

YOUNG MEWS CORNER.

No. 1.

Sixth Series.

January, 1925.

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SUBJECT UNDER CONSIDERATION:

THE **GOSPEL** NARRATIVE OF MARK.

SECTION I.—MARK 1. 1-13.

From LIVERPOOL AND BIRKENHEAD. —We understand the titles of the Gospels are not themselves part of the Gospels, but that the four Gospels are rightly attributed to the writers whose names they bear, and have borne, from very early times.

It seems probable that the writer of the second Gospel was John Mark who was servant to Barnabas and Saul on their first missionary journey. Many references to Mark may be found in Acts. Others are Colossians 4. 10; 2 Timothy 4. 11; Philemon 24 and 1 Peter 5- 13, the last of which shows his subsequent close connexion with Peter, who refers to him as " Mark my son. "

There is nothing in the Gospel by Mark to show that he was an eye-witness of the things recorded, but both Matthew and John, being Apostles, were with the Lord during His public ministry (Acts 1. 22). Mark is reputed to have obtained his information chiefly from Peter. Luke was not an eye-witness.

The four Gospels narrate, each in their own particular way, the story of the one great Person, the Lord Jesus Christ. Hence there is that wonderful unity and diver-

sity which marks them as four independent narratives of that one great Life. And this by Divine purpose and guidance of the Holy Spirit. This is abundantly illustrated in the incidents contained in the portion now before us (Mark 1. 1-13).

At the opening of each Gospel we are introduced to the particular view of the Lord Jesus Christ which each writer takes, thus—

Mark 1. 1. —" The Beginning of the Gospel of Jesus Christ the Son of God. "

Matthew 1. 1. —" The son of David, the son of Abraham/¹ (The King. Matthew 2. 2.)

Luke 3. 38. —" The (son) of Adam, the (son) of God. "

John 1_B 1. and 14. —The Eternal Word which became flesh.

An outstanding feature of the Gospel by Mark is its brevity, but on the other hand some of the narratives are longer and contain details additional to the other Gospels. He omits entirely the birth of the Lord Jesus Christ recorded by both Matthew and Luke. Three reasons for this are submitted—

1. As Son of God (verse 1) the Lord had no earthly lineage, the account of which is reserved for two other gospels in conformity with their particular aspects.
2. —The Lord, being depicted in this Gospel as Public Servant, the history of a servant would commence, not with his birth, but with the commencement of his public service.
3. —The purpose of God was that man's conviction of the sinlessness of the Lord Jesus Christ should first be grounded, not on the manner of His birth, but on the facts of His life and works.

[3. I think this is very questionable indeed, in the light of the story of the birth in Luke. " If the root is holy, so are the branches, " and " every good tree bringeth forth good fruit. "—J. M.]

John, like Mark, does not narrate the birth of the Lord, for he too loves to see in Him the Son of God, the Eternal Word. (John 1. 1 and 18.)

Mark 1. 2-8. —All the Gospels tell of the work of John the forerunner of the Lord, the coming of John being prophetically bound up with the coming of the Lord. Each quotes from Isaiah, but we note Mark in addition quotes Malachi 3. 1. The life and testimony of John the Bap-

tist is one of self-abnegation. Witnessing to the Lord Jesus Christ he says " I am the voice " I am not worthy, yet the Lord said of **this** man, among them that are born of women there is none greater than John. Luke 7. 28. How great then was the Lord.

Mark 1. 9-11. — The Lord's baptism is recounted by each Gospel writer. In Mark and Luke the Voice from heaven is addressing the Lord Himself " Thou art **My** beloved Son, in Thee I **am** well pleased, " but in Matthew the words are " This is **My** beloved Son . . . " This gave rise to the question whether **or** not the Voice and the descent of the Holy Spirit as a dove was a witness to others who may have been present as well as to John the Baptist. In John 1, 31-33 we see the descent of the Spirit as a dove was the token by which John had been instructed of God to confirm his recognition of the One who would baptise in the Holy Spirit, although John undoubtedly knew the Lord before His baptism, which is evident by the humble effort to deter the Lord which Matthew mentions in chapter 3. 14. [Does John say the Lord was actually baptised?]

Mark 1. 12, 13. — The Lord's temptation in the wilderness is told by Mark in two verses, the details of the three classes of temptations as recorded by Matthew and Luke being omitted. It is suggested the temptation is recorded by Mark because the Lord, as a Servant, being found in fashion as a man, was subjected to temptation in all points like as we are, yet without sin (Philippians 2. 8, and Hebrews 4. 15). Perhaps the omission of details by Mark may be something after the principle of Romans 14. 4 concerning a servant (to his own lord he standeth or faileth) the manner of the temptation being secondary to the Fact that He did endure the temptation. John does not mention the temptation in the wilderness probably for the same reason that he omits the narrative of the birth. " God cannot be tempted with evil. " (See James 1. 13-15).

N. G. ADKINS.

From GLASGOW. — We find small fragments of the history of **Mark** scattered through the Book of Acts and the Epistles. We do not know to what extent he walked as a disciple during the Lord's sojourn on earth but it seems evident from Acts 12. 12, and Colossians 4. 10, that he was closely related to those who were the Master's dearest friends. * His life we conclude from the commendation of the apostles Paul and Peter, was spent as

a young man in ministering to the needs of those in His service. We are not given the reason for his failure to accompany Paul and Barnabas to the end of their first journey, but his help was apparently valued highly at a later date.

The opening words of his book give us the subject matter of his writing "The gospel of Jesus Christ the Son of God." There is no relation of His genealogy as the Son of God, it stood as a fact of the gospel. Mark speaks of John the Baptist in short, clear, terms, as the promised forerunner. "John came" proclaiming the Coming and fulfilling the prophesy concerning himself, but as important to the narrator is the fact that his testimony came to multitudes "All the land of Judea and they of Jerusalem" came out to him. If the Sons of Israel were to hear the beginning of the good news it was from this centre they were the most likely to receive it.

The climax of John's testimony in Mark's record seems to come as he receives the sign appointed to him. "The heavens opened and the Spirit like a dove descending upon Him." With the relation of this Mark has practically said all about John the Baptist. In connexion with this how beautiful to note John's testimony "and I knew Him not" (John 1. 31) while Matthew writes of his acknowledgement of Jesus as one whose character and behaviour called for no baptism of repentance, "I have need to be baptized of Thee," words uttered before he knew by Divine revelation that the Son of God was there in flesh.

Again in verses 12 and 13 we have evidence *et* Mark's value of time, space and facts, and we have to turn to other records to fill in more of the details. Driven by the Spirit, tempted of Satan—the tempter (Matthew), the devil (Luke)—alone with the wild beasts.

J. ARCHIBALD.

From HOVE (BRIGHTON). —We are reminded at once by the first verse of our chapter that there are other beginnings mentioned in the Holy Scriptures and we would suggest that the beginning of John 1. 1 goes back even further than Genesis 1. 1 while that of 1 John 1. 1 may coincide with Mark 1. 1, the public ministry of the Lord Jesus Christ. Luke in his treatise told what Jesus began both to do and teach (Acts 1. 1). In studying this most interesting subject we have sought to compare the narrative of Mark with the other records as suggested. The statement we have in Mark concerning the beginning

of the Gospel of Jesus Christ the Son of God is unique, and we are introduced to two prophetic utterances about John: " Behold, I send My messenger before Thy face which shall prepare Thy way before Thee " (Malachi 3. 1), and, " The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight " (Isaiah 40. 3). On referring to Luke 3. 1, 2 we find a remarkably detailed account of the rulers that lived and reigned at this time when John the Baptist began his ministry as the messenger. The burden of his message was " the baptism of repentance for the remission of sins " (verse 4) " the kingdom of heaven is at hand " (Matthew 3. 2). Luke also* quotes from Isaiah 40. 4, 5, " that every valley shall be filled... and all flesh shall see the salvation of God. "

[Line 6 of this paragraph. 1 John 1. 1 is not " the beginning of the gospel " of Mark. —J. M.]

John's clothing and food manifested his pilgrim character. The result of his preaching was that all the land of Judaea and they of Jerusalem went out to him and were baptized by him in the river Jordan confessing their sins (verse 5). Matthew and Luke make it clear that what was said to the multitudes was provoked by the presence of so many of the Pharisees and Sadducees who came presumably to be baptized and with no unmeasured language he warns them to flee from the wrath to come. An exercised heart is seen in the questions that were asked as narrated by Luke 3. 10 to 15, but evidently the greater part of the Pharisees and Sadducees were not baptized (Luke 7. 29, 30). Some wondered if he were the Christ or not, which led John to confess that " There cometh One mightier than I, the latchet of whose shoes I am not worthy to unloose. I indeed baptise you in water, but He shall baptise you in Holy Spirit. " Matthew and Luke make additions to Mark about the axe, and chaff and wheat.

It is at this juncture we suggest that our Lord Jesus Christ is introduced to us in the Gospel of Mark as coming from Nazareth of Galilee to be baptized by John in Jordan (verse 9).

We often have to turn to the other records to obtain expressions and utterances that would not be compatible with the Servant's place. For instance, in Matthew 3. 14, 15, we find John forbade Him saying, " I have need to be baptised by Thee and comest Thou to me?" and Jesus answering said " Suffer it to be so now, for thus it becometh us to fulfil all righteousness. " The char-

actenstics of each one who was baptised by John was the manifestation of real repentance not only for individual sins, but especially for the national sin of disobedience, Jesus had lived as a son of Israel in subjection to the law, now in the purposes of God He follows obediently the preaching of John the Baptist. He left us an example to follow His steps, no sooner had the Lord Jesus Christ put Himself in the sinner's place (figuratively) than the heavens opened. He was going up, or arose ["arose" does not seem implied] out of the water and was praying when He saw the heavens parting asunder and the Spirit as a dove descending upon Him and a Voice came out of the heavens saying, "Thou art My Beloved Son in Thee I am well pleased." The Lord Jesus complied completely with that perfect and holy standard of righteousness, we too can never fulfil all righteousness apart from baptism.

B. W. THORNHILL.

From BRANTFORD. —The opening of the gospel by Mark is like to the opening we have by Luke as it makes reference to the Lord Jesus as the Son of God. Mark seems to set the Lord Jesus before us as the pattern Servant. His account differs from that of Matthew and Luke in that he does not touch on the genealogy of the Lord Jesus. This is in keeping with the theme of this gospel account as we don't expect one who is going to serve to produce a long list of credentials and give us the names of their forefathers. So there are no preliminaries as an introduction. The writer starts almost at once to give us the story of the sojourn [work?] of the Son of God amongst men.

The work of John bears resemblance to the work of the Holy Spirit in our day. John did not speak of himself but sought to exalt the person of the One whom he knew was coming after him. The words used in verse 2 are cited from Isaiah and they are used in the four gospels.

The Lord Jesus awarded John a very high place when he said of him that there had not arisen a greater than he. He was in the deserts until his showing unto Israel. While he was there the word of God came to him and then he was revealed to the people in the vicinity of the river Jordan. It is evident that there was no fear of man in his heart as he addressed some of his hearers as "The offspring of vipers." This reminds us of the word "The righteous are bold as a lion."

Mark says the Lord came to John from Nazareth, which gives weight to the belief that the Lord spent his early days there.

Verse 10 gives us the account of the baptism and the descent of the Holy Spirit in the form of a dove. God was well pleased with the obedience of His Son and spoke from the heavens in the words we have in verse 11.

The descent of the Spirit upon the Lord Jesus was a sign to John.

In John 1. 33 we read how God promised this as a sign for John " upon whomsoever thou shalt see the Spirit descending and abiding upon Him the same is he that baptizeth with the Holy Spirit. "

The person of the blessed Holy Spirit in the form of a dove is suggestive of Him who was meek and lowly in heart (see Isaiah 11., 42., 61.).

We observe the word " straightway " in verse 10 and we are reminded that it is characteristic of the [Master in the] gospel by Mark and in keeping with the thought of a servant who should act quickly or forthwith when there is work to be done. It was the mind of the Father that the Son should be tried in the wilderness so in verse 12 we read ~~He~~ was driven by the Spirit into the wilderness where he was tempted of the adversary. His dwelling was the desert amongst the wild beasts. What a stoop for the Lord of Glory to be in such circumstances. Truly the birds had their nests and the foxes had their holes in the earth, but the Son of Man had nowhere to lay his head.

R. MCKAY.

THE HOUSE OF GOD IN THE PSALMS

(CONTINUED FROM DECEMBER).

Psalm 24. 3. Here we have the pertinent question Who shall ascend into the hill of the Lord, and who shall stand in His holy place? Then we have the answer, which ought to instruct us, contained in verse 4.

Psalm 26. 8. The person who has a heart for God and loves His ways is constrained to repeat the words used here.

Psalm 27. 4-6. This is the prayer of one who has known the majesty of God and realized His power. to protect in time of trouble.

Psalm 42. 4. Thirsting after God causes an outpouring of soul to God. Then there is the going up to the House of God with the voice of joy and praise.

Psalm 43. 3, 4. The light and truth of God are instrumental in God's hands of bringing those who are in the Spirit to His holy hill and tabernacle.

Psalm 52. 8. The man who trusts not in God shall come to destruction but he who puts his trust in God likens himself to a green olive tree in the House of God.

Psalm 55. 14. This shows that the House of God is the place where we may expect to see fellowship.

Psalm 65. 1-4. Zion was the place where the House of God was. How blessed was the man who was chosen of God to approach unto Him. The object of God in choosing any thus, was that they might be satisfied with the goodness of His House.

Psalm 69. 9. Being in fellowship with God makes it easy to say, The zeal of Thine House hath eaten me up.

Psalm 76. 2. Another reference to the site of the House.

Psalm 78. 60. Tells us where the House was to be found at one time prior to the building in Jerusalem.

Psalm 84. 1. The longing soul is forced to exclaim " How amiable are Thy tabernacles. "

Psalm 84. 10. Having knowledge of the goodness of the courts of God's House makes the sons of Korah wish to be there in preference to the tents of wickedness.

Psalm 92. 13. To be planted in the House of God means there shall be flourishing and fruit for those who are planted.

Psalm 93. 5. The House of God is a sanctified place and so demands holiness on the part of those who approach to God therein.

Psalm 116. 19. The courts of the Lord's House are the place where sacrifice of thanksgiving can be made. These courts were in the midst of Jerusalem.

Psalm 118. 26, 27. The man who came in the name of the Lord was blessed out of the House of God, where the sacrifice was bound with cords to the altar.

[The Man here is Messiah.]

Psalm 122. 1-9. How much reason David had for saying, ' I was glad when they said unto me, Let us go into the House of the Lord. ' He prays for the peace of Jerusalem because the House of God was there. And for his brethren and companions' sake as we¹!

Psalm 132. 3-7. Here we have evidence of the zeal which David had for a place for God in the way of a house. He was prepared to deny himself his home comforts, and even his sleep, that he might lose no time in building a place for his God.

Psalm 134. 1-3. An exhortation to those who found themselves within the House of the Lord by night to bless the Lord.

Psalm 135. 1, 2. Another word of exhortation to those that are within the House to praise God.

Let us who are the House of God to-day offer up a sacrifice of praise continually to God, that **is**, the **fruit** of lips which make confession to His name.

From PORTSMOUTH. —There are so many references to the House of God in the Psalms that it has not been found possible to consider them all. We refer, therefore, only to a few which we have found helpful.

We have considered some general points which are brought out by many Psalms. Thus David, in many of the Psalms ascribed to him, speaks in a very personal way of entering God's House and the joy he found in doing so. Examples of this occur in Psalm 26. 6-8; 68 24; **122**. 1; **138**. 2. We gather, however, from the history of David's life that he never entered personally into the Temple which had not then been built and only knew the Tabernacle which was at Gibeon and the tent for the Ark that he himself pitched in Jerusalem. In the light of this fact the wording of some of the Psalms cited above seems very remarkable.

We have found that many Psalms, including those wherein the House of God is mentioned, can be considered from several different viewpoints. Thus many are the personal experiences (at least in part) of David or others, yet are prophetic, and only completely fulfilled (or to be fulfilled) in the person of the Lord Jesus Christ.

Many references to God's House, while referring to His earthly House of a past day yet can be applied very definitely and helpfully to our own day. Many of the Psalms speak to us of the glory and beauty and, above all, the holiness of God's House in a unique way and we know that these attributes should still belong to the House.

The personal experiences that all must pass through who come to worship God in His House are brought to our notice in various Psalms. Thus in Psalm 32. we see the individual having his sins covered by God—a work once and for ever done. [Reference to the House in this Psalm is very indirect.]

Is Psalm 26. we have a necessary experience for those who would worship God in His House. We see from this psalm that a clean, sanctified life is necessary

for those who would present themselves before God, and, further, that anything that may have been amiss in life and walk must be confessed and dealt with before God before coming into His presence to worship. Each individual of the gathered worshippers should have submitted himself to examination by the word of God in the same way as the priests of old used the laver in going into the Holy Place. Furthermore, as the priests also used the laver in going to the Altar so we should examine and sanctify ourselves as we go forth in royal priesthood character.

Psalm 93. 5 tells us that "Holiness becometh Thine House, O Jehovah, for evermore."

From Psalm 27., verses 4-6, we learn that the House of God is the place in which to learn and gain knowledge of God's ways (to inquire in His Temple). The House is also the place in which to think upon and appreciate God's love. (Ps. 48. 9).

We understand that many consider Psalms 42. and 43. to have been written by David for the sons of Korah and that the Psalms refer to David's flight before Absalom. Some expressions in these psalms would certainly suggest this. The writer longed intensely for the joy of going again into the House of God.

The reference in Psalm 52., 8 seems to us a very beautiful one. The green olive tree suggests something of spiritual growth and useful (to supply oil) and ornamental. We are reminded of the tree in Psalm 1.: evergreen and producing fruits. In Jeremiah 11. 16 we see that God called Israel a green olive tree but was later compelled to burn it and break up the branches. Hosea 14. 6 shows us that Israel will yet be restored to the condition symbolised by an olive tree. In Romans 11. 23 the Jews are spoken of as an olive tree and the Gentiles as a wild olive branch grafted in.

(TO BE CONCLUDED.)

GOSPEL OR GOSPEL SERVICE?

The use of the word "gospel" at the beginning of Mark is well worthy of note. Is it simply "good news" or does it not bear something of the force of the same word in 1 Corinthians 9. 14, and in the IDENTICAL PHRASE in Philippians 4. 15?

By the word "gospel" Mark does not refer to what he is writing. It would appear then that we ought to read the opening thus: "The beginning of the gospel service of Jesus Christ."

G. N.

" The Beginning of the gospel of Jesus Christ, the Son of God, even as it is written in Isaiah the prophet." This shows that the gospel which is concerning Jesus Christ began as the Scriptures showed it should begin—by the preaching of John the Baptist. John was to go before the Lord's face in the spirit and power of Elijah (not that he was Elijah in person returned) to make ready for the Lord a people prepared. " The law and the prophets were until John: from that time the gospel of the kingdom of God is preached." John, " the voice of One crying in the wilderness," was a kind of go-between man, between the prophets of the old and the Lord and His apostles of the new. He was the great herald who heralded the dawn of the day of grace and of the imminence of the manifestation of the King, the Lord and Judge of all. —J. M.

QUESTION AND ANSWER.

Mark 1. 2. —HOVE Corner would like help upon the discrepancy between the A. V. and R. V. in this verse. Is it not clear that the first quotation is from Malachi 3. 1, not Isaiah?

Verse 3 is from Isaiah 40. and the quotation in verse 2 from Malachi 3. Isaiah was the first prophet to* speak of the coming of John the Baptist, and being the first, the Spirit does not mention Malachi's name, who was a prophet of a later date, in association with his; though Malachi also wrote of John. —J. M.

From BRANTFORD. —Was the writer of this gospel (Mark) the Mark called the cousin of Barnabas?

There is absolutely no reason to doubt that Mark's gospel was written by Mark (the outstanding Mark of the Scriptures) who was the cousin of Barnabas. —J. M.

CORRESPONDENCE.

" Herewith contribution on Section I. If you find it is too lengthy, don't hesitate to cut it down. [Hardly anything beyond considerations of cost—to which unfortunately we must give heed—operates to alter what is submitted. Even so the task is difficult.]

" We welcome the change in the class of study, especially as it is now within the scope of all, including the young ones, about nine of whom have joined the study during the past year, these being all under 18 years. We

are glad to report an increased interest in the study, there being as many as **23** at our last meeting, **if** numbers are anything to go by. **But** some of **us** are very concerned about the falling off in the contributions to the Y. M. Magazine, and we are afraid that **if** some more Corners don't liven up, the publication will be in danger of extinction.

[Corners. should please note that the Magazine **is** not published and **is** therefore not a publication. The papers are printed for more convenient circulation amongst those concerned. If printing becomes too costly **we** shall have to try other methods, (with all their mess and worry—so experience taught us.)]

" For the next meeting some of our young brethren have undertaken to tell, each one, a narrative which occurs in Section **2**, in their own words, and point **the** Gospel message which **it** illustrates.

"Perhaps **if** you have any other suggestions which would be helpful, you will let us know later on. "

NOTE. —**With** further reference to the above, there is sufficient support to carry us through half a year at least. We therefore begin (though having delayed for replies to repeated inquiries about numbers) and **it** will **be** up to Corners to see the subject through.

It is proposed to add the correspondent's name to contributions in future. Will such please not omit to sign their papers? If desired, a pen-name may be used.

FOUND SETS;

Ninety sets are called for instead of the 50 provided. We can manage to raise, a few more if in the course of the next few days (say by February 21st) spare copies are sent to Mr. A. J. McIntyre, **72**, Prospect Avenue, **Darwen**, Lanes. We are specially short of July's.

We propose to reserve more for binding up during the current year, but the price will have to be increased a little.

Will every Corner correspondent please make it an urgent matter to send word immediately that the number of copies of Y. M. C. received for January is correct. If it is not correct please amend equally promptly.

Replies to Mr. A. J. McIntyre, **72**, Prospect Avenue, **Darwen**, Lancashire.

The above notice does not apply to other lands but to **the** British Isles only.

YOUNG MEN'S CORNER.

No. 2.

Sixth Series.

February, 1925.

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SUBJECT UNDER CONSIDERATION:

THE GOSPEL NARRATIVE OF MARK.

SECTION II.—MARK 1. 14 TO 2. 28.

From LEICESTER. —The message of the Kingdom is very prominent in the ministry of Christ and was announced at the very commencement of His public appearance. After His baptism, and temptation, in the power of the Spirit He goes into Galilee, for it was about this time that John the Baptizer was cast into prison. The Lord at this time did not work in Judaea. [But see John 3. 22. Without entering into details, it seems clear; that John 1. 19 to 3. 36 comes in between the 13th and 14th verses of the present chapter in Mark, and before Matthew 4. 12]. It was to Galilee the light first came, and Matthew 4. 13 tells us He came and dwelt in Capernaum. [The word " first " here is liable to mislead. After the baptism He was in Galilee (John 1. 43 to ? 12), then at Jerusalem and the land of Judaea (John 3. 22). He withdraws from Matthew 4. 12, and parallels) into Galilee past Sychar's well, or He returns (not " goes " merely) in the power of the Spirit into Galilee (Luke 4. 14)]. It was as He walked by the Sea that He saw and called Simon and Andrew, and James and John, who left their fishing immediately and followed the Christ. Afterwards Peter said " Lo, we have left all and followed Thee, " and He said to them, later, " Ye are they which have continued with Me in My temptations. " It has struck the writer how spontane-

ously these men obeyed the call of the Master. Just as wonderful as the call of Abram. We can only say "What power and influence in His call." It was in Capernaum that Levi also was called, as he sat at the place of toll, and while the Lord Jesus was in Levi's house and many publicans and sinners with Him, the Pharisees complained of this procedure. This complaint drew from His lips the ever-memorable words, "I came not to call the righteous, but sinners."¹

Reverting for a moment to the Kingdom message we would note the words in chapter 1. 15, "The time is fulfilled and the Kingdom of God is at hand."*

We are told in another scripture, "In the fulness of the time God sent forth His Son," and the writer would judge a great crisis in the world's history was reached. The judgment of God against guilty man ["Sin" would be better?] could not longer be held back. Once before God had declared "The end of all flesh is come before Me," and all perished but eight souls. At this time the Son of God steps in the breach for salvation. "Behold the Lamb of God which beareth away the sin of the world."

The oft-repeated word, that the Kingdom of God is at hand, sets forth rule and authority of God, and though from man's standpoint that authority was denied by the rejection of Christ, yet the victory gained by Him at Golgotha was a death-blow to Satan's power and authority. All that the Lord Jesus did, we read again and again, was done with authority, proving His deity. On man's part two things were necessary to be in and of the Kingdom, namely, REPENT and BELIEVE, even as Paul said in a later day that he preached "repentance towards God and faith in our Lord Jesus Christ." Here are the only grounds on which the sinner can be accepted and be well pleasing to God. [Two things? Obedience, subjection, baptism call for mention in connexion with the Kingdom].

The portion for our study brings before us the activities of the blessed One. Wherever He went blessing was dispensed. Demons fly before him. Illness and disease vanish away. The dying live afresh, the weary find rest, the dejected find hope and the disciples say "All are seeking Thee." No wonder they seek Him. And yet how* few knew Him as their Saviour and Lord.

He goes to the desert place alone to pray to His Father and God.

From GLASGOW. —It is noteworthy that as the Lord **Jesus** took up the work of His public ministry we find Him proclaiming repentance in view of a coming kingdom, exactly the same message as John's. Each of **the** gospels bears testimony that He commenced teaching in Galilee and particularly around Nazareth and Capernaum, as Matthew **4. 14-17** indicates, " that the scripture might be fulfilled.⁵⁾

[The Lord's ministry commenced in the Temple in Jerusalem. The miracle of turning of the water into wine was before His time had come. He said " We speak that **We** do know " (John **3. 11**) in Jerusalem before he went to Zebulun and Naphtali. See notes on earlier contribution].

Mark **1. 14-45** and chapter **2.** are taken up solely with His activities in this district. **We** have first the calling of some of His disciples. The other gospels show that **the** calling of Peter, Andrew, James and John spoken of in Mark **1. 16-20** is not the first dealing they have with the Lord. Some of them, as John records, were influenced by John the Baptist's teaching, and were witnesses of his testimony. They had apparently also seen the manifestation of His glory in Cana.

The authority of the Son of Man seems to be the theme of the following verses. It is witnessed to regarding His teaching (verse **22**) and His acts (verse **27**), while in chapter **2. 10, 28** we find He challenges those who would dispute it. What astounding hardness of heart, and self-centredness in **the** face of the most positive proof, these men displayed as **they** were confronted with an authority which shewed up their weakness and insufficiency by comparison.

How simple and plain are His answers recorded in **the** second chapter. In **the** case of the reasonings of their hearts He demonstrates by an act, before their critical eyes, His authority. To each of their questions His answer is concise and brooks no argument because he strikes at **the** root of each and displays how different are the thoughts of God from those of men, and showing plainly **He** was " Lawgiver and Judge. "

Yet **we** find Him refusing and silencing **the** testimony of demons. Not for them was the preaching of repentance and **the** kingdom. They " believed and shuddered." Their obedience was patent.

How different the leper of chapter **1. 40.** Mark records that He was moved with compassion as He heard and saw this man, and stretching out His hand of healing

He touched the poor wretch before Him. " Deeming naught of labour soiling." Having healed, He confers on this debtor the privilege of bearing a testimony. " He magnified the Law and made it honourable," but again comes man's failure to obey, with the resulting damage which we cannot assess.

J. ARCHIBALD.

From HOVE. —The opening statement of verse 14 of Mark 1. at once suggests that there must have some time elapsed between verses 13, 14, for we are told that after John was put in prison Jesus came into Galilee, and Matthew 4. 13 adds " and leaving Nazareth He came and dwelt in Capernaum " in fulfilment of the prophetic scripture (Isaiah 9. 1, 2) and preached. It was on this occasion, verses 16-20, we suggest, that our Lord met four disciples by the Sea of Galilee. They having left their nets wend their way together (verse 21) to Capernaum and straightway on the Sabbath day Jesus entered into the synagogue and taught, and they were astonished at His doctrine (verses 21-22). There a man with an unclean spirit, which called Him the Holy One of God, was healed. They were all amazed, questioning among themselves " What thing is this?" Immediately His fame spread abroad throughout all the region round about Galilee (verses 23-28). From the synagogue they entered the house of " Simon and Andrew." They tell Him of the sickness of Peter's mother-in-law in the house. The fever having left her by His action, she ministered unto them. At even when the sun was setting the Lord is engaged in performing divers miracles. Demoniacs He forbade to speak because they knew Him (verses 29 to 34). Matthew 8. 17 records another prophetic fulfilment, spoken in part by Isaiah (chapter 53. 4). In the morning (of the first day of the week) rising up early, He went out to a solitary place and there prayed, but He was soon found out by Simon and them that were with him and told " All are seeking Thee." It would appear that the people besought Him to stay with them but He went on and preached in their synagogues throughout all Galilee (verses 35-39), His first tour through Galilee. Matthew 5. to 8. 1 gives to us His message, not only spoken on the Mount but probably in His discourses in His journeys. At the end of these journeys the miraculous draught of fishes (Luke 5. 1-11) may be placed. The leper (verse 40), " If Thou wilt Thou canst make me clean," " I will, be thou clean. "

The Lord's request that he should say nothing to any man, again agrees with the character of this gospel as showing forth the " Servant of Jehovah." (But the same command is recorded in Matthew, also a similar command to blind men (Matthew 9. 30). How does the command in Mark emphasise the Lord's servant character?] The Lord bade him show himself to the priest, and offer for his cleansing. The leper, could not keep his blessing to himself but published it much, insomuch that Jesus could not openly enter the city on account of the great multitudes. He withdrew into the wilderness and prayed (Mark 1. 45, 46, with Luke 5. 15, 16).

Again He enters into Capernaum and it was noised that he was in the house (where he dwelt). According to Luke there were amongst the numerous company Pharisees and doctors of the law out of every town of Galilee, Judaea and Jerusalem and the power of the Lord was present to heal. They come to Jesus bringing one sick of the palsy, his sins are forgiven and he is healed.

After this we find the Lord went forth again by the seaside where the multitude resorted and He taught them. He passed forth from thence and called a tax-gather, by name Levi of Alphseus (Matthew), as he sat at the place of toll. He left all. There were present at the great feast of Levi many publicans and sinners, and Scribes and Pharisees find fault to Jesus' disciples, " How is it that He eateth and drinketh with publicans and sinners?" The Lord answered " They that are whole have no need of a physician, but they that are sick. I came not to call the righteous but sinners to repentance." Again they ask Him " Why do the disciples of John and the Pharisees fast but Thy disciples fast not?" Jesus said " Can the children of the bride-chamber fast while the bridegroom is with them? the days will come when the bridegroom shall be taken away from them and then shall they fast in those days." " That eventful visit to Levi's house closes with the parable of the old and the new. No man seweth a piece of new cloth on an old garment. No man putteth new wine into old bottles. Luke adds " No man also having drunk old wine straightway desireth new for he saith, The old is good." [What is the meaning of this?]

John 5. may follow here in order of time [but perhaps better at Mark 3. 6]. Then there is a conflict with the Pharisees about the Sabbath, because the disciples plucked ears of corn.

B. W. THORNHILL.

[In the present portion, Mark and Luke agree in order and narrate the same items excepting that Luke only has the miraculous draught of fishes and omits the call of Peter and Andrew and James and John. Matthew's order is different and he omits the healing of the demoniac. With the exception of the draught, Mark mentions more than either Matthew or Luke and is generally fuller (not briefer) than either.]

From LIVERPOOL AND BIRKENHEAD. —The first thing we are impressed with at the commencement of the Lord's public ministry is His own words: " The time is fulfilled and the kingdom of God is at hand, repent ye and believe in the gospel." When the fulness of time came, God sent forth His Son, but here in Mark the " time " seems to have some connexion with John the Baptist, as if God's time had arrived for His Son to work, John having now fulfilled his course.

We compared Mark's account of the call of Simon, Andrew, James and John who were fishing in the sea of Galilee, with what the other Gospel writers say. Matthew's account is substantially the same, but Luke either omits it altogether or describes it in chapter 5. on the occasion of the great draught of fishes. The latter supposition seems more in keeping with Luke's object of tracing the course of all things accurately from the first, and if this is so, Luke anticipates the call by several miracles which Matthew and Mark narrate after the call. This seems to show that Matthew and Mark do not always narrate the incidents in the order in which they occurred.

[But there is no inaccuracy in Matthew or Mark. Is Luke chronological? See how he gives the imprisonment of John and the baptism of the Lord. —Luke 3. 18-22].

It is evident that the four fishermen had come in contact with the Lord Jesus before He called them from their boats, by the disciple spirit they then manifested in their readiness to follow. John 1. 35-42 would also bear this out. The Lord uses an apt illustration when He says " I will make you to become fishers of men." Even from this every-day occupation the Lord can teach us how to catch men.

At the first appearance of the Lord in the synagogue at Capernaum, the people express astonishment at His teaching, but not only was His teaching with AUTHORITY but His works also, for He then commanded an unclean spirit to come out of a man. On the same day He heals Simon's wife's mother, and many others with divers dis-

cases. His words and His works, His power over the body, over evil spirits, and over the elements, all proclaim Him to be God manifest in the flesh (see John 5. 36.) The demon could not help testifying "I know Thee who Thou art, the Holy One of God," but the Lord, who will not have testimony from evil, rebukes him, and suffers not the demons to speak because they know Him. In chapter 2. we have testimony of a still more remarkable character, when the Lord says to the palsied man "Son, thy sins are forgiven thee." The scribes knew, from such scriptures as Isaiah 43. 25 that no one but God could forgive sins; they cannot deny that it is the same power and the same Person that can both heal and forgive sins.

After a full day of service in word and work, verse 35 of chapter 1. brings us to the example of the pattern Servant. "And in the morning a great while before day, He rose up and went out and departed into a desert place and there prayed." Prayer was an essential part of the Lord's service, the secret source of power.

In verse 41 we see something of the Master's heart of love, the impelling motive of His service. He was "moved with compassion," and touching the leper He cleansed him.

An example of how the Lord fished for men is furnished in chapter 2. verse 15, which is worthy of emulation. He scorned not to sit at meat with publicans and sinners that He might win them for Himself. His perfect sinlessness was no barrier to prevent Him going where there were needy sinners. For was not His great purpose to SEEK and to SAVE that which was lost?

From BRANTFORD. —Verse 14 tells us that Jesus began. [no, the word is not used] to preach after John the Baptist was delivered up. [Matthew 4. 17 must be read cautiously]. It would appear as if he began to speak in Galilee. Luke 4. 14 goes to bear this out. [See earlier comments in this proposition]. Mark does not give us any or the details about John being put in prison, only mentioning that he was delivered up. (Mark 1. 14.)

The account of the Lord's movements agrees with the record in Matthew 4, but does not seem to correspond with that in John (See Chapter 3. 22-24). [See reasons given earlier]. He came to Galilee that the prophecy of Isaiah might be fulfilled.

The gospel that he preached was the gospel of God, which proclaimed that the Kingdom of God was at hand. Because of this He called upon the people to repent and believe in the gospel.

