

ment me not." Similarly when Christ sends forth the twelve, Mark states (chapter vi. v. 7) that "he gave them authority over the unclean spirits," and this authority could clearly not have been given unless its author were divine. Once more, in the account of the transfiguration, (ch. 9, v. 5, 6, 7, 8) the same fact is asserted: "And Peter answereth and saith to Jesus, 'Rabbi, it is good for us to be here: and let us make three tabernacles; one for thee, one for Moses, and one for Elijah. For he wist not what to answer; for they became sore afraid. And there came a voice out of the cloud, *'This is my beloved Son: hear ye him.'* And suddenly looking round about, they saw no man any more, save Jesus only with themselves."

The same assertion is repeated at the time of the crucifixion (ch. 15, v. 38, 39): And the veil of the temple was rent in twain from the top to the bottom. And when the centurion, which stood by over against him, saw that he so gave up the ghost, he said: "Truly this man was the Son of God."

Lastly, in concluding his narrative, Mark describes an ascension, which, if it occurred, could only have been divine, (ch. 16, v. 19): "So then the Lord Jesus, after he had spoken unto them, was received up into heaven, and sat down at the right hand of God."

But Mark is not only personally convinced of the divinity of Christ, but according even to his brief and fragmentary narrative Christ is recorded on at least three occasions to have made the claim himself. Thus in ch. 8, v. 38 he is made to say: "For whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, the Son of Man also shall be ashamed of him, *when he cometh in the glory of his Father with the holy angels.*"

Again in ch. 13, v. 24-27, Christ is represented as repeating the same claim: "But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars shall be falling from heaven, and the powers that are in the heavens shall be shaken. And then shall they see the Son of Man coming in clouds with great power and glory. And then shall he send forth the angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven."

Lastly at his trial before the high priest, Christ is made to assert the same claim in even more uncompromising fashion, ch. 14, v. 60-64: "And the high priest stood up in the midst, and asked Jesus saying: Answerest thou nothing? What is it which these witness against thee? But he held his peace, and answered nothing. Again the high priest asked him, and saith unto him: *'Art thou the Christ, the Son of the Blessed?'* and Jesus said, *'I am; and ye shall see the Son of Man sitting at the right hand of power, and coming with the clouds of heaven.'* And the high priest rent his clothes, and saith: 'What further