

DM

PERSONAL JESUS

It's a song about being a Jesus for somebody else, someone to give you hope and care. It's about how Elvis Presley was her man and her mentor and how often that happens in love relationships; how everybody's heart is like a god in some way. We play these god-like parts for people but no one is perfect, and that's not a very balanced view of someone, is it?

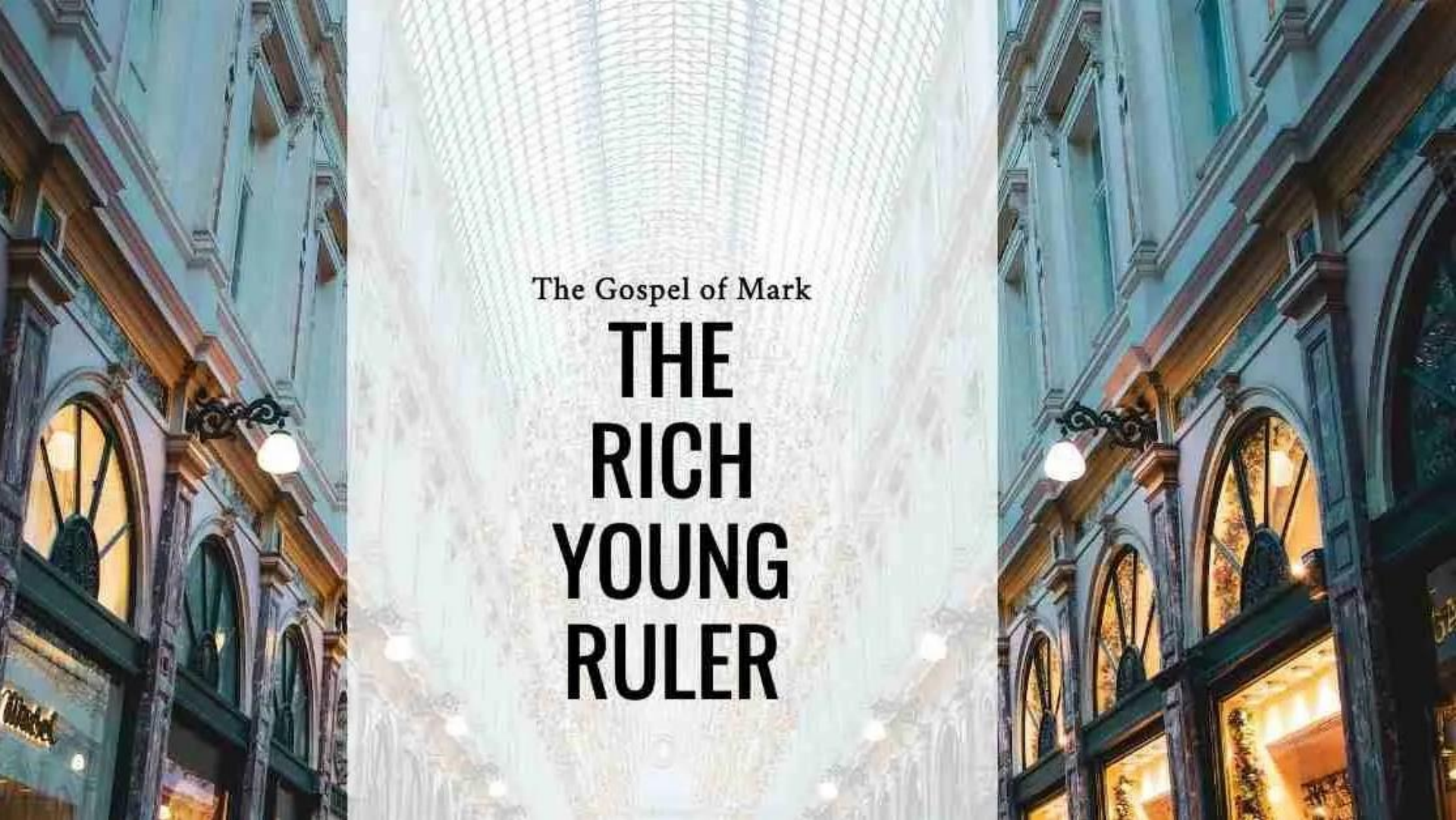


~ Marisa Fox, (July 4, 1990) quoting Martin Gore.
"Pop a la Mode". Spin. Vol. 6, no. 4.