In verse 16 we see that Simon, or Peter, was the first to be called, although Andrew was called on the same occasion. Peter's name is mentioned first. Simon and Andrew were engaged casting a net into the sea when they were called by the Lord. Hearing the call, they responded at once,* leaving their nets and going after the One who had promised to make them to become fishers of men. [If the order previously suggested be correct there had been an earlier call to discipleship (John 1.). This is a call to the ministry].

Passing a little further along the lake shore the Lord saw the sons of Zebedee, James and John, who were in a boat with their father mending their nets. They followed the example of Simon and Andrew in that they lost no time in complying with the Lord's command to follow Him [to become fishers]. Matthew 4. 18-22 gives the story of the choice of these four disciples in almost the same words as Mark.

In verse 25 we have the account of the first miracle performed by the Lord as recorded in Mark. The story as given by Luke also gives this miracle first place, but John, chapter 2. 11 says that his first sign was the turning of the water into wine in Cana of Galilee.

The Lord taught the people in the synagogues, and His word was acclaimed as with power and not as the sayings of the scribes.

The healing of the man who was possessed with an unclean spirit, and the restoration of Peter's wife's mother who was sick with a fever are manifestations of His power to heal. However, He did not confine Himself to the healing of the sick (of whom many were cured), but was also preaching. When Peter's mother-in law was raised up she was able to minister to the needs of those in the house, showing us how complete was her restoration. We think of this in the light of the testimony of some in a later day who said, " He hath done all things well. "

Luke 4. 38 says she had a great fever. The Lord refused to allow the demons to give testimony to Him. God does not desire the testimony of demons, but is well pleased to* hear sinful men confess the name Lord Jesus. Owing to the disobedience of the leper (who was told to be silent about his cleansing) the Lord Jesus was not able to openly enter into the cities, but had to abide in the deserts.

We are reminded of the manhood of the Lord Jesus when we read in verse 35 of His going apart that He

might pray to God. He arose a great while before day that He might pour out his heart to God in prayer.

It is well to remember that if any success is to attend our efforts in God's service we must pray. If we would be serving men, we must be praying men, and if we desire to see fruit for our labours.

He was missed by the disciples, who followed Him to His place of seclusion.

It is noteworthy in verse 36 that Simon was apparently the leader of "those who followed the Lord on this occasion.

The story of the cleansing of the leper beginning at verse 40 goes to show out the great heart of love which the Lord Jesus had.

When the leper came to Him, he besought Him saying, "If Thou wilt, Thou canst make me clean." On this occasion the Lord was moved with compassion. He identified (?) Himself with the man by touching him and cleansed him, saying "I will, Be thou made clean,"¹⁾ and straightway he was clean.

Then the Lord gave him the charge to tell no man what had been done, but to go, according to the law, and show himself to the priest and to offer the things commanded by Moses. This was intended to serve as a testimony to the priests. But, as we have already noticed, he circulated the matter greatly, thus causing the Lord to refrain from the cities.

Even while he remained in the desert the people resorted to him from every quarter.

THE HOUSE OF GOD IN THE PSALMS

(CONCLUDED FROM PAGE 10.)

Psalm 69. 9 contains a prophetic reference to the day when the Lord Jesus Christ displayed the dignity that was His and drove the money changers from the Temple as being God's House.

Psalm 73. is a precious Psalm. The writer had begun to look round him and had got so far as to envy the wicked who prospered. Only when he comes into the Sanctuary are things seen in their proper perspective, and eternal things have their due weight with him.

Psalm 84. would seem to have been written at a time when God's House was neglected (verse 3). We would suggest that in verse 10 the meaning is rather that

conveyed by the R. V. margin. " I had rather stand at the threshold of the House of my God than to dwell in the tents of wickedness. " It is better to have a standing place just inside God's House than to rest comfortably in the tents of wickedness. The doorkeepers of God's House were of the nobles of the people and occupied a high place.

Psalm 92. verses 12-15 show us that those in the House should be green and flourishing and that God will supply grace that this may still be possible in old age.

We have considered many other references but we think that enough has been written to show how varied and important the references to the House of God in the Psalms are.

TREASURER'S STATEMENT.

(For earlier Statement see page 8, 1924)..

INCOME.	£ 9. 3.	EXPENDITURE.	£ s. d.
Subscriptions, Donations and Arrears, paid-up 1924.....	60 3 3	Jan. 1st, 1924— Estimated adverse Balance.....	1 7 6
		Subscriptions in Arrears.....	4 16 0
		Actual adverse Balance...	6 3 6
		Printing, 1924.....	47 5 4
		Expenses, 1924.....	4 14 2½
		Dec. 31st, 1924— Cash in hand.....	2 0 2½
	£60 3 3		£60 3 3

There are still a few subscriptions for 1924 outstanding which, added to the amount on hand, will give us a fair margin on the right side. But will Corners please note, those in arrears especially, that prompt payments help us to keep our accounts clear? Payment of 1925 accounts should be made now to the undersigned at 9, Gibson Street, Edinburgh (not to G. N., please).

J. ROBERTSON.

YOUNG MEN'S CORNER.

No. 3.

Sixth Series.

March, 1925.

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(NOTE. — Correspondents are not to be deemed personally responsible for everything they record.)

SUBJECT UNDER CONSIDERATION: THE GOSPEL NARRATIVE OF MARK.

SECTION III. —MARK 3. and 4. 1 to 34.

From TORONTO. —He entered again into the synagogue, and at once is confronted with need, as always wherever He went. In the synagogue was a man with a withered hand. Men who thought they were doing God service, were watching Him, with envious eyes. Among them stood God's perfect Servant to whom all the prophets had borne witness, but they knew Him not. After rebuking their hypocrisy he healed the man and then withdrew with His disciples to the sea, and a great multitude thronged Him for that He had healed many. Unclean spirits when they beheld Him cried out, Thou art the Son of God. But in fulfilment of Isaiah 42, 1-5, He charged them that they should not make Him known, for though men believed not on Him, nor saw in Him the One whom the Father sanctified and sent, demons yet believed and shuddered.

But, having a work to accomplish, He said, "We must work the works of Him that sent Me while it is day." Going up to the mountain He called to Him twelve, whom He named apostles, that they might be with Him and that He might send them forth to preach, even as the Father had sent Him. Mark 3. 20 tells us how pressing the work was, they could hardly find time to eat bread. Even friends misunderstood, and the Scribes and Pharisees, who should have seen in Him the pattern Servant, denounced Him 'as a servant of Satan, which called from

Him the solemn words of verses 28 to 30. Verse 31 to the end of the chapter conveys to us the truth that we as servants must not let even natural ties hinder us in our service. This the apostle Paul teaches us in another way (2 Timothy 2. 4).

Mark 4, 1-9. The servant of Jehovah will have varied experiences in his service. The sower who went forth to sow, had some of his seed fall on different places with very different results. But though we meet with disappointments we must not be weary in well doing (see Ecclesiastes 11. 6; 1 Corinthians 15. 58). Truths are unfolded to them that fear Jehovah, which are hid from the wise and understanding. Speaking to the multitudes in parables the mysteries concerning the Kingdom of God, He expounded all things to His disciples privately.

In the paragraph verses 21-25, we have two things brought before us. The lamp is not to be put under the bushel, so as sons of light we are to "let our light shine before men" (see Matthew 5. 16) as "light holders holding forth the Word or life" (Philippians 2. 15).

Then, again, if any man hath ears to hear, let him take heed to what he hears. As Jehovah's perfect Servant the Lord Jesus was blind and deaf to all that was not of God, but always with opened ear to Him who sent Him (see Isaiah 42. 19, 20). Again it is written of Him, "He wakeneth Mine ear as disciples" ¹⁾ (marginal reading Isaiah 50. 4).

He left us an example that we should follow His steps.

H. W. WOOLLEY.

From CROMER.—We have particularly noticed even thus far in the study of the Gospel Narrative of Mark, the very definite account given of the acts of the Lord Jesus (while here as the Servant doing all the will of God), together with the absence of many of His words, generally attached to the record of the same acts in the other Gospels.

The account of the healing of the man with the withered hand, we thought had a lesson for us, as well as unsaved ones. He is seen as Healer and Restorer (Psalm 23. 3).

In reading the call of the twelve (verses 13-19) we thought of 1 Corinthians 1. 26-29. He chose them that they might be with Him. They left all to follow Him, that they might learn of Him, who was "meek and lowly in heart."

In verse 34 we noticed that it is those who do the will of God who can claim divine relationship with the Lord Jesus. " This is the will of My Father, that every one that beholdeth the Son, and believeth on Him, should have eternal life. " (John 6. 40).

[We must be careful to distinguish between birth and growth. One act of faith brings us into immediate and abiding relationship* with the Lord. Then there are promises to those who obey Him. See John 14. 21-24.]

The more fully we do God's will, the more fully shall we, as sons, be found growing "in the grace and knowledge of our Lord and Saviour Jesus Christ " (2 Peter 3. 18), who did God's will so perfectly.

Verse 8 of chapter 4, tells us what our occupation should be. Having heard and accepted the Word it is for us to be found " bearing fruit " " growing up and increasing, " to the praise and honour of the Sower.

Verse 21. The Lord Jesus is " the true light which lighteth every man " who will allow the light to shine into the darkened heart. We, as the lamps, have been lighted by Him but it is for us to see that we are well-rilled with the oil ("the Spirit) that we " may show forth the excellencies of Him who called us out of darkness into His marvellous Light. " (1 Peter 2. 9.)

G. H. MUTIMER.

From HOVE. —On another sabbath (Luke) evidently subsequent to the walk through the cornfields, the Lord Jesus enters again into the synagogue where there was a man which had his hand withered, and they were watching Him, whether He would heal him on the sabbath day. [There are many interesting little differences in the accounts which should be looked at.] He establishes that it is lawful to do good on the sabbath day, but they are silent and when Jesus had looked round about on them with anger, being grieved for the hardness of their hearts, He saith unto the man, Stretch forth thine hand. Luke says they were filled with madness. The Pharisees went forth and straightway took counsel with the Herodians to destroy Him. But Jesus withdrew Himself with His disciples to the sea. Great multitudes from Galilee, Judaea, Jerusalem, Idumaea, beyond Jordan, and they about Tyre and Sidon, throng around Him and He requests that a small ship should wait on Him. He had healed many and they pressed upon Him to touch Him. Unclean spirits when they saw Him, fell down before Him and cried out, Thou art the Son of God. He charged them

much that they should not make Him known. Matthew 12. 17 to 21 explains why. " He shall not strive, nor cry, neither shall any man hear his voice in the streets " and so forth.

The selection of the Twelve. Before this He goes up into a mountain where (Luke) He continued all night in prayer to God. What dependence upon God the Lord Jesus manifests before making His choice of those who should accompany Him in his labours, and that He might send them forth to preach, with power to heal and to cast out demons. The occurrence of Thaddaeus in the names suggests he is the same as Judas the brother of James.

We suggest that it was after the choosing of the twelve that Jesus came down from the mountain and stood in the plain and delivered the address as recorded in Luke 6. 17-49, and is quite distinct from what we have in Matthew. We also suggest that the order given in Luke 7. 1-10 coincides with Matthew 8. 5-13, which transpires between Mark 3. 19 and 20. Also that Matthew 11. 2-30 coincides with Luke 7. 11-50.

We find that the multitude that came together was so great that they could not so much as eat bread. His friends sought to restrain Him, for they said " He is beside Himself." Matthew 12. 22, 23, agreeing with Mark 3. 22, explains that there had been a blind and dumb spirit cast out of a man and all the people were amazed and said, Is not this the son of David? The Scribes then came down from Jerusalem and said, He hath Beelzebub, and by the prince of the demons casteth He out demons. Blasphemy against the Holy Spirit hath never forgiveness (neither in this world, nor in the world to come, Matthew 12. 32). They said " He hath an unclean spirit." To call the Holy Spirit unclean is an eternal sin.

We next have the close relationship to the Lord of those who do the will of God.

Chapter 4. commences with the parables that the Lord Jesus made known to the great multitude by the seaside, when he entered into a boat and the whole multitude was on the shore. He taught them many things by parables. First, a sower went forth to sow. We suggest that Matthew 13. 10-17 tells us why He spoke in parables, and that Matthew 13. 24-30, the parable of the wheat and tares, is probably the next in order, leaving the verses 18 to 23 of Matthew to coincide with Mark 4. 14-20. If Matthew is the order of time, Mark 4. 30-34 will be the relative scripture concerning the parable of the

grain of mustard seed. With many such parables spake He the word unto them, as they were able to hear it. Without a parable spake He not unto them (Matthew 13. 35 adds, That it might be fulfilled which was spoken by the prophet.) When they were alone He expounded all things to His disciples.

Mark 4. 10-29 refers to the time when the Lord Jesus was alone with His disciples (see Matthew 13. 36 where He sent the multitudes away and went into the house) and then they that were about Him with the twelve asked of Him the parable and He said unto them, Unto you is given the mystery of the kingdom of God: but unto* them that are without all these things are done in parables. Then He explains the parable of the sower.

" So is the kingdom of God, as if a man should cast seed upon the earth; and should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how," and so forth.

We suggest that Matthew 13. 36-52 follows: the tares, the hidden treasure, the pearl of great price, and the net in order of time. Probably Luke 8. 19-21 is the statement of another occasion of His mother and brethren desiring to see Him.

B. W. THORNHILL.

From GLASGOW. —The incident of chapter 3. 1-6 seems to have stirred the hatred of the Scribes and Pharisees into action. Here they found their expectation accomplished, their challenge accepted and their traditions, which they sought to impose for their own glory and not for God's, set at defiance publicly in the place where their influence was strongest. The hardening of their hearts brings forth its natural fruit and they find a common ground for union with their bitter enemies.

We find a proof of the truth of Paul's words " This thing was not done in a corner ^M in verses 7 and 8, for here is representation from every quarter which could lay claim to be of " His own.

In connexion with the choosing of the twelve, how important are the words " whom He Himself would." Evidently from the surnames He gives to Peter, James and John, He knew the character of each. How inscrutable are the purposes of Him who knows the end from the beginning as Judas among the others is given the authority for the performing of such miracles. The close companionship of friends is suggested in the words which immediately follow: " they went into a house."

In verses 21 and 22 we find two different opinions

expressed. The one in disbelief, the other with all the venom which hatred could give. In the first case the claims of His kindred to control Him (and probably thereby to save, in the eyes of their neighbours, their reputation) are set aside while His disciples taste something of the sweetness of being owned by One for whom they had given up all, but who had given up all for them. In the case of the Scribes, their charge is plainly and reasonably disproved. None could say, who listened, that they had been misled by evil words. His words of warning seem to have been addressed to their hardened hearts which in spite of all their knowledge of the Scriptures and the things which He had demonstrated to them, persisted in awful blasphemy.

The parables recorded immediately after this seem to give us an indication of God's working. As they had hardened their hearts, so we find their ears dulled and their eyes dimmed lest they should hear and perceive (Matthew 13. 13). To the disciples "all things," are expounded. Mark 4, 34.

In connexion with the calming of the sea it is remarkable that while the disciples are impressed to obsession with the power which worked the wonder, that which the Lord sought to impress was their lack of faith.

J. A. ARCHIBALD.

From BRANTFORD. —Instances of the Lord being angry are very rare in the Scriptures, but on this occasion he was caused to look around upon them with anger. Mark is the only writer who records this fact.

By restoring¹ the man's hand He showed the Scribes and Pharisees that He felt quite at liberty to do good on the sabbath. Going out from the synagogue the Lord retired to the seashore and He was followed by great multitudes. At the seaside He was able to go out in a boat and thus avoid the thronging of the people, verse 13. From the seashore He went up into a mountain and called unto Him His disciples. Those who were called included the twelve well known apostles. To them He gave the commission to go and preach the gospel, giving them at the same time power to heal the sick and also to cast out demons. In Luke 6. we are told that the Lord was engaged in prayer all the night prior to choosing His disciples.

It is quite evident that those were busy days for the Lord and His disciples as Mark tells us they had not time to eat bread. We believe the Lord would have it

so as He said on another occasion " My meat is to do the will of Him that sent Me and to accomplish His work. "

Verse 19. After: choosing the twelve disciples who were called apostles, He descended the hill and went to a house, followed as usual by great numbers of the people. At that time His friends in the house thought He was beside Himself and the Scribes who had come down from Jerusalem said He had Beelzebub.

The Lord went on to show out the grossness of the sin of any who blasphemed against the Holy Spirit by attributing His work to that of unclean spirits. He said it is a sin that shall never be forgiven.

Verse 31. The mother and brethren of the Lord arrived at the house and were desirous of seeing Him. On being informed of their presence He said that those who did the will of God were His mother and sister and brother.

Chapter 4. 1. Again the Lord withdraws to the seaside. The multitude remained on the seashore while He sat in a boat and taught them many things in parables. They were not able to understand the parables because they had not the hearing ear nor the heart to understand. So the prophetic words of Isaiah 6. were fulfilled then.

The disciples were greatly privileged to be present to hear Him and afterwards to have the parables expounded to them.

R. MCKAY.

From LIVERPOOL AND BIRKENHEAD. —Chapter 3. opens with another Sabbath-day healing, of which Mark has already recorded quite a number. The fourth commandment forbade work on the Sabbath (Exodus 20. 8-11) because God rested on the seventh day, but in Matthew 12. 12 the Lord affirms that it is lawful to do good on the Sabbath to man as well as to beast (Deuteronomy 22. 1-4). And concerning the Sabbath, the Lord said " My Father worketh even until now, and I work. " (John 5. 17.)

The Pharisees and Herodians who were enemies take council together against the Lord, reminding us of Psalm 2. This early indication of the heart of man and the purpose of the adversary against the Son of God was soon to find its climax at the Cross, and will yet again manifest itself. (Acts 2. 25-26; Revelation 19. '19.)

In this chapter we also have the appointing of the twelve apostles. The Lord at this time was thinking

of His departure from them, and made provision for witnesses who would continue the testimony. Matthew connects this sending forth with the Lord's compassion on the multitudes, as sheep not having a shepherd, and the great harvest. Luke shows us how the Lord first spent the night in the mountain in prayer.

The remaining part of the chapter gives us some little indication of what the Lord Jesus suffered at the hands of even His friends. " He is beside Himself." We connect this resentment with the blasphemous words of the Scribes which follow, who attribute the Lord's work in casting out the demons to the prince of the demons, but we marvel at the grace displayed under such great provocation. The words of Romans 2. 24 come to us as a solemn warning, " The name of God is blasphemed among the Gentiles because of you. "

The Sower (Mark 4.). As this parable of the Kingdom is often used in the preaching of the gospel in this dispensation, a question was asked, What is the ultimate spiritual condition of the three classes of people who bore no fruit? In other words, are any of them saved or are they all lost?

N. G. ADKINS.

YOUNG MEN'S CORNER.

No. 4.

Sixth Series.

April, 1925.

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SUBJECT UNDER CONSIDERATION: THE GOSPEL NARRATIVE OF MARK,

SECTION IV.—MARK 4. 35 TO 6* 13.

From LIVERPOOL AND BIRKENHEAD. —The four stones of the Lord's mighty acts in the portion now before us reveal in striking ways His infinite power; equal at all times to the deep and varied needs of man, and His reward of faith.

In the first, the Lord's power over the elements is displayed in stilling the tempest. In the second the Lord meets the emissaries of Satan who tremble at His presence and are cast out. Then we see His power over the mortal body, sorely stricken with sickness, and last of all, death itself yields up its prey at His command.

We observe too, the ways in which the Lord exercises His power on these occasions. With calm majesty He speaks peace to the storm, and casts out the unclean spirits with a word, but in the woman's case, His inherent power needs no word to announce His response to her faith. She had heard and believed. Then His word is heard even in Sheol. [?] How necessary then, if we are to know His power in every circumstance of our lives, to hear His word; which has still its ancient power, and make it our very own.

Faith is the great point in these incidents. It is not" simply the virtue of the faith exercised, but rather the appreciation of the Person in whom the faith is placed that; avails. In the first story, the faith of disciples is in question. Matthew records this incident after the healing of the centurion's servant and others, from which it is evident that the disciples had only just heard the Lord's commendation " I have not found so great faith, no, not in Israel,⁰ hence the question, " Have ye NOT YET faith?'^J In the others, it is the faith of those who hitherto were strangers to the Lord Jesus Christ. " Thy faith hath made thee whole." " Come and lay Thy hands on her that she may be made whole and live. "

The Lord's use of the word " sleepeth " in connexion with the death of Jairus' daughter reminds us of 1 Corinthians 15. 51, and 1 Thessalonians 4. 14, and we note this word is used only when speaking of those who are Christ's. It is evident, therefore, that the Lord viewed the little girl as one who- was then at rest, awaiting **the** time when He would victoriously break the power of death, and in this sense she was truly " asleep."

N. G. ADKINS.

[As to "- sleepeth," see below.]

From CROMER. —The storm, verses 35-40. What a test of faith for the Lord's disciples—"there ariseth a great storm of wind, and the waves beat into the boat, insomuch that the boat was now filling." So far they have not realised to the full that He who lay asleep in the stern of the boat, was none other than the Son of the living God " who gave to sea its bounds, that the waters should not transgress His commandments." (Proverbs 8. 29.)

" Ah ! 'twas the Eternal One, the Lord,
That mighty faithful Friend,
Whose care for those who trust His word,
Will never, never end. "

In the record of the healing of the man with the unclean spirit we more especially noticed three facts: 1, The desire of him that had been possessed with demons to be with **the One** who- had done so much for him; 2, The refusal of his request by the Lord; and 3, The obedience of the man to what the Lord had bidden him. Obedience to the Lord's will is rewarded with the bearing of much fruit to His glory, for (verse 20) " all men did marvel. "

Verses 25-34. —This poor woman, poor **indeed** in this world's riches, **for** she had spent **all and** rather grew worse. **But** how rich in faith ! **She** touches, in **faith*** His **garment**, and **the** power proceeds from Him to heal.

He no longer treads this scene as the "**Man** of Sorrows," where **He** became so acquainted **with human** grief. To-day **it** is our privilege to draw near, **in** faith, to the Advocate; and He can still be "touched," even "with the feeling of our infirmities." (Hebrews 4. 15.)

[Is there not a difference between the work of Advocate and Priest?]

What lack of faith, **what** presence of unbelief, is displayed in **the** Lord's own countrymen (chapter 6. verses 1-6). As **a** result **He** is able to do no **mighty** work.

Alas ! how many to-day are lost because of their lack of **faith** to believe **that** this One **is** not **merely** Jesus, "the carpenter," but **the** Son of God who "died for our sins according to the Scriptures." 1 Corinthians 15. 3.

The sending forth of **the** twelve. —They were not to be encumbered with worldly things **but** simply to go, bearing **a** staff and shod **with** sandals, preaching **the** Gospel (Luke 9. 6). For particulars of our armour see Ephesians C. 10-17; "having shod your feet with **the** preparation of **the** Gospel of peace." His disciples could confess at the close **that** they had lacked nothing (Luke 22. 35).

G. H. MUTIMER.

From PORTSMOUTH. —We note **that** this section records **the** power of the Lord Jesus **when** on earth, over His created works, over **the** powers of darkness, over sickness **and** death.

The **Lake** of Galilee, although **quite** small, was liable to sudden, fierce storms, owing to the hilly surrounding country. The boats used would be small **and** frail. There **can** be no doubt **the** peril was very real, to raise so greatly **the** fears of **the** hardy fishermen. Although **they had** been some **time in the** company of **the** Lord Jesus Christ, they **had** a poor conception of His power and divine nature.

There is **much in the** narrative relating to **the** healing of **the** demoniac **that** we do not understand. **It** would seem that **-when the** Lord Jesus Christ was upon **earth the** powers of darkness were especially active. **We** are not clear **whether** men, to-day can be possessed with demons, as so **many were when the** Lord was in this scene, or **whether the** victory over Satan which was won **at** Gol-

gotha has lessened his power in this direction. The narrative seems to bring out that demons must either dwell in a body or return to the -abyss.

[But is there no other alternative? The reasoning is not logical. Matthew 12. 43-45 sheds some light on the movement of unclean spirits.]

The ruler of the synagogue undoubtedly showed faith in the Lord Jesus Christ, but not such great faith as the Roman centurion whose servant was sick.

The incident recorded in Mark 6. 1-6 seems a very sad one. The people who had lived with the Son of God for about thirty years were so blind to His holy life and character that they were offended in Him. We note that this incident is recorded in Matthew 13. 53. The narrative of Luke 4. 16-30 contains some similar statements to that of Mark 6. 1-6, but is placed much earlier in the record.

The manner of the sending forth of the twelve shows us that those who go out in the Lord's service must learn to trust Him for their necessities, although, of course, the later teaching of the Epistles shows us the means by which God will supply their needs.

E. J. EVERY.

From GLASGOW. —Although there is only one demoniac mentioned in Mark 5. and there are two in Matthew 8. 28, these passages seem to refer to the same incident. We find some indication of the working of the minions of Satan in this record. The man was beyond human control and had evidently more than average strength. His surroundings were a fitting complement to his condition. So completely was he in the power of that which was within him that we find it speaking with his mouth in addressing the Lord. This seems evident from verse 9. How complete was their subjection and acknowledgment of His authority as they prostrated the man at the Lord's feet and then begged permission to enter into the swine. In His own wise purposes they were allowed to proceed with their destructive efforts. How different the attitude of the Gerasenes to that of the man who was delivered. They were concerned for their possessions, which, in their degradation, they valued so highly, in spite of the uncleanness pronounced by the law, that they refused to have the Source of blessing among them; and the man, in the outflowing of his gratitude, overcoming his desire to be with the Lord and finding pleasure in obedience, proclaiming not only to his

acquaintance but throughout Decapolis, " How great things God had done. "

It is apparent from verse 27 that intelligence spread in this manner had at least kindled hope in the heart of one sufferer and her faith brought her in all her weakness after twelve long years of experiment. ' Jostled and crushed by the crowd and known only to herself and her Healer, she stretched out her trembling hand and felt the mighty power of God in action. She must have learnt much regarding Him as she was compelled to come and confess all the truth, and realized that she had found One who could besides health, give her rest, peace and security.,

We are not told how Jairus came to have such confidence in the Lord's power, but it is possible he had already had some contact with Him formerly, during His teaching in the synagogue. Earthly help was useless to his child and his extremity was great. His faith must have been sorely tried when the Master tarried with the woman on the way, and he knew that the moments were fleeting. Sympathetic succour was ready for him as he was met with the news from his home. " Be not afraid, only believe. " The faith of Jairus seems to be one of the prominent factors and apparently his wife was in sympathy with him, for when the scorners were cast out, they were both permitted to witness the raising of their loved one. We find nothing said regarding the faith of the child, but how fully the Master knew the requirements of the case, as He commanded that something should be given her to eat. It seems strange to find silence enjoined on His witnesses concerning this incident.

There are several things common to each of these incidents, although in most circumstances the subjects were far apart. Each was completely helpless, for man's aid had been sought and found wanting. None of them was called upon to share the Master's pilgrimage.

The Lord's return to His own country (which we understand to be Nazareth) was marked by the absence of that which we find in chapter 5. 21. A favourite line of reasoning among men is that taken up by the Nazarenes. They acknowledge the wisdom and the mighty works, but being obsessed with the things which they thought they knew, they were stumbled. What patience is shewn in the words which tell us, " He marvelled because of their unbelief. " The blessing passed them by but the inhabitants of the villages were not left without the Word.

In the sending forth of the twelve we find Him beginning to fulfil one of the purposes for which He had chosen them. From the reading it appears that this was only the beginning of their active apostleship and that this practice continued, as Luke 10. speaks of the appointment of seventy others for this work at a later date. We again note their message " Repent. *'

J. A. ARCHIBALD.

From BRANTFORD. —After the Lord had spoken in parables and expounded them to his disciples He gave commandment to cross the lake to the country of the Gerasenes. The Lord was not in any way disturbed by the great storm while crossing the lake. He was asleep in the stern of the boat. But the disciples feared lest disaster should overtake them, so they awoke Him, asking Him if He cared not that they were perishing. Calm and majestic He arose and rebuked the wind, and commanded the waves to be still, and there was a great calm. Then turning to His disciples He asked them why they were fearful and without faith. They were afraid and said one to another " Who then is this that even the wind and the sea obey Him?"

Arriving safely on the shore of the country of the Gerasenes they were met by a man who was possessed by an unclean spirit.

The account in Matthew 8. 28, says there were two men. He wore no clothing, and would not abide in any house. Night and day he was in the tombs crying out and cutting himself with stones. He was exceeding fierce and strong. When he saw Jesus he ran and fell down and worshipped Him. The evil spirit which was in the man was quick to recognise the Lord as the Son of God and made request of Him to be left alone. The name of the unclean spirit was Legion, as many unclean spirits were in the man. They asked the Lord not to send them out of the country. Luke says they entreated Him that they might not be sent to the abyss. Granted leave to enter into the swine, these ran down the slope into the sea and were choked. When those about heard, they considered the loss of the swine, not the man who was cured, and besought the Lord to depart from their borders. So He went, but first sent the man back to his home and friends to tell them of the mercy of God which had been shown to him.

Leaving the country of Gerasenes they cross again in the boat to the other side. Jairus, whom He meets

here, had faith that the Lord was able to raise up his daughter although she must have been very sick, as Jairus said: " My daughter is even now dead." (Matthew 2. 18). " My daughter is at the point of death" (Mark 5* 23).

News of the girl's death was brought to Jairus with the remark that it was useless to trouble the Master any further, but the ruler lived to prove that with God all things are possible, as the Lord raised the little girl, and restored her to her father.

It was while the Lord was on His way to the ruler's house that the woman was healed, who had suffered many things of many physicians during twelve years and was nothing better but rather worse. After all her sufferings she was at last resolved in her heart to go to the Lord Jesus, believing that if she could but touch the hem of His garment she would be cured. She was minded to go away quietly on being recovered but the Lord asked: " Who touched Me?" and when she saw she could not be hid she admitted she had touched Him. Thus the Lord sent her away in peace, attributing her recovery to her faith in Himself.

After He had performed these miracles He went back to His own country and began to teach in the synagogue. The people could only see in Him the carpenter, the son of Mary. Mark is the only writer who records the fact of His having worked as a carpenter. Luke gives a fuller account of His visit to Nazareth at that time. Although His word was with power the people in general gave it no place in their hearts. He was sent to the lost sheep of the House of Israel and how true are the words of the apostle John, " He came unto His own and they that were His own received Him not." Because of their attitude at this time He was only able to heal a few sick folk.

[Sent as the Son of David to the lost sheep of the House of Israel.]

R. MCKAY.

From CLYDEBANK. —" Know ye not this parable? and how shall ye know all the parables?"¹ Chapter 4. 34, " And without a parable spake He nothing unto them, but privately to His own disciples He expounded all things. "

[Did He not teach without parables at times? Concerning what, and why, did He use parables?]

One thing evident from these statements is **that** the Lord **may** have things to say to us privately, that **he** cannot and does not say at other times. This is not the only occurrence of this word in Mark.

The day of verse **35** we thought rather significant, for when even was come He saith unto them, Let us go over unto the other side. We contrasted this evening with the one mentioned in chapter **1**. 32: At even when the sun did set there was a great gathering of all that were sick, at the door, and He healed them all, laying His hands on every one of them.

Verse **36** was specially commented on, " they take Him with them, even as He was, in the boat." The incident at Sychar's well, where we read " Jesus being wearied with His journey, sat thus by the well, " was also mentioned, and with verse **38**, " He Himself was in the stern, asleep on the cushion, " tells us how real was the humanity of the Lord Jesus. Yet how beautifully His divine glory and power shine forth as He speaks with the voice full of majesty and power, " Peace, be still!" " Who then is this that even the wind and the sea obey him?^J) "He maketh the storm a calm. " (Psalm **107**. **29**). We notice then how the Lord calms the raging maniac. This man was oppressed by the devil. Is there one leading spirit speaking for the whole when we read in verse **9**, " My name is Legion; for we are many" ? Or is the man so completely under their control that his mouth and lips do their bidding? These unclean spirits entreated the Lord not to command them to depart into the abyss. He gave them leave to enter into the 2, 000 swine. " The King's word hath power." The man who was delivered is found sitting at the feet of Jesus clothed, and in his right mind. The people ask the Lord Jesus to depart from them, but He was welcomed on His return to the other side.

We note that Mark gives some precious details about Jehovah's righteous Servant. In this section His hands are particularly mentioned. He took the child by the hand, after He had put forth all the flute-players, and those who laughed Him to scorn. The raising of the maid does not seem to be a case of resurrection from the dead, yet Luke says the spirit of the maid returned. It does not even seem to be death.

[If the maid's spirit returned note what James says in chapter 2. 26. —J. M.

Although the word is translated returned it does not seem to demand that the spirit actually departed.--G. N.]

We read also¹ how **in** the throng that pressed and squeezed together, there was **a** woman who **had** suffered many things of many physicians; who had heard **the** things concerning Jesus and touched His garments, and straightway she was made whole. Jesus perceived **m** Himself, that **the** power from Him had gone forth. In chapter **2**. we read that He perceived in His spirit **that** the scribes so reasoned. These are interesting points on which help **might be** given.

Chapter **6**. — "Is not this the carpenter? What mean such mighty works wrought by His hands?" They stumbled. (Compare Isaiah **8**. 14, 15.) He could there do no mighty work because of their unbelief. Yet what tender grace, for He lays His hands upon a few sick folk and heals them.

The reading of Mark's narrative brings before us precious things in connexion with the servant character of the Lord Jesus. We enumerate some scriptures from the prophet Isaiah. Chapter **42**. **1**, Behold My Servant; verse **19**, Jehovah's servant. Chapter **49**. **5**, **6***; **50**. **4**, **5**; **52**. **13**; **53**. **11**, My righteous servant.

. " And whatsoever he doeth shall prosper. " Psalm **1**. **3**.

The question was suggested about the storm on the sea being caused by Satanic power thus: " Was this storm of Satanic origin?"

[Does Job 1. help?]

CLYDEBANK CAMPER.

From TORONTO. —After the Lord had rebuked the wind, and said to the sea, " Peace, be still !" He very significantly asked His disciples, " Why are ye so fearful? Have ye not yet faith?" It would seem as if the disciples had failed to grasp that He who lay fast asleep amidst the storm was none other than the Son of the Highest. Had they realised this, they never would have said " Carest Thou not that we perish." Their reasoning was " WHO THEN IS THIS that even the wind and sea obey Him?" One of the chief failings of man is unbelief. Man whose breath is in his nostrils, is always slow of heart to believe.

Chapter **5**. gives us the incident of the man demon-possessed who, when he saw Jesus afar off, ran and worshipped. Infinite love performs its gracious work and the man was found sitting clothed and in his right mind.

Be it the storm-tossed sea, or demons, or **men**, or whatever it may be, the Son of God is Lord. He com-

mands, and who can say Him nay? He rebuked the wind and it ceased; to the sea He said, "Peace, be still!" and there was a great calm. To the demons He said "Come forth!" and the demons entered the swine, which in turn ran into* the sea and were choked. The peace that passeth all understanding was where hitherto was tempest and storm.

