**Uniquely Jesus**  March 5, 2017

Mark 10:32-52

In our passage for today, Jesus, for the third time, told his disciples he was going to suffer, be killed and after three days rise again.

But unlike the other two occasions, this time, Jesus explained in v.45 why –

**why he had to suffer, why he had to die, and why he would rise again.**

Let’s work through the passage. **v.32a**.

The tension on that particular day was thick, palatable, even oppressive, like the build- up to a summer thunderstorm.

The disciples were astonished; and the crowd was afraid.

What do you think caused this divergent range of emotion?

It had everything to do with Jesus - his person; his teaching; his mission.

**v.32b-34**.

Jesus gave his disciples details which he had not previously mentioned.

- his death would happen in Jerusalem

- both Jews and Gentiles would be involved in his betrayal and death

- his use of the words “condemn him to death,” reveal that he would be tried within the criminal justice system of that day

- even though he didn’t use the word “cross,” everyone knew that when the

Romans killed, their preferred method of execution was the cross

- he gave graphic details of his suffering - mock, spit on, flog - which indicate he knew his death would involve public humiliation

How did Jesus know these things awaited him?

In the account of the very same conversation, Luke included a sentence, spoken by Jesus, which Mark didn’t include.

Luke 18:31: *“We are going up to Jerusalem, and* ***everything that is written by the prophets*** *about the Son of Man will be fulfilled. He will be handed over to the Gentiles. They will mock him, insult him, spit on him, flog him and kill him. On the third day, he will rise again.”*

Do you remember what happened on the road to Emmaus?

After his resurrection, Jesus spoke with two of his followers - who were kept from immediately recognizing him.

Luke 24:27 says this: *“And beginning with Moses and all the Prophets, he [Jesus] explained to them what was said in all the Scriptures concerning himself.”*

Jesus knew the OT Scriptures that spoke of him and the things that would happen to him. \* see Psalm 22, Isaiah 53.

**v.35-37**.

In the conversation that took place between Jesus and the disciples after the rich young man went away sad; and after Peter had said, *“We have left everything to follow you. What then will there be for us?”* Matthew included a promise made by Jesus which Mark didn’t include.

Matthew 19:28: *“I tell you the truth at the renewal of all things, when the Son of Man sits on his glorious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel.”*

Jesus promised the Twelve there would be glory and responsibility for them.

So why was it so important to James and John that they be to the right and left of Jesus? To a Jewish person, seating was very important.

The seats to the right and to the left of a distinguished person… were thought to be the chief seats of honor; and in their case, the place of greater power and influence.

James and John, along with Peter, were already part of an inner circle of three.

But since there were only two important seats, not three, the brothers decided to get the jump on Peter. Within the circle of three, they wanted to be the top two.

I also wonder if James and John, blurted out their request as they did, because they thought Jesus was about to inaugurate *“the renewal of all things,”* in a few days, when they reached Jerusalem. Did they think, it’s now or never?

Whatever the reason, they completely missed, even though, Jesus had now told them three times, that suffering and the cross had to come first.

Look at **v.41**.

When the ten heard what James and John had asked, they were “indignant.”

The argument from Mark 8:34 – “who is the greatest” – flared up…again.

**v.38-40.**

Coffee Question: How do you understand Jesus’ response to James and John?

Jesus’ response to James and John tells us it isn’t wrong to be ambitious.

In fact, look at what he said in v.43 - *“whoever wants to be great.”*

The issue for the follower of Jesus is to be ambitious for the right things.

Let’s come back to what Jesus said about the cup and the baptism - **v.38.**

**What did the cup represent?** Luke 22:42: *“Father, if you are willing, take this cup from me; yet not my will, but yours be done.”*

The cup was the suffering Jesus would endure on the cross.

But was Jesus’ suffering more than physical pain?

2 Corinthians 5:21 says:*“God made him who had no sin to be sinfor us.”*

When the Roman soldiers nailed Jesus to the cross, God the Father was present, and he too did something to Jesus - he made Jesus sin.

**Why did the Father do this?**

Galatians 3:13 says: “*Christ...[became] a curse for us...”*

What does that mean?

Arthur Pink says, “The curse is exile from the presence and the glory of God.”

http://www.jesus.org/death-and-resurrection/the-crucifixion/how-did-jesus-become-a-curse-on-the-cross.html

To be cursed is to be alienated from God.

On the cross, as he was made sin and became a curse for us, Jesus was exiled from his Father.

**Why did the Father do this?**

What did Jesus mean by his baptism?

To be baptized is to be immersed.

What Jesus experienced in his suffering and death completely enveloped and saturated him.

**Why did it have to be this way?**

Jesus himself will explain.

