



Heinrich Hofman, Jesus and the Rich Young Man (Mark 10:17-13)

8. On the Road to Jerusalem (Mark 8:31-10:52)

Act II: The passion predictions begin as “the shadow of the cross falls across the narrative.”

The Blindness of the Disciples; “The Son of Man” as a Title in Mark; “Correction” Narratives of Prediction, Misunderstanding, and Teaching; the Mount of Transfiguration; Ethics of Discipleship; Teachings in Capernaum and on the Border of Judea.; Contrasts: the Rich Young Man and the Disciples.

“We’re Not Ashamed to Own Our Lord”

(Hymn no. 57; cf. Mark 8:34-38)

1. We’re not ashamed to own our Lord
And worship him on earth.
We love to learn his holy word
And know what souls are worth.

2. When Jesus comes in burning flame
To recompense the just,
The world will know the only name
In which the Saints can trust.

3. When he comes down from heav’n to earth
With all his holy band,
Before creation’s second birth,
We hope with him to stand.

4. He then will give us a new name,
With robes of righteousness,
And, in the New Jerusalem,
Eternal happiness.

<https://www.lds.org/music/library/hymns/were-not-ashamed-to-own-our-lord?lang=eng>

Structure of 8:31-10:52

- **Cycle 1: Prediction, misunderstanding, instruction (8:31-9:1, correction narrative)**
 - *Jesus foretells his death and resurrection*
- **The Transfiguration (9:2-13, apocalyptic vision)**
- **Healing the young demonic (9:14-29, healing story)**
- **Cycle 2: Prediction, misunderstanding, instruction (9:30-37, correction narrative)**
 - *Jesus again foretells his death and resurrection*
- **Teachings (9:38-10:31, teaching sayings)**
- **Cycle 3: Prediction, misunderstanding, instruction (10:32-45, correction narrative)**
 - *Jesus foretells his death and resurrection a third time*
- **The healing of blind Bartimaeus (10:46-52, healing story)**

8. On the Road to Jerusalem (Mark 8:31-10:52)

2/1/2016

3

Another Look at Structure:

The Blindness of the Disciples (8:22-10:52)

- Jesus cures a **blind** man (in stages, 8:22-26)
 - Peter's Declaration (8:27-30; knows *who* Jesus is, but does he know *what* he will do?)
- Cycle 1: Prediction, misunderstanding, instruction: Jesus foretells his death and resurrection (8:31-9:1)
 - **Miracle Narratives (9:2-29, including the Transfiguration)**
- Cycle 2: Prediction, misunderstanding, instruction: Jesus again foretells his death and resurrection a second time (9:30-37)
 - **Teaching narratives (9:38-10:31)**
- Cycle 3: Prediction, misunderstanding, instruction: Jesus foretells his death and resurrection a third time (10:32-45)
- The healing of **blind** Bartimaeus (10:46-52)
 - Though blind, he **knows** who Christ is!

8. On the Road to Jerusalem (Mark 8:31-10:52)

2/1/2016

4

“The Son of Man”

- “And he began to teach them, that **the Son of man** must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days **rise again**.” (8:31, **passion prediction**)
- **“Son of Man” the most common title of Jesus for himself**
 - 81 times in the gospel and not used elsewhere in the NT
 - In Ezekiel it is used repeatedly to refer to the prophet as a **mortal**
 - Daniel 7:13–14 for a **heavenly eschatological figure entrusted with authority, power, and glory by God**
 - Cf. “Man of Holiness” of Moses 6:57, 7:35 (also “Son Ahman” of D&C 78:20, 95:17) > Jesus is **Son of the Father**
- Juxtaposed here with Peter’s declaration that Jesus is “the Christ” (8:29)
 - In Matthew 16:16–17’s account of Peter’s declaration, Jesus “the son of God” was juxtaposed with Simon “son of Jonah”
 - Mark first uses at 2:10 to focus on his **authority**
 - Emphasis here and subsequently (8:38; 9:9, 12, 31; 10:33, 45; 13:26; 14:21, 41, 62) focuses on the Lord’s **suffering**
 - He must be a mortal in order to die!

