

PREACHING THROUGH MARK

Of the four Gospels Mark gives the most concise account of the life and ministry of Jesus. For a re-reading of priceless records, and for new acquaintance with more of divine truth, we invite you to share in this reading.

This book was written, probably about 50 A.D. by John Mark, a friend and perhaps a convert of the Apostle Peter (I Pet. 5:13). He was a kinsman of Barnabas (Col. 4:10), and accompanied him on certain of his missionary tours (Acts 13:5; 15:37-39). Mark's mother owned a house in Jerusalem which was used as a meeting place for the church (Acts 12:12). A very early tradition outside the New Testament tells that Mark traveled much with Peter, and that, at the request of the people of the church, he wrote the things which Peter told concerning Jesus. Thus his record of the Gospel begins with the events which Peter witnessed (see Mark 1:29-31) and does not tell of the birth and early life of Jesus.

Mark wrote, apparently with the Roman people in mind, to tell of the power and divinity of Christ. Thus his Gospel—

1. Stresses the miracles which Jesus performed.
2. Explains Jewish words and customs, as to a people who did not know them.
3. Gives many intimate and interesting details, as they came from one who was there when these things happened.
4. Says little about the prophecies of the Messiah.
5. Includes only a few of the discourses of Jesus.

ANALYSIS OF THE BOOK

Chapter	1:1-13	Jesus' preparation for His ministry.
	1:14—2:12	Early works and miracles.
	2:13—6:5	Actions and attitudes which set Him apart from the religious leaders of His day.
	6:6—13:37	The main period of His ministry.
	14:1—15:47	Opposition, leading to the Crucifixion.
	16:1-20	The Resurrection, appearances, and Commission.

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Sermon Outlines Provided:

- “The Beginning of the Gospel” (Mark 1:1-15)
- “He Knew Success” (Mark 1:35-39)
- “The Harvest Depends on the Soil” (Mark 4:1-20, 26-33)
- “You Give Them Something to Eat” (Mark 6:30-44)
- “Command and Traditions” (Mark 7:1-13)
- “He Does All Things Well” (Mark 7:31-37)
- “Two Commands to the Christian” (Mark 12:28-34)
- “They All Drank of It” (Mark 14:17-26)
- “The Lonely Shepherd” (Mark 14:32-42)

Other Suggested Sermon Topics:

- “Have You Never Read?” (Mark 2:25)
- “Of Such Is the Kingdom” (Mark 10:13-16)
- “God of the Living” (Mark 12:13-34)

QUESTIONS OVER MARK

1. For whom did Jesus say the Sabbath was made? (2:27)
2. In the parable of the sower Jesus said that when the word is sown in some hearts who takes it away? (4:15)
3. Name the brothers of Jesus listed in Mark 6:3.
4. Which disciple rebuked Jesus for saying He would be killed? (8:32)
5. What would be the measure of punishment for a person who caused a little one to stumble? (9:42)
6. Jesus said He came not to be ministered unto but to do what? (10:45)
7. What did Jesus reply to those who asked if it were lawful to pay tribute to Caesar? (12:17)
8. Who knows the time of the second coming of Christ? (13:32)
9. How did the disciples locate the room where they were to eat the Passover with Jesus? (14:13)
10. Pilate released what murderer to please the crowd? (15:15)
11. After His resurrection Jesus appeared to what woman from whom He had cast out seven demons? (16:9)

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THE BEGINNING OF THE GOSPEL

(Mark 1:1-15)

INTRODUCTION — No wasted time in Mark's Gospel.

- A. Mark's is a bold, brief presentation of the Gospel, without unnecessary introduction.
- B. It stands as inspired rebuke to our tendency to believe what is not taught in the Word, and thus to crowd out the truth that is taught.
- C. Mark gets down to business in telling us how Christ got down to business.

