

Sermon Series: Book of Mark
Sermon title: Choose Your Slavery
Scripture: Mark 10:35-45
March 4, 2018
Clearwater Bay International Baptist Church
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Well, when we first started this series in Mark a long time ago, we spent a lot of time in the first 8 chapters looking at “Who is Jesus Christ?”

The book makes a major turn at the end of chapter 8 and Jesus starts saying that he’s going to suffer and be killed and rise again.

In between all of that he is teaching in chapters 8,9 and 10 of Mark, just what it means to follow him.

Last week we saw that to follow Jesus means that we treasure Jesus above all our possessions....above anything else.

Today, we will see just how counter cultural Christians are to be, as we look at Jesus’ teaching on how we should view ourselves in relationship to one another and what it means to be ‘great’.

This passage is not so hard to understand what it means, but to obey it, to get it into our hearts is hard. It’s

easy to read it and breeze by it and not ask, “Am I living this?” We don’t want to just be hearers of the Bible but doers.

Following Jesus and obey Jesus is radical. If we are going to obey Jesus in this text today, we need a change of heart. We need him to make us like this. Because, it’s so counter cultural and so strange to live like this.

The theologian A.W. Tozer summed it up when he once said that a Christian is.... *“an odd number anyway. He feels supreme love for One whom he has never seen. Talks familiarly every day to someone he cannot see. He expects to go to heaven on the virtue of another, empties himself in order that he might be full, admits he is wrong so he can be declared right, and goes down in order to get up. He is strongest when he is weakest, richest when he is poorest, and is happiest when he feels worst. He dies so he can live, forsakes in order to have, and gives away so he can keep. He sees the invisible, hears the inaudible and knows that which passes knowledge.”*

Christians are called to be different and OH...how different we would be if we’d live today’s text out.

Let’s summarize the story that leads up to the teaching that Jesus gives. It’s a conversation between Jesus, James and John.

James and John are brothers. Sons of a man named Zebedee. They were fishermen. They were quite bold and zealous.

One time they asked the Lord in **Luke chapter 9** if he would like them to call fire down from heaven and consume some Samaritans for not welcoming Jesus.

They were bold.

So, they come to Jesus with a request. A bold request.

35 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.”

Uhm, what did you just say?

I wonder what the look on Jesus’ face was!

“Jesus, we know you are number 1 in the universe, but you’ve said at times that if we asked you anything, you’d do it....so....grant that my brother John here is your number 3 and I am your number 2....”

Did they understand that they were asking to SIT in heaven beside God? probably not. They were likely thinking very short term...of Jesus the Messiah sitting on the throne in Jerusalem, the throne of king David. You know, throwing out the Romans and setting up the earthly kingdom.

Jesus' response and the response of the other disciples is priceless.

Jesus said, "You don't know what you are asking."
& The other 10 disciples were MAD. Maybe they were mad that they got left out.

The question just seemed out of place.

So, Jesus presses them a bit.

"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?"

What does Jesus mean here? We have to know.

What does he mean by **cup** and what does he mean by **baptism**?

By **cup**, Jesus is referring to his suffering and death.
Mark 14:36...when Jesus was in the garden before his arrest, what did he pray? **"Abba, Father, all things are possible for you. Remove this cup from me."**

The cup means his suffering and death. James and John can you drink that cup?

This phrase, *"Drinking my cup"* or sharing someone's cup meant to share in their fate.

What about the **baptism** he speaks of? Remember baptism means to be submerged, be inundated or to be flooded.

Flooded and inundated by what? Water?

No.

Flooded in the fury of God's wrath and inundated by the Father's judgement...on sin.

James and John can you handle that? Can you share with me in that? If you want the glory....you have to take up your cross too!

They say, "**We are able.**"

They just don't know what they're saying.

But, surprisingly Jesus says,

"The cup that I drink you will drink, and with the baptism with which I am baptized, you will be baptized."

What does he mean now?

Jesus means something different in his reply than in the question he asked them.

