

Good morning, church body. That was a good one. Mark 10. Grab your Bibles if you would, please. Mark chapter 10. We're gonna be in verses 32 through 45 this morning. Mark chapter 10, verses 32 through 45. The title of the message this morning is The Difference Christ Makes. The Difference Christ Makes. Mark chapter 10, once you've found it there, if you would please stand with me in honor of the reading of God's word, to honor the one who has so graciously blessed us with it. Mark chapter 10, beginning in verse 32. And they were on the road going up to Jerusalem, and Jesus was walking on ahead of them. And they were amazed, and those who followed were fearful. Again he took the twelve aside and began to tell them what was going to happen to him. Behold, we are going up to Jerusalem, and the Son of Man will be betrayed to the chief priests and the scribes, and they will condemn him to death and will deliver him over to the Gentiles. And they will mock him and spit on him and flog him and kill him. And three days later, he will rise again. Then James and John, the two sons of Zebedee came up to Jesus saying to him, teacher, we want you to do for us whatever we ask of you. And he said to them, what do you want from me? What do you want me to do for you? And they said to him, grant that we may sit one on your right and one on your left in your glory. But Jesus said to them, you do not know what you are asking. Are you able to drink the cup that I drink, or to be baptized with the baptism with which I am baptized? And they said to him, we are able. And Jesus said to them, the cup that I drink you shall drink, and you shall be baptized with the baptism with which I am baptized. But to sit on my right hand or on my left, this is not mine to give, but it is for those for whom it has been prepared. And hearing this, the ten began to feel indignant with James and John. And calling them to himself, Jesus said to them, You know that those who are recognized as rulers of the Gentiles lord it over them, and their great men exercise authority over them. But it is not this way among you. But whoever wishes to become great among you, shall be your servant, and whoever wishes to be first among you shall be slave of all. For even the Son of Man did not come to be served, but to serve, and to give his life a ransom for many. This is the word of the Lord. Let's pray. Dear Heavenly Father, we are so thankful that we can gather here this morning by your grace, brought together as a body of believers, built by you, that we get to fellowship with one another, encourage one another, serve one another, and lift up your holy name in one accord. We pray, Lord, that your word would impact our hearts today, that we would be moved with it, that we would learn the truths from it, and that we would apply it to our lives by your grace. I pray, Lord, that you'd remove any distractions or hindrances from me, any tongue ties or anything else that would take away from the text that you've given us this morning. I pray, Lord, that you'd be glorified in all that we do today, in your holy name I pray, amen. All right, you can be seated. So over the past couple of weeks in Mark, as we've been progressing through it, we're now in chapter 10. The last few weeks, we have specifically seen discipleship explained in very specific

applications. So we saw Jesus shift his teaching around chapter 8. And he began to give more specifics on what was coming, what was coming with his passion, what was coming with the disciples and what they were going to expect. And he began to shift the focus of his teaching with the disciples to teach us about servanthood, to teach us about what being a disciple looks like, how it was to be a servant of all. And then in beginning in chapter 10, he comes in and he starts giving us these practical, specific applications. We've seen what it means to be a disciple in marriage, what it means to be a disciple in parenting, what it means to follow Christ with our possessions, and what it means being a disciple in that manner. And now he's going to teach them again what it means to be a disciple on the way up to Jerusalem. We've seen that phrase used in Mark over and over and over over the last several weeks. And so as Jesus is beginning to draw closer and closer to his passion, in Mark that begins in chapter 11, he arrives at Jerusalem. So we're nearly there. He's narrowing down his focus with his teachings with the disciples, and by God's grace, the application that we have from that for us. So today we're going to dig into and take a look at his third and final passion prediction. So we've seen a couple of other ones, we'll talk more about that later, but we're looking at the final prediction of the passion, and it's the most detailed of all three, and you'll see that here momentarily. But there's going to be a couple differences that we're going to see throughout our text today. And there are differences that only Christ can make. The differences that only happen in a human life when Christ impacts that individual. And so we have to understand that Jesus calling someone to himself makes all the difference in the life of a human. And that's where change comes from. So let's look at the difference that Christ makes. So we're gonna begin today with number one, the passion explained. The passion explained, verses 32 through 34. Let me reread that again for us. And they were on the road going up to Jerusalem, and Jesus was walking on ahead of them, and they were amazed. And those who followed were fearful. Again, he took the 12 aside and