

# Mark 10:32-45

1. Three lessons on discipleship have been taught based on Jesus' example of going to the cross to serve others.
2. These lessons have been applied to:
  - a. Marriage (10:1-12)
  - b. Children (10:13-16)
  - c. Possessions (10:17-31)
3. Discipleship requires:
  - a. Self-denial
  - b. Prayer
  - c. Service at the lowest level
  - d. Making room for all
  - e. Dependence on God
  - f. Greatness in the kingdom is considered least in this world
  - g. Serve now for glory and rewards later
4. The disciples alternately presented:
  - a. Man's plan
  - b. Self-reliance
  - c. Seeking greatness in this age
  - d. Exclusiveness
  - e. Rejection of the weak
  - f. Self-success
  - g. Pursuit of worldly power

		<b>Opening Eyes to Discipleship</b>	<b>Lesson</b>	<b>Failure</b>
	8:22-26	Healing Blind Man		
	8:27-30	Peter Identifies Messiah		
<b>1</b>	8:31	<u>FIRST TEACHING OF THE CROSS</u>		
	8:32-33	Peter Rejects Jesus' Mission		<i>Man's Plan</i>
	8:34-38	Deny self, Take up cross, Follow Jesus	<b>Deny Self</b>	
	9:1-12	Transfiguration		
	9:14-29	Disciples cannot cast out demon	<b>Pray</b>	<i>Self-Reliant</i>
<b>2</b>	9:30-32	<u>SECOND TEACHING OF THE CROSS</u>		
	9:33-37	Who is Greatest Disciple?	<b>Be Least/Serve</b>	<i>Seek Greatness</i>
	9:38-41	Someone else casting out demons	<b>Room for all</b>	<i>Not one of us</i>
	9:42-49	Causing self or others to sin		
	10:1-12	Marriage and Divorce? Pharisee Test		
	10:13-16	Little Children, Enter Kingdom	<b>Depend on God</b>	<i>Reject Weak</i>
	10:17-22	Rich Young Rule, Enter Kingdom		<i>Self-Success</i>
	10:23-31	Least become Greatest	<b>Least is Greatest</b>	
<b>3</b>	10:32-34	<u>THIRD TEACHING OF THE CROSS</u>		
	10:35-40	James and John want Highest Positions		<i>Seek Power</i>
	10:41-45	Serve now to Rule later	<b>Serve Now</b>	
	10:46-52	Healing Blind Bartimaeus		

		First prediction 8:31—9:29	Second prediction 9:30—10:31	Third prediction 10:32-52	Passion narrative 14:1—15:47
1.	Handing over to the Sanhedrin		9:31	10:33	14:53
2.	Condemnation by the Sanhedrin	8:31		10:33	14:64
3.	Handing over to the Romans			10:33	15:1
4.	Mocking, spitting, and scourging	(9:12)		10:34	14:64; 15:15, 16-20
5.	Execution	8:31	9:31	10:34	15:24, 37
6.	Resurrection	8:31; 9:9	9:31	10:34	16:1-8

Mark 10:32-34 – “And they were on the road, going up to Jerusalem, and Jesus was walking ahead of them. And they were amazed, and those who followed were afraid. And taking the twelve again, he began to tell them what was to happen to him,

1510 [e] 1161 [e] 1722 [e] 3598 [e] 3598 [e] 305 [e] 1519 [e] 2414 [e] 2532 [e] 1510 [e] 4254 [e]  
 Ἐσαν de en te hodó anabainontes eis Hierosolyma kai en proagón  
 32 Ἦσαν δὲ ἐν τῇ ὁδῷ , ἀναβαίνοντες εἰς Ἱεροσόλυμα , καὶ ἦν προάγων  
 They were then on the way going up to Jerusalem and was going on before  
 V-IIA-3P Conj Prep Art-DFS N-DFS V-PPA-NMP Prep N-ANP Conj V-IIA-3S V-PPA-NMS

846 [e] 3588 [e] 2424 [e] 2532 [e] 2284 [e] 3588 [e] 1161 [e] 190 [e] 5399 [e] 2532 [e]  
 autous ho Iesous kai ethambounto hoi de akolouthountes ephobounto kai  
 αὐτοὺς ὁ Ἰησοῦς , καὶ ἐθαμβοῦντο ; οἱ δὲ ἀκολουθοῦντες ἐφοβοῦντο . καὶ  
 them - Jesus and they were astonished those then following were afraid And  
 PPro-AM3P Art-NMS N-NMS Conj V-IIMP-3P Art-NMP Conj V-PPA-NMP V-IIMP-3P Conj

