

THE GOSPEL OF MARK

by

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INTRODUCTION

The Gospel of Mark is the briefest of the four Gospels. The traditional view, which holds that the Apostle Peter dictated this record into the pen of Mark, so that he was only an amanuensis, has been proven erroneous. Equally incorrect are other theories, that the Gospel of Mark was written first and served Matthew and Luke in giving their account, copying from it and making additions, or, the hypothesis that there was an original record, a common source, which the Evangelists used. All these opinions are mostly the inventions of men who disbelieve the inspiration of the chosen instruments of God in giving a fourfold picture of His blessed Son on earth. An unswerving faith in the inspiration of the four Evangelists solves all the supposed difficulties and discrepancies of which we hear so much in our days. Inspiration makes error impossible.

Mark was not an Apostle. Two Apostles were chosen to write Gospel records, Matthew and John. The other two, Mark and Luke, did not belong to the twelve. Mark's and John's Gospels give us the chronological account, while Matthew and Luke were led under the guidance of the Holy Spirit not to pen the events chronologically, but to arrange them in such a way as to bring out the distinctive features of their respective Gospels.

While Matthew describes the Lord Jesus Christ as the King, Luke as the Son of Man in His perfection, John as the true God and the eternal life, Mark was chosen to write the account of our Lord as the obedient Servant. It was announced by the Prophets that He would appear as a servant. Isaiah beheld Him as the Servant of God. Through Zechariah the Spirit of God announced, "Behold, I will bring forth my Servant, the Branch" (Zechariah 3:8). And after He had been on earth in the form of a servant, the Holy Spirit in the Epistle to the Philippians tells us again that He who ever existed in the form of God "made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men" (Philippians 2:7). Mark, himself a servant, was graciously called to give a pen picture of this blessed Servant and to record His toil, His service of love and patience, as well as His mighty works. All which does not stand in definite relation to our Lord as the Servant is carefully omitted, and many other things omitted by the other Evangelists are added, to describe the manner and perfection of the Servant's work.

The purpose of the Gospel of Mark must never be lost sight of in

studying it. Well may we call it the neglected Gospel, for it is the least studied. God gave it that we His redeemed people might as His servants have a pattern in our service. One thing, however, is absolutely necessary in the intelligent and spiritual study of Mark and that is a constant comparison with the Gospel of Matthew. Such a comparison will bring out the beauties of the record given by Mark and shows the divine power which guided infallibly these men of God.

We have therefore given in the analysis the parallel passages from the Gospel of Matthew and from the Gospel of Luke. The analysis contains many hints and annotations, which will help in a closer study. At the close of the analyzed Gospel the reader will find several articles on the personality of Mark, the characteristic features of this Gospel and other information, which, we hope, will prove of help to all students of this part of God's Holy Word.

THE ANALYSIS OF THE GOSPEL OF MARK

"For even the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many." Chapter 10:45.

Part I. The Servant; who He is and how He came. Chapter 1:1-13.

Part II. The Servant's work; not to be ministered unto, but to minister. Chapter 1:14-10:52.

Part III. The Servant in Jerusalem. Presented as King and rejected. Chapter 11-13.

Part IV. Giving His Life a ransom for many. Chapter 14-15:47.

Part V. The Servant Highly exalted. Risen and Ascended; His commission to His servants and working with them. Chapter 16.

PART I. THE SERVANT; WHO HE IS AND HOW HE CAME

Chapter 1:1-13.

1. The Servant, the Son of God. Verse 1.
2. His coming promised and announced. Verses 2-8. Matthew 3:1-11; Luke 3:1-18; John 1:19-30.
3. The Servant comes forth. Verses 9-11. Matthew 3:13-17; Luke 3:21-22; John 1:31-34.
4. The Servant in the wilderness. Verses 12-13. Matthew 4:1-11; Luke 4:1-13.

1. The Servant, the Son of God. Verse 1. No other Gospel begins in this way. The Deity of our Lord is first of all emphasized. Nothing is said about the virgin birth, nor is a genealogy given. The miraculous birth is most fully brought out in Luke's Gospel, the Gospel of our Lord's humanity. No genealogy appears in Mark; a servant does not need such. Nor do we find Bethlehem mentioned, or the event which is characteristic to the Gospel of Matthew, the visit of the wise men, seeking the newborn King of the Jews.

All these and other matters are omitted because they do not fall within the scope and purpose of the Gospel of Mark. The Servant is the Son of God. This great truth is fully attested by His obedience in always doing the will of Him that sent Him and by His mighty miracles which accompanied His loving service. If He were not the Son of God He could not have rendered the perfect service. Sonship and Service always go together. Only a Son of God can be a servant of God. Grace makes us, if we believe on the Lord Jesus Christ, sons of God. True service for God is the result of the enjoyment of our sonship in Christ Jesus. A deeper realization and enjoyment of our sonship will be followed by a more obedient and constant service. The Gospel of John gives the fullest witness that Jesus is the Christ, the Son of God (John 20:31). The Gospel of Mark shows that He is the Son of God by His wonderful character as the Servant.

2. His Coming promised and announced. Verses 2-8. Prophets promised His Coming (Malachi 3:1). The passage proves Him to be Jehovah. In Malachi we read that Jehovah says "he shall prepare the way before Me." The Spirit of God changes the "Me" to "Thy Face." The servant is none other than Jehovah, who spoke to the Prophets. Isaiah 40:3 is likewise quoted. Here too we find the same testimony that Jesus the Servant is Jehovah. "Prepare ye the way of Jehovah."

The account of the ministry of John the Baptist is the briefest in the Gospel of Mark. A few sentences only describe his testimony in the wilderness and his person. All the land of Judea and they of Jerusalem went out to him. The baptism of John in the river of Jordan was the outward sign of repentance. They confessed their sins. A comparison with the record of the Baptist's ministry in Matthew, Luke and John is very instructive. In Mark all the preaching of John concerning the state of the nation is omitted, for the Holy Spirit describes in Mark John's ministry only as a necessary preliminary to introduce the Servant and His ministry. Of the baptism which Christ is to bring Mark mentions "the Holy Spirit;" "and with fire" is left out. The fire baptism is His judgment work stated in Matthew and Luke. Christ as the humble Servant does not execute judgment, but the coming King (Matthew) and the Son of Man coming again (Luke) will judge and burn the chaff with unquenchable fire.

3. The Servant comes forth. Verses 9-11. The Servant appears to begin His service. From Nazareth of Galilee He came forth. There too during the hidden years He had served. The Servant was absolutely sinless and yet He was baptized in Jordan. He showed His perfect willingness to take, in obedience to the Father's will, the sinner's place in death. In verse 10 the word "straightway" is found for the first in Mark. It is the characteristic word of this Gospel describing the promptness of His service. The anointing by the reception of the Spirit follows. In Matthew we read "heaven was opened unto Him." In Luke, "heaven was opened." In Mark "He saw the heavens opened." Encouraging sight for Him, who had taken the lowest place! All God's servants need the vision of this opened heavens. The Father's voice proclaimed Him then as His beloved Son.

4. The Servant in the Wilderness. Verses 12-13. Upon this He was driven immediately into the wilderness to be tempted of Satan. His fitness to be the Servant to minister and give His life for a ransom was fully proven in His victorious conflict. The different temptations are not reported by Mark; they belong to the Gospels of Matthew and Luke, where we find them. But here we have a statement which is peculiar to Mark. "And was with the wild beasts." It tells of his deep humiliation. Moses and Elijah

were in the wilderness being prepared for service. David also had been alone in the solitary places. None, however, was in the place which He took, whose eternal abode was the Father's bosom. The wilderness and the wild beasts are the witnesses of a marred creation; the mighty Creator had come in the form of the creature to meet and overcome under such conditions the fallen being, Satan. Some have taught that He was in danger of being attacked by the wild beasts. This was impossible (Psalm 91:9-13).

PART II. THE SERVANT'S WORK; NOT TO BE MINISTERED UNTO,
BUT TO MINISTER -- Chapter 1:14-10:52.

Chapter 1:14-45. The Ministry in Galilee after John's Imprisonment.

1. The Servant in Galilee preaching the Gospel of the Kingdom. Verses 14-15. Matthew 4:12-17; Luke 4:14-15.
2. The Calling of fellow servants. Verses 16-20. Matthew 4:18-22; Luke 5:1-11.
3. The Servant in Capernaum. Verses 21-28; Luke 4:31-37.
4. Peter's Mother-in-law raised up. Verses 29-31. Matthew 8:14-15; Luke 4:38-39.
5. The Servant heals many and casts out demons. Verses 32-34. Luke 4:31-37; Matthew 8:16-18; Luke 4:40-41.
6. The Servant in prayer. Verse 35.
7. The Interruption and the renewed service. Verses 36-39. Luke 4:42-44.
8. The Leper healed. Verses 40-45. Matthew 8:1-4; Luke 5:12-16.

1. The Servant in Galilee preaching the Gospel of the Kingdom. Verses 14-15. The Servant begins His blessed service in Galilee immediately after John had been put into prison. And now the Lord takes up the hushed testimony of the forerunner. The heralding of the Kingdom at hand through the presence of Him who came to His own is less prominent in Mark. In the first twelve chapters of the Gospel of Matthew it is one of the leading features. The time, indeed, was fulfilled. While Matthew and Luke report the preaching of the Gospel of the Kingdom with the demand to repent, here in Mark the words are added "and believe the Gospel." This gospel is of course not the Gospel of our salvation. That was not preached till after He had finished the work the Father gave Him to do.

2. The Calling of fellow servants. Verses 16-20. It is a blessed scene which we have before us. The Servant of God calls fellow servants, weak and sinful men, to become fishers of men. These are Simon and Andrew, James and John. They knew Him and had believed in Him. They were his disciples. But now He calls them into service. "Come ye after Me." The Grace which called them gave them power to forsake earthly things and to come after Him. Boats and nets, their trade as fishermen and even their father, Zebedee, were left behind. Oh! blessed place to serve the Lord Christ and yield obedience to His call. We must own Him as Lord and follow Him in His own path of faith, obedience and humility. To seek others and bring them to Himself is the service to which He still calls. Note the word "straightway" in verses 17 and 20.