Mark 10:17-22

¹⁷As Jesus started on his way, a man ran up to him and fell on his knees before him. “Good teacher,” he asked, “what must I do to inherit eternal life?”



The Gospel of Mark

**THE
RICH
YOUNG
RULER**

Mark:

Rich (Mark 10:22)

Matthew:

Young (Matthew 19:20)

Luke:

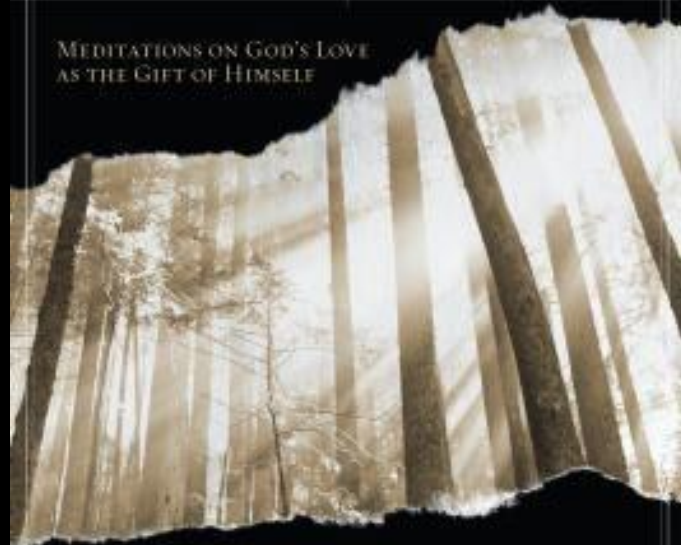
Ruler (Luke 18:18)

Mark 10:17-22

¹⁷As Jesus started on his way, a man ran up to him and fell on his knees before him. “Good teacher,” he asked, “what must I do to inherit eternal life?”

GOD IS THE GOSPEL

MEDITATIONS ON GOD'S LOVE
AS THE GIFT OF HIMSELF



JOHN PIPER

Mark 10:17-22

¹⁸“Why do you call me good?” Jesus answered. “No one is good – except God alone. ¹⁹ You know the commandments: ‘You shall not murder, you shall not commit adultery, you shall not steal, you shall not give false testimony, you shall not defraud, honor your father and mother.’”

Mark 10:17-22

²⁰“Teacher,” he declared, “all these I have kept since I was a boy.”

Mark 10:17-22

²¹Jesus looked at him and loved him. “One thing you lack,” he said. “Go, sell everything you have and give to the poor, and you will have treasure in heaven. Then come, follow me.”

²²At this the man’s face fell. He went away sad, because he had great wealth.

On to Jerusalem

Mark 10:32

³²They were on their way up to Jerusalem, with Jesus leading the way, and the disciples were astonished, while those who followed were afraid. Again he took the Twelve aside and told them what was going to happen to him. ³³“We are going up to Jerusalem,” he said, “and the Son of Man will be delivered over to the chief priests and the teachers of the law. They will condemn him to death and will hand him over to the Gentiles, ³⁴who will mock him and spit on him, flog him and kill him. Three days later he will rise.”

Jesus does not relieve their anxiety

Mark 10:32-34

³²They were on their way up to Jerusalem, with Jesus leading the way, and the disciples were astonished, while those who followed were afraid. Again he took the Twelve aside and told them what was going to happen to him. ³³“We are going up to Jerusalem,” he said, “and the Son of Man will be delivered over to the chief priests and the teachers of the law. They will condemn him to death and will hand him over to the Gentiles, ³⁴who will mock him and spit on him, flog him and kill him. Three days later he will rise.”



**YOU STAY HERE AND MAKE SURE
HE DOESN'T LEAVE THE ROOM.**

How tone deaf can you possibly get?

Mark 10:35-37

³⁵Then James and John, the sons of Zebedee, came to him.

“Teacher,” they said, “we want you to do
for us whatever we ask.”

