

35

- Καὶ προσπορεύονται αὐτῷ Ἰάκωβος καὶ Ἰωάννης οἱ υἱοὶ Ζεβεδαίου λέγοντες αὐτῷ· διδάσκαλε, θέλομεν ἵνα ὃ ἐὰν αἰτήσωμέν σε ποιήσης ἡμῖν.
- ^{NASB} James and John, the two sons of Zebedee, came up to Jesus, saying, “Teacher, we want You to do for us whatever we ask of You.”
- ^{KJV} And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire.
- ^{DRA} And James and John the sons of Zebedee, come to him, saying: Master, we desire that whatsoever we shall ask, thou wouldst do it for us:
- ^{ESV} 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.”
- ^{NRS} James and John, the sons of Zebedee, came forward to him and said to him, “Teacher, we want you to do for us whatever we ask of you.”
- ^{NET} Then James and John, the sons of Zebedee, came to him and said, “Teacher, we want you to do for us whatever we ask.”
- ^{NIV} Then James and John, the sons of Zebedee, came to him. “Teacher,” they said, “we want you to do for us whatever we ask.”
- ^{NJB} James and John, the sons of Zebedee, approached him. ‘Master,’ they said to him, ‘We want you to do us a favour.’
- ^{CEB} James and John, Zebedee’s sons, came to Jesus and said, “Teacher, we want you to do for us whatever we ask.”
- ^{NLT} Then James and John, the sons of Zebedee, came over and spoke to him. “Teacher,” they said, “we want you to do us a favor.”
- ^{MSG} James and John, Zebedee’s sons, came up to him. “Teacher, we have something we want you to do for us.”
- ^{MGVH} Then Jacobus and Johanan, the sons of Zebedee, approach [Jesus] and say to him, “Teacher, we want—whatever we ask—that you do it for us.”
- Jacobus and Johanan: The traditional way of translating Ἰάκωβος καὶ Ἰωάννης is “James and John” in nearly every English version since Wycliffe’s 14th century translation. My point is that James and John sound like such proper English gentlemen when we need to remember that they were thoroughly Jewish characters. The *Complete Jewish Bible* (Stern, 1998), reflecting the Hebrew/Aramaic behind the Greek, translates with “Ya‘akov and Yochanan.” My choice is a compromise between Hebrew/Aramaic, Greek, and English.
 - Note tense of προσπορεύονται: **PRES** >> **Hist Pres for vividness**
 - ὃ ἐὰν αἰτήσωμέν is given prominence and interrupts the ἵνα clause, and that is reflected in my MGVH translation.

36

ὁ δὲ εἶπεν αὐτοῖς· τί θέλετέ [με] ποιήσω ὑμῖν;

NASB And He said to them, "What do you want Me to do for you?"

KJV And he said unto them, What would ye that I should do for you?

DRA But he said to them: What would you that I should do for you?

ESV And he said to them, "What do you want me to do for you?"

NRS And he said to them, "What is it you want me to do for you?"

NET He said to them, "What do you want me to do for you?"

NIV "What do you want me to do for you?" he asked.

NJB He said to them, 'What is it you want me to do for you?'

CEB "What do you want me to do for you?" he asked.

NLT "What is your request?" he asked.

MSG "What is it? I'll see what I can do."

MGVH So he said to them, "What do you want me to do for you?"

- Note that the ὁ simply functions as a pronoun switching the subject to Jesus. Starting here and through v39, ὁ δὲ (and, now, then, so he = Jesus) and οἱ δὲ (and, now, then, so *they*) are used to clarify the dialogue.
- In the previous verse, θέλομεν was used with a ἵνα clause to indicate the content of the wish. Here, ποιήσω in the subjunctive mood by itself is used to indicate the content of the wish.

οἱ δὲ εἶπαν αὐτῷ· δὸς ἡμῖν ἵνα εἷς σου ἐκ δεξιῶν καὶ εἷς ἐξ ἀριστερῶν καθίσωμεν ἐν τῇ δόξῃ σου.

