

Notes for the Study

BY ELMORE HARRIS, D. D.

ANALYSIS OF THE BOOK OF MARK.

THE THEME: The Servant, Key verse 1:1. "The Servant of Jehovah." Cf. 16:20; Ac. 1:1. Is. 42:1; 52:13; 53:12. The Gospel of Work. Cf. Acts 10:36-43: "The Programme of the Gospel."

MAIN DIVISIONS:

The Prelude. 1: 1-13.

- I. *The Servant in Eastern Galilee.* 1:14—7:23.
- II. *The Servant in Northern Galilee.* 7:24—9:50.
- III. *The Servant in "The Way of the Cross."* 10:1—15:47.
- IV. *The Servant in "The Way of the Crown."* 16:1-20.

THE ANALYSIS:

The Prelude. 1:1-13.

- (1) The Baptist's Ministry. vs. 1-8. (2) The Baptism. vs. 9-11.
- (3) The Temptation. vs. 12, 13.

I. THE SERVANT IN EASTERN GALILEE. 1:14—7:23.

1. *The Mighty Words.* 1:14-20.
(a) The Message. vs. 14, 15. (b) The Messengers. vs. 16-20.
2. *The Mighty Deeds.* 1:21-45.
(a) The Demoniac. vs. 21-28. (b) Peter's Wife's Mother and others. vs. 29-34.

The Retirement to a Solitary Place. (1:35.)

- (c) The Tour of Galilee. vs. 36-39. (d) The Leper. vs. 40-45.

The Retirement into Desert Places. (1:45.)

3. *The Mighty Conflict.* 2:1—3:35.

Beginning: Causes.

- (a) The Cure of the Paralytic. 2:1-12. (b) The Care for the Publicans. 2:13-22. (c) The Corn Gathered. 2:23-28. (d) The Cure of the Withered Hand. 3:1-6.

The Retirement to the Lake. (3:7.)

The Multitudes and their Need. 3:7-12.

The Retirement to the Mountain. (3:13.)

Luke 6:12, 13.

The Sovereign Call. 3:13-19.

- (e) The Casting out of Devils. 3:20-30.

The Blindness of Friends: The Accusations of Enemies.

- (f) The True Kindred. 3:31-35.

4. *The Servant's Parables.* 4:1-34.

- (a) The Sower. vs. 1-25. (b) The Seed Growing Secretly, vs. 26-29. (c) The Seed of Mustard. vs. 30-34.

5. *The Servant's Miracles.* 4:35—6:56.

The Conqueror of the DEVIL.

- (a) *The Stilling of the Wind* (Eph. 2:2; Job 1) 4:35-41.
- (b) *The Demoniac of Gadara.* 5:1-20.

The Conqueror of DISEASE.

- (c) *The Woman with the Issue.* 5:25-34.

The Conqueror of DEATH.

- (d) *The Daughter of Jairus.* 5:21-43.
- (e) *The Mighty Works of the CARPENTER.* 6:1-6.
The Servant's Rejection.

The Retirement to the Villages. (6:5.)

The Unwearied Worker.

(f) *The Mighty Works of the Fellow-Workers.* 6:7-13.

(g) *The Murder of the Servant's Forerunner.* 6:14-29.

The Retirement to a Desert Place. (6:30-32.)

(h) *The Mighty Works of the Servant.* 6:33-56.

(i) Feeding Five Thousand, vs. 33-34. (2) Walking on the Sea, vs. 45-52. (3) Conquering Disease in all its Forms, vs. 53-56.

6. *The Mighty Conflict.* 7:1-23.

Renewal: *CRISIS.* Cf. Matt. 16.

The Retirement Outside Israel. (7:24.)

II. *THE SERVANT IN NORTHERN GALILEE.* 7:24—9:50.

1. *The Mighty Deeds Continued.* 7:24—8:26.

(a) The Gentile's Daughter Healed, 7:24-30. (b) The Healing of the Deaf and Dumb, 7:31-37. (c) The Feeding of Four Thousand, 8:1-9. (d) The Renewed Opposition of Pharisees, 8:10-13. (e) The Warning against the Leaven of Pharisees and Herod, 8:14-21. (f) The Cure of the Blind Man, 8:22-26.

The Retirement to Cesarea Philippi. (8:27.)

2. *The Momentous Revelations.* 8:27—9:50.

(a) The Revelation through Peter, 8:27-33. (b) The First Clear Prediction of His Passion and Coming Glory, 8:34—9:1.

The Retirement to Hermon. (9:2.)

(c) The Revelation of Coming Glory, 9:2-13. (d) The Revelation of the Secret Source of Strength, 9:14-29. (e) The Second Prediction of His Passion, 9:31, 32. (f) The Revelation of the Christ-like Spirit, 9:33-50. (1) Humility (vs. 33-37). (2) Goodness (vs. 38-42). (3) Self-Denial (vs. 43-50).