3. The Servant in Capernaum. Verses 21-28. The Servant and His fellow servants went to Capernaum. Straightway he entered the synagogue on the

Sabbath to teach. His first preaching in Nazareth (Luke 4:16-30) is not reported by Mark. It is after they thrust Him out of the city where He had been brought up, that He went to Capernaum. The blessed Servant knew no discouragement nor self pity. They laid their wicked hands on Him in Nazareth, then He went on to Capernaum and straightway taught there. His doctrine uttered with authority and power astonished all, yet He ever was the meek and lowly One. But the Word had another effect. A man with an unclean spirit interrupted Him in the synagogue. Satan's power was present and the demons were forced to confess "Jesus of Nazareth" as "the Holy One of God." Then the Servant's power is manifested. He rebuked him and commanded the demon to come out of him. The Servant's fame spread abroad throughout all that region.

4. Peter's Mother-in-law raised up. Verses 29-31. This miracle is found in the Gospel of Matthew in a different setting. For the dispensational setting see "The Gospel of Matthew," chapter 8. The place given to this miracle here is equally significant. The first healing of disease in the Gospel of Mark follows the casting out of the demon, the defeat of Satan's power. This order will be followed when He comes again, not as the lowly Servant, but as the mighty King. Then Satan will be bound first and the greatest spiritual and physical blessings will come to this poor world at last. Concerning the healing of Peter's wife's mother, Matthew tells us "He touched her hand;" Luke "He stood over her and rebuked the fever." Mark's testimony by the Holy Spirit is "He took her by the hand and lifted her up." How beautiful! It reveals the tenderness, the loving sympathy of the blessed One. With what gentleness He must have lifted her up so as to avoid another pang of pain in her feverish body; but immediately she was healed. And He is still the same.

5. The Servant heals many and casts out demons. Verses 32-34. Deliverance from demons and divers diseases came to many on that memorable day "when the sun did set." We must view these deliverances and healings in Mark's Gospel not so much as the evidences of His power as the manifestations of the great love and goodness of the Servant. Then He suffered the demons not to speak, because they knew Him. He loved to be unknown and did not want the applause of men nor the witness of the unclean spirits. Of His unostentatiousness we shall find further evidences.

6. The Servant in Prayer. Verse 35. And after such a day of uninterrupted toil, preaching, healing diseases, driving out demons, occupied from early morning till the sun did set, we find Him, rising a great while before day, in a solitary place, praying. He is alone in the presence of the Father. Thus it was fulfilled, "He wakeneth morning by morning, He wakeneth mine ear as the instructed" (Isaiah 50:4). Only Mark gives us this precious information. It tells us that the Servant, though the Son of God, walked in complete dependence on God His Father. Prayer is the expression of such dependence. He had been anointed with the Spirit for His work, heard the Father's loving approval, defeated Satan, cast out demons, healed divers diseases, yet He is still the dependent One. Independence in service for God is a snare, the very spirit of Satan. The perfect Servant had His times for quietness, retirement and prayer, in which He cast Himself anew upon Him, whom to glorify He had come to earth. "And if He thus retired to be with God, Himself the Lord God, before He entered upon the work of the day, can we wonder that we fail so much in outward labor, who fail yet more in this inward intimacy with our Father? Be assured, the secret of holy strength and endurance in service is found there alone." (W. Kelly. "Gospel of Mark.") What child of God does not feel

the deep necessity of this and deplores the neglect of this blessed privilege?

7. The Interruption and the renewed service. Verses 36-39. But He is followed by his disciples and is interrupted even in prayer. No rebuke comes from His lips. Willing He responds to the new demands. For that He came "not to be ministered unto, but to minister."

8. The Leper healed. Verses 40-45. Leprosy, that vile and loathsome disease, is a type of sin. Like sin it is incurable and only Jehovah could cure leprosy. When Jehovah had healed the disease the priest had to pronounce the leper clean. This leper recognized in the humble Servant the mighty Jehovah. He kneeled in His presence and expressed his faith in His power and implored Him to make him clean. Here again Mark tells us something of our blessed Lord, which we find neither in Matthew or Luke's account. He was moved with compassion. Thus the spirit of God in some brief additions portrays the Servant in His loving service. The leper is healed. The Servant is Jehovah and both His love and His power are revealed. He charged him to say nothing to any man. In this the Servant once more manifests His humility, that He served in an unostentatious way. He did not want honor from man. His Father knew all His service; that was enough for Him. Yet the enemy through the cleansed leper attempted the popularity of the Servant. He sought the desert places once more to hide Himself. May we serve after this great pattern Servant.

Chapter 2.

1. The Servant again in Capernaum. The healing of the Paralytic. Verses 1-12. Matthew 9:1-8; Luke 5:17-26.
2. Levi called. With the Publicans and Sinners. Verses 13-17. Matthew 9:9-13; Luke 5:27-32.
3. The Question concerning Fasting. Verses 18-22. Matthew 9:14-15; Luke 5:33-39.
4. The Question concerning the Sabbath. Verses 23-28. Matthew 12:1-8; Luke 6:1-5.

1. The Servant again in Capernaum. The healing of the Paralytic. Verses 1-12. His second visit to Capernaum brought out a large multitude. We see Him occupied with preaching the Word. He always preached the Word first, to make known the Truth; for this He had come (1:38). Then in the next place He confirmed His Word by His mighty works. The Paralytic tells of man's impotence; leprosy is the type of Sin as a defiling, incurable disease, paralysis shows man's helpless condition. The paralytic is likewise the picture of Israel. The helpless paralytic is brought into the presence of the Lord. Mark alone tells us that four carried him and describes fully the obstacles in the way. They had faith in His love and in His power. How it must have refreshed His heart! As His servants we can still bring sinners into His presence and honor Him by our confidence. "Son, thy sins be forgiven thee." With this blessed Word He touches the root of all evil. To deal with it He had come. The proof that He is Jehovah and has power to forgive sins is the healing of the paralytic. Love and Power are here blessedly manifested. Love in forgiveness, power in healing and restoration. It is ever repeated in the case of every believing sinner. The two great elements of the Gospel are here. In some future day converted Israel will know this (Psalm 103:1-3).

2. Levi called. With the Publicans and Sinners. Verses 13-17. Levi, the son of Alphaeus, is Matthew, the writer of the first Gospel. He was a tax gatherer. As such he was despised by the nation Israel. Not alone were they considered thieves, but they were the miserable hirelings of the Romans and as such hated as Apostates. What Grace to call such an one to the office of an Apostle! And the feast which followed reveals both the loving condescension of the Servant-Son and His Grace to seek that which is lost. The Servant had taken a low place by associating with the tax-gatherers. In the eyes of the self-righteous Pharisees it was an abomination. God in the person of His Son had come in Love and Grace seeking man.

3. The Question concerning Fasting. Verses 18-22. The disciples of John approach Him next with a question. The Servant's ear was always ready to listen to the perplexities, difficulties and sorrows of others. He was always approachable. Under the Law they fasted. The Grace of God had now appeared and Grace was soon to take the place of the Law. He Himself is the Bridegroom. No need of fasting and mourning while He was with them. His rejection would come and with it their fasting. A significant parable follows. The old garment and the old wineskins are symbolic of Judaism with its laws and ceremonies. The new piece and the new wine stand for the Gospel. Law and Grace must not be mixed. If the Gospel of Grace, the new wine, is put into the old wineskins, Judaism with its laws, the wineskins go to pieces and the new wine is spilled. Much in Christendom today is neither Law nor Grace. The Servant announced a change of dispensations.

4. The Question concerning the Sabbath. Verses 23-28. The question concerning the Sabbath is closely connected with the preceding parable. The Sabbath, not a seventh day, but the seventh day, was the day on which God rested in Creation. It was also the sign of His covenant with His people Israel. Plucking ears of corn on the Sabbath to eat them is nowhere forbidden in the Law. It was one of the hard and burdensome man-made traditional injunctions. The Lord cites David's case. Mark adds that David was not alone hungry, but "he had need." David, though anointed King, was despised and in need. His greater Son and His disciples were in the same condition. What is greater with God, the maintenance of an ordinance or the need of Man? Surely the latter. He, the humble Servant, was none other than the Lord of the Sabbath. He had rested in His Creation work and instituted the Sabbath for His people. He had become the Son of Man for the need of Man. As the Lord of the Sabbath He speaks, "The Sabbath was made for man and not man for the Sabbath." On the ground of Grace the Sabbath no longer exists. We have the Lord's day, the first day of the week to enjoy communion with our risen and glorified Lord, resting from our daily occupation. Blessed privilege to adore Him on that day and to follow His own example of doing good.

Chapter 3.

1. In the synagogue. The man with the withered hand healed. Verses 1-6. Matthew 12:9-14; Luke 6:6-11.
2. The Withdrawal of the Servant. Many healed. Verses 7-12. Matthew 12:15-21; Luke 6:17-19.
3. On the Mountain calling the Twelve. Verses 13-19. Matthew 10:1-4; Luke 6:12.16.
4. The interrupted meal. Verse 20.

5. The Servant charged with madness. Verse 21.
6. The Blasphemy of the Scribes; His Warning. Verses 22-30.
Matthew 12:22-32; Luke 11:14-23.
7. Old relationship disowned and a new relationship announced.
Verses 31-35. Matthew 13:46-50; Luke 8:19-21.

1. In the Synagogue. The Man with the withered hand healed. Verses 1-6. This incident stands in closest relation to the preceding chapter. In their blindness they watched Him, if He would heal on the Sabbath. "Is it lawful to do good on the Sabbath day, or to do evil; to save life or to kill?" He answered the question by healing the sufferer. Note the addition by Mark, which is not found elsewhere. "When He had looked round about them with anger, being grieved for the hardness of their hearts." It was a righteous wrath when He saw them in their wicked and wilful hardness. His service was rendered in the deepest emotions of His holy soul. He did good, but Pharisees and Herodians were ready to destroy Him.

2. The withdrawal of the Servant. Many healed. Verses 7-12. The sudden departure of the Lord is not without meaning. Not alone did He withdraw Himself from the hatred of the Pharisees and Herodians to continue His ministry of love and power elsewhere, but His withdrawal indicates that the nation Israel was to be set aside dispensationally. He withdrew Himself to the sea. The sea is symbolical of the Gentile nations. Again they crowd about Him--a great multitude from the border land of the Gentiles (Tyre and Sidon). Satan's power was likewise manifested. Unclean spirits, when they saw Him, fell down before Him. These were demon possessed persons. They had to own and confess the Glory of the Servant. But He did not want their witness and forbade them to make Him known.

3. On the Mountain calling the Twelve. Verses 13-15. In Matthew we find all these events and actions of our Lord in a different setting. In vain do we look in our Gospel for the Sermon on the Mount. It is not reported and only given in full in the Gospel of Matthew. The Sermon on the Mount is the proclamation of the King concerning His Kingdom. Mark, describing Him as the ministering One, had to omit the utterances of the King. If we look for a place in Mark where the Sermon on the Mount belongs chronologically, it is at this point. For the peculiar arrangement of the events in the Gospel of Matthew see "Exposition of Matthew." He ordained the twelve to be with Him and endowed with supernatural power to be sent forth by Him. In Luke we read He prayed all night. The calling of the Twelve was for the extension of His loving ministry. Notice also the giving of names. "Boanerges" for the sons of Zebedee is only found here.