NASB They said to Him, “Grant that we may sit, one on Your right and one on *Your* left, in Your glory.”

KJV They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

DRA And they said: Grant to us, that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

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

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

NET They said to him, “Permit one of us to sit at your right hand and the other at your left in your glory.”

NIV They replied, “Let one of us sit at your right and the other at your left in your glory.”

NJB They said to him, 'Allow us to sit one at your right hand and the other at your left in your glory.'

CEB They said, “Allow one of us to sit on your right and the other on your left when you enter your glory.”

NLT They replied, “When you sit on your glorious throne, we want to sit in places of honor next to you, one on your right and the other on your left.”

MSG “Arrange it,” they said, “so that we will be awarded the highest places of honor in your glory-- one of us at your right, the other at your left.”

MGVH Then they said to him, “Grant us, that—one at your right hand and one at your left—we might sit *with you* in your glory.

- And now the οἱ is used as a pronoun to switch back to James and John.
- Again, as in v35, ἵνα with καθίσωμεν is used to express the content of the request, but εἷς σου ἐκ δεξιῶν καὶ εἷς ἐξ ἀριστερῶν is given prominence and is reflected in my translation. My sense is that the request to sit with Jesus in his glory is being dramatically reserved until the end of the request.
- ἐν τῇ δόξῃ σου: Note How the CEB and NLT render this phrase. Are those satisfactory translations?
“enter” is more than Greek says- CEB; NLT provides explanatory expansion

ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· οὐκ οἴδατε τί αἰτεῖσθε. δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ πίνω ἢ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθῆναι;

^{NASB} 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?”

^{KJV} But Jesus said unto them, Ye know not what ye ask:

can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?

^{DRA} And Jesus said to them: You know not what you ask.

Can you drink of the chalice that I drink of: or be baptized with the baptism wherewith I am baptized?

^{ESV} 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?”

^{NRS} But Jesus said to them, “You do not know what you are asking.

Are you able to drink the cup that I drink, or be baptized with the baptism that I am baptized with?”

^{NET} But Jesus said to them, “You don't know what you are asking!

Are you able to drink the cup I drink or be baptized with the baptism I experience?”

^{NIV} “You don't know what you are asking,” Jesus said.

“Can you drink the cup I drink or be baptized with the baptism I am baptized with?”

^{NJB} But Jesus said to them, 'You do not know what you are asking.

Can you drink the cup that I shall drink, or be baptised with the baptism with which I shall be baptised?’

^{CEB} Jesus replied, “You don't know what you're asking!

Can you drink the cup I drink or receive the baptism I receive?”

^{NLT} But Jesus said to them, “You don't know what you are asking!

Are you able to drink from the bitter cup of suffering I am about to drink? Are you able to be baptized with the baptism of suffering I must be baptized with?”

^{MSG} Jesus said, “You have no idea what you're asking.

Are you capable of drinking the cup I drink, of being baptized in the baptism I'm about to be plunged into?”

^{MGVH} But Jesus said to them, “You don't know what you're asking for.

Can you drink the cup that I am drinking? Or be baptized with the baptism that I am being baptized?”

- Tense and mood of πίνω and βαπτίζομαι: **PRES Indicative > Is the focus on the ongoing aspect, or is there also a present-ness in mind?**
Note how the NJB, NLT, and MSG render the tense. **Add Future sense (though NLT and MSG mix)**
Do you want to give Jesus' ‘drinking’ and ‘being baptized’ a future aspect? Or how is it a present reality for him?
It does seem to be a present reality (esp cf. the next verse) >> Jesus' whole life as a cup/baptism?
If futuristic, one might render: “Are you able to drink the cup that I'm going to be drinking? Or be baptized with the baptism that I'm going to be baptized?”
- ἐγὼ = “I” is used twice for emphasis > “...I am drinking... I am being baptized...”
- βάπτισμα ... βαπτίζομαι βαπτισθῆναι: How do the versions handle the repetition of the same root?
the baptism with which I am being baptized to be baptized? >>> NASB-NRS stay literal; more dynamic ones try to add variety

οἱ δὲ εἶπαν αὐτῷ· δυνάμεθα. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· τὸ ποτήριον ὃ ἐγὼ πίνω πίεσθε καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθήσεσθε,
NASB 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.

