

**MANNA IN THE HOUSE;
OR, DAILY EXPOSITIONS
OF THE GOSPELS**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649642397

Manna in the House; Or, Daily Expositions of the Gospels by Barton Bouchier

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

BARTON BOUCHIER

**MANNA IN THE HOUSE;
OR, DAILY EXPOSITIONS
OF THE GOSPELS**

MANNA IN THE HOUSE:

OR,

DAILY EXPOSITIONS OF THE GOSPELS.

BY THE

REV. BARTON BOUCHIER, A.M.,

CURATE OF CREAM, SURREY.

St. Mark.

LONDON:

JOHN FARQUHAR SHAW,

27, SOUTHAMPTON ROW, RUSSELL SQUARE, AND
21, PATERNOSTER ROW.

EDINBURGH: J. MENZIES. DUBLIN: J. ROBERTSON.

MDCCCLII.

101. a. 21.

LONDON:
HARRIS AND PARDON, PRINTERS,



THE GOSPEL ACCORDING TO ST. MARK.

SECTION I.

(Chapter i. verses 1—11.)

ST. MARK, the author of this Gospel, was not, like Matthew, one of the twelve apostles: it is even questionable whether he was one of the Seventy. "There are diversities of operations," and there are diversities of callings; "but it is the same God which worketh all in all." "To one is given by the Spirit the word of wisdom," by immediate calling and personal intercourse with Him, who is the Truth; to another is vouchsafed by the same Spirit the same effectual calling, and the same blessed teaching, but through human instrumentality: and from Peter, in his First Epistle, calling Mark "his son," it is most probable that he was converted to the faith by that apostle. In the Epistle to the Colossians he is designated as "sister's son to Barnabas;" and it was at the house of his mother, Mary, that many were gathered together in prayer on that night when Peter was miraculously delivered from prison by an angel. It is not necessary now to go through

the other few particulars of this evangelist's life, as we find them recorded in the Acts of the Apostles, because they will meet us in the regular course of the history: suffice it to say, that this Gospel is supposed to have been written under the superintendence, and with the revision of, Peter, and has undisputed claims to its position as one of the four Evangelists'. This Gospel gives no account of the birth of Jesus: passing by all the antecedent events, whether of the life of Jesus, or of John the Baptist, during the thirty years of their mutual privacy, till the time of their showing unto Israel, it commences at once with the public ministry of John, and the baptism of Jesus in the river Jordan. There is a peculiarity in the expression used by St. Mark in the first verse: "The *beginning* of the gospel of Jesus Christ, the Son of God." And what is that beginning? It begins not with the annunciation of the angel to His virgin mother—it begins not with His birth, or infancy, or childhood; it goes far beyond this, and takes us back to Old Testament times, and the pages of the prophets. It is, indeed, only to Isaiah and Malachi that we are here directed, but the web of prophecy spreads through the whole volume: its unbroken thread extends from the Garden of Eden to the very close of the Old Testament canon; and we shall read with very imperfect vision, unless we read by the mutually reflective light of both Testaments. We may say of the pages of the Old Testament, as

the prophets said of John, that they are "the voice of one crying in the wilderness of olden time, Prepare ye the way of the Lord, make His paths straight." They, too, were sent as the Lord's forerunners, to prepare both His way, and men's minds to receive Him. It was of Jesus that Moses in the Law, and David in his Psalms, and the prophets in their books, did speak; and when St. Mark here says, "The beginning of the gospel," he refers us to the time when these good tidings, however obscurely, were first revealed to man. "The beginning," indeed, was before all time. "The Word was in the beginning with God," "when there were no depths," "when there were no fountains,"—in the everlasting councils and love of the Triune Jehovah: but "*the beginning*" to us was when man sinned, and the Lord dimly assured the guilty pair that "the Seed of the Woman should bruise the serpent's head." "By man came death," but "by man came also the resurrection of the dead." St. Mark follows very much in the track of the preceding evangelist, though it is evident that they both wrote without connection with each other; and that, as St. Matthew's Gospel was intended chiefly for the instruction and comfort of his own countrymen, so St. Mark's was designed for circulation among the Gentile converts. He therefore studiously passes over that portion of the Baptist's ministry which had more immediate reference to the children of Abraham, and proceeds at once to that

which pointed to Him that was to come after him. John was an illustrious preacher of righteousness and of repentance; but the present evangelist passes by all his powerful and heart-searching appeals to those who flocked to his preaching, and dwells alone on that passage in which, discarding all thoughts of self, he speaks of Him, and Him only, who was mightier than he, and the sandals on whose feet he was not worthy to unfasten; declaring of his own humbler baptism, that it was, in itself indeed, valueless and ineffectual, except as a type and emblem of that mightier baptism of the Holy Ghost with which Jesus should baptize! What a pattern of humility and lowliness of spirit does the Baptist here show forth! and how truly in the spirit of that preacher who afterwards said, "We preach not ourselves, but Christ Jesus and Him crucified"! You must not, however, imagine that this humility is only intended for and recommended to ministers and preachers, or that it is exemplified only in the Baptist. Jesus Himself said, "Learn of Me, for I am meek and lowly in heart;" and the same mind which was in Christ Jesus should be in all that bear His name. Humility is lovely in all: it was lovely in John, it was more lovely in John's Master; and it is especially lovely in the young—"in honour preferring one another," "each one esteeming other better than himself." A supercilious self-sufficiency is both unlovely and unchristian; and we shall have drank but little of the temper which the Gospel

inculcates and produces, if any one of us "think of himself more highly than he ought to think."

SECTION II.

(Chapter i. verses 12—21.)

THE account of the temptation in the wilderness, as given by St. Mark, is of the briefest character, all summed up in two verses. But there is one incident recorded by this evangelist which throws a deeper gloom around this scene of awe than we find in the other Gospels. With them it is merely that "Jesus was led of the Spirit into the wilderness;" but there were many parts of the country termed the wilderness, which yet was not absolutely a desert. John was in the wilderness, but his food there, though humble, sufficed for his wants; but the wilderness into which the Saviour was led was far different; and we now find that it was not only desolate and barren, producing nothing that could suffice for food, but, as St. Mark adds, that it was the haunt and abode of the wild beasts; that during those days of solitariness and trial, He was with the wild beasts alone. No doubt their natural fury was tamed—the prediction of the Psalmist was fulfilled: "Thou shalt tread upon the lion and the adder; the young lion and the adder shalt Thou trample under feet. Because He hath set His love upon Me, therefore will I deliver Him."