III. *THE SERVANT IN THE "WAY OF THE CROSS."* 10:1—15:47.

1. *The Mighty Words.* 10:1-45.

(a) Regarding Divorce, 10:1-12. (b) Regarding Little Children, 10:13-16. (c) Regarding Riches and the Kingdom, 10:17-31. (d) Regarding His Passion: the Third Prediction, 10:32-45. (1) His Own Sufferings (vs. 32-34). (2) His Disciples' Sufferings with Him (vs. 35-45). Exaltation through Self-Denial.

2. *The Mighty Deeds Again.* 10:46—11:26.

(a) Blind Bartimeus, 10:46-52. (b) The Triumphal Entry, 11:1-11.

The Retirement to Bethany. (11:11.)

(c) The Withered Fig Tree, 11:12-14. (d) The Cleansing of the Temple, 11:15-18.

The Retirement to Bethany. (11:19.)

(e) The Lesson of the Fig Tree, 11:20-26.

3. *THE CULMINATING OPPOSITION.* 11:27—14:11.

(a) *The Sanhedrim.* 11:27-33. (b) *The Wicked Husbandman.* 12:1-12. (c) *The Subtle Questions.* 12:13-44. (1) Pharisees: the Tribute Money (vs. 13-17). (2) Sadducees: the Resurrection (vs. 18-27). (3) Lawyer: the Commandments (vs. 28-34). (4) Counter Questions, (vs. 35-44.) (d) *The Prediction of the Destruction of Jerusalem and the End of the Age.* 13:1-37. (e) *The Anointing at Bethany.* 14:1-9. (f) *The Compact of the Traitor.* 14:10, 11.

4. *THE PASSION OF THE SERVANT.* 14:12—15:47.

(a) *The Prophetic Symbolism.* 14:12-26: The Passover and Supper. (b) *The Prophetic Word Regarding Peter.* 14:27-31. (c) *The Agony in the Garden.* 14:32-42. (d) *The Arrest.* 14:43-52. (e) *The Jewish or Ecclesiastical Trial.* 14:53-65. (f) *The Denials of Peter.* 14:66-72. (g) *The Roman or Civil Trial.* 15:1-15. (h) *The Crucifixion.* 15:16-41. (i) *The Burial.* 15:42-47.

IV. THE SERVANT IN "THE WAY OF THE CROWN." 16.

1. *The Resurrection.* 16:1-8.
2. *The Risen Lord's Appearances.* 16:9-14.
 - (a) Mary Magdalene (vs. 9-11). (b) Two Disciples (vs. 12, 13).
 - (c) The Eleven (v. 14.)
3. *The Risen Lord's Commission.* 16:15-18.
4. *The Risen Lord's Work from Heaven.* 16:19, 20.

MAIN CHARACTERISTICS OF THE BOOK OF MARK.

A. *THE GOSPEL OF VIVIDNESS.* Mark is a word-painter. Raphael's painting of the Transfiguration is said to have been taken from Mark's vivid description of that scene. Dr. R. F. Horton has a suggestive volume on Mark, which he entitles "The Cartoons of Mark" on account of this characteristic. The Evangelist here describes the gestures, the accent, the visible emotions of Jesus, such details as "He sighed", "looked around", "took little children in His arms." Matthew's gospel may be described as *Messianic*; Luke's as *Humanitarian*; John's as *Spiritual*, and Mark's as *Realistic*. Cf. 1:31; 3:5; 3:34; 7:23-25; 10:13-16.

B. *THE GOSPEL OF ACTIVITY.* One Greek word ("Eutheos"), translated by four English words "anon", "forthwith", "straightway", "immediately", is employed about forty times—as many times as in the remaining books of the New Testament combined. It is the promptitude of obedience, which often constitutes its charm. These words indicate the unity and rapidity of the events. "Straightway" the temptation following upon the baptism (1:12, R. V.) is the province of Mark to record. The Spirit "driveth" (1:12), indicates the energy as well as the swiftness with which He was brought into the scene of trial. In Luke's gospel He is represented as "led", and, therefore, the action is voluntary on His part. The swiftness of movement and decision is also set forth in 1:18, 20, 42, 43. Compare "Satan cometh immediately" (4:15) with Matt. 13:19 and Luke 8:12. In 4:29 you find a silent and gradual growth but a quick harvest. How true to nature this is!

Blessed Lord, grant me the power of Thy Spirit that "whatsoever my hand findeth to do, I may do it with all my might" and follow the example of Thy promptitude in Thy obedience to the Father's will.

