



The best you can get



LESSON VI. May 12, 1918. Jesus Faces the Cross.—Mark 10: 32-33.

COMMENTARY. I. The cross in view (vs. 32-34). 32. Going up to Jerusalem—Jesus and his disciples were in Perea, and not far east of the Jordan, journeying toward Jerusalem to attend the feast of the Passover. Jesus went before them—Jesus knew that He was to suffer shame and death at Jerusalem in a few days, but He went steadily forward, leading the way for His disciples amazed—As- tonished at His courage in pressing forward where opposition against Him was intense. They that followed were afraid. (R. V.)—Jesus was the leader of the little band. Upon Him was resting the heaviest burden that was ever borne. While He went on courageously to face the cross, His disciples followed in fear of what awaited Him and them. Took again the twelve—Jesus had more than once foretold His death (Mark 8: 31; 9: 30-32). He made this announcement to the disciples privately (Matt. 20: 17).

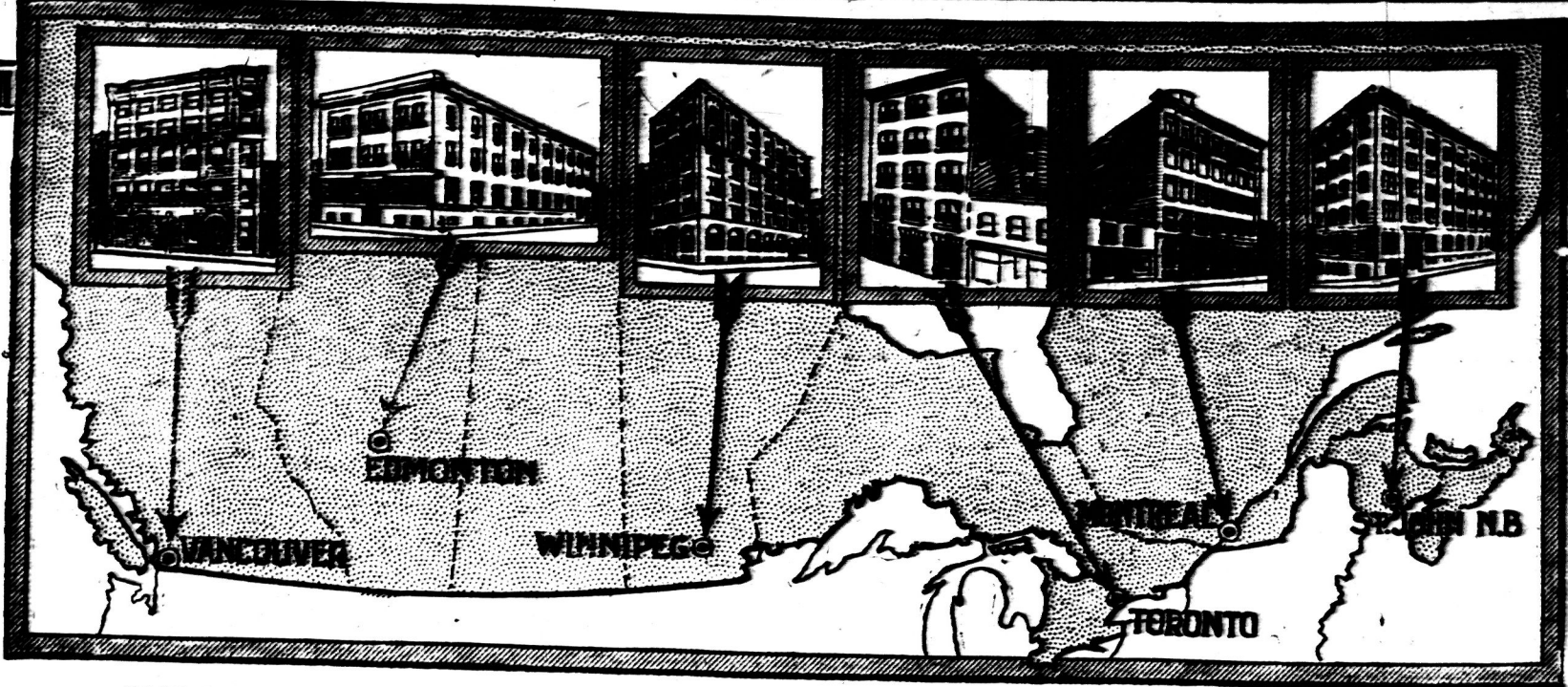
33. Christ's crisis. These Jewish leaders were most active in their opposition to Jesus, and into their hands He would be delivered when He should have finished his work as a teacher. Shall condemn Him to death—The Jewish council would falsely accuse him and declare him deserving of death. Deliver him to the Gentiles—The Roman government would officially pronounce the death sentence upon Jesus and execute it. Thus both the Jewish world and the Gentile world be implicated in putting him to death. 34. Shall kill him—All the particulars of this prediction were literally fulfilled (Mark 14: 65; 15: 15-25).