8. On the Road to Jerusalem (Mark 8:31–10:52)

2/1/2016

5

“Correction” Narrative 1 (8:31–38)

- First of three **modified controversy narratives** (rather than controversy with *outsiders*, he corrects insiders)
 - Christ **predicts** his suffering and resurrection
 - A specific kind of quoted prophecy (discourse), a **passion prediction**
 - Disciples **misunderstand** his meaning or act contrary to the expectations of authentic discipleship
 - Christ **corrects** and **discourses** on true discipleship
- The rebuke that follows Peter’s declaration that Christ will not suffer: “Get thee behind me, Satan” (8:33)
 - “Get **behind** me” not “get away from me”
 - *The proper place of a disciple is to follow his master*
- **Corrective instruction** (8:34–38)
 - Deny self and take up cross
 - **Lose life for Christ’s sake**: “For what shall it profit a man, if he shall gain the whole world, and lose his own soul?” (8:36)
 - Do not be ashamed of Christ and his words

8. On the Road to Jerusalem (Mark 8:31–10:52)

2/1/2016

6

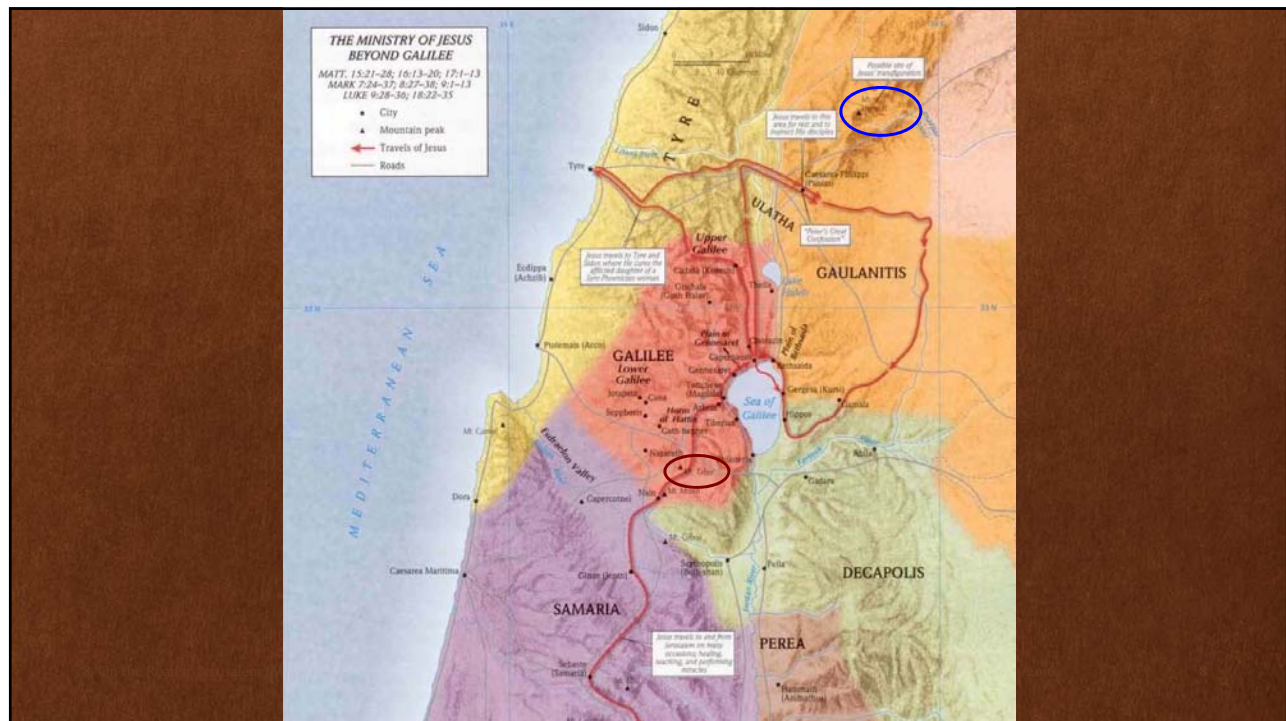
“There be some of them that stand here . . .”

