

19. Deliver him to the Gentiles. Notice the precision of the prediction: the Jews shall condemn, but the Gentiles shall execute the sentence of death. **To crucify.** This was not a Jewish but a Roman method of execution, and its specific mention shows the foreknowledge of Jesus. **He shall rise again.** It may seem strange to us that such plain declarations should be figurative expressions, and took them in a mystical sense. But their unbelief at this time made their after-coming may to the fact of the resurrection all the more valuable.

20. Then came to him. Then, of all times, while visions of the cross were rising before him, and the shadow of the agony reaching over him, how utterly their spirit and his were at variance! **The mother of Zebedee's children.** From a comparison of Matt. 27: 56 and Mark 15: 40, her name is believed to have been Salome. It is thought that she was a sister of Mary, the mother of Jesus. She was one of a number of women who accompanied the disciples from Galilee, through Perea, and to Jerusalem; was present at the cross, and early at the sepulcher. **With her sons, James and John, the two disciples whom Jesus had named "sons of thunder," Mark 3: 17.** The ambitious scheme was doubtless their own, perhaps suggested by the promise already made to Peter (Matt. 16: 18, 19), and they used their mother as their intercessor, on account of her relationship to Jesus. **Worshipping him.** Presenting themselves in the attitude of suppliants, as to a king. **Desiring a certain thing.** (2) *How often our desires are carnal, when Christ's purposes are spiritual!*

21. What wilt thou. (3) *So Christ would have us open to him our hearts, though he can read our thoughts. Grant that these may be his sons.* She showed the true mother-heart by asking, not for herself, but for her children. (4) *Let us seek that which is, not that which seems, the best for our children.* On thy right hand, . . . on the left. The place of the two highest commanders or nobles, on either side of the king. **In thy kingdom.** They supposed that the crisis was at hand, that soon their Master would be sitting on David's throne in his capital, and that they must be in advance of all others in seeking for the positions of honor in the coming kingdom. Their ambition was natural, and not less noble than that of some of the greatest men in history, nor are we to suppose that selfish expectation was the only bond that united them to Jesus. (5) *What imperfections may be in the best of saints!*

22. Jesus answered. With what gentleness and patience he endures the carnal selfishness of those to whom he had been for three years teaching better and nobler aspirations. **Ye know not.** They knew not that in a fortnight a condemned thief would hang upon each side of their crucified Master; and they knew not that his throne and his glory were heavenly, too bright even for angels to behold. (6) *How little we know what our own prayers really mean! Are ye able to drink the Cup of sorrow, of suffering, and of death, was in his mind, and its forerunner was already upon his lips. Baptized with the baptism.* Perhaps "the cup" has reference to the inner anguish of soul and spirit; and "the baptism" to outward wrongs and sufferings. This sentence, "and to be baptized," etc., is omitted in the Rev. Ver., but is found in the parallel passage in Mark. (7) *The way to the crown is, for both Master and disciple, the way of the cross.* Says Bishop Hall, "O Saviour, let me trace thee by the true way of thy blood, and by thy red steps follow thee to thine eternal rest." **We are able.** They did not doubt that a struggle requiring courage, endurance, and faith was to precede his assumption of royalty, and they sincerely believed themselves able to meet it. "They would have promised less if they had known more."—J. C. Gray.

23. He saith unto them. The Saviour saw the earnestness and loyalty which were mingled with their

ambition; and he saw, too, the glorious possibilities which were dormant in both. (8) *What a generous Master is ours, to honor what is best in us, while he rebukes what is worse! Ye shall drink indeed.* They did indeed, but each in a different way. James was baptized with the blood of martyrdom, the first of the twelve apostles (Acts 12: 2); and John drank more deeply into his Master's spirit than any other of the apostolic company, as his writings show. **Not mine to give.** It was not to be given as a personal favor, but in accordance with the principles of the heavenly kingdom. (9) *There is no favoritism in the allotment of Gospel privileges. For whom it is prepared.* Rather, as in Rev. Ver., "for whom it hath been prepared." The divine counsels ordained, before the foundation of the world, the principles of salvation; and its gracious privileges are possessed by those who act in conformity with those principles.

24. The ten heard it. The request had been proffered in secret. Moved with indignation. Their anger was not a righteous indignation at an unholiness, but it was a jealousy of rivals for the same place; and it showed that the ten shared in the spirit of the two.

25. Jesus called them. He saw their suppressed murmurings and bickerings among themselves. This strife for place had risen several times, and was yet to arise again. Mark 9: 33, 34; Luke 22: 24. **The princes of the Gentiles exercise dominion.** Rev. Ver., "lord it." He wishes them to see that their spirit is that of heaven, among whom "might makes right," rather than of enlightened Israelites, looking for the kingdom in which God should reign. **They that are great exercise authority.** The ancient conception was that the people existed for their rulers. Christianity has been trying to teach the world that rulers exist for the good of the people.

26. It shall not be so among you. The kingdom of Christ, though the ideal kingdom, stands in absolute contrast with the earthly governments in its principles and its methods. **Whoever will be great.** Rev. Ver., "Whoever would become great." The great man in the Gospel dispensation is not the one who attains to high position, as a pope or a bishop, but the one who is of service to others by doing good. **Your minister.** "Your servant," the one who waits upon or serves another.

27. Chief among you. That is, in the highest place of all. **Let him be your servant.** The words translated "minister" and "servant" are not the same in the original. The former is that elsewhere translated *deacon*, "one that waits upon another;" the latter means *bond-servant, or slave*. The ideal Christian, then, is the one who completely surrenders self to do good to others.

28. Even as the Son of man. He shows himself as their model for imitation. **Came not to be ministered unto.** He might have sat on a throne and received the homage of men; and had he been willing to do so he would have been gladly received. But his conception of his mission was vastly greater and nobler. **To minister.** To serve men, to do good to men, and to bless them, with the absolute forgetfulness of self. **A ransom for many.** Here is the deepest view that the Saviour had as yet given his disciples of his own death and its purpose, the first distinct statement of the doctrine of the atonement, which forms the burden of St. Paul's teaching. (10) *In some way—let us not ask in what way—Jesus gave his life as a purchase for ours.* **For many.** The word many here is in co-trust with the words *his life*, and does not intimate that any are excluded from salvation.

29. Departed from Jericho. The principal city of the Jordan valley, where Jesus was then teaching. **A great multitude.** Consisting mainly of people on their way to the passover at Jerusalem.

HOME READINGS.

- M. Christ's last journey to Jerusalem. Matt. 20: 17-23.
 W. Christ's last journey to Jerusalem. Matt. 20: 24-34.
 F. Delivered to the Gentiles. Mark 15: 9-21.
 Th. Following Christ. Mark 8: 31-38.
 S. Dignity of serving. 1 Pet. 2: 15-25.
 S. Christ-serving others. John 13: 8-17.
 S. Luke's narrative. Luke 18: 31-43.

GOLDEN TEXT.

The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. Matt. 20: 28.

LESSON HYMNS.

No. 253, Dominion Hymnal.

Let him to whom we now belong.

No. 50, Dominion Hymnal.

Wanderer, come, there's room for thee.

No. 33, Dominion Hymnal.

Rock of Ages, cleft for me.