II. An ambitious request (vs. 35-40). 35. James and John—Sons of Zebedee and Salome. They were among the favored disciples, the third being Peter, whom Jesus took with Him on the mount when He was transfigured and who went with Him into Gethsemane. Do for us whatsoever we shall desire—Comparing this passage with Matthew's account (20: 20), it appears that Salome joined with her sons in making the request. Their petition was most strangely out of place at this time while he was on his way to the cross; yet they realized that great events were to take place in the near future, and they wished to be in time with their request. The petitioners made a test of Jesus' willingness to hear their plea before they made their specific requests. 36. What would ye—Jesus knew what they desired, but he would have them tell him what they wanted on their own minds, that their selfish ambition might be clearly recognized by themselves. 37. On thy right hand, on thy left—The place of highest honor was on the right hand of the sovereign, and the next highest was on his left. In thy glory—The two disciples did not take into account the humiliation and suffering which Jesus was to undergo. They desired to part there, but they wished to be prominent in his exaltation.

38. The cup that I drink of—Jesus showed them that companionship with himself meant reproach, humiliation and suffering even unto death. 39. We can—James and John did not understand what the "cup" and the "baptism" involved, but they were confident that they were equal to any task or hardship that lay between them and the honors that had asked for themselves, ye shall indeed drink of the cup—After the gift of the Holy Ghost was received at Pentecost, the disciples had courage and strength to endure persecution and death. James was the first of the disciples to suffer martyrdom and John entered the distresses incident to his ministry through a long life. 40. Not mine to give—The thought is "to sit on my right hand and on my left hand is not mine to give except to those for whom it is prepared."

III. True greatness (vs. 41-45). 41. The ten disciples—much displeased—They were displeased with the selfish ambition that