KJV And they said unto him, We can.

And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized:

DRA But they said to him: We can. And Jesus saith to them:

You shall indeed drink of the chalice that I drink of: and with the baptism wherewith I am baptized, you shall be baptized.

ESV 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,

NRS They replied, “We are able.”

Then 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;

NET They said to him, “We are able.”

Then Jesus said to them, “You will drink the cup I drink, and you will be baptized with the baptism I experience,

NIV “We can,” they answered. Jesus said to them, “You will drink the cup I drink and be baptized with the baptism I am baptized with,

NJB They replied, ‘We can.’

Jesus said to them, ‘The cup that I shall drink you shall drink, and with the baptism with which I shall be baptised you shall be baptised,

CEB “We can,” they answered. Jesus said, “You will drink the cup I drink and receive the baptism I receive,

NLT “Oh yes,” they replied, “we are able!”

Then Jesus told them, “You will indeed drink from my bitter cup and be baptized with my baptism of suffering.

MSG “Sure,” they said. “Why not?” Jesus said, “Come to think of it, you will drink the cup I drink, and be baptized in my baptism.

MGVH And they said to him, “We can!”

Then Jesus said to them, “The cup that **I** am drinking, you will drink. And the baptism that **I** am being baptized with, you will be baptized.

- Tense and mood of πίνω and βαπτίζομαι which were also used in v38 > **Present indicatives for Jesus who experiences it now (soon?)**

Tense and mood of πίεσθε and βαπτισθήσεσθε: **Future indicative > it is a future drinking and being baptized for the disciples**

- Note the emphatic use of ἐγὼ twice > “**I** am drinking... **I** am being...”
- Note the symmetry of vv38-39

δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ πίνω ἢ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθῆναι;
 τὸ ποτήριον ὃ ἐγὼ πίνω πίεσθε καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθήσεσθε.

- What is your sense of the disciples’ response? Are they accepting a solemn responsibility? (“We are able.”) Or are they enthusiastically and naively affirming they can? (“Sure we can!”) My compromise is “We can!” with an exclamation point.
- Note that the NLT provides interpretive information that is not in the Greek. (“bitter cup... baptism of suffering”)
- What do you think of the tone and rendering of the MSG here?

τὸ δὲ καθίσαι ἐκ δεξιῶν μου ἢ ἐξ ἐναντίων οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ' οἷς ἡτοιμάσται.

NASB “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.”

KJV But to sit on my right hand and on my left hand is not mine to give; but *it shall be given to them* for whom it is prepared.

DRA But to sit on my right hand, or on my left, is not mine to give to you, but to them for whom it is prepared.

ESV 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.”

NRS 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.”

NET but to sit at my right or at my left is not mine to give. It is for those for whom it has been prepared.”

NIV but to sit at my right or left is not for me to grant. These places belong to those for whom they have been prepared.”

NJB but as for seats at my right hand or my left, these are not mine to grant; they belong to those to whom they have been allotted.’

CEB but to sit at my right or left hand isn't mine to give. It belongs to those for whom it has been prepared.”

NLT But I have no right to say who will sit on my right or my left. God has prepared those places for the ones he has chosen.”

MSG But as to awarding places of honor, that's not my business. There are other arrangements for that.”

MGVH But to sit at my right or the opposite side is not mine to grant, but it's for those for whom it's been prepared.”

