

# 人子，仆人 Son of Man, a Servant

马可福音10章46到52节 by R.C. Sproul

Last week, I got carried away and preached more verses than I had told them I was going to preach on. And so, this morning, I'm going to start instead of verse 42, at verse 46, and concentrate our attention on the healing of the blind man whose name was Bartimaeus.

Mark. Chapter ten versus 46 through 52. And I'll ask the congregation to stand for the reading of the word of God.

Now they came to Jericho, and as he went out of Jericho with his disciples and a great multitude, blind Bartimaeus, the son of Timeus, sat by the road begging. 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. And then many warned him to be quiet. But he cried out all the more, son of David, have mercy on me. So, Jesus stood still and commanded him to be called. Then they called the blind man, saying to him, be of good cheer. Rise. He is calling you. And throwing aside his garment, he rose and came to Jesus. And so Jesus answered and said to him, what do you want me to do for you? The blind man said to him, raboni, that I may receive my sight. And then Jesus said to him, go your way. Your faith has made you well. And immediately he received his sight and followed Jesus on the road.

They inspired in errant infallible word of God, revealed by God for us. Please be seated. Let us pray again our Father in this Christmas season, as we give our thoughts to the coming of Jesus and the meaning of his sojourn on this Earth, we pray that we may behold him in the same manner in which this blind man beheld him from the eyes of his soul. For we ask it in Jesus's name, amen.

Throughout the Synoptic Gospels, we read passage after passage, incident after incident, in which Jesus, in his miraculous power, heals people of all different sorts of afflictions. There's something unusual, however, about this narrative that you've just heard, and that is this that in all of the Synoptic Gospels, only one person that Jesus healed is named, and it is Bartimaeus. We wonder if it was simply a coincidence, or perhaps there was a method to the madness of Mark to include his name, and certainly to interject this brief narrative, in this journey that Jesus is taking with his disciples from the north, now coming to Jerusalem.

The setting is Jericho, not Old Testament Jericho, where Joshua fit the battle and made the walls come tumbling down, but New Testament Jericho, which is situated 17 or 18 miles north of Jerusalem and about 30, 500 ft below the altitude of Jerusalem. And one of the unusual characteristics of Jericho is that, it is said by archaeologists, that the two cities that are known to have been inhabited by people longer than any two cities on the face of the Earth are Damascus and this village of Jericho.

If you've ever been to New Testament Jericho, you will immediately see why a village is there, and why it has been there for so many millennia. In the middle of the desert, as you make your way toward Jerusalem, even from a distance, she will have a site that many thirsty pilgrims were afraid was a mirage. In the distance, coming out of the middle of the desert is this wonderful mass of palm trees that are growing alongside one of the richest and largest oasis that you would ever find in the desert.

And that's the place where this incident took place, by the oasis there in New Testament, Jericho. And we're told that when Jesus came to Jericho, and he went out of Jericho with his disciples, and this great multitude, they saw blind Bartameus, who then he's further introduced as the son of Tameus, sat by the road, begging.

A couple of things I want to say about this. 1st of all Mark writes for people who are not always aware of Hebrew ancestry customs or names. Because to

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到了耶利哥。耶稣同门徒并许多人出耶利哥的时候，有一个讨饭的瞎子，是底买的儿子巴底买，坐在路旁。他听见是拿撒勒的耶稣，就喊着说，大卫的子孙耶稣阿，可怜我吧。有许多人责备他，不许他作声，他却越发大声喊着说，大卫的子孙哪，可怜我吧。耶稣就站住，说，叫他过来。他们就叫那瞎子，对他说，放心，起来，他叫你喇。瞎子就丢下衣服，跳起来，走到耶稣那里。

他们的灵感来自于上帝无误的话语，由上帝为我们揭示。请坐吧。让我们再次祷告，我们的天父在这个圣诞节，当我们思考耶稣的到来和他在地球上停留的意义时，我们祷告我们能以这个盲人从灵魂的眼睛看到他的方式来看待他。因为我们奉耶稣的名祈求，阿门。