4. The interrupted Meal. Verse 20. This is likewise mentioned by Mark exclusively (see chapter 6:31). It shows that the Servant was ever ready to minister, forgetting his own physical need.

5. The Servant charged with madness. Verse 21. This is also a characteristic statement in Mark's Gospel. It shows that His own relations were ashamed of Him. They looked upon Him as being out of His mind. Thus His perfect service of love, the untiring labor, never ceasing toil, was judged by them.

6. The Blasphemy of the Scribes. His Warning. Verses 22-30. Still worse, the Jerusalem Scribes attributed His Divine power to Satan. What an awful accusation! They could not deny the power, but refused to believe

that it was the power of God. Under Satanic impulses they called the Holy Spirit a demon power. But the perfect wisdom of the Lord silenced their blasphemy. The power He manifested was a power in the most blessed mercy to man, the prey of Satan and his demons. If it were Satan's power then his kingdom is divided. This is the unpardonable sin. No forgiveness for this sin. The words "is in danger of eternal damnation" are better rendered by "is guilty of an eternal sin" (see 1911 Bible).

7. The Old Relationship disowned and a new Relationship announced. Verses 31-35. He refused to see His relations. This refusal indicates the broken relationship with Israel. He no longer recognizes His own, and speaks of a new relationship, founded upon obedience to the will of His Father. It was spoken in anticipation of the present dispensation.

Chapter 4.

1. Teaching by the Seaside. The Parable of the Sower. Verses 1-20. Matthew 13:1-23; Luke 8:4-15.
2. The Word to shine forth in testimony. Verses 21-25. Luke 8:16-18.
3. The Parable of the Growth of the Seed and the Harvest. Verses 26-29.
4. The Parable of the Mustard Seed. Verses 30-34. Matthew 13:31-35; Luke 13:18-19.
5. The Storm on the sea and the wind rebuked. Verses 35-41. Matthew 8:23-27; Luke 8:22-25.

1. Teaching by the Seaside. The Parable of the Sower. Verses 1-20. In the Gospel of Matthew the scene which closes the preceding chapter is followed by the seven parables (Matthew 13). In the seven parable discourse the Lord teaches the mystery of the Kingdom of Heaven in its present form. These parables belong into the first Gospel because it is the Gospel of the King. First He proclaimed the principles of the Kingdom (Matthew 5-7); then after His rejection He taught in parables the Kingdom in mystery. Only two of these parables are reported by Mark, the parable of the Sower and of the Mustard Seed. Both relate to His work of ministry. Another parable, however, is added, which is found nowhere else in the Gospels.

The parable of the Sower is explained by Himself (verses 13-20). He Himself is the great Sower and His fellow servants sow after Him. That which is sown is the Word, even as He came to preach the Word. The devil, the flesh and the world are the hindering forces.

The Parable of the Sower is very simple. It is also noteworthy that Mark adds a sentence, which is not found elsewhere. "Know ye not this parable? And how then will ye be acquainted with all parables?" It is a fundamental parable and a key to other parables. He graciously explains it. What patience He had with His dull fellow servants! He is the Sower. That which is sown is the Word; for this He came. Man cannot bring any fruit. That which He sows can produce fruit. The devil, the flesh and the world are antagonistic to the Word and the causes of failure and unfruitfulness. Those who hear the Word and receive it (believe) yield fruit. But the devil, the flesh and the world are even then active and influence fruitbearing.

2. The Word to shine forth in testimony. Verses 21-25. The Word

received in faith gives life and yields fruit. It must also shine forth in testimony. This testimony may be obscured by "the bushel and the bed." The bushel stands for the cares and material things of this present age; the bed for ease and comfort. The cure for occupation with earthly things and for an ease-loving life, the hindrances of a bright shining testimony, is to remember the coming day of manifestation (verse 22). How bright and perfect the example of the Servant. He did not know the bushel nor the bed.

3. The Parable of the Growth of the seed and the Harvest. Verses 26-29. This parable is not recorded by any of the other evangelists. It is closely linked with the words which precede. The day of manifestation is the day of the harvest. The seed sown grows in secret. None knows how. Life is in the Word. The blade, the ear and the full corn, after that the harvest. This is the comforting assurance of the Servant. He sowed the seed and then "slept and rose"--He died and rose from the dead. In view of it He could rejoice in the knowledge that the seed would spring up, increase and bring a harvest. And the sower will put in the sickle. The harvest (the end of the age) is more fully revealed in Matthew 13. What was His comfort is the comfort of all His true servants who sow the word.

4. The Parable of the Mustard Seed. Verses 30-34. The unexpected growth of the Kingdom during the absence of the Sower is taught in this parable. In Matthew it is linked with the parable of the leaven. The external growth (mustard seed) and the internal corruption (leaven) of Christianity are foretold by Him. Christendom has developed into a powerful world institution and become the lodging place of the fowls of the air. These typify unclean beings (4:4, 15). The humble Servant never meant the Word to produce such an abnormal growth.

5. The Storm on the Lake and the Wind rebuked. Verses 35-41. The close of the chapter fits in beautifully with the whole. The Servant is seen in chapter 4 as the rejected One. He is sowing the seed. He leaves the earth while the seed groweth unto the harvest. The storm on the lake gives the picture of the trials and dangers of His own during this age; but He is in the ship. Note a statement peculiar to Mark. "They took Him even as He was in the ship." The Servant, though Lord of all, had a real human body. Here we have a little picture of His weariness as Servant. Yet what a scene! He had perfect rest in the midst of the storm while His disciples were unbelieving. And then He manifested His power in rebuking the wind.

"Reader, do you think that the power of the Son of God and God's counsels could have failed because of an unexpected storm? Impossible! The disciples were in the same boat with Jesus. Here is a lesson for us. In all the difficulties and dangers of the Christian life, during the whole journey upon the waves, often agitated by the tempestuous sea of life, we are always in the same boat with Jesus, if we are doing His will. It may seem to us that He is sleeping; nevertheless, if He allows the tempest to rise in order to prove our faith, we shall not perish since we are with Him in the storm; evidently neither He or we can perish. His security is our own."

Chapter 5.

1. The Servant's Power over Satan's work. Verses 1-20.
Matthew 8:28-34; Luke 8:26-39.
2. The Servant's Power over disease and death. Verses 21-43.

Matthew 9:18-26; Luke 8:40-58.

1. The Servant's Power over Satan's work. Verses 1-20. The Storm on the Lake was the work of Satan, but here the power of the enemy is more prominent. The description of the demoniac differs from Matthew's and Luke's account. His condition is described in fullest detail. He dwelt in the place of the dead. No one could chain him; Satan's dominion and power cannot be conquered by the effort of man. Then there is self-torture and delusion in thinking of Christ as a tormentor. The complete identification of the legion of demons with this poor victim is seen in verse 9. The power of the Lord delivers the man. This miserable world is still in the thralldom of Satan and his legion of demons. Demon possessions have not ceased. And the Lord Jesus Christ is still the same. The demons enter the swine by their own request and when granted the herd of swine rushed to destruction. This is an evidence of the character of the devil. He is the murderer from the beginning. But oh! the blessed change which had come for the demoniac. Delivered completely, in the attitude of rest, no longer rushing to and fro in torment, his nakedness covered and in his right mind. These are still the results of salvation. He would remain in constant fellowship with His deliverer. But the Servant demands service--and He announces directly what the Lord had done for Him. This is still the blessed privilege of all who have been delivered. They asked the Servant, with His loving Power to save to the uttermost, to leave their coast. "When the presence of God is felt, it is more terrible than that of Satan. Man would wish to free himself from the latter, but cannot; but the presence of God is insupportable when it makes itself felt, and indeed man has driven God (in the person of Christ) out of this world." It shows once more the rejection of the Servant.

2. The Servant's Power over disease and death. Verses 21-43. And now He manifests Power over disease and death. The daughter of Jairus was sick unto death. The willing Servant responds at once to the request of her father. While on the way the poor, suffering woman touches the hem of His garment. Verse 26 is found only in Mark. The Lord knows the touch of faith and healing power goes forth from Him. She is healed. The sick daughter had died, but the Lord raised her up. All has its blessed spiritual and dispensational lessons. Man is dead in trespasses and sins but One has power to give life and raise the dead. Faith is beautifully illustrated in the woman who touched Him. Jairus' daughter represents Israel. The Lord will come again into this earthly scene and then will call the remnant of Israel to spiritual and national life. The woman, so hopeless, so helpless, suffering and getting worse, is typical of the Gentiles. The hand of faith can touch Him still. In verse 43 we see once more how the Servant loved secrecy and despised ostentatiousness.

Chapter 6.

1. The Servant rejected in Nazareth. Verses 1-6. Matthew 13:54-58; Luke 4:16-30.
2. The Servant sends forth the Twelve. Verses 7-13. Matthew 10:5-15; Luke 9:1-6.
3. King Herod troubled. Verses 14-16. Matthew 14:1-2; Luke 9:7-9.
4. The Martyrdom of John. Verses 17-29. Matthew 14:3-12.
5. The Servant's withdrawal for Rest. Verses 30-31. Luke 9:10-11.
6. The feeding of the Five Thousand. Verses 32-44. Matthew 14:13-21;

Luke 9:12-17; John 6:1-13.

7. The Servant alone and His Return walking on the waters. Verses 45-52. Matthew 14:22-32; John 6:15-21.
8. New Manifestations of His love and Power. Verses 53-56. Matthew 14:34-36.

1. The Servant rejected at Nazareth. Verses 1-6. Once more we find Him in Nazareth. The first thing is teaching, and though they were astonished at His wisdom and power, they did not own Him as the Lord, but called Him the Carpenter and were offended in Him. Such is the heart of man. Unbelief tied His hands, yet in Love He healed a few and marvelled because of their unbelief. But did He abandon them? Oh! the infinite patience and seeking Grace of this perfect Servant! "He went round about the villages teaching," if perchance faith might yet respond to His willingness and power to heal.

2. The Servant sends forth the Twelve. Verses 7-13. Now He sends His Apostles forth and endows them with power. They are to depend in their ministry upon Himself. Thus they were to be His followers for He was ever dependent on God. Blessed principles are here which still hold good, though the sending forth had a special meaning for Israel (see Matthew 10:5-15).

