

# Mark 10 (Part 2): 28-52 - Jesus the Servant

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Mark chapter 10. When we ended our study last week, you'll remember that Jesus was approached by a young man of some financial significance who wanted to know from Him, how he could be sure that he was on his way to obtaining eternal life. And as Jesus spoke with this man, it became apparent that the young man was attempting to earn his way into heaven. And that's why he came to Jesus and said, what must I do? Because when you're trying to earn your way to heaven, you can never have assurance. You can just never be sure.

If you're trying to be a good person, if you're trying to be religious, you're trying to make the grade, you never know if you've made the grade. And it becomes this perpetual question mark. And this young man came to Jesus and sought that insurance. And Jesus challenged this young man who thought that it was possible to be good enough and to keep the law. He challenged him with his understanding of the law. And you'll remember how that turned out for the young man. It says he went away sorrowful because Jesus's challenge hit at the heart of where his heart really was.

And then Jesus spoke to his disciples later. About how difficult it is for those who have wealth in this life to enter the kingdom of God. You remember that? Some people wonder what that's all about. Why is it being wealthy is such a challenge or whatever to somebody getting saved? And it's very simple actually. People who have wealth tend to like it. And that means they have a hard time giving it up.

There's a statement, I wonder if you recall in Matthew chapter 6. Let me put this on the screen for you, Jesus said,

**Matthew 6:21 (ESV)**

*For where your treasure is, there your heart will be also.*

*...where your treasure is, there your heart will be also.*

You guys remember that statement? That's one of the reasons right there, why it's challenging for the wealthy to enter the kingdom of God. Because their

treasure tends to be their wealth. And that's where their heart is focused. And when their heart is focused on their wealth it's pretty tough to focus on anything else.

We're going to get into this part of the chapter now, here in chapter 10. The disciples are listening to all this. They've heard this conversation that Jesus had with this young man of significant wealth. They heard what Jesus said about the young man saying it's more difficult for... Or rather, it's easier for a camel to squeeze through the eye of a needle than for a wealthier rich man to enter the kingdom of heaven. (Matthew 19:24, Mark 10:25, Luke 18:25) They're amazed by all of that.

And Peter picks up on the fact that, what Jesus is talking about is surrendering. Being willing to surrender what we have in our lives and give them to God for the sake of the kingdom - for the sake of following Jesus Christ. I don't know if you've ever had to give anything up in order to follow the Lord. But Peter dials in on that. And he decides to say something about what he's perceiving.

If you look in verse 28 with me, "*Peter began to say to him, "See, we have left everything and followed you."* Now, the reason I read that verse with that emphasis on the word *we* is because actually in the Greek, it's considered to be emphatic. Meaning, that it is meant to draw a distinction or a contrast between Peter and the disciples, and this rich young man who is probably still walking away. They can probably still see him walking. Well, I suppose with his shoulders slumped and feeling all disheartened and so forth.

And the implied question that Peter is asking, at least implied as it relates to Mark 10 is: What do we get in return? Because we've left everything Lord, to follow you. I say that it's an implied question. Actually, if you read this conversation in Matthew's account, it's more than implied. Let me show you this one from Matthew 19:27.

**Matthew 19:27 (ESV)**

*Then Peter said in reply, "See, we have left everything and followed you. What then will we have?"*

*Then Peter said in reply, "See, we have left everything and followed you. What then will we have?"*

I love Peter. I mean, you have to love him and want to smack him all at the same time. Because he's just out there. He's one of those people that's just nothing held back. Here I am. I'm Pete. And so he's like, Lord, perceiving that

we're talking about surrender here, we've surrendered everything. What does that mean then for us sort of thing?

And I love the response as we get in this. The response that Jesus gave to Peter is a very interesting one. Notice look at verse 29 with me, *"Jesus said, 'Truly I say to you, there is no one who has left house or brothers or sisters or mother or father or children or lands, for my sake and for the gospel, 30 who will not receive a hundred fold...'"*

I know it goes on and talks, but stop there for just a moment. Because I want to focus on what Jesus has said here. Because this is really a very amazing statement. He's... And we read this and we wonder immediately, did He mean that?

