

# Mark 10:43

Authorized King James Version (KJV)

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

## Analysis

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Jesus taught kingdom principles: 'whosoever will be great among you, shall be your minister' (ὅς ἂν θέλῃ γενέσθαι μέγας ἐν ὑμῖν, ἔσται ὑμῶν διάκονος). This inverts worldly hierarchy—greatness comes through service (diakonia, διακονία), not domination. The term 'minister' (diakonos, διάκονος) means servant or deacon—one who serves others' needs. True leadership in God's kingdom means sacrificial service, not self-promotion. Jesus modeled this (v. 45)—the Son of Man came to serve. Paul echoed it: leaders are servants of Christ and stewards of God's mysteries (1 Corinthians 4:1). This principle revolutionized leadership—not lording over others but laying down life for them. Pastoral ministry, eldership, and all Christian leadership must follow this servant-leader pattern. The world seeks prominence; Jesus demands servanthood.

## Historical Context

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Greco-Roman society operated on patronage and honor—leaders wielded power, demanded service, and received glory. Jewish religious leaders similarly enjoyed honor, chief seats, greetings in marketplaces (Mark 12:38-39). Jesus radically inverted this, making servanthood the path to greatness. Early church practiced this: elders were 'examples to the flock' (1 Peter 5:3), not domineering; deacons served practical needs (Acts 6:1-6); apostles viewed themselves as servants (Romans 1:1; Philippians 1:1; James 1:1). Yet church history shows recurring failure—clergy claiming special status, ecclesiastical hierarchies, power struggles. Reformation principle of 'priesthood of all believers' recovered New Testament

servanthood. Jesus' teaching judges all leadership by servant-standard—how we serve, not how we rule.

## Related Passages

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**Ephesians 2:8** — Salvation by grace through faith

**Romans 10:9** — Confession and belief for salvation

## Study Questions

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1. How does Jesus' definition of greatness through service challenge contemporary leadership models emphasizing power, status, and recognition?
2. What does servant leadership look like practically in church, family, and workplace?

## Interlinear Text

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οὐχ	οὗτως	δέ	ἔσται	ἐν	ὑμῖν	ἀλλ'	ὅς	ἐὰν	θέλῃ
not	so	But	be	among	you	but	whosoever	G1437	will
G3756	G3779	G1161	G2071	G1722	G5213	G235	G3739		G2309
γενέσθαι	μέγας	ἐν	ὑμῖν	ἔσται	διάκονος	ὑμῶν			
be	great	among	you	be	minister	your			
G1096	G3173	G1722	G5213	G2071	G1249	G5216			

## Additional Cross-References

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**Mark 9:35** (Parallel theme): And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all.

**Luke 14:11** (Parallel theme): For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

**Luke 9:48** (Parallel theme): And said unto them, Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same shall be great.

**Romans 12:2** (Parallel theme): And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

**John 18:36** (Parallel theme): Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

**Luke 18:14** (Parallel theme): I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

**Galatians 5:13** (Parallel theme): For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.