

## FOR EVEN THE SON OF MAN

Mark 10:32-52

Key Verse: 10:45

"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."

Thank God that he taught us little children's characteristics and their trusting and obeying and purity. Jesus told his disciples these children can easily go to the kingdom of God because of their genuine character. Especially children's purity is remarkable. One boy stole his partner's eraser in the classroom. The teacher noticed that the boy stole his partner student's eraser while sitting at a double-seated desk. The teacher called the boy out in front of the class. The teacher looked at him. The teacher did not say anything to him. The teacher only continued to look at him, saying nothing. But the student who stole his partner's eraser became red in his cheeks, like a well-ripened tomato. Then the teacher told him, "Go to your seat." And he began to cry, "I stole the eraser." Seeing his purity, all the classroom students cried together. Finally, the teacher also cried and wiped his tears under his eye glasses. Genuine children cannot lie because their cheeks become red. Genuine children cannot lie because they are endowed by God with purity in their souls. If they think they did something wrong, they feel like dying. Anybody who did wrong soon confesses to his friend or to his mother that he did wrong. Purity is given to mankind to lead him to God so he may know that God is the holy God. If one knows many things from Bible study, but does not know that man is endowed with purity and God is holy, Bible study does not work in his personal life. May God make us pure in heart, like little children. Today we are going to listen to Jesus' main point in Mark's Gospel. Mark 10:45 says, "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." This teaching to Jesus' disciples was so life-giving. Let's see how his disciples responded to his teaching. In this text, there is another story about a blind man. Let's see how Jesus' compassion reached to him.

### I. Jesus again predicts his death (32-34)

When we study the gospels, we learn that Jesus is the Son of God. He came to save men from their sins. His messianic ministry on earth was really heart-breaking because of his divine compassion. His preaching the kingdom of God to bring us back to his kingdom is life-giving because it gives us clear meaning of life and a clear goal of life. But in the gospels the most important event is Jesus' crucifixion. Jesus died on the cross, bearing all our sorrows, heavy burdens and rebellious minds. In addition to these, Jesus bore all our iniquities and transgressions. Because of our sins Jesus was crucified on the cross and shed much blood. Thus, Jesus opened the way for sinners to come to his Father's house. Jesus' death on the cross shakes our souls and either we become crazy or we become children of God. Jesus' ministry was mainly healing the sick and preaching the gospel to the people who were coming to him. This ministry was so busy that Jesus and his disciples were always sleepless and their stomachs were empty, not to mention that their pockets were empty. The crowds of people only came to Jesus for selfish purposes such as healing their bodies or soothing

their souls by his words. But his disciples were different. Jesus did not have even one theology class for them. His life and work itself was his classroom. One time Jesus fed 5,000 people with five loaves and two fish. The leftovers were overflowing in twelve baskets. After this miracle his disciples acknowledged that he is the Son of God. Especially his healing the blind man at Bethsaida moved his disciples' hearts (8:22-26). Then Peter made a confession of faith, "You are the Christ" (8:29). "Christ" means Jesus is the Almighty God who made the heavens and the earth. "Christ" means Jesus is the King of kings and Lord of lords. When we see many events in human history, in most cases, people's kingship and lordship are too short to remember. But according to Peter's confession, Jesus is the Christ, King of kings and Lord of lords, forever and ever.

After Peter's confession, Jesus made a prediction in 8:31. It says, "He then began to teach them that the Son of Man must suffer many things and be rejected by the elders, chief priests and teachers of the law, and that he must be killed and after three days rise again." In short, he taught them his death on the cross and rising again as the glorious Christ the Lord. Henceforth, he will reign over the world with his saints. This is the first time that Mark's Gospel narrates this prediction. After teaching them his crucifixion and resurrection, Jesus turned and looked at his disciples. Peter was exposed by Jesus' eyes of the heart (Eph 1:18) to be full of human thinking and politically-minded. So Jesus rebuked him: "Get behind me, Satan! You do not have in mind the things of God, but the things of men" (8:33).

At that time there was a rumor that Elijah would come back. But in reality Elijah came back in the name of John the Baptist. John came as the forerunner of Jesus Christ the Savior of the world. John preached the gospel of repentance. Finally he was arrested by Herod the King and he was martyred. But Jesus continued teaching his disciples the gospel of the kingdom of God through his crucifixion. Mark 9:12b says that the Son of Man must suffer much and be rejected.