在整个对观福音书中，我们读到了一段又一段的内容，一个又一个的事件，在这些事件中，耶稣以他神奇的力量，治愈了各种不同的痛苦的人。然而，你们刚刚听到的这段叙述有一些不寻常的地方，那就是在所有的对观福音书中，只有一个被耶稣治愈的人的名字，那就是巴底买。我们不知道这是否只是一个巧合，或者说马可的疯狂是有原因的，他把他的名字写进去，当然也是为了插入这段简短的叙述，在耶稣和他的门徒从北方来到耶路撒冷的这个旅程中。

背景是耶利哥，不是旧约中的耶利哥，约书亚在那里进行了战斗并使城墙倒塌，而是新约中的耶利哥，它位于耶路撒冷以北17或18英里，比耶路撒冷的海拔高度低约30、500英尺。耶利哥的一个不寻常的特点是，据考古学家说，已知有两个城市的人居住的时间比地球上任何两个城市都长，那就是大马士革和这个耶利哥村。

如果你曾经去过《新约》中的耶利哥，你会立即明白为什么会有一个村庄在那里，以及为什么它在那里存在了这么多千年。在沙漠中间，当你向耶路撒冷前进时，即使从远处看，她也会有一个许多饥渴的朝圣者担心是海市蜃楼的地方。在远处，从沙漠中间出现的是这群奇妙的棕榈树，它们与你在沙漠中发现的最丰富、最大的绿洲之一一起生长。

这就是事件发生的地方，在新约中的绿洲边上，耶利哥。我们被告知，当耶稣来到耶利哥时，他和他的门徒以及这一大群人一起走出耶利哥，他们看到盲人Bartameus，然后他被进一步介绍为Tameus的儿子，坐在路边，乞讨。

关于这一点，我想说几件事。首先，马可为那些并不总是了解希伯来血统习俗或名字的人写的。因为称这个人为巴塔米乌斯，然后用塔米乌斯的儿子来描述，这实在是一种文学上的重复练习。每一个会读这个故事的希伯来人都会知道，巴塔梅斯这个名字，就像耶稣是耶稣，巴-约瑟夫。成为“巴”意

call this man Bartameus, and then to follow that with the description, the Son of Tameus, is really an exercise in literary redundancy. Every Hebrew who would read this story would know that the name Bar-Tameus, just as Jesus was Jesus, bar-Joseph. To be "Bar" means to be "son of". And if you're a son of the Covenant or The Commandments, you might have a bar "mitsfa" in the Jewish community. So barred tomatoes means son of tomatoes. And would think it would be unnecessary to repeat that except that this is written presumably for gentile believers who wouldn't know that etymology.

In any case, Bartimaeus is introduced as a blind man who sits along the road, begging. Now, because of the importance of Jericho and where it was situated in relationship to Jerusalem, the merchant roads all came through there, so there was great commerce along that road, and it was an ideal place for a beggar to situate himself along that pathway.

I remember when I was a student in Holland, that every time I went into the city of Amsterdam, I had to go by train. And you come out of central station there and go over a bridge. that is the transition into downtown Amsterdam to the center of the city, which is called, as you might expect, the Dam or the Dawn. So, in any case, every time I came into the city to go to school, I had to come out of central station go over that bridge. And every single time, without fail that I went over that bridge, I passed a blind man who had his hat on the sidewalk to receive alms. And every single time I pass that man, I dropped some money in his hat. Well, I left Holland and did not return for four years. And four years later, I came back and came out of central station on my way to the center of the town, and that same blind man was still there with his hat collecting alms. Few years later, friend of mine from Holland sent me a colored portrait book of all the sites, night and day of the city of Amsterdam. And right in the middle of this book there was a picture of the bridge to central station, and there was the man on the bridge. I wonder if he's still there after all these times.

Well, obviously that's the kind of person Bartimaeus was. He was a fixture on the road out of Jericho toward Jerusalem, and he sat by the road, not seeing anybody, but listening for footsteps as people came near, and he would ask for alms. Now, before I go further into this narrative, there's something else I want to point out about it. I'm a little bit puzzled at first blush as the why mark interrupts this narrative of this trip that Jesus is taking with his disciples from Saasaria, phillipi, now approaching within 20 miles of Jerusalem. What's the big deal about this incident, which is simply one among a multitude of incidents where Jesus healed people in his path.

Well, I can't help but notice that it is situated here in the text, immediately following the discussion that Jesus had with his disciples about what real discipleship means. It doesn't mean seeking to sit at the right hand or seeking to sit at the left hand. But Jesus had explained to his disciples that to be great in the Kingdom of God, you had to be the servant of all.

