Mark - Commentaries by Hamilton Smith

Gospel of Mark: An Expository Outline, Mark 1:21-45: 2. The Perfect Servant

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(Chapter 1:21-45)

THE LORD'S WAY has been prepared and the companions in His path of service have been chosen. In the portion that follows we have the record of certain incidents that very blessedly set forth the perfect Servant. In the glory of His Person He must ever be alone; but in His service we have the perfect pattern for any servant of the Lord. Peter gives us a very beautiful epitome of the Gospel of Mark when he says, "God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good, and healing all that were oppressed of the devil, for God was with Him." (Acts 10:38). We, indeed, are not called to perform miracles of healing, for in a day of failure the Church has been shorn of her ornaments; but in the manner of His service we are called to follow Him.

(Vv. 21, 22). Accompanied by His disciples the Lord entered the synagogue at Capernaum and taught on the sabbath day. At once we see an outstanding mark of the perfect Servant, for we read, in contrast to the scribes "He taught as one that had authority." His word did not consist of mere arguments that appeal to reason, but He spake with the authority of One who proclaims the truth in convicting power. In our day, and measure, we are to use any God-given gift with authority, for, says Peter in his Epistle, "If any man speak, let him speak as the oracles of God." (1 Peter 4:10-11). If we present doctrines with all the arguments for and against, leaving our hearers to judge whether it be truth or not, we shall hardly be speaking with authority, but rather as those who are groping for the truth. We are to speak as those who by grace, know the certainty of the truth they proclaim. This is not inconsistent with the lowly mind, for indeed it is the lowly that will know the mind of God, as we read, "The meek will He teach His way" (Psa. 25:9).

(Vv. 23-28). The casting out of the unclean spirit makes manifest another mark of the perfect Servant. If He speaks with authority, His word carries power. In the place of religious profession there was a man with an unclean spirit. The presence of Jesus is intolerable to such; thus, "he cried out, saying, Let us alone." Whatever the ignorance of man, the demons know that this lowly Servant—Jesus of Nazareth—is none less than the Son of God. The Lord, however, will have no witness borne to Himself by the Devil. Thus He rebukes the demon, silences him, and commands him to come out of the man. The demon having shown his power over the man by tearing him, and crying with a loud voice, has to submit to the yet greater power of the Lord by coming out of the man.

The audience, already astonished that He taught with authority, are now amazed at the power that accompanied His word of authority, to which even unclean spirits have to submit.

(Vv. 29-34). Yet another beautiful trait of the perfect servant comes before us in the scenes that follow. Though this blessed One has all authority and power He is accessible to all. When He enters the humble home of a fisherman, and there is one in need of His healing power, we read, "Anon they tell Him of her." Again, when the sun was set, "they brought unto Him all that were diseased." With the great men of this world it is far otherwise. The greater their authority and power the less accessible they are to the poor and needy. Nor is the Lord any different today: though high in heavenly glory we can "tell Him", and bring "unto Him", all our sorrows and our needs.

Not only did He heal men of divers diseases, He also delivered them from the power of demons. But while manifesting His complete power over demons, He "suffered not the demons to speak because they knew Him". As one has said, "He refused a testimony that was not of God. It might be true, but He would not accept the testimony of the enemy."

(V. 35). The crowded scene of the busy evening is followed by an early morning scene when, a great while before day, we are permitted to see the Lord departing into a solitary place to pray. Thus we learn that dependence upon God, expressed by prayer, is another mark of the perfect Servant. The power of service in public is found in prayer in secret. We hear the voice of Jesus, through the prophet, anticipating this moment, as He says, "The Lord God hath given me the tongue of the instructed, that I should know how to speak a word in season to him that is weary: He wakeneth morning by morning, He wakeneth mine ear to hear as the instructed." (Isa. 1:4). We have seen the Lord using the tongue of the instructed; now we see Him with the opened ear, to hear as the instructed. Thus we learn that prayer is behind His teaching (21), and His preaching (39). Well for us to seek to follow His perfect example and begin our day with God in prayer, before we face our fellow men in public, for it is difficult to find a "solitary place" in the burden and heat of the day.

(Vv. 36-39). The disciples follow, and having found the Lord, they say, "All men seek for Thee." This brings to light another mark of the perfect Servant—the refusal of mere popularity. Nature might argue that if all are seeking us, it is the time to stay: but that was the moment when the Lord said, "Let us go into the next town." As the Servant of Jehovah He was not here to win popularity, but to do the will of God.

(Vv. 40-42). We have seen the power of the Servant, and the secret of power; now we are permitted to see the grace that makes the power available for the vilest of sinners. A poor leper, driven by his need and attracted by a power which he realizes can meet his need, comes to the Lord, but with a doubt as to His grace to use the power on behalf of one whose loathsome disease made him an outcast from man. Thus, he says, "If Thou wilt, Thou canst make me clean." Looking at Christ he had no doubt as to His power; looking at himself he questioned the Lord's grace. So, at times, with ourselves, if we get a view of the blackness of our hearts, we may question the grace of His heart, until, in His presence we find, like the leper, that the heart of Jesus is "moved with compassion" towards the vilest of sinners that turns to Him. Even so, the woman at the well, and the thief on the cross, found in Jesus One that knew the worst about them and yet had grace in His heart for them. His grace is greater than our sin. In the case of the leper, the Lord dispels the doubt by His words, "I will," expressing the love and compassion of a heart that is ready to use His power on behalf of a needy man.

(Vv. 43-45). Another beautiful trait of the perfect Servant is seen in what follows. He does not seek His own glory, but the glory of the One He serves. So hear the Lord saying to the healed leper, “See thou say nothing to any man.” Nevertheless, he is to tell the priest and thus the law becomes a witness to the presence of God in grace. Under the law, God alone could heal the leper, and the priest could only bear witness to what God had done.

Thus, at the outset of the Lord's path of lowly service, there passes before us His perfection as the Servant. His service is marked by authority, accompanied with power. His power is combined with accessibility to the lowly and the needy, and exercised in dependence upon God: he refuses to use His power to gain popularity; it is combined with tender compassion, and never used simply to exalt Himself.

