

## The King We Need Mark 10:32-52

Throughout the history of the church, we have given many good reasons to trust in the historicity of the Bible: reliability of the manuscripts, archeological proof, internal consistency, fulfilled prophecy, and eye-witness testimony are among the answers. We see another additional/related proof from a text like one: one of the reasons the gospels carry a ring of truth and authenticity is that **the guys who look so stupid here actually wrote much of the NT! They weren't just making up stuff. If they were making this story, they would have surely made themselves look better!** This is a very unflattering picture of the men who penned much of Scripture, and would lead the early church!

What do I mean? In Mark 8-10, we're reading the great discipleship discourse. Imbedded in this discourse, are **three Passion predictions**. After each prediction, the disciples look dumb. **They don't get it**. They also lack **sensitivity and sympathy**.

- Following 1st prediction: "Peter rebuked Jesus" (Mark 8:32)
- Following 2<sup>nd</sup> prediction: "They argued about who was the greatest" (9:34)
- Following 3rd prediction: "James and John want to sit on thrones in the kingdom" (10:35ff)

**Jesus pours out his heart to them and these are the reactions!** Each time Jesus gives a prediction the message seems to go **in one ear and out the other!** They never ask a follow up question or attempt to grieve with Jesus.

This is a picture of Jesus' **mercy and patience**.

Feel like a **failure? There is hope** here. Jesus turned the world upside down with these disciples! Jesus grace should humble and give us hope.

### Why They Didn't Get It

They didn't get it because they **had a flawed picture of the Messiah**.

They are thinking of **worldly kingship, ran by earthly norms**.

But Jesus is a different kind of king and this is a different kind of kingdom.

***Jesus wasn't the King they expected Him to be, but He was the King they needed Him to be.***

**In Mark 10:32-52, we learn more about the King we need and what it means to follow Him.**

### **Why Jesus Died**

There's a lot to learn about our King in this final section as he approaches Jerusalem. **The most important thing we glean is "why" he died.**

We've been told that he will die. But **for the first time, the** reader is told why he will die. In other words, this section reveals the **meaning of Jesus' death. This is obviously important!**

**So verse 45 is holy ground in Mark's gospel. It has rightly been called the key verse in the gospel.**

### **What it Means to Follow Him**

We have two examples of following Jesus in today's text: the **disciples and Bar-timaeus**. Bartimaeus actually gives us a better picture of following Jesus.

There are some good reasons to read these two stories together. I'll mention three:

#### **The Broader context of Mark 8:22-10:52**

- **Two Stories of blind men seeing – form an inclusio** – See 8:22. We need eyes to see Jesus for who he is... We need his miraculous touch... We need to see in order to embrace the Bible as God's Word - not just arguments.
- **Two Confessions on the Front and Back end.** The Bartimaeus story includes a **Messianic confession**: "Son of David." Other than **Peter's confession in 8:29**, this is the only human that addresses Jesus with a Messianic title.

#### **The Immediate Context of Mark 10**

- **There's a common question.** Jesus first asks the disciples and then to Bartimaeus: "What do you want me to do for you?" (36, 51). They give two remarkably different answers. **The disciples want glory. Bartimaeus wants mercy.** The disciples anticipated going to a throne in Jerusalem. But Jesus said, he was going to a cross. They probably thought – in light of the event of the transfiguration – that in Jerusalem, Jesus would display his glory. Of course the glory of Jesus would be on display in Jerusalem, but not the kind of glory that they would anticipate.
- **Notice the roadside/following language of 10:32, 10:52,** - "on the road," "on the way" – The Bartimaeus story continues telling the story of walking the Calvary road as one who has been changed by Jesus.

**On a whole, the Bartimaeus story is an appropriate climax to the discipleship discourse in 8:22-10:52.**

So let's take these two texts together, and allow me to point out five astonishing truths about our King in order that we may rightly love Him and follow Him. We will conclude with some questions in light of these two stories...

### **#1: He Predicted His Own Death and Resurrection in Detail (10:32-34)**

So what's new here? What's added here?