I mean, I've actually heard Bible commentators look at this verse where Jesus said, hey, listen, you come follow me whatever you give, whatever you surrender, whatever you give up in this life, I'll return it to you a hundred fold. And I've heard some commentators say, well, He didn't mean that literally. It's just kind of a nice way of saying, checks in the mail sort of a thing.

But I think it's literal. I believe Jesus means what He says, and says what He means. And the reason is because no matter what we leave behind, or what we give up for the sake of the gospel, or to follow Jesus, I have found that He gives back much more than we could possibly give. And I'm sure some of you have experienced this.

Sue and I, have experienced this to some degree over the years. Because at the Lord's leading, you guys know we settled here in Ontario, a little over 26 years ago. And it seems like crazy to even hear that coming out of my mouth that it's been that long. But many of you who know us, know that we settled here frankly at the time, a little bit contrary to the wishes of some of our family who are about 1,500 miles away.

And they—my mother, bless her heart, she would call me pretty regularly and just say, Paul, there's lots of churches in our area, too. And it's like, you can get a job at this WinCo or something. But this is where God put us. This is where He led us. And in a very real sense, we had to leave our respective families in order to come here and pastor this church.

And I say leave, or we left them in the sense of, we didn't really get to be close to our family during life's stuff. And even as it continues to go on. The four kids that we raised in this area, basically, got to see grandma and grandpa, maybe

once a year. And sometimes there were years that they didn't get to see grandma and grandpa. And when their grandparents were younger, they would try to get out here and see them. But it was a challenge. And it was something that we knew that we gave up because the kids didn't get to see grandma, grandpa. And grandma and grandpa didn't get to see the kids growing up, except through just the occasional pictures that they were sent and that sort of thing.

But, as I stop and think about all those years, particularly of child raising. And obviously those years are still going on today. I see that whatever we did give up to follow the call of the Lord, by coming here to Ontario, God has more than made up for. I mean, a hundred fold by you, the body of Christ, the family of God. And I mean that sincerely.

I mean, our kids grew up, again, without their grandparents in the sense of my parents and Sue's parents. But when I think of all the wonderful stand-in grandmas and grandpas, that came into our lives over the years and just grabbed our kids when they were little, and just hugged them, and blessed them, and spent time with them, and encouraged them. My kids actually had lots of grandparents growing up. They were just people in the body. People who were here. And in some cases still are here at Calvary Chapel.

And whatever family time we missed with not having our siblings, or our cousins nearby, because none of them live around here, the Lord has more than made up for by people like you. Just hanging out and being in our lives and filling us with love, and encouragement, and prayer when we've needed it. I mean, the body of Christ, has more than filled what would have otherwise been a void in our lives.

And that's why I really believe that what Jesus said here about Him returning a hundred fold whatever is given up for the Lord, I think it's true. I think it's literal. I think... Well, I know this, no man is going to be giving things to God that He's not going to repay. God's going to be no man's debtor, in other words. He's going to take care of what He owes. And if somebody has given that a thing the Lord is going to, He's going to bless back.

Now some of you may have noticed that one of the blessings - and I use that word blessing - one of the blessings He talks about here, one of the rewards He talks about is mentioned as we keep reading here. And He talks about the things that they're going to be given back a hundredfold.

He says here in verse 31. I'm sorry, verse 30. I'll just read it again. *"who will not receive a hundredfold now in this time, houses and brothers and sisters and*

*mothers and children and lands, with persecutions, and in the age to come eternal life."* Is it interesting how He pops persecutions on the end of all these blessings? And we're like, (Pastor Paul sings a children's song) one of these things is not like the other. Right? What is that all about?

And we were talking about all these good things going on. And suddenly He's talking about persecutions, like, oh, and by the way, I'm going to throw in some persecutions in there for you. There! Just to make things fun. And we're like, that's a good thing? Yeah, it's a good thing. I don't think the disciples would have been able to understand that at the time Jesus said it. There was a time they came to understand, you know what I think that's a good thing.

