

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.