3880 [e] 3825 [e] 3588 [e] 1427 [e] 756 [e] 846 [e] 3004 [e] 3588 [e] 3195 [e] 846 [e] 4819 [e]  
 paralabón palin tous dōdeka ērxato autois legein ta mellonta autō symbainein  
 παραλαβὼν πάλιν τοὺς δώδεκα , ἤρξατο αὐτοῖς λέγειν τὰ μέλλοντα αὐτῷ συμβαίνειν :  
 having taken to [Him] again the Twelve He began them to tell the things being about to Him to happen  
 V-APA-NMS Adv Art-AMP Adj-AMP V-AIM-3S PPro-DM3P V-PNA Art-ANP V-PPA-ANP PPro-DM3S V-PNA

1. Jesus is seen as intent, focused and walking ahead
2. After Peter’s identification of Jesus as Messiah and Jesus acknowledgment of that claim it would appear Jesus is walking into:
  - a. A rebellion against leadership and Rome
  - b. A resulting civil war since the Jews are divided concerning who Jesus is
  - c. The establishment of the unshakable kingdom of God
3. “Up” to Jerusalem from Jericho is a rise of 3,500 feet, but “up” is also always associated with both the higher ground and high significance of Jerusalem
4. The disciples are “astonished”
  - a. “they were astonished” – *ethambounto* – “astonish”, “amazed”
  - b. The disciples may have been astonished that Jesus was actually going to engage!
5. Those following (other disciples or pilgrims on their journey to Jerusalem) are “afraid”
  - a. “were afraid” – *ephobounto* – “to put to flight”, “to terrify”, “frighten”
  - b. The crowds following may have been afraid of what could be developing in their culture (similar to what occurred in 66-70 AD)

33 saying, “See, we are going up to Jerusalem, and the Son of Man will be delivered over to the chief priests and the scribes, and they will condemn him to death and deliver him over to the Gentiles.

34 And they will mock him and spit on him, and flog him and kill him. And after three days he will rise.”

1. Jesus explains that “astonishment” and “fear” are not a concern for them.
2. Jesus was going to his death which had already been explained twice
3. Jesus did not say “I” am going, but “we” are going up to Jerusalem. But, there it is only “the Son of Man” who will delivered to death.
4. “will be delivered to” could refer to Judas, the Jews or God delivering Jesus. Most likely this is referring to God delivering the Son of Man for crucifixion.
  - a. God delivers Jesus to the Jewish leaders:
    - i. Chief priests
    - ii. Scribes
    - iii. Elders (8:31) which is the Sanhedrin
  - b. The Jewish leaders will condemn him to death
  - c. The Jewish leaders will hand him over to the Gentiles (Romans)
  - d. The mocking, spiting and flogging and killing can refer to Gentiles alone, or to both the Gentiles and the Jews including the guards and soldiers of both as occurs in the account:
    - i. Mocked
      1. Roman soldiers 15:17-20
      2. Jewish leaders 15:31-32
    - ii. Spit on by both 14:65 and 15:19
    - iii. Beaten by
      1. Jewish temple guards 14:65
      2. Flogged by Pilate’s soldiers 15:15
    - iv. Crucified by Pilate’s decree 15;24

Mark 10:35-45 – “And James and John, the sons of Zebedee, came up to him and said to him, “Teacher, we want you to do for us whatever we ask of you.”

36 And he said to them, “What do you want me to do for you?”

37 And they said to him, “Grant us to sit, one at your right hand and one at your left, in your glory.”

3588 [e]	1161 [e]	2036 [e]	846 [e]	1325 [e]	1473 [e]	2443 [e]	1520 [e]	4771 [e]	1537 [e]	1188 [e]	2532 [e]	1520 [e]	1537 [e]
Hoi	de	eipan	autō	Dos	hēmin	hina	heis	sou	ek	dexiōn	kai	heis	ex
37 Οἱ	δὲ	εἶπαν	αὐτῷ ,	Δὸς	ἡμῖν	ἵνα	εἷς	σου	ἐκ	δεξιῶν ,	καὶ	εἷς	ἐξ
-	And	they said	to Him	Grant	to us	that	one	of [us]	at	[Your] right hand	and	one	at
Art-NMP	Conj	V-AIA-3P	PPro-DM3S	V-AMA-2S	PPro-D1P	Conj	Adj-NMS	PPro-G2S	Prep	Adj-GNP	Conj	Adj-NMS	Prep