C. *THE GOSPEL OF SERVICE.* (1) In Matthew "the Gospel of the King," the genealogy, parentage, birth (Matt. 1) are all in place. In Mark, "the Gospel of the Servant," as we might naturally expect, there is no genealogy, no parentage, no birth recorded. Besides, the worship of the Magi (Matt. 2) and the adoration of the shepherds (Luke 2) would be altogether out of place in the record of "the Servant of Jehovah." The childhood (Lu. 2) is omitted, and, as a full-grown man, He enters on His Work. (2) There are eleven retirements for rest and recreation. "Recruiting for fresh service; preparing for change of service; withdrawing from an opposition to end in a tragedy He would not precipitate." At times He retires for prayer (1:35): again on account of Pharisaic opposition (3:6, 7): at another time in connection with the death of John (6:30-32) and again as the crisis of His life was upon Him (8:27; 11:11, 19). (3) The unobtrusiveness of His service. He avoids publicity (6:5, 6; 9:30; 7:36; 8:26; 5:43) far more than in any other gospel. He refuses the testimony of demons (1:25, 34; 3:12), the source being too vile. (4) The sorrows of His ministry, an exemplification of Ps. 126:6. Compare 7:34; 8:12; 3:5; 6:6 and the only other instance is found in Matt. 8:10. (5) The names He bears, in comparison with Matthew, the "gospel of the Theocratic King" and Luke, the "gospel of the Divine Saviour", and John, the "gospel of Deity", in Mark He receives sparingly the Supreme titles of the great God. "Lord" is used of Him only twice in His earthly life (1:3; 7:28), and by the Syro-Phoenician woman probably not in its highest sense. "Son of God"

is seven times repeated but never as "the only-begotten Son" of John's gospel. His service, of course, is the service of a son (1:1) and not of a servant merely. "Lord" is used of Him appropriately once in His exaltation (16: 20; Cf. Acts 2: 36). He is called "the Carpenter" (6: 3) in a question, which in the original demands an affirmative reply. Many a "Carpenter's Son" has followed a profession. Our Lord was Himself a workingman. This gives us the only indication in Mark, as to the manner in which He spent "the thirty years." (6) His miracles and parables suggest lessons in Service. In Mark 4 we find three parables, two—"the Sower" and "the Mustard Seed"—being recorded elsewhere. It surely is aside from the mark to state that a "parable teaches only one thing." Its teaching varies according to the main theme of the book in which it is found. "The Sower" and "the Mustard Seed" have a historical application in Matt. 13, where the student finds a history of the development of the kingdom largely in the absence of the King. Here they appear to suggest the *necessity of preparation* for the soil and the *large results flowing from small beginnings*—truths vital to the servant's success and comfort. The third parable of Mark 4 is found only in this gospel and is appropriately named, "the seed growing secretly." It seems to teach the *futility of worry* in the husbandman's service (4: 27), and is beautifully supported by a misunderstood passage in Ps. 127: 2, "So He giveth His beloved sleep", ordinarily interpreted as God giving sleep to the wearied bodies of His people in slumbers of the night or, figurately, in death. The accurate rendering of the whole passage would be "It is vain for you to rise up early or to sit up late or to eat the bread of sorrows, for so He giveth it to His beloved while they sleep". (7) Finally note the fact that the key of the gospel "hangs at the door" (1: 1). How strange that Mark should write "The beginning of the Gospel"! What does he mean? The final words give the needed light. Study carefully Mark 16: 20, where the exalted Lord is represented as *continuing to work* with His disciples, as the Mighty Servant (Acts 1: 1, "began"), throwing light on the expression "The beginning of the gospel of Jesus Christ"; for Mark's gospel records only the beginning of the deeds of the Servant of Jehovah and the Acts set forth the continuance of them. Besides "The New Acts of the Risen Christ" in the miracles of Missions is even now a book of remembrance growing in the hand of our God.

Dear Lord and Father, teach me, Thy Servant, the lessons of unobtrusive service and freedom from worry and restlessness, so conspicuously set forth in the life of my dear Lord and Master.

THE EPISTLE OF JUDE.

THE THEME: THE DEFENSE OF THE TRUTH.

Key verse, 3.

THE PREFACE. vs. 1-4.

I. THE WARNING AGAINST FALSE TEACHERS. vs. 5-19.

1. Their Punishment—A Threefold Comparison. vs. 5-7.
 - (a) The unbelieving Israelites (v. 5) (b) The Unfaithful Angels (v. 6). (c) The Unclean Sodomites (v. 7).
2. Their Character—A Threefold Description. vs. 8-19.
 - (a) Corrupt—Rebellious—Railing (vs. 8-10).
 - (b) Like Cain (disobedient)—Balaam (covetous)—Korah (railing) (vs. 11).
 - (c) Images from Nature. State described by Enoch (vs. 12-15)—Base thoughts and language. State described by Apostles (vs. 16-18)—Base Conduct, separatist, sensual, unspiritual (v. 19).