Gospel of Mark: An Expository Outline, Mark 1:1-20: 1. The Preparation of the Way of the Lord

(Chapter 1:1-20)

IN THE GOSPEL of Mark the Holy Spirit presents the Lord Jesus in all His lowly grace as the Servant of Jehovah. Nevertheless, we are ever to remember that the One who stoops to become the obedient Servant never ceases to be Who He is, as a Divine Person, because of what He became as a lowly Servant in the likeness of men. Thus, to guard His glory, the gospel opens with a sevenfold witness to the greatness of His Person.

(V. l) The first witness is the writer of the Gospel. Mark, who is used by the Holy Spirit to bring before us the One who made Himself of no reputation, and took upon Him the form of a servant, opens his gospel by reminding us that He is “Jesus Christ, the Son of God.”

(Vv. 2, 3) Secondly, the prophets are quoted, as bearing witness to the glory of His Person. They not only foretell His coming, but they announce His glory. Jehovah's word to Malachi is, “Behold, I will send my messenger, and he shall prepare the way before Me.” The Spirit applies these words to Christ, for He says, “Behold, I send my messenger before thy face, which shall prepare thy way.” Jesus of the New Testament is the Jehovah of the Old Testament. (Mal. 3:1). The second quotation from Isaiah speaks of preparing the way of the LORD. Thus again it is Jehovah whose way is prepared—for Jesus is Jehovah. (Isa. 11:3).

(Vv. 4-8) Thirdly, we have the witness of John, the Forerunner, to the glory of the perfect Servant. On the one hand, he bears witness to the sinful condition of man, and the need of “repentance for the remission of sins;” on the other hand, he witnesses to the glory of the One who had come in lowly grace as the Servant to meet man's need. He takes his stand in the wilderness, “and there went out to him all the land of Judaea, and they of Jerusalem.” Long centuries before, the Lord had said to the prophet, “Behold, I will allure her, and bring her into the wilderness, and speak to her heart” (Hos. 2:14). As one has said, “There was no talking to her heart ... in the fair and flourishing city...; but out in the cold, hungry, waste wilderness, He allured her,” there to speak to the conscience and win the heart. And today how often this way is taken with sinners, and, indeed with saints. We seek comfort and ease, too often to find our hearts growing cold and careless; then the Lord breaks in on our ease with sorrow and trial, in order to speak to our hearts and attract us to Himself.

Appealing to the conscience, John shows that our sins have turned the fair creation into a moral wilderness, and separated man from God. His manner of life, lived apart from the world, was in consistency with his testimony. Above all, he bore witness to the glory of the One that was coming. If the One who “thought it not robbery to be equal with God,” stoops to become a Man, and takes the form of a servant, John, the greatest among prophets, delights to own that a yet greater Servant has come, the latchet of whose shoes he is not worthy to unloose. John may, indeed, baptize with water, and by this sign of death separate people from their former associations with a corrupt world, but Jesus will baptize with the Holy Ghost—a Divine Person—the seal that henceforth believers belong to Christ in a new world.

(Vv. 9-11) Fourthly, we have the witness of the voice from Heaven to the glory of Christ. In infinite grace the Lord submits to baptism, thus identifying Himself with the godly remnant in separation from the guilty nation; Straightway the Father's voice is heard declaring His glory as the “beloved Son,” the One in whom the Father finds His delight. Already, in days of old, Jehovah had said by the prophet, “Behold my Servant ... in whom my soul delighteth: I will put my Spirit upon Him” (Isa. 42:1). Thus the voice from heaven can say, “My Servant” is “My beloved Son.” It has been truly said, He was “sealed by the Holy Spirit even as we are; He, because He was personally worthy of it; we, because He has made us worthy by His work and by His blood” (J.N.D.).

(Vv.12, 13) Fifthly, we have a brief allusion to the temptation in the wilderness. The temptation of our first parents in a garden of delights brought out their weakness whereby they were overcome by Satan. The temptation of our Lord, in a wilderness, became a witness to His infinite perfection, whereby He overcame Satan.

Sixthly, creation, itself, bears witness to the glory of His Person, for we read, He was “with the wild beasts.” However much the beasts may fear men, they have no fear of this blessed Man, for He, indeed, is their Creator.

Lastly, we read, “the Angels ministered unto Him.” The One who came to be the Servant is, Himself, served by angelic hosts. He is none less than “the Son,” “the First Begotten,” of Whom, when He comes into the world, it is said, “Let all the angels of God worship Him.” (Heb.1:5, 6.)

Thus, in their various seasons, heaven and earth, prophets and angels, declare the glory of Jesus as a Divine Person and so prepare the way of the Lord for the lowly place He was about to take as the Servant among men.

It will be noticed that, in this gospel, no genealogy is given, and no details of His birth, or circumstances of His early life are recorded. These details, so precious and needed, duly recorded by others, would hardly be in keeping with either the Gospel of Mark or John. Here, as the Servant, He takes a place beneath all genealogies, whereas, in the gospel of John, as the Son, He takes a place above all human genealogies.

Following upon this sevenfold witness to the glory of His Person, we have, in these introductory verses, the record of the event that prepared the way of the Lord to enter upon His public service, the character of His service, and the sovereign grace that chose others to be His companions in service.

(V.14) It is significant that it was after John had been “put in prison” that Jesus came forth to serve. Nature might argue that if the Forerunner is rejected it will be useless for Jesus to proceed with His mission. But God’s times, and ways, of action, are very different to those of men. The ministry of John, as indeed the rejection of John, was a demonstration of man’s sin and need; but this only prepared the way for, and proved the need of, a ministry of grace that alone can meet the need. When the world proved its sin by rejecting John, God declared His grace by sending Jesus.

(V. 15) The great end of the Lord's service, as recorded in the Gospel of Mark, is summed up in this verse. He was present in the midst of Israel to proclaim that the Kingdom of God had drawn nigh—a Kingdom marked by righteousness, peace, and joy (Rom. 14:l7). Already, John had come in the way of righteousness, convicting men of their sins; now the Lord was present—not to judge men for their sins— but in grace, calling men to repent in view of the glad tidings that proclaims the forgiveness of sins.

(Vs. 16-20) We then learn the grace of the Lord that identifies others with Himself in service. He passes by the official priests, the learned scribes, and the religious Pharisees, and takes up humble fishermen. Simon is one who can say, “Silver and gold have I none,” and of whom the world said he was an “unlearned and ignorant man” (Acts 3:6: 4:13). The lack of riches and human learning is no hindrance to being a companion of the Lord, or to being used in His service. Nevertheless, however humble the calling of those the Lord may engage in His service, they are not unemployed. These simple men were pursuing their occupation of fishermen, when the Lord called them to become fishers of men. The Lord's service is not to be taken up by those who have nothing else to do.