began to tell them what was going to happen to him. Behold, we are going up to Jerusalem, and the Son of Man will be betrayed to the chief priests and the scribes, and they will condemn him to death and will deliver him over to the Gentiles. And they will mock him and spit on him and flog him and kill him. And three days later, he will rise again. So after last week when we saw him teach the disciples through the rich young ruler, and he expanded on that, they are on the road going up to Jerusalem again. Now, at this point where they're traveling, they're just outside Jericho, because we know the next... Passage that we'll discuss in chapter 10. He's going to arrive in Jericho. So they're just outside Jericho. So from a perspective of the lay of the land they are Nearly roughly about 20 miles from Jerusalem So they're getting closer and closer to Jerusalem. We've been tracking their path there for some time now. Jericho is about 20 miles from Jerusalem. But the interesting thing is that Mark specifies that they're going up to Jerusalem. Jerusalem is about 3,500 feet higher

in elevation than Jericho is. So he's very specific. They're going up to Jerusalem. And they're headed that way with Jesus at the head. Jesus was walking ahead of them. Now in normal, customary Jewish culture, the rabbi would often lead the group of disciples. That was very common for them. But with Jesus, it holds a different weight. So I want us to understand why Mark is being so specific about Jesus walking on ahead of them. In the Old Testament sacrificial system, the one that were the types and shadows of Christ coming, the sacrifices were led by the one who was making the atonement with the sacrifice. So those who were taking a sacrifice to the altar led the sacrifice to the altar. But in the image of Jesus here, he is leading the people that he will atone for to his place of sacrifice. And this is specifically fulfilling Isaiah 50 in verse seven. You can write that down, you don't have to turn there. But in Isaiah 50 in verse seven, the early Isaiah 50 chapters, 50 through 53, has a lot of messianic prophecies in them. It specifically says, even now Lord Yahweh helps me, therefore I am not dishonored, therefore I have set my face like flint, and I know that I will not be ashamed. Jesus has set his face like stone. He is focused solely on Jerusalem. And he's leading the very people that he will atone for to his own week of passion, to his own sacrifice that he might atone for them. This is a beautiful imagery of what Christ does for us. So he's leading the disciples down this road, and as we see from the disciples' reaction, they were amazed. The disciples were amazed, but then Mark adds on, and those who followed were fearful. Now we know there was often large crowds following Jesus and his disciples. And so we see a reaction from the disciples and we see a reaction from the crowd. Now, if you guys recall last week, over the last couple of weeks, through our short mini series on the Rich Young Ruler, We discussed how Jesus tore down the framework of Jewish thought, didn't we? You guys remember that? Completely wrecked their framework, that you can't earn your righteousness, you can't earn yourself a good standing with God, that you cannot follow the law, your possessions mean nothing, how good your righteousness is means nothing. And remember, with the crowds that were standing around there, not only did he tear down the incorrect framework of Judaism for the disciples, but the crowds heard that as well, didn't they? So the crowds have heard this complete teardown of their way of life in regards to their relation to God, and the reactions of the two groups could not be more different. The disciples were amazed by this. They were astonished. You guys remember last week we saw astonished. They were amazed, they were beside themselves. They couldn't believe what he was saying, but the amazed part of it carries a more positive reaction. They're amazed, they're astonished. So when you go to a magic show and you're astonished by it, although it may be different and it may be odd, you're still astonished. It's a positive reaction, right? It's a joy to be astonished in that way. But the crowds, having their framework torn down and brought to a point where they are realizing they have nothing, they can offer nothing, they are fearful. And so we have a positive reaction to Jesus's truth and a negative reaction to Jesus's

truth. And what is the only difference between the disciples and the crowd that was following him? Himself. Jesus chose his disciples, gave them the gift of faith to follow him, commanded them to follow him, and has been teaching and cultivating that faith throughout Mark. We've seen him teach them over and over and over again. And so we see two dynamically different reactions, and Christ is the difference. Christ makes the difference. The reaction there is him and him alone. That's the first difference that we see. I mentioned we'd see a couple differences today. Sorry, my microphone is not cooperating today. We're seeing a couple differences. Here's the first one. Christ makes the difference between the disciples and the crowd. And as they were traveling, Jesus, as he often does, takes the 12 aside and begins to tell them what's going to happen to him. So we see him taking the 12 away from the crowd, and he gives them the most detailed, passionate description or prophecy of what's going to happen to him that we've seen him mark so far. It says in verse 33, behold, we are going up to Jerusalem and the son of man will be