

Interpretation of the Passion/Resurrection prediction in Mark 10:32-34.

3.18

Quotations are from the **RSV** unless otherwise designated. **KJ(M)V** is the King James (Miller) Version ☺

- For the sake of simplicity and space, I will refer to the three predictions of J's suffering/rejection/death/resurrection (8:31; 9:31; 10:33-34) using the following abbreviations:
 - 8:31 = "Pred 8"
 - 9:31 = "Pred 9"
 - 10:33-34 = "Pred 10".
- When referring to the three together, I will use "Predictions"
- I have placed key statements in my Interpretation in **bold** print in order to locate them easier.
- In what follows, my comments on the Interpretation process *will appear in italics*.

IBS INTERPRETATION WITH RECURRING PATTERN OF PASSION PREDICTION/MISUNDERSTANDING/CORRECTION:

- A full Interpretation of Mark 8:22-10:52 would require that with each occurrence of the pattern, I must ID and interpret the key elements of each phase of the pattern (prediction, misunderstanding, correction).
- After completing my work with each occurrence of the pattern, I would then bring the three occurrences into conversation.
- For this Module, we will Interpret *only* the third occurrence of this pattern in Mark 10:32-45.
- This video presents my Interpretation work on the first element of the recurring pattern, Jesus' passion prediction in Mark 10:32-34. You will do your own interpretation work on the Misunderstanding and Jesus' Correction (10:35-45).
- Note that I set my Interpretation of 10:32-34 within the larger context of the other Primary Structures that give meaning to this entire Unit, 8:22-10:32 (see Narrative Context within Mark below).

IDENTIFY AND DEFINE THE KEY ELEMENTS OF THE PASSION PREDICTION IN MARK 10:32-34.

I see two components in Mark's presentation of this 3rd Passion Prediction: (My "Anchor Points")

A. Preparation for Pred 10 32

B. Pred 10 itself 33-34

A. Preparation for Pred 10 I see three components in the preparation and will treat each in order:

1. Narrative Context within Mark all in v. 32
2. Physical Context/Location
3. Participants

1. Narrative Context Within Mark

- a. This is the third of three Predictions within this major subsection of Mark (8:22-10:52; see my Survey of Mark as a Whole).
- b. **Placing the Predictions, including Pred 10, within this context, we must understand that each of these Predictions and the events/discussions and misunderstandings/corrections that precede and follow each are meant to give us insight into what it means to identify J with the Anointed One of God/Christ/Messiah as asked of Peter in 8:29. My interpretation of Pred 10 (32-34), its misunderstanding by the twelve (35-57), and J's correction of that misunderstanding (38-45) MUST be read as part of an answer to J's question to ol' Pete.**

My additional comments

- *Normally, I presume my Interpretations of Pred 8 and Pred 9 when interpreting Pred 10 and the responses to those texts. Obviously I cannot do that here because of the nature of this assignment (we have not studied the other two predictions, yet).*
- *For the sake of this study, however, I will make some detailed comparisons and contrasts with these earlier Predictions when I deal with details of Pred 10 in order to illustrate the process.*

2. Physical Context/Location all v. 32

- a. General "they were on the way going up to Jerusalem" KJ(M)V
 - i. This statement of location sets what follows off from what immediately precedes (10:17-31; see the previous notice of setting at 10:17)

- ii. This scene will continue until the new notice of changed location at 10:46 when “they come to Jericho”
- iii. **THEREFORE, UNLESS I COME ACROSS NEW INFORMATION THAT WILL CAUSE ME TO CHANGE MY MIND, I WILL SET THE LIMITS FOR MY PRIMARY INTERPRETIVE WORK TO 10:32-45.**
- iv. I will treat these two features of the location, “on the way” and “going up to Jerusalem” separately below.

b. On the “way” (ἐν τῇ ὁδῷ)

- i. The theme of the “way” serves as a recurring theme uniting and giving meaning to the whole of the Mark (a Primary Structure). See my Survey of Mark as a Whole.
 - 1. Up until this point in Mark, the term occurs at 1:2 (quoting Ex 23:20), 1:3 (quoting Is 40:3); 2:23; 4:4, 15; 6:8; 8:3; 9:33, 34; 10:17, 32, 46, 52.
 - 2. The term gains particular significance from its role in Mark’s opening citation attributed to Isaiah, but quoting Exodus and Malachi as well
 - 3. In Isaiah, the sense of the term “way” in 40:3 (and 43:19) seems to be the way *God* will make through the wilderness for the people in exile in Babylon to return to Jerusalem/Zion/Judah
 - 4. In Malachi 3, the “way” = the path for God to return to the Temple (absent since its destruction by the Babylonians) in order to purify and restore God’s people (and their offering)
- ii. Note the prevalence of the term in this major subsection of Mark (8:22-10:52): 9:33, 34; 10:17, 32, 46, 52.
 - 1. In particular, the term emphasizes the setting for the disciples’ misunderstanding of J’s Pred 9 where it is repeated for emphasis. 9:33, 34
 - 2. The term sets off this episode (Pred 10) from the one immediately preceding this one 10:17
 - 3. The term frames (contributes to an inclusio) around the final component of the inclusio uniting this entire major subsection of Mark 10:46-52. 10:46, 52
 - 4. In other words, the fact that Pred 10 occurs “on the way” is highly for Mark’s understanding of what happens in this episode.