Moreover, His servants need to be fitted for service, and this training can only be effected by being in His company; therefore, the Lord's word is “Come ye after Me, and I will make you to become fishers of men.” This is still true, for the Lord's word remains, “If any man serve Me, let Him follow Me” (John 12: 26). Alas! we may be content with believing the gospel for the benefit of our souls, and know little of going on to follow the Lord in the path of faith and lowly obedience that prepares the way for service. We may not be called to literally forsake all, as with the disciples when the Lord was present on earth, but if we are to serve Him it can only be as, in spirit, He becomes the blessed Object before the soul. All may not be called to surrender their daily calling. This, indeed, is only the path of a few. The majority of God's people are definitely told to remain in their earthly calling (1 Cor. 7:20). Nevertheless the Lord has some service for all, for “Unto every one is given grace according to the measure of the gift of Christ” (Eph. 4:7). This service will involve the surrender of all those things that would entangle us in the affairs of this life, and can only be carried out as we keep near to Him. On the part of these disciples there was an immediate response to the Lord's call, for we read, they “followed Him,” and again they “went after Him.”

Gospel of Mark: An Expository Outline, Mark 11:27-33; Mark 12: 13. The Rejection of the Leaders

(Chapter 11:27 to 12:44)

WE HAVE SEEN the Lord Jesus presented to the nation as the King—the Son of David, only to be rejected by the leaders who “sought how they might destroy Him.” In this portion of the Gospel, the leaders of the different classes that composed the nation, are exposed in their true condition and rejected by Christ.

(11:27-33). As ever, the most bitter opponents to Christ are the religious leaders of a corrupted system. The chief priests, the scribes and elders, are the first to be exposed in the presence of the Lord. By the exercise of Divine power and grace the Lord had given sight to a blind man. As the Son of David, He had entered Jerusalem and cleansed the temple. Alas! these religious leaders, thinking only of themselves and their religious reputation, were alike indifferent to the needs of men, and the holiness of God’s house. Seeking to maintain their own authority, they were jealous of any action in the religious sphere, apart from their direction. Indifferent to the corruption that existed in the House of God, and incapable of dealing with it themselves, they oppose the One who can, and does deal with the evil, by raising the question of authority.

The Lord meets their opposition by asking a question as to John the Baptist. Seeing they take the place of religious leaders, can they decide whether the authority for his mission came from heaven or from men? The Lord’s question not only demonstrates their incapacity to judge of questions of authority, but exposes their utter insincerity in raising the question.

Their reasoning among themselves, before answering the Lord, proves their utter lack of all principle. Whatever their convictions, they were ready, as a matter of policy to answer one way or the other. But, they judge that either answer might expose them to condemnation from the Lord or from men. Therefore, they fall back on silence, by saying, “We cannot tell.” Their hypocritical wickedness being exposed, the Lord refuses to answer their question.

(12:l-12). The religious leaders have been exposed as hypocrites, who, thinking only of their own religious reputation, “feared the people,” but had no fear of God. The Lord now sets before them, in a parable, the moral history of the nation to show that, as with the chief priests at that time, so, throughout the past, the leaders had always broken down in responsibility. Moreover, looking on to the near future, the Lord foretells the judgment coming upon the leaders and the nation. Like the vineyard in the parable, Israel had been established in a choice land, and separated from the nations by a law which regulated their lives, and, like a hedge, set bounds around them. Moreover, like the place, digged for the vine fat, provision had been made for the nation to bring forth fruit for God. Further, as with the tower in the vineyard, they were protected from every enemy. Then the nation had been set in responsibility to maintain their unique position and bring forth fruit for God.

In due season, God seeks some return from the nation for all His goodness. Alas! this moral trial of man as exemplified in Israel’s history, only serves to prove his utter ruin. Man has no heart for God, even when so richly blessed by God, and when given every opportunity of realizing this goodness.

So it comes to pass that every overture on the part of God, in seeking fruit from the nation, is, not only repulsed, but met by increasing resentment. The first servant is sent away empty. The second is treated with insult. Others are sent, and meet not only insult, but persecution even unto death. Increasingly, the nation shows the failure of man under responsibility. But there is one last test, to see if it is possible to act upon the heart of man. There is one Son—the well-beloved Son—He shall be sent, and if there is a spark of goodness in the husbandmen, they will surely reverence the Son. There may be cause of dislike and even hatred in the best of prophets and kings, but in the Son there can be no

cause of hatred. Alas! He has to say, “They fought against Me without a cause. For my love they are my adversaries... they have rewarded me evil for good, and hatred for my love” (Psa. 109).

The advent of the Son made manifest the real state of the heart of man. Israel would fain have a kingdom without Christ, and the Gentiles would have a world without God, even as the husbandmen in the parable say, “This is the heir; come let us kill Him, and the inheritance shall be ours.” And as it was with the leaders of Israel, in the day of the Lord, so it is with the whole world today. It is increasingly seen that man’s will is to shut God out of His own world. The evolutionist would shut God out of His creation; the politician would exclude God from government, and the modernist would shut God out of religion.

Here, then, we are permitted to see the true character of the flesh that is in us. It can be patriotic and social and religious, but if it is allowed to have its own way it will kill Christ and cast Him out of the world. CHRIST—the Christ of revelation (for the flesh can even invent a Christ of its own imagination)—is the real test, and proves that however fair the outward appearance of the flesh at times, at root it is always in deadly opposition to Christ.

This rejection of Christ brings governmental judgment upon the nation, and would lead to others being taken up from whom God will seek fruit. The Lord quotes their own Scriptures (Psa. 118) to convict them of their sin in rejecting Himself. By this terrible sin they were acting in direct opposition to God; for the One they were about to nail to a cross, God was going to exalt to the highest glory. Nevertheless, the Lord indicates that the time is coming when a repentant remnant will own that what the Lord has done is marvelous in their eyes.

With the conscience touched, but the heart unreached, man is only maddened. Thus, with these wicked men, they sought to lay hold of Him, but for the moment they are hindered by mere policy, for they feared the people. So “they left Him and went their way.” How hopeless the condition of those who deliberately turn their backs on Christ and go their way.