- What was the word for “left” in v37? ἀριστερῶν
What is the word for “left / opposite” used here? ἐναντίων
Is there any reason for the difference other than stylistic variation? Is there a way to nuance that in English?
Where else in Mark are “right” and “left” used together? 15.27 at cross What Greek words are used? ἐναντίων >> I.e., the different wording here points to 15.27. (Is Mark also hinting that on the cross is when Jesus is in his glory? v37)
- Tense, voice, and mood of ἡτοιμάσται: perfect passive indicative > it has been prepared
What has the NLT chosen to do in light of the voice? Assumed as divine passive and rendered as an active > “God has prepared...”

41

Καὶ ἀκούσαντες οἱ δέκα ἤρξαντο ἀγανακτεῖν περὶ Ἰακώβου καὶ Ἰωάννου.

NASB Hearing *this*, the ten began to **feel indignant** with James and John.

KJV And when the ten heard *it*, they began to be much **displeased** with James and John.

DRA And the ten hearing it, began to be much **displeased** at James and John.

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

NRS When the ten heard this, they began to **be angry** with James and John.

NET Now when the other ten heard this, they **became angry** with James and John.

NIV When the ten heard about this, they **became indignant** with James and John.

NJB When the other ten heard this they began to **feel indignant** with James and John,

CEB Now when the other ten disciples heard about this, they **became angry** with James and John.

NLT When the ten other disciples heard what James and John had asked, they **were indignant**.

MSG When the other ten heard of this conversation, they **lost their tempers** with James and John.

MGVH Now when the *other* ten heard *about this*, they **became indignant** with Jacobus and Johanan.

- Where else in Mark is ἀγανακτέω used? 10.14 (Jesus, disciples & children); 14.4 (anointing waste) ἤρξαντο (aorist indicative) ἀγανακτεῖν (present imperative) >> “they began being indignant”
How do you want to translate it here?

καὶ προσκαλεσάμενος αὐτοὺς ὁ Ἰησοῦς λέγει αὐτοῖς·

οἴδατε ὅτι οἱ δοκοῦντες ἄρχειν τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν καὶ οἱ μεγάλοι αὐτῶν κατεξουσιάζουσιν αὐτῶν.

NASB 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.

KJV But Jesus called them *to him*, and saith unto them,

Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.

DRA But Jesus calling them, saith to them:

You know that they who seem to rule over the Gentiles, lord it over them: and their princes have power over them.

ESV 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.

NRS So Jesus called them and said to them,

“You know that among the Gentiles those whom they recognize as their rulers lord it over them, and their great ones are tyrants over them.

NET Jesus called them and said to them,

“You know that those who are recognized as rulers of the Gentiles lord it over them, and those in high positions use their authority over them.

NIV Jesus called them together and said,

“You know that those who are regarded as rulers of the Gentiles lord it over them, and their high officials exercise authority over them.

NJB so Jesus called them to him and said to them,

‘You know that among the gentiles those they call their rulers lord it over them, and their great men make their authority felt.

CEB Jesus called them over and said, “You know

that the ones who are considered the rulers by the Gentiles show off their authority over them and their high-ranking officials order them around.

NLT So Jesus called them together and said,

“You know that the rulers in this world lord it over their people, and officials flaunt their authority over those under them.

MSG Jesus got them together to settle things down.

“You’ve observed how godless rulers throw their weight around,” he said, “and when people get a little power how quickly it goes to their heads.

MGVH So Jesus called them together, and he says to them, “You do know

that the ones who supposedly are ruling over the Gentiles are lording it over them, and their ‘great’ ones are flaunting their authority over them.