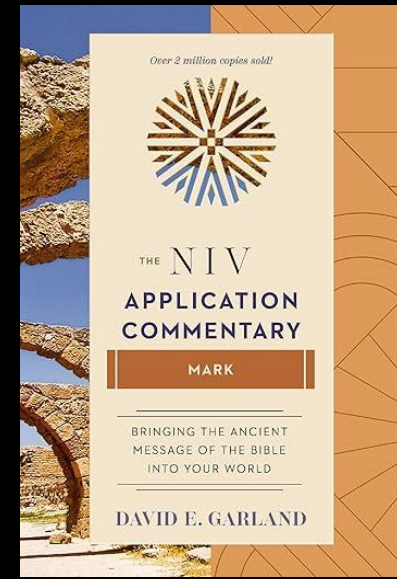
³⁶“What do you want me to do for you?” he asked.

³⁷They replied, “Let one of us sit at your right and the other at
your left in your glory.”



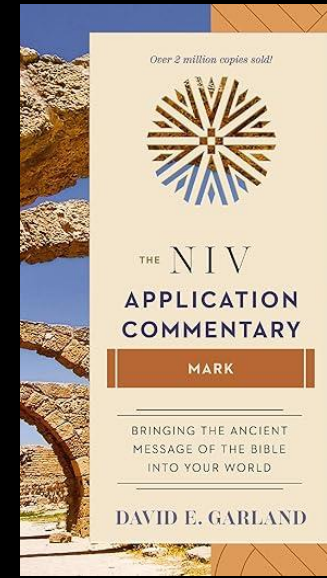
As Jesus draws nearer to his ordeal, the disciples do not draw nearer to understanding. Each time he speaks to them about his suffering, his words go in one ear and out the other. Immediately after his announcement, James and John come sidling up to him with a special request. The earlier dispute about status and rank among the disciples (9:34) was silenced but not buried. These two act like brazen fortune hunters when they ask Jesus to guarantee that one can sit on his right and the other on his left when he comes into his glory...

These two are no different from Peter as they envision an earthly kingdom established and run according to human norms (8:33). They still



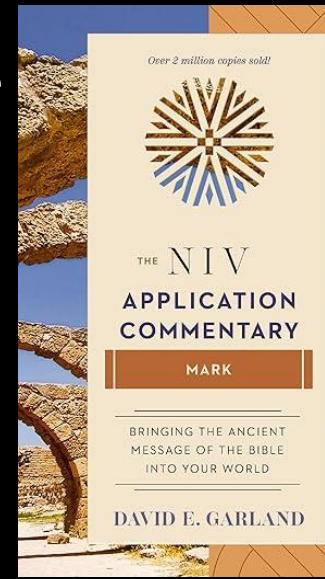
misinterpret what it means for Jesus to be the Messiah and assume that when he ushers in the new age, they as his friends will receive special privileges. The new age they look forward to has all the earmarks of the old age; pork-barrel politics and nepotism still reign supreme. They foresee themselves as the elite of the elite, ruling over others in an earthly empire...

What they do not realize is that Jesus' glory will not become fully manifest to all until after great tribulation (13:24, 26). They also do not realize that two bandits will be crucified with Jesus, "one on his right and one on his left" (15:27, the only other place in Mark where these words occur), when he begins his reign from the cross.



“But the Zebedee brothers are not asking for the honor of being crucified with Jesus. What they really expect is a kingdom for themselves, where they can impose their own will on others. They hope to replace the self-serving oppressive power structure of the Romans with their own self-serving oppressive power structure. Nothing changes except the names of the rulers. Oppressive power gets recycled and new tyrants rise on the scene. The worldly ambition to be at the top and to beat down others still rules..”

~ David E. Garland, *Mark*, The NIV Application Commentary
(Grand Rapids, MI: Zondervan Publishing House, 1996), 410-411



Parallel conversation - part one

Can you do this?

Mark 10:38-39

³⁸“You don’t know what you are asking,” Jesus said. “Can you drink the cup I drink or be baptized with the baptism I am baptized with?”

³⁹“We can,” they answered.

Parallel conversation - part two
*You will do this! But it is NOTHING
like what you expect*

Mark 10:39-40

Jesus said to them, "You will drink the cup I drink and be baptized with the baptism I am baptized with, ⁴⁰but to sit at my right or left is not for me to grant. These places belong to those for whom they have been prepared."

THE WHEELS ARE COMING OFF



Look! Let's get this right, finally!
Not so with you

Mark 10:42-43

⁴¹When the ten heard about this, they became indignant with James and John. ⁴²Jesus 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. ⁴³Not so with you. Instead, whoever wants to become great among you must be your servant, ⁴⁴and whoever wants to be first must be slave of all. ⁴⁵For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many."

