



# On the Road to Jerusalem

THE BLIND MAN HEALED IN STAGES. CONFESSION OF  
PETER. PASSION PREDICTIONS. JESUS AS THE SON OF  
MAN. TRANSFIGURATION—FORETASTE OF FUTURE  
GLORY. HEALING OF BLIND BARTIMAEUS

Mark 8:22–10:52. Mark 8:22–10:52

*Heinrich Hofman, Jesus and the Rich Young Man*

# “We’re Not Ashamed to Own Our Lord”

(hymn 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>

# CAN I KISS YOU?

*A CANDID LOOK AT CONSENT*

*by Mike Domitrz, Founder of DATE SAFE Project*

**Thursday, November 3rd  
5-6pm or 7:30-8:30pm  
BYU Wilkinson Student Center Garden Court**

Contact the Title IX office  
to report any incident or  
concern!

<https://titleix.byu.edu/>

# Mark Act II: On the Road to Jerusalem

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

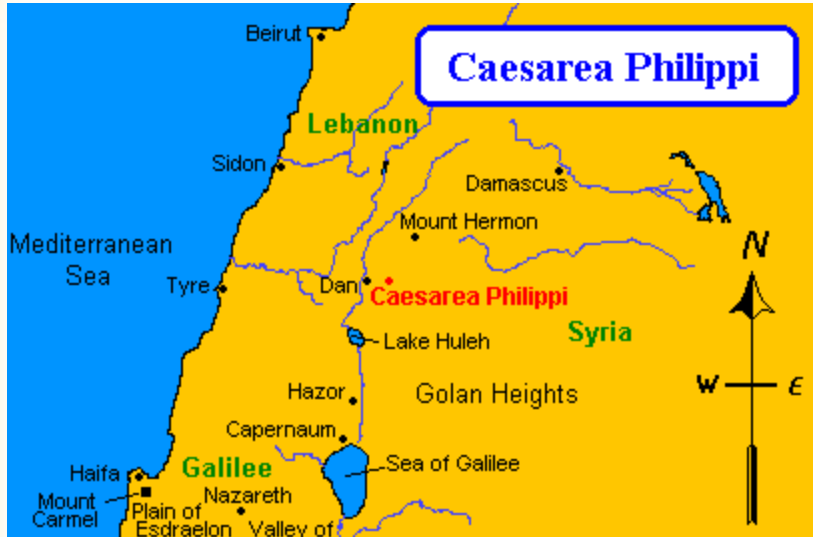
- Jesus cures a **blind** man (in stages, 8:22–26)
  - Peter's Declaration (8:27–30; knows *who* Jesus is, but does he know *what* he will do?)
  - **Cycle 1: Prediction, misunderstanding, instruction:** Jesus foretells his death and resurrection (8:31–9:1)
    - Miracle Narratives (9:2–29, including 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 and follows him “in the way”

# The Blind Man Healed in Stages (Mark 8:22–26)



- **Jesus' healing of a blind man at Bethsaida needs to be "fine tuned"**
  - At the beginning of Mark Part 2, "The Road to Jerusalem"
- Symbolic of the belief and understanding of the disciples, which is incomplete at this point
  - See **Peter's following declaration on the person of Jesus** but his *misunderstanding of the work of Jesus*
  - <https://www.youtube.com/watch?v=EdYYxVRQbmY>

J. Kirk Richards, "Sight Restored"



## Peter's Declaration (8:27–30)

- Peter and the disciples here serve as the end frame for this section, looking back to the opening pericope of The Twelve and John (6:7–30)
- Set in Caesarea Philippi, outside of Herod Antipas' Galilee in the tetrarchy of Philip
  - A gentile city at one of the headwaters of the Jordan, it had a temple to Augustus and many pagan shrines . . .
- “And he saith unto them, ‘But whom say ye that I am?’ And Peter answereth and saith unto him, **‘Thou art the Christ.’**”
  - *First time in this gospel that Jesus is designated “Christ”*
  - Peter knows who Jesus is *but does not yet fully understand what he will do (he is still somewhat “blind”)*