**A. For the first time we read, "He walked ahead of them."**

- Some who followed were afraid and others were amazed. Two different groups? Not sure. Could be a lot of people on the road here, and these emotions simply summarize the emotion of the crowd.
- I don't think they were amazed and afraid at his **pace** - "Rabbi is killin it. He is mall-walking!"
- I think they were filled with emotion because Jesus is leading the way to his death.
- **Jesus went willingly to his death...**
- **Being out front** may also be intended to show a sense of his 'aloneness' at the cross.
- **Isaiah 50:7** - "He set his face like flint"
- **Later, he will lead the way to Galilee after the resurrection!**
- **When it comes to humility and suffering, Jesus doesn't merely teach - he leads!**

**32c:** Then he takes the twelve and reveals new info:

**B. For the first time we're told that his death will be in "Jerusalem."** This is plain here.

**C. For the first time we're told that both Jews and Gentiles will reject him.**

**D. For the first time, Jesus adds "condemn" - His death will involve injustice**

- In general, this information tells us that his death will involve something **judicial.**

**E. For the first time, Jesus adds "mock ... spit ... flog."**

- His death will involve public **humiliation.**

All of this is played out in **Mark 14-16.**

All of this has already been foretold in some detail in the OT, like **Isaiah 53.**

### **#2: He Drank the Cup and Endured the Baptism (10:35-41)**

The disciples misunderstand Jesus' mission...  
They have a lofty assessment of themselves as well...

**35** - The Sons of Zebedee; the Sons of Thunder - "We want you to do for us what ever we ask." This is right after a prediction of a cross!

**36:** "What do you want me to do for you?"

**37:** They want to sit by Jesus' right and left: honor and power. They want to be crown princes on co-thrones with Jesus. They want to rule an empire.

Seating position was very important in Jewish thinking...

- The seats on the right and left of the host were the chief seats of honor at a banquet (1 Kings 2:19; Ps 110:1). The same was true in other context as well.
- They could view Jesus' march to Jerusalem as a march to a throne; but it was a march to a cross.
- They pictured it like a festival, a parade, in which there would be grander.
- There's no parade. There's a death.

They see following Jesus as a means toward a selfish end.

Jesus will talk to them in a moment about selfless leadership.

The disciples are concerned with what they can get - Jesus came to give everything.

### The Cup

**38** - They have no idea about what Jesus will endure. The cup loaded with OT imagery. "Let this cup pass from me." (Mark 14). It's a metaphor for God's wrath.

- **Isaiah 51:17; Hab 2:16; Ps 75:8.**
- Why did Jesus weep in the garden at the thought of the cup? He knew what's up with the cup.
- And *he led the way*, knowing that this was waiting on him.

There were thousands of martyrs; thousands of criminals on the cross

- But the paintings and movies can't capture his suffering.
- Because it wasn't merely a physical suffering. He endured the very wrath of God.

Jesus came for that cup

- This is the destiny of unrepentant - judgment.
- For believer, our judgment has already occurred!

## The Baptism

This is a metaphor of suffering also. It's a metaphor about being plunged into calamity and suffering, to be overwhelmed, drowned in suffering...

- See Ps 42:7; 69:1; Isa 43:2

Jesus will be submerged in suffering.

39 - They glibly respond, "We're able." They confidently assert, "Yeah, I think we can do that."

- They may think of the cup as a cup of victory (?)... They don't really understand what's about to go down.

While only Jesus can drink the cup, and endure the baptism, he does promise them that they will drink a cup, and you will endure a baptism - that is, you will endure persecution. They will not endure what Jesus endured.

- James would be martyred, and John exiled.

40 - The whole matter of rewards is God's business.

41 - The others are angry most likely because James and John beat them to the punch. They were most likely angry because they wanted the power spots.

### #3: He Set the Example for Servant Leadership (10:42-44)

Jesus turns the popular idea of greatness on its head.  
In the world, the more people serve you, the greater you are.

But we serve because Jesus serves. He gave us the example to follow.

- You have a small group, family, some aspect of church life, office, pastor, people work for you... here's your example!

