

**THE GOSPEL OF  
MARK: AN  
EXPOSITION**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649744848

The Gospel of Mark: An Exposition by Charles R. Erdman

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.  
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

[www.triestepublishing.com](http://www.triestepublishing.com)

**CHARLES R. ERDMAN**

**THE GOSPEL OF  
MARK: AN  
EXPOSITION**



# The Gospel of Mark

AN EXPOSITION

BY ✓  
CHARLES R. ERDMAN

Professor of Practical Theology  
Princeton Theological Seminary  
Princeton, New Jersey

Author of "The Gospel of John, an Exposition,"  
"Coming to the Communion,"  
"Sunday Afternoons with Railroad Men," etc.



PHILADELPHIA  
THE WESTMINSTER PRESS  
1917

Copyright, 1917  
by  
F. M. BRASELMANN

The Bible text printed in boldface is taken from the American Standard Edition of the Revised Bible, copyright, 1901, by Thomas Nelson & Sons, and is used by permission.

TO  
MY WIFE





## FOREWORD

Mark is the Gospel for youth; it is so brief, so vivid, so stirring, so strong; and these same qualities adapt the story to the active, restless, vigorous spirit of the whole modern world.

It represents our Lord as the mighty, wonder-working Son of God, and thus bears a special message to an age which needs a word of divine authority, and a new vision of the present, limitless, redeeming power of Christ.

It is a story of service, and is in harmony with the heroism and self-sacrifice which illumine these dark years of cruel suffering, as it pictures to us the Servant of God who came "not to be ministered unto, but to minister, and to give his life a ransom for many."

The purpose of the following outline studies is to aid in fixing the thought upon the successive, swiftly changing scenes of the story, in order to arouse deeper devotion to the Master and to inspire wider service in his name.



## INTRODUCTION

Of the four Gospels, the one least frequently read or admired is that which bears the name of Mark. This was true, at least, in the earlier centuries, when the work was regarded as merely a brief copy of Matthew or of Luke. In later years, however, a new valuation has been given to this Gospel, and it has become customary to assign to Mark the first place in time of composition, and in vigor, strength, and vividness of style, a position second to none. It is true that most of the material can be found in the other narratives; possibly not more than fifty verses could be classed as peculiar to this version of the gospel story; nevertheless, the most familiar scenes are given such added atmosphere and color, and there are so many original touches and unique features, that the incidents assume a new character, and the figure of Christ moves before us with a majesty and a reality which are unsurpassed.

Many explanations have been attempted to account for the distinguishing characteristics of this Gospel; the most common is the ancient tradition that it "was written for the Romans"; the more probable suggestion attributes the peculiarities of the story to the personal character and experiences of the writer to whom, from the earliest centuries, this Gospel has been assigned.

John, a Jew by birth, who bore also the Roman surname of Marcus, or Mark, was a resident of Jerusalem, where his mother, Mary, a woman of considerable wealth, occupied a position of prominence and influence among the early Christians. He was therefore personally acquainted with the scenes and circumstances of the ministry of our Lord, and may even have been a witness of some of its incidents, as tradition has identified him with the young man, to whom no other writer refers, who was clad with a linen cloth and who fled when Jesus was arrested. He evidently enjoyed the advantages of culture and religious training, and even the greater privileges of an intimate