

Jesus' death

The LORD takes his twelve disciples aside on the way to Jerusalem (through Jericho) for His final Passover where He shall endure suffering as the atonement for His people. This is a private scene which Mathew relates Peter also told it to Mark and Luke also obtained it and gave us an accurate record too. It is small wonder John made no record of these events because his mother so insensitively followed this private information session with a wholly inappropriate request. Jesus now spoke of his "betrayal" in the presence of Judas-who had not yet so much as begun to plan his unkindest act. Jesus spoke of Himself as Daniel's "Son of Man" who is heaven's king or Messiah and founder of the new era in the Ezekiel temple-but He specifically stated that this time round He would die by crucifixion and rise again (clearly to resume the work of fulfilling prophecies of the "last days")

Salome's sons

Many women accompanied the party bound for Jerusalem. It would seem that immediately after this caucus the unwitting Salome, kneeling, sought an assurance about her sons. "Put on record", said she, "that my two sons will sit one on your left and one on your right in your kingdom. The apostles James and John continued too hover nearby so Jesus addressed them. "You don't perceive what you are asking!" "Are you able to drink the cup I am about to drink? Are you able to undergo the baptism that I will be baptised with?" They respond, "We are able" Jesus replied, "You will drink the cup I drink and be baptised with the baptism I am baptised with but to sit right and left of the throne is not in my gift but it is for those who have been prepared by my Father." The ten were listening and "went cold" or "were fuming."(Greek *αγανακταω* "to harden like ice" or "ferment"□)

Address to the ten disciples

What a scene in the run-up to our LORD'S death! He took the ten aside and said, "You know how Gentile leaders dominate their people. Their great ones hold authority over them, but it is not to be like that among you. Whoever desires to be great must minister. Whoever will be first must serve. Now Jesus takes up the "Son of man" term again and gives it a classic interpretation. He says, "In the same way the Son of man came not to be ministered to but to minister and to give his soul a ransom for many.

With that the plan was back on track and the uppermost thought was "ransom" and the "death of Christ". It was this defining purpose that derailed the bold but insensitive request of Salome whose mind was given to the immediate appearance of the kingdom.

Two blind men

Having taken up their journey they were leaving Jericho. A new and familiar distraction detained them. Two blind men called out, "Adonai, Son of David, have mercy on us." The multitude rebuked them telling them to "be silent" (Greek *σιωπω* meaning "shut up" or "be muzzled")-probably because of the use of the divine name. They screamed more loudly "Adonai, Son of David, have mercy on us." Jesus called them and said, "What do you purpose and will that I do for you?" They answered, "Adonai, that our eyes might be opened". Jesus showed mercy in the depths of his being (Greek *σπλαγγισθεις* in the parts of His body and soul soon to be offered and stricken at the cross) And immediately the eyes flashed up (to see Jesus) and they followed him

From paper to practice



- 1 Why did Jesus take the twelve aside? Was it a vital reminder Y/N
- 2 Were James and John thinking of the imminence of the kingdom or the cross?
- 3 Did the straight reminder of "Christ the ransom" defuse the situation?
- 4 Is there healing ministry in the cross or just spiritual ministry?