The news of this mighty work circulated with sad results. They besought Him to depart and He entered the boat and departed. But He left this sinner saved by grace to testify how great things the Lord had done for him. Then we get the incident of Jairus, and the woman with the issue. Jairus said, "Lay Thy hand upon my daughter and she shall be whole and live." The woman reasoned in her heart, and said: "If I but touch the hem of His garments...." Infinite compassion saith: "Fear not, only believe." A pleasing contrast to the incident that goes before.

Chapter 6. tells us of His coming to His own country with His disciples and the astonishment with which His wisdom was received. Blind unbelief reasoned thus: "Whence hath this man these things? What is the wisdom that is given unto this man, and what mean such mighty works?" They continued to reason: "Is not this the carpenter the son of Mary, the brother of James?" and so forth. They were offended; they believed not on Him; they could not distinguish between the carpenter and His brethren. Their unbelief was indeed marvellous, and He could not do any mighty works. After this He sent out His disciples two by two with authority over unclean spirits, and the instructions are also given with regard to their journey. No bread, no wallet, no money, but to go shod with sandals. This brings to our remembrance Matthew 6. 25, 34 with Philipians 4.

They went and preached Repentance, a message eminently suited to an unbelieving and unrepentant people.

SAMUEL NICHOLL.

QUESTION AND ANSWER.

From TORONTO. —Matthew 10, The twelve disciples proclaim the kingdom of heaven. In Luke 9. they proclaim the kingdom of God. In Luke 10. the "seventy others" also proclaim the kingdom of God. Is the message of the kingdom of heaven something different from the kingdom of God?

ANSWER. —As to the difference, if any, between the message of the kingdom of heaven and the kingdom of God, the question really resolves itself into, What is the difference between the kingdom of heaven and kingdom of God? This is not an easy question to answer, but in dealing with the matter a careful study should be made of the parables in Matthew 13. relating to the kingdom of heaven and corresponding parables in Mark 4. and Luke 8. and 13. and it will be seen that while in connexion with the kingdom of heaven we read, in regard to the sowing of the seed, of the sowing of tares by the devil, and of the day of judgment when the the wicked shall be cast into the furnace of fire, no such facts emerge when the Lord speaks of the kingdom of God. Evidently the kingdom of heaven covers a wider area of divine rule than that which is described by the kingdom of God.

—J. M.

Matthew 2. 23. —" That it might be fulfilled which * was spoken ' by the prophets, that He should be called a Nazarene. '* In which of the prophets do we get this prophecy?

ANSWER. —There is no prophecy which says that the Lord was to be called a Nazarene in the sense of the prophets using the word " Nazarene." A Nazarene literally meant a dweller in Nazareth, but the meaning which afterwards became to be attached to it was that which -described the Lord as One despised and rejected of men. " Can any good thing come out of Nazareth? ^M was the question of an Israelite indeed, and* the most part of the nation refused to believe that any good thing could come from that quarter. The sect (so called) of the Nazarenes was composed of the outcasts of society'; the same treatment was meted out to them as to their blessed Master. To be a Nazarene means, according to Matthew 2. 23, that the Lord was to be rejected, "a reproach of men and despised of the people," and of that fact all the prophets had spoken. —J. M.

From LIVERPOOL AND BIRKENHEAD. —What are the explanations of the following differences?

(1) Mark 5. 2, speaks of only one man who was possessed with an unclean spirit, whereas Matthew 8. 28 speaks of two men.

ANSWER to (1). —It is quite evident from Matthew that there were two demon-possessed men, but in Mark and Luke one of them only is spoken of. He may have "been the worst of the two and it may be, too, that the

closing scenes may be true of him, but not of the other. But be that as it may, there is no disagreement in what the gospel writers record. —J. M.

(2) In the sending forth of the twelve apostles Mark says the Lord charged them to take nothing for their journey, save a staff only, and to be shod with sandals (Mark 7. 8-9) but in Matthew they are to take neither staff nor shoes.

ANSWER to (2). — Mark. tells us that they were to take "a staff only" and to go shod with sandals. These things the apostles were evidently in possession of. They were prohibited from getting anything either at the beginning of the journey or afterwards. "Get you no gold, silver, brass, wallet, two coats, shoes, staff. " Why? "For the labourer is worthy of his food." The word for food means, I take it, in the connexion in which it is used, general support as well as food. The explanation is in the use of the word "get," that is, to acquire or purchase, and of "take," that is, to take up (something that they had). —J. M.

WAS THE DAMSEL DEAD?

(The following noteworthy contribution is reprinted from "Bible Readings from the Gospels" by CALL. NEEDED TRUTH, vol. XIV. (1902), page 279, as it is probable that many of our contributors have no opportunity of reading these early volumes.)

"He takes with Him only Peter and James and John, and enters the room with them and Jairus and the mother, and He puts the crowd out of the room. He is then in a room with these five persons and a girl supposed to be dead; believed to be dead by all. But was she dead? He said distinctly not—'The damsel is not dead but sleepeth' (Matthew). 'The child is not dead but sleepeth' (Mark). 'She is not dead but sleepeth' (Luke).

" Yet, marvellous to relate, hundreds of Christians believe that she was dead, notwithstanding the Lord's words.

" These are quite different to what He said about Lazarus in John, 'Lazarus is fallen asleep.' Jesus had spoken of his death. Jesus therefore said plainly, 'Lazarus is dead.' But of the girl He said, 'She. is not dead.'

(To be continued).

YOUNG MEN'S CORNER.

No. 5.

Sixth Series.

May, 1925.

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(NOTE. —Correspondents are not to be deemed personally responsible for everything they record.)

SUBJECT UNDER CONSIDERATION: THE GOSPEL NARRATIVE OF MARK.

From LIVERPOOL AND BIRKENHEAD. —The account of the execution of John the Baptist is related by Mark in retrospect (as in Matthew) being introduced on the occasion of Herod hearing of the mighty works of the Lord Jesus Christ. Luke refers to **it** here also.

The testimony of John was effective because a holy and righteous life was behind it. His life was indeed a living epistle known and read of all the people and even by Herod himself, and it **is** almost incredible **that** the life of such a great man should be sacrificed to the whim of a dancing girl. Yet such is the attitude of the pleasure loving world and the character of **our** old master, the devil, who was behind **it** all.

The Apostles gather themselves together to tell Him what things they had done and taught (Mark 6. 30) which is an example for us in all **our** service for the same Lord.

In considering the feeding of the five thousand, which **is** recorded by each Gospel writer, we found several useful lessons. First we have the example of the Lord Jesus in **His** compassion on the people who were as **sheep**

without a shepherd. This evidently refers to their spiritual needs, for He then began to teach them many things. Then the Lord is mindful of their temporal needs, ' and He would have His disciples mindful too: " Give ye them to eat. "

It is very instructive to notice the order of the things which follow, especially if we apply it to our service for the Lord. " Bring them (the loaves and fishes) hither to me " (Matthew 14. 18). He commanded the multitudes to sit down in ranks on the grass, and looking up to Heaven He blessed and brake and gave to His disciples to give to the people. They took up the broken pieces that remained, twelve baskets full.

Whatever we have to hand, whether it be our talent or our goods, however small and insufficient in themselves, if they are brought to the Lord and sanctified to Him, He will, with the blessing of the Father give us all that is needful in our service, for both the unsaved and for the needs of saints, and we shall be surprised what use He will make of that which is truly consecrated to His service. And we ourselves shall not be the losers in this sacrifice, for there remained over sufficient to supply each with a basketful, which was more than what they commenced with.

[This interesting suggestion, if accepted, leads one to think of the apostles as representing a twelve-tribed people. On the other occasion seven baskets suggest a sevenfold aspect of the people. —G. N.]

Mark again takes notice of the Lord departing into the mountain to pray (Mark 6. 46). His compassion on the people and on His own disciples too, would, no doubt, have a part in this prayer, for they understood not concerning the loaves and their heart was hardened. Yet He has still the same care for them when from the mountain He sees them distressed in rowing, and approaches them, walking on the sea, saying " Be of good cheer. It is I, be not afraid. " And when He went up to them into the boat, the wind ceased. " Jesus Christ is the same yesterday, and to-day, yea and for ever. " (Hebrews 13. 8).

Chapter 7. opens with a very solemn account of men who had made void the word of God by their tradition, but their excuse was of a most subtle character, being something ostensibly for the service of God, the giving to the Corbanas [Aramaic word] or sacred treasury. By this we are impressed with the fact that nothing can take the place of what God has told us to do, and that serving

the Lord is no substitute for our God-given responsibilities to our parents or our households.

[Any with Young's Concordance, or equivalent facilities, might look up the words qorban and qarab. -- G. N.]

N. G. ADKINS.

From GLASGOW. —The preaching of the apostles had evidently different effects on the various sections it reached. The Name they heard connected with the mighty works sent some minds back searching through prophecy and they fixed upon. Elijah. Others treated Him as only one of those prophets, produced, as history told them, with each succeeding generation, but even at this conclusion the words of 2 Chronicles 6. 15 do not seem to have caused them concern. To Herod's guilty conscience it must have been a balm to imagine that his villainy was undone to some extent by supernatural power and John was raised. Herod, like many men had a very flexible regard for the witness of John, doing many things because of him, but unable to submit himself to any standard of righteousness.

The heart of compassion of the Lord is displayed in verses 31 and 34 of chapter 6. For those whom he had sent forth to labour he sought rest, and for the multitudes he supplied that which they required, needy as they were, through the tradition-burdened teaching of the Scribes. The "lost sheep of the House of Israel" were seeking Him and He turned none away. Much can be inferred from the words "He taught them many things."

His teaching however, was not narrowed to the multitude, for He brings His disciples face to face with a new problem when He says "Give ye them to eat." A short time before, they were recounting, with joy, the subjection of demons, now they are called on to supply the fundamental needs of man's body. At His command the multitude is seated in orderly fashion. He blessed their scanty provision and before their eyes is displayed the power which fed their fathers in the wilderness. Those who had come for rest were busy distributing food among five thousand men. The abundance is evidenced in the twelve baskets full of broken pieces.

He evidently had the disciples in view, in spite of the gathering darkness, as He alone on the mountain was left to prayer while they struggled with the elements. It is strange to find that after the further display of His

power in walking to them and relieving their distress by calming the wind, their hearts were hardened.

We find wholesale blessing to afflicted ones in verses 55 and 56. This seems to prove an attraction to the Pharisees who, having in vain sought occasion against Him turn their attention to His disciples. It is remarkable that the charge of the Pharisees is met by Him with an exposure of their error in trying to impose their own ideas and doctrines which *led* them to the natural result, attained by all men in like circumstances, of setting aside the word of God that their dicta might be honoured. The utter uselessness of the tradition is made evident to the multitude and in a more detailed way to the disciples.

In chapter 7. 24-30 we again find results from the proclamation of the Name and power. It seems to have been necessary for Him to bring this woman to take the lowest place in relation to the Jews before He granted her prayer. Yet He must have known her heart. It is evident she had faith, for, at His word, she returns to her house to find it blessed. The physical prostration of the child is remarkable and a similar case seems to be found in chapter 9, 26.

J. A. ARCHIBALD.

From TORONTO.—That they considered " the Carpenter ¹⁾ was no* ordinary man, can be seen from their surmisings: Some said, Elijah; some, One of the prophets; while Herod considered that it was John the Baptist risen from the dead. AH these were men of undisputed greatness.

In Matthew 16. 15, Peter strikes the right note when the question is put to the disciples: " Thou art Christ, the Son of the Living God. " How glad we are that the revealing is not left to, nor is of, flesh and blood, but by " My Father which is in heaven. "

The knowledge of the Son of God is not a matter of guesswork but by divine revelation. " No man knoweth the Son save the Father and he to whom the Father willeth to reveal Him. How unavailing the conjectures and reasonings of men ! For how can the sons of men " call him Lord but by the Holy Spirit " ?

Verses 17-29 seem to us to be parenthetical and tell us of the imprisonment and death of John the Baptist. John bore witness of the Truth, and the Light shone upon the darkness. Here is the reason why John was murdered. Notice how the Holy Spirit bears witness with John in that the Scripture calls Herodias, " Philip's

wife " (verse 17). The relationship which Herod and Herodias had contracted never; annulled the fact that in the records of heaven " Philip and Herodias " were husband and wife.

John's testimony was that it was not "lawful" for Herod to have his brother's wife. Seemingly Philip was yet alive at this time hence the lawlessness of such a union (see Romans 7. 1-3). He fulfilled his ministry, and fell asleep, and his disciples came and took up the corpse and laid it in a tomb.

Verse 30. How glad the Lord would be to hear from their lips the reception of the message of repentance. The thought was expressed that the disciples would not forget to tell the Lord all the kindnesses shown them by the way, and the unkindnesses also. Certain are we that the Lord will remember in that day, and say "Come ye blessed." Also there will be, "Depart ye cursed."

Feeding the multitude. It would be with sinking heart that the disciples would view the giving of their own particular food to the multitude. The Lord did not forget that the disciples required to eat also, and there were twelve baskets of broken pieces and of the fishes also—twelve baskets for the twelve disciples. John 6. 14. The judgment of the multitude was "This is of a truth the prophet that cometh into the world." It is suggested that the Prophet has a reference to a particular Prophet that was to come into the world and of which the people were in expectation (John 1. 21). Perhaps "the Prophet" is the one of which Moses said: "A Prophet shall the Lord your God raise up like unto me," and is different from "one of the Prophets."

Unwashed hands. How well the Lord answers, instructing them that there is no defilement in eating with unwashed hands. It is not that which goeth into the man that defileth, but that which proceedeth out. The Lord also lays bare their vanity, inasmuch as He tells them they worship in vain, teaching as their doctrine the commandments of men. Of a truth, their heart was far away.

S. NICHOLL.

From HOVE, BRIGHTON. —The fame of Jesus reached Herod and it would appear the beheading of John the Baptizer had taken place previous to the fame of Jesus reaching Herod, and that the event of John being beheaded so grieved the Lord when told (Matthew 14. 12)

that He said unto His Apostles, "Come ye yourselves apart into a desert place and rest awhile." They went to a desert place by ship, privately. The people, who had evidently seen them depart, ran on foot and came together unto Him, and moved with compassion, He began to teach them many things. We are told He went up into a mountain and His disciples, and evidently the people thronged around Him at this time. The Passover, a feast of the Jews was nigh, and it would appear that the Lord Jesus did not go to Jerusalem. When the day was now far spent the question arose how this great multitude was to be provided for. First the Lord approaches Philip and to prove Him asks "Whence shall we buy bread that these may eat?" Other disciples were exercised about the need of so vast a crowd and desired that they should be sent away. "Give ye them to eat." Taking the five loaves and the two fishes mentioned by Andrew, He looked up to heaven and blessed and brake the loaves, and gave to his disciples to set before the seated companies. The men who had witnessed this miracle said: "This is of a truth the Prophet that cometh into the world."

We are now brought to that wonderful event of the Lord Jesus walking on the sea. John tells us the multitude would perforce 'take Him and make Him King, but He departed alone into a mountain to pray. When it was dark He walked upon the sea towards them as they toiled hard. They' cried out for fear and immediately He says to them "Be of good cheer: it is I; be not afraid." Matthew relates that Peter said: "If it be Thou, bid me come unto Thee on the water." The Lord said, "Come." Peter made an effort, we suggest, in his own strength. His faith failed him, he was afraid and beginning to sink, he cried, "Lord save me." This the Lord did. "O thou of little faith, wherefore didst thou doubt?" They received Him into the boat and immediately the boat was at the land. [Was this miraculous?]

[Is there not a difficulty here? Mark 6. 12, 13 seems to be in Galilee. In Mark 6. 32 (Matthew 14. 16; Luke 9. 10; John 6. 1) the Lord takes the apostles to Bethsaida across the sea, or to the desert near by, where the meal is provided. How then do we read in Mark 6. 45 that the disciples were to go to Bethsaida, while in John 6. 17 they were going to Capernaum, and they eventually came to the land of Gennesaret? According to John 6. 24, 25 the multitude found the Lord at Caper-

naum on the morrow (verse 22) after the multitude were fed. Is that what John tells us? See a map. —G. N.]

We suggest that John, chapter 6. 25 to 71, supplies the continuation of the narrative in the address to those who found him at Capernaum concerning Himself as the Bread of Life in contrast to the bread that perisheth. There were others from Jerusalem, Pharisees and Scribes who found fault with the disciples for eating bread with unwashed hands and they asked the Lord, "Why walk not thy disciples according to the tradition of the elders?" The Lord said unto them, "Full well ye reject the commandment of God, that ye may keep your own traditions," and the Lord contrasts the law given through Moses with their traditions. Pharisees were offended at the parable then spoken, and the Lord said to His disciples "Every plant which My heavenly Father hath not planted, shall be rooted up. Let them alone, they be leaders of the blind, and if the blind lead the blind both fall into the ditch." The Lord then explains the parable to His disciples, after rebuking them for want of understanding.

The Lord Jesus now wends his way towards the borders of Tyre and Sidon. A woman of Canaan, a Syrophoenician, appeals to Him on behalf of her daughter, grievously vexed with a demon. He answered her not a word. Then the disciples came and besought Him to send her away. But Jesus answered and said "I am not sent but unto the lost sheep of the house of Israel. Jesus enters into a house and desires that no man should know it, but the woman found Him and fell at his feet and worshipped and said, "Lord, help me." The Lord said unto her "Let the children first be filled: for it is not meet to take the children's bread and cast it to the dogs." "Yea, Lord, even the dogs under the table eat of the children's crumbs." The Lord marvelled at the great faith of this woman and He said unto her, "For this saying go thy way the demon is gone out of thy daughter." [The comparison of Matthew and Mark here seems to support the story as told by Hove, but perhaps not conclusively. —G. N.]

B. W. THORNHILL.

From BARROW-IN-FURNESS. —Mark 6. 14 to 29, gives an account of the abrupt and tragical close of a noble life, namely, that of John the Baptist, the forerunner of our Lord Jesus Christ, and, of those born of women, called the greatest.

The acts of the twelve in the preceding paragraph spread abroad the knowledge of the Lord Jesus; and Herod, when he heard thereof, suffered the pangs of a guilty conscience. Luke 9. 9 states that Herod "sought to see Him." When this privilege was later granted him, he did not seem to appreciate it, for, not having his desire satisfied, he set the Lord at naught. (Luke 23. 8-11).

The story of John's imprisonment and death in Mark 6. 17-29 is out of chronological order as verse 17 shews. John's last recorded testimony to Jesus as the Christ was in John 3. 22-36 (especially 29 and 30). Then his protest against the adulterous marriage of Herod to Herodias, his brother Philip's wife, raised the anger of both these people, and resulted in Herod "adding yet this above sail, that he shut up John in prison" (Luke 3. 20) and Herodias spared no efforts until her desires were accomplished (Mark 6. 19). The tetrarch seemed at first unwilling that John should be put to death. This seems to explain the phrase "she could not" (verse 19). The reasons for Herod keeping John safe were: —(1) "He feared John, knowing that he was a righteous man and a holy." (2) "He was much perplexed and heard him gladly," (verse 20), and (3) "He feared the multitudes" (Matthew 14. 5). The marginal reading of Mark 6. 20 is suggestive. Rather than "Repent and bring forth fruits meet for repentance," he did many other things.

John appears to have had certain privileges whilst in prison, for according to Luke 7. 18-19 he could call in his disciples, and converse with them. Yet he seems to have reached a low ebb, for he even doubted his own message as to* whether Jesus was the Christ or not. In reply to his queries, a cheering message was sent to him by the Master who referred to Isaiah 35. 5 and 6. John's imprisonment seems to have lasted about a year, and then, when Herod was drunken, the plotting Herodias found a loophole in his public boast and oath. She took the opportunity, and caused her daughter to ask the head of John the Baptist. The weak unstable monarch fell at last. Such battles always have a similar end; compare Pilate.

Mark 6. 30. The Lord evidently made his home a centre at Capernaum, where He received the Apostles and heard their report on what they had done and taught (contrast Acts 1. 1 and Luke 24. 19). The Master had a busy life, hence the words to the Apostles (verse 31) which are beautiful in their order: —

(1) Salvations—Come ye yourselves. (Compare Matthew 11. 28).

(2) Separation—Apart into a desert place.

(3) Rest—And rest awhile. (Compare Matthew 11. 29; Hebrews 4. 1-3; and 9. 11).

[The "rest" of Matthew 11. 29 is experimental. Hebrews 5. is a "place of rest." See also Acts 7. 49. — J. M.]

Having reached the desert place (Bethsaida, Luke 9. 10), He found the multitude had outrun them; and as He came forth out of the boat He had compassion on them (Mark 6. 34). Night drew on, and the need for creature comforts was apparent. How full of meaning were His words, "Give ye them to eat" (Mark 6. 37) in reply to the disciples' request to send the multitudes away! At once the monetary outlay of such a proceeding engaged the apostles' attention, but the Lord "knew what He would do" (John 6. 6). John here gives a homely touch to the story. "There is a lad here with five barley loaves and two fishes" (John 6.). "Five" the symbol of human weakness, "a lad," surely a picture of human inability. Yet those five loaves combined with two fishes give us the suggestion of completeness—perfection. Out of these small things the Lord provided a perfect meal: for all the five thousand men, besides women and children were filled. (Matthew 14. 20-21). Not only so, but the broken pieces that remained were twelve baskets full. Enough and to spare. How this speaks to our hearts of Him who is the perfect Bread out of Heaven (John 6. 32-38). It is interesting to note how Mark makes special mention of the fishes. (See Mark 6. 38, 41, 43). Note, too, how he tells of the green grass (verse 39). "He maketh me to lie down in green pastures" (Psalm 23. 2). Truly it was a green spot in the wilderness! This is the only miracle recorded by all the Gospel writers.

The incident regarding the walking on the water is dealt with by Mark in a very summary way. Whilst Matthew giving more detail in connexion with the prominent personality of Peter, shews us what unwavering faith in Christ can do. The Lord's readiness to save as He heard the agonized cry of a perishing soul, His stretched out arm and power to save, all remind us of what He has done for us in rescuing us from death, even the second death. John here inserts the discourse on the Bread of Life (chapter 6.) which is not given by any

other narrator, and it would seem that Mark 7. jams to this, possibly at the same time.

Chapter 7. Certain things explained in Mark, as for example, "Defiled—that is, unwashed hands" (Mark 7. 2). "Corban—that is to say, given to God" (verse 11). "This He said making all meats clean"⁷⁵ (R. V⁷., verse 19) would suggest that Mark is writing for a people who are ignorant of Jewish practices, and in verse 3 he refers to the "Pharisees and all the Jews," which is omitted by Matthew. With regard to the Syro-Phoenician woman Matthew 15. 24 refers to "the lost sheep of the House of Israel." This remark is not mentioned in Mark— all bearing out the above suggestion.

The three quotations from the Old Testament in Mark 7. verses 6-10 are identical in Matthew (although the order shews a little different) this indicating that the Lord Jesus Christ quoted these verses, word for word, from the translation of the scriptures in use at that time.

Mark 7. 10—"Moses said."

Matthew 15. 4—"God said."

Mark 7. 13 and Matthew 15. 6—"The word of God." All clearly acknowledge the inspiration of the Old Testament Scriptures by the Lord Jesus Himself.

JOHN MCCORMICK.

From PORTSMOUTH. —The narrative of Mark 6. 14-29 is one that shows well the complex character of such a man as Herod. * Although he imprisoned John, yet he feared him and knew him to be a righteous man and a holy. Herod's conscience was no doubt stirred by John's words, but he let himself drift until the circumstances of the birthday feast were too strong for him. The relations between John and Herod seem rather paralleled by those of Paul and Felix.

Mark 6. 30 records the return of the twelve from their mission of preaching the kingdom. The Lord Jesus, with His care for His own, desires to take them apart into a desert place to rest awhile, but when He sees the crowd who had come after Him, He is filled with pity for their untaught and leaderless condition, and [<]began to teach them many things." The people were as "sheep not having a shepherd,"⁷¹ because the leaders were not true shepherds but rather answered to those brought before us in Ezekiel 34., who sought their own things and enjoyed the privileges of their office without carrying out the responsibilities.

The incident recorded in Mark 6. 45-52 seems to be the same as that of John 6. 16, 21. Although in Mark

the destination of the disciples is Bethsaida and in John Capernaum, yet these places appear to be quite close together. It seems to us likely that the Lord sent His disciples on before in order to try their faith in Himself. We note that the Lord took leave of the multitude and Himself sent them away. His gentleness and care for them would not allow of His leaving them without a proper farewell.

We notice in connection with the incident of Mark 7. 1-23 that Mark carefully explains the Jewish customs, which suggests that Mark wrote largely for Gentile Christians. The traditions of the elders, while quite good [good in what sense?] in themselves, had been elevated till they exercised more authority than the Word of God. The Lord Jesus clearly shows that the sayings of Moses were the commandments and words of God. To-day many, even believers in the Lord Jesus Christ, are respecting traditions received by them more than the Word of God.

We suggest that when the Lord visited the borders of Tyre and Sidon (Mark 7. 24) that this was the only time during His ministry that He went into* country that had never formed part of Israel's territory.

E. J. EVERY.

From CLYDEBANK. —Our conversation in this corner meeting largely centred on the first paragraph, King Herod and the death of John the Baptist. Herod had heard the report concerning Jesus, but like some of whom it is recorded, "They did not all hearken to the glad tidings," he did not believe. He laid hold on the King's messenger and bound him in prison, for the sake of his brother Philip's wife, Herodias. We admire the courage of John for he had reproved Herod for his unlawful alliance with this woman, and for all the evil things that he had done. But Herod added this above all that he shut up John in prison. After some lapse of time he takes off John's head. The kingdom of heaven suffereth violence.

It is evident from Matthew that the Lord Jesus withdraws to a desert place after hearing of the death of John.

Verse 30 was commented on, and it is a precious verse. We have the return of the apostles, who had been sent forth by the Master to the lost sheep of the House of Israel. It is good to note that they told him all things, whatsoever they had done, and whatsoever they had taught. This affords some instruction to us, for we

shall render an account of our stewardship to Him. The feeding of the 5, 000 men, beside women and children, is recorded by all four evangelists. What a wealth of instruction in this portion as we try to meditate on what each and all record of this miracle. He saw a great multitude, and he had compassion on them, because they were as sheep not having a shepherd, and he began to teach them many things, the kingdom of God being included.

There is bread enough and to spare, and we need not be in any poverty.

The next day we have a wonderful discourse, narrated only in John 6., where we read: "The bread of God is that which cometh down out of heaven and giveth life unto the world." Many of His disciples went back, and walked no more with Him.

In Mark 7. the Lord Jesus tells the Pharisees that they have made void the word of God by their tradition, holding fast the tradition of men. It is of interest to note that He also calls to Him the multitude and then in the house the disciples ask Him of the parable. Jehovah's Servant deals wisely, and has words in season for all.

Tyre and Sidon. He could not be hid. The woman falls at His feet. We reflect on His own words: "If the mighty works had been done in Tyre and Sidon. . . ." It is remarkable that the Lord journeyed all this distance to help this poor woman and her daughter.

We noted in Acts 21. 3 that Paul found disciples there, and tarried with them seven days. Men and women and children. Perhaps there was church of God there.

[It was not that he found disciples, a promiscuous number of disciples, but he found **THE** disciples, a definitely known company of disciples who could be found and with whom he could abide. —J. M.]

CLYDEBANK CAMPER.

From CROMER. —In verses 14-18 we have given us a record of the sudden close of the life and work of a great man—great indeed, for "among them that are born of women there hath not arisen a greater than John the Baptist," (Matthew 11. 11) were the words of the Lord Himself. Yet John "was not the Light but came to bear witness of the Light, and as the Lord enters His ministry, John gives place, because as the Lord said, "The witness that I have is greater than that of John

... for the very works that I do, bear witness of Me " (John 5. 36).

The next verses contain an account of the marvelous miracle of the feeding of the " five thousand men, " a record of which is found in all four Gospels. " How many loaves have ye? . . . Five and two fishes... They did all eat and were filled. " How like the working of God ! from little, much: from weakness, strength !

Verse 46 tells us that " He departed into the mountain to pray " and never for a moment did He forget His chosen few on the Sea of Galilee. He watched them as they used all their strength and skill to reach the shore. For perhaps nine hours, or more, they were " distressed in rowing, for the wind was contrary, " and yet we think that with all their distress they must have forgotten the One who was " alone on the land, " who was ready to help whenever they would call.. In the early hours of morning the Lord comes to them walking on the sea and " would have passed by"! Not until they cry out, realising their helplessness and that help must come from Him—not until that moment does He come with His words of comfort " Be of good cheer; it is I; be not afraid !" As soon as they are willing to receive Him into the boat, then the winds cease !

Verse 56. " They . . . besought Him that they might touch if it were but the border of His garment: and as many as touched Him were made whole. " The woman with the issue of blood was the first to touch His garment and this is the result of her simple act of faith; others in like manner are healed.

Chapter 7. verses 1-23 give us a further insight into the low spiritual condition to which God's people had sunk. They were found willing to neglect the law of God that the traditions of men might be upheld.

Verses 24-29. This further act of the Lord Jesus only continues to show us how full He was of both " grace and truth. " This woman of faith comes to the Lord and asks Him, as Son of David, to heal her daughter. This He cannot do (see Matthew 15. 21-28) for as Son of David He came to " the lost sheep of the house of Israel "; and Matthew tells us that the Lord answered her not a word. Undismayed, the woman falls down and worships Him, and God-given words escape her lips " Lord help me!" As the Lord who had come down from Heaven, He could extend help to the woman, who was Gentile; He thus displayed wondrous grace blended with truth.

G. H. MUTIMER.

From BRANTFORD, ONTARIO.—The name and fame of the Lord Jesus spread abroad to such an extent throughout the whole country that; even King Herod heard of Him and believed him to be John the Baptist whom he had beheaded. He did not believe the doctrine of the Sadducees or he would not have said He was John, for the Sadducees did not believe in resurrection from the dead. It is clear that Herod respected John but he allowed himself to be influenced by his wicked queen when he took John's life.

How busy the Lord must have been in his ministration to the multitudes when He had not time to eat bread. The humility of the Master is here seen in that when in need of rest He did not select a house when He might relax Himself, but retired to a desert place. Truly the foxes had holes but He had no where to lay His head. Even the seclusion of the desert did not afford Him much rest as the multitudes were there before Him. He beheld them there as sheep without a shepherd and gathering them around He taught them many things. The day was almost spent when the Lord had said all He had to say at that time and the people were hungry and a long way from home. He feeds them in a way which ought to convince the sceptical that with God all things are possible.

After the stormy crossing with its notable incidents, the people came to meet Him and He dispensed much blessing, healing the sick of divers diseases, thus showing at once the great heart He had for their good. Those who were in need of help who came to the Lord did not come alone, as they were accompanied by the Scribes and Pharisees, who sought to find an occasion against him. They thought they had attained their object when they found his disciples eating with unwashed hands. The Lord Jesus told them that it was no law of God but only a tradition of their fathers.

WAS THE DAMSEL DEAD?

(Concluded from Page 42).

" Moreover, the word sleepeth used in reference to the girl is never in the New Testament used of death. *Katheudo*, I sleep, occurs in the following passages— Matthew 8. 24, Mark 4. 38, as to the Lord's sleep during the storm; Matthew 9. 24, Mark 5. 39, Luke 8. 52, as to the daughter of Jairus; Matthew 13. 25, Mark 4. 27, in

the parables of the tares and the sprouting seed; Matthew 25. 5 as to the foolish virgins; Matthew 26. 40, 43, 45; Mark 14. 37, 40, 41; Luke 22. 46, the disciples in Gethsemane; Mark 13. 35, 56, gives a warning *to watch and not to sleep*, and this we also find in 1 Thessalonians 3. in verses 6 and 7, but verse 10 says that whether we watch (same word as verse 6) or sleep we shall live together with Him, He having died for us. Ephesians 5. 14 finally tells us that light saith to the sleeping saint, 'Awake, and arise from among the dead.'

"Thus the word is never used of death. It is clear that the child was in what we might call a trance or swoon."

QUESTION AND ANSWER.

From BARROW-IN-FURNESS. —

(1) Mark 8. 33. —Would we gather that Satan had entered into Peter? We read of a time (Luke 22. 31) where it appears Satan desired to have him.

(2) Matthew 12. 40. —Can any of our brethren learned in Hebrew or Greek show that "three days and three nights"* is in any way an idiomatic statement, meaning three days vaguely and not 72 hours?

(3) Can we get any help on the first verse of Mark 9. ? In what way did "some of them that stood by see the Kingdom of God come with power"?

(4) How did the disciples recognise Moses and Elijah?

PAYMENT FOR CORNER PAPERS.

May we remind our partners that nearly half the year is gone and that arrears of subscriptions will be gratefully received at 9, Gibson Street, Edinburgh, by the treasurer, Mr. John Robertson?

YOUNG MEN'S CORNER

No. 6.

Sixth Series.

June, 1925.

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(NOTE. —Correspondents are not to be deemed personally responsible for everything they record.)

SUBJECT UNDER CONSIDERATION: THE GOSPEL NARRATIVE OF MARK.

SECTION VI.—MARK 7. 31 to 9. 29:

From TORONTO. —Once again the Lord manifests His care toward the afflicted. The case before us is one that was deaf and had an impediment in his speech.

The unusual procedure adopted by the Lord in healing this one is remarkable. He took him aside privately from the multitude (as the Lord did not court publicity, and did not allow His works to be seen of men) and used the spittle, and put his fingers in the ears and touched the tongue, and behold, the man heard the word "Ephphatha!" and spake plainly.

["Did not court publicity." This can hardly be the real reason. His public ministry in these places (chapter 7. 31., 8. 22) had been little accepted.]

He who* formed the ear and the tongue, can remove the blighting effects of sin.

May we in our day hear that word also, "Ephphatha," morning by morning, as those that are taught. To imitate the ways of Him of whom it was witnessed "He hath done all things well," and not like the Scribes and Pharisees who loved the praise of men.

Chapter 8. tells us of the multitude that was with Him for three days, and was in dire necessity. **The** Lord was not weary in well doing as He had compassion

on them. The impotence of man **is** seen in those words of the disciples " Whence shall one be able to fill these men with bread here **in** a desert place."

Only seven loaves and a few small fishes. But omnipotence **is** seen in those seven basketfuls of fragments left over. Surely this points to a present big with potentialities. We that are His, in our time, **are** indeed few and insignificant compared with **the** multitudes **of** needy ones around us. 'But **if** we allow **the** Lord to have His way with us, in His hands, like the seven loaves and the few small fishes, we shall be a blessing.

We now come to the well known time and circumstance on the way to Caesarea Philippi when the Master asked the disciples, " Who do men say that I am?" " Who say ye that I am?" No guess work when **Peter** answered, not the shadow of a doubt, but a heartfelt sincere conviction of the Holy Spirit. (See Matthew 16. 17, with 1 John 5. 1).

The Lord now; tells them **of** suffering many things and His rejection by the elders and chief priests and Scribes. Peter on the impulse **of** the moment presumes, no doubt with the best of intentions, **to** take the Lord **in** hand and is rebuked **in** the presence of the disciples in the following words, " Get thee behind **me**, Satan: for thou mindest not the things of God but the things of men. "

Then follows the solemn charge " If any man would come after Me let him deny himself, and take up his cross, and follow Me." See also the verses that follow.