Look! Let's get this right, finally!
Service, and it starts with ME!

Mark 10:43-45

⁴¹When the ten heard about this, they became indignant with James and John. ⁴²Jesus 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. ⁴³Not so with you. Instead, whoever wants to become great among you must be your servant, ⁴⁴and whoever wants to be first must be slave of all. ⁴⁵For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many."

Blind Bartimaeus

What can I do for you?

Mark 10:51-52

⁵¹“What do you want me to do for you?” Jesus asked him.

The blind man said, “Rabbi, I want to see.”

⁵²“Go,” said Jesus, “your faith has healed you.” Immediately he received his sight and followed Jesus along the road.



Mark 11:1-11

¹As they approached Jerusalem and came to Bethphage and Bethany at the Mount of Olives, Jesus sent two of his disciples,
²saying to them, “Go to the village ahead of you, and just as you enter it, you will find a colt tied there, which no one has ever ridden. Untie it and bring it here. ³If anyone asks you, ‘Why are you doing this?’ tell him, ‘The Lord needs it and will send it back here shortly.’ ”

Mark 11:1-11

⁴They went and found a colt outside in the street, tied at a doorway. As they untied it, ⁵some people standing there asked, “What are you doing, untying that colt?” ⁶They answered as Jesus had told them to, and the people let them go. ⁷When they brought the colt to Jesus and threw their cloaks over it, he sat on it.

Mark 11:1-11

⁸Many people spread their cloaks on the road, while others spread branches they had cut in the fields. ⁹Those who went ahead and those who followed shouted,

“Hosanna!”

“Blessed is he who comes in the name of the Lord!”

¹⁰“Blessed is the coming kingdom of our father David!”

“Hosanna in the highest!”