betrayed to the chief priests and the scribes, and they will condemn him to death and will deliver him over to the Gentiles. And they will mock him and spit on him and flog him and kill him. And three days later, he will rise again. So if you recall, our first prediction of the passion was in chapter eight in verse 31. Our second prediction was in chapter nine in verse 31. And this one is the most detailed. So the first one was somewhat detailed. The second one was the least detailed. The third one is the most detailed. And what I would like to do, because it will be a while before we're in these chapters as a body, I would like to give you the specific fulfillments for each aspect of this detailed one, because he gives the most details here. And he's prophesying about his own passion. He's prophesying about what's going to happen to him. And each one of these points that he prophesies is specifically fulfilled in Mark in later chapters. So Jesus begins with, the son of man will be betrayed. That is fulfilled in chapter 14 and verse 41. If you take notes in your Bible and like to write in the margins, it would be beautiful to see the fulfillment notated there. The son of man will be betrayed, chapter 14 and verse 41. He will be betrayed to the chief priests and scribes. That's fulfilled in chapter 14 and verse 53. They will condemn him to death. That's fulfilled in chapter 14 and verse 64. They will hand him over to the Gentiles. That's fulfilled in chapter 15 and verse one. The Gentiles will then mock him. That's in chapter 15, verse 29 through 30. They will spit on him. That's fulfilled in chapter 14 and verse 65, in chapter 15 and verse 19. They will flog him, chapter 15 and verse 15, and kill him. The fulfillment there found in chapter 15 and verse 37. And three days later, he will rise again. That's in chapter 16, verses one and two. So the most detailed passion prediction we have received so far is specifically fulfilled in Mark's writings for us in just a few short chapters from where we're at right now. And so we know that Jesus' prophecy, he is not a false prophet, he is a true prophet as the prophecies he is giving to his disciples are fulfilled in exact detail. So he explains in every detail of this passion week

that he's heading towards. He knows exactly what's going to happen to him. We know it's fulfilled, and we see the sovereignty and decree of God all over this prediction and fulfillment. We cannot miss the sovereignty of God in the week of the passion. We cannot miss the fact that Jesus knew exactly what was going to happen to him as the sacrifice and atonement for his people, and yet he set his face like flint, as Isaiah says, towards Jerusalem, and he led the very people he was going to atone for to his own sacrifice. This is a weighty matter. This is heavy. And the reason why I'm driving home the weight and the heaviness here is because it contrasts James and John's reaction so much more. It causes it to stand out so much more in our eyes. Because every passion prediction, if you guys recall, every passion prediction we've had so far has had what kind of reaction from the disciples? Do you guys remember? They turned the spotlight immediately back to themselves, didn't they? With all three of them, they've turned the spotlight to themselves. They missed the meaning. They didn't understand what he was talking about. In fact, in Luke 18, 34, that has the parallel passage for this exact passion prediction, Luke notes the disciples understood none of these things, and this statement was hidden from them, and they did not comprehend the things that were said. They didn't get it. And in every passion prediction, we've seen them turn the spotlight to themselves, and today's text is going to be no different. But before we move on, I want us to understand a couple points of application. We must understand that following Jesus, the path of discipleship, we've seen Mark use the way up to Jerusalem to show us this path of discipleship, this path of following Christ. We have to understand and grasp and bring into our hearts and minds that following Jesus is a path of humility, denying oneself and looking only to the one leading us. That's all the disciples had to follow. They didn't understand what was going on. They didn't know what was going to happen. He told them, but they didn't comprehend it. And all they could do was look to him to follow. We must do likewise. He calls us to give up everything. We've seen that over and over, over the past several weeks, as He showed us and told us that we have nothing but need. We bring nothing but need to Him, and all of those sacrifices pale in comparison. But Jesus's sacrifices that we see here is an example for us, as He will tell the disciples later on. We must grasp that the path of the disciple is humility and servanthood. We have to grasp that. For that impacts everything we do on a daily basis as believers. It impacts the framework of our minds. When we understand the sacrifices that Jesus made and we in worship and gratitude towards him, then live out that same idea of servanthood and humility, we are living out what he's called us to do. And let us look at this path with amazement. as the disciples did. Let us look at it with amazement, not the reaction of the crowds of fear, but let us embrace this path that he's laid out for us with amazement, looking to him, following in his footsteps. Because just as the gift of faith was given to the disciples at that time, that gift of faith is rooted within us. It's rooted within us, that same gift he's given