(Vv. 13-17). The religious leaders of the nation having been exposed in all their hatred of Christ, we are now to see the exposure of the leaders of the different parties, into which the nation had become divided. First there comes before the Lord the Pharisees and Herodians. Though opposed to one another, they were united in their hatred of Christ, and alike in their desire to exalt themselves in this world. The Pharisees were seeking a religious reputation by the outward observance of forms and ceremonies; the Herodians were seeking advancement in the social and political world. Of necessity they both find that One who is here entirely for the glory of God must condemn such aims, and hence they oppose the Lord. All that He was, every truth that He taught, His every act, sprung from motives entirely different to those which swayed the lives of these men. Thus, if they come to Christ, it is not to learn at His feet, but in the hope of catching Him in His words. The worldly motives that swayed them had so entirely blinded them to the glory of Christ, and so puffed them up with the conceit of their own powers, and importance, that they actually thought they could catch the Lord of glory in His words.

Moreover, they think that the tactics that can often be used so successfully with their fellow-men can be used with the Lord. Thus by flattery and falsehood they seek to entrap the Lord. They say, “Thou art true, and carest for no man: for Thou regardest not the person of men, but teachest the way of God in truth.” This, though true in fact, was not the true expression of their evil hearts. Having, as they thought, prepared the way by flattery, they put their question, “Is it lawful to give tribute to Caesar or not?” Their wicked minds had devised a question which, they thought, would compromise Him, whatever answer He gave, be it “Yes” or “No,” with either Jews or Gentiles.

The Lord exposes their hypocrisy with His question, “Why tempt ye Me?” Seeking to catch Him in His words they fall into their own trap and make manifest their low condition, actually before men, and morally before God. In answer to the Lord's request, a penny is brought to Him, and He asks, “Whose is this image and superscription?” and they said unto Him, “Caesar's.” Obviously, then, it belongs to Caesar; that being so it is only right to “render to Caesar the things that be Caesar's, and to God the things that are God's.” The Roman power could find no fault with rendering to Caesar the things that are Caesar's; the Jew could find no fault with the principle of rendering to God the things that are God's. The fact that Caesar's money was circulating in the land was a witness to the low condition of the nation in bondage to the Gentile. Alas! in spite of their humiliating position there was no true repentance, for they continually rebelled against Caesar, and they rejected their own Messiah. Perceiving the wisdom of the Lord’s reply, they marveled, but, alas! they had neither conscience toward God nor man.

(Vv. 18-27). The Pharisees and Herodians having been exposed and silenced in the light of the Lord’s presence, the Sadducees now approach the Lord, only to have their ignorance and infidelity laid bare. The Sadducees were the materialists of that day, and represented the infidelity of the flesh. It has been truly said, “The strength of infidelity lies in putting difficulties, in raising up imaginary cases which do not apply, in reasoning from the things of men to the things of God.” (W.K.). So in this case these wicked men seek to oppose the truth by ridicule. They raise an imaginary case which they judge, shows the absurdity of resurrection. As usual with infidels, they betray gross ignorance of Scripture and ignore the power of God. If Scripture had said that people marry in the resurrection state their imaginary case might indeed have presented a difficulty. If God had no power, the resurrection itself would be impossible

There is not a line in Scripture to say that the relationships of earth will be continued in heaven. We shall not rise as husbands and wives, parents and children, masters and servants, but in this respect shall be as the angels. We shall not be angels, as people vainly imagine, but like them in being free from earthly relationships. The believer will enjoy privileges, and heavenly relationships far above angels, and the passing relationships of the time state.

As touching the resurrection, the Lord again shows their ignorance of Scripture. They had quoted Moses, in the endeavor to show that the Lord’s teaching was in opposition to Moses; the Lord therefore turns to Moses to expose their ignorance of what He had said. Is it not recorded in the book of Moses that “in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob.” When the incident at the bush occurred, Abraham, Isaac and Jacob had been long dead, yet God still speaks of Himself as their God: He is not, however, the God of the dead, but the God of the living. Though dead to this scene, they still live and will rise again to enjoy the promises of God, which, sin having come in, can only be fulfilled on resurrection ground. Thus the Lord can say to the infidels of that day, as of this, “Ye therefore do greatly err.”

(Vv. 28-34). The Sadducees are followed by a representative of the Scribes, who were the interpreters of the law, and believed that some laws were of greater importance than others. He asks the Lord to give His judgment as to “Which is the first commandment of all?” In His perfect wisdom the Lord passes over the ten commandments which would naturally occur to the mind of man, and selects certain great exhortations from the Pentateuch which sum up the law and express man’s whole duty to God and man.

The first responsibility of man is to maintain the unity of the Godhead according to the Scripture which says, “Hear, O Israel; The Lord our God is one Lord.” It follows then, that man is responsible to love God more than himself, and to the exclusion of every other object as a competitor; secondly, to love his neighbor as himself. This is the summing up of the whole law and presents the whole duty of man upon earth according to the law. If these two laws were kept none of the other laws would be broken.

The scribe bears witness to the perfection of the Lord’s reply. His conscience tells him that the Lord has expressed the truth. He recognizes that to give God His due, and act rightly towards one’s neighbor is of more value than all outward forms and ceremonies of the law. As ever, in God’s sight, the moral condition of the soul is of far greater importance in the sight of God than the outward show of piety.

The Lord recognizes the discreetness of this lawyer. As far as intelligence and an honest recognition of the truth goes, he was not far from the kingdom of God. But, alas! he was outside. He saw the truth of what Christ said, but he did not see the glory of Christ, or bow in recognition of the truth of His Person. As one has said, “Whether a person is near or far off from the kingdom of God, it is equally destructive if he does not enter it.” (W.K.). As with many others, the lawyer saw what was in the law, but he failed to see his own deep need as one that had entirely failed to meet the demands of the law, and hence he failed to see the glory of the Person of Christ, and the grace that was in Him to meet the need of those who have entirely failed in their responsibilities.

After this, no man durst ask the Lord any question. Representatives of all classes—Priests, Rulers, Pharisees, Herodians, Sadducees and Lawyers—had come with their questions, tempting the Lord, only to find themselves exposed and silenced. The Pharisee, who professed to uphold religion, had not rendered to God the things that are God’s. The Herodian, who professed to maintain the political interest of Caesar had not rendered to Caesar the things that are Caesar’s. The Sadducee, that boasted in intellect, was remarkable for his ignorance. And the Scribe, who expounded the law, had not kept the law. However opposed to one another, they are all united in opposition to Christ, and in manifesting the complete ruin of man in responsibility.