In the midst of Jesus' healing ministry, one father brought his child who was demon possessed and often went into the fire or water to kill himself. His father asked Jesus, "If you can do anything, take pity on us and help us." Jesus said, "Everything is possible for him who believes" (9:22-23). The nine disciples who were waiting for Jesus to come down from the transfiguration mountain were greatly surprised. Jesus sensed it was the time they could realize the spiritual realm. So he taught them his crucifixion and resurrection. Mark 9:31b says, "The Son of Man is going to be betrayed into the hands of men. They will kill him, and after three days he will rise."

Again, in today's passage, Jesus told his disciples this in 10:32-34. He taught them his crucifixion and resurrection, which opens to them the door of the kingdom of God. At this time, they were going up to Jerusalem and Jerusalem was getting near and his disciples felt a kind of premonition. They were on their way up to Jerusalem with Jesus leading the way and the disciples were astonished (32). They were astonished, not because some event had occurred, but because they felt Jesus was going to be rejected and suffer much and die on the cross. Jesus taught this to them at every opportunity. This time the disciples reacted differently. They were very serious. All the disciples

were astonished. "They were astonished" means that they were surprised intensively without any obvious reason. The middle part of verse 32 says, "...while those who followed were afraid" (32). The previous times the disciples had heard Jesus teaching his crucifixion and resurrection. But what they heard went in one ear and out the other ear. This time they were very serious. They felt like they were dying. Jesus knew they were afraid. But there was no deviation in teaching his crucifixion and resurrection. It was because he came for this according to God's will. In verses 33-34 Jesus said, "...and the Son of Man will be betrayed to the chief priests and the teachers of the law. They will condemn him to death and will hand him over to the Gentiles, who will mock him and spit on him, flog him and kill him. Three days later he will rise." When we think about Jesus teaching his crucifixion and resurrection, it is very painful because at the moment, the disciples were astonished by their own ominous feeling. In spite of the situation, Jesus told them in even more detail. He told them his crucifixion would involve much suffering and much beating and even being killed. By any means Jesus wanted to plant the living hope in the kingdom of God and that while on earth they must live as pilgrims. They must live with the clear meaning of being pilgrims pressing forward to the kingdom of God. Jesus' teaching was all the solution for their lives. Jesus did not have many opportunities to teach them his crucifixion and resurrection. In other words, at this time Jesus taught them with all his earnestness and enthusiasm. Jesus taught them his crucifixion and resurrection again and again. Thank Jesus for his intensive effort to teach his disciples that they were not confined to this world. They have the kingdom of God through Jesus' death and resurrection.

## II. James and John's political ambition (35-40)

After listening to Jesus' life-giving teaching about his death and resurrection, James and John, the sons of Zebedee came to him. "Teacher," they said, "we want you to do for us whatever we ask" (35). "What do you want me to do for you?" he asked (36). They replied, "Let one of us sit at your right and the other at your left in your glory" (37). I wonder if they knew the true meaning of glory, power, honor or wisdom. They had a strong political sense of glory. James and John had a problem. To them, the number one position was always at stake. Actually, Peter was already recognized as the top disciple of Jesus among their fellow disciples. Yet even Jesus' recognition of him caused them inner conflict. So James and John played politics in many ways. They first sent their mother to request the right and left seats in his glory. Matthew 20:20 says, "Then the mother of Zebedee's sons came to Jesus with her sons and, kneeling down, asked a favor of him." After that, they talked to Jesus about their positions in the messianic kingdom of God they thought Jesus would establish.

Jesus said to them, "You don't know what you are asking. Can you drink the cup I drink or be baptized with the baptism I am baptized with?" (38) By common sense, in the ancient times, "cup" meant poison of death. The ancestor of philosophers drank the cup of poison and died because he organized democratic idealism and a moral standard. So it was well known that "cup" meant "poison cup." Baptism was also widely known as martyrdom. John and James clearly understood what "cup" and "baptism" meant. But they were ruled and overruled by their political ambition. They said, "Sure, we can do it."