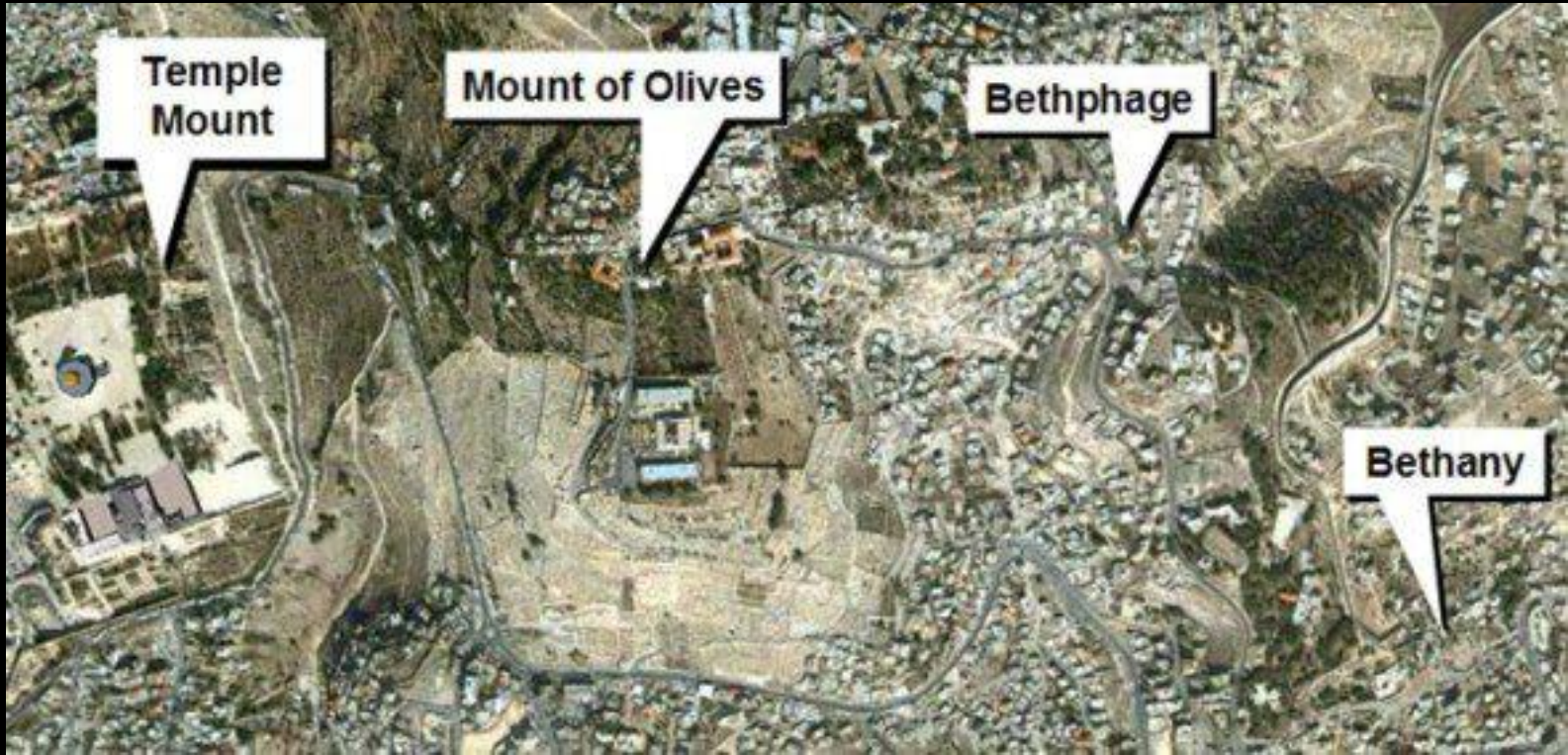
Mark 11:1-11

¹¹Jesus entered Jerusalem and went to the temple. He looked around at everything, but since it was already late, he went out to Bethany with the Twelve.

Today's Message:
Mark 11:1-11



The RETURN
OF THE KING



Temple to Bethany = about 2 miles (30-45 min walk)

The Omniscience of Jesus

Mark 11:1-3

¹As they approached Jerusalem and came to Bethphage and Bethany at the Mount of Olives, Jesus sent two of his disciples,
²saying to them, “Go to the village ahead of you, and just as you enter it, you will find a colt tied there, which no one has ever ridden. Untie it and bring it here. ³If anyone asks you, ‘Why are you doing this?’ tell him, ‘The Lord needs it and will send it back here shortly.’ ”

Genesis 49:10-11

¹⁰The scepter will not depart from Judah,
nor the ruler's staff from between his feet,
until he to whom it belongs shall come
and the obedience of the nations shall be his.

¹¹He will tether his donkey to a vine,
his colt to the choicest branch;
he will wash his garments in wine,
his robes in the blood of grapes.

Zechariah 9:9

⁹Rejoice greatly, Daughter Zion!
Shout, Daughter Jerusalem!
See, your king comes to you,
righteous and victorious,
lowly and riding on a donkey,
on a colt, the foal of a donkey.

The King Returns!

Mark 11:4-7

⁴They went and found a colt outside in the street, tied at a doorway. As they untied it, ⁵some people standing there asked, “What are you doing, untying that colt?” ⁶They answered as Jesus had told them to, and the people let them go. ⁷When they brought the colt to Jesus and threw their cloaks over it, he sat on it.



The Day has finally come!!

Mark 11:1-11

⁸Many people spread their cloaks on the road, while others spread branches they had cut in the fields. ⁹Those who went ahead and those who followed shouted,

“Hosanna!”

“Blessed is he who comes in the name of the Lord!”

¹⁰“Blessed is the coming kingdom of our father David!”

“Hosanna in the highest!”

Quoting one of the Thanksgiving (Hallal) Psalms

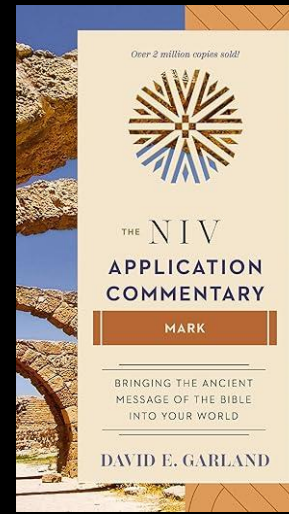
Psalm 118:25-26

²⁵LORD, save us!

LORD, grant us success!