Remember this is the **Son of Man** - Turn there. Daniel 7.

- "I'm happy to serve you" - Yes, we would expect that if you're waiter or something like that is all about customer service...
- But this is the Son of Man! This was a big deal

### A. What Greatness Doesn't Look Like: Gentle Rulers (10:42)

- **By aspiring to places of greatness, the disciples were in danger of becoming like Gentile rulers.**
- **The world practices leadership from a model of dominance, authority.**
- **Characteristics of Worldly Leadership**
  - **Top Down Leadership, Not Servant Leadership**
  - **Appearance of Importance**
    - Sitting in the honored seat
    - Being the special guest and the lunches
    - Speaking to large audiences
    - Building great monuments
    - Having honorary titles
    - Asserting Power
    - Being friends with other Famous People/Leaders
    - Being Popular
  - **Attitude of Entitlement - example Fran Schaffer, 1966**
  - **Arrogance**

#### **43 - "It shall not be so among you"**

- **Jesus rejects this model.**
- **"not domineering over those in your charge, but as examples" (1 Pet. 5:3)**

#### **B. What Greatness Looks Like: A Servant (43b-44)**

- **Jesus radically redefines greatness.**
- **Read Philippians 2:3-4**

**This would have world altering implications for the disciples and all who would follow Jesus. This model changes everything.**

#### **Applications:**

##### **1. Change your view of greatness!**

- **True Greatness is humbly serving others for the glory of God." (CJ)**
- **Teenagers, want to see greatness? It's not what this world says is great.**
- **Here's how to be great in the eyes of God: Serve others to the glory of God.**
- **Pastors or aspiring pastors - this is the only model of leadership!**
- **Realize that anyone can be great - since its through service that one is great!**

## **Martin Luther King Jr.**

You don't have to have a college degree to serve. You don't have to make your subject and verb agree to serve. You don't have to know Plato and Aristotle. You don't have to know Einstein's theory of relativity. You don't have to know the second theory of thermodynamics in physics. You only need a heart full of grace. A soul generated by love"

### **1. Take on unnoticed tasks**

- Serve for the good of others for the glory of Jesus
- Mothers do this - giving, giving, giving, most of the time without any recognition...

### **2. Take advantage of opportunities to serve and bless people.**

Avoid Playing Games: Here are a few stumbling blocks. A few things we say or think:

- A. "I'll serve Christ one day"; or "I used to serve Christ back in the day"
- B. "He's got potential." That's okay if you are 10 years old, but when you are 30 or 40 or beyond, we call that embarrassing.
  - Like UK Football - One day we will win. This year would be great.
  - We don't accept this in other fields.
  - "My Doctor has potential. One day he will learn how to perform a surgery."
  - "My pilot will be good one day."
- C. "I'm sure my service won't mean that much." Wrong! Anything done unto Jesus for someone in need matters.

### **Confession/Repentance**

I have missed many opportunities as a pastor. And when I read this passage I am reminded of the type of leader I am called to be. I have missed opportunities for pastoral care - for serving others - in the past, and I have missed opportunities here at IDC in recent days. I regret not doing more: not making the visit, not making the call, not going to sit with people. Most people at IDC would say they feel very loved and cared for - but the fact is, some get neglected from time to time. That's not the intent, but it happens. The bigger we get, and the older we get, the greater the need for good pastoral care. As a pastor, I want to say:

- (1) **pray for us,**
- (2) **please show us grace,** and
- (3) **please let us know how we can serve you better.**

**We are making strides when it comes to pastoral care. I feel like I'm a better pastor now than ten years ago, but I still have much room to grow. I have many weaknesses. I am a sinner. I am not the Chief Shepherd! Here's a prayer that expresses my repentant heart from *The Valley of Vision*:**

**Humility in Service**  
*(The Valley of Vision)*

MIGHTY GOD,

I humble myself for faculties misused,  
opportunities neglected,  
words ill-advised,

I repent of my folly and inconsiderate ways,  
my broken resolutions, untrue service,  
my backsliding steps,  
my vain thoughts.