iii. In summary,

- 1. **Without question Mark loads this term and the location it designates with significance for a) understanding his entire gospel in general, b) but also with a particular significance for this section of Mark, including the segment on which I am working.**

2. Pred 10 takes place precisely “in the way” of the Lord on which J is leading his followers. We must read Pred 10 within the context of the journey on this way.
3. Pred 10 and “the way” are mutually interpreting. In other words, Pred 10 both gains meaning from taking place in this context AND helps define what the “way” means.

- c. “Toward Jerusalem” (ἀναβαίνοντες εἰς Ἱεροσόλυμα)
 - i. up to this point, “Jerusalem” has been mentioned 3x (3:8, 22; 7:1); in two of these instances it designates the location of opposition to Jesus
 1. 3:8 Jerusalem mentioned in a series of cities and regions from where people were coming to see/hear J
 2. 3:22 scribes from Jerusalem accuse J of casting out demons by the authority of the ruler of demons
 3. 7:1 scribes (and maybe Pharisees from there as well; text unclear) from Jerusalem interrogate J about issues of purity and tradition based on J’s disciples not washing hands before eating in manner understood as required by God according to scribes/Pharisees
 - ii. with this third Prediction specifically tied to Jerusalem, and the connections with opposition to Jesus in 2 of the 3 mentions of Jerusalem so far, we are more likely to hear the sinister overtones (cue the “Imperial March” from Star Wars) with the mention of Jerusalem as the destination where this suffering, etc will take place
- d. Jesus walking separate from an apparent group of people designed “they”; see below

3. Participants all v. 32

- a. Generic “they”; as seems to be Mark’s custom (references are far too numerous to mention here), we have an unnamed, unnumbered group of people with Jesus; in this case they are characterized as/by
 - i. Their location in reference to Jesus: Walking *behind*
 1. no reason for this location is *explicitly* specified
 2. this position possibly (and degrees of possibility are all I can assert) indicates
 - a. “they” are “following” J “on the way”; this possibility contains strong reverberations within key themes in Mark so is highly possible
 - b. J leads them “on the way”; again this implication bears strong resonance with key themes in Mark
 - ii. Their regard for Jesus: “amazed” (ἐθαμβοῦντο)
 1. Once again we have a word/response with strong resonances within Mark

- a. 1:27 in the first episode involving a) crowds and b) deliverance in J's ministry, "all" are amazed at his "teaching" (though J had cast out a demon) and his authority demonstrated in casting out the unclean spirit.
 - b. 10:24 In the episode immediately preceding Pred 10, the disciples (only) are amazed at J's
 - i. a) challenge to a wealthy man (that caused the man, apparently, to reject J by walking away (10:22) and
 - ii. J's response to the wealthy man walking away by stating the large degree of difficulty encountered in entering under God's reign for those with great wealth 10:23
2. We see similar responses to Jesus with the verbs "astonished (ἐκπλήσσω; 1:22; 6:2; 7:37)
 - a. 1:22 response to the authority of J's teaching
 - b. 6:2 response to J's teaching;
 - i. its source and quality of content (= wisdom);
 - ii. miracles wrought J's hand
 - c. 7:37 response to J's healing the non-hearing and non-speaking (7:32-36)
3. Second related verb: amazed or astonished (ἐξίστημι; 2:12; 3:21; 5:42; 6:51)
 - a. 2:12 a response by a crowd to J's healing and forgiving a paralytic
 - b. (3:21) here it appears to be the assessment of J by others; in other words, it states something about J himself (he is "out of his mind" = a different sense of ἐξίστημι) rather than something about others' response to J) though the syntax is unclear at best
 - c. 5:42 response by a crowd to Jesus raising a little girl
 - i. the response is emphatic "they were immediately overcome with amazement" (ἐξέστησαν εὐθὺς ἐκστάσει μεγάλῃ)
 - d. 6:51 response of the disciples after J stops a storm while they are in a boat "utterly astonished"
 - i. verb is in the imperfect; the amazement was ongoing
4. In summary,
 - a. **This element of their response to J is a continuation of what J's followers and disciples has experienced or witnessed for some time now, designated by a series of related verbs.**