Let me show you a passage from Acts chapter 5 beginning of verse 40. Look at this. It says

**Acts 5:40-41 (ESV)**

*...and when [the Sanhedrin] had called in the apostles, they beat them and charged them not to speak in the name of Jesus, and let them go. Then they left the presence of the council, rejoicing that they were counted worthy to suffer dishonor for the name.*

*...and when [the Sanhedrin] had called in the apostles, they beat them and charged them not to speak in the name of Jesus, and let them go. Then they (meaning the Apostles) left the presence of the council, rejoicing that they were counted worthy to suffer dishonor for the name. (obviously referring to the name of Jesus)*

In other words, they walked out of that council chambers, having been beaten and threatened within an inch of their lives by these guys, who, by the way, had successfully turned Jesus over to the procurator and had Him put to death. And they walked away from that meeting rejoicing. Rejoicing that they'd been counted worthy to suffer for the name of Christ.

Interesting, isn't it? They remembered how Jesus, I'm sure, had spoken earlier of rewards when it comes to suffering. Check out this passage. From Matthew chapter 5, beginning at verse 11. It says,

**Matthew 5:11-12 (ESV)**

*"Blessed are you when others revile you and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad, for your reward is great in heaven, for so they persecuted the prophets who were before you."*

*"Blessed are you when others revile you and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad, for your reward is great in heaven, for so they persecuted the prophets who were before you."*

He says, there's a reward awaiting. In other words, when Jesus allows persecutions to come into your life, He's allowing it for the purpose of blessing you later on. And that is why Paul wrote to the Philippians. And I've always loved this statement from Philippians chapter 3,

**Philippians 3:10 (NIV84)**

*I want to know Christ and the power of his resurrection and the fellowship of sharing in his sufferings...*

*I want to know Christ and the power of his resurrection and the fellowship of sharing in his sufferings...*

He said, I want to know Christ. I want to know Him. I want to know the power of His resurrection. And I want to know the fellowship of sharing in His sufferings. That's a term, you see, that you and I read in the Bible. And we go, I don't know what that's all about exactly.

Paul knew that this was a blessed condition that had been offered to some people in Christ to be able to actually share in the sufferings of Jesus. Because they knew that there was a great reward that was coming because of those things.

Interesting, isn't it? And then Jesus adds this comment. Look in your Bible in verse 31 tacked here on the end of it. *"But many who are first will be last, and the last first."* And He doesn't explain what He means.

And that's one of the reasons why it's really nice to be able to have other Gospel accounts because, again, if we read this conversation in Matthew, we know that this statement here in verse 31, actually got tacked on to the end of Jesus telling a parable. And it was the parable of the vineyard. You guys remember that one? I'm going to... You don't need to turn there. Let me read it for you. Just listen while I read. Okay?

He says, for the kingdom of heaven is like: A master of a house, who went out early in the morning to hire laborers for his vineyard. After agreeing with the laborers for a denarius a day. Which was the common amount of money people would get paid for a day's work back then, he sent them into his vineyard.

And going out about the third hour, he saw others standing idle in the marketplace and said to them, hey you, go into the vineyard, too and whatever is right I'll give you. So they went going out again about the 6th hour. And the 9th hour he did the same. And about the 11th hour, which is just about the end of the day, he went out and found others standing.

And he said to them, why are you standing around here doing nothing? And they said, because no one has hired us. And he said, go into the vineyard, literally with like an hour left in the day to work. And when evening came, the owner of the vineyard said to his foreman, all right, call the workers, pay them their wages, beginning with the last up to the first.

And those who when those hired about the 11th hour came, (that was the guys who only worked about an hour. It says that each of them received a denarius. Now, when those hired. First thing in the morning came, they thought, oh, well, we're going to receive a lot more because each of them also... Oh, excuse me. But each of them also received a denarius and on receiving it. They grumbled at the master of the house saying, these last guys only worked an hour and you've made them equal to us who have borne the burden of the day and the scorching heat.

