

Son of Man, Son of David

Mark 10:35-52

1. The Son of Man Who _____ (v. 35-45)
 - a. A request of _____ desire
 - i. From men with _____
 - Connections with the _____
 - _____ circle of the disciples
 - _____ ambition and reputation
 - ii. For positions of _____
 - “We want you to do what we ask!”
 - “Make us your two top men!”
 - b. Jesus’ explanation of _____ authority
 - i. It comes with great _____
 - ii. It had _____ been granted
 - iii. It was not what they _____ it was
 - Not a “Gentile _____”
 - Not a position of earthly _____
 - iv. It was modeled by humble _____
 - v. **It gave new meaning to the Son of Man**
2. The Son of David Who _____ (v. 46-52)
 - a. A request for _____ compassion
 - i. _____ name of blind beggar without status
 - ii. Hindered by _____ crowd
 - iii. _____ in his plea – no stopping him!
 - iv. Amazing _____: the “Son of David”
 - b. A _____ from the Savior
 - i. Response of reckless _____
 - ii. Request of _____ mercy for his condition
 - iii. Response to salvation
 - _____ to God (Lk)
 - _____ Jesus

Key verse!

Out of the anguish of his soul he shall see and be satisfied; by his knowledge shall the righteous one; my servant, make many to be accounted righteous, and he shall bear their iniquities. Therefore I will divide him a portion with the many, and he shall divide the spoil with the strong, because he poured out his soul to death and was numbered with the transgressors; yet he bore the sin of many, and makes intercession for the transgressors.

Isaiah 53:11-12

Remark on Mark 10:45

“The reversal of all human ideas of greatness and rank was achieved when Jesus came, not to be served, but to serve. He voluntarily veiled his glory as the Son of Man and assumed the form of a slave who performed his service unto death because this was the will of God (cf. Phil. 2:6-8). In verse 45, which subsumes verses 43-44, the death of Jesus is presented as his service to God and as a vicarious death for many in virtue of which they find release from sin. Each of the components of this highly compressed saying is significant. The formulation “The Son of man came...” places the entire statement in the context of Jesus’ messianic mission (cf. 2:17). The service in which the royal will of the Son of Man is displayed is fulfilled in his giving of himself... In this context it expresses the element of voluntariness or self-sacrifice in the death of Jesus who offers himself in obedience to the will of God. His death has infinite value because he dies not as a mere martyr but as the transcendent Son of Man.

“The ransom metaphor sums up the purpose for which Jesus gave his life and defines the complete expression of his service. The prevailing notion behind the metaphor is that of deliverance by purchase, whether a prisoner of war, a slave, or a forfeited life is the object to be delivered... It speaks of a liberation which connotes a servitude from which man cannot free himself. In the context of verse 45, with its reference to the service of the Son of Man, it is appropriate to find an allusion to the Servant of the Lord in Is. 53, who vicariously and voluntarily suffered and gave his life for the sins of others...

“The thought of substitution is reinforced by the qualifying phrase “a ransom *for the many*.” The Son of Man takes *the place* of the many and there happens to him what would have happened to them. The many had forfeited their lives, and what Jesus gives in their place is his life. In his death, Jesus pays the price that sets men free.”

(William Lane, *The Gospel of Mark (NICOT)*, 1974, p. 383-384)