Comparing/contrasting these verbs should be done using the Louw and Nida lexicon after I finish my own independent work.

b. No specific cause of their amazement is mentioned in 10:32 though we can likely regard it as a continuation of the amazement at the preceding episode/teaching (10:17-31) as well as all that J had done – J's authority and the power that works through him

iii. Their assessment of their own or J's circumstances or prospects; they were "afraid"

1. 4:41 noun and verb KJMV “they were feared with great fear” in response to J stilling the storm; this seems to carry a sense of wonderment at J had done, perhaps at what power (over nature)
2. 5:15 people in the country of Gerasenes respond when they see the demonized man sitting clothed in his right mind; once again this seems to be a response of “awe” at what had effected this change in the demonized man
3. 5:33 woman with an issue of blood knows that J had been the source of her healing comes to J “was feared {participle is passive] and trembling” (φοβηθεῖσα καὶ τρέμουσα); maybe “with fear upon her” (I’m trying to capture the passive); certainly seems to be a sense of awe and wonderment
4. 5:36 J commands (verbs are imperatives) Jairus not to fear (μὴ φοβοῦ, μόνον πίστευε), but only to believe. Fear is contrasted with believing. Fear is a lack of faith. Fear here seems more of terror at the prospect of Jairus’ daughter being dead.
5. 6:20 Herod was “in fear” (KJMV);
 - a. verb is imperfect meaning this was an ongoing action
 - b. this occurrence seems to be a combination of sense of personal vulnerability (as we typically think of “to be afraid”) likely trepidation before God because he recognized John the Baptist (as opposed to John the *Presbyterian*? ☺) was both a just (δίκαιος) and a holy (ἅγιον) individual
6. 6:50
 - a. when the disciples see J walking on the sea they were terrified (ἐταράχθησαν)
 - b. in response the disciples being troubled, J commands the them 1) not to fear but 2) to be encouraged, equating fear with discouragement.
 - c. This usage seems unrelated to awe
7. 9:32 this is part of the disciples’ response to Pred 9. In sparse terms,
 - a. the did not understand what he was saying
 - b. they feared to ask him for clarification apparently;

- c. I am guessing that J's words inspired fear because they predicted J's impending betrayal and death. How could that be (lack of understanding)? "Fear" then involves the serious implications of J's words. Could he really be talking about something as serious as his own death, this guy we believe to be God's anointed one?
- 4. **PREPARATION SUMMARY**, Mark provides multiple indicators meant to draw our attention to the heightened significance of Pred 10 before we hear it. These indicators include:
 - a. structural/thematic connections to the key problem that drives this major section of Mark (8:22-10:52) and the Mark as a whole = what does it mean to say that J is the "Christ"?
 - b. physical location 1 = "on the *way*", the way in which the Lord leads his people to deliverance (thus, those on the way *follow* J) defining that way as they go along
 - c. physical location 2 = toward Jerusalem, the seat of opposition to Jerusalem
 - d. reminders of the awe in which J is held

B. Pred 10 itself

1. Initial Observations

- a. Audience = “the twelve” 10:32 *specification/limitations* of audience
 - i. Pred 10 is now directed specifically to the “12” rather than an apparently larger group “they”
 - ii. These are the singled out, personally selected group to be “with Jesus” (3:13-15) for training to do the Kingdom activities J does (preaching, healing, casting out demons’ 3:20-6:6), then sent to do these very activities (6:7, 12-13)
 - iii. They are also given specific correction regarding the misunderstanding (9:34) of Pred 9 (9:35-50); here they are distinguished from a larger group labeled “disciples” (9:31) to whom was given Pred 9
- b. Ongoing nature of Pred 10 = *process* v. 32
 - i. J *began* to tell them Pred 10, indicating this was not a one off event;
 - ii. note also Mark specifies that he took the 12 aside *again*.
- c. Although Pred 8 and Pred 9 are directed to “the disciples” (8:27; 9:31) and possibly Pred 10 (if the audience from 10:23 continues after 10:32; the text isn’t clear), *J now speaks Pred 10 to this apparently narrower group*