19. On the Road to Jerusalem

# “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!

# First Passion Prediction (Mark 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



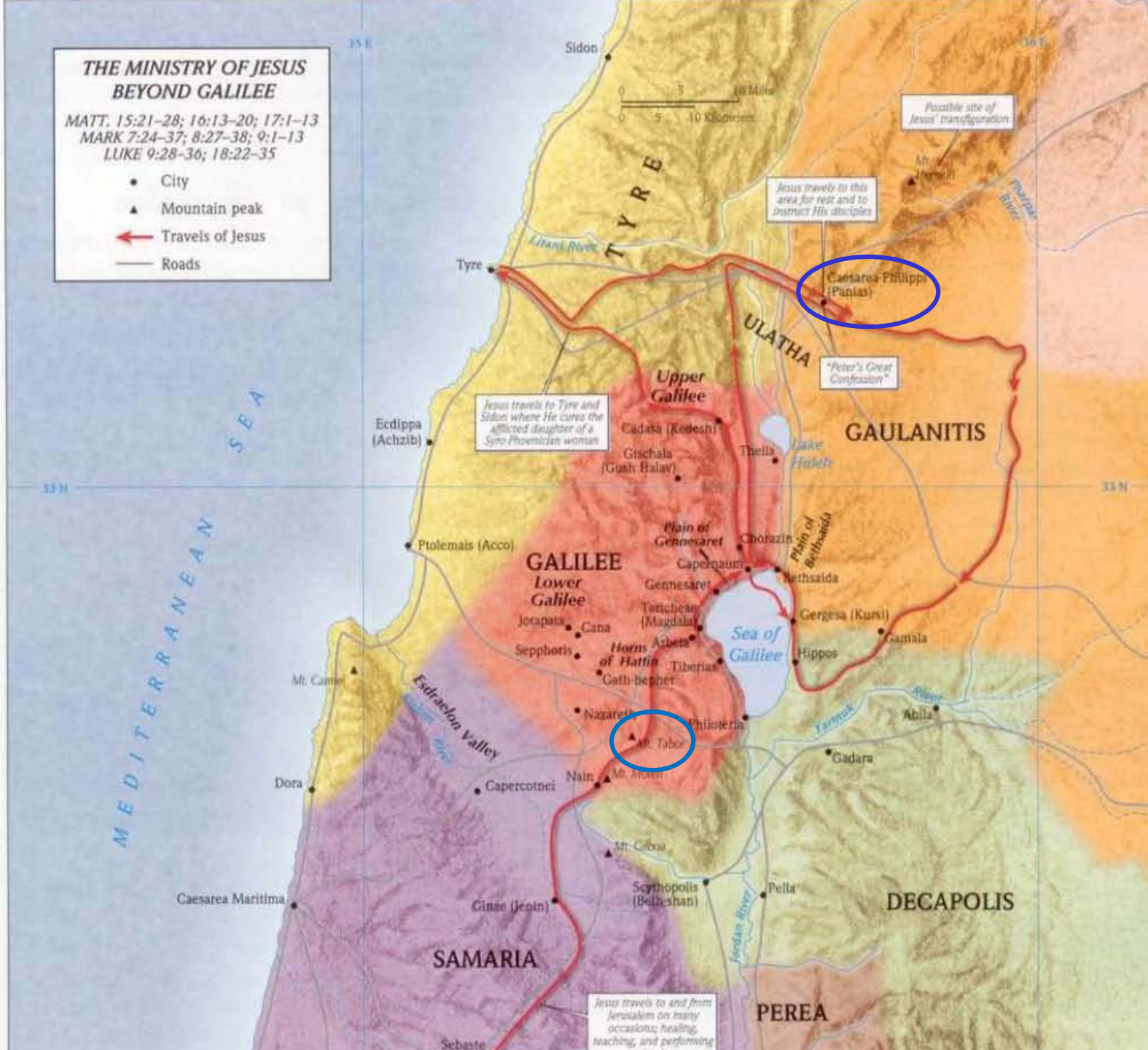
“There be some of them that stand here . . .”