O bury my sins in the ocean of Jesus' blood  
and let no evil result from my fretful temper,  
unseemly behavior, provoking pettiness.

If by unkindness I have wounded or hurt another,  
do thou pour in the balm of heavenly consolation;

If I have turned coldly from need, misery, grief,  
do not in just anger forsake me:

If I have withheld relief from penury and pain,  
do not withhold thy gracious bounty from me.

If I have shunned those who have offended me,  
keep open the door of thy heart to my need.

Fill me with an over-flowing ocean of compassion,  
the reign of love my motive,  
the law of love my rule.

O thou God of all grace, make me more thankful,



more humble;

Inspire me with a deep sense of my unworthiness  
arising from  
the depravity of my nature, my omitted duties,  
my unimproved advantages, thy commands  
violated by me.

With all my calls to gratitude and joy  
may I remember  
that I have reason for sorrow  
and humiliation;

O give me repentance unto life;  
Cement my oneness with my blessed Lord,  
that faith may adhere to him more immovably,  
that love may entwine itself round him  
more tightly,  
that his Spirit may pervade every fiber  
of my being.

Then send me out to make him known  
to my fellow-men.

**Amen. Let's seize opportunities to serve and bless people....**

**4. Take some time this week and think about how to apply this concept of serving others to every area of your life – marriage, kids, recreation, job, money, etc.**

- **CJ gets away each week and reflects on the people in his care and asks these questions:**

**“How can I serve them and how can I surprise them”**

- **This will help you fight selfishness and pride...**
- **Get very specific as you think about this...**

**#4: He Paid Our Ransom (10:45)**

**This is the climax of the Passion predictions. There are many reasons to see Isaiah 53 behind this text (esp vv 7, 10-12).**

**We need more than Jesus' example.**

**We need his death.**

**We are sinful. Prideful. Egotistical. We are enslaved. We need a new heart.**

**“Came” – He pre-existed.** This is why he came.

**“Ransom”** – it’s a payment.

- **It means to release (a prisoner, slave, condemned person) through payment.**
- It was something used **for prisoners and slaves.**
- You’d pay a price to release someone.

3 Notes

**1. Jesus pays the price with his own life.** (cf., 49:7-9).

**2. Behind this payment is the concept of substitution.**

- **“For”** – means on behalf of, or in place of many
- He drinks the cup we should have drunk.
- Penal (penalty) Substitutionary Atonement
- **There is no gospel without it. There is no gospel without “instead of”**
- Jesus replaces our enmity to the Father with peace with the Father.
- **2 Cor 5:21**

**3. The word “ransom” implies that a new relationship is formed with the Liberator.**

- Keller: “Ordinarily, the liberated slave now “owes” the liberator his or her life, and so a new relationship **of love and grateful, willing service begins.** In a sense, the former captive is now a “captive of love.” cf. I Corinthians 6:19 “you are not your own, you were bought with a price” cf. also the old Book of Common Prayer: **“whose service is perfect freedom.”**
- Oh yes, our service is perfect freedom!

**The one to whom all service belongs, gave up his life for us!**

**That should have been our cup; our baptism. But he drank it and took it for us.**

**#5: He Transforms All Who Cry Out to Him in Faith (46-52)**

**This is a great story. My first summer of real ministry, in which I preached every day for 10 weeks, 2001, I opened up the youth camp preaching this text. Ten times I preached it. That was a long time ago... We used to listen to tapes back then! I had one tape in my car – Shane and Shane/Psalms.... I learned more about this story this week...**

Bartimaeus' story sounds like our story.  
He's actually a better model of faith than the inner circle.

Of all the people Jesus healed in Matt, Mark, Luke, of all those miracles, **only one is named: Bartimaeus!**

His story is to be remembered. Mark certainly remembered him. And so did the early church. If you add John, only Lazarus is named. His name may be preserved because he went on to become leaders in the early church.

**V. 46** – He's well positioned. He's anticipating some generous pilgrims on their way to Jerusalem... He heard stories of Jesus as people passed through...