to us. And so with this sovereign prediction, with his face set like flint towards Jerusalem, we now have the disciples once again turning the spotlights to themselves. And we see number two, point number two, the audacious request. The audacious request. I couldn't think of a better word to describe their request. the audacious, the audacity of these two men to come to Jesus with this request. Verses 35 through 41, I'll reread those verses so we can refresh our memories. Then James and John, the two sons of Zebedee, came up to Jesus saying to him, teacher, we want you to do for us whatever we ask of you. And he said to them, what do you want me to do for you? And they said to him, grant that we may sit one on your right hand and one on your left in your glory. But Jesus said to them, you do not know what you are asking. Are you able to drink the cup that I drink, or to be baptized with the baptism with which I am baptized? And they said to him, we are able. And Jesus said to them, the cup that I drink you shall drink, and you shall be baptized with the baptism with which I am baptized. But to sit on my right or on my left, this is not mine to give, but it is for those for whom it has been prepared. And hearing this, the ten began to feel indignant with James and John. So these two brothers approach Jesus. This is the first time that these two have approached Jesus without someone else with them. This is the only time in Mark it's recorded that these two brothers come to Jesus alone by themselves. And seeing the audacity of their request, we can kind of understand why Jesus nicknames them the sons of thunder. just the boldness and the audacity to come and ask this question, you're like, okay, I can see that nickname fitting. And so here the sons of thunder come, and they come to him with a specific intent. And the way they phrase this question tells us so much, the way they set up for this question to be asked. Any of the parents in here ever had their kid come up to you and ask, I want you to promise me something, but they don't wanna tell you what it is until you promise first. Anybody had that experience? Yep. I wanna ask you something, but don't get mad. There's that one too. And now what that tells us, what our kids know is what we're going to answer, they don't want to hear. But in other words, the question they're gonna ask, they already know the answer to. There's this fear, there's this, they understand they're about to ask something they probably shouldn't even ask. And so they come to him, we want you to do for us whatever we ask of you. His response is so enlightening. What do you want me to do for you? What do you want me to do for you? He doesn't react negatively, and he handles them like beloved children. Over and over again, as we've seen the disciples turn the spotlights to themselves, what has Jesus' initial reaction to them been? One of love. grace, the faithfulness of a never failing father. And so he simply asked them, what do you want me to do for you? And really this question that Jesus and the way he words it is so revealing and it's something that I think we should meditate on. It impacted me this week. What do you want me to do for you? Imagine when you're praying, Jesus asking you that question to check your motives. Because the way he asked this is, what do you want me to do

for you? So are your motives for the questions that you're asking, are the motives for the questions that I'm asking that I bring into the Lord for my glory or for his? Do we want him to do things for us? Or do we want him to grow us in the likeness of Christ? as we're called to grow. Just the way he words that question makes us self-reflect, and it's something we have to meditate on, and I would encourage us to do that. And so he asked them this question, and they give him the answer. Grant that we may sit one on your right and one on your left in your glory. I think many of us probably understand the cultural context of what this means, but just to make sure we understand the impact of it, in that time, it was common for the highest level of authority or the elite position of a group of people to lead in the center front of that group that was the highest place of status. The next highest place would be on the right hand, walking in that group with that person or sitting on a throne, for example. and the third highest level of priority would be on the left hand of that particular individual. So it was culturally normal that the most important person would be in the center front, and that his immediate right would be the second most important person, the immediate left would be the third most important person. And so the sons of thunder, these two brothers, have come to ask him to have the most influential seats in glory. The audacity of that question baffles me. It baffles me. But then, I wonder how often I have that same mindset. Lord, what position can you give me? How can you raise me to a different position? How can I have something of a status? The elitism of these two brothers, the idea that they were better than even the other disciples that had been called with them, how often have we seen the elitism of the disciples on display so far? How often? They didn't want the children to come. They didn't want the, gentleman who was casting out demons to come because he wasn't technically following Jesus with them. Over and over, we've seen their elitism show itself in true color, in true form. And here, once again, we see the elitism of the Jewish mindset. We are God's people. We should have special honors and