- Note the use of λέγει in the **PRES** tense. (It’s an indicator that we are getting to the important part of this story.) **historical present**
- Mood and function of δοκοῦντες? **Substantive participle**
οἱ δοκοῦντες ἄρχειν >> the ones who // are thinking/are seeming/appear to be/considered/are supposed // to be ruling
Check out the meaning of δοκέω and note the various ways the versions try to express it.
I’m wondering if Jesus is suggesting something more along the lines of: “Those who appear/seem to be ruling the Gentiles...” or “Those who *think* they are ruling...” I’m working with the root meaning of the word. BDAG also offers: “2. to appear to one’s understanding, *seem, be recognized as*” >> Note how the NASB, NRS, NET, NIV and CEB render similarly along this line.
- οἱ μεγάλοι >> “the great ones” > Note the variety of renderings. As in the previous point, I am hearing this spoken somewhat sarcastically. In performance, one could use gesture with air quotes.

- κατακυριεύουσιν ... κατεξουσιάζουσιν are both present indicative verbs. Note that κατακυριεύουσιν does include the κύριος root, so “lording over” is a good translation choice.

43

οὐχ οὕτως δέ ἐστιν ἐν ὑμῖν, ἀλλ' ὃς ἂν θέλῃ μέγας γενέσθαι ἐν ὑμῖν ἔσται ὑμῶν διάκονος,

NASB “But it is not this way among you, but whoever wishes to become great among you shall be your servant;

KJV But so shall it not be among you: but whosoever will be great among you, shall be your minister:

DRA But it is not so among you: but whosoever will be greater, shall be your minister.

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

NRS But it is not so among you; but whoever wishes to become great among you must be your servant,

NET But it is not this way among you. Instead whoever wants to be great among you must be your servant,

NIV Not so with you. Instead, whoever wants to become great among you must be your servant,

NJB Among you this is not to happen. No; anyone who wants to become great among you must be your servant,

CEB But that's not the way it will be with you. Whoever wants to be great among you will be your servant.

NLT But among you it will be different. Whoever wants to be a leader among you must be your servant,

MSG It's not going to be that way with you. Whoever wants to be great must become a servant.

MGVH But that's not how it is among you. Rather, whoever wants to become *truly* great among you shall be your servant,

- ἐστιν is present tense, so “is” is preferred to “will / shall be”
Later in the verse, however, ἔσται is future tense, and sometimes it does have an imperatival sense (“must be”) though that is more often reflecting commands cited from the LXX. In performance, one could use “shall” but give it emphasis.
- “to be great” or “to become great”? With γίνομαι, the idea is closer to “become great.” In contrast to the previous verse’s great ones, the idea here is *true greatness*.
- Here in Mark, especially in light of the next verse, a διάκονος is not an office (deacon) but a function, i.e., one who serves > servant

καὶ ὅς ἂν θέλῃ ἐν ὑμῖν εἶναι πρῶτος ἔσται πάντων δοῦλος·

^{NASB} and whoever wishes to be first among you shall be slave of all.

^{KJV} And whosoever of you will be the chiefest, shall be servant of all.

^{DRA} And whosoever will be first among you, shall be the servant of all.

^{ESV} and whoever would be first among you must be slave of all.

^{NRS} and whoever wishes to be first among you must be slave of all.

^{NET} and whoever wants to be first among you must be the slave of all.

^{NIV} and whoever wants to be first must be slave of all.

^{NJB} and anyone who wants to be first among you must be slave to all.

^{CEB} Whoever wants to be first among you will be the slave of all,

^{NLT} and whoever wants to be first among you must be the slave of everyone else.

^{MSG} Whoever wants to be first among you must be your slave.

^{MGVH} And whoever among you wants to be first shall be a slave to all.

- As in the previous verse, ἔσται as a future tense can be either a declarative (shall / will be) or imperatival (must be). In performance, one could use “shall” but give it emphasis.
- In contrast to διάκονος used in the previous verse, here δοῦλος is used. How would you describe the difference?
Servant is a functional description. A slave is not only one who labors for others but is also an identity marker. In Rome, it is estimated that up to perhaps a third of the population were slaves at this time. In other cities, it was probably less than 20% and even less in rural areas. It was probably much less common in Jewish communities. Though slaves were sometimes well-trained and educated and responsible for their owner’s property and business interests, a slave was truly property. They could not marry, own property, and were subject to physical and sexual abuse.