710 [e]	2523 [e]	1722 [e]	3588 [e]	1391 [e]	4771 [e]
aristerōn	kathisōmen	en	tē	doxē	sou
ἀριστερῶν ,	καθίσωμεν	ἐν	τῇ	δόξῃ	σου .
[Your] left hand	we might sit	in	the	glory	of You
Adj-GNP	V-ASA-1P	Prep	Art-DFS	N-DFS	PPro-G2S

1. Seats of honor could be:
  - a. At the banquet in the Messiah’s kingdom – Isaiah 25:6-8; Luke 13:29; Matt. 8:11
  - b. On thrones next to the Messiah’s throne – Mark 14:62; Ps. 110:1; Matt. 19:28; 25:31-46
2. “In your glory”
  - a. Heavenly glory
  - b. Glory of the Parousia, or coming of the Lord
  - c. Glory of the earthly Kingdom of the Messiah
3. This request is both that of great faith/commitment but also presumptuous/self-promoting

**38 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?”**

	3588 [e]	1161 [e]	2424 [e]	2036 [e]	846 [e]	3756 [e]	1492 [e]	5101 [e]	154 [e]	1410 [e]	4095 [e]	3588 [e]	4221 [e]	3739 [e]
	Ho	de	Iésous	eipen	autois	Ouk	oidate	ti	aiteisthe	dynasthe	piein	to	potèrion	ho
38	Ὁ	δὲ	Ἰησοῦς	εἶπεν	αὐτοῖς ,	Οὐκ	οἴδατε	τί	αἰτεῖσθε .	δύνασθε	πιεῖν	τὸ	ποτήριον	ὃ
	-	And	Jesus	said	to them	Not	you know	what	you ask	Are you able	to drink	the	cup	which
	Art-NMS	Conj	N-NMS	V-AIA-3S	PPro-DM3P	Adv	V-RIA-2P	IPro-ANS	V-PIM-2P	V-PIM/P-2P	V-ANA	Art-ANS	N-ANS	RelPro-ANS
	1473 [e]	4095 [e]	2228 [e]	3588 [e]	908 [e]	3739 [e]	1473 [e]	907 [e]		907 [e]				
	egō	pinō	ē	to	baptisma	ho	egō	baptizomai		baptisthēnai				
	ἐγὼ	πίνω ,	ἢ	τὸ	βάπτισμα	ὃ	ἐγὼ	βαπτίζομαι ,		βαπτισθῆναι ?				
	I	drink	and	the	baptism	which	I	am baptized		to be baptized [with]				
	PPro-N1S	V-PIA-1S	Conj	Art-ANS	N-ANS	RelPro-ANS	PPro-N1S	V-PIM/P-1S		V-ANP				

1. Rhetorical question which means, “You cannot drink the cup!”
2. “cup” - *poterion* –
  - a. Cup is something experienced, like drinking
  - b. Blessings such as Ps. 16:5; 23:5; 116:13
  - c. Divine Judgment – Ps 75:8; Isaiah 51:17-23; Jer. 25:15-29; Rev. 14:10; 16:19)
  - d. Jesus will experience the wrath of God as a sacrifice for sin
  - e. James and John will also experience the “cup” of persecution, but not like Jesus’ cup
3. “baptism” – *baptisma* –
  - a. Suffering is like being overtaken with water in Ps. 42:7; 69:1-2; Isaiah 43:2
  - b. James by Herod Agrippa I around 40 AD in Acts 12:2
  - c. John, for example, on the isle of Patmos in Rev. 1

**39 And they said to him, “We are able.” And Jesus said to them, “The cup that I drink you will drink, and with the baptism with which I am baptized, you will be baptized, 40 but to sit at my right hand or at my left is not mine to grant, but it is for those for whom it has been prepared.”**

**41 And when the ten heard it, they began to be indignant at James and John.**

**42 And Jesus called them to him and said to them, “You know that those who are considered rulers of the Gentiles lord it over them, and their great ones exercise authority over them.**