seats. We should be the ones that have the second best places in glory. And the level of audacity here, whenever he just explained to them exactly in detail why he's going to Jerusalem, tells us that their mindset is still set on the fact that they think the Messiah has come to have a grandiose, arrival in Jerusalem like a conquering king, where he will kick open the gates of Jerusalem, establish himself on the throne, and will have honor and glory to give to everyone here on earth once more. It tells us they believe he's the Messiah, right? If they're gonna ask that question, they have to believe he's true with the Messiah, because if they didn't truly believe he was the Messiah, they wouldn't believe that he had the impact to give the right or left hand status to his people, right, to his disciples. So we know he believes it, so that's a good thing. They understand he's the Messiah and they accept that, but they don't understand what the Messiah has come to do. they still don't grasp the gravity of the Messiah's mission. So they're once again missing the point. And so after acknowledging that he's the

Messiah with their question, acknowledging that they do understand he's going to Jerusalem to do something special in their minds, they misunderstand ultimately what it's going to be that he's going there for, but they understand that they're on this path for a specific reason. They ask this question and Jesus answers them, you do not know what you are asking. Are you able to drink the cup that I drink or to be baptized with the baptism with which I am baptized? So an answer to these disciples essentially turning the spotlight on themselves, looking at, as it's been said, to worship with a blended self-interest. I thought that was such an impressive way to describe that. They're worshipping with a blended self-interest. I acknowledge you're the Messiah, but I kind of want some of that too. And so Jesus' response is, you don't know what you're asking. You don't even understand what the words coming out of your mouth truly mean. And then he mentions the cup, the cup and the baptism. And this is kind of an interesting way of Jesus responding. And it can be confusing for us if we don't understand the context of what the cup stands for. So throughout the Old Testament, the cup references the wrath of God. We even see Jesus use this same wording in the Garden of Gethsemane when he asked God to let this cup pass from me because he doesn't want to drink the wrath of God. But all throughout the Old Testament, the imagery of the wrath of God is shown to be in a cup overflowing. The cup overflows, he has this cup that fills up with his wrath until he finally pours it out on those who are breaking his law. And the baptism is here to represent, in the original language it has the same weight as the cup does, and the word baptism here is the first time it's been used as a metaphor, but the baptism is him identifying himself with us to take our place. It's the idea of the cup of God's wrath being in our position to take the cup of wrath, baptized with us, And so he asked these two disciples, are you able to drink the cup that I drink? Are you able to take upon yourself the wrath of God? You don't understand what I'm going to go do. You have no idea what you're asking of me. The weight of his question and his response is palpable. Do you understand what I'm going to bear for the sins of my people? And yet they don't even hesitate. And they said to him, we are able. These are the sons of thunder, that's for sure. Yeah, we can drink whatever. And understand, in Jewish culture, they don't miss the reference of the cup. That's ingrained in the Old Testament. That is not something they would have missed. So the imagery of the cup and their immediate response is, yeah, we're able. And then Jesus responds in a very interesting manner. He shifts the meaning for them of what the cup and baptism is in regards to them. So then he says, the cup that I drink you shall drink, and you shall be baptized with the baptism with which I am baptized. But to sit on my right or on my left, this is not mine to give, but it is for those for whom it has been prepared. Now, At an initial reading, you may say, well, Josh, how does he shift the meaning for the disciples? Well, this is where hermeneutics and understanding the Bible from an overall meta-narrative perspective is so wildly important. So would we all agree that this particular passage is rather vague and hard to



understand at a first reading, right? We'd all agree with that. The cup, why would they drink a cup? I thought they couldn't drink the cup. Isn't that the whole point of the story is that they can't drink the cup? And so a hard and fast rule in interpreting scripture is that you interpret the fuzzy places, the more difficult places to understand with other scripture. And so you interpret it under the umbrella of the overall meaning of scripture. Well, the overall meaning of scripture tells us what? About a human's ability to atone for themselves. But they can't do it. They cannot drink the cup of God's wrath. in a way that satisfies it, correct? That's why you spend an eternity in hell if you are not converted, having the wrath of God poured out upon you. So we know that Jesus cannot mean, because the overall teaching of scripture, we know that Jesus cannot mean cup in the same way that the disciples, that he does for himself. We know that's not what it means. Because that is a doctrinal foundation, it cannot mean that. That's what the entire redemptive story, the redemptive plan is