(Vv. 35-37). Having answered all questions and silenced every opposer the Lord, Himself, asks a question of supreme importance, for it touches the glory of His Person upon which all blessing for man depends. “How say the scribes that Christ is the Son of David? For David himself said by the Holy Spirit, the LORD said to my Lord, Sit Thou on my right hand, till I make thine enemies thy footstool.” The questions of His adversaries had been based on the reasonings and imaginations of their own minds: the Lord’s question is based on Scripture, and goes to the root of their solemn position, for it brings to light the mystery of His Person, which they refused to acknowledge. The scribes saw truly that the Messiah would be the Son of David, but they did not see, what the Holy Spirit distinctly states in their own Scriptures, that He was not only the Son of David but also David’s Lord. How can He be both David’s Son and David’s Lord? There is only one answer. He is truly Man, and yet as truly a Divine Person. Refusing to own the truth of His Person they miss the blessing, and the One they reject passes to the right hand of God, there to wait until the time comes to deal with all His adversaries in judgment.

(Vv. 38-40). The exposure of the leaders is followed by the Lord’s word of warning against those who made a great religious profession, but whose one motive was the exaltation of themselves. Such, love display— “long clothing”; public recognition— “salutations in the market—places”; religious pre-eminence— “the chief seats in the synagogues”; social distinction— “the uppermost rooms at feasts”; self-aggrandizement, even at the expense of widows; and religious ostentation when, “for a pretense” they “make long prayers.” How solemn are the Lord’s words, “These shall receive severer judgment.” The greater the pretension, the greater the judgment.

(Vv. 41-44). In contrast to those who have been exposed as religious hypocrites, we are permitted to see that there were those in the nation that the Lord delights to own, represented by this poor widow. The godly remnant that returned from Babylon in the days of Ezra to build the House of God, are still seen in this devoted soul who gave up ah her living to maintain the House of God. Ignorant she may have been that this house had been corrupted by man and was about to be destroyed in judgment; but her heart was right with God, and her motives pure. She gave but two mites, but, in God’s sight it was more than all others gave, though they cast in much. They gave of their abundance; “she of her want did cast in all that she had, even all her living.” God judges of the value of a gift, not by the amount given, but by what is kept back for self.

The Lord Is My Shepherd and Other Papers, One Thing Thou Lackest

In the story of the rich young ruler two truths come prominently before us. First we learn that in many ways our lives may be excellent, and yet lack "one thing." Secondly, we discover that this "one thing" is single-hearted devotedness to Christ.

Of all the different characters that came in contact with our Lord, in His earthly course, none, perhaps, presents a more sorrowful end than that of this rich young ruler. There was so much at the commencement of his story that gave promise to a bright future as a disciple of Christ; yet, in the end, we read he "went away grieved." As far as we have any record, in Scripture, he is never again found in the company of Christ and His own. Therefore, even if at heart a believer, he missed the blessing of the company of Christ in the midst of His people, and failed as a witness for Christ in the world.

This young man was marked by many creature excellencies and much moral beauty. He was an earnest young man, for we read, he came "running" to the Lord. He was reverential for he "kneeled" in His presence. He had a desire after spiritual blessings, such as eternal life. His outward life was blameless, for he had observed the outward law from his youth. All these qualities, in their place, are beautiful and attractive, and the Lord was not unmindful of these creature excellencies, for we read, "Jesus, beholding him loved him." Yet, with all these excellencies, the Lord discerns there was "one thing" lacking.

To make manifest the one thing lacking in his life the Lord applies three tests. As with the young man, so with ourselves, we may be living outwardly decent and blameless lives, and yet, our witness for Christ be marred by the lack of "one thing." It will be well therefore to prove ourselves by the three tests that the Lord sets before the ruler.

First, he was tested by his earthly possessions;

Secondly, he was tested by the cross;

Thirdly, he was tested by a Person – the rejected Christ.

There was something he was asked to give up; something to take up; and Someone to follow.

The first test is earthly possessions. Taking them in the widest sense as all those things which would be an advantage to us as living in the world, we may ask, "Have we weighed up all these things in the light of Christ, and counted them but loss for Christ?" Have we reckoned up the advantages that birth may confer; the ease and worldly pleasures that riches can secure; the position, the honor, and dignities that intellect, or genius, or accomplishments, may command? Then, without minimizing these things, have we looked full in the face of Jesus – the One that is altogether lovely – and, seeing that He is incomparably greater than all these things, have we, in the power of affection for Christ, deliberately made the choice that Christ shall be our great Object, and not these things?

The second test is the cross. The Lord says to the young man, "take up the cross." Are we prepared to accept the place in relation to the world in which the cross has set us before God? The Apostle could say, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. 6:14). The cross stands between us and our sins, the old man, and judgment: but have we also seen that it stands between us and the world? If we take up the cross, not only is the world condemned for us, but we shall be utterly refused by the world.

The third test is a rejected Christ; for the Lord says to the young man, "follow Me." Are we prepared to identify ourselves with One who is hated and rejected by the world; One who was born in a stable and cradled in a manger; who, in His passage through this world, had not where to lay His head; who died an ignominious death upon a cross of shame, and was buried in a borrowed grave; One, who in resurrection was still found in company with a few poor fisher folk; One, who was, and still is, in the outside place of reproach? Are we prepared to go forth unto Him without the camp bearing His reproach?

Thus the tests in that day, as well as this, are: can we give up earthly advantages, take a place outside the world, and follow Christ, the One who is in reproach? These tests come to us as they came to the young man, and the question for each one is, What answer shall we give?

We can answer these tests in one of two ways. First, like the young man of whom we read he "went away grieved," we may turn back to the things of earth. He did not turn away in anger or hatred of Christ. He had no fault to find with Christ; but the world was too strong for him. Like Demas, of a later day, he loved this present world. Secondly, we may give an answer like Peter and the disciples, of whom we learn they left all and followed Christ (verse 28).

The one thing the young man lacked was single-hearted devotedness to Christ. So he "went away." The disciples with all their ignorance, their weakness and their many failures, were drawn to Christ in affection and so left all to follow Him.