Chapter 9. opens with the words, " Verily I say unto you, There be some here, of **them that stand by**, which shall in no wise taste of death till they see the Kingdom of God come with power." Strange words to fall upon their ears, nevertheless to be fulfilled. The word at a later date was: " The Kingdom of God is not in word, but in power." Then as a foretaste of coming glory, Peter, James and John are taken by the Lord to a high mountain, where He was transfigured before them and His garments became glistening, exceeding white, so as no fuller on earth can whiten them. And Moses and Elijah talked with Him (regarding His decease—Luke 9.).

Peter evidently would have placed Moses **and** Elijah (the Law and the Prophets) on equal footing with the Lord. The expression was " Let us make three

tabernacles. " [Have not these words a connexion with the feast of tabernacles?]

But the voice from heaven silences any claim of the Law and the Prophets to be heard now: " This is My beloved Son: hear ye Him." The Law and the Prophets were until John and up to that time " they spake," Notice the words " They have Moses and the Prophets^M in Luke 16. 29. But at the end of these days God now speaks unto us in His Son (see Hebrews 1. 1). Let us give ear to Him " that speaketh." Hebrews 12. 24, 25.

" Tell no man." It seems to us that the words, " risen from the dead," contained something hitherto unknown to the disciples, they understood not " what the rising again from the dead should mean." For while the Old Testament taught the resurrection of the dead, it nowhere spoke of a resurrection leaving dead behind. See John 11. 24, Acts 24. 14-15. [But note carefully Daniel 12. 2 showing two classes if not indeed two resurrections.]

S. NICHOLL.

From BARROW-IN-FURNESS. —He arrives at the district of Decapolis, which was a Roman colony consisting of about ten cities and practically a Gentile community. This is interesting in the light of future events. Many came to Him for succour, and He healed them all. Matthew 15. 30. Truly this was in keeping with His character.

Love and healing mercy spreading,
Everywhere His footsteps go.

He turned none away when there was a right attitude. No matter what their need was He fully satisfied them, and sent them away rejoicing.

We cannot but notice in the various incidents brought to our notice, the different ways in which the Lord was approached by those requiring His aid. As the multitudes come to Him they depend upon THE TOUCH of the Lord which was a touch of power as in the incident before us. Some individuals depended upon the TOUCH OF FAITH, the woman of Mark 5. 27-28, and others in Mark 6. 56, while like the demoniac of Gadara, Mark 5. 1-10, some require the WORD OF POWER. [Faith and power are complementary, not opposites.] The result is ever the same, the recipients rejoice. The order of the cure is interesting. First, his ears were opened, surely suggestive of the longing soul listening to God's word,

and allowing that word to sink into the heart. Then his tongue was loosed. What could be more appreciated than to hear the newly saved one with tongue untied speaking a little word for the Master? Is it any **wonder** that the multitudes were **BEYOND MEASURE** astonished and exclaimed " He hath done all things well. " The deeds of the Master also redounded to God's glory for " they glorified the God of Israel " (Matthew. **15. 31**). The word used by the Lord in connexion with this cure was, Ephphatha, be opened. This is an Aramaic word recorded only by Mark. Other incidents where Aramaic words are used by Mark are: Boanerges (Mark **3. 17**); Talitha. cumi (Mark **5. 41**); Corban (Mark **7. 11**); Abba (Mark **14. 36**); Eloi, Eloi, lama sabachthani? (Mark **15. 34**). This suggests to us that the Lord Jesus spoke in the common people's language so that all could understand. " He charged them that they should tell no man " (Mark **7. 36**). Similar words occur in this Gospel nine times: —Mark **1. 24** and **25**; **1. 34, 44**; **3. 12**; **5. 43**; **7. 36**; **8. 26, 30**; **9. 9**. Also possibly five times in Matthew. They are used in different connexions an J to different persons with varying results. Those to whom the command was given can be divided into three— Demons. Multitudes (individuals and others who had received blessing). The disciples. It would seem that without exception demons obeyed His voice, not only to come out of those in whom they dwelt, but also to remain silent as to His identity. The second class appear to have disobeyed His wishes, and to have published His acts abroad. Whilst in the case of His disciples, they seem to have kept His word. It is well to note that He gave a time limit to His followers as to their silence (Mark **9. 10**), as would seem to be inferred also in Mark **8. 30-31**; that was, until the Son of Man was raised from the dead. (Compare Acts **1. 8** and Matthew **28. 19**). Various suggestions were given as to the reason for this command to silence. No doubt the Lord required rest and retirement from the multitudes. Also the Pharisees constantly sought to take Him in His words, and moreover sought to kill Him. Again there was the possibility of the multitudes attempting to make H'm King; but His Kingdom was not of this world. Circumstances and persons seem to have determined whether a charge to silence, or an encouragement to speak forth His works should be given by the Master. The demoniac of Gadara was told to " Go home and tell to thy friends how great things the Lord hath done for thee, " Mark **5. 19**. He obeyed. While to others He said " Tell it to

no man. *' They disobeyed. It appears that they who knew Him were obedient, (these were demons **and** disciples), while the multitudes were heedless of His wishes.

Mark 8. 1-10. It is suggested that the majority were Gentiles, whilst before they were Jews (probably on their way to the passover, John 6.). [If these were mainly Gentiles, important consequences would follow. The suggestion needs scrutiny.] It is noteworthy that it is not the disciples who entertain thoughts for true necessities of the people on this occasion; but the Lord said, " I have compassion on the multitude." Then in His question " How many loaves have ye?"^M (verse 5) He probes their fullest resource, seven loaves and a few fishes. They make a complete sacrifice for the sake of a hungry multitude; but what a complete reward was theirs ! Seven basketfuls of fragments. (Compare with Matthew 19. 29, and Proverbs 19, 17.) It is noteworthy that these baskets were not the same as the baskets in Mark 6. 43 (R. M. in Mark 8. 19, 20). The one was the small wicker basket carried on **the arm**, in which the Jews carried their food to avoid contamination, whilst those in this incident were large rope ones, and would hold a man. It was in one of these that Paul was let down through the wall of Damascus. Thus we see the greatness of the reward for such a small sacrifice. " And having sent the multitude away He entered into a boat and came into the parts of Dalmanutha. "

Mark 8. 11. Once more He is subjected to the torments of the Pharisees, who asked a sign " from heaven." It is evident that they desired some visible heavenly sign, the giving of manna or the coming of thunder and hail as in Samuel's days. More than once this desire for a sign had been made known by those who refused to believe that He was the Sent One of God. Such a request can have only one answer. Matthew 11. 38-42 tells us that no sign would be given, save the sign of the prophet Jonah. A greater than Jonah was here, and a greater than Solomon. What further *need* had they of a sign, when He Himself came down out of Heaven? He was sign enough. In this connexion j Corinthians 1. 22, 25 is worthy of note: " The Jews ask for a sign, and the Greeks seek after wisdom. " But we preach Christ crucified, unto Jews a stumbling block, and unto Gentiles foolishness; but unto them that are called, both Jews and Greeks, Christ the power of God and the wisdom of God. " The Jews however, did not

see in mm the sign, but stumbled at Him. The Gentiles did not discern the wisdom; but both power and wisdom are combined in Him.

The Pharisees and Sadducees are the persons who tempted the Lord on this occasion, according to the parallel passage in Matthew 16. 1-4, and He refers them to the fact that " they could discern the face of the heaven, but could not discern the signs of the times." Again suggesting that He Himself was giving the signs for His own works testified of Him.

In His warning to the disciples in Mark 8. 14-21, the Lord Jesus speaks of the leaven of the Pharisees and of Herod (leaven of the Pharisees and Sadducees, Matthew 16. 6). According to Matthew 16. 12 this means the teaching of these sects, which we understand are summed up as follows: Pharisees, hypocrisy; Herodeans, worldliness, and Sadducees, unbelief. We in our day would do well to flee these things which are condemned throughout the Scriptures.

Mark 8. 22-26. The Lord had some reason for leading the blind man out of Bethsaida. [Did this blind man belong to Bethsaida ? See verse 26.] Previous to this He had pronounced " Woe unto thee Bethsaida !" (Matthew 11. 21.) As a community they had rejected Him but He could still dispense mercy and healing to individuals who sought Him. We notice the words, " when He had spit on his eyes." This is not the only occasion upon which the Lord so acted in connexion with the healing of a blind man (see John 9.). We are reminded thereby of Revelation 3. 18, " eyesalve to anoint thine eyes, that thou mayest see." May we ever be found coming to Him for enlightenment, then we shall be like those of whom Paul speaks, " Having the eyes of your heart enlightened " (Ephesians 1. 18). The cure in this case was not instantaneous and would suggest to us the seeking sinner into whom the truth of the Gospel is gradually making Us way until at length, through the repeated touch of the Lord " He sees all things clearly. "

Mark 8. 32. The Lord, in speaking of His death and resurrection, " spoke the saying openly." This seems to be the first open prediction of His sufferings. Four times in this gospel He told His disciples in this same open or clear way concerning His sufferings. These are found in Mark 8. 31 ; 9. 12, 31 ; 10, 33, 34.

With regard to the proclaiming of the resurrection of the Lord Jesus Christ, Matthew and Luke says " and the third day be raised up " (Matthew 16. 21 ; Luke 9. 22).

while Mark states " After three days " (Mark 8. 31). The following are the other references to this in the Gospels: —(1) In three days, John 2. 20. (2) Three days and three nights, Matthew 12. 40. (3) The third day, Matthew 16. 21, 17. 23, 20. 19, 27. 64; Luke 9. 22, 18. 33, 24. 7, 46. (4) After three days, Mark 8. 31, 9. 31, 10. 34; Matthew 27. 63. [Students of Scripture would be well advised to check these statements carefully.]

In three days. At the most this is equal to after three days, that is, on the fourth day.

After three days. Mark always uses this phrase. It is suggested that " after three days " is equivalent to " on the third day. " Compare Matthew 27. 63 " after three days, " and verse 64. If " until the third day " was not equal to " after three days, " the sealing of the sepulchre would fall short by some little time. John 20. 26 " after eight days " we know means on the eighth day, or on the succeeding first of the week, and does not mean " after eight days were completed and on the ninth day. " Similar idioms in other languages are: —The French say fifteen days for a fortnight and the Germans eight days for a week.

The third day. These Words are in two places in Luke. Two men in dazzling apparel say " the third day, " chapter 24. 7, as does the Master Himself (verse 46). These are both after the resurrection. We know the Lord left the tomb very early in the morning (John 20. 1).

[How long had the Egyptian, brought to David after the sack of Ziklag, been without food?—G. N.]

Mark 8. 34, 35. The sayings of the Master which the evangelists all quote word for word alike, are specially weighty and should impress us (see Matthew 16. 24, 25; Mark 8. 34, 35; Luke 9. 23, 24).

Mark 9. 2-13. Parallel scriptures, Matthew 17. 1-13 and Luke 9. 28-36. It would appear from Luke that the mountain ascended was a well known one, especially to the people around the last-mentioned place, Caesarea Philippi. It also appears that the multitude waited the return of the Lord and those with them on the mountain —indicating again a mountain not far from the villages of Caesarea Philippi. We wonder why John does not describe the scene. A lasting impression was made on Peter's mind, and the voice he heard was " from the most excellent glory " (2 Peter 1. 17). Matthew 17- 2 tells us that the face of the Lord " did shine as the sun and His garment became white as light. " Mark alone mentions the fuller. " White and dazzling " (Luke 9*

29). How great must have been His glory. Little wonder the disciples were afraid. The topic of conversation between the Master and Moses and Elijah is very expressive of His love for fallen man. In the midst of dazzling light and life, He and they talked of His decease. Moses and Elijah may be taken as typical of the redeemed who taste death, and the redeemed who will not. Not only so, but these two men represent to us the Law (Moses) and the prophets (Elijah) for they in no small way spake of Him (see Luke 24. 26, 27). Both men shared alike this glory. Jude 9 would appear to have its chronological setting just prior to this scene, we would suggest. Up to the death of the Lord Jesus Satan held the keys of death and hell. (Hebrews 2. 14-18; Ephesians 4. 8; Revelation 1. 18.)

What a sight met the eyes of the Lord as He descended the mount. Scribes questioning. Multitudes amazed. (Is it possible that the waiting multitude at the mountain's foot also had a glimpse of His glory in His face?) [I think not. —J. M.] One with a deaf and dumb spirit, was pining or wasting away; no hope for him, death almost at the door. The disciples, in the absence of their Lord had been unable to effect a cure. Why? Because of their want of faith, and also the lack of faith on the part of the father of the child. "If Thou canst do anything." "What surprise seems mingled with the reply given by the Master "If Thou canst!" The thought here would seem to be, It is not what I can do, but, How strong is thy faith? for all things are possible to him that believeth. The Lord had previously given the Apostles power to heal, but this incident impressed upon them the need for continual prayer and faith. May we (as we seek in our measure to serve Him) not forget the throne of grace, for therein lies our power.

J. MCORMICK.

From CROMER. — Chapters 7. and 8. of Mark correspond to chapters 15. and 16. of Matthew. These chapters mark a turning point in the life of the Lord Jesus. Before this time it might be said that the Jews as a whole, had at least recognised the Lord Jesus as a prophet and thus they had shown some measure of faith and He was able to do mighty works. Yet from this time (Mark 7.) onward faith in Him begins to wane; they begin to reject Him in their hearts. Some measure of faith was necessary J: or everyone on whom the Lord worked miracles, and as we study the accounts of the

miracles, we come to this conclusion, that the greater the faith, the more manifest the power of the Lord Jesus, " According to your faith be it done unto you, " were the words of the Lord Jesus to the blind men of Matthew 9. 21; their faith was great and the Lord's power was correspondingly great, for with but a touch they are healed. How different is this from the healing of the deaf 'and dumb man, and the blind man (Mark 7. and 8_B). A touch from the divine Healer's hand did not give the blind man sight. He must be taken outside the village, first partially, and eventually completely healed.

Following these incidents, the Lord Jesus after hearing the confession of Peter, " Thou art the Christ " openly declared that He would build His Church (Matthew 16. 18), and verse 21 says " From that time began Jesus to shew His disciples how He must go to Jerusalem . . . be killed and the third day be raised up. "

Feeding of four thousand. The language used, as in the earlier case, is almost the same. To test their faith in Him, the Lord seems to have just presented the facts of the case before His disciples (verses 1-3). Those same disciples who* had before taken five loaves from His hands and therewith fed five thousand men ! How soon man forgets !

Chapter 9. verses 2-8, describe the wonderful scene " in the high mountain " when the Lord Jesus was transfigured as He talked with Moses (the Law giver), and Elijah (the Prophet). Luke tells us that the subject of their talk was the decease of the Lord Jesus, " which He was about to accomplish at Jerusalem " (Luke 9. 31). The words of God from heaven, [<] Hear Him ! ^M was a command not only for Peter, but also for us who follow the same Lord and Master.

In connexion with this incident are we right in assuming that Peter, James and John were " born again " men? [Yes, quite right. —J. M. At that date **then, the new birth (John 1. 13; 3. 3)** and the baptism in **the Holy Spirit by the Lord Jesus (Acts 1. 1-5)** were distinct happenings. To-day they occur simultaneously. It will be helpful to consider these things further. —G. N.] The Lord said that there were some standing with Him who' would " see the Kingdom of God " [come with power] before they died, and, the words have been connected with the transfiguration scene. John 3. 3 says that " Except a man be born again he cannot see the Kingdom of God. " [But it is not to be assumed that this scripture teaches that every born again person in

this life sees the Kingdom of God because he is born again. A new birth brings potentialities to a born again person which may not be brought into use.—J. M.]

G. H. MUTIMER.

From GLASGOW.—The dual miracle performed upon the man of Decapolis brought words of wonder and approbation from the multitudes. It seems that the former history of the man's affliction and its initial cause did not affect the Lord's willingness to heal but evidently this exhibition of the need of humanity gave him sorrow.

Another display is given of the Shepherd's concern in the beginning of chapter 8.; while the disciples received another test of their faith.

It is no idle gesture we read of in chapter 8. 12. There was somewhat more deep and secret than the sigh He breathed, when He looked up into heaven with the deaf and dumb man before Him. The deliberate hypocrisy of the Pharisees must have been heartrending to Him who came to seek and to save that which was lost. It seems as if their condition was such that nothing could be a sign to them, and therefore the sign of Jonah the prophet would pass them by unapprehended.

It is probable that the Lord's reason for taking the blind man outside Bethsaida is found in Matthew 11. 21. We have no explanation for the fact that His hands were laid twice on the man's eyes that they might be opened. Perhaps the man's faith was encouraged by the measure of restoration granted; perhaps it needed testing to become stronger.

From this point His charge to those with whom he spoke and dealt, to tell no man, seems to become more frequent and pressing. His journey to Caesarea Philippi evidently marks an advance in His teaching of the disciples. "He began to teach them that the Son of Man must suffer many things and be rejected." In Peter's mind the expression, "the Christ" was in no way connected with the suffering of the cross and probably he spoke, both in his confession and in his rebuke of the Lord, the beliefs of all the disciples. It is remarked that the Lord turned and saw them, with the result that Satan acting through Peter, was rebuked. The words "Thou mindest not the things of God" to Peter, convey a wealth of explanation as they pointed both to his error and the way in which he could correct his perspective.

[These words were spoken to Satan and are characteristic of his ways. —J. M.]

What seems to be a challenge to the disciples follows but it goes ringing out to the multitude, " whether they will hear or whether they will forbear " climaxing in the Victor's note of triumph " when He cometh. "

It is generally agreed that chapter 9. 1 found its fulfilment on the day of Pentecost, but some suggest that a foretaste of kingly glory was witnessed on the mount of transfiguration which had some connexion with His words. [Is not Matthew more difficult? " See **the Son of Man** coming in His Kingdom. " When did that take place?]

We are not told why Peter, James and John only were chosen to see His glory; perhaps they were the required number of witnesses to establish the truth of **the** matter. But we have ample evidence **that** they never forgot that scene, in the words of John **1. 14** and **2 Peter 1. 16-18.**

In spite of what they heard of the conversation between the Lord, and Moses and Elijah, they were slow to adjust their views and His reference to His resurrection left them wondering. What must have been their feelings as they descended and He unfolded the fulfilment of prophecy to them while their minds were still lingering on the memory of His glory.

The fact that the Lord's question is addressed to the Scribes (chapter **11. 18**) seems to indicate that they were doing their best to cause the disciples trouble in their weakness. The charge of " faithless generation " seems to apply both to the disciples and to the man who sought blessing. The man in speaking showed the inability of the disciples and his own doubts under the Lord's probing questions. Both are made to recognise their need, the man, of faith, and the disciples, of prayer.

J. A. ARCHIBALD.

From CLYDEBANK. —Our attention was drawn to the manner in which the Lord cured the man who was deaf, also the blind man. In the first instance the Lord takes the " man aside from the multitude privately, " and in the other case " He took hold of the blind man by the hand, and brought him forth out of the village, " and after he had restored to him his sight, He said " Do not even enter into the village. " It was suggested that this action of the Lord marks a definite point in His ministry, and that the unbelief and hard-heartedness of the people to whom He had come, was the cause of it. We remem-

ber on a previous occasion, when He was come into His own country, He could there do no mighty works because of their unbelief. (Chapter 6. 5.)

The kindness of Jehovah's Servant comes before us in chapter 8. 3. "They will faint in the way; and some of them are come from far." Two things seem to become clearer in the pathway of God's perfect Servant here below, first their increasing unbelief, and second, His increasing reticence. Isaiah's prophecy concerning Jehovah's Servant was "He shall not cry, nor lift up, nor cause His voice to be heard in the street," (Isaiah 42. 2. Compare Matthew 12. 15-21). We discussed the Lord Jesus spitting in regard to the healing of these two men in chapters 7. and 8. It seems not quite the same as in John 9- where the Lord made clay of the spittle and anointed the man's eyes with the clay. The act of spitting to an Israelite seemed to betoken extreme contempt. (Compare Numbers 12. 14; Deuteronomy 25. 9; Isaiah 50. 6.) There is marked contrast between what the Lord does, and that day, when He hid not His face from shame and spitting.

Dr. Young's Concordance: Mark 14. 65, "Some began to spit on Him" (emptuo); John 9. (ptusma); Mark 7. and 8. (ptuo). Kindly explain these words. [Ptuo is to spit; emptuo, to spit in or on; ptusma, the spittle. The word is from the sound made.] What is the proper significance of this act of the Lord Jesus Christ?

[The act of spitting, I judge, is associated with the Lord's perfect knowledge as the great Physician of the requirements of each case. If He of whom it is written, "By His knowledge shall My righteous Servant justify many," made clay of the spittle or spat upon the eyes, the blind men must bow in faith to the perfect treatment of Him who gave them light in their darkness. —J. M.]

[It may be noted that the ancient mysteries of Paganism used spittle as one symbol of the Holy Spirit. "In Egypt, through which the Babylonian system passed to Western Europe, the name of the 'Pure or Purifying Spirit' was 'Rekh.' But 'Rekh' also signified spittle" . . . and was used for anointing the nose and ears of the initiated. (Rome has adopted this anointing of the person about to be baptised.) "In general the magic use of spittle became the symbol of the grossest superstition." (A condensed extract.) Thus we may possibly not quite see how the use of spittle was suited to the persons AND THE TIMES. Was it symbolic?—G. N.]

Although the Lord could feed 5, 000 with five loaves, He uses seven loaves in chapter 8. to feed 4, 000, —a lesson to us to use whatever God has put into our hands. In verse 14 when the Lord and His disciples entered into the boat again they had but one loaf. Matthew 4. 1-4. How blessed it is to consider how high above all attempts at self-gratification was the Lord. Doubtless the one loaf had to suffice. No satisfaction for morbid curiosity nor vain flattery. " He hath done all things well. "

" But spotless, undefiled and pure,
Our great Redeemer stood,
While Satan's fiery darts He bore,
And did resist to blood. "

The Lord journeys north to Caesarea Philippi, with Tyre and Sidon in the north-west, the limit of his journeys northward. After bringing into evidence the revelation of the Father to Peter concerning His Son (in which there are omissions [?] in Mark and Luke), the Lord speaks a saying openly, not a parable, and Peter rebukes Him. But seeing His disciples, the Lord rebukes Peter, and personally addresses Satan saying, " Get thee behind me Satan." His face was set as a flint to go toward Jerusalem, so we conclude that His journey is definitely marked from Caesarea Philippi onward. Some little time was spent in considering the application of the words in chapter 9. 1. We have here a foreshadowing of the coming Kingdom of the Son of Man, when He shall come in His own glory, and the glory of His Father, and of the holy angels. Then shall He sit on the throne of His glory. There was also the manifestation of the Kingdom of God in their midst, not with outward show, in the Person of the Lord Himself, and to those who heard and obeyed His call, " Come unto Me "; " Follow Me, " and now hear those further words from the excellent glory, " Hear ye Him, " it was the Father's good pleasure to give the kingdom. The words of the Apostle Peter who was an eye witness of this scene are precious, " For we did not follow cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ " (2 Peter 1. 16 and the rest of the passage).

[" Journey definitely marked. " Was it not marked all the way?]

CLYDEBANK CAMPER.

From PORTSMOUTH. —We note that in four recorded healing miracles of the Lord Jesus Christ he did something to the affected organs. These are: the giving of sight

to the blind man in John 9.; the healing of the deaf man of Mark 7. 31; the healing of the blind man of Mark 8. 22; and the healing of the ear of the high priest's servant in Luke 22, 51. The actions of the Lord Jesus on these occasions are doubtless very significant but we are unable to explain them in any way. The miracles of Mark 7. 31; 8. 22 were done privately. We suggest that the sigh of the Lord Jesus was caused by sorrow when viewing the ravages that sin had caused in this man's case and in many others. The words of Isaiah 63. 9, "In all their affliction He was afflicted," seem suggested here. The multitude seemed unusually impressed by this miracle. The care of the Lord Jesus Christ for those who came to hear Him is well shown by the words of Mark 8. 3 and 4. His Shepherd character is brought out. The disciples seem to have been very dull at this time. Although they had seen the Lord provide once for the multitude, they seem unable to realise His sufficiency for this occasion.

The attitude of the Pharisees (Mark 8-11) was a very presumptuous one. They had heard of the wonderful things that the Lord Jesus had been doing and they request Him to do something wonderful for their especial benefit. The Lord Jesus Christ never did any mighty work to satisfy the curious or doubting.

In Mark 8. 14 the Lord would seem to be warning the disciples against extremes. The spirit of the Pharisees, who subjected themselves to the letter of the Law and also placed equal value upon a mass of oral tradition while neglecting the spirit of God's Word, was to be avoided equally with that of the Herodians, who believed little and were satisfied to mix Greek culture with Jewish custom.

We suppose that the section of the people who thought the Lord to be John the Baptist must have been those who had never seen them together when John was baptising. The Scribes had evidently impressed upon the people that Elijah would come before the Messiah, basing their statement probably on Malachi 4. 5.

We notice that the Lord Jesus asked for secrecy in regard to many of His mightiest works and also in regard to His being the Christ. Is it possible that the evident unbelief of the people prevented Him from revealing Himself more completely? It is also suggested that the Lord desired that those who came to Him should believe rather from what they themselves saw of Him than from what they heard.

[See John 4. 41. Signs were in proof of His Person and message.]

Death and resurrection of the Lord Jesus Christ first mentioned to the disciples in Mark 8. 31.

[What of John 2. 19-22 at the beginning of His ministry?]

On the Mount of Transfiguration, Peter seems to have linked Moses and Elijah too closely with the Lord, but the voice from the excellent glory makes the distinction very evident. Moses and Elijah were foremost representatives of God's Old Testament servants and their appearance and talk with the Lord Jesus Christ would be a further very strong confirmation to the Apostles of the Messiahship of the Lord Jesus. Elijah is evidently yet to do more service for God on earth " before the great and terrible day of the Lord come " (Malachi 4. 5), and the Lord Jesus links John the Baptist very definitely with Elijah. In regard to Mark 9, 13 we have noted a similarity between the treatment of Elijah and the treatment of John the Baptist in that Ahab, incited by Jezebel, sought Elijah's life while Herodias forced Herod to actually take John's life. We suggest that the words " they have also done unto him whatsoever they listed, even as it is written of him " may refer to this similarity. We have not found any prophecy which speaks to us of the sufferings of John the Baptist. [A very interesting suggestion.] E. J. EVERY.

[Was John's suffering not written in the words " The voice of one crying in the wilderness " and so forth? Again: " But what went ye out to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled and live delicately are in king's courts. " Why was John not in king's courts? It was not for lack of ability to be there, but because his message and his personal sanctity did not suit the wickedness of such places, nor the world in general, and so the wilderness was the place of his preaching till for righteousness sake he went to imprisonment and death. —J. M.]

From LIVERPOOL AND BIRKENHEAD. —The incidents recorded by Mark in this portion follow very closely the order in which they occur in Matthew, but with the usual diversity of detail (compare Matthew- 15. 29, to 17. 20).

The healing of the deaf man and the blind man are unique for the way in which the Lord carries out His work of mercy. He takes them aside privately and touches the parts that need healing. The people asked the Lord

in one case to lay His hand on the man, and in **the** other, to touch him, and it may be, they were curious to see a miracle performed in this way. God does not always work in the way we think He should.

In chapter 8. is related the incident of Peter's confession "Thou art the Christ, " but the absence of the Lord's reply in **the** well known words of Matthew 16. is noteworthy, " Upon this rock I will build My Church." We had again to look for the reason of this in the known character of the Gospel by Mark.

This confession of the Christ seems to mark a definite stage reached in the life of the Lord Jesus. " And He began to teach them that the Son of man must, suffer. "

On the same occasion He speaks of the necessity laid upon every follower of His, to take up his cross.

The disciples found it difficult to believe the Lord would so die, their conception of the Messiah being the One who would restore the kingdom to Israel, hence Peter's rebuke "Be it far from Thee Lord, this shall never be unto Thee.³⁰

N. G. ADKINS.

BRANTFORD and HOVE send fairly long contributions this month which unfortunately we cannot find space to print. As their points are covered by one or another of the papers will these two correspondents please accept this word of explanation? We are well assured that it is a most valuable personal exercise to write out the scriptures.

QUESTION AND ANSWER.

We look for an attempt by some of the Corners to answer the questions on page 57. Please be brief.

NOTE.—None of our friends has dealt with the connexion between the Lord's reference to the leaven of the Pharisees and others, and the feeding of the thousands, and what they were to understand by the association of the two things by the Lord.

YOUNG MEN'S CORNER.

No. 7.

Sixth Series.

July, 1925.

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(NOTE. —Correspondents are not to be deemed personally responsible for everything they record.)

SUBJECT UNDER CONSIDERATION: THE GOSPEL NARRATIVE OF MARK.

SECTION VII.—MARK 9. 30 to 10. 52.

From BRANTFORD. —The Lord had just cast out a demon prior to this point, and Luke 9. 43 says the people were still marvelling at His mighty acts. It was at this particular time that the Lord Jesus told His disciples how He would be slain by men and on the third day He would rise again. Matthew 17. 23 tells us they were exceedingly sorrowful at this saying, while Mark and Luke record that they were afraid to ask Him about it after He had told them. This should teach us not to be afraid to ask God to impart light to us on difficult passages of Scripture, bearing in mind that no scripture is of private interpretation.

Shortly after this the disciples disputed with each other who was the greatest of them. The Lord rebuked them by placing the child in the midst and showing them by His teaching how they ought to receive the things of God in the meekness of a child. Then He went on to shew them the seriousness of allowing anything to hinder them from entering into the Kingdom of God.

After these things the Pharisees came to Him to try and catch Him in His words. They asked Him if it were lawful for a man to put away his wife. "What God hath joined together let no man put asunder," was His answer to them.

Little ones were brought to Him to be blessed and when the disciples would have sent them away He received them saying, " Suffer the little children to come unto Me. "

As He was going on His way a rich young man ran to Him and wished to know how he could inherit eternal life. On being told to sell his possessions and give the proceeds to the poor he went away sorrowful. " How hardly shall they that have riches enter into the kingdom of God. "

The incidents recorded in the portion Mark 10. 32-45 are also found in Matthew 19. 17-28 and Luke 18. 21-34. Luke does not record the incident of the request made by the mother of the sons of Zebedee. However, Luke tells us that the things that were to happen were the writings of the prophets, and that the disciples understood none of these things. Perhaps the reason why they could not understand was because they were not indwelt by the Holy Spirit. In this connexion Luke 24. 45 says that the Lord had to open their minds ere they understood.

It is easy to understand the motherly feeling which prompted the mother of the sons of Zebedee, but she had to be gently reminded that the position could only be earned.

Those who will be in high position in a future day are those who in this life exhibit humility, not aspiring to high things [as men count things high]. So we should condescend to things that are lowly.

R. MCKAY.

From HOVE, BRIGHTON. —The Lord cautions His disciples against causing offences, showing how serious it was to offend one of the " little ones who believe in Me," also to see to it that we do not offend with our hand, foot, or eye. For it is possible that both ourselves and others may be stumbled thereby and our influence for good lose its saltiness.

We suggest at this period of our Lord's ministry that Matthew 18. and John 7. 2 to 11. 45, also Luke 9. 51 to 18. 14 are events that form a continuous history of the Lord's life and that Mark 10. 2 (in common with Matthew 19. 3) takes up the thread of events that occurred subsequently. The Pharisees tempted the Lord concerning the legality of a man putting away his wife for every cause. The Lord's answer, as ever, was to the point, " What did Moses command you?" It appears the dis-

ciples further question Him again of the same matter (see also Matthew 19. 10 to 12, where we have other valuable instructions). We now come to the inexplicable attitude of the disciples towards little children who were brought to Him that He should put His hands upon them and pray. [It is surely significant that the subject, matter of chapter 10. 13-16 follows that of 10. 2-12.]

" Master, all these things have I observed from my youth." Jesus looking upon him loved him and putting him to a further test said " One thing thou lackest " (the Lord could see into his innermost soul and knew what he lacked) " go thy way and sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven and come, follow Me." The lesson of sacrificing all that would hinder them from entering into the kingdom of God causes the disciples with astonishment to ask " Who then can be saved?" " All things are possible with God." Peter says " What shall we have? We have left all and followed Thee." Two words are the climax of the reward of their forsaking—" Eternal Life." (We would suggest that the parable of the labourers in the vineyard of Matthew 20. 1 to 16 follows here). [The different connexions in which eternal life is spoken of will prove an interesting study to our friends. —J. M.]

Something in the appearance of their Lord amazed the twelve. They were afraid as He told all the things that were to be accomplished. If they had understood we venture to suggest that the sons of Zebedee would not have requested to sit one on the right hand and one on the left hand in His glory. That meant a path of suffering for which they were little prepared though they said " We are able. "

We have now an incident recorded in Luke 18. 35 to 43 which apparently occurred between verses 45 and 46, the healing of a blind man as Jesus came nigh unto Jericho. For we find in Mark 10. 46 that Jesus went out of Jericho with His disciples and heals another blind man (one on the east of Jericho and one on the west side). They both cried out, " Jesus, Thou Son of David "—there are similarities—but upon close examination there are important distinctions which to our mind makes them two distinct operations of the power of the Lord Jesus Christ. [It is against this explanation that Matthew puts the healing of two men as they went out from Jericho.]

From GLASGOW. — We find the first stage of the Lord's journey to Jerusalem from the region of Caesarea Phillipi marked by secrecy. He seems to have desired to impress more fully on His disciples that to which He travelled. The fact that they did not understand Him seems to have led to their questioning in the way as to who was greatest among them. The argument seems to have centred on their status at that time. For the Lord spoke of the one who had the desire as the one who was lowest because he possessed it.

He shewed forth the power of His name in different ways. Respect to it was displayed by such as received a child; the reward was shewn for the cup of cold water, while the loss was evident as the result of the stumbling of a little one.

As we find in Luke 9. 52 that He passed the country of the Samaritans we conclude He crossed the Jordan in moving southward for we next find Him in " the borders of Judaea beyond Jordan." By this time the multitudes were again in evidence and, as before, none are turned away empty. The Pharisees again became prominent and sought to tempt the Lord with a question, but it is remarkable that with the accusation of hardheartedness, He reminds them of "God's purposes in the beginning of creation. The disciples however, were met on a different footing. There was no question of hardness of heart with them and therefore His answer brooked no departure from these purposes whatever.

The disciples had not evidently absorbed His teaching regarding- the children. They did not recognize either their possibilities or example.

The man who approached the Lord with such a demonstration of eagerness was evidently honestly seeking this inheritance and could truthfully say that he had kept these commandments. Yet he could not part with that which was necessary; he lacked the power to obey the One who loved him so much that He made what the man sought, eternal life, a gift to be accepted.

To the disciples He indicated the impossibility of entry to the kingdom of God apart from the work of God Himself. Peter's remark seems to spring from that which had been spoken to the man, but it immediately brought forth an assurance of reward, as well as of attendant ills. To crown all was that which the man had counted so much to¹ be desired, but too costly to attain.

The fact that He would rise again seems by repetition to have begun to have a hold on the sons of Zebedee,

Perhaps they were very much to the fore in the contention which had called out His rebuke and what had been said had caused their minds to travel forward to the coming glory of the Christ. They were perfectly willing to suffer with Him if they could thus attain to the position which they had marked out for themselves, but they had to learn that some things cannot be bought even by suffering.