I. THE LORD IS INTRODUCED (v. 1).

- A. Don't neglect the beginnings!
 - 1. If you would understand a person or an institution — or a gospel — find out how it all began.
 - 2. Genesis 1:1 and John 1:1 speak of the beginnings of the world and human life; Mark 1:1 speaks of the beginnings of salvation in Christ.
- B. The good news (gospel) begins with Christ; all else is prologue.
- C. The whole glory of Christ is declared at the beginning.
 - 1. Jesus, the prophet of Nazareth in Galilee is He of whom we speak.
 - 2. This Jesus is Christ, the promised Messiah, divinely anointed.
 - 3. This Jesus Christ is the only begotten Son of the living God.
 - a. Matthew and Luke tell how God's Son came into the world.
 - b. His Sonship is more than family resemblance; it is identity and partnership.
- D. Without this identity between God and man, there is no revelation of God's character or His love.

II. PROPHECY IS FULFILLED (vv. 2-8).

- A. Isaiah 40:3 announced the voice of preparation, and Malachi 4:5 (compare Luke 1:17) identified that voice

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with a later prophet coming in the spirit and power of Elijah.

- B. The fulfillment of prophecy was so significant that Mark, who wrote for Romans (not specially interested in prophecy) still made an issue of it.
- C. John the Baptist is boldly declared to have fulfilled the prophecies.
 - 1. In his rough and vigorous way (v. 6) he was like Elijah.
 - 2. In preaching repentance he sounded the theme of the prophets.
 - 3. In baptizing he added new force to the hearers' commitment. Repentance was more than a mere word, promise, or gesture; it was total involvement.
 - 4. In declaring the supremacy of Christ, John fulfilled the promise of preparing the way (vv. 7, 8).

III. PREPARATION IS SEEN IN JESUS' EARLIEST ACTS (vv. 9-13).

- A. He was baptized in the fulfillment of righteousness (vv. 9-11).
 - 1. His was not a minimum ministry, but a maximum one.
 - 2. He asks nothing that He has not led in doing.
 - 3. He received the seal of divine approval for what He was and what He did.
 - 4. Having obeyed (beyond necessity?), He was ready to command in God's name.
- B. He was tempted, sharing the experience of those He came to save (vv. 12, 13).
 - 1. "We have not an high priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin" (Heb. 4:15).
 - 2. Temptation experience reaches all levels: Satan tempted; beasts (spiritually neutral) were there to observe; angels strengthened. So also our temptation

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includes potential relationships all the way from Hell to Heaven.

IV. PREACHING THE PROMISE—THE GOSPEL IN MOTION (vv. 14, 15).

- A. This was the beginning; all else was preliminary.
- B. The King had come in His kingdom—Good news!
- C. Repentance was available—Good news! You don't have to stay lost!

CONCLUSION — The time is fulfilled!

- A. The gospel (good news) began in Judea when Christ preached and was heard.
- B. Good news begins for you and me when Christ enters our lives.
—Now is the accepted time; . . . Now is the day of salvation (II Cor. 6:2).

HE KNEW SUCCESS

(Mark 1:35-39)

INTRODUCTION — Do we know what we want?

Some years ago a Bible college student spent time in a city bus station interviewing the waiting passengers with this question: "What do you want more than anything else in life?" The dominant replies centered around "success" and "happiness." "Success" was usually thought of in terms of wealth, popularity, and power.

Success, then, is the achievement of a goal. If you don't know the goal, you'll never know whether you are successful; and if you lose sight of the goal, you'll probably not reach it.

Our text finds Peter exulting in Jesus' popularity (success), and Jesus saying, "That's not my goal."

I. PETER ADMITS A WRONG VIEW OF SUCCESS.

A. Mark's gospel reflects Peter's preaching.

1. Papias (about 130 A.D.) quoted the testimony of an elder, saying, "Mark, having become Peter's interpreter, wrote all that he remembered (or all that Peter related) . . ."
2. Peter thus did not spare himself, as his preaching included accounts of Jesus' repeated rebukes to his own faulty understanding.

