

Daily Worship Notes

September 7th- 12th, 2026



Westminster Shorter Catechism

Question 73: Which is the eighth commandment?

Answer: The eighth commandment is, *Thou shalt not steal.*

Scripture Proofs: Exodus 20:15; Deuteronomy 5:19.

Psalm of the Week: Psalm 66B. The words are on page 8.

Please pray for:

Mon - Evan & Kaylea, Lauren, Nash, Axl & Lennox Clarke

Tues - Lucas Coelho

Wed - Alice Coelho

Thur - Mark Cousins

Frid - Ezekiel deBlois

Sat - Matthew DeHaan

Bible Questions for the week:

Question: To emphasize the importance of doing what the Lord commanded Moses to do, how many times is it mentioned in this chapter?

Answer: Exodus 39:1, 5, 7, 21, 26, 29, 31, 32, 42, 43

Question: What was the inscription on the plate of the holy crown?

Answer: Exodus 39:30

Pray and ask for the Holy Spirit's help as you study Mark this week.

These notes are written by Rev. Dr. Andrew Quigley.



Monday – Mark 10:31-34 – On the Road to Jerusalem.

Jesus and the disciples are on the road – not any road, the road to Jerusalem; and not just the road to Jerusalem for any reason, but because Jesus is fulfilling the will of the Father, which will take him to the Cross on Calvary Hill. Jesus is ahead of his disciples; he is focused and determined on the task before him. The disciples and those travelling with him are ‘amazed’. It’s a state of mind that continues with them, giving rise to serious fear. Some of them have already expressed their deep concern about what Jesus is doing, aware of the considerable dangers he faces in Jerusalem. But he is undaunted. Not because he is ignorant of what awaits him nor naive as to what it will mean for him. He knows exactly what’s going to happen and what it will demand of him. Following Christ is never easy. It involves cost, and sometimes we will be afraid at the prospect, but we must set our eyes on him and do what the Father commands. *There are many examples of men and women, young and old, in the history of the RP Church who faced their fears and walked by faith even to their deaths, into the arms of the Lord in eternity. But it's not just a historical reality; it remains a present-day experience for thousands around the world who continue to be persecuted to the point of death for their love of the Lord.*

It was on the road to Jericho that Jesus took the twelve aside to tell them what would soon happen to him. And he does play it down; he doesn’t seek to nullify or even minimize their fear. In fact, what he says will only add to it. This is the third time he has spoken of his imminent death. He’s done so in Mark 8:31 and 9:31, and now he not only repeats it but goes into greater detail. Hence the opening word of verse 33, ‘See’ or ‘Behold’ or ‘Lo’. It’s a call to sit up and listen, lay hold of one’s thoughts and focus, and be attentive. *It’s important to remind yourself when you come to God’s Word to sit up and be attentive because it is the truth and declares that which is of the utmost importance.*

As he has done in his previous statements about what is going to happen to him, Jesus calls himself the Son of Man, a title first revealed in Daniel 4:13,14; it means the Word made flesh, the one who joined human flesh with divine nature. He then states what will happen to him – he will be delivered over to the chief priests and scribes, the Sanhedrin, and in saying this, Jesus is foretelling his betrayal by Judas. Nothing is going to catch Jesus by surprise. It’s all been sovereignly decreed. *That’s why you and I lay our trust fully in him.*

Questions:

Q1. Where is Jesus going and why?

Q2. How determined is he and why?

Q3. What should be our attitude when we come to read or hear the Word of God?

Memory Verse:

“And whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him.” *Colossians 3:17*



Tuesday – Mark 10:31-34 – The third time Jesus tells them he’s going to die.

