

“Redeeming Broken Love”

Matthew 20:20-28









Matthew
20:20-21



Then the mother of Zebedee's sons came to Jesus with her sons and, kneeling down, asked a favor of him.

“What is it you want?” he asked.

She said, “Grant that one of these two sons of mine may sit at your right and the other at your left in your kingdom.”

Matthew
20:22-23



“You don’t know what you are asking,” Jesus said to them. “Can you drink the cup I am going to drink?”

“We can,” they answered.

Jesus said to them, “You will indeed drink from my cup, 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 by my Father.”

Matthew
20:25-28



Jesus called them together and said, “You know that the rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be your slave— just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.”

Mark 3:17

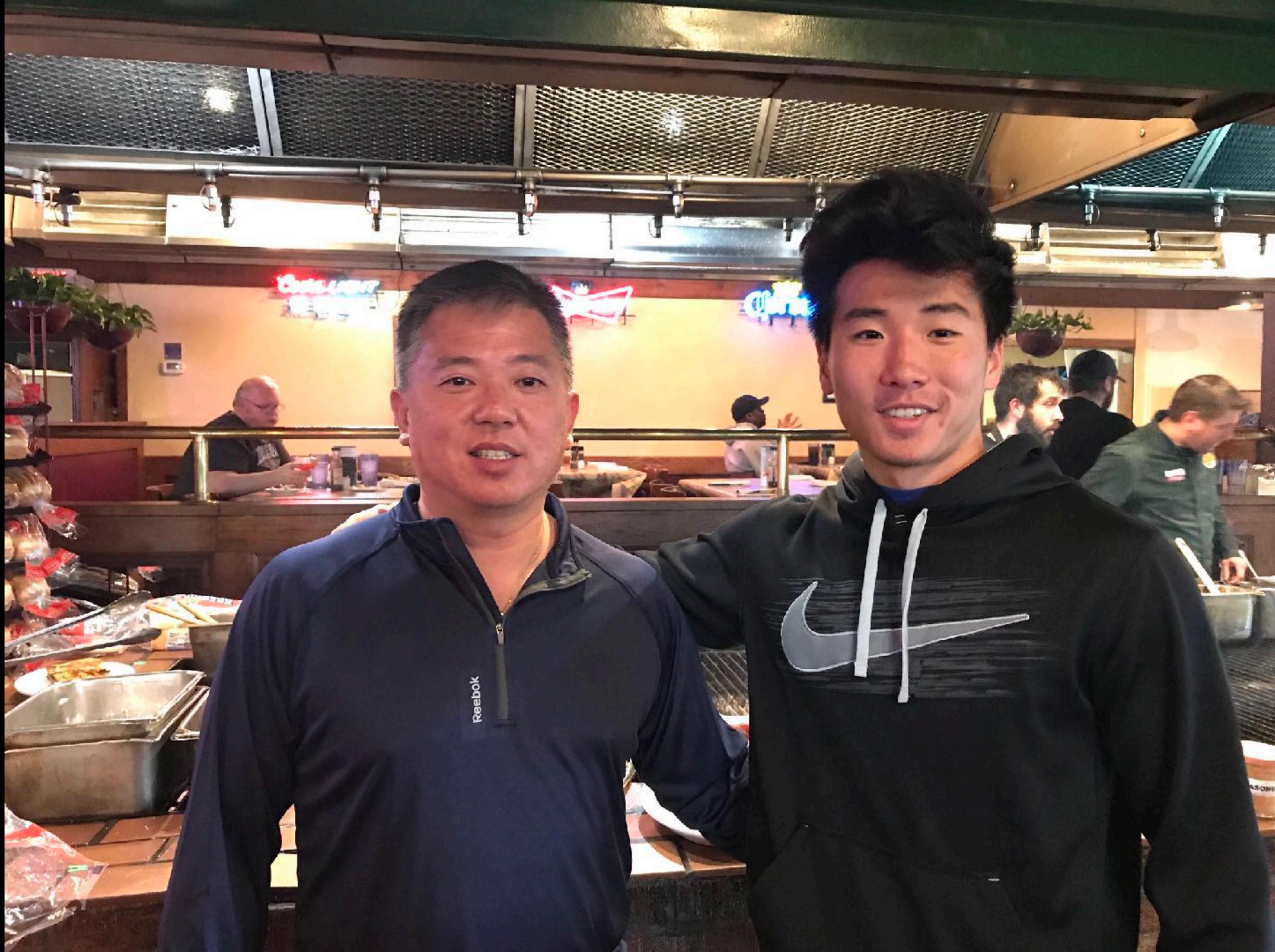


James son of Zebedee and his brother John (to them he gave the name Boanerges, which means “sons of thunder”)

Luke 9:51-55



As the time approached for him to be taken up to heaven, Jesus resolutely set out for Jerusalem. And he sent messengers on ahead, who went into a Samaritan village to get things ready for him; but the people there did not welcome him, because he was heading for Jerusalem. When the disciples James and John saw this, they asked, “Lord, do you want us to call fire down from heaven to destroy them?” But Jesus turned and rebuked them.





In what ways might your love for others be contrary to God's agenda for them?



In what ways were you
formed by a broken
love?

Peter Scazzero



When we come to faith in Jesus Christ, whether as a child, teenager, or adult, we are, in the dramatic language of the Bible, born again (John 3:3). The apostle Paul describes it this way: “The old has gone, the new has come!” (2 Corinthians 5:17). These two verses and their meanings, however, are sometimes misunderstood. Yes, it is

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true that when we come to Christ, our sins are wiped away and we are given a new name, a new identity, a new future, a new life. It is truly a miracle. ... That is the great news of the gospel. But we need to understand this does not mean that what our past lives were won't continue to influence us in different ways.

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... The work of growing in Christ (what theologians call sanctification) does not mean we don't go back to the past as we press ahead to what God has for us. It actually demands we go back in order to break free from unhealthy and destructive patterns that prevent us from loving ourselves and others as God designed.

Matthew
20:24



When the ten heard about this, they were indignant with the two brothers.

Matthew
20:25-28



Jesus called them together and said, “You know that the rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be your slave— just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.”

Matthew 12:46-50



While Jesus was still talking to the crowd, his mother and brothers stood outside, wanting to speak to him.

He replied to him, “Who is my mother, and who are my brothers?” Pointing to his disciples, he said, “Here are my mother and my brothers. For whoever does the will of my Father in heaven is my brother and sister and mother.”



Through the church, God
gives us a new family to
heal us of our past
brokenness.

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Our fear of bringing secrets and sin into the light, however, drives many people to prefer the illusion that if they don't think about it, it somehow goes away. It doesn't. Unhealed wounds open us up to habitual sin against God and others.

...

The gravitational pull back to the sinful, destructive patterns of our

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family of origin and culture is enormous. A few of us live as if we were simply paying for the mistakes of our past. For this reason God has called us to make this journey with companions in the faith. Going back in order to go forward is something we must do in the context of community—with mature friends, a mentor, spiritual director, counselor, or therapist.

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We need trusted people in our lives of whom we can ask, “How do you experience me? Tell me the feelings and thoughts you have when you are with me. Please be honest with me.”

Prayerfully listening to their answers will go a long way toward healing and getting a perspective on areas of our lives that need to be addressed.

Needless to say, this takes a lot of courage.



How do you
experience me?

