The Gospel of Mark-Christ the Servant

- Lesson 21 -

Mark 10:28-52	Your Personal Notes:
28 Then Peter began to say unto him, Lo, we have left all, and have followed thee.	
29 And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's,	
30 But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.	
31 But many that are first shall be last; and the last first.	
32 And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him,	
33 Saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles:	
34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.	
35 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.	
36 And he said unto them, What would ye that I should do for you?	
37 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.	
38 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?	
39 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:	
40 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.	
41 And when the ten heard it, they began to be much displeased with James and John.	
42 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.	
43 But so shall it not be among you: but whosoever will be great among you, shall be your minister:	
44 And whosoever of you will be the chiefest, shall be servant of all.	
45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.	
46 And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimaeus, the son of Timaeus, sat by the highway side begging.	
47 And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou Son of David, have mercy on me.	
48 And many charged him that he should hold his peace: but he cried the more a great deal, Thou Son of David, have mercy on me.	
49 And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee.	
50 And he, casting away his garment, rose, and came to Jesus.	
51 And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.	
52 And Jesus said unto him, Go thy way; thy faith hath made thee	

whole. And immediately he received his sight, and followed Jesus in

the way.

Spurgeon's Notes on Mark

- **10:28-31** In the final account it will be found that no person has been a loser through giving up anything for the Lord Jesus Christ, though he has his own method of deciding who will be first and who will be last.
- 10:32-34 From the number of these sentences, it is clear that our Savior entered into a detailed account of his sufferings, dwelling on each particular that he plainly foresaw. He does not describe them in general terms. He knows not only that he must die, but he knew all the circumstances of pain and shame with which that death should be attended. They would condemn him, hand him over to the Gentiles, mock him, spit on him, flog him, and kill him.
 - I think, too, that as our Lord thus dwells on each point, he means for us also to dwell on the details of his redeeming griefs. He would not himself thus have divided it out and laid it out piece by piece if he had not intended for us to do so with it. We should not be strangers at the foot of the cross, nor in Gethsemane, but should hear each one of these notes ring out its sorrowful yet joyful music. But what a glad note that concluding one it, "and the third day he shall rise again."
- 10:35 The genuine spirit of a Christian is not to ask that something should be done for him but to ask his Master what he could do for him.
- **10:36** Our Savior's question suggests to us the prudent lesson to never promise in the dark. If anyone says, "Promise me that you will do whatever I ask," follow Christ's example and first ask, "What would ye that I should do for you?" If we do not do this, we may entangle ourselves with our own words.
- 10:37 Much is wrong about this request, and most have often heard that view, so I will call our attention to what was right about it. These disciples showed their faith that this same Jesus who was to be mocked, flogged, spit on, and killed, would yet reign! And I think it was wonderful faith that, after they had heard from his own lips in sorrowful detail the descriptions of how he would die, yet nevertheless they so fully believed in his kingdom that they asked to have a share in its honors. They were ambitious, but their ambition was to be near the Savior.
- **10:41** How sad the contrast is—the Master's thoughts all taken up with his death for others—and their thoughts occupied with little petty jealousies as to who should be the greatest. Why were they indignant? Because they were of the same spirit as James and John. They wanted those places themselves.
- **10:47** The blind man had advanced much further than the mass of the people. To him it was not merely "Jesus of Nazareth" but "Jesus, Son of David."
- **10:51** Notice here a sort of gentle rebuke the Savior gives to James and John. Read again the words of verse 36 and then those in this verse.