

MARK 10:35-45

REVIEW:

- Rich young ruler, hard for those trusting in riches, not impossible with God, forsaking all.
- LK. 18:34; But they understood none of these things; this saying was hidden from them, and they did not know the things which were spoken.

Set up:

- Jesus had just opened up to them for the third time details of His coming death.
- The first time He spoke of His death (8:31) Peter argued with Him trying to convince Jesus to by-pass or avoid the cross.
- The second time, (9:34) they immediately afterwards began arguing over which of them would be the greatest.
- Now here, the third time, Jesus tells them of His coming death; James and John, thinking only of themselves, ask for promotion and thus begin ill feelings amount the rest of the disciples. (35-41)
- What do I as for?
- As I read through this section the things that strike me is;
 - The hardness of the disciples' hearts.
 - The gentleness and patience of Jesus.
 - The gentle handling of His disciples. (36,38,42)
 - The correction of Jesus which He does by modeling and teaching the correct path.
- In this section we also see two paths to glory and reward.
 - 1) Self-promotion.
 - 2) Self-denial.
 - One reflects the kingdom of this world, the other the Kingdom of God.

READ 35-45

VS. 35

- What seeming coldness. Just when He finishes pouring His heart out to them, they respond with this self-promotion. Shocking.
- We must notice what Mt. adds in 20:20, 21, about the mother Salome. (Mt. 15:41, Mt. 27:56)

VS. 36

- Notice His great patience. I would have a hard time with these guys.

VS. 37

- What a contrast we see here between the thoughts of James and John, and Jesus.
- Jesus thoughts were on His coming passion & suffering, for the salvation of His church, while the disciples thoughts were on self-advancement.
- This is prideful ambition Jesus had to deal with at least 3 Times, 9:33, 34, here, and in Lk. 22:24

VS. 38

- **The Cup:** Jesus' use of the word "cup", this is a cup that is only His to drink.
- **It is an O.T.** expression meaning to fully experience something. In this case God's wrath.
 - **Isa. 51:17, 22, Jer. 25:15-17,**
- The tense places this drinking in the future, but it is so certain that in thought it may be contemplated as already come to pass.
- The contents of this cup is man's sin, His rejection by the Father and the wrath of God.
 - For He made Him who knew no sin *to be* sin for us, 2 Cor. 5:21
 - Much more then, having now been justified by His blood, we shall be saved from wrath through Him. Rom 5:9
- **The Baptism:** to be emersed, to be plunged in and in this case the element is not water but suffering.
- His soul was plunged into suffering, just as His heart was thrust through.
 - See Lk. 12:50, Jonah 2:3
- We must notice and realize that promotion and position in the kingdom of God is at least somewhat determined by both faithfulness and suffering for Jesus and His church.
- Fellowship with Christ in His glory comes only to those who have fellowship with Him in His work and sufferings.
 - Rom. 8:17, heirs of God and joint heirs with Christ, if indeed we suffer with *Him*, that we may also be glorified together.
 - 2 Tim. 2:11-12
- The blessing of sitting nearest Him is prepared for those who have drunk from His cup and have shared in His baptism.

VS/ 39

- They are quick to answer "we are able." How blind we are, how dull we are to know ourselves.
- As in verse 36 when they did not know what they asked, here they did not know what they answered.
- How easy it is to make the strongest confessions of faith and commitment, even bravery when we are presently far from the battle field. Far from the trials of life.
- How often have we confessed our resolve to obey, follow or give total surrender to Jesus, but when the testing came or as time passed on we failed,
- How many there are who had confessed total loyalty to Jesus, who in time no longer waled with him: (how many were at the cross?)
- All the disciples made confessions that they would never deny Him, they would die for Him.
 - **Mk. 14:27-29**, Mt. 26:35
- This confession, the power of impulse, is recorded by all 4 gospel writers.
- Jesus replies to them that they will indeed drink from His cup and partake of His baptism, but it would be in a much lesser degree.

- In this He was pointing to the tribulation each Christian must endure and the sharing of Christ's sufferings,
 - **Acts 20:22**; exhorting *them* to continue in the faith, and *saying*, "We must through many tribulations enter the kingdom of God."
 - **Col. 1:24**; now rejoice in my sufferings for you, and fill up in my flesh what is lacking in the afflictions of Christ, for the sake of His body, which is the church,
 - **2 Tim. 3:12**; Yes, and all who desire to live godly in Christ Jesus will suffer persecution.
- Of the 12 James was the first to suffer martyrdom. Acts. 12:1, 2.
- And John, living the longest suffer much persecution and suffering for the Church.

VS. 41

- Here we see again their impulse for position and their willingness to compete with on another. (9:33-37)

VS. 42.

- Jesus again counsils them to model their ambition, desires, for promotion or leadership after Him, the Servant of God and not the worldly model.

VS. 43

- Jesus teaches the clear scriptural path for leadership is to be a servant to all.
- Unless I learn to obey orders, I have no right to give orders.
- I must learn to be under authority before God will trust me with authority.
- this is the divine pattern Jesus laid down, both by example and word.

VS. 44

- To be great in the kingdom of God we must be the servant of all, to be first one must be the last.
- The word SLAVE or to serve has 5 different words in the GK. Here it is the word "doulos", and is the most common.
- It is slave or servant and means one who was born into the condition of slavery, one bound to his master, one who would serve his master even to the extent that he disregarded his own interests. One whose will was swallowed up in the will of his master.
- This servitude could only be broken by death.
- To be like Jesus our service has a goal, to point men and women to Him.
- A servant must remember, the hopeful fruit of serving and helping, is the fruit of holiness in those we seek to help. Holy then happy.
- Our desire is to bless Jesus and be a means to bring souls to Christ, not to us.
 - **1 Cor. 15:58**; Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord.

VS. 45

- The **Son of Man** GAVE His life it was not taken from Him, He gave it freely.
 - Jn. 10:18; No one takes it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This command I have received from My Father.”
- Notice the little word “For” which we see in the phrase, “a ransom **for** many,”
- It is a preposition meaning “instead of” It is a preposition of substitution.
- Jesus paid the ransom amount for slaves of sin who could not pay, were powerless to pay it themselves, the payment must be the very blood of God, that is His own precious blood.
 - Acts 20:28, 1 Peter 1:18, 19, Isa. 53:6b
- Ransom: The price for redeeming, the ransom paid for slaves.
- Jesus here speaks of His substitutionary aspect of His atonement.

CONCLUSION:

- In closing I want us to recognize the wonderful patience and gentleness of Jesus.
- He does not harshly correct them.
- He does not extinguish the flickering wick of desire, ambition and excitement to be with Him in glory.
- Their little flame of faith that believed Him to be Lord in a coming Kingdom and to be seated in glory, their desire to follow him,
- How He lovingly directs this ambition to its correct place, to serve, to be another’s servant.
- Our Savior deals gently with them and us.
- He does not even chastise them for their prideful danger or lack of humility, but directs energy to the correct place.
- He saw the sword of Herod awaiting James, and the long labor of love and service with persecution awaiting John. He was not threatening, but cheering.
- Notice also that the rewards of God are not given for intelligence, or natural gifting, or as random gifts or graces, but to those who practice and live self-sacrifice, and servanthood, this opportunity is available to all equally.
- No one is by-passed here; we all stand on the same level ground.
- The last shall be first.

.....OUR FATHER.....