And so most commentators expect that Mark had a reason for introducing us here, giving us the name of this blind man, because Bartimaeus stands in bold relief and contrast to the behavior of the disciples of Jesus, who were squabbling among themselves for status and for rank in the Kingdom of God. This man was a beggar by the road, and in Hebrew categories, he was the lowest of the low in terms of his station in life, in terms of his public exaltation and status.

Presumably, the man in poverty was in rags as he sat there, hoping against hopes that somebody would drop a coin into his cup, that he might have his next meal or a place to rest for the evening. And he hears from his standpoint, or sitting point, I should say, by the side of the road, all of the boos that's going on with the multitudes. And he gets wind of the news that it's Jesus who is coming.

And so when he hears footsteps approach, he cries out in a loud voice, saying, Jesus, son of David, have mercy on me. And the crowd told him to shut up. They warned him to be quiet. But he cried out all the more. Listen to what he says, son of David, have mercy on me.

Nobody was going to steal his tongue as he cried out for Jesus to help him. But what I find fascinating about this appeal from the blind man was the

味着成为“之子”。而如果你是《圣约》或《诫命》的儿子，你可能在犹太社区有一个酒吧“mitsfa”。因此，被禁止的西红柿意味着西红柿之子。我认为没有必要重复这一点，除非这篇文章是为那些不知道这个词源的外邦人信徒写的。

在任何情况下，巴底买被介绍为一个坐在路上乞讨的盲人。现在，由于耶利哥的重要性，以及它与耶路撒冷的关系，商路都经过那里，所以那条路有很大的商业，对于一个乞丐来说，这是一个理想的地方，他可以在那条路上找到自己。

我记得当我在荷兰读书的时候，每次我去阿姆斯特丹市，我都要坐火车去。而你从那里的中央车站出来，走过一座桥。那是进入阿姆斯特丹市中心的过渡通道，正如你所期望的那样，它被称为Dam或Dawn。所以，无论如何，每次我进城去上学，都要从中央车站出来，走过那座桥。而每一次，当我走过那座桥时，我都会经过一个盲人，他把帽子放在人行道上接受施舍。每次我经过那个人时，我都往他的帽子里扔一些钱。好了，我离开了荷兰，四年都没有回来。四年后，我回来了，从中央车站出来，在去镇中心的路上，那个盲人仍然带着他的帽子在那里收集施舍。几年后，我的朋友从荷兰寄给我一本彩色画册，画的是阿姆斯特丹市的所有景点，包括夜晚和白天。而在这本书的正中间，有一张通往中央车站的桥的照片，桥上有那个人。我想知道这么久以来，他是否还在那里。

显然，巴底买就是这样的人。他在离开耶利哥前往耶路撒冷的路上是个固定的人，他坐在路边，看不到任何人，只是听着人们走近的脚步声，他会向人们索要施舍。现在，在我进一步了解这段叙述之前，我还想指出一点。乍一看，我有点疑惑，为什么标记中断了耶稣与他的门徒从撒拉利亚、菲利普，现在接近耶路撒冷20英里范围内的这次旅行的叙述。这件事有什么大不了的，这只是耶稣在他的道路上医治人的众多事件中的一件。

好吧，我不禁注意到，这件事在文本中的位置，紧接着耶稣与他的门徒讨论什么是真正的门徒身份。它并不意味着寻求坐在(主的)右边或寻求坐在左边。但耶稣曾向他的门徒解释说，要想在神的国度里为大，你必须成为所有人的仆人。

所以大多数评论家认为马可在这里向我们介绍这个盲人的名字是有原因的，因为巴底买与耶稣的门徒们的行为形成了鲜明的对比，他们在神的国度里为了地位和等级而互相争吵着。这个人是路边的一个乞丐，在希伯来习俗中，就他的生活地位而言，就他在公众面前的地位而言，他是最低级的人。

据推测，这个贫穷的人衣衫褴褛地坐在那里，满怀希望地希望有人在他的杯子里投下一枚硬币，使他能有一顿饭或有一个晚上的休息。他从他的立场，或者说坐位，应该说，在路边，听到了众人的嘘声。他得到消息说是耶稣要来。