But he replied to one of them, friend, I'm doing no you no wrong. Did you not agree with me for a denarius? Take what belongs to you and go. I choose to give to the last worker as I gave to you. Am I not allowed to do what I choose with what belongs to me? Or do you begrudge my generosity? And then, this statement. The last will be first, and the first last.

By the way, this parable really messes with some people's idea of fair play. And I've had people, ask me about this on occasion. And I go, what's going on with that? But I think that the meaning of the parable, although there may be some aspects of it that are yet to be discovered as it relates perhaps to some specific meaning for the nation of Israel.

You and I look at this parable and it becomes for us a reminder that we can expect to see some surprises on the day that our Lord begins to roll out the rewards, at the Bema or the Bema Seat Judgment, which for you and I is the only seat of judgment that we will stand before. Right? Because Jesus already paid the penalty for our sin.

So there is no judgment seat of Christ as it relates to sin. But we will stand before God in the Bema Judgment, which is a judgment of rewards. And when

that happens, expect the unexpected. That's basically what this parable is telling us. It's probably good that we prepare ourselves right now.

I don't know exactly how this parable is going to play out in real time. But we can never forget that we serve the One who says to us, listen, my ways are not your ways and your ways are not my ways. My thoughts are not your thoughts..., and on, and on, and on.

And we need to remember that going into it and understand that there's probably going to be some surprises. Some of the people that we thought were going to be like on the top of the heap, when it comes to the reward thing, they're going to be last. And some of the people that we didn't even know who they were, we're like, what? Who's that? Never heard of that person. Never saw their stuff on the internet. They didn't write any books, no classics.

It could have been some widow somewhere living in some eastern European country who spent the majority of her life on her knees just praying. And none of us ever knew. Nobody ever knew. But God knew. And they're last, in terms of, how the world would perceive their importance and all these other things. But in the kingdom of God, they're going to be first. And you and I need to just understand that going into this whole thing. Expect the unexpected.

Verse 32, keep looking with me in your Bible there. It says, "*And they were on the road, going up to Jerusalem, (Remember, they're heading there for the last time) and Jesus was walking ahead of them. And they were amazed, and those who followed were afraid.*" All kinds of emotions going on with the disciples as they approach Jerusalem.

But I want you to notice something that I think is significant about verse 32. Did you notice here it says that "*Jesus was walking ahead of them...*" Did you see that? They're not walking in a big, huge group. Well, the disciples might be, but Jesus is walking on ahead. Verse 32, "*And they were on the road going... to Jerusalem, and Jesus was walking ahead of them.*"

These guys are back here having an emotional meltdown about everything that He said and everything that's going on. And Jesus is just up there walking, heading to Jerusalem. And I think it's significant if you can picture that in your mind of Jesus walking ahead of the disciples. They're lagging behind as a group.

And I'm sure they're wondering how in the world Jesus can be so determined in His pace and His direction. He's been talking about all these rotten things that are going to happen once He gets there. Why isn't He avoiding the whole place

altogether? That's our human reaction, usually, to knowing that there's difficulty up ahead. It's like, whoa! U-turn.

Well, Luke actually uses some interesting language at this same juncture in the ministry of Jesus. As I put this on the screen, check this out from Luke 9:51. It says,

**Luke 9:51 (ESV)**

*When the days drew near for him to be taken up, HE SET HIS FACE to go to Jerusalem.*

*"When the days drew near for him to be taken up, (it says) HE SET HIS FACE (Now that's how the ESV puts it) to go to Jerusalem."*

And you'll notice on the screen here, I've capitalized the words, that phrase, "*HE SET HIS FACE*" because that was a Jewish idiom used at that time to speak of a determined sort of a focus to going. I'm going to do this. I'm going there and nothing is going to stop me. And that's the way Luke describes Jesus walking ahead of the disciples. And these guys lagging behind biting their fingernails and whatever all else worrying about what's going on. It says, Jesus was focused heading to Jerusalem.

If He knew what was going to happen while He was there, why was He so focused on getting there? Why was He so determined? Why was He just... Well, it's tough for us to understand. Because like I said, it doesn't seem like anybody in their right mind would willingly want to walk toward the stuff that Jesus was going to deal with there.