Then Jesus answered, "You will drink the cup I drink and be baptized with the baptism I am baptized with, but to sit at my right or left is not for me to grant. These places belong to those for whom they have been prepared" (39-40). Here we understand James and John under the leadership of Peter the top disciple. Until then, they were not spiritual. They were political. Politically minded people are very selfish and very smart to look out for their own interests. It is irony that James and John wanted to sit at the right and left of Jesus in his glory, getting rid of Peter. But this has happened in the world so many times. I watched the movie, "A Song to Remember." It was the story about the composer and pianist Chopin. When he was eighteen, he was already a world famous composer and pianist. He joined in the anti-Tsarist movement. After attending an anti-Tsarist secret meeting, he went to play piano with his piano tutor. He was almost late to perform where the cabinet members under the Tsarist governor would be present. While he played, the Russian governor was coming in. Chopin was told to keep on playing. But he said, "I will not play the piano before the Tsarist butcher." Then he ran away to France by boat with his tutor. Later he learned that the two young men who helped him escape had been beaten to death. The former Soviet Union has still not returned farmland to the owners. So 85% of the farmers are not working. The other people are also not able to work in a proper place. It is easy to give the land back to the owners. But the government always keeps others' lands as a national possession. The old Soviet Union leaders were afraid of losing their power if they gave the land back to the owners. This well explains politics. Politics is basically selfish and politics is seeking self-glory. If they can look out for their own interests, they don't mind killing many thousands of people. Therefore, politics makes people undergo a hellish world. But Jesus' teaching gives us a living hope in the kingdom of God.

### III. Even the Son of Man (41-45)

When the ten heard about this, they became indignant with James and John (41). Jesus called them together and said, "You know that those who are regarded as rulers of the Gentiles lord it over them, and their high officials exercise authority over them" (42). Jesus did not say, "You want to exercise authority like the Gentile people." But he went on to say, "Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be slave of all. 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" (43-45).

Here Jesus is telling us two things. First, true power and glory comes from serving others. We remember Albert Schweitzer, who served in Lambarene, Congo in Africa as a good shepherd and a father of Africans all his lifetime. So we thought he would be the Man of the Century. It is because his good influence inspired many people to live sacrificially and serve others. Even in the Soviet Union before the Iron Curtain was broken, they praised Albert Schweitzer as the Man of the Century. But Time magazine chose Albert Einstein, who invented the theory of relativity in physics. This relativity in physics finally became a cause of the atomic bomb. This world is ruled by political people. This world is not ruled by saintly people. But even if we cannot be the Man of the Century or the Woman of the Century, we have to be serving people. We must be servants of all. We must be slaves to all, to lead them to a living hope in the

kingdom of God.

Second, all men are equal under God. Look at verse 45 again. "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." Throughout history, feudal lords treated their slaves and servants like living animals. While the feudal lords ate, the servants even had to serve them with handkerchiefs to clean their mouths. They worked long hours every day with no holidays. The only holidays allowed were when their parents died. This kind of tragedy continued from ancient times to the nineteenth century A.D. This feudal lordship continued in the South even 20 years ago. But by the influence of Jesus Christ the world was changed. All men are equal under God.

As a conclusion, Jesus said, "For even the Son of Man...." He is the Son of Man prophesied and waited for. Finally the prophecy was fulfilled and the Messiah came to this world. But his own people did not welcome him; they rejected him (Jn 1:11). Jesus was with God in the beginning. Through him all things were made; without him nothing was made that has been made (Jn 1:1-3). So he ought to be served and honored as the Son of God. He had power to exercise his authority. But he did not do so, though he is the Son of Man. It is the general tendency that men want to be served instead of serving. So throughout history those who belonged to the master class were all very proud. But those who were born in servant families were endlessly sorrowful. The world was fixed for some to be treated as masters and the world was fixed for servants to serve and teach their children servanthship so that they might not be killed for mistakes while serving. This mastership and servanthship has long stories of tragedies and rebellion and murdering. And subservient servanthship had been continued for many centuries.

At the beginning of Mark 10:45, the words, "...even the Son of Man..." have deep root. Jesus himself did not want to be served, but to serve. Mark's Gospel depicts who Jesus is and what he did as a servant. Not only so, but it calls Jesus not "Christ," but "the Son of Man." This one word shows us how much Jesus was willing to serve people even though he is the Almighty Creator God. Jesus served all kinds of people. Jesus became eyes to the blind. Jesus wiped the tears of sorrowful people. Jesus healed demon-possessed people. In order to heal one demon-possessed man he ruined the Gerasene pig industry and he was sent away (5:1-20). Jesus taught his disciples humbleness by washing their dirty feet one by one, from Peter to Bartholomew. They did not know how to serve each other. They always argued. Their ranking was decided by punching power. They were nothing but very ordinary people with political ambition. But Jesus, even the Son of Man, did not come to be served, but to serve and to give his life as a ransom for many. Jesus' servanthship changed the whole world. Now in America, Reverend Jesse Jackson has been a counselor to many presidents and he hopes to ride on this to campaign for the presidency at the opportune time. Always those who are smart to look out for their own interests do not prosper. They may become a sort of master or manager or director or some company president. But they are all slaves of Satan. They groan day and night because of their heavy burden of work and the constant irritation of Satan's yoke. In many books, even including those of Confucius and Buddha, subservient servanthship was condoned. But Jesus did not allow it. In this part, Jesus clearly declared that all men are equal under God. And Jesus showed many examples of serving. Finally Jesus served as a ransom sacrifice and was