- “. . . There be *some* of them that stand here, which shall not taste of death, till they have seen *the kingdom of God come with power*.” (9:1)
- *Who are the “some” and what is “the empowered kingdom” predicted here?*
 - Prophecy of Pentecost (Acts 2:1-4)
 - Reference to John the Beloved’s post-translation career?
 - Reference to the Transfiguration (less than a week later, see 9:2)
 - Notice “some,” not one!
 - *Segue into the Transfiguration episode that follows . . .*

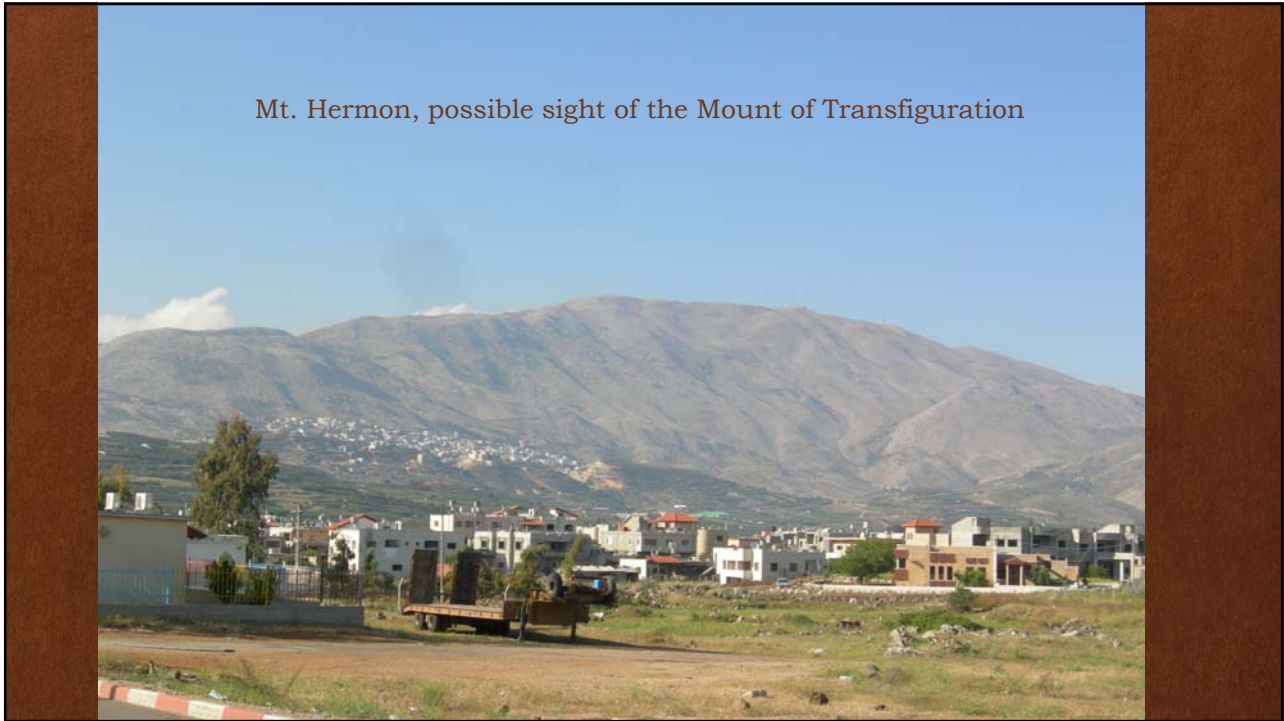
8. On the Road to Jerusalem (Mark 8:31-10:52)