They, of course, cannot die his death or endure the wrath of God for sinners.....but they would '*identify*' with Jesus in his sufferings.

They would....'take up their cross' later.

James would lose his head as the first of the 12 martyred. John would be beaten for Christ and exiled and imprisoned.

The disciples are called to follow Jesus on the Calvary road. All of us are.

All disciples are called to identify with Christ's sufferings. All disciples are called to identify with the cup and the baptism.

That's where Jesus started out in **Chapter 8. "Take up your cross and follow me."**

Just a few days later, they'd all run and hide when the soldiers come.

Right now, they want the glory without the suffering.

And don't we all.

Don't.... we.....all!

How convicting.

James and John show us what worldly leadership looks like.

Glory without the suffering.

Glory without humility.

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.

You see the words that is used in this passage?

- To SIT at your right and left.
- Be great.
- Be first.
- Be a ruler.
- Exercise authority.
- Be served.

This is how the world works. Always has. Always will.

43 “**But it shall not be so among you**”, says Jesus.

Well, if we are to be different how are we to be?

What Jesus says next, we’ve already seen in Mark **chapter 9.**

"But whoever would be great among you must be your servant, 44 and whoever would be first among you must be slave of all."

- 1. James and John show us what worldly leadership is like.**
- 2. Jesus shows us what Godly leadership is like.**

How does Jesus teach us?

He uses 3 words to teach us and he teaches us by example.

Word number 1: Servant -*diakonia*

Word number 2: Slave- *duolos*

Word number 3: Ransom- *lutron*

The first word is: **Servant diakonia** - used 29x in the N.T.

It means 'to run errands'.

It is not the status of a person but represents the activity that someone is doing.

Not a job title but an action.

For example: let's say you go to a professor's house and because you're the guest and he is the host, the professor serves you dinner.

He is a servant at that time but his job is not a servant. It's mostly used in this way in the Bible.

This is where the word 'Deacon' comes from. Deacons serve in the church.

Jesus says we are to serve instead of trying to be great. Jesus himself came to serve in this way.

The second word is: **Slave duolos**- used 126x in the N.T.

It means being 'the property of another person.'
'Totally at a person's disposal.'

Literally, 'one tied to another.'

Bound. Tied. Chained.

We get bondservant from here.

But the word **slave** is what it means.

English Bibles change the word to 'servant' or 'bondservant' to make it softer because of the dark history of slavery.

Jesus says we are to be **servants** of one another.
Jesus says we are to be **slaves** of one another.

Do we see ourselves as the property of one another?
Totally at each other's disposal?
Tied to each another.
Bound. Chained?

Is this the kind of commitment you have to the body of Christ?

Serving speaks to the activity of what we do.

Slavery speaks to how we should view our place in the body.

The third word Jesus uses is: **Ransom *lutron***-

In Hebrew it has several meanings: to wash away, to buy back family goods or lives fallen into slavery, or it means payment.

In Greek, the word means to loosen or un-tie someone.
You see the connection between this word and slavery?

Jesus gave his life as a ransom for us....he *untied* us, *unbound* us and delivered us from our previous master....which was a powerful ruler named SIN.

Now, we have a new master...Jesus Christ.

But....we are still in slavery....we are under the property of someone else now, we are completely at the disposal of someone else now. We are chained to Jesus now.

As John MacArthur said, **“You have a personal relationship with Jesus Christ. You are his slave.”**

We follow him and he shows us what kind of life we are to live. Serving. Slavery.

But, he didn't just chain us to himself...he chained us to the one another...to the church.

Notice the words in the passage, **“But whoever would be great among you must be your servant, 44 and whoever would be first among you must be slave of all.”**

“Among you”! “Your”

“Among you”. “Slave of ALL.”

We are all linked up.

Like a chain gang.

Is that how you see yourself in the church?

As a servant? Where are you serving?

As a slave? Are you deeply connected?

The church is not a place that you go to....it's people you're chained to.