B. Mark's Gospel recounts confrontations between Peter and Jesus.

1. Peter rebuked Jesus for talking about the cross; Jesus rebuked Peter as the tempter (Mark 8:31-39). (Success is not escaping trouble.)
2. Peter would build tabernacles and stay on the mountain; God said listen to Jesus (Mark 9:2-8). (Success is not basking in the company of saints.)
3. Peter boasted of unfaltering devotion; Jesus warned that Peter would deny (Mark 14:27-37). (Success is not self-assurance, nor wielding a sword against the enemy.)

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- C. Our text from Mark 1:35-39 indicates the first of such confrontations.
1. Peter (and his friends) seem excited (elated) at Jesus' popularity. —Jesus' beginning ministry seems to have met with "instant success."
 2. Shortly afterward they saw that multitudes actually hampered Jesus' work (Mark 1:43-45).
 3. But didn't Jesus owe His public some attention? Why was He out here alone?
 4. Jesus said, "Let's leave the multitudes here and preach the kingdom in other towns; that's what I came for!"

II. JESUS DEMONSTRATED A RIGHT VIEW OF SUCCESS.

- A. He never forgot the purposes for which He came to earth (v. 38).
1. "I must be about my Father's business" (Luke 2:49).
 2. "I came down from heaven, not to do mine own will, but the will of him that sent me" (John 6:38).
 3. "I am come that they might have life, and that they might have it more abundantly" (John 10:10).
 4. "The Son of man is come to seek and to save that which was lost" (Luke 19:10). (His purpose to seek men, rather than to have them seeking Him?)
 5. Jesus' wisdom is badly needed by:
 - a. Students too busy with extracurricular activities to study!
 - b. Teachers too busy promoting attendance, and so not having time to teach!
 - c. Christians so busy making contacts for the Lord they never get around to using those contacts for persuading men of Christ.
- B. He never forgot the source of His power (v. 35).
1. Prayer time and privacy were hard to come by. (Josephus' descriptions of Galilee indicate a fertile, intensively cultivated, and densely populated area, including 240 towns and villages and perhaps two

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million population in the space of two or three small Ohio counties.)

2. Jesus "lost sleep" in the prayer support for His ministry. — Spiritual conditioning was more important than physical conditioning.
 3. Notable servants of God such as John Wesley and Alexander Campbell have followed Jesus' example in the early morning prayer times, and youth in Christian camps will remember the "morning watch."
 4. Whatever the time and place, the fact of prayer must not be neglected. The doer of God's will must have that constant relationship of self to God.
 5. What seemed to Peter and the others a waste of time and a neglect of the people was actually the most valuable time towards serving the people!
- C. Jesus worked at His task (v. 39).
1. Did He preach in 240 village and town synagogues? At least He covered the territory.
 2. He laid down His life, day by day, for His people.
 3. He felt strength go out of Him as He healed others (Mark 5:30).
 4. How did He keep it up? Moved with compassion, He considered the needs of others rather than His own comforts and concerns (Matt. 9:36).
 5. At last He could report ultimate success to the Father: "I have finished the work which thou gavest me to do" (John 17:4).

CONCLUSION — What, then, of our success?

- A. The goal: "We make it our aim, whether at home or absent, to be well-pleasing unto him" (II Cor. 5:9, ASV).
- B. The evidence of having reached the goal: "Well done, thou good and faithful servant."

THE HARVEST DEPENDS ON THE SOIL

(Mark 4:1-20; 26-33)

INTRODUCTION — Jesus' contact with the things of the soil.

- A. Business affairs may change, but the matters of seed time and harvest, never.
- B. So the religion of Christ is more popular and better understood in the rural districts than in the cities.