2/1/2016

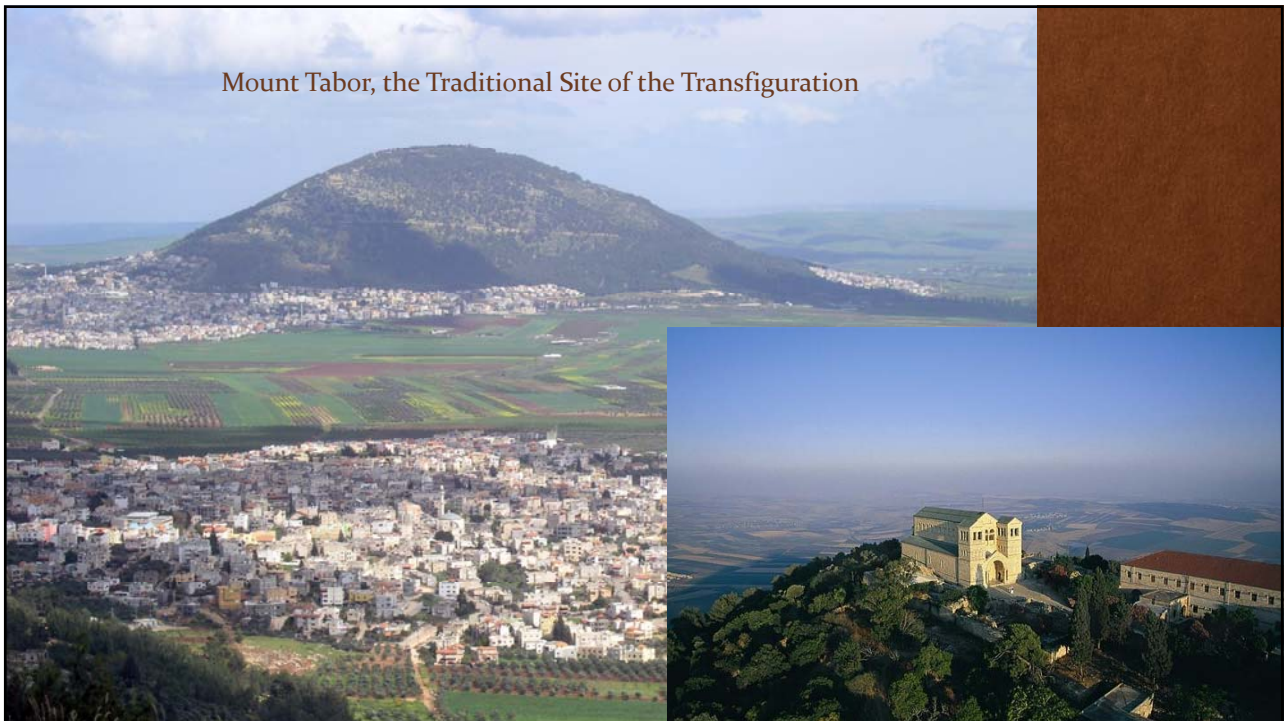
7



Mt. Hermon, possible sight of the Mount of Transfiguration



Mount Tabor, the Traditional Site of the Transfiguration





Carl Bloch, *The Transfiguration* (Wikimedia Commons)

8. On the Road to Jerusalem (Mark 8:31–10:52)

The Transfiguration

(9:2–13, vision report in a dramatic episode)

- **Characters and Important Elements**
 - Inner circle of disciples
 - **Peter, and James, and John**
 - Otherworldly participants
 - **Elias [Grk, Elijah] and Moses**
 - Proposal to make “three tabernacles”
 - Cloud, unseen voice, message consonant with God at baptism
- **Transfiguration symbolism**
 - Exodus imagery
 - Apocalyptic imagery
 - Apostolic witnesses (John 1:14, 2 Peter 1:16–18)

2/1/2016

11

On Elias/Elijah

- *Elias* is the Greek form of “Elijah”
- Elias is both **a prophetic figure** and **a prophetic type** (s.v. “Elias,” BD, 663)
 - **An authority at the time of Abraham and Melchizedek** (see D&C 27:7 and 110:12)
 - Both **a preparer** (e.g. John the Baptist) and **restorer** (e.g., Jesus, Joseph Smith)
- JST Mark 9:3, “And there appeared unto them Elias with Moses, *or in other words*, John the Baptist and Moses”
 - BD’s observation on “curious wording . . .”
 - John’s presence **could symbolize the closing of the old order, final OT witness, etc.**; fits neatly with earlier **Marcan collocation of the Twelve and John**
- **Latter-day Insights on the Transfiguration**
 - *Briefly consider at now, but discussed in detail in lecture 13 on Matthew 17:1–13*

8. On the Road to Jerusalem (Mark 8:31–10:52)

2/1/2016

12

Questions about Elijah (9:11–13)

- “And as they came down from the mountain, **he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.**” (9:9)
 - Context of the “Messianic Secret,” his full nature and purpose could only be understood after his mission was fulfilled
- “And they asked him, saying, Why say the scribes that **Elias must first come?**” (9:11)
- Three applications of the Malachi prophecy
 - Christ taught that **John the Baptist had come in the spirit and power of Elijah** (see 9:13)
 - **Elijah had come with Moses to strengthen the Savior for his coming ordeal with the Passion** (esp in Luke’s account of Transfiguration)
 - **Elijah would come again as part of the Restoration to usher in the last days**
 - See again BD, “Elias,” 663; and McConkie *DNTC*, 1.406

8. On the Road to Jerusalem (Mark 8:31–10:52)

2/1/2016

13

Healing the Boy with the Dumb Spirit

(9:14–29, healing story)