But the writer of Hebrews actually gives us a beautiful statement to explain for us why Jesus walked in such a determined fashion toward Jerusalem. Up on the screen, take a look at this one from Hebrews chapter 12. It says that,

**Hebrews 12:2 (ESV)**

*...for the joy that was set before him [Jesus] endured the cross, despising the shame...*

*...for the joy that was set before him [Jesus] endured the cross, despising the shame...*

That's it, right there, "*for the joy.*" How in the world somebody can be determined, determinedly focused to go where they know there's going to be

difficulty, hardship, trial, death, humiliation. All the things that went along with His suffering on the cross is because of what you see in Hebrews 12:1. It was for the joy. It was for the joy. There was...

And you say, what joy? What joy is there in suffering? Listen, for Jesus, it was a deep and settled joy knowing that He was in the center of God's will. Even in the midst of suffering. Now I want that to sink in for just a moment to your hearts. In the center of God's will, even though it included suffering.

And some of you might be wondering if the center of God's will could ever include suffering. There are people in the body of Christ who believe that it cannot. And I've talked to them.

And they'll quote verses like, every good and perfect gift comes from above. Never any suffering, never any hardship. It's never the will of God that there should be suffering in our lives. And I get that. And believe me, I'd love to embrace it. Because I don't like suffering any more than the next guy.

But I want you to notice here, the problem is we have to deal with the Bible. It gives us some wonderful insights where Peter writes.

**1 Peter 4:19 (ESV)**

*Therefore let those who suffer according to God's will entrust their souls to a faithful Creator while doing good.*

*Therefore let those who suffer according to God's will entrust their souls to a faithful Creator while doing good.*

Meaning, while continuing to do good. What is Peter saying to us here? He's saying that it's very possible for you to know, to know, that you are in the center of God's will, even though you are going through a great deal of suffering.

Now here's where this is going to get a little bit dicey with some people's hearts and minds. Because some are going to ask: Why in the world would God want somebody to suffer? I mean, that sounds sadistic. Is that the God we worship who lays out this path in front of us?

And every so often that path includes just blocks of time that is full of suffering, and difficulty, and hardship. And He's like laying it out saying, yeah, that's good for you. You can go through that and it'll build character.

Don't you love it when people come up to you when you're going through a hard time and they say, well, it builds character, you just want to deck them. Don't you? It's like, is that what God is like? He's like, well, He needs... We need to build some character so He's going to throw some junk in our path and so forth.

Listen, I am not suggesting that God wants people to suffer. I'm not saying that at all. What I'm saying is that, when we follow Jesus Christ, and we purpose to stay in the center of His will, living in this fallen world, suffering will happen. Okay.

That's what I'm saying. I'm not saying it's God's will in the sense that, now it's My will that you suffer for a while. I'm saying that when you are in His will, when you determine, when you purpose in your heart. I am going to walk according to the will of God that is going to bring suffering into your life. It's just the way it goes. Right? And here's how Jesus explained it. Here's what Jesus said. He said, listen,

**John 15:19 (ESV)**

*If you were of the world, the world would love you as its own; . but because you are not of this world, but I chose you out of the world, therefore, the world hates you.*

*If you were of the world, (in other words, part of this world) the world would love you...; (They'd say, Yeah, he's one of us. She's one of us) but because you are not of this world, but I chose you out of the world, therefore the world hates you.*

Right? There it is. He explained it to you. And why is that difficulty coming my way? When I'm doing my level best to say, Jesus, I want Your will in my life. Because you're living in the will of God, in the midst of a world that is out of His will.

A world that is under the dominion, temporary though it may be, of the evil one. And here you are, living for Jesus. What do you suppose is going to happen? It's going to be hard. It's going to be very difficult. Like Jesus said, the world's going to hate you if you're living that way. And that is called "suffering according to God's will. Okay? That's what Peter means by suffering according to God's will. Suffering in other words, suffering in the midst of His will. Living in the midst of His will and suffering because of it.