2. Pred 10 itself 10:33-34

- a. Marker of Attention 33 “Behold!” signals what follows is significant; meant to call disciples’ attention to following statement
- b. **Participants = “we” plural 33**
 - i. **indicates what follows has significance not just for Son of Man (hereafter SoM), but for 12 also. “We” are going and this will happen to me, but you are going with me when this happens.**
 - ii. **in other words, Pred 10 is not just about J. What J predicts happens to them in some sense, it will have deep implications for them.**
- c. Source *Jesus* himself makes Pred 10. 33
 - i. Mark gives us no insight into how J knows this is going to happen to him.
 - ii. But J displays foreknowledge of these events.
 - iii. This certainly draws focused attention on J himself. Who can do this kind of predicting?
- d. Location 33
 - i. Going up to Jerusalem 33

1. Going *up* is the only way to get to Jerusalem; in not called *Mt. Zion* for nothing!
2. This is the second statement about going up to Jerusalem in two verses; **Mark clearly regards this as significant, signaled by its repetition**
3. *This* is where the following events will take place

e. Personal focus 33

- i. These actions will happen “to him” = to Jesus
- ii. Jesus therefore = the SoM
- iii. Why J refers to himself using the title SoM is not explained, J just does it. The singular phrase “Son of Man” is used of J 7x so far in Mark
 1. 2:10 SoM has authority to forgive sins
 2. 2:28 in a concluding statement to charges that his disciples ate unlawfully on the Sabbath, J says of himself that the SoM is lord of the Sabbath.
 3. 8:31 Pred 8 parallel to Pred 9 and 10 see below
 4. 8:38 J identifies SoM with himself; SoM/J will come in glory with SoM’s father and with holy angels at some unspecified future time; SoM will be ashamed at that time of those ashamed of him during the present time; SoM seems to have a role in judgment
 5. 9:9 J tells Pete, James and John that SoM will rise from dead; another ID with J
 6. 9:12 another statement that the SoM must suffer “many things” = direct verbal parallel to Pred 8 (8:31 πολλὰ παθεῖν; 9:12 πολλὰ πάθη)
 7. 9:31 Pred 9 parallel to Pred 9 and 10 see below
 8. **Summary: The “SoM” title carries connotations of divinity: SoM/J has authority to forgive sins, is lord of the Sabbath, will come with the Father to judge in the future. How the SoM can have this authority/carry out these functions/carry this status is not explained. But the divine prerogatives are apparent.**
- iv. While what follows will obviously have implications for the “we”, the 12, the primary focus of the actions in Pred 10 lie in what will happen to the SoM (expressed with passive verbs) and what the SoM will do (active verb)

f. Nature of elements of Pred 10 33-34

- i. These are stated in concise, succinct statements with little elaboration or explanation.

- ii. We are thus left to anticipate the unexplained being accomplished somehow
- iii. They occur in a progression, one following after the preceding.
- iv. The tone is bleak, awful, whatever adjective best describe suffering, shame and murder.
- v. At the same time, the brief final note says the list of evils to which make up almost all of this list are not the final word. After these evil events to which the SoM will be the passive recipient, the SoM will actively rise from the end point of death.

g. Steps of Pred 10

- i. SoM will be delivered or handed over (παραδοθήσεται)
 - 1. J is Passive; this will be done *to him*;
 - 2. Recipients of handing over = chief priests and scribes 33
 - a. Who will do the handing over is not specified
 - b. Chief priests have played no role up until this point in the narrative
 - c. Scribes have already appeared in Mark's narrative as vicious opponents of J's
 - d. 1:22 J's authority as a teacher contrasted with that of the scribes
 - e. 2:6 scribes are upset, expressed internally, at J forgiving a paralytic's sins; internally accusing J of blasphemy against God (a sin punishable by death)
 - f. 2:16 "the scribes of the Pharisees" only time so designated; ask J's disciples why J eats with tax collectors and sinners
 - g. 3:22 scribes
 - i. from Jerusalem! IMPORTANT CONNECTION
 - ii. accuse J of casting demons by the power of the prince of demons (a charge J regards as "blasphemy against the Holy Spirit" 3:29
 - iii. J counters charge of blasphemy against him by scribes at 2:6!
 - h. 7:1, 5 another incident involving J's disciples and the scribes involving eat as in 2:16; here their questions is address directly to J himself
 - i. 8:31 parallel statement in Pred 8 to the one in Pred 10 (see below)
 - j. 9:11, 14 v. 14 refers to another dispute between J's disciples and scribes
 - k. In summary,
 - i. the scribes have consistently been portrayed as among J's primary opponents though they are not the ones who plot to kill him in 3:6 (Pharisees and Herodians)