built on. We cannot atone for ourselves. Therefore, it can't mean that. So Jesus means cup, something different than what he does for himself. And so the cup here, as we've seen him building up over and over, getting closer and closer to Jerusalem, the cup and baptism for the disciples is that of persecution, is that of the world hating them. How many times has he brought up persecution recently? Multiple times. And so the cup that the disciples will bear is a cup that comes from his sacrifice and him drinking the cup, so it's in like-mindedness of his cup, but it's the persecution and sufferings that go along with being a disciple. Do you guys follow that logic there of how that works? And we all interpret that under the overall umbrella of scripture so we know the truth of the fuzzy passages. And so as he tells these disciples, the cup that I drink you shall drink, and you shall be baptized with the baptism with which I am baptized. So the suffering and persecution you're going to receive. But then he tells them, but to sit on my right or on my left, this is not mine to give, but it is those for whom it has been prepared. So he confirms they're going to partake in his suffering. They're going to partake in his sacrifice, ultimately, with the sufferings that the world will put upon him. But then he tells them that those who will sit on my right and my left have already been ordained. Look at the submission of Jesus to the will of the Father. The submission to the decree of the Holy Father, the head of the Trinity, is put on full display. That's not my decision, that's his decision. I don't make that call. The father who decrees and ordains all things for all eternity, for all human history, he has already chosen who will be in that seat. So the sovereignty of God is once again on full display. And we show Jesus in his humanity, pointing to God as the one who decrees and ordains those particular seats. And how interesting it is that there's already someone chosen to sit in those seats. We don't know who they are. I wouldn't want to know who they are in my frail humanity. That would cause me all kinds of headaches. Anyone else agree there? I don't want to know who that is. But here he shows the sovereignty of God and submission to his

will. As he says, those have already been chosen and they're already been prepared for. That's not mine to give. And so with the full sovereignty on display, The other 10 disciples, Mark makes a note here, and you can hear the personal touch here. Remember, Mark is receiving his letter, his gospel, the content of his gospel from Peter. You can almost hear that personal contact from Peter there, that personal note. And all the other disciples began to feel indignant with James and John. And this shows us two very valuable things. Number one, the indignancy of the disciples, and number two, their own desire for those same spots. So what that tells us is all the disciples had the same mindset. They just weren't brave enough. The sons of thunder were the only ones brave enough to go to Jesus and ask. But the fact that they would get indignant with that question means they wanted that same seat for themselves. Because do you become indignant if you don't care? No. If you didn't care about the seat, you wouldn't become indignant. Okay, let him have the seat. I don't care. You become indignant because you want that for yourself. And so the disciples here are showing their true colors as a collective group. All 12 of them wanted these same seats. Their elitism is still on full display. They just didn't have the guts that the sons of thunder did to go ask Jesus for the same thing. And so there's a couple points of application here that I want us to make sure that we wrap our minds around. We must, we must guard against glory theft. What I mean by that is requesting or asking things of God for our own glory and not his. Where is your motivation, ultimately? That's the question that it comes down to. Where is your motivation? Is your motivation for the glory of God in your request, or is your motivation for the glory of yourself? And this is a difficult one for us, because how often do we lift ourselves up in front of Christ, as we talked about last week? We were to have nothing before Christ. We spent two weeks talking about that in detail. And Jesus here, once again, shows the disciples we're still lifting ourselves up in front of Christ, taking the glory for themselves, and we have to avoid that pitfall. What is your motivation for the things that you're asking? Because we are to follow Jesus, we are to follow his leading, and we are to do the things that he's commanded us to do, and he does tell us to ask him for what we need, but our needs should align with his will. Our needs and questions and desires as he continues to shape us through his spirit and change what we were in the flesh, what we were when we were unregenerate and dead in sin, those things change and then we begin to desire what he wants. And so out of an attitude of grateful thanksgiving, we then ask for the grace to be able to do the things that he would have us to do so that we can bring him glory, not ourselves glory. And so it utterly depends on the work of the Spirit within us, but it's something that we have to be mindful of. The scriptures here are here to help mold our minds. So this point here is on display so that we would lodge deeply within our hearts and minds, and I pray the Spirit does this for us this morning, that we cannot be glory thieves of the God of the universe. We have to watch