Yesterday we saw that Jesus was on the road to Jerusalem, and he told the disciples what would happen to him when he arrived. First, he will be delivered up to the Sanhedrin. Now, unlike in Mark 8:31, where he tells them that he is going to be rejected, we read that he is going to be condemned, speaking to the fact that a trial - in fact, trials, by the Sanhedrin and then the Roman governor will be held; and then, and once Pontius Pilate has declared the sentence of the death penalty (only he had the legal right to do so), Jesus will be put to death. Both are correct, but now he is giving more detail about what will happen to him because of that rejection. *It is important to read through a chapter and, in time, on to the end of the book to get the full picture of what God is saying and doing, rather than picking out a few words, a sentence, or a paragraph.*

Note that it's not just one individual who will be involved in and be responsible for Jesus' death; 'they' will condemn him to death. There are various parties involved in this attempt to silence Jesus forever in their eyes. Little do they know that they are fulfilling God's eternal plans in their mocking, spitting, flogging and killing him. (When Mark writes the words 'kill him', he is seconding Matthew's account of crucifying him, because the Roman execution of a Jew was always by crucifixion.)

But there is one last 'And' in this series of 'ands'. It provides information which is strikingly different from that which follows each of the other 'ands', for they have led in a descending order of brutality. This 'And' does lead the disciples and us further into a pit of despair; it opens the door to a few very simple but incredibly profound words; it undoes all that precedes and declares from the lips of the Son of Man that he will be raised from the dead, brought back to life, resurrected to glory. Note the specificity – after three days he will rise. This is not the first of these pronouncements about the resurrection; Mark has cited it with the same phraseology in Mark 8:31, Mark 9:31, and now in Mark 10:34. Mark says nothing about how the disciples received this news. But Luke tells us that "they understood none of these things. This saying was hidden from them, and they did not grasp what was said." (Luke 18:34). So why did Jesus tell them if what he was saying was hidden from them? So, we would know that these events surrounding his death were neither accidental nor without his prior knowledge.

Questions:

Q1. When we read God's Word, what do we need to take care to do?

Q2. What did the words 'kill him' mean?

Q3. If the disciples don't get this, why did Jesus tell them three times?

Memory Verse:

"And whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him." *Colossians 3:17*



Wednesday – Mark 10:35-44 – A bold request.

Matthew writes “then” at the start of this next portion of God’s Word in his gospel, which identifies it as having happened after the third announcement of Jesus concerning his death. Matthew also attributes what is said to Salome (identified in Mark 15:40, Matthew 27:56), “the mother of the sons of Zebedee”, James and John; Mark doesn’t specify the timing, and he tells us that it’s James and John themselves, not their mother, who come to Jesus and speak to him. So, what do we make of that? Well, I think it was their mother who did the speaking, but the two men were there supporting every word that was coming out of her mouth. Otherwise, why mention their mother at all?

James and John were part of Jesus’ inner circle, as Jesus himself distinguished them (see Mark 5:37, 9:2, 14:33). Was this why their mother thought it appropriate to make the request she did of Jesus? All three of them were obviously motivated by a vision of Christ’s forthcoming Messianic reign as an earthly one. (It wasn’t until after the events of Acts 1 that that perspective was radically changed to what we have since known about what His reign would be.)

Whatever the case, the three of them see an opportunity to speak with Jesus and chose to broach the subject of securing a place of highest honour in heaven for the two men. Jesus is going to refuse to assume the role of supreme potentate. Yes he will, in the fullness of time, be anointed Mediatorial King following his resurrection, ascension, and succession to the Seat at his Father’s right hand; but his role will not be defined by the ways and actions of earthly rulers. So, he asks Salome/her two sons what it is she/they want him to do. They tell him without any hesitation. They request that James and John be granted the privilege to sit, one at his right hand and the other at his left when he reigns in glory or, as Matthew states it, ‘in your kingdom’. This is nothing if not a bold request, but it’s one that surely should not be viewed too judgmentally, given that it concerns a desire for these two men to be centrally involved in serving Christ.

We must take great care not to assume anything about God, the Father, the Son, and the Holy Spirit. What we know of God’s character, being, and works is what He has revealed in His Word, and that must be the definitive source of all we can, by His grace, both come to know about and ask of Him.