- ii. at the same time, the scribes have been involved with charges and counter-charges of blasphemy, a sin punishable by death
- ii. Agents of condemnation = Chief priests and scribes will condemn SoM to death 33
 - 1. J passive again; he plays no active role,
 - 2. agency left to CP and scribes
 - 3. This could well pick up on the theme of blasphemy (2:6; 3:29) from earlier
 - 4. I will need to see if issue of blasphemy comes up later in chs. 14-15
- iii. Agents of second handing over = Chief priest and scribes will give him the non-Jews 33
 - 1. J passive again; he plays no active role,
 - 2. agency left to CP and scribes **UP TO HERE 10:33**
- iv. Non-Jews will do four things to J/SoM **NOW 10:34**
 - 1. Mock the SoM
 - 2. Spit upon the SoM
 - 3. Scourge the SoM
 - 4. Kill the SoM
 - a. Observations = as follows in b-d
 - b. #1-3 seem intended to humiliate; inflicting public physical and social pain
 - c. #4 is far more serious involving actual taking of J's life
 - d. the CP and scribes do not do the killing; non-Jews do the dirty work
- v. After three days, SoM will rise 34
 - 1. This is the first step where J has an *active* role
 - 2. I find this unusual in that God is normally the agent of J's resurrection, J the passive recipient (here ἀναστήσεται, a deponent verb; normally, if my memory serves me right, the passive form of ἐξίστημι is used)
 - 3. The first specifically *temporal* element is introduced here: the raising of J will take place 3 days after he is killed. The significance of "three days" is not explained. My guess is that, since the Predictions

prepare the disciples and the 12 for what will happen when they get to Jerusalem, this emphasis (in all three Predictions) prepares them for the fact that J's rise will not happen right away.

3. Comparisons and Contrasts with Pred 8 and Pred 9

a. In order to further define the elements of Pred 10, the following chart highlights similarities and differences

Mark 8:31	Mark 9:31	Mark 10:33-34
a. it was necessary		
b. the SoM	b. the SoM	b. the SoM
c. should suffer many things	c.	c.
d. be rejected	d. will be turned over	d. will be turned over
e. by the elders and the CPs and the scribes	e. to the hands of human beings	e. to the CPs and scribes
<i>(do f-j in Pred 10 correspond to the "many things" of item c above?)</i>		f. CPs and scribes will condemn him
		g. CPs and scribes will turn him over to the non-Jews
		h. non-Jews will beat him
		i. non-Jews will spit on him
		j. non-Jews will scourge him
k. and be killed	k. and they will kill him	k. and (non-Jews) kill him
l. and after three days he will rise	l. and . . . after three days he will rise	l. and after three days he will rise

- b. Observations on chart
 - i. Differences between Pred 8 and Pred 9 are insignificant; they differ in only one small detail = Pred 8 adds that the SoM will suffer “many things”
 - ii. Pred 10 is much more elaborate,
 - 1. I take this a matter of emphasis = “do not miss the severity of the suffering of which I speak”
 - 2. There is possibly a minor note of climax in the more elaborate Pred 10. But I see no development among the three Predictions.
 - 3. This therefore seems to be a matter of emphasis as J specifically schools the 12 on what is about to take place.
 - iii. **The large degree of commonality among the Predictions is striking. Mark does not want us to miss these Predictions as essential for understanding what it is to follow J as the “Christ”**

SUMMARY: KEY COMPONENTS OF PRED 10 (sorry for the formatting problems below; I cannot find a way to make them “behave”)

1. **By its location 1) within Mark’s narrative and 2) geographically on the road to Jerusalem, Mark draws attention to the critical, central, overwhelming significance of this Pred**
 - a. **The 3rd of 3 Predictions that provide us *the* essential info we need to properly understand the central claim that J is the “Christ”.**
 - b. **Textual markers that tell us**
 - i. **This Pred takes place on the all-important “way”**
 - ii. **The predicted events will take place on the crucial topography of Jerusalem (2x!)**
 - iii. **This Pred is alone is given to the already trained and sent to do Jesus’ ministry “12”**
2. **Pred 10 focuses on J as the SoM, a highly significant title in Mark with associations with deity/divine prerogatives.**
3. **J will the recipient of most of these actions, all negative and involving suffering**
 - a. **J will suffer these things at the hands of the powerful, both among the Jewish and non-Jewish people in Jerusalem**
 - b. **But the suffering/death/actions of others are not final. After the progression of event culminating in J’s death, J himself will rise again from the dead.**

4. To claim that J is the “Christ” **CANNOT BE MADE** apart from an acknowledgement that his “Christ-ship” **IS DEFINED BY**
 - a. These largely awful events
 - b. In the central city of Jerusalem (with all that entails)
 - c. That conclude with a resurrection