I. THE LITTLE SEED AND LARGE HARVEST.

- A. The foolishness of preaching.
 - 1. Its disrepute in the modern world. The question remains, how shall they believe without hearing?
 - 2. "It pleased God by the foolishness of preaching to save them that believe" (I Cor. 1:21).
 - 3. "We preach Christ crucified, unto the Jews a stumbling block and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God" (I Cor. 1:23, 24).
- B. The wise do not regard the littleness of the beginning in a forecast of the ending.
 - 1. Christ was not great as the world sees greatness.
 - 2. "Behold how great a matter a little fire kindleth!" (James 3:5).
- C. The little beginning of Paul's preaching at Lystra.
 - 1. Driven from Antioch and Iconium by the Jews.
 - 2. He heals the man lame from birth.
 - 3. The inhabitants would worship Paul and Barnabas as Apollo and Jupiter.
 - 4. Paul turns their attention to the true God.
 - 5. The Jews come, and Paul is stoned.
 - 6. Healed, he departs.
- D. The great shrub at Lystra
 - 1. When Paul next came to Lystra, there was a certain disciple named Timothy.
 - 2. Paul's lieutenant in all his missions.
 - 3. Trusted as an ambassador to Jerusalem.

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4. Left as director of affairs at Ephesus.
 5. Meanwhile sent to Philippi: (See Phil. 2:19-22).
- E. But there were many at Lystra who saw the same things and heard the same preaching that Timothy did, and were left haters and hateful, blasphemers, and despisers.

II. THE HARVEST DEPENDS ON THE SOIL

We have spoken of the letter to the Philippians, a church in a town. As all churches, it had in it various people.

A. The seed that fell by the wayside

1. Paul heals the girl with the spirit of divination, and her owners prosecute.
2. They had heard the preaching, but their greed had so hardened their hearts that it was like sun baked clay, where no seed could find lodging.

B. Stony ground

1. "And they came and besought them, and brought them out, and desired them to depart out of the city" (Acts 16:39).
2. Those who are like a poorly insulated house, hot in summer and cold in winter.
3. The thin soil on which the plow rides to the surface.

C. Some among thorns

1. "For many walk, of whom I have told you often, and now tell you even weeping, that they are enemies of the cross of Christ; whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things" (Phil. 3:18, 19).
2. "Demas hath forsaken me, having loved this present world" (II Tim. 4:10).
3. Cares of the world duties of the daily task.
Deceitfulness of riches owned and kept or
desired and coveted.
Lusts of other things the approval of the crowd
and of pleasure.

D. Good ground

"He which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1:8).

YOU GIVE THEM SOMETHING TO EAT

(Mark 6:30-44)

INTRODUCTION — Review the well-known story.

The busy days when the apostles went forth healing and casting out demons. The popular turmoil that forbade privacy even to eat and sleep. The notoriety that attracted Herod's attention — John the Baptist returned from dead? The day of teaching and healing. Then the apostles' impatience and Jesus' compassion: "You give them something to eat!"

I. *YOU* — A disturbingly indefinite reference "to whom it may concern."

A. The apostles

1. Busy, beleaguered, and beset. "And they cast out many demons, and anointed with oil many that were sick, and healed them" (Mark 6:13).
2. Had not privacy to eat and sleep (vv. 31, 32).
3. Limited in resources: "What are these among so many?" Where do you start? (cleaning attic, feeding the hungry, converting the world).
4. But they were His apostles — had limitless resource!

B. Ourselves ("who shall believe on me through their word" — John 17:20).

1. Very busy with our own affairs?
2. Hopelessly limited in resources?
3. But we, too, are His!

II. *THEM* — Again a disturbingly pointed indefinite reference. "Who is my neighbor?"

A. As the apostles saw them —

1. The thrill-seeking throng — "Because they beheld the signs which He did on them that were sick" (John 6:2). (Always a crowd at a dog-fight.)
2. Thoughtless, thankless, undeserving.
Consider the home town at Nazareth; they sought to kill Him. Always the carping critics, the layers of snares.

B. As Jesus saw them —

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“He had compassion upon them, because they were as sheep not having a shepherd.”

1. How much different were they from ourselves?
2. But Jesus loved and died for the people who rejected Him and cost Him His life!

