

## *Mark: The Mysterious Messiah*

Week 20: Mark 10:17-52

**Introductory Exercise:** When the historians write their American history chapters about the year 2011, which people should figure prominently, and why?

What is the bodily position of the person who asks Jesus about inheriting eternal life? What is Jesus's psychological response to the man's question? When in the passage does the reader find out that this guy is rich?

When Mark says that the man has “many possessions,” the Greek word is one that usually refers to land. What land would this have been, and what shocks the disciples about Jesus's flippancy about this land? How does your translation of Mark 10:24 read, and based on what you know of scribal and editorial practices, what options do we have when we account for the differences?

In Mark 10:28, when Peter chimes in, what does he seem to be trying to establish? What bizarre compound promise makes up Jesus's reply, and how does the inversion of first and last fit in with the strange relationship between Jesus and the land of Israel?

Mark 10:32-45 stand as the third time that Jesus's disciples react poorly to the prediction that Jesus will die. If Peter rebukes (8:31 ff.) and the disciples as a whole remain silent out of fear (9:31 ff.), how do James and John fumble this teaching?

When James and John ask to be at Jesus's right and left hands in the kingdom, what mental picture do they assume? When Jesus answers them, what mental picture does he assume, and which of the two pictures would a first-century reader have assumed? When the other disciples become angry, which of the two pictures do they assume, and why do you reckon Jesus shifts to that picture in the teaching about Gentile overlords?

In the healing of Bartimaeus (whose name is an Aramaic/Greek mix meaning “son of honor”), what elements in this last story before Jesus enters Jerusalem stand in contrast to how his disciples have treated him in the last couple chapters?