Look what it goes on to say in verse 32, here in your Bible, it says, *"And taking the twelve again, he began to tell them what was to happen to him, <sup>33</sup> saying, "See, we are going up to Jerusalem, and the Son of Man will be delivered over to the chief priests and the scribes, and they will condemn him to death and deliver him over to the Gentiles. <sup>34</sup> And they will mock him and spit on him, and flog him and kill him. And after three days he will rise."*

You wonder, what should the disciples typically respond. How should they respond to Jesus, when they hear something like that? Here's how James and John respond.

*"<sup>35</sup> And James and John, the sons of Zebedee, came up to him and said to him, "Teacher, we want you to do for us whatever we ask of you." <sup>36</sup> And he said to them, "What do you want me to do for you?" <sup>37</sup> And they said to him, "Grant us to sit, one at your right hand and one at your left, in your glory."*

I mean this isn't a big request, we're just throwing it out there. I want you to notice specifically what they're asking. I mean, look at the wording there at the end of verse 37. Notice they don't ask Jesus, they don't say, Lord we just really want to share in your suffering. Right? What do they say? We want to share in your glory. We want to share in your glory. They want the two most prominent spots: to the right and to the left of Jesus.

How's Jesus going to respond? Verse 38, *"Jesus said to them, You do not know what you are asking."* Can you stop there for just a moment? Give me your attention just for a second. Because this is the response that comes to an individual whose heart is thoroughly planted in the carnal, the material, the worldly, where selfish ambition rules the day. The response that they're going to get from God every single time when they talk to Him is, "You don't even know what you're asking."

I, from time to time, I get notes and emails from people who've watched our stuff online. I say from time to time. It's almost daily now. But, from time to time I'll get notes specifically saying how they've prayed, people have prayed for something. And they'll talk about their anger toward God because He didn't answer their prayers according to their expectations. How they thought that He should answer. They'll say, well, I prayed and I prayed for this and this, and God didn't do this thing. And they're expressing a real and very genuine sort of an anger toward God related to that.

What's interesting is they never... I have never yet had someone write to me and say, but I wonder if I even know what I'm asking? This is what Jesus told to

James and John, when they asked out of the basis of their carnality, and their worldly attitude, He said, you guys don't even know what you're asking.

Why is it that we don't take this verse and we don't apply it once in a while to our own prayers? And why don't we ever ask the question, I wonder if I know what I'm asking? The reason we don't ever ask that is because - and it never enters our minds—is because we've come to a place where we think we know what's best. When we ask something of God, we ask it because we believe that what we're asking is best.

I believe James and John thought that what they were asking was the best, well, it's a good thing. And Jesus comes back and says, you don't know even what you're asking. And we do the same thing. We're putting more stock in what we think is best, than we are trusting God that what He knows is best. That's why we get mad and frustrated when God doesn't, take care of us, answer those prayers.

It's called arrogance, you guys. And we all suffer from it. Short sightedness, we suffer from that, too. It's one of the reasons Jesus taught us, modeled for us, a prayer that ought to be, or at least a line that ought to be tagged on every single one of our prayers. And that is, not as I will, but Your will be done.

I honestly believe that is the most powerful, faith filled statement that you and I can make to God in prayer. We get done asking about something that is just near and dear to our heart. And then we say, but Father, as always, not according to my will, but let it be done according to Your will.

Listen, if Jesus can model that idea, knowing that He is going to the cross, you and I can model that. We can say that in our own prayers as we submit to His perfect will above our own limited perceptions of what we think might be best.

Jesus asks James and John, we're in the middle of verse 38. And He says, "*Are you able to drink the cup that I drink, or to be baptized with the baptism with which I am baptized?*" <sup>39</sup> And they said to him, "*We are able.*"

That's probably the most, horrifically, overstated statement in the Bible. Yes, Lord, we are able. Because they're thinking glory. Right? They're just thinking glory. Basically, what they hear Jesus saying is, can you guys handle the glory? And they're like, We're able. We've been practicing, talking to the other guys. Think we've got them convinced that we're the two top dogs. Yes, I believe we're ready. Humbly, I'm saying that, but I believe it." They have no clue what Jesus is even talking about. Drink? Baptism?