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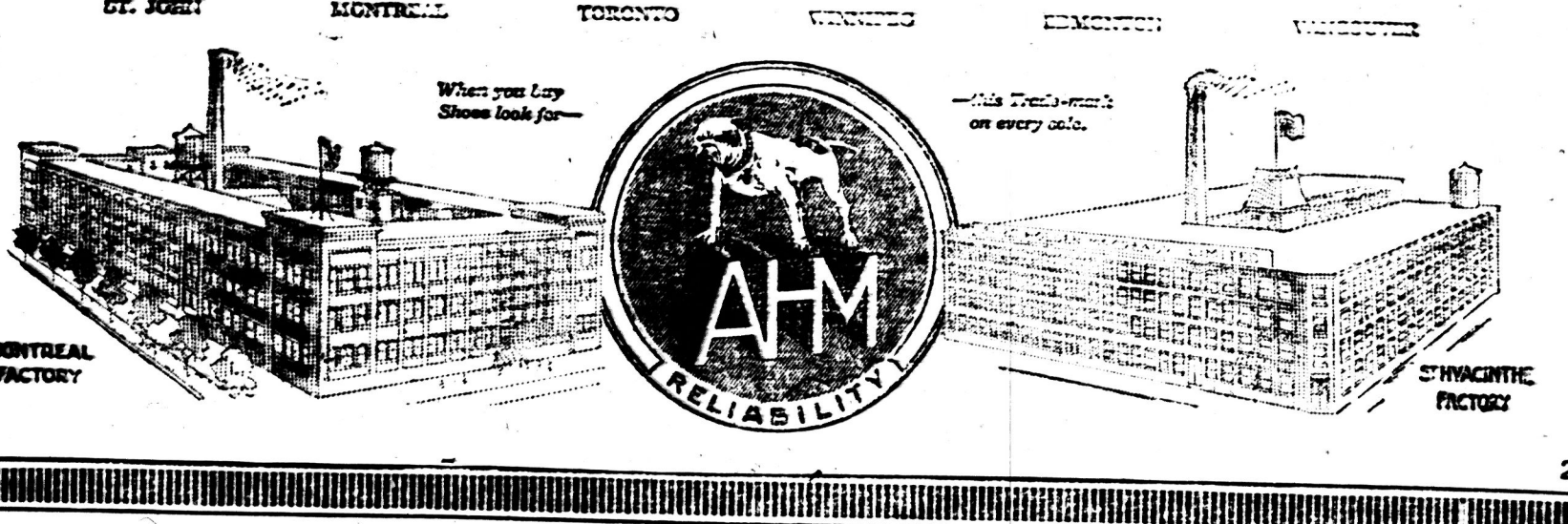
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IV. Bartimaeus Healed (vs. 46-52). Jesus and His disciples had passed out of Perea and had arrived in the vicinity of Jericho. Here he was appealed to for help by a blind beggar, named Bartimaeus. There were many in the company on their way to Jerusalem to attend the feast of the Passover. Some in the crowd attempted to silence the blind man, but he knew that Jesus was passing by with- in hailing distance, and he was determined to make the most of his opportunity to receive help from Him, and he cried still more earnestly, "Thou son of David, have mercy on me," and Jesus, though He was on

His way to the feast and to the cross, stood still and called for the supplicant. Bartimaeus, hearing that Jesus was calling for him, quickly threw off his outer garment and hastened toward Jesus, who asked what he would have done for Him. The blind man's "Lord, that I might receive my sight," met with an immediate response, and his sight was given him. Questions—What did Christ foretell regarding Himself? On what previous occasions had he foretold these things? What request did James and John make? What reply did Jesus make? How did the other disciples feel about that request? What lesson did Jesus give the twelve? How does the spirit of the world compare with the spirit of the gospel with respect to greatness? What kind of ambition is right? What is the way to attain true greatness? Describe the healing of Bartimaeus.

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John sought directly to engage for themselves the places nearest Christ, supplanting their journey to Jerusalem to be complete his triumph of lifting their nation to independence and glory beyond any previous history. Jesus endeavored to quicken thought and so help James and John to correct their own mistake in misapprehending his royalty. He discerned what was involved in their request. He did not improve their desire, but stated the stern conditions upon which such honors were to be attained. With prophetic eye Jesus saw the future of these two brethren. The manner in which he dealt with them showed his knowledge of human nature and his

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habitual power of spiritual sympathy. His treatment was suited to draw out and encourage their better feelings and to give them a higher and nobler view of human nature with its possibilities and destinies. He regarded his disciples in a certain sense as kings, but he would have them establish their regal rights in a different manner from the princes of this world. He pointed out the difference between real and seeming greatness and showed that dignity in his kingdom was bestowed according to the law of moral fitness. His example itself ever pointed the direction of true greatness. T. R. A.

MARKET REPORTS TORONTO MARKETS FARMERS' MARKET.

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