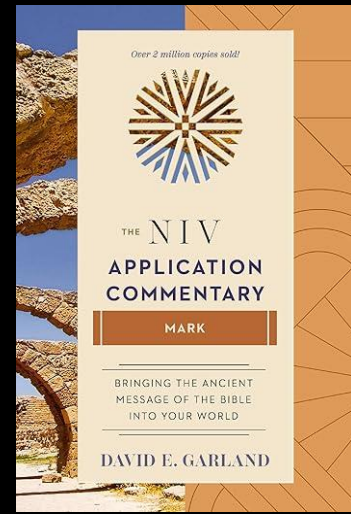
²⁶Blessed is he who comes in the name of the LORD.
From the house of the LORD we bless you.

Jesus orchestrates a grand entrance into Jerusalem that departs significantly from his previous patterns of movement in the Gospel of Mark. He has walked everywhere else in his ministry except for the times he crossed the lake in a boat. The decision to complete this last stage of his journey to Jerusalem riding on an animal “looks like some kind of claim to authority.” The animal he chooses has never been ridden, which makes it suitable for a sacred purpose and worthy of a king. The colt that is bound and must be untied (11:2, 4) also alludes to Genesis 49:10–11 and Zechariah 9:9, passages that were interpreted messianically. Jesus enters Jerusalem as Israel’s Messiah.



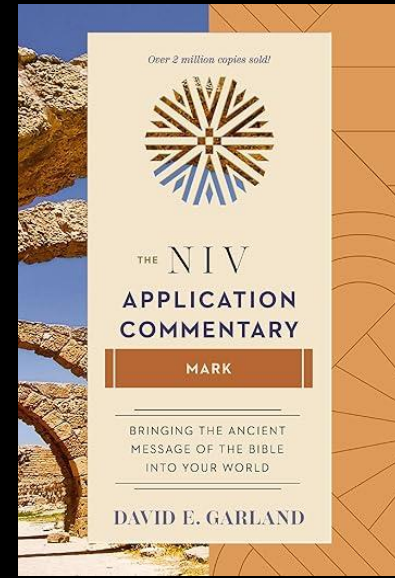
This staged arrival in Jerusalem also deviates from Jesus' previous attempts to avoid calling attention to himself. His magnetic power and miracles made his desire to keep a low profile next to impossible. Nevertheless, he consistently tried to elude the starstruck crowds, whose excitement threatened to turn his mission into a carnival... What occurs now is a complete reversal: Jesus encourages public rejoicing by his provocative entrance... His actions encourage the crowd to blazon his name jubilantly from street corners and rooftops. Passover crowds tended to be expectant during this season that celebrated Israel's deliverance from Egypt, but they will be sadly mistaken if they expect Jesus to mastermind some military coup.

~ David E. Garland, *Mark*, 427-428.



Jesus’ followers and those pilgrims caught up in the excitement of the moment also line the streets with leaves and branches (or cut straw) and fill the air with a chorus of “Hosannas” (meaning, “Save us!”) and with beatitudes. This street choir chants one of the Hallel (thanksgiving) Psalms (Ps. 118:25–26). Ironically, Jesus enters the city from the Mount of Olives with the Hallel ringing in his ears. He will later depart for the Mount of Olives to pray in torment after he and his disciples have sung a hymn, possibly a Hallel Psalm, at the close of his Last Supper.

~ David E. Garland, *Mark*, The NIV Application Commentary (Grand Rapids, MI: Zondervan Publishing House, 1996), 428





SO IT BEGINS

The Ominous and Fateful first look

Mark 11:1-11

¹¹Jesus entered Jerusalem and went to the temple. He looked around at everything, but since it was already late, he went out to Bethany with the Twelve.

Malachi 3:1-2

¹I will send my messenger, who will prepare the way before me. Then suddenly the Lord you are seeking will come to his temple; the messenger of the covenant, whom you desire, will come," says the LORD Almighty.

²But who can endure the day of his coming? Who can stand when he appears? For he will be like a refiner's fire or a launderer's soap.





When God appeared to Moses, he declared, 'I am who I am.' 'I am who I am' is not 'I am whoever you want me to be.'"

When we do not allow God to be who he is, we are committing idolatry. "Do we approach God listening for his *'I am,'* or do we quickly declare to him, *'You should be...'*

J . D . G R E E A R

Y O U D O N ' T

G E T Y O U R

O W N

P E R S O N A L

J E S U S



Gospel Application

Gospel Application

How are you creating your own personal Jesus?

Gospel Application

How are you creating your own personal Jesus?

Will you come to Jesus as he is?