- “. . . 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 . . .**

**THE MINISTRY OF JESUS  
BEYOND GALILEE**

MATT. 15:21-28; 16:13-20; 17:1-13  
 MARK 7:24-37; 8:27-38; 9:1-13  
 LUKE 9:28-36; 18:22-35

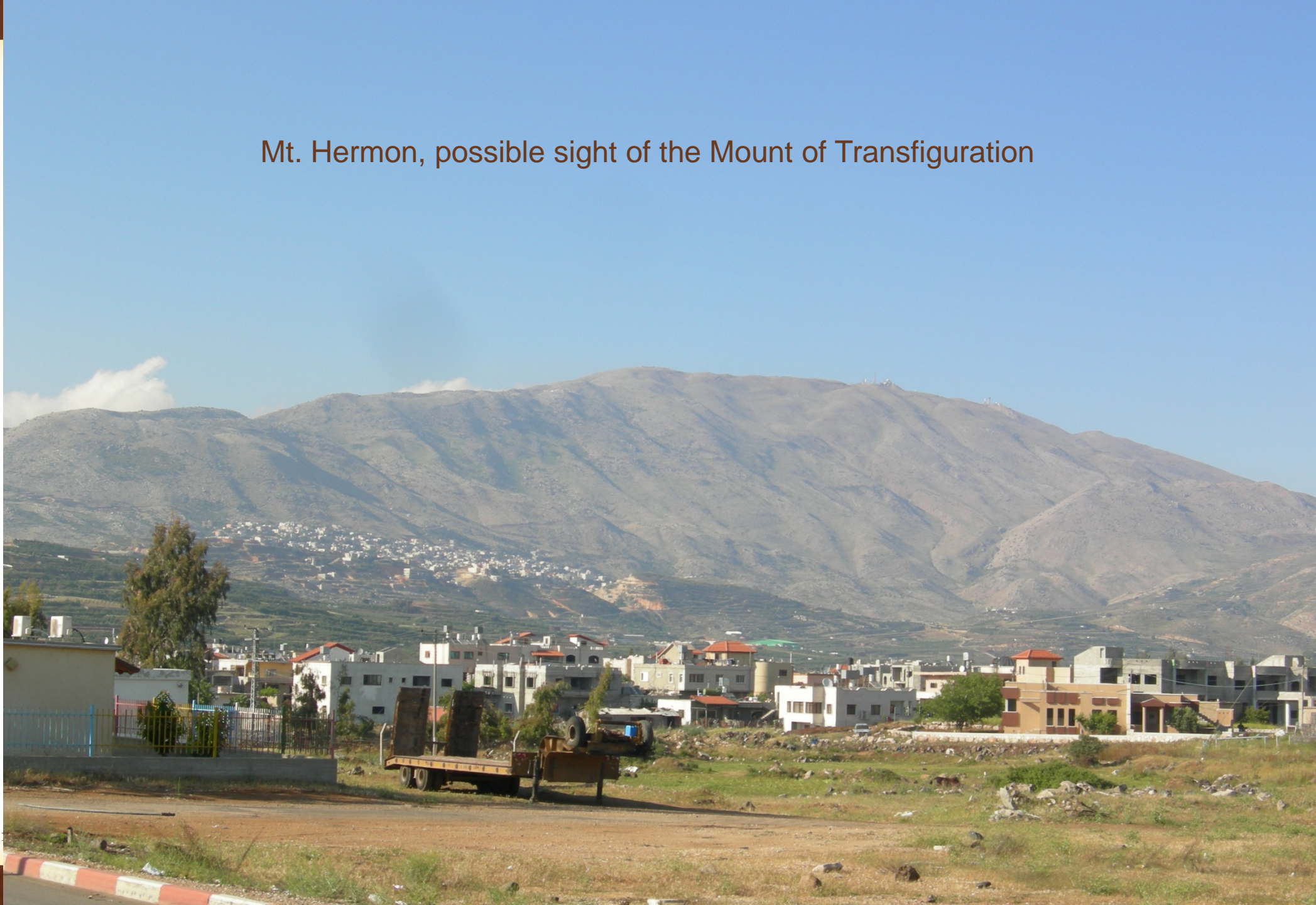
- City
- ▲ Mountain peak
- ← Travels of Jesus
- Roads



## Mount Tabor, the Traditional Site of the Transfiguration



Mt. Hermon, possible sight of the Mount of Transfiguration



# The Transfiguration

(Mark 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 [Greek, “Elijah”] and Moses
      - The law and the prophets . . . *they disappear leaving Jesus alone*
  - Proposal to make “three tabernacles”
  - Cloud, unseen voice, message consonant with God at baptism
    - **God himself testifies of Jesus**
- Transfiguration symbolism
  - Exodus imagery
  - **Apocalyptic imagery**—foretaste of future glory
  - Apostolic witnesses (John 1:14, 2 Peter 1:16–18)



Carl Bloch, The Transfiguration (Wikimedia Commons)

# 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 an earlier Marcan collocation of the Twelve and John in Mark 6

# Transfiguration Parallels

- Matthew 16:13–17:13

- Peter's confession is followed by a promise of **keys**; the Twelve later have these **keys** in Matthew 18:18
- These two references to keys frame the Matthean Transfiguration, suggesting that they were received at the Transfiguration
  - “The Priesthood is everlasting. **The Savior, Moses, and Elias, gave *the keys* to Peter, James and John, on the mount, when they were transfigured before him.**” (Joseph Smith Teachings, 158)
  - “I am convinced in my own mind that when the Savior took the three disciples up on the mount, which is spoken of as the ‘Mount of Transfiguration,’ ***he there gave unto them the ordinances that pertain to the house of the Lord and that they were endowed.*** That was the only place they could go. That place became holy and sacred for the rites of salvation which were performed on that occasion.” (Joseph Fielding Smith, *DS* 2.165)

- Luke 9:18–36

- Luke 9:31 adds that Moses and Elijah “**spake of his decease which he should accomplish at Jerusalem,**” giving another important reason for the transfiguration experience
  - Parallels with Gethsemane: **Peter, James, and John fall asleep,** an otherworldly messenger comes to support and strengthen Jesus

# 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)



# Second Passion Prediction (Mark 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)

# Teachings on the Borders of Judea (Mark 10:1–31)

- **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*

# Third Passion Prediction (Mark 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)

# Healing of Blind Bartimaeus

(Mark 10:45–52; parallels Matthew 20:29–34, Luke 18:35–43)



- Unlike the blind man at Bethsaida, **Bartimaeus at Jericho is healed completely and in one action**
  - Appears at the end of the “The Road to Jerusalem” section of Mark that features three passion predictions, laying out clearly that Jesus came to suffer, die, and rise again
  - *Represents a disciple’s correct response to a call to follow Jesus to the cross*
- Bartimaeus, with his site restored, leaves his beggar’s cloak behind and follows Jesus
  - “And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and **followed Jesus in the way.**”
  - *Following Jesus meant going up to Jerusalem to Golgotha and the Tomb!*

Duccio di Buoninsegna, *Jesus Opens the Eyes of a Man Born Blind*