How often, since that day, has the history of this young man been repeated. Is there anything sadder than to look back and remember how many young men made a good start, and seemed to promise well, but where are they today? In spite of excellencies such as earnestness, sincerity, and zeal, they turned back, if not to the gross world, to the corrupt religious world; and the reason is plain, they lacked the "one thing" – that single-hearted devotedness to Christ, that sets Christ before the soul as the first and supreme Object of the life. It may be they put themselves before Christ, or the need of souls before Christ, or the good of saints before Christ, or service before Christ, with the result that, in the end, they turned back to the things of earth. There is not sufficient power in the love of souls, the love of saints, or the desire to serve, to keep our feet in the narrow path. Only Christ, Himself, can hold us in the outside place of reproach, following hard after Him.

Gospel of Mark: An Expository Outline, Mark 10:46-52; Mark 11:1-26: 12. Rejection of the King

(Chapter 10:46-11:26)

IN EACH OF the first three Gospels the Lord's entry into Jerusalem, and the miracle by which sight is given to the blind man, introduces the closing events that lead to His death and resurrection. His life upon earth as the Son of Man who came to minister in lowly grace is finished. Now He presents Himself to Jerusalem as the Son of David—the promised, Messiah. His rejection as the perfect Servant of Jehovah is followed by His rejection as the Son of David, and both prepare the way for His yet greater service of giving His life as a ransom for many as the Son of Man.

(10:46-52) The Lord enters Jericho—the city of the curse—not in judgment to execute the curse, but in lowly grace that was about to bear the curse. Passing out of the city we hear of a blind man sitting by the wayside begging. May we not say that the physical condition of the blind man sets forth the moral condition of the nation? The Messiah was present with grace and power to bless, but the nation, as such, was blind both to the glory of His Person, and to its own deep need. All they could see in Jesus was a despised Nazarene.

In contrast to the crowd, Bartimaeus was conscious of his need, and his own helpessness to meet his need. As ever it is the need soul that is attracted to Jesus, and that discerns His glory. The people may speak of Jesus as a Nazarene, but faith can discern in that lowly Man the Son of David, the One of whom it is written that He would “open the blind eyes” (Is. 42:7). Thus the blind man can “cry out, and say, Jesus, Thou Son of David, have mercy on me.”

As ever, when a soul is seeking Jesus there will be hindrances to overcome. Many would have the blind man hold his peace, and not have the Lord disturbed by a beggar. But faith rising above every hindrance, cried out the more a great deal, and grace on the part of the Lord “stood still” and commanded him to be called. Casting away his garment, he rose and came to Jesus. Good, indeed, when conscious of our need, and discerning something of the glory of Jesus, we cast away the garment of any righteousness of our own in which we might trust, and come to Jesus just as we are, in all our need and helplessness. Very blessedly, when the Lord asks, “What wilt thou that I should do unto thee?” the blind man replies, “That I might receive my sight.” The Lord takes the place of the doer, and the blind man accepts the place of the receiver. At once the Lord acknowledges this simple faith. The blind man receives his sight and “followed Jesus in the way,” from henceforth to be His disciple. He did not attempt to follow Jesus in order to receive his sight; but having received the blessing he became a follower. We must first receive the blessings of salvation and forgiveness through what Christ has done before we can follow Him as an object for our soul’s delight.

(11:1-6). Having come nigh to Jerusalem, preparation is made for the Lord's presentation to Israel as the Son of David in fulfillment of the prophecy of Zechariah (Zech. 9:9). This was a fresh witness to the glory of the Lord and a last testimony to the people. Coming as the King He acts with kingly authority. If any question is raised as to why the disciples were loosening the colt, it would be sufficient to reply "that the Lord hath need of him and straightway every question would cease. So it came to pass; and so will it be in the coming day of glory, when it will be true of Zion, that "Thy people shall be willing in the day of thy power." (Psa. 110).

(Vv. 7-11). Entering Jerusalem, the Lord is surrounded by a crowd who praise Him as the King, quoting the 25th and 26th verses of Psa. 118, "save now... Blessed is He that cometh in the name of the LORD." Such will be the cry of the nation in a day to come, when a remnant awakened to repentance will look to the LORD for salvation. That time had not yet come. But though the leaders of the nation reject the Lord, the babes and suckling's may render a testimony to His glory (Psa. 8:2). Having entered the city and the temple, everything passes under the searching gaze of the Lord, only to make evident the signs of rebellion, corruption and unbelief—a condition that the Lord refuses to sanction by His presence; thus, at eventide, He returns to Bethany where there were a few by whom He was loved and owned.

(Vv. 12-14). On the morrow, returning to the city with His disciples, we read of the King that "He was hungry." He sought fruit on a fig tree, but found "nothing but leaves." May we not say, that with the Lord, it was not only a physical hunger, but a spiritual hunger that sought for some return from Israel for all the centuries of goodness bestowed upon the nation by God? Something that would be fruit to satisfy the heart of God. As in the tree, the Lord found plenty of leaves but no fruit; so in the nation, He found a great profession of piety before men, but nothing in the secret life that would be fruit for God.

How solemn the result! Those who, whatever their religious profession before men, cease to live rightly before God, will be set aside as a testimony before men. Thus the Lord has to say, "No man eat fruit of thee hereafter forever." This surely is a principle of wide application, for, at a later date, the Lord has to say of the church at Ephesus, that made such a fair show of piety with their works, that their affections were not true to Himself, for He has to say, "Thou hast left thy first love." In result the Lord warns them that He would remove their candlestick. The heart not being right with Christ they would lose their testimony before men—a solemn reminder to us all that the real test of spirituality is not the outward profession of piety before men, but the secret life lived before Christ.

(Vv. 15-19). Having come into the city Jesus went into the temple, only to find how great had been the corruption of the House of God in the hands of men. That House through which God approaches men, and man can approach God, had become corrupted in the hands of religious professors into a means of indulging their greed. What the leaders in Israel did, it is possible for the leaders in the Christian assembly to do, but for the grace of God. In after years, the Apostle Paul warns us against the intrusion into the Christian circle of men of corrupt minds that "suppose gain to be the end of piety" (1 Tim. 6:5). Again the Apostle Peter, who presents the Church as the House of God, exhorts leaders to beware of attempting to feed the flock of God for "filthy lucre" (1 Peter 5:2). He also warns us, in his second epistle, that the time will come when men will arise in the Christian circle who "through covetousness" will "make merchandise" of believers. Thus we learn that the flesh never alters. The covetousness that corrupted the House of God at Jerusalem, has intruded with its corrupting influence into the spiritual House of God. So the time has come "that judgment must begin at the House of God." (1 Peter 4:7).

