humanity might perceive. This highlights the idea that God's perspective is superior and that human attempts to justify themselves are insufficient in His sight.

In 2:3-11, Paul continues this theme by explaining that while humanity has attempted to serve God through their own works, it is ultimately futile. He argues that it is only through faith in Jesus Christ that genuine righteousness can be obtained. The contrast between human efforts and God's righteousness is further emphasized, underscoring the importance of faith and the imbalance of human efforts to achieve righteousness.

Overall, these passages underscore the idea that God's righteousness is not based on human merit or works, but rather on faith in Jesus Christ. This is a central theme in Paul's letters, emphasizing the importance of faith in salvation and the limitations of relying on human efforts to achieve righteousness.
 prisoners of the city and the temple (1:15-17). (I pray for the bondmen, bondwomen of the temple.