III. *SOMETHING TO EAT*—Again Jesus did not say what, and so gave no excuse or way out.

- A. “What do you have?” A very little and that very common—but give it!
- B. Food for the hungry. “Not what we give, but what we share; For the gift without the giver is bare . . .”
- C. Gracious gestures of providing a meal . . . on moving day . . . in sickness . . . at death.
- D. The nourishing grace of gratitude—the kind word and the smile. Cf. the waitress, on being told, “You served us well.” “You don’t know how much that means to me; I had a horrible day yesterday; now today is better.”
- E. Most important is the Bread of life. Shall we not share that, too? But what is my ability in so great need? What *do* you have?

IV. *GIVE THEM* . . .

- A. “Inasmuch as ye did it unto one of these, ye did it unto me” (Matt. 25:34-46). —All of Jesus’ commands included care for people.
- B. We have become tragically fearful to become involved. It’s dangerous! It was dangerous then, too. That road down to Jericho was no safe place, and the Samaritan could have found himself in a trap (Luke 10:30-37).
- C. How much of our “giving to the Lord” is giving, and how much is serving ourselves? The church building; the teaching, preaching program; camps, colleges, etc.

CONCLUSION —

The apostles gave—no, they let Him give through them—thank God! What did Jesus say in giving thanks? “And they all ate, and were filled.” “All things are ready; Come to the feast!” Peter and John at Temple: “Such as I have, I give . . .” (Acts 3:6).

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COMMAND AND TRADITIONS
(Mark 7:1-13)

INTRODUCTION —

Question arises, what is the church's rule on this point?

- A. If we can give answer in the very words of the New Testament, knowing that the apparent meaning of the passage is in harmony with all else on same point, we can reply most gladly.
- B. If we cannot do this we cannot give a positive answer. We can give a personal opinion, as such.
We may tell what one or many congregations have found wise to do in regard to an untaught subject. We cannot make rules and doctrines for the church of Christ.
- C. The experience of the Jews in the 1500 years between Moses and Christ is very much in point.

I. THE GROWTH OF THE TRADITIONS OF MEN.

- A. Law given through Moses on Mt. Sinai, recognized as divine law.
 - 1. Prophets spoke for God, but gave no new commandment; applied old.
 - 2. Mishna, "laws" or "teachings" grew up; oral then; written later. These were the "traditions of the elders" so revered by Pharisees.
- B. Grew as sincere attempt to clarify and apply the Law.
 - 1. Washings—Law prescribed washing of person, garments, etc. when defiled as from leprosy, running sores, dead body, etc. "That they die not be reason of their uncleanness when they defile my Temple" (Lev. 12—15; esp. 15:31).
Application—extended from Tabernacle to eating; idea that soul became defiled by ceremonially unclean thing coming into body. — Fear lest one might unconsciously touch unclean thing. — at home, *nipto* (wash); after market *baptizo* (bathe; plunge).
 - 3. Jesus said, "Ye leave the commandment, and hold fast the tradition."

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- C. Explanation or defense of custom which came from other source.

Corban and the law, "Honor thy father and thy mother." Things of God are more important than things of men. Therefore dedicate property now and change the arrangement later, at your will.

- D. Pharisees claimed that traditions originated with Moses, and were oral, parallel to written, and of equal authority.

II. CHRIST DENIED THE AUTHORITY OF TRADITION, POINTED TO FAULTS IT INTRODUCED.

- A. He respected the Law, but refuted traditions.

1. Twofold purpose: to sweep away traditions and get to source. To bring higher law through authority as Son.
2. We must not allow traditions to bury, hide, and nullify His Word.

- B. Fault of tradition:

1. Give too much importance. "Ye leave the commandment." Where do commands end and traditions begin (some necessary)? Frailty of human mind, prone to do more for men than for God. Won't attend Lord's Table at His request; will at Easter Sunrise. Won't be baptized; will do without sweets in Lent.
2. Traditions nullify and contradict the commandment. "I know the Bible says, but . . ." Regarding the spiritual significance of infant baptism, a pastor says, "I'm uneasy myself about the way the practice works out, but that's the way our denomination does it."