When James and John quickly answered, *“We can,”* to Jesus question, Jesus affirmed without explanation, *“You will drink the cup I drink and be baptized with the baptism I am baptized with.”*

Jesus left the matter of when and how this would happen to James and John, in the Father’s hand and to the Father’s timing, just as it was in the Father’s hands as to who would sit on Jesus’ right and on his left when the time came for the renewal of all things.

**v.42.**

This is how the 12 thought of leadership.

It’s how most people think of leadership.

But leadership in God’s kingdom is different.

**v.43-44.**

Jesus made a clear and radical statement in v.43 regarding his people and his church – **“not so with you.”**

Those entrusted with leadership in the church, are servants, not CEO’s.

Greatness in the church, is not measured by how many people one gives orders to, but how many one serves.

Martin Luther King Jr. said: *“Not everybody can be famous. But everybody can be great, because greatness is determined by service. 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 and a soul generated by love.” http://www.triplecrownleadership.com/assets/Servant-Leadership-Quotes.pdf*

1 Peter 5:2b-3: *“...[be] eager to serve; not lording it over those entrusted to you, but being examples to the flock.”*

We talk about this often here at SBC. Why?

Because it is of the utmost importance to Jesus that the culture of this church be like the culture of heaven – that the values of heaven permeate us and our interactions with one another and in turn with those in our community.

Jesus would have us be ambitious – not for our fame or reputation; but for his glory.

Jesus then brought the discussion back on track. He explained why they were going to Jerusalem; why he had to suffer, die and rise again.

Jesus not only told his followers here is a different model of leadership; he lived and did what he calls us to do.

**v.45.**

*“For even the Son of Man did not come…”*

Jesus left heaven to come to this earth.

And in coming, he came for a specific purpose.

*“For even the Son of Man did not come to be served, but to serve…”*

For more than three years Jesus had modeled to his followers the very kind of leadership he now called them to practice – that of a servant.

*“For even the Son of Man did not come to be served, but to serve, and to give his life…”*

Jesus was not mistakenly arrested, tried and condemned.

He chose suffering. He chose betrayal.

He came to give his life.

**For what reason?**

*“For even the Son of Man did not come to be served, but to serve, and to give his life… as a ransom...”*

“Jesus’ mention of a ‘ransom’ indicated that his death would be more than just an inspiring example or a martyr’s tragic protest against an unjust system.”

workingpreacher.org/preaching.aspx?commentary\_id=435

*“For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.”*

The word **“for”** describes a substitution.

 Jesus gave his life… for; he gave it in place of…many. **Why?**

Do you remember what Jesus said in Nazareth when he began his public ministry?

Luke 4:18-19: *“The Spirit of the Lord is on me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to set the oppressed free,* ***19****to proclaim the year of the Lord’s favor.”*

“With the giving of his life, Jesus paid, what “the poor, the prisoners, the blind, the oppressed,” couldn’t pay, so that they might go free.”

http://www.desiringgod.org/messages/the-son-of-man-came-to-give-his-life-a-ransom-for-many

Jesus gave his life as a ransom so we could be set free.

But who or what took us captive; imprisoned; oppressed us?

Jesus said in John 8:34: *"I tell you the truth, everyone who sins is a slave of sin."*

Who is a captive to sin?

Romans 3:10-13, 23 answers that question for us.

*As it is written: “There is no one righteous, not even one;* ***11****there is no one who understands; there is no one who seeks God.*

***12****All have turned away, they have together become worthless; there is no one who does good, not even one…****23****for all have sinned and fall short of the glory of God.”*

All of us, the entire human race, are slaves of sin and we need to be ransomed from sin’s power. If we could rescue ourselves, then Jesus would not have needed to come to earth. But the fact that he gave his life for us, tells us, not only how much he loves us, but just how desperate and hopeless our condition was.

To whom was the payment of Jesus’ life offered? John Piper writes:

*“There is no thought in the Bible that Satan had to be paid off to let sinners be saved. What happened to Satan when Christ died was not payment but defeat.”*

Hebrews 2:14: *Since the children have flesh and blood, he too shared in their*

*humanity so that by his death he might destroy him who holds the power of death - that is, the devil - and free those who all their lives were held in slavery by their fear of death.*

1 John 3:8: *The reason the Son of God appeared was to destroy the devil’s works.*

Colossians 2:15: *And having disarmed the powers and authorities, he made a*

*public spectacle of them, triumphing over them by the cross.*

*“When Jesus said that he came to give his life as a ransom, the focus is not on who gets the payment. The focus is on his own life as the payment, and on his freedom in serving rather than being served, and on ‘the many’ who will benefit from the payment he makes.”*

But if you were to press the issue, as to who got the payment, the biblical answer is God. Romans 3:19 says that the whole world is held accountable to God.