3. King Herod troubled. Verses 14-16. It is the story of a troubled conscience and fear produces the thought that it is John the Baptist risen from the dead.

4. The Martyrdom of John. Verses 17-29. The faithful herald of the Servant suffered martyrdom. In the whole sickening scene of lust and bloodshed the prince of this world, the god of this age is manifested in this awful rule and power. It is a picture of the present age in opposition to God. The lust of the flesh, the lust of the eyes and the pride of life hold sway. And this evil age is not gradually improved and getting better, It is not abandoning its lusts and pride, its hatred of God and His Christ. As long as Satan is the ruler the age must be evil. In such a scene the Holy One came to minister and to give His life.

5. The Servant's withdrawal for Rest. Verses 30-31. We have noticed different withdrawals of the Lord. He withdrew for prayer and to the sea and now when the Apostles gathered unto Him, the One to whom the fellow servants must ever gather, to give a report of what they had done and taught, He withdrew with them into a desert place. The Lord does not say anything about their success (verse 13). There was danger of the self-exaltation of the messengers. The silence of the Lord puts a check upon it. It was His own power, which in goodness and mercy had done all this. Instead we hear Him say, "Come ye yourselves apart into a desert place and rest awhile." This again is found nowhere but in Mark. How needful for all servants it is to heed this loving word. How easily in constant service a servant can be lifted up and attribute something to himself. True service only is possible by being occupied with the Lord. And therefore we must ever learn to seek the presence of God. He remembered the need of His messengers and the time of rest with Him gave them new strength.

6. The Feeding of the Five Thousand. Verses 32-44. Here we have the compassion of the Servant in remembering the physical need of the people. But before He supplied that need, "He began to teach them many things." The Word stands always first. He came to serve. The giving of the Word followed

by the works of goodness and power is the order maintained in His service. Note the contrast between Him and the request of the disciples. How untiring, loving, gracious He was in all His service for man. May we learn of Him. A comparison of the account of this miracle in the four Gospels will teach us many lessons. He feeds the poor with bread (Psalm 132:15) as the true Shepherd of His people. He is the miraculous giver, but He uses His disciples in dispensing His blessing. His power for the good of others is at the believer's disposal. And the little put into His hands was not only sufficient for all but more was left over than they had given to Him. And still He delights to take the little things and manifest through them His power, if we but trust Him.

7. The Servant alone and His Return walking on the Waters. Verses 45-52. All is full of blessed meaning. He is once more alone in the mountain to pray. His disciples are alone on the stormy sea. He is absent now and has sent the people (Israel) away. He is in the presence of God as our intercessor. The stormy sea with the contrary wind is a type of this present age. Trouble and perplexity is the lot of His disciples during His absence. About the fourth watch of the night He came unto them walking upon the sea. Mark does not mention Peter going forth to meet Him. They see Him coming, but do not recognize Him, believing Him a spirit. His loving voice soon assures them, "Be of good cheer; it is I, be not afraid." Thus He will return across the stormy sea to meet and deliver His own. Blessed are we if we ever behold Him as the mighty One, who is above all circumstances and if we hear His words of comfort. How He cares for us. And when He comes the wind will cease.

8. New Manifestations of His Love and Power. Verses 53-56. What a scene of toil! What ministry in doing good! Dispensationally it stands for the blessed time, yet in store for this world, when He comes again. Then He who was the Son of Man in humiliation will, as Son of Man, with power and glory, be known to all. Then the earth will be blessed as Gennesaret was.

Chapter 7.

1. The Opposition of the Pharisees. Verses 1-23. Matthew 15:1-20.
2. Grace shown to the Syrophenician Woman. Verses 24-30. Matthew 15:21-28.
3. The healing of the deaf man. Verses 31-37. Matthew 15:29-31.

1. The Opposition of the Pharisees. Verses 1-23. This paragraph is of much importance. The scope of the analysis forbids a full annotation, but we refer the reader to the exposition of Matthew, chapter 15:1-20, the parallel passage. The Servant in His divine wisdom uncovers the hypocrisy which lies underneath the traditions of the elders. He shows that the Pharisees had rejected the commandment of God for the sake of men-made inventions and traditions. Their ritualistic service founded upon tradition was dishonoring to God and His Word. Such ritualism springing from tradition must always be. He condemns religiousness, which knows nothing of heart obedience and holiness of life. And this outward, human, man-made religion, which boasts of being something and doing something, He condemns. Then He shows that man's defilement does not consist in what enters into him, but the things which come out of him. He shows what man is within (verses 21-23). No, mere religiousness cannot take away this defilement. Thus He uncovers the hypocrisy of an outward religion and the true state of

the heart of man. The product of the natural heart of man, though it may delight in religious observances, is nothing but vileness.

2. Grace shown to the Syrophenician Woman. Verses 24-30. While the omniscient Lord in the form of the Servant showed what the heart of man is, He now also uncovers His own heart in showing Grace to one, who belonged to the Gentiles. In the borders of Tyre and Sidon the blessed Servant sought quietness and entered a house; but He could not be hid. Note again that Mark mentions this exclusively, because it brings out His character as Servant. He also informs us that she was a Gentile, a Syrophenician, belonging to the enemies of God's people, Israel. But Mark leaves out Matthew's statement, that she appealed to Him as "Son of David." Matthew's Gospel is the proper place for that. What evidences all along we find of the inspiration of these records. She had no claim on His Mercy and Power, for she was under the curse. Her daughter had a demon. And though she had no claim on His power and no promise, she believed in His love. She takes the place He gave to her and the daughter was restored. What a manifestation of Grace! And how it must have cheered the Servant's heart! In that moment His omniscient eye must have beheld the multitudes of Gentiles, who, after His death on the Cross, as lost sinners with no promise, aliens from the commonwealth of Israel, would believe in His love.

3. The healing of the deaf man. Verses 31-37. A comparison with Matthew shows that the account here is peculiar to Mark's Gospel. In Matthew 15:29-31 we find the dumb man mentioned among others whom He healed. He represents Israel. Altogether deaf, unable to hear God's voice, which spoke through the One who had come and an impediment in speech. They attempted to speak of God and praise God. And such is man's natural state. And such He came to heal. Israel might have had the ear opened by Him, the Servant, whose ear was always open, and Israel might have the tongue loosed, to praise His Name. He heals the afflicted one. And how the Servant looked to heaven and groaned. What must He have felt!

Chapter 8.

1. The feeding of the Four Thousand. Verses 1-9. Matthew 15:32-39.
2. The Pharisees ask a sign. Verses 10-13. Matthew 16:1-4.
3. The Warning against the leaven of the Pharisees. Verses 14-21. Matthew 16:5-12.
4. The healing of the blind man. Verses 22-26.
5. Peter's Confession. Verses 27-30. Matthew 16:13-16; Luke 9:18-20.
6. The first announcement of His coming rejection and death. Verses 31-33. Matthew 16:21-23; Luke 9:22.
7. His Disciples to follow in His path. The Coming Glory. Verses 34-38. Matthew 16:24-28; Luke 9:23-27.

1. The Feeding of the Four Thousand. Verses 1-9. The compassion and loving care of Him who came to minister is once more seen. Again He meets the need of the multitude in a miraculous way. But here we have seven loaves and seven baskets are left over. It points clearly to the manifestation of Divine power, for the number seven occurs twice. He in His great goodness and great power is sufficient to meet all human need. The miracle foreshadows the great and perfect blessings of the coming Kingdom age.

2. The Pharisees ask a sign. Verses 10-13. Though the religious leaders had seen so many signs and display of Divine goodness and power they asked a sign from heaven. Unbelief ever looks for something new and is never satisfied. Their request may be looked upon as a temptation. He could have shown a sign from heaven, but with it He would have left the humble path of the Servant. "He sighed deeply," which is another phrase peculiar to Mark's account, showing His deep emotion. He refused the sign. The next sign will be "the sign of the Son of Man in heaven" at the time of His glorious return. Then a believing remnant of His people will welcome Him.

3. The Warning against the leaven. Verses 14-21. He warns against the leaven of the Pharisees and Herodians. It is the only time the word leaven is found in Mark. It means, as elsewhere in the Word of God, evil. The leaven of the Pharisees is hypocrisy, insincerity of an unbelieving heart in opposition to God. The expression of it is self-righteousness in pride. The leaven of the Herodians is worldliness. He warns His disciples to beware of it for the leaven of the Pharisees was in them too. They did not fully see His Glory, though they believed in Him as the promised Messiah. Their state and the Lord's Power and patience towards them is beautifully brought out in the healing of the blind man.

4. The Healing of the blind man. Verses 22-26. This healing at Bethsaida is only recorded by Mark. It reveals the tender, patient and successful method of the Servant in His ministry. The disciples' case is illustrated. They saw "men as if they were trees." Their sight was imperfect. But He did not leave them in that condition. Their clear sight came, when the promise of the Father, the Holy Spirit, was given to them. But many other lessons are found here. See how He led the blind man outside and what pains He took, and though He knew all about the effect of putting His hands upon his eyes, yet He inquired lovingly "if he beheld anything." If we are in His loving hands, separated from Bethsaida ("place of snares," a picture of the world), He will deal with us in the same tenderness and patience. Verse 26 tells us once more how He did not seek honor from man.

5. Peter's Confession. Verses 27-30. How perfectly all is linked together. Though the disciples were imperfect in their sight yet they knew that He was the Christ. That is true faith, which they all possessed, with the exception of Judas, who never addressed Him as Lord. Mark gives the briefest account of Peter's confession. Matthew contains the completest record. The church, as a future thing, is announced in Matthew as well as the Kingdom. The church is not mentioned by Mark. All shows the divine hand which guided the pens of these instruments. What is dispensational is always fully given in the kingly, dispensational Gospel by Matthew and omitted by Mark.

6. The first announcement of His coming rejection and death. Verses 31-33. The Servant now speaks of Himself as the Son of Man, the title both of His rejection and of His exaltation. For the first time He announces His coming death. He knew all from the beginning. He knew it when He went into the dark waters of Jordan. He knew it all along in His ministry of toil. Yet with the vision of His rejection, of His suffering on the cross, constantly before Him, He continued uninterruptedly in His ministry of love. Nothing could swerve Him from it. What perfection and beauty! But He also spoke of His resurrection. He knew the glory that should follow. For the joy set before Him He endured the cross and despised the shame. In our service for God the Cross and the Glory should ever be seen. We, too, must

be willing to share His reproach and look forward to the crowning day, the day of His Glory and ours as well. Peter becomes, on account of his blindness, the mouthpiece of Satan, rebuking the Lord. Then "He looked on His disciples," an addition in Mark. What a look it must have been! He rebuked Peter in the words He used when Satan made the same suggestion to avoid the cross.