他听到脚步声，就大声喊道：“大卫的儿子耶稣，可怜我吧。众人叫他闭嘴。他们警告他要安静。但他更大声地呼喊。听听他说什么，大卫的子孙，可怜我吧。

在他哭喊着要耶稣帮助他的时候，没有人可以偷走他的舌头。但我发现盲人的这一呼吁的迷人之处在于他的神学的合理性。在没有眼睛的情况下，他知道谁要来，弥赛亚，长期以来被承诺的以色列的拯救者，他将从大卫的家族和血统中出来，他将是大卫的子孙，他将恢复大卫的王位，他将是大卫的儿子，但同时也是大卫的主。旧约中最丰富、最丰富、最具有救世主义的头衔之一就是那个头衔，即大卫的子孙。

soundness of his theology. That without eyes to see, he knew who was coming, the Messiah, the long-promised deliverer of Israel, who would come out of the family and lineage of David, who would be David's greater son, who would restore the kingship to David, who would be David's son, and yet, at the same time, David's lord. One of the most rich, pregnant, messianic titles in all of the Old Testament is this title, son of David.

Now, we've seen the demeanor of Jesus during this trip. We saw last week that the disciples were amazed at the way in which Jesus walked ahead of them with this resolute determination to go to his destiny of shame, pain, suffering and agony in Jerusalem, that nothing would cause him to look to the left or to the right. But his face was set as a flint. We observed.

But now Jesus stops in his track. And what makes him is the plaintive cry of a beggar who recognize as the Son of David. He hears a man called Son of David. Have mercy upon me. And so we read in Verse 49 that Jesus stood still and commanded him to be called. He tells us to settle. Find out who that is that screaming at me. Go get that man and bring him to me. And I'm not moving another foot toward Jerusalem until I see this person.

So, they called the blind man, sent him. "Be of good cheer. Rise. He is calling you now." I've been calling him, Bartimaeus would say. And now he's calling the blind man. It's one thing for us to call upon the Lord, something else when he calls upon us, that's where our true redemption lies.

And so, he threw aside his garment, he stood up and he came to Jesus. We could make metaphorical hey out of those words, couldn't we? This is what everybody should do when Jesus approaches. They should throw aside whatever is hindering them, they should stand up and they should come to Jesus. So, Jesus answered and said, I'm not Listen carefully to the question that Jesus asks him. And before I repeat it, let me ask you to remember, when was the last time you heard Jesus ask anybody this question?

Jesus says to Bartimaeus, what do you want me to do? Are you? Is that ring a bell? James and John? Jesus, will you do what we ask? And Jesus said to James and John, what do you want me to do it for you? Remember that? And they said, oh, that one of us considered your right hand, and the other one could sit at the left hand. When you come into the glory of your kingdom, listen to Bartimaeus has answered When Jesus said, what do you want me to do for you?

The blind man said, RABBONI, I may receive my sight. Not asking for status. I'm not asking for your I'm not asking to be exalted in your kingdom. I'm just begging you for something that almost every human being already enjoys. Lord, I just want to be able to see. He was a simple man, and for him, things were not complicated. He had one driving passion to get out of this impenetrable darkness that defined his life, where he groped in danger, always dependent on somebody else to take him by the hand and to lead him. He couldn't read braille, didn't have guide dogs then have an electronic walking stick to warn him of dangers in his path. His life was constant darkness.

All I want, Lord, is the receive my sight. But that's not exactly the way he said, again and again and again, except basically on one other occasion in a New Testament, when people speak to Jesus and address him, they address him by his title as a teacher. He is a Rabbi, and so they address him by the title Rabbi. But that's not what Bartimaeus calls. When he answers the question that I might receive my sight, he says, RABBONI, the same title Mary gave to Jesus in the Garden of Resurrection. This slight alteration from the title Rabbi means far more than the addressed professor or teacher being translated. It has an intense personal significance to it. And in reality, it is a confession of faith. Because what Bartimaeus is saying to Jesus here in this language is, my Lord and my master. Let me see.

Mark gives us a portrait of a true disciple who is ragged and poor and blind, but who recognizes the Messiah for who he is, and when he calls upon him, addresses him. My Lord, my master. You see, Jesus has just taught his disciples about what it means to be a servant. To be a servant is to serve a master. And where the disciples failed, the blind man succeeds.