When Jesus gave his life as a ransom, Ephesians 5:2 says, *[he] loved us and gave himself up for us as a fragrant offering and sacrifice to God.*

Jesus was made sin because he and the Father loved us.

Just how strong is the love of God? How complete is Jesus’ rescue?

Romans 8:1: *Therefore, there is no condemnation for those who are in Christ Jesus…* 1 Thessalonians 1:10: *Jesus…rescues us from the coming wrath.”* powertochange.com/discover/faith/ransom/

At the cost of Jesus’ life, you and I get freedom. From what?

Freedom from the guilt and the penalty of our sin.

Freedom from the power of sin habits that enslave us.

Instead of experiencing the consequence of our sin, death and condemnation, we are given, when we trust in Jesus, the gift of God that Romans 6:23 promises: eternal life in Christ Jesus our Lord.

Eternal life is not something you earn.

It is a gift offered to us by God because Jesus came and gave his life as a ransom.

Have you experienced this ransom; this rescue?

If you have, we remember this morning the cost of our freedom – we remember with gratitude, and with resolve to live worthy of the gift we’ve been given.

And if you haven’t yet…I remind you that what Jesus did when he gave his life on the cross, he did for you.

Will you welcome into your life?

We celebrate the Lord’s table this morning.

If you want to receive Jesus into your life, as others would come to receive the bread and the cup, which represent the body and the blood of Jesus that was given as a ransom, I’m going to sit here in the front – you come and sit beside me, so we might pray together as you believe in and to receive Jesus into your life.

**The Blessing**

2 Corinthians 5:19: God was reconciling the world to himself in Christ…

**Life Group Study Discussion Questions**

Mark 10:32-52

Discuss any questions you may have from Sunday’s teaching.

Read v.46-52. Things to think about.

Why does Luke tell this story at this moment?

Why does Mark skips over the story of Zacchaeus?

Why does he fails to mention the other blind man with Bartimaeus, who Matthew tells us about – Matthew 20:30.

But unlike Matthew, Mark names the blind man – Bartimaeus.

Mark tells us that Jesus asked the same question of Bartimaeus as he did James and John – v.36, 51 – what do you want me to do for you?

Doesn’t that seem like a strange question to ask of a blind man?

Wouldn’t it have been obvious he wanted to see??

James and John had asked for glory and power.

Bartimaeus asked for mercy; he asked to see!

Could it be that Mark wanted us to see that while Bartimaeus knew he was blind, Jesus’ disciples didn’t yet realize how blind they were to who Jesus was.

**Discussion Questions**

Why do you think Bartimaeus was sitting “by the roadside” (lit. “by the way”)?

What does the description “blind beggar” tell you about Bartimaeus’ life?

Does it surprise you that he would begin calling out to Jesus as He passed by? Why or why not?

Why do you think people rebuked him for crying out?

Think about the mood of this group (for example: 10:32 & 41) and the fact that they were almost to Jerusalem. How would you have responded to Bartimaeus if you were the disciples? If you were part of the crowd?

Who are the Bartimaeus’ you might engage every day in your own life?

Do you notice them? Silence them? Ignore them?

What changes the crowd’s response to Bartimaeus from “be silent” to “take heart?”

Why do you think Bartimaeus threw off his cloak?

Where before in Mark have you heard the question Jesus asks in v. 51 and what differences are there between the two instances?

In what ways was Bartimaeus’ faith, faith that “made him well,” evident in this story?

Read Mark 10:46-52 & 8:22-26.

What similarities do you see between these 2 healings?

What differences do you see between these two accounts?

For what purposes did Mark “bookend” this section of disciples (8:22-10:52) with healings of blind men?

How is the concept of spiritual “blindness” and “sight” illustrated in the intervening verses?

Read Mark 10:46-52, Matt. 20:29-34 & Luke 18:35-43.

As you read these parallel accounts, note (1) any new information not found in Mark, (2) differences between the accounts, (3) details that are present in all three accounts.

Bartimaeus’ faith was persistent (v. 48—“cried out all the more”) and joyful/expectant (v. 50—“sprang up”) and led to his healing. How should these qualities be present in your life, and in what specific circumstances would they benefit you?

How does v. 52 answer the question, “Was Bartimaeus healed spiritually as well as physically?” (d) How does this final healing story in Mark’s gospel illustrate that Jesus is the promised Messiah?

**Personal questions:**



Bartimaeus asked Jesus to restore his sight. Are there things you want to ask God to help you ‘see’ more clearly?

http://cabotbible.com/wp-content/uploads/2012/11/Discussion-Guide-on-Mark-10v46-52DG.pdf