J. A. ARCHIBALD.

From BARROW. —Humility and not ambition is the measure of true greatness. " If any man would be first, he shall be last of all. " And again the lesson is further pressed home that to " serve " and not " to rule " should characterise those who seek to place themselves under His authority. This seems from the words " servant of all. " [It may be part of service to rule according to instructions given, not, of course, according to the servant's own will.]

Mark 9. 38 suggests a strange state of affairs, for here was one who though not with the Lord, was casting out demons in His Name. Naturally the question arises, Was he a disciple of the Lord? The words of John are " He followed not us " (verse 38), and we remember that there were many disciples of the Lord who did not follow Him in His journeyings. The answer given to John would no' doubt silence him. It would also convey to us the thought that the Lord is sovereign and can permit His power and name to be used in blessing even outside those who are privileged to carry out His will in close touch with Himself. Note the words in verse 40 " He that is not against us is for us. " Luke 9. 50 says, " He that is not against you is for you. " A small service is not overlooked by the Master, who takes into account those who are favourably disposed to His own, because they are for His. Though it is but a cup of cold water " he shall in no wise lose his reward " (verse 41). [Do we know much of verse 41 to-day?]

Mark 9. 42-50 contains very practical thoughts in connection with our condition and position. It is possible for us to stumble through our most important members, the hand with which we work, the foot with which we walk, and the eye with which we see. The words " cut it off " and " cast it out " are not to be taken literally, as some, in bygone days have done, with the result that they have mutilated themselves. [We must not read our own day into the gospels. Can we be quite

sure that circumstances may not some day demand self-mutilation? The man enters into life maimed rather than be cast into Gehenna, —G. N.] The thought seems to be repentance and forsaking. When tempted to do evil, we should be as though we had neither hand, foot, or eye. It is evident that the hindrance caused **is** in this life as a comparison of the verses **43** to **47** would suggest " Enter into life maimed "; " Enter into **Me** halt "; " Enter into **the** Kingdom of God with one eye." Also compare Matthew **18. 9**.

" For every one shall be salted with fire ^J verse 39. Salt is for seasoning and preserving. Fire **is** for purifying. [Fire is for more than for purifying. Is the Eternal Fire for purifying? Is **it** purgatorial?— J. M.] Though we pass through tribulation and trial, it **is** but a purifying process, and **is** more precious in God's sight than gold proved by fire. Having been purified, the salt becomes the preservative, hence peace reigns. The allusion is probably to old eastern custom of eating salt together, a sign of sacred covenants and obligations. The Eastern will not inflict injury on the man with whom he has eaten salt.

Mark **10. 2-12**. (Matthew **19. 3-12**.) Mark **10. 1** suggests no period of time between chapters **9**. and **10**. Yet see Matthew **19. 1-2**. [There seems to be a good deal happen between chapter **9. 50** and **10. 1** and again between chapter **10. 1** and **10. 2**. For example John **7. 2-11. 54**, and Luke **13. 22** to **16. 31** may be placed in the first gap and Luke **9. 51** to **11. 13**, and **17. 1** to **18. 14** in the second. It is not easy to say. —G. N.] The Pharisees tempted Him. It is very suggestive that their motive in asking this question was of an ulterior character. Their object may have been to entangle him in a controversy over the marriage of Herod to Herodias, for He was passing through the country ruled over by Herod. It was possible too, that at that time the fate of John the Baptist was still fresh in their memories. The wisdom of the reply is evident, for the Master at once takes them to "what Moses wrote" and to "the beginning." His argument shews that what God has joined no man should put asunder (verse **9**). A comparison of Mark **10. 10-12** and Matthew **19. 8, 9** is interesting. Matthew records the Lord "speaking to the Pharisees" saying, " Whosoever shall put away his wife except for fornication,¹ while Mark says, He spoke to the disciples and omits " except for fornication."¹ The Lord simply places before His hearers God's thoughts—" From **the**

beginning it was not so," and the teaching to us is obvious.

Mark 10. 17-26, Matthew 19. 16-30, Luke 18. 18-30. A ruler, wealthy, and eager, ran to the Master and went away sorrowful. Once more the deceitfulness of riches becomes evident. A blameless upright man (men doubtless said) yet not prepared to obey the Lord's command. It is worthy of note that all the commandments quoted by the Lord are manward, We observe one commandment, however, which is not mentioned but which we suggest was brought to bear on the young man by the Lord. This was "Thou shalt not covet." [But is not this the same as, Do not defraud?] But one thing he lacked, and this he was not prepared to give up. He coveted riches and prosperity on earth rather than treasures in heaven. He offended in one point and was therefore guilty of all (James 2. 10). [Could we say, The man neither loved his neighbour as himself (would not give his wealth to the poor) nor the Lord with all his heart (would not leave riches for the Lord)? —G. N.] The Lord Jesus gave to His disciples an insight into the difficult position of the rich in entering into the Kingdom of God. "It is easier for a camel to go through a needle's eye than for a rich man to enter into the Kingdom of God." Mark 10. 25. The words of verse 27, "With man this is impossible, but not with God for all things are possible with God," would almost suggest a literal meaning to the needle's eye. The explanation which says there was a gate into Jerusalem known as "The Needle's Eye" would not hold in this light, for it was not impossible for a camel to go through this particularly small gateway. However, in connexion with this gateway the teaching is interesting, as it was necessary for all trappings and loads to be removed from the camel ere it could pass through. So with the rich man. His wealth was a hindrance and must, therefore, be laid aside for the greater treasure which is age-enduring.

[Luke says "enter IN through a needle's eye." • A camel going through the eye of an ordinary needle would not enter into anything. If valid evidence can be produced that a certain small gate of a city had this name, it should be accepted. —G. N.]

The implied question in Mark 10. 28 (Luke 18. 28, and actually asked in Matthew 19. 27) "What shall we have?" is answered in Mark 10. verses 29-31, and Mark adds, what none of the other writers records; "with persecutions." It would also appear that the parable of

the Labourers in the Vineyard (given by Matthew only) was an answer in parable form. Compare the last verses of Matthew 19. 30; Mark 10. 31, with Matthew 20. 16.

" And they were in the way going up to Jerusalem and Jesus was going before them " (Mark 10. 32). [In verse 32 we appear to have the Lord, the Twelve, and the rest of the disciples.] It was not the Lord's custom to go before them but rather to go with them. This [new attitude?] perhaps would suggest to us the reason of their fear—so once more He takes the twelve aside, and began to tell them of the things about to happen. The Gentiles (verse 33) are now mentioned.

His words were scarcely believed. The deep-seated expectation was that the kingdom would be earthly, and the king an earthly one. Possibly James and John in their request had in mind the rewards associated with an earthly reign, possibly originating, in the promise of the Lord that the Apostles should sit on thrones (Matthew 19. 28). But His beloved disciples had still to learn that humility and not ambition is the measure of true greatness in those who subject themselves to His rule. In verses 42 to 44 men's order of things is reversed. " It is not so among you. " The one who would be first must be the slave of all, just as " the Son of Man came not to be ministered unto, but to minister. " This would appear to be the key-verse of the Gospel of Mark and shows Him as the serving One.

In the incident which follows in Mark 10. 46 to 52, the three records differ. Matthew 20. 29-30 records " two blind men " were present as they departed from Jericho; Luke 18. 35 tells us " a certain blind man " as He drew nigh to Jericho, while Mark says " As He went out from Jericho, " and he adds the name of the man—"Bartimaeus, the son of Timaeus. " [As a help to a solution, the all-embracing facts would appear to be that both the men sat at the entrance to Jericho on the first day, and at the exit on the second, after the Lord had spent the night with Zacchaeus. For some reason Luke gives the second day's story before telling about Zacchaeus though he shows first that the blind men knew He had gone into Jericho. —G. N.] The whole record is interesting and instructive in connexion with Gospel illustration: The need for mercy (verse 47); those who would hinder (verse 48); the Lord's readiness to hear a needy soul, and His call (verse 49); the man casting aside all that would hinder his progress to the Lord (verse 50); his reverence for the Master in the word "Rabboni"

(verse 51); and His ultimate blessing through faith (verse 52)., And we note the last words of the chapter "and followed Him in the way." Truly a lesson for us that we should follow Him even though His way was leading to suffering and death.

[The question is, Is Luke chronological? If so, then this man was healed on the Lord's entrance to Jericho; if not, then there is a gap between verses 37 and 38; verses 38 to 43 *give* what transpired as the Lord went out. Will this latter view hold? Further, Luke's blind man is healed not at the Lord's entrance (or exit) but as He drew nigh. I incline to the thought that there were three blind men, but the subject is one of difficulty. J. M.]

J. MCCORMICK.

From PORTSMOUTH. —From verses 38 to 40 it would seem that there were those who believed on the Lord Jesus Christ and even did mighty works in His Name, who lacked the faith and grace to walk with Him.

We suggest that the words from verse 41 to the end of the chapter have their primary application to the future time when the Gospel of the Kingdom will again be preached. We can understand to some extent the spirit of the words of verses 43, 48 in that they emphasise very solemnly the necessity of leaving behind everything that would hinder an abundant entrance in God's things. The precise meaning of the words we are not at all clear upon.

The man who came to the Lord Jesus with the question "What shall I do that I may inherit eternal life?" must have led a wonderfully clean, moral life. The Lord Jesus would certainly not have looked with love upon one who made such a high claim if it had not been a true one. It would appear that the man had been very just but rather hard in his dealings.

[Is this the reason the Lord loved him? Was it not because he was an earnest seeker? But one, alas ! who was not prepared to believe in and do what the Lord said —as Naaman was at the first. —J. M.]

We wonder whether the words of verses 29, 31 are spoken of this dispensation. If so, then we think this is the only scripture promising the believer anything in this scene, even "with persecutions." [Don't put every good promise away from us in this dispensation.] The words must be figurative and we can understand how that one who surrenders many earthly relationships may gain

in their place spiritual relationships. [As a suggestion here may we observe that the words were meant to apply to the lifetime of the Apostles, and, in fact, of **the** disciples of the time? It is NOW, IN THIS TIME. Do those who "leave" for His sake not find still, amid their persecutions, houses, brethren, sisters, mothers, and so forth a hundred fold? Surely that is part of what we read in Acts 2. 44—they had all things common (all enjoyed what others owned). Has not the persecuted one a hundred houses, a hundred brethren, a hundred mothers, all provided by the Lord for his use and comfort? Not spiritual relationships given for earthly ones, but temporal and liberal relations with spiritual people.—G. N.]

E. J. EVERY.

From CLYDEBANK.—Verse 30 begins, we believe, the last journey of the Lord from Galilee to Jerusalem. He teaches His disciples about His death. This was spoken before He left Galilee.

In the house in Capernaum again He instructs His disciples, for they had disputed in the way who would be greatest. He sat down and called the twelve and set a little child, a boy evidently, in the midst, saying, "If any man would be first, he shall be last of all, and minister of all." ^{<€}Who is a teacher, like unto Him?" (Job 36. 22.) He had "the tongue of a disciple that was taught, and He was not rebellious (Isaiah 50. V) We think that a good deal of the Lord's teaching in this section is for us, as disciples entering into the kingdom of God. We have the kingdom mentioned five times.

Chapter 9. 38. Can individuals do a work in the Lord's name, who are not willing to carry out the commission as expressed in Matthew 28. ? [This is a far-reaching question and touches the matter of the Lord's sovereign working and acknowledgment of His own Name; but note Matthew 7. 21-27 as to how persons will be dealt with in judgment who elect to work apart from obedience to His commands.—J. M.]

We had some discussion on the cutting off of the hand, and foot, and the casting out of the eye. We believe these things have a spiritual application to the kingdom, and entering in thereto.

"For every one shall be salted with fire." Paul says, "Each man's work shall be tried, of what sort it is." [We must distinguish between a person and the person's work.]

We find in chapter 10. that the Lord refers (in answer to the Pharisees' question) to the beginning of

the creation which reference takes us back to the Genesis 1. and 2. The next paragraph tells us that the Lord's Servant, who is also the Shepherd of Israel, loves the lambs as well as the sheep. He took them in His arms.

How thoroughly alive the blessed Master was to every request for blessing. Time and again, we read of the disciples saying, Send them away; send her away, or rebuking those who cry unto the Lord out of their distress. Who is a Teacher like unto Him?

As we follow the Lord on His way we read of the young man who ran, and kneeled to Him. He went away sorrowful, when he might have had treasure in heaven, and followed the Lord in the way, like the blind" beggar we read of at the close. Jesus looked round and possibly watching the retreating figure of the young man, He says, How hardly shall they that have riches enter into the kingdom of God. How hard is it for them that trust in riches.

James and John, the sons of Zebedee, come with a very definite request, and they are supported by their mother, who said to the Lord, Command (and they say, Grant unto us). We know that afterwards James was killed with the sword and John was a partaker with others in " the tribulation and kingdom and patience which are in Jesus. "

The ten are moved with indignation at James and John for seeking this great place. It is very easy to do this, but we have another lesson in this wonderful school, teaching us the sure way to greatness, and to be first. " Be a servant, and be bonds slave of all. " He took the form of a bonds slave. (Philippians 2.).

li He whose vast inheritance extends to* all infinity,
Who dwelt midst every perfect joy in Heaven's
day,
Where hosts of holy creatures haste His mandate
to obey. "

li And so Himself He gave,
This is the wondrous story:
The Lord for me, a slave,
Gave up His heavenly glory.
To earth a man He came.
His choice a lowly station;
Eschewing earthly fame
And worldly exaltation. "

See NEEDED TRUTH, 1922, page 216; 1923, page 6.
CLYDEBANK CAMPER.

From CROMER. — Once again the Lord Jesus tells the disciples of His true mission in coming to them. They could not yet realise that instead of becoming a real material King of Israel, He was to be delivered up into the hands of men and killed. Thus we see the disciples disputing amongst themselves as to who should be greatest in His kingdom. The Lord Jesus immediately corrects them by telling them that " he who would be first, should be last and minister of all " (verse 35). He did not mean by this to discourage any ambition His disciples might have in the service of God, but rather did He encourage it, that each might strive to possess the prize (1 Corinthians 9. 24). Greatness *m* the sight of God is only secured by those who become servants of all (chapter 10. 43, 44). We must look to Christ for guidance, and what an example He sets, for He came not to be ministered unto but to humble Himself, " to* become obedient unto death, yea, the death of the cross." Again in Matthew 23. 12 we read that everyone that humbleth himself shall be exalted.

Verses 38-40 are very applicable to us, and we should see to it that we do not look upon other workers with any degree of superciliousness. We have to consult the words of the Lord Jesus to see what our course should be.

In the first few verses of chapter 10. we once more see exemplified the fact that Christ " came not to destroy but to fulfil ^M (Matthew 6. 17). The law was still just as definite for the Jews to obey, although Christ condemned the hypocritical behaviour of the Pharisees on this point. In the case of the rich young man, Christ almost seems to test him (verse 18). This man had [so he professed] fulfilled the law completely to the letter, but he could not see that greater things were demanded of him, even to the selling of all his goods and following the Lord Jesus.

It was possible for James and John to drink of the cup of which He was to drink. Though they could not partake of the cup in the same way as the Lord was about to do, yet they could feel in some measure in their own hearts part of the sufferings to be undergone by the Lord Jesus.

In verses 46-52 the Lord's mercy is again manifest in healing blind Bartimaeus, who, unlike so many of the Jews, perceived in Jesus of Nazareth the " Son of David." L. S. LUFF.

From LIVERPOOL AND BIRKENHEAD. — Matthew again records practically all the incidents narrated by

Mark, and in the same order, (compare Matthew **17. 21** to **20. 34**). Matthew is **the** only one to relate **the** incident of the half-shekel tribute money, and tells us more of what the Lord Jesus Christ taught about relations between brethren, adding two parables of **the** kingdom (Matthew **18. 21-35** and **20. 1-16**). Mark on the other hand is often content to tell us simply **that** " He taught them " (as Mark **10. 1, 6. 34**) being mostly concerned with what the Lord Jesus **DID** as Servant. Luke also mentions the same incidents as Mark save two (Luke **9. 43** to **9. 62** and **18. 15** to **18. 35**, but the many incidents of eight intervening chapters are not recorded by Mark). John's narrative here is quite different from the rest, though in all probability he was present in all the incidents recorded by Mark.

Mark fittingly records the example of the Lord Jesus Christ " The Son of Man came not to be ministered unto but to minister (serve) and to give His life a ransom for many. " See Philippians **2.** for the Lord's great example of humility so tersely described in seven steps of humiliation. [What seven steps are in Philippians **2.** ?]

Some of us had difficulties in understanding what the Lord meant by the remedies for the occasions of stumbling, such as the cutting off of a hand so as to enter into life, rather than having two hands to go into hell [Gehenna] into the unquenchable fire. Is this the same as what we have in Romans **8. 13** " If by the Spirit ye mortify the deeds of the body ye shall live, " or does it go further than this, to the "actual removal of the stumbling-block in this life, or else see it burnt up at the judgment (1 Corinthians **3. 13**)?

[The primary application of this passage is to a pre-millennial time, and there may be in that time occasions of stumbling of which we have no conception now. —J. M]

The Lord Jesus in speaking with the Pharisees on the right of a man to put away his wife, puts His seal on the veracity of the first few chapters of Genesis (although they were never in question then) and He also is able to enlighten them why Moses suffered to write a bill of divorcement—because of their hardness of heart.

N. G. ADKINS.

From TORONTO. —The Shadow of the Cross was drawing nigh, and the Lord proceeds to warn and instruct His undiscerning disciples of His being delivered up.

This dread hour had impressed the disciples. They were afraid to ask concerning these things. But evidently "The killing of the Lord" was the subject of their disputings by the way. If the Master was to be killed which of them would take His place? who shall be greatest? was the issue before them. [We see no ground whatever for this interpretation of the passage.] That they were not unanimous in their selection can be seen in that they "disputed." One other thing they did not understand was, that the Lord would rise, after three days.

[After the dispute, the payment of the tribute, Matthew 17. 24-27. Then they ask Him who is greatest in the Kingdom. He replies "What were ye reasoning in the way?"—Is that what we are told?]

But when they arrived at the house the Lord unfolds to them the secret of true greatness. If any man would be first, he shall be last " (see chapter 10- 31) and minister (deacon) of all. Now the Lord places before them a living illustration of what He means—He places a little child in the midst of them.

It was just a child, small in stature, as well as in mind. It was not troubled with a sense of its own importance. How unpretentious a child can be. How readily that little child obeyed the call of the Master. It did not ask the reason why the Lord placed it in the midst of the disciples. This we suggest is humility. [Only humility can admit of unquestioning compliance.] That they up to this point were not "as little children" can be seen in that they required "to be converted."

The estimate which the Lord places upon such little children (that is, converted disciples) can be seen in the especial care He has for them. Their angels do always behold the face of My Father which is in heaven (Matthew 18. 11). Retribution awaits those that cause one of these little ones to stumble; on the other hand,, whoso receiveth one such little child receiveth Me. How careful ought we to be lest we despise one of these little ones.

John now complains to the Lord of those other than themselves casting out demons, and in the answer that follows it is noticeable that He does not teach "co-operation." It is one thing to be "for us," and another thing to be "with us." "Forbid them not," are the words of the Lord, and the chapter closes with the solemn exhortation, Have salt in yourselves and be at peace one with another.

Chapter 10. tells us of His custom of teaching, reminding us of 2 Timothy 4. 2: '* Preach the word. Be instant in season, out of season. " We now come to the very important pronouncement regarding divorce, which shows beyond question that if the will of God were known and observed in the sacred matter of marriage, bills of divorcement would have no place in this world.

We now come to that well-known incident when the disciples would " not suffer" the little children. " Suffer the little children to come unto Me, for to such belongeth the Kingdom of God." [This is interpretation, not translation.] " Verily I say unto you, Whosoever shall not receive the Kingdom of God as a little child he shall in no wise enter therein." That is to say it is only such as receive with childlike unquestioning faith the sayings of God who enter in and enjoy the blessings of the Kingdom. [He fervently blessed these babes. There is something here we have not fathomed.]

" He went away sorrowful, for he had great possessions. " There is one thing that emerges from this incident: the Lord dealt with him according to the law, as the individual in question had approached the question from that point of view, and the law condemns the self-righteous, the law being a tutor or schoolmaster to bring to Christ.

Chapter 9. 35 and 10. 43-45 bring before us foundation teaching as to deacons and deacon service, with a perfect example, in the person of Him described here as the Son of Man.

SAMUEL NICHOLL.

QUESTION AND ANSWER.

From LIVERPOOL AND BIRKENHEAD. —What is the meaning of Mark 10. 38 and 39?

ANSWER. —The cup is that referred to in Mark 14. 36, etc., and the baptism is the same as in Luke 12. 50. It refers to His sufferings on the cross when He was rejected by men. Note the connexion in which verse 50 of Luke 12. is found, namely, the effect which the truth Christ spake when acted out would have; it would involve rejection and consequent suffering. See *too* 1 Peter 4. 13. "Ye are partakers of Christ's sufferings," that is, His sufferings at men's hands, not His vicarious sufferings at God's hands, —J. M.,

From TORONTO. —Mark 9. 50. What is the significance of salt in this verse, and its application to what goes before?

ANSWER. —Fire here is used in the sense of a preservative. " Every one " means, I judge, " every one cast into Gehenna " shall be salted with fire. Such shall be preserved so as to bear the punishment of that place " where the worm dieth not and the fire is not quenched. " —J. M.

From CROMER. —We should like to know the real meaning of verses 43-49, especially the last.

ANSWER. —The primary application of these verses (Mark 9. 43-49) is to a day yet future—Gehenna is a place where men (both body and soul) are cast (see Matthew 10. 28). Hades, or hell, is the unseen world where only souls go, the bodies of such souls being left on earth and either buried or treated in some other way. The different amputations of which the Lord speaks may not be clear to any now, not knowing the peculiar difficulties and stumbling blocks of that future time. Neither the foot, nor yet the hand, nor eye are members of thought. Again, how would a person with two eyes be caused to stumble with one eye more than another? He sees the same object with both seeing eyes at once.

Just as salt acts as a preservative, so will fire be used to salt those who will be cast into the unquenchable fire. It is one of the most fearful thoughts and shows the terrible God with whom men will have to do, who have offended His justice and slighted His love. Salt is used in three ways in verses 49 and 50. 1. The salting of the wicked with fire. 2. Natural salt; it is good. 3. The salt of the word of God, by which we are to be salted. This salt will stay the progress of corrupt speech (see Ephesians 4. 29, Colossians 4. 6) and any other form of corruption. Connect verse 50 with Colossians 3. 15-17. —J. M.

NOTE.

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YOUNG MEN'S CORNER.

No. 8.

Sixth Series.

August, 1925.

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SUBJECT UNDER CONSIDERATION:
THE GOSPEL NARRATIVE OF MARK.

SECTION VIII. —MARK 11. 1 to 12. 17.

From CROMER. —The entry to Jerusalem. Over five hundred years before its fulfilment, this event was foretold when God spake to His people through His servant Zechariah saying,

" Tell ye the daughter of Zion
Behold, thy King cometh unto thee,
Meek, and riding upon an ass,
And upon a colt the foal of an ass. "

A few (" the whole multitude of the disciples," Luke 19. 37) acknowledged the Lord to indeed be the King of Israel. Alas for Israel, as the nation of God ! Awful judgments were predicted for her by the rejected King, because, said He, " Thou knewest not the time of thy visitation " (Luke 19. 44). What a picture is this for us to gaze upon ! " The Heir of all things," the very Son of God pursuing His onward course, turning neither to the right hand nor to the left, but as the bondservant of God, humbling Himself, and riding on " in lowly pomp to die " ! To-day " we see not all things subject to Him " (Hebrews 2. 8) but the day is coming when He will stand once more upon the Mount of Olives and will re-enter the city to " reign as King over all the earth " (Zechariah 14. 9).

After this incident (verses 1-11) the Lord entered the Temple and "looked, round about upon all things." He perceived the condition of the temple, which at a previous time (John 2. 14-16) He had purged with His own hand. The seats of them that sold doves, and the tables of the money-changers had been set up again and " His Father's House " had once more become a " den of robbers. " But it was then eventide and He left 'the city.

The cursing of the barren fig tree. We feel, that the purpose of this miracle was not so much to manifest the power of the Son of God (this had already been manifested many times previously), but rather to show the power of faith. The teaching is summed up in the wonderful words of verse 24, " All things whatsoever ye pray and ask for, believe that ye have received them and ye shall have them. "

From this time onward all those who lent themselves to Satan were arrayed for battle against the Lord Jesus. In verse 27, " the chief priests, scribes and elders " came to endeavour to trip Him up; in verse 13 (chapter 12.) the Pharisees and Herodians " came that they might catch Him in talk, " together with the Sadducees in verse 18. We think of the words of Psalm 3.

" Jehovah, how are Mine adversaries increased !
 Many are they that rise up against M e
 But Thou, O Jehovah, art a shield about Me;
 My glory, and the lifter up of Mine head. "

The parable of the vineyard. " God having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in His Son " (Hebrews 1.). Many of the prophets suffered, while their words of warning to God's people were despised. God sent His prophets to receive from His people the fruits of the vineyard, and they were turned away emptyhanded. God's voice was often heard with such expressions as we find in Malachi a. 8, " Will a man rob God? yet ye rob Me. "

How wonderful is the language of the parable, " He had yet One, a beloved Son. " This Son, who* was the express image of God, who sent Him to claim the fruits of the vineyard, was also cast out by the husbandmen with angry words, " Away with Him ! we will not have this Man to reign over us ! " " They denied the Holy and the Righteous O n e . . . and killed the Prince of Life. " (Acts 3. 14).

God has given the vineyard to others, while " The Stone which the builders rejected, "the same is made the Head of the Corner. " May we, who are now the " people of God, " not fail, to render to Him " the fruits of the vineyard. "

G. H. MUTIMER.

From BARROW. —The incident of the Lord's entry into Jerusalem is full of interest. His perfect knowledge of all things is seen when He told the two disciples how they would find the colt and its mother tied, the exact place, and what would be said to them. Everything was as He had declared; and they brought the colt and its mother (Matthew 21. 2) for He had " need of them " (Matthew 21. 3). The young colt, for which a lamb had been sacrificed [Was it a firstling? And can we be sure the law had been kept?] in order that its neck might not be broken, was needed for its Creator's service; but the mother's presence was also demanded. Why? We think of the encouragement which can be given to young disciples by their maternal parents. The mother's influence for good has far-reaching effects. [Surely the natural reason was that the colt was unbroken and would go readily with its mother.] John tells us (chapter 12. 16) that the disciples did not associate Zechariah's prophecy with the Master until He was glorified.

The colt which the Lord required was unbroken, for no man had ever yet sat upon him (Mark 11. 2). Yet it bowed to its Creator's will, and fulfilled His desires. Our minds are directed to Luke 23. 53 where we read of a tomb in which no man had been laid. And both were borrowed; surely a picture of the extreme poverty of Him who was rich, yet for our sakes became poor. As He entered into the city " lowly and riding upon an ass, " the multitudes cried, " Hosanna. " How fickle was the multitude who cried such words. " The world is gone after Him " (John 12. 19). Within a week the same mob cried just as unanimously, " Crucify Him. "

In Luke 2. 14 the message from heaven was, " Glory to God in the highest and on earth peaces among men. " Whereas the message in Luke 19. 38 from earth was, " Peace in heaven and glory in the highest. " How much better had earth's message agreed with heaven's message. We notice that Mark does not refer to Zechariah, nor does he use the Word king, and this seems to be in keeping with the character of the Gospel—not the king,

but the servant. During this last week, according to Mark 11. 19, He never spent one night in the city of Jerusalem.

The second day, Mark 11. 12-14. On the morrow we find Him returning to Jerusalem and He lingered. If His foreknowledge of the previous day declared His divinity, His hunger surely manifested His humanity. But there was nothing for Him. The leafy fig tree bore no fruit. Are we fruit-bearers, or merely leaf-bearers? Plenty of empty show, with everything looking outwardly beautiful and in order, yet when the Master comes seeking fruit, He finds nothing but leaves. Let us learn of Him ! [Is the application right? Why did the Lord seek fruit when it was not the season of figs?]

The Lord in the temple exercises a power which no other man would have dared to do. He cast out them that sold, and them that bought, and would not surfer that any man should carry a vessel through the temple. This statement is peculiar to Mark, and suggests that this part of the temple (which we understand to be the court of the Gentiles) was being used as a short cut to avoid a long walk round the outer wall. Once more is brought to¹ bear on the situation the unerring word of truth, " Is it not written?⁷ " All the multitudes were astonished at His teaching " (Mark 11. 18), and " the people all hung upon Him, listening¹ " (Luke 19. 48). And again He went out of the city.

The third day arrived, ' and on their way back to Jerusalem they saw the fig tree withered away from the roots, and Peter called to remembrance the words of the Lord in verse 14. " No man eat fruit from thee henceforward for ever."¹ According to Matthew 21. 19, 20, the fig tree withered immediately, and the Lord began to teach them. But Mark says the day following. How is this?

[No. Matthew says WHEN the disciples SAW it, He taught them. Withering is a process which takes time, even though " immediately " can be used. There is no contradiction.—G. N.]

Verse 25 compared with Ephesians 4. 32. " Whosoever ye stand praying, forgive, if ye have ought against anyone; that your Father also which is in heaven may forgive you your trespasses. " This would appear to be conditional. The praying one must forgive before he is forgiven. How different in Ephesians, " Forgiving each other, even as God also in Christ forgave you. " In this case it is the forgiven one who must forgive.

Arriving at the temple and preaching the gospel there, He **is** once more attacked by those who seek His downfall. " **By** what authority doest Thou these things? or who gave Thee this authority to do these things?" We are given to understand, by those who have studied the times in which the Lord lived on earth, that each Rabbi had his certificate or diploma, usually conferred by a distinguished Rabbi. The question would mean " Where is your diploma, and by whom was **it** conferred?" His answer discomfited them, " The baptism of John, was **it** from heaven or from men?" They knew John had no diploma. They also knew the Lord had none. They would not say " from heaven, " and they dare not say " from **men.** " So the Master refused their demand of Him. Then follows (according to Matthew **21. 28**) the parable of the two sons.

Mark **12. 1-12** gives us an account of the parable of the wicked husbandmen. Undoubtedly this parable refers primarily to the Jewish nation, and particularly to their rulers and religious teachers; " they perceived that He spake the parable against them. "

Hebrews **11. 37, 38** shews the treatment of some of God's servants at the hands of men: "Of whom the world was not worthy. " To add to all **this**, God's own beloved Son was cast outside the camp and killed. Is it any wonder that the people realised that the vineyard should be taken from the husbandmen and given to others, while those who had done these things were worthy of death? (see Matthew **21. 48**). According to Mark **12. 9** this was emphasized by the Lord Himself. Then the language seems to change and instead of husbandmen **it is** now builders (verses 10, 11). It **is** interesting to note that **this** quotation **is** from the same psalm as the Hosannas of the previous chapter. (Compare Psalm **118, 25, 26** with verses **22, 23**). The quotation expresses the same thought—that others would be brought in **to** take the responsibility, not only of planting and watering (husbandmen) but also of building. [The change is more serious than new husbandmen over the same vineyard. Another nation is to take the place of Israel so that the fruit **of** the kingdom might be rendered to its owner. —J. M.] Though there may be a further revealing to them that the Corner Stone was to bind two walls together (Jews and Gentiles) and thus the responsibility might be shared. [Is this a correct similitude of the use of the Corner Stone?—J. M.]

It appears that at this point Matthew inserts the parable of the marriage of the king's son. (Matthew 22. 1-14). The enemies of the Lord Jesus again take counsel against Him. They seek to trap Him. He perceived their wickedness (Matthew 22. 18), hypocrisy (Mark 12. 15), craftiness (Luke 20. 23). The flattery of verse 14 did not in any way interfere with His answer, which is the same principle as was later applied by Paul in his letter to the Romans (chapter 13. 1-7). " Let every soul be in subjection to the higher powers Render to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour." In Mark 12. 15 we have another evidence of the poverty of our Lord Jesus, for He had to borrow a penny.

J. MCCORMICK.

From CLYDEBANK.—According to Exodus 13. the males shall be the Lord's; and every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break its neck. Thus in the service of the meek and lowly One, we find this humble, unclean firstling [How do we know it was a firstling?] colt of an ass, yet we believe redeemed, and loosed for His royal service. Hearing the word of the disciples, the owner evidently with alacrity obeys; the Lord hath need of him. We recall Hymn No. 214, P.H. and S. S.

We compared the four accounts of this scene and the precious words of praise in Psalm 118. 23-29. There is quite a contrast here, to the one we read of in the Song of Songs 3. 7, 8:

Behold it is the litter of Solomon;
Threescore mighty men are about it,
Of the mighty men of Israel.
They all handle the sword and are expert in war;
Every man hath his sword upon his thigh,
Because of fear in the night.

But the One who rides on the ass's colt is greater than Solomon, and of Him the Psalmist writes: —

Gird thy sword upon thy thigh, O mighty One,
Thy glory and Thy majesty.
And in Thy majesty ride on prosperously,
Because of truth and meekness and righteousness.
—Psalm 45.

The Lord enters into the city, into the temple, and when he had looked round about upon all things, it being now eventide, He went out unto Bethany with the twelve. We suggest, reverently, that the Master had, as we say, a good look round, and saw many things that were being carried on within the sacred precincts of the temple. The following day He acts. It required energy, courage and zeal to clear this den out, for like the deep-rooted traditions of the elders, they were firmly established. The Lord was no sentimentalist in regard to the sanctity and honour of the Place of the Name. "Take these things hence," were His words on a former occasion.

Hezekiah (Jah is strength) in his day had to cleanse the house, from the sanctuary outwards, and set the service of the house in order. (2 Chronicles 29. 15, 16, 35). Josiah (Jah supports;) also purged the land and the house of the abominations which defiled them, even things that had been there since the days of Solomon, and he put the holy ark again into its proper place. (2 Kings 23. 6, 13; 2 Chronicles 35. 3). Jeremiah (Jah is high) says "But go ye now unto My place which was in Shiloh" (chapter 7. 12), and a visit to these scenes to-day will do us no harm for they were written for our admonition on whom the end of the ages are come.

We read Psalm 118. 22-29. These words of praise from the House of the Lord should have been upon the lips of the builders, the chief priests and the elders. But it was the children that were crying in the temple, and saying "Hosanna to the Son of David."

Coming out from Bethany on His way to cleanse the temple, He hungered. Perhaps we are not meant to know why He hungered seeing He leaves such a place with all its hospitality, but it was suggested that with the disciples, He was on the slopes of Olivet all night. There was a garden there, John tells us. [But on the nearer, not the further slope of Olivet.]

The fig-tree. Some liken the barrenness of Israel to the fig tree, but is it not more individual than national? The proverb says "Whoso keepeth the fig tree shall eat the fruit thereof; and he that waiteth on his master shall be honoured." (Proverbs 27. 18.) There were. very few who, Nathaniel-like, recognised the Lord as the Son of God, the King of Israel. He was found under a fig tree, an Israelite indeed. The Lord's instruction to Peter and the other disciples show to us the power of faith and of communion through prayer.