καὶ γὰρ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν διακονηθῆναι ἀλλὰ διακονῆσαι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.

NASB “For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.”

KJV For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

DRA For the Son of man also is not come to be ministered unto, but to minister, and to give his life a redemption for many.

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

NRS For the Son of Man came not to be served but to serve, and to give his life a ransom for many.”

NET For even the Son of Man did not come to be served but to serve, and to give his life as a ransom for many.”

NIV For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.”

NJB For the Son of man himself came not to be served but to serve, and to give his life as a ransom for many.’

CEB for the Human One didn't come to be served but rather to serve and to give his life to liberate many people.”

NLT For even the Son of Man came not to be served but to serve others and to give his life as a ransom for many.”

MSG That is what the Son of Man has done: He came to serve, not to be served-- and then to give away his life in exchange for many who are held hostage.”

MGVH For even the Child of Humanity didn't come to be served but to serve and to give his life as a ransom for many.”

- καὶ γὰρ: How do you need to translate the καὶ here? **even**
- ὁ υἱὸς τοῦ ἀνθρώπου: How best to translate? Note CEB and MGVH.
- In connection with vv43 and 44, note here the use διακονηθῆναι of and διακονῆσαι. (Compare this to the Christ Hymn in Philippians 2:5-11 and note v7.) **in Philippians, Jesus took on the form of a slave / δουλός**
- Note how ψυχὴν is translated: **life**
- **λύτρον**: This is an important term and concept, and Mark 10.45 is the clearest statement in Mark reflecting his understanding of how atonement works. (The only other use of this specific term in the NT is in the parallel in Mat 20.28. A related noun, λύτρωσις is used in Luke 1.68; 2.38; Heb 9.12 often translated with God's or Jesus' act of “redemption.” Another noun, λυτρωτής = “redeemer, liberator,” is used in Acts 7.35 in reference to Moses. The verb, λυτρόω = “redeem,” is used in Luke 24.21; Titus 2.14, and 1Pet 1.18 with reference to Jesus' actions. Broadly, then, the word root has the sense of “redeem, ransom, rescue, release, liberate or set free (by paying a ransom).”
- ἀντὶ πολλῶν: For whom? **many**
Compare this to Philippians 2.10f. **all**

Mark 10.35-45 mgvhoffman translation

My translation is intended to be read out loud.

³⁵ Then Jacobus and Johanan, the sons of Zebedee, approach *Jesus* and say to him,

“Teacher, we want—whatever we ask—that you do it for us.”

³⁶ So he said to them,

“What do you want me to do for you?”

³⁷ Then they said to him,

“Grant us, that—one at your right and one at your left—we might sit with you in your glory.

³⁸ But Jesus said to them,

“You don’t know what you’re asking for.

Can you drink the cup that **I** am drinking?

Or be baptized with the baptism that **I** am being baptized?”

³⁹ And they said to him,

“We can!”

Then Jesus said to them,

“The cup that **I** am drinking, you will drink.

And the baptism that **I** am being baptized with, you will be baptized.

⁴⁰ But to sit at my right or the opposite side is not mine to grant,

but it’s for those for whom it’s been prepared.

⁴¹ Now when the other ten heard about this,
they became indignant with Jacobus and Johanan.

⁴² So Jesus called them together, and he says to them,

“You do know that the ones who supposedly are ruling over the Gentiles are lording it over them,
and their ‘great’ ones are flaunting their authority over them.

⁴³ But that’s not how it is among you.

Rather, whoever wants to become *truly* great among you
shall be your servant,

⁴⁴ And whoever among you wants to be first
shall be a slave to all.

⁴⁵ For even the Child of Humanity didn’t come to be served
but to serve and to give his life as a ransom for many.”