CONCLUSION — The better way.

Dr. J. L. Gaur, Hindu Brahmin physician, read and studied the Bible, wished to accept Christ in scriptural manner; found himself at odds with preachers and missionaries who insisted that baptism, especially immersion, was not necessary; and that their systems were. Found church of Christ, now hangs sign, "Charitable dispensary - church of Christ" - gives money to mission and self to helping fellow men. He never met Thomas or Alexander Campbell, but same Book led to same conclusions.

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HE DOETH ALL THINGS WELL
(Mark 7:31-37)

INTRODUCTION — We love Jesus more each time we read this story, because it tells in another and interesting way how much He loves us.

I. HE GRASPED THE OPPORTUNITY TO DO GOOD AS THE OPPORTUNITY CAME.

- A. We discover only one appointment Jesus had—that was with the cross, and He kept it.
- B. Otherwise the conversations, sermons, healings, were the products of the moment.
 - 1. Cf. Nicodemus, woman at well, Widow's son.
 - 2. The greatness of His ministry is the sum of many little opportunities accepted.
- C. Different from men.
 - 1. Missionaries not concerned for their neighbors.
 - 2. Preachers who refuse to talk to one, on the way to addressing many.
- D. Stewardship - "It's not what you'd do with a million
If a million should e'er be your lot;
It's what you're doing right now
With the dollar and a quarter you've got."
"Say not unto thy neighbor, Go and come again, and tomorrow I will give, when thou hast it by thee" (Prov. 3:28).

II. HE UNDERSTOOD.

- A. The sensitiveness of the man who could not speak plainly.
- B. The difficulties of youth in being understood.
 - 1. Nobody understands you—not even yourself!
 - 2. There is One who does understand.

III. HE WAS CONSIDERATE AND RESPECTFUL.

- A. Manner of healing—took the man aside so as not to make embarrassing spectacle. Showed intention through gestures. —Spoke words that could be lip-read.
- B. He dealt with people as people, not as things—gave them a part in their own healing—so, too, in salvation.

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- C. God is often more considerate and respectful of us than we of Him.

IV. HE DEALT EFFECTIVELY WITH THE SITUATION.

- A. That had come to be expected routine, but not when it is *you* being healed.
 - 1. What were the dumb man's first plain words? "Hallelujah"? (A tongue-tied person can't say it.)
 - 2. What was the effect upon the audience?
- B. Have faith in His power for you:
 - 1. To forgive sin.
 - 2. To conquer temptation.
 - 3. To bring contentment—"I can do all things through Christ . . ." (Phil. 4:13).

V. "HE DOETH ALL THINGS WELL."

- A. Vastly different from the invented supermen.
 - 1. Nietzsche's philosophy.
 - 2. The heroes of our own entertainment world—always "successful."
 - 3. He saved others—Himself He could not save.
- B. Yet where is the fault that can be found?

VI. MAN'S RESPONSE LIMITS HIM.

- A. He commanded silence—they disobeyed. Whatever he tells you, do it!
"But he went out and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places" (Mark 1:45).
- B. They no doubt thought they did Him a favor by the publicity. "Behold to obey is better than sacrifice" (II Sam. 15:22).
- C. They made it impossible for Him to bless them as He would like.

CONCLUSION —

How about you? He said, "Don't tell anyone." They told everyone! To us, He says, "Tell everyone." Do we?

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TWO COMMANDS TO THE CHRISTIAN
(Mark 12:28-34)

INTRODUCTION —

A new covenant brings a new relationship to the commandments. Deuteronomy 4:13 identifies the ten commandments as the center of a covenant between God and Israel.

I. THERE IS A NEW COVENANT.

- A. It is predicted in Jeremiah 31:31-34 and declared in Hebrews 8:6-13.
- B. The writing on stone gives way to the inscription in human hearts (II Cor. 3:2, 3).
- C. The old covenant is of the law, the new is of grace.
- D. The old tends to prohibit; the new directs to fullness.
- E. The law, *as such*, is not binding on the Christian.
 - 1. "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" (Matt. 5:20).
 - 2. (Analogy) An athlete will never challenge the new records until he has surpassed the old.