On the next visit to Jerusalem the question to the chief men is a vital one, for it involves their national standing, and well-being. They had rejected the counsel of God, being not baptised of John. The baptism of John here includes not only the baptism of repentant ones unto the remission of their sins, but also that John was a man sent from God, that he was the one spoken of by Isaiah (chapter 40.) and Malachi (chapter 3-1). In his preaching he bore testimony to One greater standing in their midst of whom he was the fore-runner. This is a searching question and the dilemma confounds them.

The vineyard. What an indictment in the words of verse 10, " Have ye not read even this scripture?" Not only was the baptism of John from heaven, but this was from the Lord, and it is marvellous in our eyes. The fruits are not forthcoming in their seasons, therefore the kingdom of God is taken away from them. They left Him, and went away. They send their spies, with their subtle question affecting Caesar's rule and authority, and axe utterly discomfited, for He knew their hypocrisy, and they marvelled greatly at Him.

CLYDEBANK CAMPER.

From BRANTFORD. —Verse 11. Jesus entered into the Temple about eventide and after looking round there He went on His way to Bethany. He drove the money-changers out of the Temple, charging them that God's House was a house of prayer. We suggest this was the second time he cleared the Temple. This condition of affairs goes to show out how far the nation was removed from God, they were as the fig tree, having leaves but bearing no fruit.

In connexion with the story of the fig tree we notice that the account as given by Matthew differs from the one in Mark. Matthew says the tree immediately withered away and the disciples who witnessed it remarked about it. [No. WHEN the disciples saw it.] Mark says it was on the following morning that the effect of the Lord's word was observed. As they marvelled at what was done to the fig tree Jesus said to them, " Have faith in God. " Truly He was a great object lesson for their faith. None ever taught as He did. His way was to do and to teach. The fact that He hungered shows how very much a man He was. There are two outstanding things which the Lord mentioned as essential to real faith, not doubting in the heart, and having nothing against anyone. Either of these two conditions

will militate against the granting of our requests made to God. Surely we can all learn something from this.

[There is much to be learned as to what believing prayer is. Such a prayer rests on revelation that what is prayed for is God's will to give, or to do. And an unfolding may come to the believer's conscience through various things in which he assuredly gathers the Lord's will in a matter. Besides teaching the disciples the need of believing prayer, the cursing of the fig tree surely tells us how completely the Lord knew the will of His Father as to the course of things affecting the unfruitful nation of Israel. No fruit on the fig tree shows that the Lord will not allow it to have even the semblance of fruitfulness in leaf production. There was no fruit from the fig tree nor fruit from the vineyard. —J. M.]

From PORTSMOUTH. —The opening incident of chapter 11. displays the complete knowledge that the Lord Jesus possesses of the hearts and actions of all men. We suggest that the heart of the owner of the colt had been prepared so that he might be willing to lend it to the Lord's disciples. The whole incident, while a fulfilment of prophesy (Zechariah 9. 9) also seems to typify [?] a future glorious scene when the Lord will come in power to the Mount of Olives. (Zechariah 14- 4). We noted that in Mark the crowd shout especially of the Kingdom of David, so that in connexion with this incident Mark stresses the kingdom more than Matthew.

Mark 11. 11 suggests that this visit of the Lord Jesus to the Temple had a special significance. He had come publicly, with a following, and in fulfilment of prophesy. This was the time when the priests and leaders should have welcomed Him. We find, however, that "When He had looked around about upon all things," He, as though realising that there was no welcome for Him in His Father's House, went out to Bethany.

We are not clear as to whether the Lord twice cleansed the Temple. Matthew, Mark and Luke all mention a cleansing near the end of His ministry, but John mentions a cleansing which seems to be near the beginning of His ministry (John 2. 13).

[Great difficulty to make John refer to the cleansing before the last Passover. Can our friends give any reason why there should not be two cleansings? It looks as if the Lord could not keep the Passover till there had been cleansing of the House. —G. N.]

The withering of the fig tree would seem to typify God turning away from Israel because there was no fruit. In Luke 13. 6 Israel is likened to a fig tree which, although the Lord had looked for fruit during each year of His ministry, had brought forth nothing. ' The Lord Jesus uses the withering of the fig tree to impress upon His disciples the power of believing prayer. [Rather a hard lesson; their believing prayer will blast what lacks fruit, Matthew 21. 21.]

The Lord Jesus knew exactly how to silence all cavilling questioners. He never argued with any that questioned His authority but referred them to the Scriptures or, as in this case, propounded the precise counter-question required to confound them.

We understand the parable of the vineyard to be very exact in its details, the culture of the vine being still carried on in an identical manner. The Lord Jesus never used any illustrations which were not perfectly well-known to Himself (as a Man) and to His hearers. Whenever the Lord Jesus showed from the Scriptures that God would turn from Israel because of their rejection of His Son and would turn to the Gentiles, the anger of the leaders of the people was especially manifest. (Mark 12. 12; Luke 4. 28).

From the incident of the tribute money (Mark 12. 13) we see that the two most opposed parties among the Jews came together in order to confound the Lord Jesus. We suggest that the question of the tribute money would be one on which they differed greatly and whatever side the Lord might have taken He would have offended the rest. The Lord Jesus knew, however, exactly how to deal with them.

E. J. EVERY.

QUESTION AND ANSWER.

From PORTSMOUTH. —We suggest that the answer to question 3 of page 37 is Acts 1. 3, with Acts 2. 4
" Righteousness, peace and joy, in the Holy Spirit. "

NOTES.

By referring, in the list of sections, to " the last week -" of the Lord's earthly life we do not wish to tie anyone down. It is generally accepted that the Lord's death took place on Friday, but there are difficulties and quite a strong case can be made out for Thursday.

The period now under consideration rightly begins with John 11. 55. The anointing with spikenard (the second anointing) Mark 14. 3-9, probably took place between Mark 10. and 11., that is, before the King entered the city. John 12. 1-8 seems to be Saturday, and John 12. 12 is " on the morrow. "

No one points out that it must have been some remains of an earlier season that was expected of the fig tree. Not a remnant of all that former fruitfulness, nor of its glory. No redeeming feature. Or is there some other explanation?

Luke 19. 42. " In (or, on) this day, " Messiah the Prince (Daniel 9. 25) was revealed on this day and 69 of Daniel's weeks completed their course. —G. N.

RECEIVED WHEN GOING TO PRESS.

From GLASGOW. —The Lord's journey to Jerusalem, marked by such tokens of power and mercy as the healing of the afflicted, must have caused no small amount of speculation throughout the land. Only to His disciples had He revealed what He knew to be the goal, to others it must have seemed a movement toward the assuming of the position marked out as that of the Christ by the exponents of the prophetic writings.

It is evident that there were those whose hearts were prepared to bow to His authority, for no question is made by the owners of the colt after the disciples' explanation.

A link with prophecy was clearly demonstrated and the words of Zechariah must have flashed through many minds, " Behold thy King cometh, " as the procession moved toward the city; the expectation of the return of David's kingdom repeated and passed from mouth to mouth till the shouts rose to the gates of the temple and into its courts, disturbing the minds of the acknowledged leaders of the people. Yet how many stood oh that day and doubted whether they had sufficient proof of His authority to acknowledge Him as the Messiah. His power must have been shewn as, singlehanded, He drove the traders from the House and testified against them to such effect even although the sympathy of the rulers was with them.

The destruction of the fig tree seems to form part of the scheme of education for His disciples. They were in wonderment at the power displayed in the cutting off of nourishment from the tree which had failed to supply that which He desired. To them He taught the power of faith in prayer. Not in dependence on their own strength, but in God's on their behalf. The only limit He placed upon His statement to them was contained in their own faith and "therefore" He directed them regarding their prayer. At the same time they were pointed to the necessity of an attitude of mind which entailed humility that forgiveness might also be granted for that in which they erred. His power was emphasized in destruction but they could not attain to His infallibility and therefore they had to be restrained from seeking to use a power, granted through grace, for ungracious purposes. In passing we note He speaks of standing as an attitude in prayer. It is suggested by some that these verses apply particularly to individual prayer.

His continued teaching and actions in the temple seem to spur the chief priests, scribes and elders to action, as they considered Him a public challenge to their authority. How deeply they were entangled in their pride as, seeing a plain issue before them, they had to plead ignorance lest they should suffer a public exposure. As they professed to be unable to judge such a matter, they were not fit persons to challenge His authority.

That they had discernment in some things is evident in their resentment of the parable in which He spoke as He presented the picture before them of the carefully furnished vineyard and its evil stewards. Their wounded pride drove them back to other attempts to compass His destruction but their emissaries, the Pharisees and Herodians, were also answered by their own mouths and were reminded, of the One who ruled Caesar, and His claims.

T. A. ARCHIBALD.

YOUNG MEN'S CORNER.

No. 9. Sixth Series. September, 1925.

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SUBJECT UNDER CONSIDERATION: THE GOSPEL NARRATIVE OF MARK.

SECTION IX.—MARK 12. 18 to 13. 36.

From BRANTFORD. —The Sadducees tempt the Lord. They only looked at their question from a human standpoint and thus they erred, as the Lord told them; they knew not the Scriptures nor the power of God. He showed them that in the resurrection there will be no such thing as marriage, but we shall be as the angels. We have three very striking instances of the wisdom of the Lord. Firstly, when He tells the Pharisees to render unto Caesar the things that are his, and to God the things that are His. Secondly, when He proves from the Scriptures that there is a resurrection saying that God is the God of the living. Thirdly, when He shows the scribe the greatest of the commandments. From Matthew 22. 40 we learn that these commandments were the foundation for the whole law and the prophets.

The Pharisees gather themselves together against the Lord. Probably their champion was the lawyer, but he, like the others, is put to shame and no one dared ask Him any more questions. Nor can they answer the Lord's question relative to David's Son and David's Lord. The common people heard Him gladly and this reminds us how He rejoiced, that the poor had the gospel preached to them.

Verses 38-40 would be a solemn lesson to His disciples,¹ showing the responsibility of those who sat on Moses' seat. Thus the greater the condemnation if they failed. In chapter 13. we find the outside of the Temple is being looked at by the disciples, but God was looking in the heart (and still is). Therefore if condition does not measure up to position, judgment is inevitable. In response to the question of the four disciples, the Lord proceeds to show them when these things shall be and what shall be the sign of His coming. In verse 10 we suggest the Gospel referred to is the Gospel of the kingdom. How different this Gospel is, is seen in the words, " He that endureth to the end shall be saved." The abomination that maketh desolate in the prophecy of Daniel, is evidently a very definite sign, singled out in the unfolding of God's purposes. The fact of its being mentioned by the Lord, is valuable [conclusive] evidence, that the book of Daniel is authentic. Verse 23 is very important as showing that all that is to happen, ha? been foretold, and though heaven and earth pass away, His words will not pass away. This account is also given in Matthew 24. with a little more detail. The account in Luke 21. is more brief [and refers more to the historic destruction of Jerusalem]. From verse 20 we would learn that the desolation of Jerusalem is to be accomplished by means of military power. Surely the last verse of Mark 13- should be a word for us all.

R. MCKAY.

P. S. —We will appreciate your prayers for proposed Camp near Brantford, August 1-8. [All will be interested to learn that another camp has been held in these parts.]

From CROMER. —It is interesting to note the difference between the questions of the Sadducees and those of the Scribe. The Sadducees' question is evidently one manufactured for the occasion and is put with the idea of trying to place the Lord in a quandary. We well know how impossible this was, and in His response He brings to light their ignorance of the Scriptures. The Scribe, on the other hand, seems prompted by a real desire to learn more of the ways of God. The Lord recognises his inquiring spirit and marks him out as an exception to the general class of Scribes for " He was not far from the kingdom of God."

The Scribes, learned as they are in the Old Testament, look upon Christ as the son of David. The Lord

Jesus corrects this idea by quoting David's own expression in speaking of his so-called offspring as Lord, for how could He be his Lord and yet his Son? God was the true Father although " He was born of the seed of David." (See Romans 1, 3). [This statement may be misleading to some. The Lord was David's Son according to the flesh, and He was also- the Son of God, as to His deity.]

Verse 37. How glad the common people must have been to hear a plain gospel preached to them. No doubt they had grown weary of the old Israelitish ritual (although still adhering to it through their belief in God) and longed for the coming of the Messiah. For this reason Jesus drew most of his disciples from the poor people. The Lord's thoughts always seemed to be drawn towards the poor people, and he recognised the true gift of the poor widow as compared with the large but meaningless donations of the rich. The difference of outlook between the Lord and His disciples is well illustrated in the opening verses of chapter 13. While the disciples looked upon the magnificent structure of the temple, the Lord regarded it in its spiritual significance.

Most of chapter 13. seems concerned with the prophesying of future events. There is a word of warning for us in verse 6. We should not be lead away by anyone or anything, and although there have been none who have come calling themselves the Christ, yet there are many things which may occupy our minds and distract our attention from the Lord. The Lord seems to be giving His disciples a warning of the trials to come, and preparing them for the hardships which they would have to endure; then He tells them of the glory which would be theirs, when, having survived these afflictions, they would be with Him for ever.

His earnest exhortation to watch is most applicable to us. How terrible a thing it Would be if the Lord came to find us spiritually asleep. < So- then let us not sleep but. let us watch and be sober " (1 Thessalonians 5. 6).

From LIVERPOOL AND BIRKENHEAD. —The Lord was here speaking to the chief priests, scribes and elders. It was a remarkable time at which to bring before them the truths contained in the parable. The Lord knew that their rejection of Him was complete, and in His unique way he brought home the truth to them. The similarity in context with the Scripture in Isaiah 5- was

noted. It would seem that the Lord had this scripture before His mind. What a disappointment that the planter of the vineyard should obtain no fruit therefrom. The moral of the parable went to their hearts, for in Matthew 21. 40-46 we find them, first, unwittingly condemning themselves, and then seeing the truth and seeking to lay hold upon Him.

The incident of the tribute teaches us two duties, surely as applicable to us as to them: first Godward, then manward; as is seen by the -answer to the scribe later in the chapter. In paying attention to responsibilities to our fellowmen, as laid upon us, we are obeying the mandate of the Master.

Next in our study comes the Sadducees* question shewing craft and subtlety. The Lord's answer is well worth our attention (chapter 12. 24). Ignorance of the Word was laid to their charge and also an ignorance of God's power. (What Old Testament scriptures would lead us to believe that there is neither marrying nor giving in marriage in heaven?) Surely we can trace many of our difficulties to similar causes. Galatians 3. 28 gives us further light on our state in Christ.

Verse 29. Here we have what might be termed a concise summary of the law. In the two duties mentioned we have an all-embracing responsibility Godward, and a very far-reaching responsibility manward. Here is the spirit of the Law, the Lord Himself being the only One to fulfil the same. What a tendency both then and now to be so obsessed with the letter of the Word as to lose the spirit behind it. [Care should be taken in making a distinction between the letter and the spirit. The Lord said that His words ARE spirit and life. —G. N.]

Verses 38-40 warn us against ostentation, a common failing: of human nature.

Then comes the encouraging incident of the widow's mite. God judges service and sacrifice by the actuating power and not by the flaunting of great amounts. She did what she could.

[It is evident that the Lord judges giving in the light of how much the giver has left. She gave her entire living, therefore she gave more than they all. —J. M]

Chapter 13. 1-37. No attempt was made at interpretation but exhortations were given. Although in our study we have not seen much directly of the servant character, we have a few points. We see the Lord preparing those He was leaving for the task they had to perform, for difficulties yet to be encountered, In His

teaching and His answers we see a Servant well equipped in His service.

DAVID P; SCOTT.

From KILMARNOCK AND GALSTON. —Mark 12. 18-27. The Lord Jesus is here confronted with the Sadducees. This sect of the Jews maintained that there was no resurrection, nor angel, nor spirit (Acts 23. 8). The case of this woman who had seven husbands in her lifetime seems to have been a strong point with them in favour of their "no resurrection" belief. How was this question of husband and wife to be solved in the light of a resurrection of the dead? Hence their question "In the resurrection whose wife shall she be of them?" He clears away this seeming hindrance however by telling them that this relationship of husband and wife which exists on earth does not continue when they rise from the dead. "They neither marry nor are given in marriage, but are as angels in heaven." We understand that it is the first resurrection the Lord here refers to. Having stated this, He then goes on to prove to them from the writings of Moses that the truth of resurrection was taught in the words which God spake, "I am the God of Abraham and the God of Isaac and the God of Jacob."

From these words the Lord proves to those erring Sadducees that the dead are raised, that Abraham and Isaac and Jacob and all who like them know God as their God, though they be dead, yet shall they be raised to life and that because God is not a God of "dead" but of "living." Other scriptures looked at in this connexion were: —"In Him we live and move and have our being." Acts 17. 28.

"Jesus therefore again groaning in Himself cometh to the tomb." John 11. 38.

"Since then the children are sharers in flesh and blood He also Himself partook of the same that through death He might destroy him that had the power of death." Hebrews 2. 14.

H. PIPER.

From CLYDEBANK. —The Sadducees attack. The question is well framed, and no doubt was the work of clever minds, and to any person other than the Lord Jesus Christ Himself, would have proved unanswerable. But the all-seeing eye of the Lord penetrated the veneer of human cleverness and saw behind ignorance and unbelief. "Jesus said unto them, Is it not for this

cause that ye err, that ye know not the Scriptures, nor the power of God?" A question was asked at this point concerning verse 25, whether the truth uttered by the Lord here concerning the state of those raised from the dead, was to be found anywhere in the Old Testament as the previous verse would seem to indicate. But none could be given. It seems to us that the Lord here goes beyond what is written, and speaks as one having authority and not as the scribes, which teaching always astonished His hearers. For the next part of His answer He appeals to the writings of Moses. Which of us, had we been asked to prove the truth of the resurrection from the Old Testament Scriptures, would have appealed to "The place concerning the bush"? Well, indeed, may we exclaim with Elihu, "Who is a teacher like unto Him!" Mark brings very beautifully before us, that the Lord's Servant was a teacher. What they should have read in the Book of Moses, was what had been spoken by God unto them. Ezra and Nehemiah both speak of the book of Moses, one book, one author, the book of the law of God.

A scribe who had been standing by, and had been impressed with the Lord's answer, "knowing that He had answered them well," also asked a question, "What commandment is the first of a: 1?" Jesus answered. The scribe's answer would lead one to think that he was a devout student of the Scriptures (Hosea 6. 6 and Micah 6. 6-8). "Thou art not far from the kingdom of God." Comparing Matthew's account (22, 34-40) we learn that he was a Pharisee, and had been set forth by them to ask this question, which he did "tempting Him." However, there seems to have been a measure of sincerity about him which Jesus readily perceived, and indeed, wheresoever He saw a desire after Himself, however small, He always encouraged it. This question of the lawyers marks the end of all questions either from Sadducees or Pharisees.

It is now the Lord's turn to ask a question, as He taught in the temple: "How say the scribes that the Christ is the son of David?" The scribes evidently knew that the Messiah was to be the Son of David, but that He was David's Lord they did not realise.

There is a difference between the two words rendered Lord in Psalm 110. 1, the first is Jehovah, and the second "Adon," which expresses Lordship and authority, the difference, however, is not so easily seen in the New Testament. This same truth seems to be expressed

in another way by the risen Lord Himself in Revelation 22. 16, "I am the Root and the Offspring of David."

" And the common people heard Him gladly. " Does this mean that they understood the application of this scripture to Himself?

In the short paragraph which follows (verses 38-40) we find the Lord warning His hearers against scribes, adding that such conduct: as theirs is will bring upon them greater condemnation.

Next we find Him sitting over against the treasury observing the multitude casting money therein, and the rich out of their abundance were casting in much. A poor widow came along and cast in two mites which was all she had. The Lord showed that in God's reckoning she had given more than they. There is no doubt much helpful instruction to be obtained by comparing the words of the Lord here with those in Mark 7. 10-12. Also in regard to the treasury itself it is worth noting such scriptures as 1 Chronicles 26. 20-24; where Levites are appointed over the treasuries.

Ezra 8. 26-30. " So the priests and Levites received the weight of the silver and the gold, etc., the whole by number and by weight; and all the weight was written at that time. " "God loveth a cheerful giver. " (2 Corinthians 9. 7.)

Matthew 23. evidently comes in at Mark 12. 38-40. The Lord pronounces the solemn woes on the scribes and Pharisees who filled up indeed the measure of their fathers. Their House is left unto them desolate. He goes out from the temple and the disciples came to show him the buildings. These questions on the Mount of Olives bring forth from the Lord prophetic words of counsel and warning, that stand for all time. There are four worth noting: —

Take heed that no man lead you astray.

But take ye heed to yourselves.

But take ye heed: behold I have told you all things beforehand.

Take ye heed, watch and pray.

In Mark 14. 14 the Lord refers to what Daniel the prophet spake, in regard to the abomination of desolation standing where he ought not. When they see this, they are to flee. " Pray that it be not in the winter. " Does this not bring before us the sovereign working of God on behalf of His people, for the time is near when the people of the saints of the Most High should possess the king-

dom? Will He not, in answer to the prayer of the elect whom He chose, will He not rend the heavens arid come down, and deliver them from the fierce persecution and tribulation, and oppression of the lawless one, the man of sin? He is the one according to Daniel who profanes the sanctuary and the fortress, and who takes away the continual burnt-offering, who obtained the kingdom by flatteries, yet he shall come to his end and none shall help him. For he shall stand up against the prince of princes, but he shall be broken without hand. The Lord Himself shortens the days. Daniel 8. 14: 2, 300 evenings and mornings, nearly 6½ years. Chapter 9. 27: 1 week = 7 years. Chapter 12. 11: 1, 290 days, 3 years 7 months; verse 12: 1, 335 days. Revelation 11.: Two witnesses 1, 260 days, 3½ years, their testimony finished. Are the days shortened by the appearing of the Son of Man, like to the lightning coming from the east, and is seen unto the west?

[The days of Daniel present somewhat of a difficulty in the light of the fixed time of Revelation. The Beast has divinely given authority to continue 42 months (Revelation 13- 5) which at 30 days a month gives 1, 260 days. His reign ends with the coming of the Son of Man. The two witnesses have prophesied in Jerusalem during the first 3½ years of Daniel's week= 1, 260 days. In ordinary Jewish reckoning another month would have been added during this period of 7 years, called ve-Adar—the second Adar, which probably is added in Daniel 12. = 1, 290 days, but the ve-Adar is cut off in Revelation 13. and instead of 1, 290 days = 43 months, it is 1, 260 days = 42 months. This may explain the Lord's words about the days being shortened for the elect's sake. —J. M.]

How do we understand the Lord's words here, "This generation shall not pass away till all these things be accomplished"? Does it refer to the seed of Israel? The sign of the Son of Man shall be seen in heaven, and He shall come in clouds with great power and glory. The Mount of Olives shall be the scene of His power, for His feet shall stand in that day on the Mount of Olives, when He shall take His great power and authority, and reign in Mount Zion before His ancients gloriously and the kingdom shall be the Lord's.

[" This generation " cannot refer to the actual persons who formed the generation then alive, but to the kind of generation it was; it was an evil and adulterous generation such as will be in existence when in the end of the age. It is to be understood in the same sense as

John 5. 43, ^{if} I am come in My Father's name and ye receive me not: if another come in his own name him ye will receive." The Antichrist will be received by an unbelieving people such as existed when the Lord was here.
- J. M.]

CLYDEBANK CAMPER.

From BARROW. —The Sadducees said there was no resurrection, neither angel nor spirit (Acts 23- 8) thus it fell to their lot to tempt (or ridicule) the Master on this point. The question put to the Lord, was, no doubt, one which was calculated to pour ridicule upon the thought of resurrection, and to reduce it to an absurdity. They quote from the Scriptures, as was usual with those who sought occasion against God's Servant, and He, meeting them on their own ground, answers them according to the Scriptures. They said " Moses wrote unto us " (verse 19). His answer was, " Have ye not read in the book of Moses " (verse 26). After they had studied their case the Lord Jesus spake to them in words which should sink deep into our hearts. " Is it not for this cause that ye err, that ye know not the Scriptures, nor the power of God?" (verse 24). It would almost appear that instead of His questioners reducing the thought of resurrection into an absurdity, the Master turns their question into foolishness. Foolishness because, not knowing the Scriptures, they quote the Scriptures, and because they had not realised the power of God. May we ever remember this, and seek to learn more of His mind and will as revealed in the Scriptures. God is not the God of the dead, but the living, therefore He could say " I am the God of Abraham. " Abraham was still alive, and knew something of God's dealings with His people through Moses and the prophets (see Luke 16. 29, where Abraham who lived hundreds of years before Moses, yet knew about Moses and the prophets).

[I am the God of Abraham involves much more than a knowledge of facts by Abraham.]

In verses 28-34, we have an incident which must have gladdened the heart of the Lord, for such occurrences were very infrequent when He could say of one, " Thou art not far from the Kingdom of God " (verse 34). The man was an evident seeker as well as being wise. His answer to the Lord shewed that he had been concerning himself with the spirit of the word, not its letter. He also seemed to have learned something of the principle which Samuel spoke to Saul, ^U To obey is

better than sacrifice, and to hearken than the fat of rams." The parallel passage in Matthew 22. 34-40, states that the Pharisees gathered together and one of them, a lawyer, asked the question tempting Him. This does not seem to be the thought in Mark, but whether it is so or not, the man had a teachable spirit and the Lord knew that He had answered wisely.

This (according to verse 34, last clause, Matthew 22. 46, and Luke 20. 40) brought to a close the questionings of all parties. " And no man after that durst ask Him any question. "

Mark 12. 35-40, brings us to the last occasion on which the Lord taught in public in the temple; [Luke says: " every day He was teaching in the temple "] and on this occasion He effectually put an end to all questionings by His own question. The teaching of the scribes of Mark 12, 35 was evidently identical with that held by the Pharisees of Matthew 22.

The Lord's quotation from Psalm 110. 1, again clearly indicates the inspiration of the Psalms and also that David was a prophet. The expressions used by the Gospel writers are interesting: —" David in the Spirit " (Matthew 22. 43). " David himself said in the Holy Spirit " (Mark 12. 36). The verse shews without doubt which Spirit was referred to in Matthew. " David himself saith in the Book of Psalms " (Luke 20. 42).

The quotation in itself is Messianic and shews the Lord Jesus Christ in resurrection life taking His place at the right hand of the Majesty on high. It also shews out the Lordship of Christ.

It may have been that the Lord's question, " What think ye of the Christ? whose son is He?" may have had a double import, and those who sought answer failed to grasp this, save in the one aspect, that is, the manward. Hence their answer " David's Son." The next question causes them to understand the true meaning of the Master's word, to which they are once again unable to reply. The reply to verse 37, put simply, seems to be, that, as Son of God (Mark 1. 1), He was David's Lord, whilst as Son of Man (Mark 10. 45), He was David's Son.

The widow who cast into the treasury her two mites, attracted the attention of the Lord Jesus as He sat " and beheld how the multitudes cast money into the treasury " Mark 12. 41-44. The law demanded one-tenth, but the widow gave her all. How great was her faith ! Her gift was small, but in the eyes of Him who searched the hearts, it was of great price. An example is surely here

for us to give with ungrudging hand " as the Lord hath prospered " (see 1 Corinthians 16- 2).

As we pass into Mark 13., our hearts are bowed within us as we realise how little we know of God's dealings in the future. May we ever be learning.

" And He went forth out of the temple " Mark 13.

1. We understand that this was the last time that the Lord Jesus passed through the doors of the temple—a magnificent building—forty and six years it took to build. (See John 2. 20). The stones were remarkable for their great size and yet, (in the words of Him who said, " Heaven and earth shall pass away, but My words shall not pass away ") one stone was not to be left upon another which was not to be thrown down. A complete destruction !

And as He sat upon the Mount of Olives four of His disciples question Him concerning these things. A perusal of Matthew 24. 3 seems to put their questions under three headings: (1) When shall these things be? (2) What shall be the sign of Thy coming? (3) and of the end of the world (age)? Luke 21. 20-24 we suggest supplies the answer to the first question; for these things found at least a partial fulfilment in the destruction of Jerusalem by Titus in A. D. 70. The last clause of verse 24 fixes the period during which this was to happen—during the times of the Gentiles. Much that is said in connexion with this, however, has an application to a time still future, for instance, verses 21 and 23. The DAYS of vengeance of verse 22 must not be confused with the DAY of vengeance in Isaiah 63. 4.

Question 2 seems to be answered from Matthew 24. 9 to 28, with its central point in verse 15. " When therefore ye see the abomination of desolation standing in the holy place—then let them that are in Judaea, flee unto the mountains, etc. " (See 2 Thessalonians 2. 3, 4. Daniel 9. 27, 11. 31 (?), 12. 11. Also Revelation 12. and 13.) And the third question appears to have its answer in Matthew 24. 29-31, and Mark 13. 24-27, " And then shall appear the sign of the Son of Man and they shall see the Son of Man coming... in power and great glory. "

Mark 13. 30 presents a difficulty. If the incidents of the preceding verses had to be accomplished ere the present generation passed away, it would suggest that they refer to the destruction of Jerusalem primarily. No doubt they have a fuller meaning, and refer secondly to terrible scenes yet to be accomplished.

Verse 32. Someone has suggested that the " Knoweth " of this verses means " makes known ^M (compare 1 Corinthians 2- 2) and that the second " but " * means " if not, " thus verse 32 would read: — " **But** that day or that hour none make known, not even the angels in heaven, neither the Son, if not the Father. "

[To translate literally the words " if not the Father " does not help to an understanding of the passage. It would be better to keep to " but " or as is sometimes translated " except " or " unless. " Some textual critics omit " neither the Son " but Scrivener says " There is hardly any authority for its rejection now extant. " Help may be got from the Lord's words in Acts 1. 7 " Times or seasons which the Father hath set within His OWN AUTHORITY. " Not knowing what is proper to each of the Persons in the Godhead we may by preconceived and improper ideas think that Mark 13. 32 casts a reflection on the deity of the Son. " His own authority " would seem to indicate that there is that which is proper to the Father and while this is so it never relegates the Son to a place of inferiority. Till we know more of the great mysteries of the Godhead, the while believing in the absolute deity of the Son, we do well to keep an open mind on such a passage as this. — T. M.]

[I think this translation has little sense. What can it mean? " If the Father does not make the day known no one man will, not even the angels in heaven, neither the Son. " The transition is merely an attempt to twist the Scripture so that the Son's assertion of His subjection in His office is denied. —G. N-]

T. MCCORMICK.

QUESTION AND ANSWER.

From BARROW.—What is meant by the term " sons of God " in Genesis 6. 4; Luke 20. 36; Job 1. 6, 2-1?

ANSWER.—Genesis 6. 4 and Luke 20. 36, refer to human beings, and Job 1. 6 and 2. 1 to angelic beings. —**J. M.**

NEW SUBJECT.

Corners are now requested to consider the matter of a subject for **1926** and to submit suggestions at an early date, not later than the end of October, to Mr. G. Nelson, 52, Ormonde Street, Sunderland, co. Durham.

YOUNG MEN'S CORNER.

No. 10.

Sixth Series.

October, 1925.

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SUBJECT UNDER CONSIDERATION: THE GOSPEL NARRATIVE OF MARK.

SECTION X.—MARK 14. 1-52.

From CROMER. —We have now come to that portion of the Gospel dealing with the losing scenes of the Lord's earthly life. As the sinless and faithful Servant of Jehovah reviewed His life's work He could say, in the words of Psalm 46.,

" I have not hid Thy righteousness within **My** heart, I have declared Thy faithfulness and Thy salvation, I have not concealed Thy loving kindness and Thy truth from the great congregation. "

The Lord Jesus had come primarily to declare God to His people Israel, but although **He** faithfully did this during His lifetime, so **that** the Father twice expressed His delight in **Him** (Mark 1. 11 and 9. 7), yet " they **that** were His own received Him not. " They rather " sought how they might take **Him** with subtlety and kill Him. "

Verses 3-9. Yet here in these verses we are told of one, a woman, who did what she could for her Lord in pouring precious ointment over His Head. We note the words of the Lord who knew the death **that** awaited **Him**, " She **hath** anointed **My** body aforehand for the burying. " Nicodemus, who came to Him by night, did a great and worthy work when he anointed the dead body of Christ, but how much greater was the work of the woman who anointed " His body aforehand for the bury*
ing. "

The Scriptures contain a record of the lives of **many** men and women, and all are given for our learning. **It** is God's purpose that we should follow the example of "this woman" (verse 9) in doing what we can for our Lord Jesus Christ, for whom we are ambassadors in the world; and that we should be warned by such characters as Judas who betrayed the Lord. Judas was "one of the twelve" (verses 10, 20, 43); he had followed the Lord, heard "the gracious words" proceeding from His mouth, and seen the mighty doings of His hand. Yet this happened that the Scripture might be fulfilled, for **it** was written,

"Yea, mine own familiar friend in whom I trusted, which did eat of **My** bread, hath lifted up his heel against **Me**."

Verses 12-25. **At** the bidding of the Lord two of His disciples are sent to prepare the passover so that the law of God might be fulfilled. Yet the lamb that **they** took was in itself a, faint shadow of the Lamb of God. "Our passover also **hath** been sacrificed for us, even Christ" (1 Corinthians 5. 7). While the old feast was being kept **to** commemorate the passing of the children of Israel out of Egypt, the new feast was instituted for the great purpose of remembering the Lord Jesus Christ, through whom we have passed out of death, into life.

Verse 26. Conscious of all that lay before **Him**, the Lord could lead that hymn of praise **to** God His Father; afterwards "they went out unto the Mount of Olives."

Verses 32-42. **At** Sychar's Well the Lord had said, "**My** meat is to do the will of Him that sent **Me**, and to accomplish His work," and now in Gethsemane He could still say, "Father, . . . Thy will be done." **The** Lord Jesus was about to achieve the great work of Redemption, and He alone could speak such words as, "Take your rest. It is enough; the hour is come; behold the Son of Man is betrayed into the hands of sinners" (verse 41).

"His the labour, ours the rest;
His the death, and ours the life;
Ours the fruit of victory,
His the agony and strife."

G. H. MUTIMER.

From PORTSMOUTH. —The incident recorded in Mark 14. 3-9 is evidently the same as that given in John 12., although not the same **as** that of Luke 7. 36-50. Mary

seemed to **have** learned from the Lord Jesus **that** which **the** disciples could not receive, **that** is, that the Lord was to be delivered up to death.

At this point Judas committed himself definitely to perform **the** act of betraying the Lord, his friend and companion. It is very solemn to think **that** Judas had enjoyed all **the** privileges of the other disciples, including the same daily intimacy with the Lord. **We** marvelled especially at the fact **that** Judas apparently did wonderful signs in the Name of the Lord Jesus Christ when sent out with the others. (Matthew 10. 1-5; Mark 6. 7).

The incident of Mark 14. 12-16 shows us how perfectly **the** Lord knew all things and made provision for every circumstance. There **must** have been very frequently men passing through the streets with pitchers of water, but **at** exactly the right moment one would appear who would lead **the** disciples to a house where, probably, there dwelt a secret disciple. We know that the circumstances of our lives have been just as carefully arranged if **we** be willing to leave them to our Heavenly Father.