In plain terms the Lord condemns this corruption. The House which, according to Scripture, was to be a house of prayer for all nations, had been made into a den of thieves (Isa. 56:7: Jer. 7:11). The only effect of the Lord's denunciation of this wickedness was to raise the most extreme opposition against Himself. "The scribes and chief priests heard it, and sought how they might destroy Him." And, in our day, in the presence of the corruption of Christendom, those who seek to follow the Lord in making any stand for the truth, will in some measure encounter opposition. "Truth faileth; and he that departeth from evil maketh himself a prey." (Isa. 59:15).

(Vv. 20-26). The Lord instructs His disciples in the great principle that enables the feeblest saint to overcome the greatest difficulty and the most subtle opponent. Outwardly all the power and authority of the established order was in the hands of those who were opposing the Lord and His teaching. How then were a few poor fishermen to stand against the wisdom and power of men in high places? The Lord's answer is, "Have faith in God." All the power of those who were represented by the barren fig tree would vanish before the power of God used by faith. The Jewish nation which represented the whole system of the law, loomed large in the eyes of the disciples, even as a mountain that had stood for ages. Nevertheless, though to sight the nation looked so stable and enduring, faith could discern that it was about to be cast into the sea of nations. But though the mountain would be removed, God would remain, the unfailing resource for faith.

Moreover, faith expresses itself in prayer to God. But faith in God not only implies that we make known our requests to God, but in doing so, we look for an answer. So the Spirit of God by the Apostle Paul can exhort us to pray "at all seasons with al prayer and supplication in the Spirit, and watching thereunto with all perseverance." (Eph. 6:18). Thus we are warned against the formal repetition of general requests.

Furthermore, in prayer, we are warned by the Lord against cherishing revengeful thoughts against those who may have offended, or opposed us. Nothing will so hinder our prayers as unbelief in God—the One to Whom we pray, as an unforgiving spirit to man about whom we may pray. One has truly said that the Lord "joins with believing prayer the need of a tender spirit of forgiveness towards any against whom the heart might retain the sense of wrong, lest the Father's government should be made to remember one's own offenses" (F.W.G.).

Gospel of Mark: An Expository Outline, Mark 10:1-45: 11. Suffering and Glory

(Chapter 10:1-45)

IN THIS PORTION of the gospel three important principles are brought before us: First, we learn that the Lord owns natural relationships as originally established by God, and creature goodness. Marriage is respected (2-12); children are recognized (13-16); and natural uprightness and amiability are acknowledged (17-22). Secondly, we see that the natural relationships that have been established and owned by God, have become corrupted by man. The marriage relationship has been marred by the hardness of man's heart (5); children are despised as of small account (13), and natural integrity and earthly possessions are used to separate the soul from God, and hinder men from entering into the Kingdom of God (22, 23). Thirdly, such being the failure of the natural man, those that follow Christ into the kingdom, must, in this present world, be prepared for suffering. However great the earthly riches, the one that follows Christ must take up the cross (21); face persecution

(30), and be prepared to take a lowly place in this world, in view of the world to come (44). Of such a path, Christ, as the lowly Servant, is the perfect example (33, 34, 45).

(Vv. 1-12). The relationship of marriage is introduced by the Pharisees coming to the Lord with the question, “Is it lawful for a man to put away his wife?” Evidently they had no real desire to learn the truth, for we read, they were “tempting Him.” Apparently they hoped that by the Lord's answer they would be able either to accuse Him of ignoring what Moses said, or else sanctioning the loose customs that prevailed amongst the people. As usual, when men in their folly seek to tempt the Lord they themselves are thoroughly exposed.

The Lord meets the question, “Is it lawful?” by appealing to the law. “What did Moses command you?” In their reply they sought to turn aside the Lord's question by speaking, not of what Moses commanded, but of what Moses allowed (N.Trn.). So doing they unwittingly exposed the hardness of their hearts. They neglected the positive commands of Moses, and speak only of special precepts instituted to meet their own hardness. The commands met God's heart for man; the precepts as to divorce were to meet their hearts.

Having exposed the hardness of man's heart the Lord presents the truth of the marriage relationship according to the creation order established by God from the beginning. Thus the Lord puts His sanction upon the marriage tie, and enables the Christian to take up the relationship according to the order of creation and not according to the precepts of men.

In the house the Lord further instructs His disciples as to the solemnity of annulling the marriage tie in order to indulge the desires of the flesh towards another woman. In God's sight this is to fall into the most degrading sin.

(Vv. 13-16). In the next incident we see that even the disciples were strangers to the mind of the Lord as to little children. Apparently they thought the Lord was too great to notice these little ones, and they too insignificant to attract His attention. In rebuking those who brought their young children to be blessed by the Lord they entirely misrepresented their Master, failed to see what is beautiful in a child, and denied the principles of the Kingdom that they professed to preach.

The action of the disciples arouses the righteous indignation of the Lord. He meets their poor thoughts by saying, “Suffer the little children to come unto Me, and forbid them not: for of such is the kingdom of God.” There is a welcome in His heart for the weak and simple. Even though the root of sin be in them, yet their simplicity and confidence are the out-standing marks of those who enter the Kingdom of God. And even as He took these little ones into His arms and blessed them, so will the everlasting arms be under all those who in simplicity and confidence put their trust in Him, and His hands be lifted up to bless them (Deut. 33:2, 7: Luke 24:50).

(Vv. 17-22). In the incident that follows we learn that creature excellence, and earthly possessions, however right in their place, not only can give no entrance into the Kingdom of God, but may be a real barrier to blessing. Nature at its best has no sense of its need of Christ, and no true apprehension of the glory of Christ.

There was much that was excellent in this rich man. He was full of youthful ardor for he came “running.” He was ready to admit the superiority of Christ for he reverently “kneeled” to Him. He was desirous to do right, for he asks, “What shall I do?” Outwardly his character was excellent. He had not been depraved by the indulgence of sin. He had kept the outward law. There was much that was lovely in his character—the fruit of creation—that called forth the Lord’s esteem and love. As one has said, “He was amiable and well disposed and ready to learn that which is good; he had witnessed the excellence of the life and works of Jesus and his heart was touched at what he had seen” (J.N.D.).

