

Mark 8:31~38

And he began to teach them that the Son of Man must suffer many things and be rejected by the elders and the chief priests and the scribes and be killed, and after three days rise again. And he said this plainly. And Peter took him aside and began to rebuke him. But turning and seeing his disciples, he rebuked Peter and said, "Get behind me, Satan! For you are not setting your mind on the things of God, but on the things of man."

And calling the crowd to him with his disciples, he said to them, "If anyone would come after me, let him deny himself and take up his cross and follow me. For whoever would save his life will lose it, but whoever loses his life for my sake and the gospel's will save it. For what does it profit a man to gain the whole world and forfeit his soul? For what can a man give in return for his soul? For whoever is ashamed of me and of my words in this adulterous and sinful generation, of him will the Son of Man also be ashamed when he comes in the glory of his Father with the holy angels."

MARK

- THE STORY OF JESUS -

PART 28 - GREATNESS, GLORY & THE GOSPEL

1. Greatness – Mark 9:30~37

They went on from there and passed through Galilee. And he did not want anyone to know, for he was teaching his disciples, saying to them, “The Son of Man is going to be delivered into the hands of men, and they will kill him.

And when he is killed, after three days he will rise.” But they did not understand the saying, and were afraid to ask him.

And they came to Capernaum. And when he was in the house he asked them, “What were you discussing on the way?” But they kept silent, for on the way they had argued with one another about who was the greatest. And he sat down and called the twelve. And he said to them, “If anyone would be first, he must be last of all and servant of all.” And he took a child and put him in the midst of them, and taking him in his arms, he said to them, “Whoever receives one such child in my name receives me, and whoever receives me, receives not me but him who sent me.”

Schlatter ... Historically Speaking

At all points, in worship, in the administration of justice, at meals, in all dealings, there certainly arose the question who was the greater, and estimating the honour due to each was a task which had constantly to be fulfilled and was felt to be very important.

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

2. Glory – 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.”

And he said to them, “What do you want me to do for you?” And they said to him, “Grant us to sit, one at your right hand and one at your left, in your glory.” 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 will drink, and with the baptism with which I am baptized, you will be baptized, 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.” And when the ten heard it, they began to be indignant at James and John. 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. But it shall not be so among you. But whoever would be great among you must be your servant, and whoever would be first among you must be slave of all. For even the Son of Man came not to be served but to serve, and to give his life as a ransom for many.”

Some Questions About Self~Glory

- Where in your life is there evidence of self-glory?
- Where are you more dominant than you should be?
- Where do you fail to listen when you should?
- Where do you attempt to control things that you don't need to control?
- Where are you tempted to speak more than you should?
- Where do you fail to recognize and esteem the gifts of others?

Some Questions About Self~Glory

- Where are you unwilling to examine your weaknesses and admit your failures?
- Where are you tempted to think of yourself as more essential than you actually are?
- Where do you care too much about people's respect, esteem, and appreciation?
- Where do you find it easier to confront than to receive confrontation?
- Where are you too confident of your own strength and wisdom?
- Where does self-trust inhibit trust in Christ?

Paul Miller on Humility

1. Humility is physical. It involves a physical placement that is, in some way, lower.
2. You can see humility. It is not vague. We see humility in thankfulness, asking for permission, admission that you don't know ...
3. It can feel like you are disappearing. When you are humble, people don't notice you.
4. Many sins such as anger, jealousy, and quarrelling are rooted in our unwillingness to take the low place. When others treat us badly, they are usually putting us in a low place, so we lash out because we don't like the low place.

Paul Miller on Humility

5. Once you get over the shock, the low place is a place of deep soul rest (Ps. 131: 1– 2).
6. You discover people in the low place. It is like entering a darkened room full of friends. At first, you think you are alone, you can't make out anyone, but then as your eyes adjust to the light, you begin to see friends everywhere, maybe people that you didn't notice when you were up higher.
7. The great joy of the low place is that it is where God dwells (Isa. 57: 15). When Jesus told us to "take the lowest place" (Luke 14: 9), he was quoting Proverbs 25: 6– 7. His whole life was a lowering of himself (Phil. 2: 1– 11). Even if someone puts us in a low place, we can make the decision to go there. We can accept what God has brought into our life. When we make the choice to take the lower place, "you against me" becomes "God with me."

3. Gospel

“You know that those who are considered rulers of the Gentiles lord it over them, and their great ones exercise authority over them. But it shall not be so among you. But whoever would be great among you must be your servant, and whoever would be first among you must be slave of all. For even the Son of Man came not to be served but to serve, and to give his life as a ransom for many.” Mark 10:42–45

The Gospel Frees You From Comparison

Peter turned and saw the disciple whom Jesus loved following them, the one who also had leaned back against him during the supper and had said, “Lord, who is it that is going to betray you?” When Peter saw him, he said to Jesus, “Lord, what about this man?” Jesus said to him, “If it is my will that he remain until I come, what is that to you? You follow me!” So the saying spread abroad among the brothers that this disciple was not to die; yet Jesus did not say to him that he was not to die, but, “If it is my will that he remain until I come, what is that to you?” John 21:20–23

The Gospel Frees You to be You

- And as he passed by, he saw Levi *the son of Alphaeus* sitting at the tax booth, and he said to him, "Follow me." And he rose and followed him. Mark 2:14
- After this he went out and saw *a tax collector* named Levi, sitting at the tax booth. And he said to him, "Follow me." Luke 5:27
- As Jesus passed on from there, he saw a man called Matthew (the author) sitting at the tax booth, and he said to him, "Follow me." And he rose and followed him. Matthew 9:9

The Gospel Restores Quietness and Peace

O LORD, my heart is not lifted up; my eyes are not raised too high; I do not occupy myself with things too great and too marvellous for me. But I have calmed and quieted my soul, like a weaned child with its mother; like a weaned child is my soul within me. O Israel, hope in the LORD from this time forth and forevermore. Psalm 131:1–3

The Gospel Restores Your Original Glory

- And we all, with unveiled face, beholding the glory of the Lord, are being transformed into the same image from one degree of glory to another. 2 Corinthians 3:18
- And those whom he predestined he also called, and those whom he called he also justified, and those whom he justified he also glorified. Romans 8:30

C S Lewis – The Weight of Glory

It is a serious thing, to live in a society of possible gods and goddesses, to remember that the dullest and most uninteresting person you talk to may one day be a creature which, if you saw it now, you would be strongly tempted to worship, or else a horror and a corruption such as you now meet, if at all, only in a nightmare. All day long we are, in some degree, helping each other to one or other of these destinations. It is in the light of these overwhelming possibilities, it is with the awe and the circumspection proper to them, that we should conduct all our dealings with one another, all friendships, all loves, all play, all politics. There are no 'ordinary' people. You have never talked to a mere mortal. Nations, cultures, arts, civilisations -- these are mortal, and their life is to ours as the life of a gnat. But it is immortals whom we joke with, work with, marry, snub and exploit -- immortal horrors or everlasting splendours. This does not mean that we are to be perpetually solemn. We must play. But our merriment must be of that kind (and it is, in fact, the merriest kind) which exists between people who have, from the outset, taken each other seriously -- no flippancy, no superiority, no presumption. And our charity must be a real and costly love, with deep feeling for the sins in spite of which we love the sinner -- no mere tolerance or indulgence which parodies love as flippancy parodies merriment.