**43 But it shall not be so among you. But whoever would be great among you must be your servant,**

3756 [e]	3779 [e]	1161 [e]	1510 [e]	1722 [e]	4771 [e]	235 [e]	3739 [e]	302 [e]	2309 [e]	3173 [e]	1096 [e]	1722 [e]	4771 [e]	1510 [e]
ouch	houtōs	de	estin	en	hymīn	all'	hos	an	thelē	meγas	genesthai	en	hymīn	estai
43 οὐχ	οὕτως	δέ	ἔστιν	ἐν	ὑμῖν	· ἀλλ' ,	ὅς	ἄν	θέλη	μέγας	γενέσθαι	ἐν	ὑμῖν	, ἔσται
Not	thus	however	shall it be	among	you	Instead	whoever	-	desires	great	to become	among	you	will be
Adv	Adv	Conj	V-PIA-3S	Prep	PPro-D2P	Conj	RelPro-NMS	Prcl	V-PSA-3S	Adj-NMS	V-ANM	Prep	PPro-D2P	V-FIM-3S

4771 [e]	1249 [e]
hymōn	diakonos
ὑμῶν	διάκονος ;
your	servant
PPro-G2P	N-NMS

#### 44 and whoever would be first among you must be slave of all.

2532 [e]	3739 [e]	302 [e]	2309 [e]	1722 [e]	4771 [e]	1510 [e]	4413 [e]	1510 [e]	3956 [e]	1401 [e]
kai	hos	an	thelē	en	hymīn	einai	prōtos	estai	pantōn	doulos
44 καὶ	ὅς	ἄν	θέλη	ἐν	ὑμῖν	εἶναι	πρῶτος	, ἔσται	πάντων	δοῦλος .
and	whoever	-	desires	among	you	to become	first	will be	of all	slave
Conj	RelPro-NMS	Prcl	V-PSA-3S	Prep	PPro-D2P	V-PNA	Adj-NMS	V-FIM-3S	Adj-GMP	N-NMS

1. The world:
  - a. Rulers of the Gentiles → lord it over them
  - b. The Great ones → exercise dominion over them
2. The Kingdom
  - a. whoever wants to be great (then) → will be your servant (now)
  - b. whoever wants to be first (then) → will be slave of all (now)
3. Great then first compared to servant then slave of all

#### 45 For even the Son of Man came not to be served but to serve, and to give his life as a ransom for many."

2532 [e]	1063 [e]	3588 [e]	5207 [e]	3588 [e]	444 [e]	3756 [e]	2064 [e]	1247 [e]	235 [e]	1247 [e]	2532 [e]	1325 [e]	3588 [e]
kai	gar	ho	Huios	tou	anthrōpou	ouk	ēlthen	diakonēthēnai	alla	diakonēsai	kai	dounai	tēn
45 καὶ	γὰρ	ὁ	Υἱὸς	τοῦ	ἀνθρώπου	οὐκ	ἦλθεν	διακονηθῆναι	, ἀλλὰ	διακονῆσαι	, καὶ	δοῦναι	τὴν
Even	for	the	Son	-	of Man	not	came	to be served	but	to serve	and	to give	the
Conj	Conj	Art-NMS	N-NMS	Art-GMS	N-GMS	Adv	V-AIA-3S	V-ANP	Conj	V-ANA	Conj	V-ANA	Art-AFS

5590 [e]	846 [e]	3083 [e]	473 [e]	4183 [e]
psychēn	autou	lytron	anti	pollōn
ψυχὴν	αὐτοῦ	λύτρον	ἀντὶ	πολλῶν .
life	of Him	[as] a ransom	for	many
N-AFS	PPro-GM3S	N-ANS	Prep	Adj-GMP

1. Ransom – *lytron* –
  - a. “free by paying a ransom”, “to liberate from an oppressive situation, set fee, rescue, redeem”
  - b. Only here as a noun in NT (Mt. 20:28)
  - c. Verb and cognate nouns for “redemption”
2. “for many”
  - a. Contrasts the “one” for “the many”
    - i. Isaiah 53:11-12 – the suffering servant will justify many and bear their iniquities
    - ii. 1 Timothy 2:6 Jesus’ death ransom for all
    - iii. Romans 5:18-19 one and the many compared.