The account given by Mark of the Feast is brief. We suggest **that** the Lord, in verse 25, spoke of **a** time **yet** future. **The** Lord sang **a** hymn with His disciples although **the** time of His suffering was so near.

The same three disciples **that** saw His glory on the Mount of Transfiguration were also privileged to see more of His suffering than the rest, although they were too heavy with sleep to take **it** in.

When the Lord Jesus surrendered Himself into the hands of those who came for Him, the disciples, although He had spoken often of this very hour, were panic-stricken and " all left Him and fled. "

E. J. EVERY.

From LIVERPOOL AND BIRKENHEAD. —The Lord's tribute to **that** beautiful act of devotion on the part of the woman in **the** house of Simon **the** Leper, is in deep contrast to the indignation of some **that** were present. " She **hath** wrought **a** good work on **Me**. " " She **hath** done **what** she could. " " She **hath** anointed **My** body **aforehand** for **the** burying. " From John's account we gather **that the** woman was **Mary**, the sister of Martha and Lazarus. Her work will abide, and will continue to be spoken of wherever **the** gospel is preached. While this undoubtedly has its place in the present preaching of **the** gospel, its importance will be more apparent when **the**

gospel of the Kingdom of God is preached in a time yet future. The further words of the Lord Jesus on this occasion remind us of Deuteronomy 15. 11, " For the poor shall never cease out of the land, therefore I command thee saying, Thou shalt surely open thine hand unto thy brother, to thy needy, and to thy poor, in thy land." This is a truth which political experiments will never alter. [But Deuteronomy 15. 4, 5 seems to show the remedy.] Nevertheless, our care of the poor is clearly denned in James 2. and in the example of **the** saints in Romans 15. 26, and Galatians 2. 10. It can be summed up in the Lord's words on this occasion, "Whensoever ye will, ye can do them good."

Matthew and Mark relate much the same things that happened in the upper room during the Feast of the Passover, and Luke tells us of the contention which arose as to who was the greatest. What the Lord Jesus said on this occasion, and during the walk to Gethsemane, is recorded at length by John (chapters 13. to 17.) although he does not mention the taking of the bread and the cup. He tells us, too, of the washing of the disciples' feet. Only Luke observes that the Lord desired His disciples to do this in remembrance of Him.

" When they had sung a hymn they went out **unto** the Mount of Olives. " It is well to notice here **that the** Lord has appointed a particular way in which He should be brought to our remembrance when we are together on the first day of the week. Hence it is necessary **that** the taking of the bread and of the cup should precede anything expressive of the effect of the assembly act on our minds and spirits such as the singing of hymns **and** thanksgiving in prayer.

Peter's experience at this time is a lesson to us; " Although all shall be offended, yet will not I. " However much self-sufficiency is taught in the world to-day, it is disastrous if introduced into the Lord's service. Elijah, too, made the mistake of thinking he was the only one standing in the cause of God. " Let him that thinketh he standeth take heed lest he fall. "

Mark says that the Lord in Gethsemane began to be greatly amazed and sore troubled, which we understand means that He was weighed down with exceeding great sorrow as He thought of the bitter cup he was to drink. Here is His perfect subjection to the will of God, " Howbeit, not what I will, but what Thou wilt. "

" Watch and pray that ye enter not into temptation. " The betrayer and his band were approaching,

and it would seem that the Lord Jesus in His perfect humanity sought the comfort of his friends at that time. ° Could ye not watch with Me one hour?" (Matthew), " I looked for comforters but I found none."¹¹ (Psalms.) However much reproach they may have felt when their Master was taken, we see how useless it was for Peter to try and retrieve the situation by using the sword. Taking heed to the word of the Lord they would have been a comfort to Him, and resisted the temptation to leave Him and flee.

N. G. ADKINS.

From CLYDEBANK. — " Now after two days was the Feast of the Passover and the unleavened bread. '* We contrast John 12. 1 and find that six days before the passover Jesus came to Bethany, and they made Him a supper there. Here on the first of these days, we suggest, the precious anointing took place in the house of Simon the Leper. We are not sure if Luke 10. 38 to 42 is the same. [But this is the beginning of the acquaintance—she received Him into her house.]

We suggest the following order of events in those *six* days. The Lord was raised in glory on the first day of the week. Going backwards three days, on the Thursday morning, we suggest, the great Antitype of the passover lamb was sacrificed, " the third hour of the day, and they crucified Him. " [The method of counting backwards is quite reasonable, if we know how to count as the Jews counted. It is practically certain that the Jews would call Thursday to Sunday four days, not three. —G. N.] The night previous, that is to say, Wednesday evening, the Lord Himself had kept the passover with the twelve in the upper room. The following day the great atonement work was finished, the Lamb of God was slain between the [two] evenings.

[It is sometimes said that a day had two evenings as though it began with one and ended with another evening. If we leave the case of the Passover lamb aside for the moment there is not a single case in the Old Testament where the phrase " between the two evenings "^M can cover more than a few hours. In the New Testament the two evenings of one day (daytime) are mentioned in Matthew 14. verse 15 (after which the multitude was fed and sent away) and verse 23. —G. N.]

Two days before the Passover would be Tuesday, and six days before would be the Sabbath or Saturday. **The first day of the week He enters into Jerusalem, cleanses the temple and teaches daily in the temple.**

Thereafter He speaks to the disciples on the **Mount** of Olives.

The scene in the house of Simon the Leper occupied our attention. It was a work of faith done, we believe, through hearing His word. For she anointed His body aforehand for the burying. We read of a great woman in the Old Covenant Scriptures, but surely this is one of the great women of the New Covenant.

At this point, it seems, Judas took offence at the waste (as he judged in his covetousness), and went away and covenanted with the enemies of the Lord to betray Him, for they had already determined His death. More money Judas bargained for, only for the extortioner to catch it all (see Psalm **109.**). Does this Psalm **help** us to understand the solemn words of the Lord Jesus, " Good were it for that man if he had not been born"?

We now come to the keeping of the passover. When the hour was come He sat down and the apostles with Him. At this point both Luke and John speak of the Lord Jesus as a servant. I am in the midst of you as one that serveth (John 13.). He girdeth Himself with a towel, and takes water and washes the disciples' feet, He the Lord, and the Master. The Lord said to Peter, " Thou shalt understand hereafter " (see 1 Peter 5. 5-7).

Passing over intervening incidents, the new commandment is given by the Lord to His apostles. It is, as the writer of the Hebrews says, a New Covenant, and He has made the first old. The Lord here does something new, for before this He had often given thanks for the bread they were to eat. This ordinance they were to keep in remembrance of Him in its appointed season. This was by a new people. The first covenant had ordinances of divine service, and so has the new covenant.

Verse 25, we considered, takes us onward to the day of the Millennial kingdom, as we noted in Luke 22. 28, 20, 30, where the disciples are found with Him at the table and the Lord speaks of eating and drinking at My table in My kingdom, and ye shall sit on thrones judging the twelve tribes of Israel. Who is the twelfth?

They sang a hymn. Could we have any help as to what hymn this might be. [Most likely a psalm usually sung at the Passover supper.] Does it suggest any order in regard to praise following thanksgiving for the loaf and for the cup? [It does not disagree.]

The Lord and His disciples now leave the upper room, and the Lord speaks to His own (John 14., 15., 16. and 17.). It is evident that these are spoken on the way

to Gethsemane. John records that when he had spoken these words He crossed over the brook Kedron, and entered into the garden.

Does the cup mentioned in verse 36 refer to the sorrow of the Lord, in being rejected by his own people Israel? or is it in anticipation of the anguish of the cross, when His soul was made a guilt-offering? The Lord Jesus goes forth to meet Judas and the band of soldiers who have come with lanterns, and torches and weapons. The Master is on guard, and he guards His own, so that He lost not one. He spoke those words of divine majesty that caused the soldiers to go backward and fall to the ground.

Is the young man who left the linen cloth and fled, the writer himself, Mark? [It is impossible to say yes or no to this suggestion.]

CLYDEBANK CAMPER.

From BRANTFORD. —We were glad to notice the definite time that is given here, in the opening words of this chapter, because it helped to remove a difficulty in connexion with the woman, who poured the precious ointment over the Lord's head. We believe it was Mary, the sister of Lazarus, from the account given in John 12. 3-8. (See also chapter. 11. 2.) It was a noble act, and she was not ignored by the Lord Jesus, for she could receive no higher commendation than the words, " She hath done what she could, " " She hath anointed My body aforehand for the burying.) This would cause us to believe that this event took place towards the close of the Lord's ministry on earth, while the account of the woman in Luke 7. we believe is much earlier. [Of course we still wonder who the woman in Luke 7. really was.]

We now come to the betrayal of the Lord Jesus by Judas Iscariot. Surely this event is one of the saddest ever recorded. In the words, " one of the twelve, " there is a depth of meaning we shall do well to ponder. When we think that Judas had been in the company of the Lord, and had seen all the compassion and love displayed at every opportunity we may well be staggered by such return. But the words in John 13. 2 help us to understand, for there we read that the devil had put into the heart of Judas, to betray the Lord. We also read in verse 27, that Satan entered into him. This seems to speak of a progression in iniquity. No doubt Satan found a willing tool in Judas, for we know he was a thief. The words are significant: " And it was night. " Men love

darkness when they are engaged in evil. Another reason perhaps would be, that the rulers of the Jews were afraid of the multitude.

The betrayal is mentioned by the four Gospel writers, which would speak of its importance. As regards the incident in verses 12-16, the two disciples were Peter and John (Luke 22. 8). We thought it probable that the owner of the house was one who knew the Lord, because of the Lord's words, "The Master saith ^J"—suggesting one who acknowledged His authority. This incident shows out the foreknowledge of the Lord, and reminds us that nothing happens by chance,

"All things working to fulfil,
Counsels of His sovereign will."

We notice in the prophetic words of verse 27, how Peter (no doubt with good intentions) is tested, and has a lesson to learn. The tongue is a little member and boasteth great things. The Lord could say of him, "The spirit is willing, but the flesh is weak." The scriptures MUST be fulfilled' and they who- try to oppose them will be brushed aside.

In this brief prayer the Lord uttered, with the final words "Howbeit, not what I will, but what Thou wilt," we behold the perfect Servant.

When we think of Psalm 88. 18 " Lover and friend hast thou put far from me," we are reminded that it was a lonely path He trod, known only to Himself and God.

R. MCKAY.

From BARROW. —Mark 14. 1-2. We assume that the events as recorded in Mark 13. were enacted on the third day [? of the week] hence we suggest that the end of the discourse in that chapter (which might also include the solemn verses of Matthew 24. 42-51 and Matthew 25.) marks the end of that busy day. In the evening (Mark 11. 19) He passed out of the city. The next day appears to have been one of comparative ease.

The chapter opens with the general [?] statement that " after two days was the feast of the passover and the unleavened bread." The hearts of the chief men among the Jews, are again raised against the Lord, and against His Anointed, and they plan to take Him by subtlety lest the multitude (some of whom believed Jesus to be a prophet) should cause a tumult. How easily they gained their desires ! and that through a channel from which they at least could never have expected help.

In the meantime, we have recorded! an incident, which for beauty and simplicity has scarcely been excelled, that of a woman who, in her love for her Lord, laid her glory at His feet (see John 12. 2, 3). It is difficult to determine [from Mark] when this incident took place. John 12. 1 distinctly says that six days before the passover Jesus came to Bethany, and while there (verse 2), they made Him a supper. Mark, however, has long passed the sixth day before the passover, and has made no comment upon the incident. Moreover, Matthew agrees in every detail with what Mark records during this period, commencing with the triumphal entry into the city, almost paragraph for paragraph. Not only so, but Matthew and Mark both place this incident in exactly the same position thus: Matthew 26. 1-5 agrees with Mark 14. 1-2; verses 6-13 with verses 3-9; verses 14-16 with verses 10-11 and so on for a considerable time. Keeping in view the principle, that the witness of two men is true, we suggest that Mark is chronologically correct, and that John 12. 2-8 would appear to have been inserted by John on account of the association of place and person. [Truth is not at stake, but the purpose governing the arrangement of the narrative. Hence chronological sequence cannot be decided on a two to one principle.] If this suggestion is in order this incident falls on the fourth day of the week. [Does not "on the morrow" (John 12. 12) prove the supper was the day before?] If earlier, this day was devoid of incident and must have been spent in the quietness of His Bethany home, or in the solitudes of Olivet.

Now as to the incident itself (which must on no account be confounded with that found in Luke 7. 36-50 for that occurred in the house of Simon the Pharisee somewhere in Galilee) [and soon afterwards the Lord went about preaching, Luke 8. 1] we are shewn the self-sacrifice of one who loved her Lord. [There is reason to believe that it was the same Mary, Mary of Bethany in both cases.] Possibly she could ill afford the outlay for the ointment, but nothing was too good for Him, He was her all in all. Such were not the thoughts which filled the heart of some of His disciples, especially Judas, whose greed found vent in the words recorded in John 12. 4-5. But she had done a good work, and it was acknowledged by the Lord. She received her reward. "Whosoever the Gospel shall be preached throughout the whole world, that also which this woman hath done shall be spoken of, for a memorial of her." This gospel

we suggest is the gospel concerning our Lord Jesus Christ as explained in 1 Corinthians 15. 3-4 because it seems so closely connected with His death and burial. (See verse 8, Matthew 26. 12 and John 12. 7). Matthew and Mark agree in **all** points practically, with regard to the general details of the story. The following shows up several minor differences—

John: —Feet anointed. Three hundred pence*
Wiped His feet with her hair.

Matthew: —Head anointed. Sold for much.
Omitted.

, Mark: —Head anointed. Above three hundred pence. Omitted,

and the chronological setting of John seems different.

" Now after two days was the feast of unleavened bread " (Mark 14. 1). We suggest **that** this means " on the second day " (after the things written previously in Mark 13.) the Passover commenced. Thus, following upon what we understand took place on the fourth day, we find the first day of unleavened bread has arrived (Mark 14- 12) and the Lord sent two of His disciples to prepare for Him the passover.

Mark 14. 20-25. The beautiful record of the institution of the feast of remembrance. How vividly His mind seems to have been centred on His coming shame. How touching and simple were the words " This is **My** body... this is **My** blood."^M (Here would seem a fitting place for the words of comfort we find in John 14.) " And when they had sung a hymn, they went out unto the Mount of Olives " (verse 26). This was the last time the Blessed Master passed outside of Jerusalem a free man. He was led back a prisoner, and He was led out again bearing His cross. On the way to Gethsemane the Lord continues His discourse (John 15. to 17.), culminating in the true Lord's prayer for His own.

" The tongue is a little member and boasteth great things " (James 3. 5), and Peter, the impetuous one, boldly declares His intention of remaining true to his Lord. " Though all shall be offended, yet **will** not I " (verse 29). **But** He who knoweth the hearts of all men said, " Before the cock crow twice thou shalt deny Me **thrice**. "

The Lord alone in the garden. How beautifully Psalm 119. 145 fits here. " I have called with my whole heart. Answer me, **O** Jehovah. I will keep Thy statutes. " Meanwhile those who were dearest to Him slept. How true the Scriptures—" Of the people there

was none with **Me** "—**as** true of Gethsemane as of the cross. [**But** see the Revised Version. Does Isaiah **63**. refer to the cross?] "**By** reason of the voice of my groaning My bones cleave to **My** flesh. I watch, and am become like a sparrow that is alone on the housetop." Psalm **102**. 5-7.

And while He thus suffered, one who had dwelt with Him was seeking His destruction; and as He left the garden Judas Iscariot arrived with his cohort of soldiers. The **fall** of Judas seems to have been gradual. For long he had kept the common bag, and grown greedy of its contents. Then the love of money seems to have been a root of evil to him, a root which grew. And now Satan tempts him to sell His Master. (Luke **22**. **3**, Mark **14**. **10**). This seems to follow the rebuke by the Lord in the house of Simon the Leper. The next few hours Judas busily spends in making bargains and arrangements for **the** betrayal. One would have thought that the washing of the Apostles' feet by the Master Himself would have caused repentance, but no ! Judas was Satan-possessed, having sold himself as well as the Lord. He never experienced the joy of the institution of the remembrance feast. The hour of betrayal must have been near midnight. The care displayed by the Lord that the Scriptures should be fulfilled (Mark **14**. **49**) even to the experiencing greater sorrow in loneliness and desertion is remarkable. (Matthew **26**. **50**). John alone of the four evangelists, tells us that Simon Peter was the impetuous apostle who drew a sword on behalf of his Master.

[What is to be learned comparing Luke **22**. **3** and John **13**. **27** ^{if} after the sop, then entered Satan into him "? Was the latter by divine permission, more serious than the former? How do our Barrow friends explain Luke **22**. **21** ?—J. M.]

JOHN MCCORMICK.

From TORONTO. —We were chiefly concerned with **the** " two days " referred to in chapter **14**. **1**. It is suggested **that** the " two days " referred to in **Mark 14**. and **Matthew 26**. do not refer to the time the Lord sat at meat in the house of Simon the leper, but to the day when it was finally arranged **that** the Son of Man should die. It seems to us that **the** " two days " before the feast of **the** Passover and unleavened bread the Lord did not go to Bethany but abode in the Mount of Olives (see **Luke 21**. **37**).

We **know** from John **that** six days **before** the Pass-over the Lord came to Bethany and from Bethany **He** proceeded **to** Jerusalem (see John **12. 12**) **the** following day when the multitude came out to **meet** Him and cried "Hosanna." And on this day when **even** was come he returned to Bethany. (This would **be** **the** **fifth** day before the Passover.) Neither Luke nor John mention **the** Lord returning **to** **Bethany** on this day. There is no suggestion that the Lord ever came again to Bethany, as hereafter He abode in the Mount of Olives. So **that** the incident of the anointing by Mary must **have** been prior to the "two days." It must have **taken** place on the sixth day, or **the** day following, when he returned from Jerusalem. John, we suggest, gives us the day when **they** sat at meat in **the** house of Simon **the** Leper (**the** sixth day before the Passover). **He** lodged in Bethany and in the Mount of Olives, but **there** is no record that the Lord ever lodged or abode **at** night **in** **the** City of **the** Great King.

The two days of Mark and **Matthew** refer to the time **when** the chief priests and the Scribes covenanted with Judas to betray Him, thirty pieces of silver being **the** agreed price. (The legal value of a slave **if** killed by a beast.) The convenient moment was when darkness had fallen and the people were busily engaged with **the** Passover—that was when innocent blood was betrayed.

Two days had come and gone and **the** day of **the** feast [Not of the feast, but "the first day of unleavened bread." This day was actually the day before **the** seven days of unleavened bread began. —G. N.] when the pass-over should be killed, had come (**Mark 14. 12; Luke 22. 7**). And when the hour was come, He sat down with **the** disciples. It is not clear whether the Lord **ate** the Pascal Lamb [because?] Deuteronomy **16**, teaches us **that** the lamb was sacrificed in the place of the Name, and not only was it sacrificed, but eaten also in **the** place chosen. That it was confined to this chosen place can be seen in **the** words, "Thou shalt turn in the morning and go to **thy** tents." So we do not see just **how** the Lord could eat **that** Pascal Lamb in that upper room **when** just a very short time before He had told the chief ones of the people "Behold your house is left unto you desolate. Ye shall not see me henceforth." [The Place of **the** Name does not simply mean the temple, but the city. Do our friends think **the** lamb had to be eaten in the Temple?—G. N.]

Their feasting would **seem** to have been confined to **the** eating of the unleavened bread [**But** **there** was a **dish**

(verse 20),] Exodus 12. 8-20, Leviticus 23. 4-8, Numbers 28. 16-25, and Deuteronomy 16. 3 show **that the** feast of the Passover embraced more **than** the sacrificing and **eating** the Passover Lamb. It involved **the** unleavened bread [and sundry sacrifices] also and continued for seven days.

SAMUEL NICHOLL.

QUESTION AND ANSWER.

From TORONTO. — **What** is to be understood by John 19. 14, " Now **it** was **the** preparation of **the** Passover, *' and John 19. 31, " **It** was **the** preparation ' * ? Are these two preparations the same? [Why not?]

Had the Jews not as yet " kept " **the** Passover? [The scripture says " eat " not " keep. "]

From TORONTO. — " **Suffer her** to keep it " (John 12. 7).

(a)' Does this scripture suggest that **Mary** had not used all the spikenard?

ANSWER. — **The** story requires all **the** ointment to be used. **She** was to **be** allowed to keep as a precious possession **that** which she had done. Judas would have robbed **her** of all. —G. N.

(b) Did **Mary** understand that the Lord would die and be buried?

ANSWER. —If the disciples did not know that the Lord was to die and be buried, **it** was not for lack of being told. " **She hath** done what she could," certainly seems to point to **a** purposive action on the part of **Mary**. —G. N.

THE PREPARATION.

Here is a passage from Josephus which may **be** taken for what **it** is worth: " Caesar Augustus... ordains thus:,. **That the** Jews... be not obliged to go before **any** judge on **the** sabbath day, nor **on the** day of **the** preparation to it, after **the** ninth hour... " Antiquities of the Jews, book xvi., chapter vi., section 2. **On** this Whiston **the** translator remarks: " This is authentic evidence **that the** Jews, in **the** days of Augustus, **began** to prepare for the celebration of **the** sabbath **at the** ninth hour on Friday. "

THE PASSOVER AND THE FEAST.

We invite any interested in **the** question of **whether** the crucifixion was on Thursday or Friday (or, alternatively, on the 13th or **14th** of the month, being Friday) to look at the following points submitted for consideration.

Day of Month	14	15	16	17	18	19	20	21
Night and, day	N D	N D	N D	N D	N D	N D	DN	DN D
Day of feast		i	2	3	4	5	6	7
Holy convocations (x)		x						x
Passover supper (y)	y		Feast of unleavened bread seven days					

The fourteenth and fifteenth days of the month shown on a larger scale, with special reference to the gospel story: —

			Fifteenth day.		
	Fourteenth day		First day of the feast of unleavened bread.		
		Passover lamb			
		slain	eaten in the night.		
NIGHT	DAY	EVEN	EVEN	NIGHT	DAY
<p>New Testament: This day is called the first (day) of the unleavened (bread) in Matthew and Mark, and the day of unleavened (bread) by Luke. It was towards the close of this day that the first of the seven days of the feast began. On it the Passover (lamb) must be sacrificed, when the sun is going down (Deut. 16-6), or at even, or between the two evenings. This is at the same time as the evening sacrifice (Exodus 29. 41). Anyone who ate the Passover Lamb on the night of the 13th-14th would keep an eight day feast of unleavened bread instead of seven.</p>			Betrayal. Trial.	Crucifixion at the third hour.	
				Special offerings of the flock and of the herd (Deut. 16. 2).	
				The morning sacrifice.	
				The preparation of the Passover.	

SECTION IX. —(Concluded).

From GLASGOW (omitted from September issue). — It is interesting to notice the standpoint of the Sadducees in the light of the rebuke with which their question was met. Their ignorance of the Scriptures and the power of God caused them to refuse to believe in a resurrection, an angel or a spirit. This led to their attempted holding up of the law to ridicule, as they assumed that man's state in the resurrection was exactly the same as his earthly one. For this there was no basis in the Scriptures and therefore the Lord gave them a definite ruling regarding the matter. Concerning the fact of resurrection His proof from the Scriptures was crushing and complete. God could not be God to that which was dead.

The incident of chapter 12. 28-34 seems to be recorded there in a more personal way than in Matthew, or Luke, where it is mentioned generally, as being a lawyer speaking for many and as the body of scribes addressing Him. The individual who addressed the question was evidently one who had studied the law and had been engaged in reasoning regarding it. His approbation of the Lord's answer was sincere and called forth what should have been to him, encouragement. But whether he ever entered or not we are not informed. He was apparently the last of the questioners.

It is remarkable to note that it is against the teaching of the scribes that the Lord's question and warning are addressed. To them pertained the exposition of the Scriptures, but they had been proved false stewards.

The education of the disciples continued as they were shown, by Him who knew all things, His true and just estimate of that which was cast into the treasury. How little man could judge concerning those things which were hidden.

From the words of Luke 21. 37, 38 we conclude that the Lord was to be found in the temple each day until the day of the killing of the Passover, but it is plain that the doom of that building and of the city was sealed, from the words of prophecy which He spoke to the disciples. Mark 13. verse 2. The interest of the disciples was centred on His answer for to them the temple had stood as the Place of the Name with all its sacred connexions. The answer to their question seems to be found in verses 28-31. The verses coming between seem to be divided into two parts. In the one case they are a further and more detailed revealing of God's purposes

foretold by the prophets, and in the other of personal warning. His great object for them was revealed in the preaching of the gospel to **all** the nations **and** as a testimony before councils, kings and rulers. **The** only definite moment which He gave **them** for independent action was when they saw fulfilled **that** which was spoken by Daniel, but He set before them their task **and** indicated **the** great characteristic of their attitude, to "**watch.**"

J. A. ARCHIBALD.

YOUNG MEWS CORNER.

No. 11. Sixth Series. November, 1925.

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SUBJECT UNDER CONSIDERATION: THE GOSPEL NARRATIVE OF MARK.

SECTION XL—MARK 14. 53 TO 15- 47.

He was oppressed, yet He humbled Himself and opened not His mouth;

As a lamb that is led to the slaughter, and as a sheep that before her shearers is dumb,

Yea, He opened not His mouth. —(Isaiah 53. 7.)

From BRANTFORD. —The opening verse of this portion shows out clearly the fulfilment of the prophecy of Isaiah 53. 7. We find the Lord Jesus being led by the soldiers into the high priest's house (see Luke 22. 54). His disciples forsake Him, except Peter and another disciple. (We suggest this is John.)

In the house of Caiaphas, the high priest, He is accused by many false witnesses. Of these, two stand forth and bring accusation against Him of the words uttered by Him in John 2. 19 concerning the temple. The humiliation of the Lord Jesus Christ is shown forth in the fact of His silence, until adjured by the living God. (See Matthew 26. 63.) After many sore abuses, He was led before Pilate.

During this period Peter is found warming himself by the world's fire. While here he denies the Lord Jesus. We have in Peter's denial the fulfilment of the Lord's words in verse 30, although at that time he spake exceedingly vehemently and said, " If I must die with Thee, I will not deny Thee. "

It is evident that Peter had not learned the lesson which the Lord's rebuke should have taught him in chap-

ter 8. 33. We think of the words, " The fear of man bringeth a snare." As Peter denied the third **time**, and straightway the second time the cock crew. He called to mind the Lord's words and he wept bitterly. (Matthew.)

This circumstance should remind **us** all what weak creatures we are, but how comforting to think should we fall and our **faith** seem to fail, even our fall may be turned to good account.

In the morning the chief priests, elders, scribes and the whole Council bind Jesus and carry Him away to Pilate. Pilate asked Jesus if He was the King of the Jews, Jesus answered, " Thou sayest. " As the scribes and elders accused Him of many things Jesus kept silent. This caused Pilate to marvel.

Other portions tell us they led Jesus to Herod. Here they robed Him in gorgeous apparel and mocked Him. After this cruelty they once more bring Him back to Pilate. This time Pilate released unto them Barabbas, as the custom was to release unto them one prisoner at the time of the feast. As the cries of " Crucify Him, Crucify Him " arose, Pilate scourges Jesus and delivers Him unto the Jews.

The soldiers therefore led Jesus out to be crucified, outside the gates of Jerusalem. He was even made to bear His own cross. **As** He fainted under its weight they compel Simon of Cyrene to bear **it** for Him.

When they come to the place called Golgotha, they crucify Him, and with Him two robbers, one on His right hand, the other on His left. They offer Him wine mingled with gall, but He refuses it. This is spoken of in Psalm **69**. 20-21.

Pilate puts a superscription above His head at the top of the cross, " The King of the Jews. " It was written in three languages, Latin, Hebrew and Greek.

Even while He is on the cross one of the robbers railed on Him but the other had sympathy for Him. **At** the sixth hour (which is noon our time) total darkness came upon the face of the earth. This darkness lasted **for** three hours, at the end of which Jesus uttered that dreadful cry " My God, My God, why hast Thou forsaken Me?" We notice how the Jews seemed to misunderstand His words, for some looked for Elijah and another got a sponge with vinegar and offered it to Him.

It is noticeable that the other writers do not give this narrative the same. Other writers tell us He cried with a loud voice " It is finished, " and gave up the spirit.

The veil of the temple was rent from the top to the bottom and the earth quaked and the rocks were rent asunder. (See Matthew 27. 51, 52.)

We also see Joseph of Arimathaea, a rich man, taking the body of Jesus and putting it in his own new tomb. Hence the prophecy of Isaiah 53. 9 is fulfilled. A stone is rolled against the mouth of the tomb and sealed with the Roman seal, also a guard is set to watch it.

Vain the stone, the watch, the seal, Hallelujah !
R. MCKAY.

From BARROW. —A wonderful thing has come to pass. We realise that the Lord of Life is now a prisoner in the hands of lawless and wicked men. Although those dearest to Him had protested that they would never leave Him, yet He is alone. For the first time in the Scriptures we read of the Master being led. [? See Matthew 4. 1.] On three occasions He is thus led, before the awful sufferings of the cross. (See verse 53 and chapter 15. 16, 20.) Thus the Lord Jesus, a bound man (John 18. 12) is taken to Annas first, then to Caiaphas. It would seem from John 11. 49, 51; 18. 13, 24, that Caiaphas was the high priest, yet in John 18. 19. 22 Annas is spoken of as occupying that position. (See also Acts 4. 6.) Luke 3. 2 however, links the two together in the priesthood, suggesting that at that time two persons held the office at the same time.

The trial before Annas was quickly over, as it must have been shortly after midnight, and after being questioned regarding His disciples and His teaching, the Lord is taken to Caiaphas. Here, according to Mark 14. 55, witnesses were sought against Jesus to put Him to death, but none could be found. Though false witnesses were brought, their evidence agreed not. And little wonder ! (See 1 Peter 2. 22 and 1 John 3. * 5, Hebrews 4. 15 last clause.) Now Caiaphas asked a question, and how important it was. Happy man, had he received the answer that came from the lips of the Lord. " Art Thou the Christ, **the** Son of the Blessed?" Jesus said, " I am. " Yet **they** received Him not, but charged Him with blasphemy, and adjudged Him to be liable to death.

By this time Peter had denied His Master thrice. The Lord looked at Him, and Peter went out and began to weep bitterly. (Luke 22. 54-62.)

When it was day **the** whole council gathered together and **the** sentence passed by the high priest and his associates was duly confirmed. (Matthew 27. 1, Mark 15.

1, Luke 22. 66.) This makes three trials to which the Master was subjected, at the hands of those who should have received Him with open arms.

When Judas saw that the One whom he had betrayed was condemned, he repented himself, and brought the money which he had received for his foul deed to the chief priests and elders. With it they purchased the potter's field to bury strangers in; while he, conscience stricken, went out and hanged himself. (Matthew 27. 3-10. See also Acts 1_B 16-20.)

Unable to put the Lord Jesus to death themselves [? But they stoned Stephen soon after.] His enemies once more bound Him and carried Him to the Roman Governor. With what bitter hatred the Master was accused by the chief of the people ! None of those charges which they had already tried to substantiate were now brought to the front. A different method of attack was used and it now became a question of (1) perverting the people, (2) forbidding to give tribute to Cassar, and (3) saying that He Himself was Christ, a King. Thus the crimes charged were against the Roman Empire, and amounted to sedition and treason. Pilate, however, realised the hollowness of these accusations, and having himself questioned the Lord he could say, " I find no crime in Him. " (John 18. 38, Luke 23₀ 4). But hearing that He was of Galilee, Pilate endeavoured to relieve himself of responsibility, and sent the Master to Herod, who was in Jerusalem at that time. (Luke 23. 7.) Herod was exceedingly glad when he saw Jesus, but not having his desires satisfied he set the Lord at naught, mocked Him, arrayed Him in gorgeous apparel and sent Him back to Pilate. (Luke 23. 8-12). This time Pilate received no answer, " not even to one word, " Matthew 27. 14, and the Governor marvelled. About this time, it appears, the wife of Pilate, owing to a dream, sent messengers to him, urging him to have nothing to do with " that righteous man* " (Matthew 27. 19). But the Jews, clamouring for the death of the Lord, urge Pilate to release unto them Barabbas. Pilate seemed earnest in his endeavours to free One whom he knew to be innocent. Even more so, when he heard the accusation contained in the words of John 19. 7, " We have a law, and by that law He ought to die, because He made Himself the Son of God. " Entering again into the palace, he questioned Jesus, which resulted in another attempt to release Him. The chief priests however, were equal to such an occasion and their words as recorded in John 19. 12 had the desired

effect. Pilate washed his hands (Matthew 27. 24) thinking thereby to clear himself of all responsibility, released unto them Barabbas, and delivered Jesus, when he had scourged Him, to be crucified.^M (Mark 15. 15.)

The Lord sustained three trials at the hands of the Jews, and three at the hands of the Gentiles, making six in all. The number is very suggestive, and points to the imperfect judgment of man, which truly amounts to injustice.

In all this we find the Scriptures fulfilled as was explained by Peter in Acts 4. 25, 28.

" And He went out, bearing the cross for Himself " (John 19. 17). As He was led away, the soldiers laid hold on one Simon of Cyrene, and him they compelled to bear the cross after Jesus. (Luke 23. 26). A multitude followed, bewailing and lamenting Him (Luke 23. 27-31) but with what words He replied to them, " Weep for yourselves, and for your children." Possibly He had in mind the words of the mob, " His blood be upon us and upon our children " (Matthew 27. 25). How soon this was to be accomplished He alone knew, though His further words refer to a coming judgment. (See Isaiah 2. 17-21, and Revelation 6. 15-17). " And they brought Him to a place called Golgotha," Mark 15- 22. We note that according to the Revised Version none of the writers uses the word Calvary. Matthew, Mark and John give Golgotha, while Luke merely states, " They came to the place called the Skull." [Calvary* is the Latin word for Golgotha.] Mark makes particular mention of the hour when the Lord was crucified, the third hour. This we understand to be equivalent to our nine a. m. John particularly mentions " the coat which was without seam " (John 19- 23). [We understand that the style of clothing in Palestine has not changed since New Testament days. The " seam " is a horizontal join in the material about eighteen inches from the ground. It betokens a man from the South of Palestine, and is not customary in the North. —G. N.] Thus Psalm 22. 18 found its fulfilment to the letter. As the Blessed Master looked upon those who had been instrumental in nailing Him to that cross, we are again brought face to face with His love in the first cry He uttered while there, " Father, forgive them, for they know not what they do." (Luke 23. 34). But man's heart is callous and in their hatred " they sat and watched Him there." (Matthew 27. 36).

During His lifetime the Master had many secret disciples who for fear of the Jews, dare not take their stand with Him. Among these was Joseph of Arimathaea, a counsellor, who had not consented to the condemnation of the Lord (Luke 23. 50), a man of outstanding character. This man now lost all his fear, and went in boldly unto Pilate and craved the body of Jesus. (Mark 15-43.) And having obtained leave, he took the body, and along with Nicodemus (another secret disciple) embalmed it [No, this was not embalming.] wrapped it in a linen cloth, and laid it in his own tomb " wherein man had not yet been laid " (John 19. 38-42). " And there was Mary Magdalene and the other Mary sitting over against the sepulchre, " Matthew 27. 61, " and beheld how the body was laid. " (Luke 23. 55, and Mark 15. 47.)