out for that in everything that we do. Number three, the example of Christ. Point number three, the example of Christ. Verses 42 through 45. And calling them to himself, Jesus said to them, you know that those who are recognized as rulers of the Gentiles lord it over them, and their great men exercise authority over them. But it is not this way among you, but whoever wishes to become great among you shall be your servant, and whoever wishes to be first among you shall be slaves of all. For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many. So we see that Jesus calls them to himself. This is in the original language a word that means summon. All nine times that this word is used in Mark, it's specifically around Jesus pulling the disciples to himself in a very proper teacher-student relationship. He summons them to himself to expand and teach them further. So he calls them to himself and then begins to explain how the Gentiles work. Now as conquered Jews in first century history, do you think they understood how the Gentiles rule over people? Yes, undoubtedly. Undoubtedly. This is something that would have hit home so hard with them, they would have went, yep, down with the Romans. I can almost hear that response, down with the Romans, right? The Gentiles lorded over them. And their great men exercise authority over them. The word here for authority has the idea in the original language of gaining mastery or power over others to subdue or to function as a despot. So this word for authority in the original language is literally someone whose sole goal is to subdue those around them. And so he says the Gentiles seek this kind of level of authority. They want the power. They want the elite positions. They want the status. This is how the Gentiles operate. But then he says something so beautiful. And the reason why it's so beautiful is because it's not in a futuristic context. It is present tense. But it is not this way among you. He doesn't say it's not going to be this way among you, or it still has yet to come to not be among you. He says, this is not the way it is among you. So what's the difference that we see between the Gentiles and the disciples? The disciples are not to act this way, although they have tried. But if he says already, it's not this way among you, even as of right now, it's not this way among you. What's the difference between the Gentiles and the disciples? Anyone? Christ. I heard it whispered over there. Say it boldly. Christ. Christ is the difference. Do you see the difference? The Gentiles do not have Christ. The disciples have been impacted by Christ. Just as the disciples were impacted by Christ and were amazed at what he taught them, and the crowds were not impacted by Christ and were fearful of what they had taught them. The key difference in the reactions of the world to the reactions of the disciples of Christ is Christ himself. That's the key difference, the difference Christ makes. And then he goes on to elaborate what a disciple looks like by saying, whoever wishes to become great among you shall be your servant. Let's stop there on the word servant for just a moment. This is the word diakonos. We also get the word deacon. from this root word. And this is the same idea that we discussed in chapter nine when this idea of servanthood came up. This

is one who waits on you, waits tables. They serve you, they lovingly devote themselves to doing what you ask them to do. And so the disciples are to serve one another. If you want to be great, you are to serve one another. The motivation, of course, not being greatness, the motivation being serving Christ. That's the difference. And then he goes on to take it a step further. And whoever wishes to be first among you shall be slave of all. Now this is a different word in the original language. This is the lowest form of slave in the Greek language, doulos. The lowest form of slave in the Greek. This was a step below the servant that he just mentioned. So he is now taking it a step further for us in servanthood. We are to serve one another as we love one another, as we love Christ, because we are his body, so we are to serve one another. But then he says we are to be a slave of all. We are to be a doulos of all. That is weighty. And it flew in the face of the elitism of the Jewish culture. It blew up in their face. This is not what they were taught. They were taught from a young age that the Jews were God's chosen people. The Gentiles were dirty, unclean. They weren't to have anything to do with them. And yet Jesus says, you are not to look at yourself as having some special status. You are to look at yourself as servants and slaves of all those around you. That is what greatness looks like in the kingdom of God. This is absolutely upside down from what they would have thought. Because as it's been said, the preeminent virtue of God's kingdom is not power, not even freedom, but service. The preeminent virtue in the life of a disciple is service to one another. But why? You may ask, but why? Why do I have to serve those around me? And as if Jesus were anticipating that very question from them and from us, It goes on in verse 45 and says, for even the son of man did not come to be served, but to serve and to give his life a ransom for many. To give his life a ransom for many. The reason why we are called to service is because the son of man, Jesus Christ himself, set the example for how we are to act. The one person in the entire universe that should not, by all rights, by all things that seem just and in the right order from a human perspective, that should