Jesus Heals The Epileptic Boy by Harold Copping

- “He answereth him, and saith, O faithless generation, **how long shall I be with you?**” (9:19)
 - Even healing stories begin to reflect the coming Passion
- “. . . if thou canst do any thing, have **compassion** on us, and **help us.**”
 - “And he shall go forth, suffering pains and afflictions and temptations of every kind; and this that the word might be fulfilled which saith he will take upon him the pains and the sicknesses of his people. And he will take upon him death, that **he may loose the bands of death which bind his people; and he will take upon him their infirmities, that his bowels may be filled with mercy, according to the flesh, that he may know according to the flesh how to succor his people according to their infirmities.**” (Alma 7:11–12)
- Jesus said unto him, ‘**If thou canst believe, all things are possible to him that believeth.**’ And straightway the father of the child cried out, and said with tears, ‘**Lord, I believe; help thou mine unbelief.**’” (9:22–24)

8. On the Road to Jerusalem (Mark 8:31–10:52)

2/1/2016

14

“Correction” Narrative 2 (9:30–37)

- **Prediction:** “For he taught his disciples, and said unto them, The Son of man is *delivered into the hands of men*, and *they shall kill him*; and after that he is killed, *he shall rise the third day*.” (9:31, *passion prediction*)
- **Misunderstanding:** Dispute over who is the greatest (9:33–34)
- **Teaching:** the attributes of those who would follow the Messiah
 - “*If any man desire to be first, [the same] shall be last of all, and servant of all*.” (9:35)
 - “Whosoever shall *receive one of such children in my name*, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.” (9:37)

8. On the Road to Jerusalem (Mark 8:31–10:52)

2/1/2016

15

Teaching at Capernaum (9:38–50, *teaching sayings*)

- “Master, we saw one casting out devils in thy name, and he followeth not us: and we forbade him, because he followeth not us.” (9:39)
 - “Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. *For he that is not against us is on our part*.” (9:39–40)
- “And if thy hand offend thee, cut it off . . .” (9:43)
 - **Hyperbole:** a figure of speech that exaggerates to make a point
 - Verses 42–50 consist of a chain of sayings regarding **radical self-sacrifice** that may have been originally detached
 - Mark places them here in the narrative to illustrate that *as Christ is preparing to make the ultimate sacrifice, so too must authentic disciples be prepared for any sacrifice*

8. On the Road to Jerusalem (Mark 8:31–10:52)

2/1/2016

16

Teachings on the Borders of Judea

(10:1–31, the ethics of discipleship)

- **On Marriage (10:1–12)**
- **On Receiving the Kingdom as a Child (10:13–16)**
- **On Worldliness: The Rich Young Man (10:17–31)**
 - “Then Jesus *beholding him loved him*, and said unto him, One thing thou lackest...” (10:21)
 - “It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.” (Mark 10:25)
 - One of Jerusalem’s gates was called the “Eye of the Needle” (unsubstantiated historically)
 - Textual problem: camel (*kamēlos*) vs. rope (*kamilos*)
 - *Rabbinic exaggeration: camel one of the largest animals in the Near East, a needle’s eye one of the smallest openings*

8. On the Road to Jerusalem (Mark 8:31–10:52)

2/1/2016

17

Contrasts: The Rich Young Man and the Disciples

A - Question about Eternal Life (10:17)

- B - Rich man cannot leave possessions and follow (10:21–22)
 - C - Jesus’ explanations and disciples’ reactions (10:23–27)
- B’ - Disciples have left possessions and followed (10:28)
- A’ - Answer to Eternal Life Question (10:29–31)

8. On the Road to Jerusalem (Mark 8:31–10:52)

2/1/2016

18

“Correction” Narrative 3 (10:32–45)

- “And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid . . .” (10:32)
 - “astonished” or “in a daze” . . . Apprehension over what lay ahead in Jerusalem
- **Prediction** (10:32–34, *passion prediction*)
- **Misunderstanding:** James and John desire leading positions in the Kingdom of God (10:35–37)
- **Teaching**
 - *They will, in the end, suffer for Christ* (10:39)
 - “. . . whosoever will be great among you, shall be your minister: And whosoever of you will be the chiefest, shall be servant of all.” (10:33–34)
 - “For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.” (10:45)

8. On the Road to Jerusalem (Mark 8:31–10:52)

2/1/2016

19