All this, we suggest, took place on the sixth day of that memorable week, which would be our Friday. This is evident from such scriptures as Mark 15. 42; Luke 23. 54, 56; John 19. 31. [Still some think these fit Thursday at least equally well.]

The next day came the chief priests and Pharisees unto Pilate, requesting that the sepulchre be made sure until the third day, for they remembered (though His disciples had forgotten) that Jesus had said " After three days I will rise again. " Pilate permitted them to make it as sure as they could, " So they went and made the sepulchre sure, sealing the stone, and setting a watch. Matthew 27. 62-66.

J. MCCORMICK.

From PORTSMOUTH. —The evidence of the false witnesses was evidently a perverted account of the words of the Lord Jesus recorded in John 2. 19. The accusation would seem a very serious one at that time when there was such a veneration for the actual building of the Temple. It is evident that this accusation was only a side issue, however, and the real issue was the Lord's claim to the Messiahship. The leaders of the people, with the Old Testament Scriptures in their hands and having seen the wondrous works and life of the Lord, rejected as grievous blasphemy His claim. The anxiety of the Sanhedrim to dispose of the Lord is shown by their meeting at night and waiting, apparently, for the Lord to be brought before them. We understand that they could not pass legal sentence at night and hence the later brief gathering in the morning (Mark 15. 1).

Pilate seems to have been a weak, superstitious man who lacked the courage to see justice done. Doubtless it was in the foreknowledge of God that a man of such character should be in authority that God's will might be done, but his responsibility is not lessened.

It would seem probable that Mark specially mentions the sons of Simon of Cyrene because they were known to the Early Church and were therefore witnesses to the truth of the narrative. We have wondered whether the Alexander of Acts 19- 33, and 1 Timothy 1. 20, and the Rufus of Romans 16. 13, are the sons of Simon but have no reasons to advance.

We have enjoyed the reading and discussion of this solemn passage, but have not found much to comment on.

E. J. EVERY.

From LIVERPOOL AND BIRKENHEAD. —Mark 14. 50 tells us that they all left Him and fled, but we learn from John's narrative that at least two disciples afterwards followed Him to the court of the high priest. Peter, who had followed afar off, and John, who was known to the high priest, entered in with Jesus.

The chief priests and the whole council, who stood as the religious power, had fully determined to put Him to death. They sought witnesses, but, in the charge concerning the destroying of the temple Mark tells us their witness did not agree. The graver charge is therefore preferred against Him. To the high priest's question, " Art Thou the Christ, the Son of the Blessed," we note the Lord Jesus replies in no uncertain terms, " I am " (verse 62), for here, the truth concerning His own Person and the honour of God who sent Him is contested.

Similarly, when before Pilate (who represented the political power) and the vital matter of His authority is in question, He witnesses the good confession " My kingdom is not of this world." " Thou sayest that I am a King, to this end have I been born." But this was not His time to assert and enforce His rights as King. " In His own time He shall show who is the Blessed and only Potentate, the King of Kings and Lord of Lords." (1 Timothy 6. 15).

From Luke we learn that Pilate sent the Lord Jesus to Herod, and we recall His past experience with that ruler " Go, say to that fox, Behold I cast out demons and perform cures to-day and to-morrow, and the third day I am perfected." The Lord had said His last word to Herod. He knew well what was Herod's desire, so

He answered Him nothing. This was His " third day " (Hebrews 2. 10) and the days of " miracles " had passed.

The outstanding feature of this 15th chapter is beautifully put by Peter (1 Peter 2. 23), " who, when He was reviled, reviled not again, when He suffered, threatened not, but committed Himself to Him that judgeth righteously." Such is the example which He has left for all who would be acceptable servants.

We had some difficulty in deciding whether Simon of Cyrene did help in the bearing of the Cross to Golgotha. Luke seems to suggest he did " They laid on him the cross to bear it after Jesus " (Luke 23. 26) and John is equally suggestive that the Lord bare the cross Himself " And He went out, bearing the cross for Himself, unto the place called... Golgotha " (John 19- 17). It was thought by some that the latter view was more in keeping with the analogy of scripture, as for example, the laying of the wood on Isaac. It was also shown that the Lord refused to be relieved of any of the pains of the cross in declining the vinegar which they offered, to dull His senses. However this may be, we know that man had no part in His sufferings at the Hand of God. " Thou shalt make His soul an offering for sin " (Isaiah 53. 10. 1 Peter 2. 24.)

N. G. ADKINS.

SUBJECTS SUGGESTED FOR 1926.

1. The whole range of Prophecy (for two years).
2. The Epistle to the Hebrews (as being a continuation of our present subject—The Lord Jesus Christ as Servant—considering the Lord now as High Priest and as Son over God's House). (Twice.)
3. The life of the Apostle Paul with special reference to the circumstance under which the epistles were written.
4. The coming again of the Lord Jesus Christ. (Twice.)
5. The dispensations.
6. The Kings of Judah and Israel and their times.
7. The minor prophets, their times and message.
8. The letter to Romans.

Circumstances forbid discussion this month, but Hebrews commends itself to* us.

Section I. Chapter 1. Papers by January 9th.

YOUNG MEN'S CORNER.

No. 12.

Sixth Series.

December, 1925.

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SUBJECT UNDER CONSIDERATION:

THE GOSPEL NARRATIVE OF MARK.

SECTION XII.—MARK 16.

From BARROW-IN-FURNESS. —The sorrows of Golgotha are over. Man has done his worst, and Satan has, to all outward appearances, gained a complete victory; for that One, whom he had sought to overthrow, now lies in a hewnout cave, wrapped in linen cloths. A guard stands at the entrance, which is sealed with the Roman seal. Truly the victory of Satanic power seems to be complete. But as we open our books at Mark 16. 1-16, we are confronted with the glorious truth, that Christ is victor over all His foes.

[I have sometimes wondered if the seal was Roman or Jewish. It was certainly (from Matthew 27. 66) the Jews that sealed the stone. —J. M.]

As our minds go back, we remember that when the blessed Master journeyed up to Jerusalem from Galilee on His last journey, many women, who truly loved Him, followed Him, ministering to His earthly comfort. These women had followed the events of the crucifixion with interest, yet with sorrow. They had come to the burial,

and behold how 'He was laid, and some of them had returned and straightway prepared spices, with which to anoint that precious body. (Luke 23. 56.) Then, according to the commandment they rested on the Sabbath. The events which follow, on that memorable first day of the week are full of interest. Behold Mary Magdalene (the woman who loved much because she was forgiven much (Luke 7. 47), and the other Mary taking the first opportunity afforded them of coming to the sepulchre (Matthew 28. 1). Having seen the tomb (we assume) they returned to the city and bought spices with which to anoint Him. (Mark 16. 1.) [This is questionable. I rather think they bought them the previous evening. —J. M.] In the meantime a wonderful thing had taken place. That sealed and guarded tomb had been visited by an angelic messenger, who rolled away the stone. The guard were unable to resist and became as dead men. (Matthew 28. 2-4.) Thus, when these women returned (accompanied by Salome) very early on the first day of the week, they found the stone rolled back. (Mark 16. 2-4.) Wonderment filled their hearts, and Mary Magdalene leaves her companions and hastens to tell the disciples, Peter and John (John 20. 1, 2). Oh the anxiety of her heart as she pours into their astonished ears the story " They have taken away the Lord out of the tomb and we know not where they have laid Him. " Peter and John immediately made their way towards the tomb.

While all this was going on, the women who were left at the tomb, gaining courage, enter and are amazed to see a young man, sitting on the right side, arrayed in a white robe. He is a heavenly messenger, and these are his words: "Be not amazed; ye seek Jesus the Nazarene, which hath been crucified. He is risen, He is not here, behold the place where they laid Him." (Mark 16. 2-6, also Matthew 28. 5-8) and in fear, and .. great joy they leave the tomb.

Meanwhile, Peter and John were on their way—running—to the sepulchre. They found as Mary had spoken, and wondering greatly they returned to their home (John 20. 2-10, and Luke 24. 12). Mary Magdalene appears to have followed them to the tomb, but she remained there, standing without, weeping. And as she wept, she stooped and looked into the tomb, and she beholdeth two angels. [See Luke 24. 10 as to others besides Mary Magdalene who saw and heard the two angels.] They say "Woman why weepest thou?" She replied "Because they

have taken away my Lord and I know not where **they** have laid Him." Then, turning, she sees a person whom she supposes to be the gardener, and entreats Him to tell her where the body lay. He uttered one word "**Mary.**" Oh how joy filled her heart as she realised **that** this was none other than her Lord, and she turned to Him with that term of reverent love "Rabboni." He tells her not to touch Him, because He had not **yet** ascended to His Father, but to go to His brethren and tell them "I ascend unto My Father, and your Father, unto **My** God and your God," (John 20. 11-18), and she went and told **the** disciples these things. This is the first appearance of the Lord after His resurrection. (See Mark 16. 9.)

Then the women who had prepared their spices immediately after the burial of the Lord Jesus, come **to** the sepulchre. [But Mary Magdalene is one of this party?] They too found the stone rolled away, and entering in they found not the body of the Lord, but they were amazed to see two men who told them of **the** resurrection of the Lord. (Luke 24. 1-8.) As **they** left the tomb, they were met by the Lord Himself Who greeted them with the words, "All **hail,**" and they came and took hold of His feet and worshipped Him. (Matthew 28. 8, 9.) (There is a striking contrast **here** with what the Lord had said to* Mary Magdalene "Touch Me not," and we can but assume that between the time of meeting Mary, and meeting these women, He had ascended into heaven and returned again.) The women then ran to bring the disciples word concerning these things "and these words appeared in their sight as idle talk, and they disbelieved them." (Luke 24. 11.)

The next time the Lord makes His appearance **is** to Peter as found recorded in **Luke 24. 34** and **1 Corinthians 15. 5.**

Two disciples, on their way to Emmaus were met by the Lord, who unfolded to them wonderful things concerning Himself. Yet they knew Him not until **He** revealed Himself to them in **the** breaking of bread. They at once returned to Jerusalem to 'bring **the** Apostles word, and are met with these words: "The Lord is risen indeed, and hath appeared unto Simon," and **they** rehearsed **the** things that had happened **in the** way. (Luke 24. 13, 35; Mark 16. 12.) It is now evening, and as they spake these things Jesus Himself stood in the midst and said unto them "Peace be unto you." And He showed them His hands, and His side, The disciples were glad when they saw the Lord. Thomas,

however, was not present, and when he was told concerning these things he said " Except I see in His hands the print of the nails and put my finger in the print of the nails and thrust my hand into His side, I will not believe. " * (John 20. 19-25; Luke 24. 36-43.)

Thus ended that resurrection day so full of events and joyful associations. Then for a whole week there is silence.

On the next first day of the week, the Lord appeared to the eleven, Thomas being present, and shewing him the marks of His suffering, He invites Thomas to avail himself of the opportunity of putting his finger into the prints of the nails and thrusting his hand into that wounded side: but it is not needful, the unbelieving exclaims " My Lord and My God. " (John 20. 26-29.)

The disciples now journey up to Galilee, and seven of them go a fishing. Their toil during the hours of night brings no result, until the Lord appears, and gives instructions upon which they act, and gain an immense reward. It is here that Peter receives the never-to-be-forgotten injunction " Feed My sheep . . . Feed My lambs. " John 21. 1-23. This is now the third time that Jesus was manifested to the disciples.

While still in Galilee, the Lord again appeared to the disciples in the mountain which He had appointed them. Here He gave to them the commission which every Bible student knows so well. " Go ye into all the world and make disciples, etc., " Matthew 28. 16-20. It is possible too, that at, or about this time, He made His appearance to above five hundred brethren at once. (1 Corinthians 15. 6.)

The next appearance of the risen Lord was to James, of which we are told only in 1 Corinthians 15. 7. This may have taken place on the return to Judaea, but of this there does not seem any substantial evidence.

The last occasion on which He made Himself known before His ascension was when He led them out as far as [over against] Bethany (Luke 24. 50) and there from the Mount of Olives He is taken up before their wondering eyes. They watch until a cloud receives Him out of their sight. As they stood looking upward, two men with a message reminded them that He who had ascended would so come again in like manner and they returned to Jerusalem to await His promise of the Holy Spirit, and to be His witnesses unto the uttermost parts of the earth.

May we, as we meditate on these things, be ever

looking to the risen Lord, who will soon come to **take** us hence away. And may we, in the light of that coming, seek to serve Him to the best of our ability and to His glory. As our study has drawn to a close, and we look back upon the life, death, and resurrection of our Lord Jesus Christ, it is with thankful hearts we can say:—

For His birth and life obedient
 To Thy perfect, holy will,
 For His death, no more expedient,
 But Thy counsels to fulfil,
 We Thy people
 Blessed God, would praise Thee still.

J. MCCORMICK.

From LIVERPOOL AND BIRKENHEAD. —Confronted with the different ways of recording the incidents of the first day, we attempted to find out the order in which the incidents occurred, and invite criticism of our suggestions. We have no thought of attempting any reconciliation of the different accounts by way of support to uphold the veracity of the narratives, which, thank God, are beyond question, and the resurrection requires no proof from us. We delight to think of it as the Lord's own great triumph, an absolutely imperative outcome of that holy and perfect life and sacrificial death, as the fulfilment of the Scriptures, and as the foundation of our hopes. (See Acts 2. 24-32 and 1 Corinthians 15.)

THE VISITS TO THE TOMB.

1. Mary Magdalene and the other Mary (the mother of James) came to see the sepulchre late on the Sabbath. (Matthew 28. 1.)

2. Mary Magdalene, Mary the mother of James, and Salome bought spices when the sabbath was past, and came that they might anoint Him. (Mark 16. 1.)

Some suggest that John 20. 1 records a visit of Mary Magdalene alone, but it is thought that the word " we " in verse 2 shows she was not alone, and therefore, this visit coincides with Mark's account. Evidently Mary Magdalene alone ran away to tell Peter and John, before her companions entered the tomb and heard the message of the angel.

3. Luke 24. 1 records the visit of certain women bringing spices which they had prepared (chapter 23. 56) before the Sabbath (on which they rested). These, no doubt are included in " the other women " of Luke 24. 10.

[Do not 1, 2 and 3, and John 20. 1, all refer to the same?]

4. Peter and John come to the tomb, and after inspection, go away again. (John 20. 10.)

5. Mary Magdalene comes back to the tomb again. (John 20. 11.)

THE LORD'S APPEARINGS.

1. It is then she sees the Lord Himself, being the first one to do so. (Mark 16. 9.)

2. Evidently, the appearing to the other women as they departed from the tomb was after He was seen first by Mary Magdalene.

3. To the two disciples on the way to Emmaus. (Luke 24. 13, 15.)

4. To Simon, either before, or soon after (3). (Luke 24. 33, 34; 1 Corinthians 15. 5.)

5. To the eleven and those with them in Jerusalem. (Luke 24. 36.)

It is noticeable what a prominent place is given by each of the Gospel writers to Mary Magdalene, who had the honour of being the first one to see the risen Lord. His thought for her is characteristic of His great heart of love, which we have constantly seen in our study of the Gospel by Mark, especially when we consider what probably lay behind His words "Touch Me not, for I am not yet ascended to the Father." As one has said, the tears of a devoted woman disciple kept the Lord Jesus from His Father's side until He had turned her grief into joy.

In addition to the five appearances on the first day, we find that the Lord appeared on five other occasions during the 40 days, as follows: —

1. To the disciples, eight days after the resurrection, Thomas being present. (John 20. 26.)

2. To the disciples as they were fishing in the Sea of Tiberias (John 21. 1). This is declared to be the third time that Jesus was manifested to His disciples after His resurrection. (John 21. 14.)

3. To the eleven disciples at the mountain in Galilee where Jesus had appointed them (Matthew 28. 16). Possibly, this is the same appearing as in 1 Corinthians 15. 6, but some had a doubt about this.

4. To James. (1 Corinthians 15. 7.)

5. To the disciples as He ascended from Mount Olivet over against Bethany (Luke 24. 50; Acts 1. 11-12). All the Apostles. - (1 Corinthians 15. 7.)

" Manifested in another form."^{JJ} Comparing Mark 16. 12 with Luke 24. 16, it would appear that, their eyes being holden, the Lord appeared to them to be in a different form. The reason for this appeared change of form was the condition of their eyes and not the actual change, of form in the Lord. He was still occupying; the body, which had the marks of the nails in His hands and feet and the spear wound in His side. The passage reads " He was manifested in another form unto two' of them, " not that " He manifested Himself in another form. "

N. G. ADKINS.

From BRANTFORD. —In this portion we have the glorious resurrection, whereas in the last portion we had our hearts humbled as we thought of His sufferings for us. The words of the Lord Jesus come very forcibly to our remembrance as spoken in John 10. 17 and 18.

This most wonderful portion is related by all four writers, but it is remarkable that none write this portion the same. Mark seems to give a unique setting of what took place, whereas other writers seem to emphasize more some special point. This is what some people call contradiction of the Scriptures, but we know that the word of God is true.

Although different in some respects, all writers mention the women going to the tomb. Is not this a* precious thought? " On the first day of the week. "— " at daybreak "—for they could not get there sooner to pay their tribute of respect to the one they loved. Can we possibly read this without asking ourselves the question—Do I? (See Psalm 5. 3.)

As they came near the tomb they saw the stone rolled away. One writer says an angel sat upon it, but Mark says they entered into the tomb and saw a young man sitting on the right side, arrayed in a white robe. The women were affrighted and afraid, but the angel comforted them and gave them to understand that the Lord had arisen.

The angel then tells them to go and tell the disciples and Peter that the Lord was going into Galilee as He had told them before. It is remarkable how Peter's name is singled out. We would suggest it is because of his denying the Lord and not knowing of his forgiveness. ' So Peter would know when Mary told him he was forgiven and in John we find him running to the tomb.

It is sad to notice that some of the disciples disbelieved. Again we are reminded of the Lord's words—

" Slow of heart to believe." Luke tells of the Lord's appearing to the two disciples on the way to Emmaus, then of His appearing to His disciples. Also other writers tell us concerning the absence of Thomas at the first appearance to the disciples and of him being there when the Lord appears the second time.

In Mark we have the commission, to go into all the world and preach the gospel to the whole creation. Then we have some signs given to them that believed—and we find the working of these in Acts 5. 16; 2. 4; 8. 7.

After He had given them these instructions He was received up into heaven and sat down on the right hand of God. Then the disciples went out and proclaimed the gospel and the Lord was with them. We are caused to think of the reward offered to the overcoming one in Revelation 3. 21. See Hymn 42.

R. MCKAY.

From CLYDEBANK. —Comparing the four records in regard to the early coming of women Matthew writes " as it began to dawn." Mark, " When the sun was risen." Luke " At early dawn." John "While it was yet dark." It was suggested that it was dark when the women started out for the tomb, and the dawning had begun as they journeyed, which would be short, and the sun had risen when they arrived. For they see the stone rolled away. The Lord appears first to Mary Magdalene. Mary in her haste, perhaps, has run to tell Peter and John about the taking away of the Lord, and they in turn run back to the tomb, and inspect it thoroughly, the linen cloths, the napkin, but Him they saw not. Mary, whose heart is well-nigh breaking with grief, stoops and looks into the tomb, and beholdeth two angels. In passing we may say that the appearing of the angels on the resurrection morning presents some difficulties. Matthew speaks of one who' rolled away the stone and sat upon it. Mark says a young man sitting on the right side. Luke, two men in dazzling apparel. John, two angels in white who speak to Mary. What true-hearted devotion is seen in this woman from whom the Lord had cast out seven demons. We see her foil owing the Lord, standing by His cross, preparing the spices, early at the tomb, with the blessed and happy result of meeting her Lord and Master, raised from the dead. We suggest that at this point, the Lord Jesus, as the King of Glory, strong and mighty in

battle, leading the multitude of captives from Sheol, from Satan's bondage, enters triumphant into the glory of His Father's presence (Heb 9. 12) —entered in once for all into the holy place having obtained eternal redemption. He said to Mary " I ascend unto My Father and your Father, and My God and your God." Following this ascension of the Lord He appears to the women as they return from the tomb. (Matthew 28. 9.)

While the two from Emmaus are yet rehearsing their eventful journey on that first Lordly Day, He Himself stands in the midst and says " Peace be unto- you." " See My hands and My feet, that it is I Myself: handle Me, and see, for a spirit hath not flesh and bones, as ye behold Me having." He shewed them His hands and His feet, and took a piece of broiled fish and ate it. John, referring to the evening of this Lord's Day, says the doors were shut where they were, and that the Lord showed them His hands and His side. These things bring before us the wondrous fact that our Lord Jesus Christ possesses in resurrection a real, tangible body, bearing the print of the nails in His hands and feet, and the spear-wound in His side. While He could vanish out of their sight, and closed doors were no obstacle to Him, He also spake with them, and ate and drank before them. They touched Him, they handled Him. Moreover he walked with them, yea, in the glorious words of Luke, " He showed Himself alive after His passion by many proofs." So that five times on the Lordly Day the Lord appears, first to Mary Magdalene, then to the women. Then we have the witness of men, Simon, Cleopas and another, and, following, the eleven and those that were with them.

RECORDED APPEARANCES.

Matthew. — 1. Chapter 28. 9. To the women on the first Lord's Day. 2. To the eleven disciples by appointment in Galilee. Chapter 28. 16, 20. Mark. — 1. Chapter 16. 9. To Mary Magdalene first. (First Lord's Day.) 2. Men on road to Emmaus. (First Lord's Day.) 3. To the eleven sitting at meat. (First Lord's Day.) Luke.. — 1. Chapter 24. 13, 31. Two men off the road to Emmaus. (First Lord's Day.) 2. Verse 34. Appeared to Simon (Same day). 3. Verses 36, 40. •Disciples in the upper room. Eats before them.. 4. Verses 50, 53. Leads them out. (Last Lord's Day.) John. — 1. Chapter 20. Mary Magdalene at the tomb. (First Lord's Day.) 2. Verse 19. Evening on that

day. Disciples in the upper room. 3. Verse 26. Disciples and Thomas. (Second Lord's Day.) 4. Chapter 21. Sea of Tiberias. Seven men—Peter, Thomas, Nathaniel, Sons of Zebedee, and two others. John says this is the third time. 1 Corinthians 15. —1. To Cephas (compare Luke 24. 34). 2. To the eleven. 3. Above 500 brethren at once. 4., To James. 5. To all the apostles. Compare Acts 1-4, 13; and Luke 24. 50.

CLYDEBANK CAMPER.

From GLASGOW.—As the women had rested during the Sabbath day, they knew nothing of the sealing and guarding of the tomb, and as they drew near to it on the first day of the week, their concern was how to gain access. The preparation of the spices occupied their attention on the evening of the day of the Lord's burial, * but Mark records that they bought also on the first day of the week. Although we are told in John that the wrapping of the body with spices was according to the Jew's manner of burying there is nothing to shew that the anointing was customary unless we infer this from the words of the Lord in Mark 14. 8. It is certain that neither could have stayed the process of corruption, the suspension of which was entirely in God's power.

It would appear that as they found the stone rolled away, the events of Matthew 28. 2-4 had taken place before their arrival. After seeing and hearing the message of the angels, they seem to have left the tomb in great fear and intending to tell no one. (Mark 16. 8.) Instead of doing so, however, they went to the disciples and related what had happened, with the result that Peter and the other disciple ran to the tomb. (Luke 25. 12; John 20. 3-10.) Finding nothing but the linen cloths they departed to their homes. Meanwhile Mary Magdalene evidently returned to* the tomb, still intent on finding the body and disregarding the words of the angels till the Lord Himself appeared to her. (John 20. 11-17.)" As she returned to the disciples accompanied by the other Mary they seem again to meet Him (Matthew 28. 8, 9).

Mark testifies that He appeared to Mary Magdalene first; then He appeared to Simon (Luke 24. 34), and then to the two disciples on the way Emmaus (Luke 24. 3-15; Mark 16. 12). In 1 Corinthians 15. 5-8, we find the apostle mentioning a list of witnesses in order commencing with Cephas, as testimony that the Christ was raised. It seems that it was necessary for Him to appear to them

in Jerusalem, before they proceeded to Galilee, because of their unbelief, but they again returned with Him at the end of forty days, when He ascended leaving them the command to remain there till the coming of the Comforter.

SECTION XL

From GLASGOW. —Peter's concern for his Lord brought his feet to the court of the high priest to witness the One whom he loved being subjected to the false accusations of His enemies. The fear of man must have risen in his heart as he realized the truth of the Lord's former words. "The Son of Man is delivered up," and it rose to panic, as the accusing voice of the woman stilled for a moment the words of the officers around the fire discussing the events of the night. His panic increased as the accusation met him again and again till recollection of the Master's word concerning him brought conviction of failure. What a lesson we find in him of human frailty.

In the meantime the hatred of the chief priests, elders and scribes against the Lord caused them to labour in an attempt to break the law legally and resulted in an awful travesty of justice as one after another their false witnesses disproved each other's statements. It was left to the high priest to face the issue and show the canker at their hearts which from that time onward was displayed unmasked, even to Pilate, for "he perceived that for envy they had delivered Him up." The condemnation uttered by the court was a solemn indictment against themselves as they definitely and finally refused Him as the Christ and proceeded to heap shame and ridicule upon Him which the High Priest looked on clothed in his hypocrisy, with his rent garments bespeaking a broken law.

Envy could not be curbed and at daybreak they hurried Him off to Pilate. It is remarkable that before the Roman governor and before the High Priest the only question He answered was one which went to the root of His claim and intimately concerned His judge. On neither charge could anything be brought against Him for Pilate witnessed that he found no evil in Him., yet he seems to have given His accusers the choice between "this man" and Barabbas. Again the cause of justice was set aside and a victim was thrown to an envious

priesthood as Pilate caused the Righteous One to be scourged and handed over to their will. The Gentile followed the example of the Jew and proceeded to violent mockery and both combined as He was nailed to the cross to cover Him with shame and ignominy. The crucifixion of the two robbers with Kim seems to have been part of their scheme to this end.

How those who stood by were affected by the signs which accompanied His death we do not know except that the centurion was evidently convinced regarding His origin, and we also have mentioned in Luke 23. 48 that the multitude departed smiting their breasts. It is possible that many were of those whom Peter addressed on the day of Pentecost. It is remarkable that tribute is paid to the women who had accompanied Him from Galilee and ministered unto Him, while no mention is made of the twelve particularly. How closely those loving ones had followed His steps from Bethany to Golgotha.

Mention of Joseph of Arimathaea causes us to question whether he was present at the events of chapter 15. 1, but as " he was not consenting to their counsel and deed " he probably was not among them. His zealous care for the body was shared particularly by the two women.

J. A. ARCHIBALD.

EVENTS IN PASSOVER WEEK.

From GLASGOW.—The preparation of the passover seems to have fallen to the disciples, but the Lord evidently chose the time and place. It would seem that one of the disciples, not of the twelve, had kept the place in readiness for the needs of the Master but had made no previous arrangement as to when it would be used. The time seems to* have corresponded with that laid down in the law, the ordinance of which stated that the passover should be killed [? not so Exodus] on the first day of unleavened bread. (Mark 14. 12., Luke 22. 7, and Exodus 12. 6, 14). [This statement in the gospels is one of difficulty, it is not called the first day of " the feast of unleavened bread, " which is clearly the 15th. G.N. suggests that as the fifteenth began at even, it would be an easy transfer of thought to call daytime of the 14th, " the first of the unleavened, " especially as destruction

of leaven would take place before evening came, and possibly unleavened bread be eaten to some extent on the 14th. It seems clear, at any rate, that for some reason the 14th is called the "first" in the Gospels.]

The Jews seem to have placed greater stress on the ritual of the Sabbath than on the keeping of the Passover (John 19. 31) as they had not eaten the Passover [But what evidence is there that this refers to the supper? It will be a plain violation of Exodus 12. 10] in the morning when they led Jesus to Pilate. (Mark 15. 1, and John 18. 28).

A suggestion based on Matthew 12. 39, 40, and 16. 4, is that the crucifixion took place on Thursday (as we know it) and that the order of events would be as below.

Tuesday closes with "Now after two days was the feast of the Passover." Matthew 26. 2 adds "And the Son of Man is delivered up to be crucified. We know from John 18. 28 that the rulers did not "eat the Passover" [But does this phrase necessarily refer to the eating of the Lamb? There were other Passover sacrifices] at the same time as the Lord and His disciples. Therefore in the light of the unique passage in Exodus 12. 6 (margin) [This passage is in no way unique. The words. "at even" are used time and time again with reference to other matters. See Young's Concordance] when Jehovah gave instructions in connexion with the institution of the Passover the suggestion is made that the Lord ate the passover early while the Jews ate it late. Probably the Lord ate the passover after sunset on Wednesday with the disciples while the rulers ate before the sunset on Thursday. [Is not this asking too much? Would such literalists have no regard for Exodus 12. 8-10?] In this case the body would be in the tomb three nights and on the third day was raised again. (Mark 16. 6.)

[So far as the present writer can see after long consideration the only scripture which appears to demand a Thursday crucifixion is Matthew 12. 40. Against a Thursday crucifixion there are several difficulties, chief of which may be reckoned the necessity for the Lord and His disciples to eat the Passover on the night of the 13th-14th Abib instead of the night of the 14th-15th, as was unquestionably the case in Egypt. This requires the phrase "between the two evenings" to be interpreted in a unique way. While it cannot be said that the Lord could not do this, it is something which is not found, in the other uses of the phrase in Scripture, and these are

not few. In no other case can the phrase " between the two evenings " mean twenty-four hours, but at the most about six.

When we read **of** " three days and three nights," **or** " forty days and forty nights,"⁵ **it** is **of** the essence of the matter whether the same literal force as **in** English is carried by the original tongue. —G. N.]

NOTE ON MARK 16. 16-18.

It is, I think, worthy of notice that while **the** Lord says: "**He** that believeth and **is** baptized... and he that believeth n o t . . ." He says: " These signs shall follow **THEM** that believe." It **is** not that each one who believed might be able **to** do any one or all of the signs mentioned, but rather that the miraculous would follow and be associated with believers. The apostles, among those that believed, were the most highly endowed with miraculous gifts, but others also wrought signs, as, for instance, Philip in Samaria. And, in connexion with miraculous powers, Paul's words **to** the Corinthians are illuminating: " God hath set some in the church, first apostles, secondly prophets, thirdly teachers, then miracles, then gifts **of** healing, helps, governments, divers kinds of tongues." Then he asks such questions a s : " Are all workers **of** miracles? Have all **gifts** of healings? Do all speak with tongues?"

So it is important **to**¹ observe the Lord's use of the pronouns (" he " and " them.") We live in a day when men by mere fleshly energy, and by prayer in the flesh, and not in the Spirit, are endeavouring to capture and copy the miraculous which was in evidence in the early days, when God was giving His word, and which was attested **to** be His word " by signs and wonders, and by manifold powers, and by gifts **of** the Holy Spirit, according to His own will." (Hebrews 2. 4.) J.M.

CORRESPONDENCE.

From R. T. H. —Comparing the papers from Clydebank and Barrow in October issue, a rather interesting difference of opinion appears with regard to the time and place in which the words recorded in John 14. were

spoken. Barrow suggest (page 124) they were spoken before the singing of the hymn in the upper room. Clydebank state on page 120, referring to John **14.** etc., " It is evident that these are spoken on the way to Gethsemane.)"

Do not the closing words of John **14.** " Arise, let us go hence, " mark the time at which the Lord and His disciples left the upper room? Peter's declaration at the close of John **13.** that he would die rather than deny His Lord, raises perhaps a difficulty; for according to Matthew **26.** 31-35 and Mark **14.,** 27-31, Peter spoke **thus** after leaving the room, whereas John records **it** as having taken place in the room. Luke **22.** **39** appears to state definitely that the Lord came out and went to the Mount of Olives after the words recorded in the previous verses from **33** had been spoken. This would agree with John. Matthew and Mark's accounts differ from Luke's and John's in including all the disciples in the declaration made, whereas the two last named mention Peter only. Is **it** possible that there were two statements made by Peter, in the second of which all the disciples joined?

Perhaps our Clydebank friends will kindly give **the** evidence upon which their definite statement rests?

SUBSCRIPTIONS, 1926.

Will correspondents kindly oblige by sending immediately an estimate of their requirements for **1926?** It seems needful still to charge **2/9** for **1926,** but if many more wish to take up the study of Hebrews a reduced price will gladly be given. If any feel the **charge** heavy, please make the fact known. All this information please send to Mr. G. Nelson, **52,** Ormonde Street, Sunderland, co. Durham. Subscriptions to Mr. **J.** Robertson, **9,** Gibson Street, Edinburgh, as usual, including any arrears.

BOUND SETS, 1925.

Price 6d. per set from **Mr. A. J. McIntyre, 72,** Prospect Avenue, Darwen, Lancashire.

YOUNG MEN'S CORNER, 1926.

SECTIONS PROPOSED FOR NEW SUBJECT.

In selecting a doctrinal portion **for** study in 1926, we **are** making a departure which will appeal mainly to older ones. **The** subjoined brief notes on Sections I. and II. will perhaps help where younger disciples follow the study.

Section I. There is, we think, little in chapter 1, over which a very young disciple can spend much **time** except in the **way** of memorising.

Section II. Verse **2** will bear a good deal of elucidation, from Moses especially. Verses **3** and **4** on the other hand refer to New Testament history, **but** the summary given will only **be** appreciated by those who have acquired a good mental background. **A few** striking verses from the rest of the chapter (such as verse 9) might be selected and memorised. **A** thorough grip of the portion must be obtained before the course **of** the argument will grip the mind. The contrasts of the first six verses of chapter 3. could **be** talked over profitably with lads if Numbers 12. **7**, and what led up to it **were** first considered **by** way of preparation.

THE EPISTLE TO HEBREWS.

- Section I. —Chapter 1. (January 9th).
- Section II. —Chapter 2. 1 to **3**. 6 (February 5th).
- Section III. —Chapter **3**. **7** to **4**. 13 (March 1st).
- Section IV. —Chapter 4. 14 to **6**. 12 (April 1st).
- Section V. —Chapter **6**. 13 to **7**. 17 (May 1st).
- Section VI. —Chapter 7. 18 to **8**. 13 (June 1st).
- Section VII. —Chapter 9. 1-28 (July 1st).
- Section VIII. —Chapter 10. 1-25 (August 2nd).
- Section IX. —Chapter 10. 26 to 11. 16 (September 1st).
- Section **X**. —Chapter 11. 17 to 12. **2** (October 1st).
- Section **XI**. —Chapter 12. **3** to 29 (November 1st).
- Section XII. —Chapter 13. 1 to **25** (December 1st).

The dates given mean that notes on the Section should **be sent** to Mr. G. Nelson, **52**, Ormonde Street, Sunderland, **by** the **date** appended. (Made specially plain for corners X., Y. and Z.).

There remains to make one suggestion. Will the Corner which proposed the letter to Hebrews please begin with Section III. and give an outline of how they think young ones should be helped through this letter? We have tried to do this for Sections I. and II. above, for the sake of time. If they think it desirable, we will alter the Sections and take more **time** over the **letter**.