never have to serve anyone ever, came to this earth and served not to be served. And not only did he come to serve and to minister, how long have we seen his example of service throughout Mark so far? over and over again, right? And so the son of man, the creator of the universe, the second member of the Holy Trinity, came to serve, not to be served. And on top of that, as if that wasn't enough, he then is going to give his life a ransom for many. And that word ransom there in the original language carries the same weight and idea of a bail being paid for prisoners of war, or slaves, or to release someone from prison. The Greek definition there is to cover over, or atone for, or to expiate. He came to atone for many. Notice it doesn't say all. It says many. So the God of the universe came down and set the example for how we are to live and gave his life to atone for many. There is no greater reason to serve. There is no greater motivation to serve than your Savior setting that example for himself and simply saying, do as I do. I can't give you a better motivation to serve the body around

you. I can't, there's nothing better I can give. Christ gave the best motivation he could ever give in this text today, serve and be slaves of all. For even the son of man came not to be served, but to serve. That's all the motivation you and I should have to have. Because Jesus did it, we do it. That's the end of the argument. Amen, let's go home. No, not quite. But that's the end of the argument. And so when you say why, why do I have to serve when we begrudgingly don't want to have to do the things that we're called to do for one another and there are days that you don't want to serve? Spouses, are there days you don't want to serve your spouse? Someone shake their head yes, I can't be the only one. Okay, thank you. Parents, are there days you don't want to serve your children? Amen, I heard an amen back there. Children, for real, teenagers, are there days you don't want to serve your parents? Yep. I was a teenager one time. But our motivation comes back from bringing our eyes to the one who's leading himself up the way to Jerusalem to give himself a ransom for many. And we do that because it brings glory to him and it honors him to do what he's called us to do. And so an application here, the community of faith does not exist for the sake of the disciple. Rather, the disciple exists for the sake of the community of faith. A leader in the community of faith is not above the congregation, but part of it, as are all members of the community of faith. We are slaves to each other. Again, the community of faith, the local body of believers, the church, does not belong to the believer. The believer belongs to the body. We cannot miss that important application. We are called to be slaves of one another because our Savior who gave himself for us is our example. And what makes the difference in the life of a believer, what makes that possible, just as the difference between the disciples and the crowd, or the Gentiles and those who follow Christ, the key difference maker in all of that is Christ. and Christ alone. That is the only thing that makes an impact in our lives. Because none of us could serve anyone else in this room of our own power. I guarantee it. We're wildly too selfish. In our depravity, we care about ourselves and ourselves alone. You may be able to have some behavior modifications or do some community service or things like that to make yourself feel better, but we could not, of our own power, serve those around us that we were called to serve, who are not for Christ in us. And so the difference that is made in our lives is made by Christ. It is the difference that Christ makes. So in conclusion, we've seen today that only Christ can make the difference in our lives. That's all that we have that separates us from those around us. That's it. we have to understand and grasp and wrestle with. There's nothing else you take away, because this is a truth-rich passage. There's lots of things that we can take away from today, but there's nothing else you take away from today is that Christ is the difference between you and everyone around you, by His grace and His grace alone. And then next week, we're gonna see an amazing contrast. I wanna give you just a little bit of a teaser. Turn over to verse 51 of the same chapter. What is the exact question that Jesus asks the blind man? What do you want me to do for you? We

are going to contrast two incredibly different responses to that exact question that he just answered for the disciples this week. What do you want me to do for you? So I hope you can pre-read those next few verses for next week, because we will look into a different, drastically and dramatically different response to that question from Jesus. But as you leave today, my prayer is that you will see that Christ makes the difference and it is him and him alone that makes the difference and we rest in what he has done for us. Let's pray. Dear Heavenly Father, I'm so thankful for this text that we have this week that has impacted us with you. I pray that you would, by your grace, through the working of the Spirit in each of us, lodge that thought in our minds that the difference is you and that we are slaves of all because you are our example. Help us to look to you as you lead us on the path of discipleship when there is suffering, when there's heartache, when the broken world seems to be winning. I pray, Lord, that we would keep our eyes fixed on you on the path of discipleship. In your holy name I pray, amen.