Questions:

Q1. Who approaches Jesus to ask him to do something?

Q2. What is the request?

Q3. How does Jesus respond?

Memory Verse:

“And whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him.” *Colossians 3:17*



Thursday – Mark 10:35-44 – The Cup and the Baptism.

The next thing Jesus says to Salome, James and John is shattering. He first tells them that they don't know what they are actually asking for. *None of us like to be told we don't know what we're talking about, but maybe we need more of this type of directness in our lives. Often, as believers, we are too afraid to speak to one another directly, and that's not good. There should be a sufficient measure of love truly between us, in our relationships with one another, that all fear of speaking with care, but candidly when it's needed, is dispelled. We should be mature enough to desire and be able to receive clear speaking when we need to. It's a sign of false humility to hold back from saying what clearly needs to be said; it's a sign of real pride when we are prickly if someone with care says something in a manner that seeks to do nothing more than correct for our good.*

Jesus not only says you don't know what you're asking, but he then asks them a question that should have made clear that what they were asking for was unattainable apart from faith in him. The fact that they again reply without hesitation, stating that they can do what Jesus asks, speaks to their naivety and ignorance. And what is at the heart of Jesus' question, which leads to their immediate assertion that they can do what he asks? It's suffering on a scale of bitterness and destructive force, the like of which no human being, but the perfect Lord Jesus, can endure and withstand. Jesus is telling James and John that the way to a position of great servitude in his forthcoming Kingdom is not by decree and favour, but through a depth of humiliation and suffering which they cannot attain apart from their being in him as he offers up himself at the Cross. The 'Cup' that must be drunk and the 'Baptism' that must be experienced are both Old Testament signs of God's wrath. Yes, in later Judaism it took on the meaning of purification, as it does today. Still, we must never forget that the cleansing from sin, the forgiveness of sin, and the union and communion with God, which are all symbolized in baptism, are parts of the covenant sign only because Christ drank from the cup and was baptized in the wrath of God at Calvary.

As to their drinking from the same cup and being baptized with the baptism he will be baptized with, they will do so, but by faith in Christ, not by personal experience. And while their experience will be distressing and involve much suffering, it will be no resemblance to the atoning work of the Lord Jesus Christ.

Questions:

- Q1. How did Jesus respond to the question he was asked?
- Q2. What do Salome, James and John, fail to grasp.
- Q3. How do we drink the cup of, and be baptized with, the baptism of Jesus?

Memory Verse:

"And whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him." *Colossians 3:17*



Friday – Mark 10:35-44 – The Ten didn't take kindly to James' and John's request.

The question was raised about James and John having seats at the right and left hand of Jesus. The issue of suffering was raised by Jesus, but note that this is not the reason they will not be granted their request; rather, they will not sit at Jesus' right and left because others occupy those seats. Who then will occupy these seats? Well, we're not told; we can speculate as much as we want, and maybe your educated guess might be right, but we will only find out come the Day of Judgment.

At some point, the conversation between Jesus, James, John and their mother is overheard by the other disciples. The response of the ten non-participating disciples is natural; they're not too pleased, and they obviously let their thoughts be known. Why are they so indignant? Because they thought that if anyone was going to be selected for the right-hand and left-hand positions, all their names should have been 'in the hat'. Who were James and John, even if it was their mother who was doing the asking, to think that they should presume that they were the frontrunners? Yes, they may have been part of the inner circle of three along with Peter, but still, fair is fair, and it wasn't their place to choose themselves for the prime two seats. Pride doesn't have far to travel to get a ready companion. *Of course, you and I would have stood back immediately and said to the ten, 'come on, don't be like that...', or would we?*