Jesus goes on and He says to them, *"And Jesus said to them, "The cup that I drink (Referring, by the way, to the cup of suffering. He says) you will drink, and with the baptism with which I am baptized, (Now He's referring to death. He says) you will be baptized, 40 but to sit at my right hand or at my left is not mine to grant, but it is for those for whom it has been prepared."*

I know Jesus just let the air out of their tires. But it's interesting, isn't it? One day you and I are going to get a chance to see who's on His right and on His left. And it's not going to be James and John. And we're all going to be able to see it. We're going to be, ah. We're going to remember. We're probably not going to even recognize those people. They're probably going to be those ones who we thought were last and then they're first.

It says in verse 41 that, *"And (when they heard it) when the ten heard it, (In other words, what James and John had asked) they began to be indignant at James and John. 42 And Jesus called them to him and said to them, "You know that those who are considered rulers of the Gentiles lord it over them, and their great ones exercise authority over them. 43 But it shall not be so among you. But whoever would be great among you must be your servant, 44 and whoever would be first among you must be slave of all."*

And I love verse 45. *"For even the Son of Man came not to be served but to serve, and to give his life as a ransom for many."* Jesus came as a servant. He didn't come to be served.

I like being served. That's why we like going out to eat, by the way, Right. In our culture. Isn't that fun? Somebody else does all the preparation. You get there... And then we're all indignant if there's a crumb on the table. And we're like... We get the waitress, could you have somebody come and clean this table for us here? You guys weren't ready for us and we're having... This is probably going to figure into the tip, or lack thereof. Right? Because I'm here to be served. Jesus reminds us here: He came to serve.

And He is the perfect example of that selfless life, who gives His life as a ransom. By the way, the Greek word for ransom refers to a payment to release slaves or captives from bondage. I did not come to be served, but to serve and to give My life as a payment to release the captives from their captivity. I love that.

Very quickly, *"46 And they came to Jericho. And as he was leaving Jericho with his disciples and a great crowd, Bartimaeus, a blind beggar, the son of Timaeus, was sitting by the roadside. 47 And when he heard that it was Jesus of*

*Nazareth, he began to cry out and say, "Jesus, Son of David, have mercy on me! 48 And many rebuked him, telling him to be quiet. But he cried out all the more, "Son of David, have mercy on me! 49 And Jesus stopped and said, "Call him." And they called the blind man, saying to him, "Take heart. Get up; he is calling you." 50 And throwing off his cloak, he sprang up and came to Jesus. 51 And Jesus said to him, "What do you want me to do for you?" And the blind man said to him, "Rabbi, let me recover my sight." 52 And Jesus said to him, "Go your way; your faith has made you well." And immediately he recovered his sight and followed him on the way."*

Do you know that this is the very last healing that you're going to read in the gospel according to Mark? This is it. It stops here. As far as healing people in this sort of a way.

We see in this passage the incredible insight of this blind man. Yeah, I said insight in a blind man, who calls out to Jesus saying, Son of David, which is His messianic title. Right?

Speaking of Him as the Messiah King, who is to be expected, by saying, Son of David, Jesus, Son of David, Bartimaeus is expressing great faith. And Jesus calls him up, says, what do you want Me to do? Jesus didn't ask that because He didn't know. He said it because He wanted Bartimaeus to give voice to his faith. Lord, I want to recover my sight. And of course, Jesus responds by giving him, according to his request.

And I want to just end with this one last statement about faith. Because faith has been greatly maligned in the body of Christ. I want you to remember something. Faith is the necessary means for seeing miracles take place. There must be faith. But listen, it is never the cause of those miracles. God is the cause of every miracle that ever takes place. Faith is the means to see those things happen. But God is the cause, Him and Him alone.

We've heard some interesting and rather ridiculous statements over the years about encouraging believers to have faith in their faith. I literally used to have a little pamphlet written by someone. I won't mention who it was. But it was titled, Have Faith in Your Faith. And I saved it because it was so dumb. And it's like, no, have faith in God. Right? Faith is the necessary means, but it is not the cause.