7. His Disciples to follow in His path. The Coming Glory. Verses 34-38, 9:1. Well may God's people ponder over these words. Salvation is by Grace. Nothing can save but Grace. Eternal salvation is not dependent on our walk. But the way which leads to Glory is the way of self-denial and suffering. It is His own path. "Is it not true that we naturally like to escape trial, shame and rejection; that we shrink from the suffering which, doing God's will, in such a world as this, must ever entail; that we prefer to have a quiet, respectable path in the earth--in short, the best of both worlds? How easily one may be ensnared into this!" (W. K.) We may not be called upon to lose the life for His sake, but "let him deny himself" we can always do, enabled by His Grace. All the words our ever blessed Lord spoke to His disciples hold good in this dispensation of Grace. He announces His coming Glory. It is His second Coming in the Glory of His Father.

Chapter 9.

1. The Glory to Come foreshadowed in the Transfiguration. Verses 1-13. Matthew 17:1-13; Luke 9:28-36.
2. The helpless disciples and the secret of failure. Verses 14-29. Matthew 17:14-20; Luke 9:37-42.
3. The second announcement of His death. Verses 30-32. Matthew 17:22-23; Luke 9:43-45.
4. The self-seeking disciples. Verses 33-37. Matthew 18:1-5; Luke 9:46-48.
5. The Servant's gentleness and tolerance. Verses 38-41. Luke 9:49-50.
6. The solemn warning. Verses 42-50. Matthew 18:6-9.

1. The Glory to Come foreshadowed in the Transfiguration. Verses 1-13. The Lord had the transfiguration in mind when He spoke of some standing there and not tasting death. 2 Peter 1:16 gives the meaning of the transfiguration as a type and earnest of His Coming into His Kingdom. On that mountain the three disciples saw the Kingdom of God come with power. The Servant appears in Glory. The Saints are represented by Moses and Elias, those who have died and those changed in the twinkling of an eye. The three disciples represented the Saints on earth, when He comes into His Kingdom; the Shekinah cloud was there. And Peter blundered again when he lowered the dignity of the Lord by putting Him alongside of the two Old Testament Servants of God. The Father's voice is heard once more, vindicating the honor of His Son. What an encouragement the transfiguration must have been for the Servant-Son.

2. The helpless disciples; the secret of their failure. Verses 14-29. The whole scene is of greatest importance. The Conditions He finds returning from the mount of transfiguration are typical of the conditions on the earth when He comes again. Here are helpless disciples, triumphant, unbelieving scribes and the manifestation of Satan's power. All this we

cannot follow in detail. Notice the additions in Mark's account. They had no power to cast out the demon, because they were "faithless." The Lord told them that lack of prayer and fasting were the causes of their failure. Dependence on God and denial of self are meant. How gracious was the complete deliverance of the afflicted boy. If God's people knew more of real prayer and real denial of self, there would be a greater manifestation of His power through them.

3. The second announcement of His death. Verses 30-32. Passing again through Galilee He announced His death and resurrection the second time. They understood not and were afraid to ask Him. The cross was foreign to them. Other thoughts occupied their hearts.

4. The self-seeking disciples. Verses 33-37. And while He who had made of Himself no reputation, who came to be the Servant of all, was looking towards the goal of His earthly ministry, the cross and its shame, they disputed all the way who should be the greatest. Vain glory filled their hearts in expectation of the earthly kingdom for which they waited. They were unable to enter into His thoughts. They were silent because they realized that their dispute was wrong. Then He taught them. The desire of being first shows only fitness to be last. Such a desire reveals nothing but self. Humility must ever be a leading characteristic of the disciple. Then He illustrates it by the small child He took in His arms. Such in dependence, humbleness in mind and confidence, the disciples must be to enjoy His fellowship. With such He can identify Himself.

5. The Servant's gentleness. Verses 38-41. Another form of self appears among the disciples. John would have the Lord rebuke those who used His name effectually and belonged not to their company. It was a narrow sectarianism. Of all the manifestations of self the religious sectarian self, as expressed in exclusivism, rejecting those who do not fellowship with them--is by far the worst, and in the Epistles by the Spirit of God is designated as a work of the flesh. How very offensive it must have been to God's perfect Servant. Yet what a gentle answer He gives. How we all can learn from Him. The smallest service in doing honor to His name would not be forgotten of God.

6. The Solemn Warning. Verses 42-50. The words are for both saint and sinner. We quote from another on this solemn word. "Nevertheless, as regards themselves, all depends on the faithfulness of Christ; and on this account they need to free themselves from all the things which tend to separate from Christ, which led into sin, and bring on apostasy in the heart as well as outward apostasy. God will keep His own, but He will keep them in making them obedient to His Word. Besides this, God puts all to the proof; the fire of His judgment is applied to all, both to saints and sinners. In the saints it consumes the dross, in order that the pure gold may shine in its true lustre; in the case of sinners it is the fire of eternal judgment that is not quenched.

"'Every sacrifice must be salted with salt' refers to Leviticus 2:13. The salt represents the power of the Holy Spirit to keep us from all that is impure and produce holiness in a heart devoted to God, to keep us from all corruption. 'Have salt in yourselves.' He wishes us to exercise diligence in order that our souls, in our walk, may be thus sanctified before God, and then manifest it before the world and that we should walk with others in peace." (J.N. Darby on "Mark.")

"The burden" where the worm dieth not, and the fire is not quenched, "falls on the conscience stricken like the bell that tolls the felon to his doom. Would that it might kindle our hearts who believe into an unwonted earnestness on behalf of perishing souls!" Many attempts are made to deny the solemn warning in its fearful meaning, but they are eternal truth. The Son of God came from Heaven's Glory, walked on earth as the Servant and tasted death, yea, forsaken of God on the Cross, to save man from the unquenchable fire.

Chapter 10. In Judea.

1. The question concerning Divorce. Verses 1-12. Matthew 19:1-9.
2. Children are blessed by Him. Verses 13-16. Matthew 19:13-15; Luke 18:15-17.
3. The rich young Ruler and Warning against Riches. Verses 17-27. Matthew 19:16-26; Luke 18:18-27.
4. Concerning Rewards. Verses 28-31. Matthew 19:27-30; Luke 18:28-30.
5. On to Jerusalem. The third announcement of His death and Resurrection. Verses 32-34. Matthew 20:17-19; Luke 18:31-34.
6. The Desire of James and John. Verses 35-45. Matthew 20:20-28; Luke 22:24-27.
7. At Jericho. The Healing of Bartimaeus. Verses 46-52. Matthew 20:29-34; Luke 18:35-43.

1. The Question concerning Divorce. Verses 1-12. The Lord restores in teaching the original meaning of marriage and speaks against divorce Moses had permitted on account of the hardness of their hearts. Thus He restored the original institution of marriage. His ministry is now almost ended and He is on His way to Jerusalem to go to the cross.

2. Children are blest by Him. Verses 13-16. Again the disciples failed. They showed a kind of self-importance and dignity in rebuking those who brought the little children. He was indignant. They had no right whatever to rebuke and to shut out from His presence. They usurped His place and by their domineering attitude misrepresented Him. And priestcraft has brought this to perfection. But oh! the contrast. He received them and tenderly took them into His arms to bless them. Such is the Kingdom of God. Sin is in them. But the little children present some characteristics of uncorrupted nature. The way into the Kingdom is the new birth; and that must be received as a little child.

3. The rich young ruler and warnings against Riches. Verses 17-27. Here is one, who would inherit eternal life by doing. He "kneeled" (mentioned only by Mark) and showed reverence, and yet he called Him only "Good Master." He was a moral Young man but unsaved. The reply of the Lord is significant, He refuses the address "Good Master." The young man did not believe on Him as Son of God. The logic is perfect. If He is not God, He could not be good, and if He is good, then He is God. Yet "Jesus, beholding him, loved him;" a statement found only in Mark. He did not see the truth that man is not good, but a sinner, and salvation cannot be by works but is by Grace. Note the beautiful answer the Lord gave to His disciples. "Who then can be saved?" And Jesus looking upon them saith, "With men it is impossible, but not with God; for with God all things are possible." Man cannot be saved by what he is or does. Blessed truth. But God has accomplished salvation by the gift of His Son and this salvation is

received by faith in Him.

4. Concerning Rewards. Verses 28-31. It was a selfish question, which Peter asked. Somehow he would remind the Lord that while the young man refused to part with his riches, they had left all. And the meek and lowly One answers graciously and gives the promise of reward in this life and in the age to come. But it is reward only if it is done for His sake and the Gospel's. It is a blessed thing to leave the rewards with Him.

5. On to Jerusalem. Third announcement of His death and Resurrection. Verses 32-34. But were they willing to leave all for His sake? As the Servant now at the close of His ministry went up to Jerusalem they were amazed at His calmness and determination to go to the place, where death awaited Him, according to His own predictions. They were afraid of their own lives as they followed Him. The Servant went before them in the lead; the frightened group came behind. The third prediction of His death is the completest.

6. The Desire of James and John. Verses 35-45. Their fear was short-lived. They did not grasp the solemn announcement that the Son of Man would have to die and did not understand that all the promised blessings could only be realized through His death on the cross. They had faith in a coming Kingdom of Glory, faith in the Servant so lowly to be the King and that they were to reign with Him. The request is stated and answered graciously by the Lord. And the two who were afraid when He turned towards Jerusalem now say that they are able to drink the cup with Him and be baptized with the baptism, which awaited Him, the inward and outward sufferings of the cross. But these two forsook Him a few days later and fled. The others were much displeased, no doubt for selfish reasons, and then still other words of instruction came from His lips.

7. At Jericho. The Healing of Bartimaeus. Verses 46-52. This healing stands at the beginning of the end of that blessed life lived on the earth. Up to verse 45 He speaks of Himself as "Son of Man." The phrase "Son of David" appears only once in Mark's Gospel. Bartimaeus calls upon Him by that name and is healed. It is the prelude to the great events in Jerusalem, His presentation as King, rejection, suffering and death. The miracle of Jericho holds the same place in the three Gospels. Israel's condition is easily seen in Bartimaeus' blindness. The Son of David had come to give sight to the blind and in Jericho (the place of curse) He shows His gracious Power. Bartimaeus followed Him as the blessed witness of His power.

PART III. THE SERVANT IN JERUSALEM PRESENTED
AS KING AND REJECTED -- Chapters 11-13

Chapter 11.

