MOROGORO BIBLE COLLEGE

# Mark 10:45 as a lens for Mark’s Gospel

## What is real service about?

### Mark 10:35-45

## Setting the scene

### division of Mark at 8:27–9:10

#### focus up to that point on who Jesus is

#### focus after that point on what he came to do

### v 32 we are now on the final journey to Jerusalem

#### section of the journey runs from 8:22 to 10:52

#### ‘framed’ by stories of healings of blind men in 8:22-26; 10:46-52

#### three sections, each starting with a prediction of Jesus’ suffering and death

### three prediction of suffering and death by Jesus 8:31; 9:31; 10:33-34

### each prediction is followed by a misunderstanding by disciples… e.g. 8:32

### …and then teaching on discipleship by Jesus .e.g 8:34-38

## Looking at this section in that light

### the prediction about Jesus’ suffering, death and resurrection in 10:33-34 is the most specific and detailed of the three

#### true greatness 10:35-45

##### misguided request for best seats (v 37) —they are clearly assuming earthly power and glory is what Jesus is talking about

##### following in Jesus’ way of suffering vv 38-40

##### and misguided response by others v 41

### and Jesus teaches them about discipleship in response

#### vv 42-45 true discipleship of Jesus is being a servant or slave, taking the lowest place

##### service 10:43-44 (‘whoever’ twice)

##### like master, like disciple 10:45

#### a picture of discipleship: Bartimaeus 10:46-52

### the climax of the whole sequence is v 45, where we learn something new

## ‘For even the son of man…’

### 2:10 ‘…but so that you may know that the son of man has authority on earth to forgive sins…’

### Daniel 7:13-14

## ‘…did not come to be served…’

### because Jesus speaks of himself as ‘the son of man’, a figure who receives glory from God, the disciples therefore expecting him to be one who receives ‘glory’ and rule over the pagan nations

### James and John’s question v 37

#### note v 36 and compare v 51

#### and the other disciples are no better v 41

### this desire for sitting in the seats of honour and power is based on how rulers operated in the ancient world v 42

### and Jesus explicitly says that that’s not how things are with him in a brief pithy statement in v 43: ‘Not so with you!’

## ‘…but to serve…’

### rather than being served, Jesus came to serve God and people

### the term Jesus uses for himself ‘to serve’ is used most often among ancient writers for a waiter

### Jesus takes it further in saying in v 44 that the one who wants to be first must be slave of all

### the servant of God in later chapters of Isaiah

#### notably Isaiah 52:13–53:12

##### 53:10 he gives his life as a sin offering, to redeem God’s people

##### 53:11 he will make many righteous and bear their iniquities

##### 53:12 he ‘pours out his soul to death’ and bears the sin of many

### and that’s how his followers are to be too v 38

#### ‘cup’ in OT stands for God’s anger against sin,e.g. Jeremiah 25:15, 17, 18; cf. Mark 14:36

#### ‘Disciples of Jesus do not decide to accept or reject hardships on the basis of the future rewards accruing from them. They accept suffering on the sole basis that it is the way of Jesus.’ (James Edwards, *Mark*, 323)

### this applies to us who are Christians, and especially we who are leaders

## ‘…and to give his life…’

### at every point the disciples’ assumed view of ‘the son of man’ is a misunderstanding vv 32, 33-34

#### Jesus in Mark known as ‘king’ in the story of his death,e.g. 15:2, 12, 18, 26, 32—he reigns from the cross

#### there James and John’s question about sitting on the right and left in his glory gets answered—15:27

## ‘…as a ransom for many’

### Jesus is giving his life as a ransom—where does this image come from? Two situations in the ancient world where you would pay a ransom

#### for a prisoner of war

#### for a slave who was being freed from slavery, an event called manumission

### the ransom price you paid was said to redeem the people—to buy them back

### we humans are in slavery or prisoners of war

### Jesus does this for the Jews, the people of God v 38

### but he does it for more than the Jews: it is ‘for many’ cf. Isaiah 53:12