

The Gospel of Mark

Lesson 25: Mark 10:35-52

Jockeying for position (vv. 35-45)

Matt. 20:20-28

- Matthew has James and John coming with their mother
- They may have wanted to formalize informal positions
- Jesus knows they really do not understand their own request
 - “cup” is often associated with God’s wrath (e.g. Jer. 25:15; Hab. 2:16)
 - “baptism” in popular Greek signified being overwhelmed by disaster or danger
- James and John would definitely experience suffering for the gospel
 - James was the first disciple martyred (Acts 12:1-2)
 - John was the last apostle to die after surviving exile on Patmos (Rev. 1:9)
- The rest of the disciples are likely angry because they hadn’t gone to Jesus first
- Kingdom greatness is based on servanthood, not the exercise of authority
- Verse 45 is considered by many to be the key verse of Mark’s gospel
 - Note the excursus of “Son of Man” on page two of this study
 - “ransom” is the purchase price for freeing slaves
 - “for” = “in place of” or “instead of”
 - “many” is a Semitism meaning “all who are many”

What belief is behind the request made by James and John?

What does Jesus’ statement in verse 40 tell us about Him?

Why would Jesus choose to use the title “Son of Man”?

Blind Bartimaeus is healed (vv. 46-52)

Matt. 20:29-34
Luke 18:35-43

- Bartimaeus may have been known by the early church
- “Son of David” is a messianic title – note Isaiah 35:5-6
- Jesus asks the same question He asked in verse 36
- “Rabboni” is a tender address meaning “master” or “teacher”
- Bartimaeus follows Jesus after he is healed
 - This could represent spiritual as well as physical healing

What scriptural teaching(s) can you connect with Bartimaeus’ calling to Jesus?

Son of God - a brief excursus

- Generally in the Old Testament, “son of man” simply meant “man”
 - We see this often in Hebrew parallelism (Num. 23:19; Ps. 8:4; Is. 56:2)
- In Ezekiel, “son of man” is how God refers to Ezekiel
- Daniel 7:13-14 uses the “Son of Man” language differently
 - These verses associates the Son of Man with the Ancient of Days
 - Some have interpreted him as the archangel Michael or the nation of Israel
 - At least as far back as Jerome, most have seen this as the Messiah
 - He is given authority, glory, and power by the Ancient of Days
 - He is worshipped by all of humanity
 - His kingdom is eternal and cannot be destroyed
- The intertestamental book 1 Enoch speaks of the Son of Man
 - He is said to be preexistent, a universal ruler, and object of worship
 - He functions as a judge, revealer, and vindicator of the righteous
- Yet for all this there was not a highly developed theology about the “Son of Man” by the time Jesus came on the scene
- The expression “Son of Man” occurs eighty-one times in the gospels
 - Every time it is either uttered by Jesus or said by those quoting Him
- Many have tried to systematize these sayings
- Generally, it is simply Jesus’ way of referring to Himself
 - This reflects most of the phrases’ Old Testament uses
- But His uses have more import than just saying “I”
 - In Mark’s gospel, for example (according to David Aune in ISBE):
 - Twice He uses “Son of Man” to speak of His authority (2:10, 28)
 - Nine times it describes His suffering (8:31; 9:9, 12, 31; 10:33, 45; 14:21, 41)
 - He uses it three times in “future” sayings (8:38; 13:26; 14:62)
 - ISBE also refers to these sayings as Jesus 1) currently at work, 2) suffering, dying, and rising, or 3) coming in glory
- D. A. Carson notes that Jesus combines the more prevalent humanity of the phrase in the Old Testament with the declarative use in Daniel
 - He contends that this allows Jesus to use it to both reveal and conceal, as His mission and message dictate