crucified on the cross and became bloody all over his body and hands and feet on the cross. Jesus made his human mother Mary and other Marys very sorrowful when they stood beneath the cross. Jesus bore all our sorrow and fatalism and anxiety attacks and finally all our transgressions and iniquities in his body. In this way Jesus served us with his own body. In this way Jesus became a ransom sacrifice to the holy God. In this way Jesus opened the way for sinners to repent and enter the kingdom of God.

Nobody wants to be an ordinary man. Everybody wants to be an extraordinary man. But they only serve others with their lips. In reality, they do not serve anybody, even themselves. In this way they become useless people. On the other hand, we have Mother Barry with us. She served as a missionary to Korea for 20 years. She has served as a Bible teacher in America for the last 25 years. As you saw in the skit at her birthday party, many men could have liked her and wanted to marry her. But she had no time to marry in order to establish God's work. While pioneering UBF ministry, she lost the time to get married. If she were 40, there would be hope. One Chinese missionary really wanted to marry Mother Barry. But he simply didn't know how old Mother Barry was. He thought Mother Barry was around 45. So he has not married and is waiting for the chance to get married to our UBF Mother Barry. I recommended another Barry. But he insists on Mother Barry. So I praised his noble desire to get married with a saintly woman. Thank God for Mother Barry. May God raise many servants of Christ Jesus.

#### IV. Jesus gave sight to Bartimaeus (46-52)

Jesus and his company were on the way to Jerusalem. They came to Jericho. Jesus and his disciples, together with a large crowd, were leaving the city. It was because they thought Jesus would be entering into glory and be a king of Israel. So people followed him as his entourage. To the large crowd of people, a blind man was not important at all. Bartimaeus was a blind man. So he must have been very sorrowful because he could not see his beautiful mother's face. He was very sorrowful because he could not go to a regular grade school; he went to a blind man's school to learn how to read braille. He was sorry that his occupation was a beggar, like other blind men, who cried, "alms for the blind, alms for the blind," sitting on the corner of a street. The most sad fact is that he had no name. Bartimaeus means "the son of Timaeus." His father was Timaeus. But he was a son of Timaeus. Even all kinds of insects have names. But he had no name. This tells us how much he was ignored and treated as if he were an unnecessary person in the world. Have you ever seen anybody who has no name? If you call out "Paul" in Dominicks, several people will come to you saying, "I am Paul." But the blind man had no name of his own. It meant that his existence was not recognized even by poor and sickly people. Nameless people are the most sorrowful people. He was begging on the roadside. But he heard that Jesus of Nazareth was passing by. He began to shout, "Jesus, Son of David, have mercy on me!" (47) Thus far he made a crying voice, "alms for the blind, alms for the blind," with a mosquito voice. But as soon as he heard the name of Jesus, he began to shout, "Jesus, Son of David, have mercy on me!" Many people rebuked him and told him to be quiet. In all likelihood he might have been beaten up to be quiet. Verse 48 says, "Many rebuked him and told him to be quiet, but he shouted all the more, Son of David, have mercy on me!"

Jesus stopped and said, "Call him." So they called to the blind man, "Cheer up! On your feet! He's calling you." (49) The beggar threw his cloak aside. He jumped to his feet and came to Jesus, "Here I am Jesus! A blind man with no name." Jesus wanted to know what he really wanted to have. Jesus asked him, "What do you want me to do for you?" The blind man said, "Rabbi, I want to see" (51). At that time, a rabbi was different. The Pharisees were in the synagogue. But rabbis were always mingling with people and took care of them. A rabbi was like a shepherd in UBF. He called Jesus "Rabbi." He sensed that Jesus was a good shepherd and Jesus was the descendant of David, the promised Messiah. After hearing the blind man say, "Rabbi, I want to see," Jesus said, "Go, your faith has healed you" (52). Immediately he received his sight and followed Jesus along the road. He might have been a cheerleader in Jesus' procession.

In this passage we learn that we must establish servanthship. Without servanthship many want to be great servants. There is a danger that such people can be gangsters or egocentric persons. Let's hear Jesus' voice, "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."