Jesus doesn't let the opportunity pass. He uses the ten's disgruntlement to reiterate what he had previously told them, and not too long before, in Mark 9:35: that those who wanted to be first must serve everyone else. *There are opportunities for us to teach our children all the time about what the right thing to do is and why. Sometimes, as parents, we can be too tired to seize such opportunities, especially if there is a lot of fighting that we must quell, but try to do your best. Such teaching moments can leave a lifelong impression.*

It's all about service. It was at the very heart of Jesus' life. Everything about his life was dipped in the oil of servitude. Every day he manifested a servant heart; his words state it so emphatically: even the Son of Man came not to be served but to serve. What a thought, and how did he serve? He gave his life as a ransom for many. What a service he rendered. *Take a moment to consider service in the light of Christ's service.*

Questions:

- Q1. Did James and John get their request granted? Why not?
- Q2. What was the key principle Jesus drew all their attention to?
- Q3. What service did Christ render?

Memory Verse:

"And whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him." *Colossians 3:17*



Saturday - Mark 10:35-44 – He gave his life as a ransom for many.

Jesus gave voluntarily. He gave of his own free will. He was not coerced; it was not demanded of him. He gave it of his own accord, with no pressure or duress being applied to him.

What did Jesus give – his life. Think of that. As we were packing up on the Monday morning of the RP Family Camp, I spoke with someone, probably one of the oldest, if not the oldest, person at the Camp; in fact, she has to be the oldest person at the Camp because she's in her mid-90s. I said as we parted that I hoped to see her back next year, and then I added, 'but none of us know what a day may bring forth'. She agreed with me, but then said, 'I am looking forward to heaven, but I don't want to go just yet; I am enjoying my life on earth'. It reminded me of the struggle which Paul expressed to the church at Philippi, "For me to live is Christ, and to die is gain. If I am to live in the flesh, that means fruitful labor for me. Yet which I will choose, I cannot tell. I am hard pressed between the two. My desire is to depart and be with Christ, for that is far better. But to remain in the flesh is more necessary on your account." (Philippians 1:21-24). The Lord Jesus was a young man in his early 30s when he gave up his life.

Jesus gave his life as a ransom to pay the price of redemption for many. He gave his life so that those who were held in bondage and had no way of paying for their release themselves or through the patronage of anyone else would be set free. His life was the price that was paid to effect the release of the many held in eternal bondage because of their guilt in sin before the judge of all the earth, God. This ransom became a single expiatory payment. In giving his life, by offering it up as a once-for-all atoning act of sacrifice, to pay the penalty for the many, Jesus ransomed all whom the Father had set His love on before the creation of the world. His one life, the breaking of his body and the shedding of his blood, did what all the blood of all the bulls and goats that had been sacrificed in the Old Testament period could not do; it satisfied divine justice and redeemed every single one of the many whom God chose.

What are you doing with your ransomed life – are you living in a manner worthy of your calling?

Questions:

Q1. What did Jesus give up voluntarily?

Q2. Why did he give it up, and what did he achieve by doing so?

Q3. What are you doing with your ransomed life?

Memory Verse:

"And whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him." *Colossians 3:17*

Psalm 66B

7. O all you peoples, bless our God,
Abroad proclaim His praise;
The One who keeps our souls alive,
Our feet from stumbling stays.
For You, O God, have tested us
As silver is refined.
You caught us in a net, and on
Our backs a load You bind.

8. You let men trample on our heads;
We passed through fire and flood.
But then at last you brought us to
A place of bounteous good.
And so I'll come into Your house;
Burnt offerings I'll pay
To keep the vows my lips had made
When troubles filled my way.

9. Burnt offerings of fattened beasts
With smoke of rams I'll take;
And from the cattle and the goats
I will an off'ring make.
All you that fear God, come and hear
What God did for my soul.
For with my mouth I cried to Him,
My tongue did Him extol.

10. If in my heart I cherished sin,
The Lord then would not hear.
But surely God has heard my voice,
He to my prayer gave ear.
Forever blessed be our God!
My prayer He has not spurned;
And He has not away from me
His lovingkindness turned.