II. THE CHRISTIAN HAS A NEW RELATIONSHIP TO THE TEN COMMANDMENTS.

- A. He is taught to build a life of love; not merely to tear down a life of sin. — Still, he will avoid the sins that destroy (I Cor. 6:9, 10; Gal. 5:19, 20).
- B. The command to love God covers the obligations of the first four Commandments.
 - 1. No other gods — the principle reaffirmed by Christ.
 - a. "Ye cannot serve God and mammon" (Matt. 6:24).
 - b. "Idolatry, witchcraft" condemned (Gal. 5:20).
 - 2. Graven images are forbidden in the New Testament. — "We ought not to think that the Godhead is like unto gold or silver or stone, graven by art and man's device" (Acts 17:29).
 - 3. Blasphemous use of God's name is not Christian.
 - a. He is to "swear not at all" (Matt. 5:34) with or without the divine name.

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- b. He is not to accept the identity of "Christian" lightly or vainly, "having a form of godliness, but denying the power thereof" (II Tim. 3:5).
- 4. The Sabbath as such is not binding on the Christian.
 - a. There is no New Testament command for keeping it (Compare John 5:18).
 - b. The first day of the week is observed among Christians (Acts 20:7; I Cor. 16:2).
 - c. Justin Martyr (died 165 A.D.)—"The Lord's Day is understood to be the first day of the week."
- C. The command to love one's fellowmen covers the other commandments (Rom. 13:8-10).
 - 1. Honor to father and mother (Eph. 6:2).
 - 2. Command to refrain from murder is superseded by positive command to love.
 - a. "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him" (I John 3:15).
 - b. "Bless them that curse you, do good to them that hate you . . ." (Matt. 5:44).
 - 3. Adultery is condemned in the wish as well as in the act (Matt. 5:28).
 - 4. Stealing is to give way to earning and to generosity (Eph. 4:28).
 - 5. False witness is only one form of the lying that Christ condemns—He is Truth! (Rev. 21:8; 22:15).
False witness is also the denial that Jesus is the Christ (I John 2:22).
 - 6. Covetousness rebuked by Christ and apostles.
 - a. Jesus warned against the greed which loves too strongly what is one's own (Luke 12:13-21).
 - b. Covetousness identified with idolatry (Col. 3:5).

CONCLUSION —

Emphasis on the commandments is a humbling, even hopeless, experience. But the grace of God and the cleansing, empowering sacrifice of Christ offer the way out. See I Corinthians 6:9-11!

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THEY ALL DRANK OF IT
(Mark 14:17-26)

INTRODUCTION —

Why should this Passover be so important to Jesus? "With desire I have desired to eat this Passover with you before I suffer."

I. THE STORY

- A. First Day of Unleavened Bread—setting in the Passover.
 - 1. Preparations for Jesus' eating with His disciples as a family.
 - 2. Peter and John make arrangements for the upper room.
 - 3. Ambition and humility, the washing of feet (John 13).
- B. "One of you shall betray me."
 - 1. Each asking, "Is it I?"
 - 2. "The Son of Man goes, as it is written, but woe to that man. . . ."
- C. "This is My body."
 - 1. Already He had used the flesh of the lamb, with the customary words, "This is the body of the lamb which our father's ate in Egypt."
 - 2. In neither case—the Egyptian lamb or the Lamb of God—could the reference be literal.
- D. "They all drank of it."
 - 1. See what variety of men were here together. Fishermen, tax collector; Jews, Galileans, Canaanite, Zealot; "Sons of Thunder," quiet men.
 - 2. Their behavior afterward would show as great variety.
 - a. John who was near and Peter who followed afar.
 - b. But the presence of Christ made of these two a great team in evangelism.
 - 3. "Are ye able to drink of the cup that I drink of?" James, beheaded at order of Herod—John exiled to Patmos. Traditions concerning others. They were marked men from this time forth.
- E. "When they had sung a hymn"—Hallel (Psalms 115-118).