1. The Servant enters into Jerusalem. Verses 1-11. Matthew 21:1-11; Luke 19:28-40; John 12:12-16.
2. The fig tree cursed. Verses 12-14. Compare with Matthew 21:19-21.
3. The Cleansing of the Temple. Verses 15-18. Matthew 21:12-19; Luke 19:45-48.
4. The Withered Fig tree. Verses 19-26. Matthew 21:20-22.
5. Again in the City. His Authority Questioned. Verses 27-33.

Matthew 21:23-27; Luke 20:1-8.

1. The Servant enters Jerusalem. Verses 1-11. He presents Himself as the promised Son of David to the nation as written in the prophecy of Zechariah (9:9). As King the multitudes welcome Him. Hosanna (save now); Blessed is He that cometh in the Name of the Lord. "Blessed be the Kingdom of our Father David, that cometh in the Name of the Lord: Hosanna in the Highest." They expected the promised Kingdom and they welcomed Him as Son of David with power to save. But He knew what it all meant. He is silent, according to Mark, but enters into the temple and looked around upon all things without uttering a word. There is nothing for Him there. He then left the city and returned to Bethany (meaning: house of affliction). When He comes the second time with Glory, He will be greeted by a remnant of His people and set up the Kingdom of David.

2. The Fig Tree Cursed. Verses 12-14. He was hungry. In all the enthusiasm no one had thought of His need. The rejection of the Servant-Son is evident in this. The fig tree is the emblem of the Jewish nation. He came looking for fruit and found none. "The fig tree was punished not for being without fruit, but for proclaiming by the voice of those leaves that it had fruit; not for being barren, but for being false; and this was the guilt of Israel, so much deeper than the guilt of the nations" (Trench).

3. The Cleansing of the Temple. Verses 15-19. Twice He cleansed the temple, in the beginning of His ministry (John 2:13-16) and at the close. Most likely the desecration of the house was worse at the end than in the beginning. The greed for money is the prominent feature in the defilement of the temple. The actions of the Lord brings out the Satanic hatred of the scribes and chief priests. He was hated as the Servant without a cause and hated unto death. Again He went out of the city.

4. The Withered Fig Tree and Instructions. Verses 20-26. The dried up fig tree is made the occasion to teach the disciples the power of faith in God. The fig tree typifies the religious condition of the people. The mountain, the nation as such, thinking themselves firmly established. But soon that mountain was to be removed and cast into the sea (the sea of nations). Faith was exercised by the Servant and He calls upon His own to have faith in God. Faith can remove every obstacle. For the disciples it meant the obstacle of that mountain, the nation. Verse 24 is precious and has the same meaning today as it had when the words were spoken. God ever answers faith. But that faith must be paired with forgiveness.

5. Again in Jerusalem. The Authority of the Servant Questioned and His Answer. Verses 27-33. Visiting the temple again He met His enemies, who questioned Him concerning His authority. His authority was completely established by the mighty works He had done. The omniscient One knew their hatred and asked them a question, which they did not dare to answer. He, the perfect Servant had zeal for God and for His house; they, the religious leaders, had only zeal for their own authority, This is still the mark of all ritualism.

Chapter 12.

1. The Parable of the Vineyard. Verses 1-12. Matthew 21:33-46; Luke 20:9-19.

2. The Question concerning the Tribute Money. Verses 13-17.
Matthew 22:15-22; Luke 20:20-26.
3. The Sadducees Questioning concerning Resurrection. Verses 18-27.
Matthew 22:23-33; Luke 20:27-38.
4. The Question of the Scribe. Verses 28-34. Matthew 22:34-40.
5. His Question. Verses 35-37. Matthew 22:41-46; Luke 20:41-44.
6. Beware of the Scribes. Verses 38-40. Matthew 23; Luke 20:45-47.
7. The Servant's loving sympathy and praise. Verses 41-44.
Luke 21:1-4.

1. The Parable of the Vineyard. Verses 1-12. The parable is a review of the history of Israel and its culmination in the rejection of the Son. With what calmness the perfect One relates it all. He is ready to have all done unto Him of which He speaks. A comparison with the Gospel of Matthew will show that Mark is brief and passes on rapidly, omitting utterances of the Lord which are not needed in his description of the Servant.

2. The Question concerning the Tribute Money. Verses 13-17. With this paragraph we have the different classes of Jews approaching the Lord to tempt Him. Pharisees and Herodians, Sadducees and a Scribe. The Lord manifests His wisdom and they are defeated. Then He turns questioner and warns against the scribes. His authority they could no longer question and now they tried to catch Him in His words. Pharisees and Herodians, so opposed to each other, could make a common cause in hating God's Servant. If He had answered "yes" the Pharisees would have condemned Him for favoring the Gentile yoke. If He had said "no," the Herodians would have accused Him as an enemy of Caesar. How wonderful His answer! They even had to marvel and yet it only intensified their hate. Caesar's image told out the story of their sin.

3. The Sadducees Questioning concerning Resurrection. Verses 18-27. The Sadducees were rationalists and denied the existence of angels and the resurrection. They only believed in the giving of the law and accepted the Pentateuch. It was a fine spun argument. The Lord silences them from the portion of the Scriptures they endorsed.

4. The Question of the Scribe. Verses 28-34. A scribe now makes the last attempt. But he was indeed "not far from the Kingdom of God." The one step was the acceptance of Christ, whose wisdom he had owned.

5. His Question. Verses 35-37. Then the Lord turned questioner. His wisdom had closed their mouths. In Matthew's Gospel this significant question is more fully given. He refers to Psalm 110. In connection with Matthew four great facts are stated by the Lord. 1) This Psalm was written by David. 2) It was written by inspiration. 3) It is a Messianic Psalm. 4) Christ is David's Lord and David's Son. While it silenced the scribes it also silences the present day Sadducees, the higher critics with their inventions. They claim that Psalm 110 was not written by David and Christ is not foretold in it.

6. Beware of the Scribes. Verses 38-40. In Matthew the Holy Spirit reports the full discourse against the scribes and Pharisees (chapter 23) ending with the solemn statement, "Behold your house is left unto you desolate." In Mark, where the divine design is to give us the picture of the Servant, only a few sentences are given. Yet they contain the chief characteristics of the corrupt leaders of the nation. Love of being seen,

love of applause, love of preeminence, assumed religiousness and the devouring of the poor are all mentioned. These hireling servants shall have greater damnation.

7. The Servant's loving sympathy and praise. Verses 41-44. He had rendered such perfect service free from seeking applause or preeminence and now He shows His loving sympathy to one of the poor widows who were being spoiled by the greed of the Pharisees. That poor, yet rich, widow had two mites. It was her all and she gave it. She might have given one mite and retained the other. She cast in all she had. And He saw it and His sympathy was towards her for she reminded Him of His own service in giving all. How it must have refreshed His heart. May we remember that nothing escapes His eye.

Chapter 13.

1. The Destruction of the Temple Predicted. Verses 1-2.
Matthew 24:1-2; Luke 21:5.6.
2. The Questions of the Disciples. Verses 3-4. Matthew 24:3;
Luke 21:7.
3. The Olivet Discourse. Verses 5-37. Matthew 24:4-42; Luke 21:8-38.

1. The Destruction of the Temple Predicted. Verses 1-2. He went out of the temple for the last time, when one of His disciples called attention to the temple buildings. They were of the most massive construction, some of them still in process of erection. He predicted complete destruction, which was fulfilled later in the year 70. The destruction of Jerusalem is more fully foretold in Luke 21:20-24.

2. The Questions of the Disciples. Verses 3-4. Mark gives us their names, which are omitted by Matthew and Luke. What follows is the answer.

3. The Olivet Discourse. Verses 5-37. Mark's report is the briefest, Matthew's the longest. omitted in Mark are the parables, which have special reference to the Christian profession (Matthew 25) and the judgment of living nations (chapter 25:31-46). These belong in Matthew, but would be out of keeping with the purpose of the Gospel of Mark. The Service of our Lord, as we have seen, is in the foreground. The three characteristic discourses in Matthew nowhere else reported in full are: 1. The Sermon on the mount, which is the Proclamation of the King. 2. The Parable Discourse in Matthew 13, the mysteries of the Kingdom. 3. The Olivet Discourse, Matthew 24-25, the future of the Kingdom. But why should there be anything at all in the Gospel of Mark about the future things, such as the end of the age and His Return in Glory, if only the Servant is described? it will be seen that the predictions are in part at least in view of their service. He forewarned them as His servants of what was to come after His departure.

It is not the purpose of this annotated analysis to give an exposition of this discourse. We must ask the reader to turn to our commentary on Matthew. We give here a subdivision of the discourse as contained in Mark: 1) The characteristics of the present age and the end of the age. Verses 5-13. 2) The abomination of desolation or the great tribulation which precedes the Second Coming of Christ. Verses 14-23. 3) The visible manifestation of Christ. He will come again in clouds as Son of Man not as

an humble Servant but as the King of Glory. The regathering of the elect Israel then takes place. Verses 24-27. 4) The Signs of His Coming. The budding fig tree is Israel awakening to new national life. Verses 28-33. Note that in verse 32 "neither the Son" is added. This statement of our Lord that even He the Son does not know the hour of His return has been used to deny His Deity. All kinds of theories have been invented to explain it. It is explained by the Lord having taken the place of humiliation as a Servant for "the servant knoweth not what his lord doeth." This is why the statement appears only in Mark. It does not affect the truth of His Person. 5) The solemn exhortation to watch. It behooves the servants to watch during the absence of the Lord.

PART IV. GIVING HIS LIFE A RANSOM FOR -- Chapters 14-15.

Chapter 14.

1. Seeking by Craft to put Him to Death. Verses 1-2. Matthew 26:2-5; Luke 22:1-2.
2. The Anointing. Verses 3-9. Matthew 26:6-13; John 12:1-8.
3. Judas offers to betray Him. Verses 10-11. Matthew 26:14-16; Luke 22:3-6.
4. The last Paschal feast. Verses 12-21. Matthew 26:17-24; Luke 22:7-18, 21-23.
5. The Lord's Supper instituted. Verses 22-25. Matthew 26:26-29; Luke 22:17-20.
6. Peter's denial predicted. Verses 26-31. Matthew 26:31-35; Luke 22:31-34; John 13:36-38.
7. The Suffering in the Garden. Verses 32-42. Matthew 26:36-46; Luke 22:39-46.
8. The Betrayal and Arrest of the Lord Jesus. Verses 43-52. Matthew 26:47-56; Luke 22:47-53.
9. Before the High Priest and the Sanhedrin. Verses 53-65. Matthew 26:47-68; Luke 22:47-55; John 18:2-24.
10. Peter's denial. Verses 66-72. Matthew 26:69-75; Luke 22:56-62; John 18:17, 25-27.