- Jericho was 15 miles from Jerusalem... Jesus is getting close
- He had surely heard stories of Jesus healing people – esp Jesus healing the blind (cf., Mark 8:22; Isa 35:5-6).

**2 Samuel 5:6** – It's interesting that in 2 Sam 5:6, taking away the blind was a prerequisite for David entering the holy city; but Jesus won't remove the blind, he will remove blindness.

**Bartimaeus has a "gutsy faith." He has a model faith. Here are 8 characteristics:**

1. **He knows he needs help (46-48).** He's unlike the Rich Young Ruler.
2. **He calls out to Jesus even though people try to silence him (48)**
3. **He knows that Jesus owes him nothing, so he simply cries out for Jesus' mercy (47, 48)**
4. **He recognizes that Jesus is the Son of David – Messiah (47, 48)**
  - Not just any "Jesus."
  - There was a lot of confusion surrounding the coming Messiah, but one thing was certain: He would be a son of David (cf., 2 Sam 7). So this is like a confession of faith. This is the only time it's used in Mark.
  - **What he lacks in eyesight, he makes up for in insight."**
  - **He saw better spiritually than those with 20/20 vision.**
5. **He jumps at the opportunity to come to Jesus (49-50).** Don't delay!
6. **He responds to Jesus' question humbly and clearly (51)**
7. **He puts his faith in the right person and is changed (52)**
8. **After his healing, he doesn't return to his ordinary routine, but follows Jesus down the hard road of discipleship (52)**

- a. Bartimaeus is a changed man!
- b. Bar-timaeus has become “Bar-Theos” – a son of God.
- c. He provides us with a very winsome picture of discipleship.

### Closing Questions

- **Do you have a persistent faith?**

Throughout the gospels we see that gutsy, persistent faith is attractive to Jesus.

- Paralytic
- Syrophenician Woman: “Even the dogs get crumbs...”
- Centurion
- He rebukes people with little faith! (Matt 6, Mark 4)

- **Are you cocky or contrite before Jesus?**

- Not just boldness, but a humble boldness
- The disciples in the previous story want glory
- Bart – He wants help, mercy
  - Kyrie eleison (Κύριε ἐλέησον)
  - “Lord, have mercy”
  - That’s Greek and has been in the liturgy of the church for years
  - Lord, have mercy

- Many aren't Christians because they refuse to use personal pronouns - me, my, I,

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Comment [1]:

- **Do you want first place with Jesus or do you simply want to follow Jesus?**

- The disciples are using Jesus. They want prestige and honor.
- Bartimaeus is just thrilled that Jesus called him!
- Remember the 70 in Luke 10? “Rejoice that that your name is in heaven”
- The disciples want to sit
- Bart wants to see.
- “I want to see truth, Jesus, my sin, life”

- **Are you cynical or confident toward Jesus?**

- There’s a real boldness and confidence here in Bart.
- Not Brash, but bold. The disciples were brash.
- Jesus can do anything – ask him. Don’t be cynical. Believe
- Jesus is Lord – *be humble* and Christ-Centered

### **What a Savior We Have!**

- Jesus is compassionate!
- He doesn't ignore anyone who sincerely cries out to Him!
- He gives us mercy
- Jesus flips everything on its head.
- Jesus is high and holy, but He cares for the meek and lowly

**Unbeliever:** IF you don't know Jesus, it isn't because He won't have you. It's because you haven't cried out to Him.

**Believer:** Be grateful for His mercy. He called us. He opened our eyes! Follow Him humbly and faithfully.

### **James and John?**

- Acts 12 – Look at James now! James is the first apostle to be martyred.
- 1 John 3:16: This same John says: “By this we know love, that he laid down his life for us, and we ought to lay down our lives for the brothers.”

**These men eventually got it.**

**What happened? Jesus paid their ransom.**

**Jesus rose.**

**Jesus gave them new life.**

**Jesus changed them.**

**Praise God, Jesus changes people like them – and like us.**

**Jesus uses people like them – like us.**

**He is the King we need. He is the King we have!**