

SUMMARY ANSWERS

1. ID and define the elements of the misunderstanding of Jesus' identity and/or Jesus' passion prediction.
2. Identify and define the Jesus' correction of that misunderstanding.

1. What are the key components of the misunderstanding and what does each mean?
 - a. The 12 recognize (correctly) J as the messiah-king like David. 10:37
 - b. The 12 misunderstand
 - a. *The nature of J's kingdom* = 10:37
 - i. it will be just like all other kingdoms on earth = exercising controlling authority over its subjects
 - ii. its rulers will exercise ruling authority like all other kingdoms on earth = for the benefit of the ruler
 - b. *The nature of their role within that kingdom*. As J's specially selected sub-rulers 10:42-45
 - i. They will enjoy high status through
 - ii. exercising the normal manner of rule characteristic of the vice-regents in all human kingdoms
2. What are the key components of J's correction and what does each mean?
 - a. J's messianic kingdom/rule will be starkly unlike known kingdoms 10:38-40; 42-45
 - b. The essence of J's rule/kingdom is displayed in J's manner of ruling. In other words, the character of the kingdom is determined by the character/manner of ruling of its king/leaders. 10:42-45
 - c. J's rule is *other-beneficial* at its defining core, not *ruler-beneficial*. 10:42-45
 - d. Following J entails embodying J's example of exercising authority and achieving (or ascribing) status. **In other words, acknowledging J as "the Christ" entails a full life, wholistic character response. Confession of this truth goes far beyond a verbal act.** 10:42-45
 - e. Attempting to exercise leadership/ruling power in a manner consistent with self-beneficial patterns of ruling disqualifies one from following in J in the way of the Lord. 10:43a

Jesus within the Narrative of Mark (so far)

1. Jesus ID's as a royal/kingly figure at the outset 1:1
2. Jesus ID's as promised king from David's line who would lead Israel through the wilderness on the "way of the Lord" toward her restoration 1:2-3
3. Jesus forms a people; a renewed, repentant Israel 1:14-15
 - a. Jesus' *first* act of ministry = calling "followers" from the common people of Israel 1:16-20
 - b. Jesus goes up on a mountain (!) and appoints "twelve" to be with and later do what he does act of restoring Israel 3:13-15
 - c. Jesus sends "twelve" *to do what he does* (restoring activity) 6:7, 12-13
 - d. Within the large central Unit in Mark (8:22-10:52),
 - i. the focal audience turns from Jesus primarily with the crowds to Jesus primarily with the disciples.
 - ii. the focus subject turns to what does it mean to recognize Jesus as the "Christ"
 - iii. the "way of the Lord" becomes an even more prominent feature of the narrative (8:27; 9:33, 34; 10:17, 32, 46, 52)
 - iv. the stated purpose (via Mark's use of *inclusio*) of this Unit is to give "insight" into what it means to recognize Jesus as the "Christ" 8:27, 29
4. IMPLICATION: this large central Unit of Mark cannot be divorced from the narrative trajectory of
 - a. Jesus' relationship with and work with the disciples within his larger role in God's purposes
 - b. Mark's work to give insight into the nature and meaning of Jesus' ID as the "Son of God" (1:1, 11), the "Christ" (8:29)

Implications of Pred 10/Misunderstanding/Correction (10:32-45) within Mark 8:22-10:52

1. Mark 10:32-45 is embedded within a larger Unit within Mark intended to give us insight into the meaning of J's status as the Christ (8:22-26/10:46-52), the messianic king who will restore Israel as described primarily by Isaiah (8:29; 1:1-3; 8:22-26; 10:46-52). Two questions require firm answers:
 - a. What does it mean to fully recognize that Jesus is the Anointed One of God, the king in David's royal line, of whom Isaiah spoke and Israel long waited?
 - b. What are the full implications of this Mark-defined recognition?
2. Mark answers that recognizing J properly entails
 - a. Understanding that J cannot be the Christ apart from the experiences described in Pred 10 (10:33-34); in an absolutely essential sense, the experiences of Pred 10 define J's messiah-ship
 - b. Following this J on the "way of the Lord", the core essential response called for by J (sometimes called "faith" or "belief"; 1:15; see point "d" below)
 - c. Such following entails
 - i. undergoing experiences like J's – one of suffering for the sake of others (10:38-39)
 - ii. embodying the character of King Jesus in relation to others (10:42-45)
 - d. As confirmation of my critical point "b" above, note the response of Barty in the concluding *inclusio* framing section (10:46-52)
 - i. Barty calls on Jesus as "Son of David" 2x 10:47, 48
 - ii. Jesus, the Son of David, tells Barty that his "faith" has made him well 10:52
 - iii. Once Barty *received his sight*, he *follows* Jesus "on the way" (note the *inclusio* with 10:46)
 - iv. Note the progression of key factors (in Mark's narrative) here: Barty specifically recognizes J as Son of David (given emphasis by repetition), Barty requests "sight" from J, J commends Barty's faith, J gives him sight, Barty follows "J on the way". At the conclusion of this long critical Unit of Mark, as J and his entourage prepare to enter Jerusalem, Barty models true "sight" when it comes to understanding what a proper recognition of J as the Christ looks like

3. Implications:

- a. Suffering born in service for others is not a contradiction or exception to the rule for those following J on the way of the Lord. Rather, it constitutes a defining feature.
- b. The embodied pattern of life –involving service, the priority of others, and suffering for others – found in J, is to be embodied in J’s followers (= what it means to *follow* this one). So this is not some “add on” for the select few super-spiritual Jesus-followers. This is a basic, elementary, fundamental feature of Jesus-following.
- c. To read Mark and to understand God’s actions through J as *simply* a sacrifice enacted on our behalf, to accomplish forgiveness for us, would be to engage in a significant misunderstanding of Mark and J at a level on par with that of the 12 and the disciples; it would be to join with Peter, James, and John to acknowledge J is the “Christ”, but not really understand what Mark or J means by that claim.

BIBLIOGRAPHY:

1. Hill, Craig C. *Servant of All: Status, Ambition, and the Way of Jesus*. Grand Rapids: Eerdmans, 2016.
2. Feldmeier, Reinhard. *Power, Service, Humility: A New Testament Ethic*. Waco: Baylor, 2014.