is common to them all.

**34.]** **spit**  
upon him, Mark and Luke:—**crucify him**,  
*Matthew only*, which is remarkable, as being  
the first intimation, in plain terms, of the  
death He should die. The *taking up the  
cross*, so often alluded to, might have had  
now for them a deep meaning—but see  
Luke ver. 34. The **they** in ver. 34 means  
*the Gentiles*.

**35—45.]** AMBITIOUS REQUEST OF THE  
SONS OF ZEBEDEE: OUR LORD’S REPLY.  
Matt. xx. 20–28, where see notes   
throughout, and especially on the difference in our  
ver. 35. The two accounts of the   
discourse are almost verbatim the same, and  
that they came from one source is very  
apparent. Even here, however, slight   
deviations occur, which are unaccountable,  
if the one had actually before him the  
writing of the other. Besides, we have  
the whole additional particulars of the  
baptism, with which He was to be   
baptized: see note on Matthew.

**38.]** Observe the present tenses, **drink of**, and **am  
baptised with**. They may mean that the  
Lord had already the cup of His suffering  
at His lips; was already, so to speak,  
sprinkled with the first drops of spray of  
His baptism of blood: or they may be  
merely official: “*that I am to drink of,  
and to be baptized with.*”

**42.] they  
which are accounted to rule,—who have  
the title of rulers**: literally, **they which  
seem to rule**, or, **think that they rule**.  
It is not, ‘those who rule,’ which *God  
alone* does.