Yet all this natural excellence left him without any true appreciation of the Person and glory of Christ, or any true sense of the state and need of his own heart. He could discern the pre-eminent excellence of Christ as a Man, but he could not discern the glory of His Person as the Son of God. Nature, however excellent, cannot discern God is Christ. So the Lord can say to Peter, on another occasion, “Blessed art thou... for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.” The Lord, taking the young man up on his own ground, will not admit that man is good, “There is none good but one, that is, God.” Christ, indeed, was good, but He was God. “He was always God, and God became man

without ceasing to be, or being able to cease being, God” (J.N.D.).

Moreover, having no sense of his need, the young man does not ask “What must I do to be saved?” but “What shall I do that I may inherit eternal life?” His fine natural disposition blinded him to the fact that, in spite of all his good qualities he was a lost sinner in need of salvation. The Lord draws aside the veil and exposes the true state of his heart, by telling him to “Go, sell that thou hast, and come and follow Me.” This brings to light the solemn fact that in spite of his amiable and excellent character, he had a heart that prefers money to Christ; thus we read, “He was sad and went away grieved.” How entirely this proves there is no good in man for God. An excellent character is no indication of the moral state of the heart. Truly one has written, “The thing that governs the heart, its motive, is the true measure of man's moral state, and not the qualities which he possesses by birth, however pleasing these may be. Good qualities are to be found even in animals; they are to be esteemed, but they do not at all reveal the moral state of the heart.” (J.N.D.)

Christ, Himself was the perfect example of the course that He proposed for the young Man. “Ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich.” (2 Cor.8:9). Not discerning the glory of the Lord, this young man failed to see His grace. We never see His grace until we have seen His glory.

(Vv. 23-27). Knowing the effect of His words upon the disciples, the Lord, as He looks upon them, presses home the lesson we are to learn from this young man, by saying, “How hardly shall they that have riches enter into the kingdom of God!” These words were an astonishment to the disciples, who, with their Jewish thoughts of earthly blessing looked upon riches and possessions as a mark of God's favor. Moreover the thought in their heart, as with ourselves too often, was possibly, if only we had riches how much good we might be able to do. To meet these difficulties the Lord shows that the great danger of riches lies in the fact that men think they can secure salvation and the blessings of the Kingdom by means of riches, and thus put their trust in riches. Let us note that the Lord does not speak of a literally rich man, but of one that trusts in riches. This is a danger to which the poorest in actual possessions is exposed equally with the one who possesses most. The Lord uses a figure to show how difficult it is for a rich man to enter the Kingdom of God. With astonishment the disciples ask, “Who then can be saved?” In reply the Lord tells us, “With men it is impossible, but not with God.” Their question would indicate that the thought lingered in their minds that in some measure at least their salvation depended upon themselves. They had to learn, as we all have to learn, that our

salvation is wholly the work of God, and not of man at all. Neither law nor nature, riches or poverty have any part in the saving of the soul. Salvation rests wholly in the power of God's grace, and what is impossible for man is possible with God. Thus we read, "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." (Eph. 2:4-9).

(Vv. 28-31). Peter suggests that the twelve had taken the course that the Lord had set before the young man, and asks, as it were, what they should have? The Lord replies that they would gain a hundredfold now in this time, with persecutions, and in the coming age eternal life. If we leave the circle of our unconverted and natural relations, we shall find we are in the far larger circle of the family of God. This may result in a measure of persecution from the world circle that we have left, but it is the pathway into life. The Lord's words, however, indicate that it is not the mere fact of leaving all that will be rewarded, but doing so from a right motive. It must not be done to exalt self, or even gain a reward but as the Lord says, "For my sake and the gospel's."

The Lord adds a searching word, "But many that are first shall be last; and the last first." This would surely be a warning word against the self-complacency to which we are all so prone, and which apparently marked the words of Peter when he said, "Lo, we have left all." What, indeed, had he left, but a few old nets that wanted mending! Let us beware of boasting in what we have given up for Christ. It has been well said, "It is not the beginning of the race that decides the contest; the end of it is necessarily the great point. In that race there are many changes, and withal not a few slips, falls and reverses." The real question is not what we have left in the past, but what are we doing today?

(Vv. 32-34) The twelve had left all to follow Christ; but so little had they counted the cost, that at once they find themselves in a path that fills them with fear. "They were amazed" as they see the Lord deliberately taking a path that will involve trial and persecution, and they were afraid for themselves. The Lord does not hide from them the sufferings He was about to face. He tells them that as the Son of Man he was about to be delivered up to the leaders of the Nation and of the Gentiles, who would heap every insult upon Him, and kill Him, but after three days He would rise again.

(Vv. 35-45) At that time the Lord could not find one amongst the twelve who could enter into His mind, feel with Him, or understand the need of His sufferings. Possessed with the thought of a kingdom on earth, James and John come forward with a desire for a high position, close to the Lord's Person, in the kingdom. There was true faith that the kingdom was going to be established, but, as so often with ourselves, there was a good deal of unjudged flesh intruding into the realm of faith. They viewed the kingdom as an opportunity for their own advancement, rather than as the sphere for the display of the glory of Christ. "That which is born of the flesh is flesh," whether it be in obscure saints or leading apostles; and how often since that time has the ugliness of the flesh especially betrayed itself in those that seem to be somewhat.

The Lord turns this fleshly question into an occasion for instruction. He presses that the path to the glory of the kingdom is through suffering. He alone could accomplish redemption by the sufferings of the cross when forsaken by God. But the disciples should have the privilege of drinking the cup of suffering from the hands of men. Moreover if He could assure to them the privilege of suffering for His Name's sake, He could not give them a place at His right hand in the kingdom. He had taken the place of the Servant, and He leaves to the Father to say who shall have a place of special privilege in the day of glory.

Furthermore, the flesh betrays itself in the ten whose indignation with James and John proved that jealousy was at work in their own hearts. One has said, "It is not alone by the fault of one or another that the flesh becomes apparent; but how do we behave ourselves in the presence of the displayed faults of others? The indignation that broke out in the ten showed the pride of their own hearts, just as much as the two desiring the best place."

Jesus calls them to Himself and corrects the fleshly thoughts of the two disciples and the ten, by setting before them the path of true greatness. If He cannot give them the chief place in glory, He can show them the path that leads there. The One who takes the lowest place on earth as the bondman of all, will have the highest place in glory. Of such a path the Son of Man was the perfect pattern.

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