PREACHING THROUGH THE BIBLE

"The Lord is my strength and song, and is become my salvation.

The voice of rejoicing and salvation is in the tabernacle of the righteous;
the right hand of the Lord doeth valiantly.

The right hand of the Lord is exalted: the right hand of the Lord doeth valiantly.

I shall not die, but live, and declare the works of the Lord.

The Lord hath chastened me sore: but he hath not given me over unto death" (Psalm 118:14-18).

II. APPLICATION

A. The church, as the Twelve, is made up of many varied persons.

1. Today's fellowship at the Lord's Table reminds of it.
2. Each congregation may have, and should have, a varied fellowship, that the unifying center may be faith in Christ.

B. The hand of the betrayer at the Table.

1. "Let a man examine himself," and he will know.
2. The betrayer was not the weak one; he was the deliberately hypocritical.

C. "They all drank of it."

1. Monday to Friday—and Saturday—must feel the spiritual impact of the Table.
2. There will be failures—pray that there be no betrayals or denials. "Watch and pray that ye enter not into temptation."

D. There are other cups to share with Him.

1. Service rendered in His name.
2. Difficulties suffered in that service.

CONCLUSION —

The hymn of faith triumphant over any circumstance. "The Lord Christ is my strength and song, and is become my salvation."

PREACHING THROUGH MARK
THE LONELY SHEPHERD
(Mark 14:32-42)

INTRODUCTION —

The records of the later days of Jesus' ministry emphasize the pathos of his loneliness.

I. THE SHEPHERD BEARS THE STROKE ALONE.

- A. I will smite the shepherd, and the sheep will be scattered abroad.
- B. In much of Jesus' ministry it was impossible for others to share.
- C. From His habitually going off to pray we gain the sense that He was least lonely when He was alone with God. (The experience of almost any person will furnish instances in which the greatest sense of loneliness came when one was in a crowd who did not know or care for the things which most concerned him.)

II. HE WAS ALONE IN UNDERSTANDING THE ISSUES INVOLVED IN HIS SACRIFICE.

- A. He knew the need for His death, and the fact of His resurrection. Peter, told of it, said, "Be it far from thee, Lord."
- B. He urged, "Watch and pray, that ye enter not into temptation." They did not know the need, and did not watch.

III. HE WAS ALONE IN THE AGONY OF HIS SUFFERING.

- A. Gethsemane, place of the oil press.
- B. Matthew tells that He fell on His face in the intensity of anguish.
- C. "Watch with me." They slept. "Could ye not watch with me one hour?"

IV. HE WAS MOST ALONE ON THE CROSS.

- A. Friends forsook Him and scattered.
- B. God turned His back—"Why hast thou forsaken me?"

PREACHING THROUGH THE BIBLE

- C. As the high priest entered the holy of holies in the Temple alone with the sacrifice on the Day of Atonement, so Christ entered the place of sacrifice alone.

(Here read the words of the hymn, "Alone"
— "It Was Alone . . .")

V. HE IS ALONE IN HIS RULE.

- A. Men left Him alone in His suffering; they seek to share His rule. (Note fable of the Little Red Hen: The cat, the dog, and the pig, were willing to let her labor alone in planting, weeding, reaping, and grinding the wheat, but all wanted to help her eat the bread.)
- B. James and John sought places at His side in glory.
- C. In later times, men have sought, and have been given places of authority.
1. In the rule of His church.
 2. In the names of glory borne by it.
- D. God set Jesus alone: "This is my son; hear ye Him!" (Matt. 17:5).

CONCLUSION —

He was alone in His suffering; He must be alone in His authority; but He does not wish to be alone in His heavenly glory:

"I go to prepare a place for you, that where I am, there ye may be also" (John 14:3). "If we die with him we shall also live with Him; If we suffer with him, we shall also reign with him" (II Tim. 2:11, 12).