II. THE EXHORTATION FOR TRUE BELIEVERS, vs. 20-23, regarding

1. The Character of Life.

(a) Edification (v. 20 a). (b) Supplication (v. 20 b). (c) Expectation (v. 21). (d) Evangelization (vs. 22,23).

2. The Secret of Life.

"Keep yourselves in the love of God" (v. 21). Cf. John 15:8.

The Doxology, vs. 24, 25—for.

(a) Supporting Power (b) Sanctifying Grace (c) Overruling Wisdom.

Grant unto us, O Lord, grace to contend for the faith once for all delivered unto the saints—that we may beware of false teaching, and learn to set ourselves earnestly in the dark times of departure from the truths to the work of self-edification with the Spirit for our guide.

"Best Thoughts" for the Young People's Meeting

BY JOHN R. CLEMENTS.

For the week ending, 9 April.

Mark 1:1. "The Gospel." "Gospel" means "Good news."

R. A. Torrey.

It would not be possible for one to read this Gospel of Mark without getting on the "go" himself.

C. H. Spurgeon.

Mark 2:2. "He preached the word unto them." Go on, dear Brother, only an inch of time remains, and then eternal ages roll on forever,—only an inch on which we can stand and preach the way of salvation to perishing souls!

Robert Murray McCheyne.

2:6. "Certain of the Scribes." The scribes were there to find something to criticise,—and they found it.

R. A. Torrey, D.D.

2:13. "All the multitude." The presence of Christ always draws a crowd.

Dr. Torrey.

2:14. "Follow me." Christ today calls men from "the receipt of custom",—their pursuit of business,—with these same sweet words, "follow me." My dear friend heard the voice and gave up, on that very afternoon, a lucrative business to accept a secretaryship that had but a small salary attached. "To do His will is better than wealth," was his sentiment.

God's work never suffers for a man. He wanted to free a downtrodden race, and he called Lincoln from the log cabin; He wanted to open Darkest Africa and he called Livingston from the Highlands; He wished to stir two continents with the story of His love, and He called Moody out of business; the young men of the world were in pressing need of attention and He spoke to George Williams behind the counter; the young people of the nations were ready to be touched and He called Francis E. Clark from a humble pastorate. His call may be for you or me tomorrow.

3:19. Environment cannot save a man, else Judas would not have filled a suicide's grave.

J. R. C.

3:29. "What is the unpardonable sin? The constant, continual, and at last the final rejection of God's offer of mercy in Jesus Christ.

Dr. J. Wilbur Chapman.

YOUNG PEOPLES' MEETING

- 5:18. "She only touched the hem of His garment
As to His side she stole;
She only touched the hem of His garment,
And straightway she was whole.

Dr. Geo. F. Root.

5:36. "Be not afraid, only believe." Fear and faith cannot walk hand in hand.

5:40. "And they laughed him to scorn." "The crowd has laughed at every great and every true reformer the world has ever known."

For the week ending, 16 April.

6:12. For shame that so little of our preaching today is a true calling of men to repentance!

"There's a voice in sin's wilderness ringing so clear:

'Repent ye, Repent ye.'

Give heed while the warning word falls on the ear:

'Repent ye, Repent ye.'

Spurgeon was able during his ministry to lead thirteen thousand by profession into his own church, and this was but the beginning of the multitudes that were won to Christ throughout the world under his influence.

Dr. Chapman.

6:31. "Come * * apart * * desert place * * rest awhile." George Muller used to say that on those days when he was most crowded and had largest cares he always spent longest time in morning Bible study and quiet meditation. He had learned by experience that it paid to observe this rule.

8:7. "A few small fishes."

"What is that in thine hand?"

Be it little or much

God loves to give to it

New power by His touch.

The large to make greater, the weak to make strong;

The dull to make brilliant,—turn prose into song.

Clements.

8:36. "What * * * profit?" It isn't what a man has in the bank but what he has in his heart that counts in the light of eternity.

9:19. "Bring him unto me." The Soul that is quick to hear and eager to obey the voice of God will be no stranger to power.

Dr. Hallenbeck

9:23. "All things are possible." "If you would know God's will, do the thing that lies just at your hand, and do it well; and the way will open to larger and better things.

Dr. Chapman.

God's testings are stepping-stones to higher being, the strength of His hand is ours on which to gain the new height.

Dr. Henry Ostrom.

For the week ending, 23 April.

9:34. "Who should be the greatest." Most great and strong characters whom God signally uses are at their base modest, shrinking, sensitive. Perhaps we should find that all men who have been most useful were at first self-distrustful, could we but know their early struggles. Surely it was so with Moses, David, Elijah, John the Baptist. The early days of many a modern hero,—Cromwell, Washington, Grant,—reveal the same characteristics.

Dr. Francis E. Clark.

9:43. Last clause. 9:45. Last clause. If hell is a fireless place, as some would have us believe, why does Christ use this expression twice in this one address of but a few paragraphs?