现在，我们已经看到耶稣在这次旅行中的举止。上周我们看到，门徒们对耶稣走在他们前面的方式感到惊讶，他坚定地去完成他在耶路撒冷的耻辱、痛苦、苦难和受折磨的命运，没有什么能使他向左或向右看。但他的脸色却凝重得像一块火石。我们观察到。

但现在耶稣在他的轨道上停了下来。使他停下来的是一个承认自己是大卫之子的乞丐的凄厉呼喊。他听到一个叫大卫之子的人。请怜悯我。所以我们在第49节读到，耶稣站住了，命令他被称为。他告诉我们要安定下来。找出向我喊叫的人是谁。去找那个人，把他带到我这里来。除非我看到这个人，否则我不会再向耶路撒冷移动任何脚步。

于是，他们叫来了那个瞎子，派他去。“高兴吧。起来吧。他正在叫你。”我一直在叫他，巴底买会说。现在他在呼召这个瞎子。我们呼唤主是一回事，当他呼召我们时则是另一回事，那是我们真正的救赎所在。

于是，他把衣服扔到一边，站起来，来到耶稣面前。他们可以用这些话来做比喻，不是吗？这就是每个人在耶稣面前应该做的事。他们应该把阻碍他们的东西扔到一边，他们应该站起来，他们应该到耶稣面前。所以，耶稣回答说，我不仔细听耶稣问他的问题。在我重复之前，让我请你记住，你最后一次听到耶稣问别人这个问题是什么时候？

耶稣对巴底买说，你要我做什么？这句话有印象吗？雅各和约翰？耶稣，你愿意做我们要求的事吗？耶稣对雅各和约翰说，你们要我为你们做什么？还记得吗？他们说，哦，我们中有一个人想坐你的右手边，另一个人可以坐在左手边。当你进入你国度的荣耀时。当耶稣说，“你要我为你做什么？”时，听听巴底买的回答。

瞎子说，RABBONI，我要能看见。不是要求地位。我不要求你，我不要求在你的国度里被高举。我只是求你，提供我几乎每个人都已经享有的东西。主啊，我只想能够看到。他是一个简单的人，对他来说，事情并不复杂。他有一种驱动的激情，那就是走出定义他生活的不可逾越的黑暗，他在危险中摸索，总是依赖别人牵着他的手，引导他。他看不懂盲文，没有导盲犬，也没有电子手杖来警告他路上的危险。他的生活一直是黑暗的。

主啊，我所要的是得到我的视力。但这并不完全是他所说的方式，一次又一次，除了基本上在新约中的另一个场合，当人们对耶稣说话并称呼他时，他们用他的头衔来称呼他，作为一个老师。他是一个拉比，所以他们用拉比这个头衔来称呼他。但这不是巴底买的称呼。当他回答我可以得到我的视力的问题时，他说，RABBONI，这也是马利亚在复活园给耶稣的称呼。这种对拉比头衔的轻微改动，其意义远远超过教授或老师的称呼。它有一种强烈的个人意义。而实际上，它是一种信仰的告白。因为巴底买在这里用这种语言对耶稣说的是：我的主，我的主，我要能看见。

马可给我们描绘了一个真正的门徒的形象，他衣衫褴褛，穷困潦倒，双目失明，但他认出了弥赛亚是谁，当他呼唤他的时候，对他说：“我的主，我的主人。我的主，我的主人。你看，耶稣刚刚教导他的门徒什么是做仆人的意思。做仆人就是要服侍主人。而在门徒们失败的地方，这个瞎子却成功了。

耶稣说，你去吧。你的信救了你。一瞬间，他就得到了他的视力。光线进来了。当大多数盲人想做的是，跑过这个城市，看看所有他们描述过的，但他们从未亲眼看到过的景色。相反，他一能看见时，就看到了耶稣，并跟随他到了耶路撒冷，直到他死去。

And Jesus said, go your way. Your faith has made you well. And instantly, he received his sight. The lights came on. And when most blind people would want to do would be to run through the city and see all the sites that they'd had described to them, but they had never feasted their own eyes on. Instead, as soon as he saw anything he saw Jesus, and he followed him to Jerusalem, to his death.