1. Seeking by Craft to put Him to Death. Verses 1, 2. His enemies were plotting, but over all was God and His eternal counsels. They were now ready "to do whatsoever Thy hand and Thy counsel determined before to be done" (Acts 4:28). The Servant is to die as the true passover lamb and He who had ministered in such a perfect way is to give His life a ransom for many. They had resolved it should not be on the feast day. But God's will demanded that it should be on that day; and so it was.

2. The Anointing. Verses 3.9. The woman is not mentioned by Mark. It was Mary of Bethany, who sat at His feet when He had come to her house and who wept at His feet when Lazarus had died. She alone had grasped the meaning of the Lord's announcement concerning His death and resurrection. She did not go to the grave as others did. She anointed His body for the burial. What love there was in her heart! How it must have delighted His heart when she did this act of faith and love.

3. Judas offers to betray Him. Verses 10-11. The anointing hastened Judas to betray Him (see John 12:5-6).

4. The last Paschal feast. Verses 12-21. First there was the preparation (verses 12-16) and then the feast itself (verses 17-21). What calmness and dignity is seen in all He does! He knew all what awaited Him. During the feast He announced the coming betrayal. Awful are the words coming from such lips, "Good were it for that man if he had never been born." The same is true of every human being who rejects the Lord Jesus Christ and dies in sin.

5. The Lord's Supper instituted. Verses 22-25. It is His own supper, the blessed memorial feast. "Do this in remembrance of Me." They did not know then what it meant. But when the Holy Spirit had come they broke the bread. The passover was the memorial of the deliverance of the people out of Egypt and reminded them of the blood that was sprinkled. A better blood was soon to be shed and a greater deliverance wrought by the Lamb of God. A blessed privilege to carry out His request (1 Corinthians 11:23-26).

6. Peter's denial predicted. Verses 26-31. The hymn they sang was composed of Psalms 115-118. With what emotion of soul He must have sung with His disciples. The shadow of deepest agony and death was upon Him and yet the fullest praise flowed from His lips. He announced the scattering of the sheep and His own smiting by the hand of God. What must it have meant for Him, when He said with His perfect knowledge, "I will smite the shepherd." That smiting, which took place on the cross, is the heart and mystery of the atonement. Peter's denial is then predicted.

7. The Suffering in the Garden. Verses 32-42. In Gethsemane we are face to face with the most solemn event in the life of the Servant-Son, save that hour, when He hung on the cross, forsaken of God. What was His suffering there? No saint can ever fathom its depths. He did not shrink from death, nor was the agony on account of the physical sufferings He knew were to be His lot; nor was Satan, as some foolishly teach, ready to slay Him. All such statements are dishonoring to Him. He was not in danger of death in Gethsemane. What was the cup He dreaded? The Sinless One, who knew no sin, was now soon to be made sin for us. God's face upon which He had ever looked was soon to be hid. And what was it when at last He was made sin for us on the cross? One sentence gives us the answer, "My God, my God, why hast Thou forsaken Me?"

8. The Betrayal and Arrest of the Lord Jesus. Verses 43-52. He surrenders Himself as the willing victim. Peter was ready to fight and cut off the ear of the high priest's servant. Mark omits the healing for he is to picture the Servant in His suffering and all relating to power is now out of place. In John's Gospel the Lord said one word, "I am," and those who came to arrest Him fell backward to the ground. John was guided by the Spirit of God to make a record of it. It could have no place in Mark's Gospel. They all forsook Him and fled. But only Mark tells of a certain young man, who followed and then fled naked. The young man may have been Mark himself.

9. Before the high priest and the Sanhedrin. Verses 53-65. We behold the Servant now delivered into the hands of man and behind man stood Satan. Man's wickedness and Satan's power are there, and in the midst, in solitary grandeur, stands the perfect Servant-Son. Mark tells us exclusively that the witnesses brought against Him did not agree. The Holy Spirit continues to hold Him up as the perfect Servant, in whose character and service not a flaw could be detected. But He witnesses the good confession and upon that

blessed Word of Truth as it came from His lips He is condemned. Then they condemned Him to death and man's vile hatred energized by Satan cast itself upon the blessed One.

10. Peter's denial Verses 66-72. The Lord had given the true testimony and Peter followed with his shameful denial. Mark gives what the other two evangelists omit, the cock crowing twice. The lessons from Peter's fall are simple. He had to pass through this terrible experience to become broken down and learn to know his own weakness. And how we all need to know that we are in ourselves good for nothing; "in my flesh there dwelleth no good thing."

Chapter 15.

1. Before Pilate. Verses 1-5. Matthew 27:1-14; Luke 23:1-4; John 18:28-38.
2. Barabbas released and the Servant condemned. Verses 6-15. Matthew 27:15-26; Luke 23:16-25; John 18:39-40.
3. Crowned with thorns and mocked. Verses 16-21. Matthew 27:27-32; Luke 23:26-43; John 19:1-16.
4. Crucified. Verses 22-32. Matthew 27:33-44; Luke 23:26-43; John 19:17-27.
5. Obedient unto death, the death of the Cross. Verses 33-41. Matthew 27:45-56; Luke 23:44-49; John 19:28-37.
6. The Burial. Verses 42-47. Matthew 27:57-61; Luke 23:50-56; John 19:38-42.

1. Before Pilate. Verses 1-5. The council had condemned Him to death and now the whole council delivered Him into the hands of the Gentiles. First the religious power had condemned the blessed Servant and the civil Power had to do the same. It will be seen that Mark's account of our Lord's trial before Pilate is the briefest, while Matthew's is the longest. Again the Servant witnesses a good confession. But when accused by the chief priests His blessed lips were sealed. He stood there to witness and not to defend Himself. What a gracious example He gives to all His servants. The hatred of the religious leaders of the people is especially emphasized by Mark. For the complete exposition of this trial before Pilate see "Exposition of Matthew."

2. Barabbas released; the Servant condemned to be crucified. Verses 6-15. The Story of Barabbas and his release is full of helpful instruction. "So true it was that, even in this last scene, Jesus delivers others at His own cost and in every sense. He had just before delivered the disciples from being taken; He is now the means of delivering Barabbas, wicked as he was. He never saved Himself. It was the very perfection of the moral Glory of Christ to deliver, bless, save, and in all at the expense of Himself." ("Gospel of Mark," W. Kelly) Barabbas was released, though guilty and condemned, because the Lord Jesus took his Place. Christ was his substitute. Barabbas released might have gone out and looked up to Him, who hung on the cross and said, "He died for me; he paid my penalty." It is a blessed illustration of the atonement. They ask for the murderer Barabbas and demand the horrible death by crucifixion for God's perfect Servant and their King. The chief priests had moved the people to make this fatal choice. See the interesting additions in Matthew's Gospel on account of its Jewish-dispensational character.

3. Crowned with thorns and mocked. Verses 16-21. Oh! the heart piercing scenes of this section of our Gospel! They led Him away to heap the greatest indignities upon the Holy One. That is man's answer to that service of love and power He so unceasingly had rendered. After the cruel scourging they clothed Him with a purple robe in mockery. Matthew reports a scarlet cloak. This is not a discrepancy. "A scarlet military robe was made to represent the imperial purple, hence the designation, a purple robe. And because this is the symbolic import of the robe, there is no discrepancy" (Lange). The scarlet cloak was used to represent in mockery the imperial purple robe. The crown of thorns was made to inflict cruel pain upon His brow. Thorns came on account of man's sin; they are the signs of the curse. He took the curse upon His own head. Mark tells us most definitely who Simon the Cyrenian was, who was compelled to bear His cross, the father of Alexander and Rufus (see Romans 16:13). God did not forget this service; Simon's sons became believers.

4. Crucified. Verses 22-32. It is interesting to note here that Mark speaks of bringing Him to Golgotha. The word translated "bring" really means "bear" (translated thus in Mark 2:3 and Luke 23:26). "And they bear Him unto the place Golgotha." They had to hold Him up. The blessed Servant had spent His strength. What appearance He must have presented after all the scourging and cruel indignities! His face from the awful blows was marred. No wonder that His real human body was weak. But could He succumb? Never. No one could take His life. It could not be touched by man or Satan; death (the result of sin) had no claim on Him. He gave His life for a ransom. Mark also reports exclusively that the wine they offered Him was mingled with myrrh. This was considered an anodyne, to relieve and deaden the pain. The Servant who had come to spend all He had and to give Himself did not need it, but refused the concoction. Mark gives the hour of crucifixion as "the third hour." In John's Gospel (19:14) the sixth hour is mentioned when Pilate said, "Behold your King." The critics triumphantly point to this as a discrepancy. But John gives the Roman way of reckoning the civil day and Mark adheres to the Jewish timekeeping.

The superscription on the cross is the briefest in Mark. He gives the substance of the accusation and not the full wording of it. The perfect Servant who had so fully glorified God and given Himself in all His service, hangs between the two thieves, who had robbed God and man. How true it was (though they knew it not), "He saved others; Himself He cannot save." He did not save Himself for He came to die. He was obedient unto death.

5. Obedient unto death, the death of the Cross. Verses 33-41. What hours those were! What heart can penetrate its deep mysteries or fathom the depths of the sufferings of the Lamb of God, when He was obedient unto death, the death of the Cross! Nature bears witness to it by the supernatural darkness, for the One who created all things suffers for the creature's sin. And what a scene in Heaven, when God's own hand rested upon that One! Worship, praise and adoration is here more in order than an attempt of explanation. He was forsaken of God; and then He paid our penalty and stood in our stead in the presence of a holy God. Never say He was forsaken by His Father. Read John 16:32. The Servant's cry with a loud voice shows that no one took His life, but that He gave "Himself." And there was the rent veil from top to bottom (rent by God's own hand). Then came the utterance of the Centurion: a Gentile confessing Him as Son of God. And the women are mentioned, who had ministered unto Him. The men had

fled, the feeble women were there. All service now after the great victory He won, must be in weakness, depending on Him alone.

6. The Burial. Verses 42-47. Joseph of Arimathea, like Nicodemus, identified himself with Him, who had died on a cross and confessed Him boldly by this action. In Pilate's astonishment that He had died so soon we have additional evidence that the Servant "gave His life." Death by crucifixion, perhaps so often witnessed by the centurion, is a lingering death. They would have given Him the grave of the wicked, but God had predicted it otherwise (Isaiah 53:9 read, "they appointed His grave with the wicked, but with the rich He was when He had died"). The tomb was one in which no other dead had ever been. "The one born of a Virgin-womb could only be fittingly honored in a virgin tomb. He who could not see corruption, could not lie in a tomb which corruption had defiled."

PART V. THE SERVANT HIGHLY EXALTED. RISEN AND ASCENDED; HIS
COMMISSION TO HIS SERVANTS AND WORKING WITH THEM.

Chapter 16.

1. The Resurrection and His Manifestation. Verses 1-13.
Matthew 28:1-8; Luke 24:1-35; John 20:1-18.
2. The Commission. Verses 9-18. Luke 24:36-49; John 20:19-29.
3. The Ascension. Verses 19-20. Luke 24:50-53.

1. The Resurrection and His Manifestation. Verses 1-8. Again we notice the brevity of Mark's account of the Resurrection of the Lord. The resurrection of Him who saved and toiled so patiently, who was cast out of His own city and suffered and died on the cross, was the fullest vindication of His person. A still greater vindication lies in the future, when He returns in power and glory. By His resurrection He was declared the Son of God (Romans 1:4). Had He not risen in the same body He had taken on in incarnation, His death on the cross would have no more power for redemption than the death of any other human being (1 Corinthians 15:12-20). His resurrection is also the completest proof that His work on the cross is accepted by God. The women last mentioned at the cross are the first at the tomb. In the first eight verses the Lord Himself is not mentioned as being seen. The stone rolled away, the empty tomb and the angel's words declare that He is risen indeed. In Mark, Peter is specially mentioned, "but go your way, tell His disciples and Peter." Peter's denial is described by Mark in the fullest way. How fitting that he should record the divinely sent message to Peter. What comfort and peace it must have brought to sorrowing Peter.

Higher criticism declares that the proper ending of the Gospel of Mark is verse 8. They disputed the genuineness of verses 9-20. Another hand, they claim, added later these verses. That spurious translation, which goes under the name of "The Twentieth Century New Testament" (wholly unsatisfactory) also gives this portion as "a late appendix." It is not. Mark wrote it and some of the best scholars have declared that it is genuine. How foolish to assume that the blessed document, which begins with the sublime statement "The Gospel of Jesus Christ, the Son of God" could end with "they were afraid!" The trouble with these critics is that they approach the Word of God with doubt and reject its inspiration.

2. The Commission. Verses 9-18. To her who came to the tomb very early in the morning He appeared first. Mary Magdalene had been under the control of demons in a most awful way. She is there as a trophy of His Power over Satan; as the mighty victor over Satan He appeared first to her. Knowing Him and His power as well as the risen One, He sends her forth with the glad message. This is fully given in the Gospel of John. The disciples did not believe. Then He appeared to the disciples on the way to Emmaus so fully reported in Luke. Even then they did not believe their testimony. He appeared unto the eleven as they were at meat and at that time He gave them the commission. But before He upbraided them with their unbelief. How it must have humbled them. And such weak, unbelieving, doubting men the perfect Servant sent forth to preach the Gospel to every creature. The commission differs in many ways from that given in the Kingdom Gospel of Matthew. In Mark the Kingdom is not in view, the Servant has served, He has given His life for a ransom and upon that the good news goes forth. The message is to be believed and faith confessed. He that believeth not shall be damned. Signs were to follow them (but not all) that believe and signs did follow. Signs were never universal, not even in the days of the Apostles. The Lord's own sovereign will is over this.

3. The Ascension. Verses 19-20. The Gospel of Matthew makes no record of the ascension. If we had only Matthew we would think the Lord still on the earth even as some day He will be earth's glorious King. The Holy Spirit gives through Mark a brief Word on the Return of the Servant-Son to the Glory from where He had come. The Servant who had stooped so low is lifted so high. There at the right hand of God He has taken His place--the Man in Glory. The work is finished. But the word "work" appears once more in this Gospel. "And they went forth and preached everywhere, the Lord working with them, and confirming the Word with signs following." Nowhere else in the Gospels is the statement given that the risen One works with His servants. How fitting that the Holy Spirit put it at the close of the Gospel of the Servant. He came from God to take the Servant's place; He served on earth; He sacrificed Himself for our sins, and now as His servants go forth to serve in His name He still works with them. What joy it ought to be for all who love and adore Him to be obedient to such a Lord, who was such a Servant on earth and whose delight is still to serve.

Mark the Writer of this Gospel.

Were we to give even the gist of theories on the Gospel of Mark and how it was written, we would have to fill many pages. That is needless and even unprofitable. The chosen instrument to write this Gospel in which the Lord Jesus Christ is so beautifully pictured as the Servant of God on earth, was not an Apostle, but himself a servant. We find his name mentioned for the first time in Acts 12:12-25. His full name was John Mark and his mother's name Mary. In Acts 13:5, 13 he is called by the first name John, while in 15:39 we read of him as Mark. He accompanied Barnabas and Paul on their first missionary journey as a helper. We read nowhere that he addressed a single gathering. When they reached Perga he left the Apostles and returned to Jerusalem (Acts 13:13). The reason of this abrupt departure was failure on Mark's side. He did not want to work and had become unprofitable (Acts 15:38, compare with 2 Timothy 4:11). On account of his failure Paul and Barnabas had a falling out and separated from each other. Paul refused him as a companion on the second journey, but Barnabas wanted to take him again (Acts 15:37-40). He went with Barnabas to Cyprus (Acts 15:39). The Holy Spirit has nothing to report of this journey. A period of unprofitableness followed for John Mark till he was restored to service.

That such was the case we learn from Colossians 4:10; Philemon 24; 2 Tim. 4:11. He had become Paul's fellow laborer. This personal history of John Mark is of blessed encouragement. He who had such an humble place as a servant of the two mighty men of God and who even failed in that, when restored became the divinely chosen and inspired instrument to pen the perfect Servant's path down here. Have we failed as servants? Let us go and tell Him all about it. He will have better service for us.

Tradition linked him with Peter and makes him a Bishop in Alexandria. There is no truth in it. All we know is that he was led to Christ by the Apostle Peter and was with him in Babylon (1 Peter 5:13).

THE CHARACTERISTIC FEATURES OF MARK. *

A careful study of the preceding analysis and comparison with the other Gospel records will bring out the characteristic features of this Gospel. Many events recorded in Matthew, Luke and John are omitted in Mark because they have no bearing upon the Servant's work. We find not a word about a genealogy, nor is there any reference to Bethlehem, David's city. The Lord is called but once the son of David in Mark's Gospel. Nor do we find a word about His childhood spent in Nazareth and the details of His temptations in the wilderness. The sermon on the mount so fully reported in Matthew is altogether omitted, because He spoke it as the king, proclaiming the principles of the kingdom. Many of the parables are omitted by Mark, for instance, five of those which appear in Matthew 13; also a number of others found in Matthew, notably those of Matthew 25, and the description of the judgment of the nations, when He comes again. The lengthy woes pronounced upon the religious leaders of the nation (Matthew 23) are likewise nearly all absent. All these omissions are the evidences of the verbal inspiration of this Gospel and if closely studied will show the divine wisdom. The word "Lord" as applying to Him is carefully omitted by Mark. Textual investigation has shown that "Lord" in Mark 9:24 does not belong there. But in the Resurrection chapter He is called "Lord." In a number of passages in the analysis attention has been called to additions, sentences, verses and sections not found in other Gospels. Many have not been mentioned, but the most prominent are pointed out. These additions reveal the quality of His service and give us descriptions of His moral Glory. We ask our readers to look up once more the following passages and compare them with the Gospel of Matthew. Chapters 1:13; 1:31, compare Luke 4:39; 3:5 compare Matthew 12:13; 3:34 compare Matthew 12:47 and Luke 8:21; 4:33; 6:31 compare Matthew 14:15; 4:36; 8:33 compare Matthew 16:23; 9:36 compare Matthew 18:2; 8:23; 8:33; 9:27 compare with Matthew 17:18; 10:16 compare Matthew 19:13,15; 10:21,23 compare Matthew 19:21-23; 16:7 compare Matthew 28:7, et cetera.

The parable in chapter 4:26-27 is found only in Mark. Then there are two miracles which are exclusively reported by Mark. They are characteristic of true ministry. These are the deaf man in 7:32-37 and the blind man at Bethsaida, 8:22-26.

The characteristic word of the Gospel of Mark is the word "straightway." The Greek word has also been translated "forthwith" and "immediately." It occurs some 40 times in this little Gospel and is the Servant's word.

"But enough. Blessed be God that such service has been seen on earth;

that there has been such a hand, such an eye, and such a heart here, among the sons of men. And blessed be God, that by the same Spirit He waits to mould us to His pattern, yea, that He has predestinated us to be conformed to the image of His beloved Son. And if the Head was content to serve thus;--if, while He tarried here, He lived to meet the need of all who sought succor;--if, now risen, He Is yet the same, still the loving Worker, interceding within the veil, and working here too for us;--if He shall yet serve us, 'for the less is blessed of the greater,' when in the coming kingdom He shall still lead His flock to living fountains, and wipe away their tears;--shall not we whom He has purchased, in whom He seeks to dwell, who are His witnesses in a world which knows Him not, wait upon Him until His mantle fall on us, and His Spirit, 'the oil which was upon the Head,' run down even to us also; till we catch the mind of heaven, and are made like unto the angels, children of God and children of resurrection, called to stand in the presence of God, and yet to serve, as ministering spirits to them who shall be heirs of salvation? God is serving,--'the Father worketh,'--Oh! what works of love, from the rain and fruitful seasons up to the mighty work of raising man from earth to highest heaven; and Christ has served, and is serving; and the Holy Ghost is serving, taking of the things of Christ, to reveal them to us, and then to work them in us; and angels are serving, and saints are serving, and the Church proclaims her call, that she too because redeemed must be a servant here, and that her rulers are but servants, yea, servants of servants; and heaven is serving earth, and earth the creatures on it, So let us, after our Pattern, being redeemed, go forth to serve also. 'Blessed are those servants whom the Lord when He cometh shall find so doing. Verily, He shall gird Himself, and make them sit down to meat, and He will come forth and serve them.' O Lord, Thou canst perform it; perform it to Thy praise; Oh! shew us the glory of Thy service, full of grace and truth, that in its presence we may be changed; and as we have borne the image of the earthy, may even here bear to Thy glory the image of the heavenly. Amen." (A. Jukes)

* We can heartily recommend "The Gospel of Mark" by w. Kelly. The excellent notes and hints by the editor of this volume, Mr. Whitefield, make the book still more valuable. Also A. Jukes on the four Gospels. We acknowledge our indebtedness to both.

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