

**LOCAL EXAMINATION MANUAL.
ST. MARK'S GOSPEL: THE TEXT
DIVIDED INTO PARAGRAPHS, AND
ARRANGED CHRONOLOGICALLY,
WITH NOTES**

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Local Examination Manual. St. Mark's Gospel: The Text Divided into Paragraphs, and Arranged Chronologically, with Notes by J. Davis

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BY

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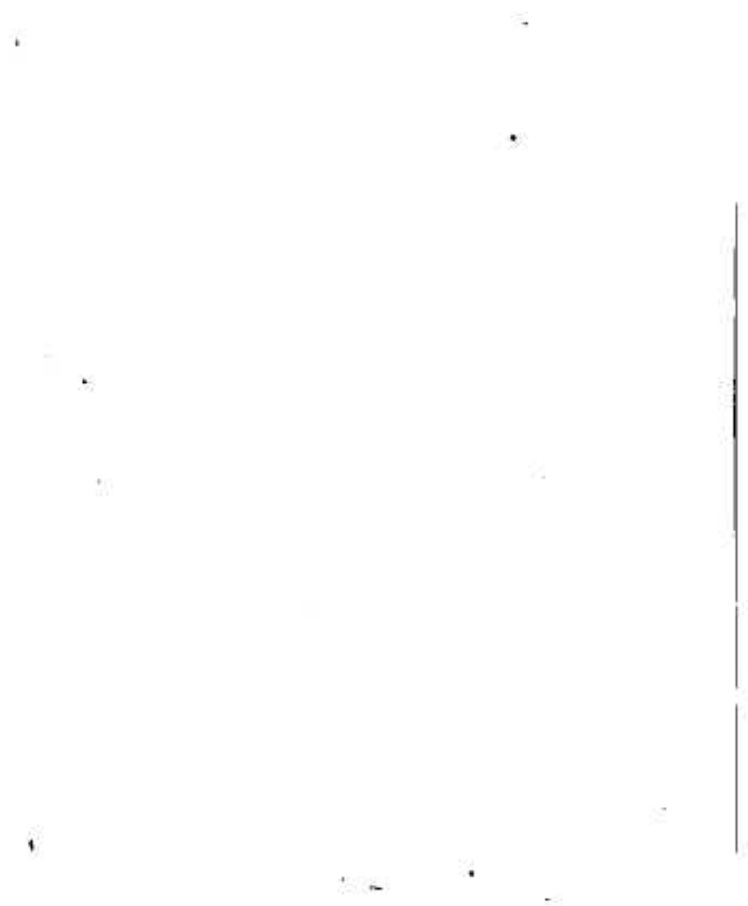


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NOTES ON ST. MARK'S GOSPEL.

HISTORY OF ST. MARK.

Particulars found in his Gospel:—None,—unless he was the “young man having a linen cloth cast about his naked body,” who followed Christ, when, after His apprehension, His disciples “all forsook him and fled.”

Mention of him elsewhere in the New Testament.

St. Peter, in his *First Epistle*, says, “The church that is at Babylon, elected together with you, saluteth you; and so doth *Marcus my son*.”

(There is a Mark, (John Mark), mentioned in Acts, and in Coloss., Philemon, and 2 Tim. He was nephew to Barnabas, and a companion of him and St. Paul; but there is little doubt that he is not the same person as the writer of this Gospel).

From the fact that St. Peter calls Mark “my son,” it is most probable that he was a convert of that Apostle.

We know nothing certain of his career and end.

HIS GOSPEL.

Time of writing,—about 60 A.D.,—being thus the earliest of the four.

Place,—Rome.

It was written, probably, *under the supervision of St. Peter*. Of this there is proof in the fact that, while matters creditable to that apostle, and which are found in the other Evangelists, are left out in Mark, his faults are fully related. This is especially the case with regard to his Denial.

Language,—Greek.

Design,—for *Gentile* Christians,—especially those at *Rome*. Proofs of this are—

1. Quotations from the prophets are rare.
2. Jewish words and customs are explained.
3. The descent of Christ and the history of His birth are omitted.
4. Latin words and phrases, clothed in a Greek dress, are frequent.

Distinguishing features of this Evangelist.

1. His *brevity*.
2. His *minuteness of detail*, giving vividness to the narrative.
3. When he, Matthew, and Luke narrate any incident in common, his account is marked by "some special feature."

Points peculiar to St. Mark—

Parable,—The seed growing imperceptibly, yet surely.

Miracles of Cure,—The Deaf and Dumb man,
The Blind man at Bethsaida.

Incident,—The young man with the linen cloth round his body.

All the particulars about the Birth of John the Baptist and of Christ, and about Christ's early years, which are found in *Sts. Matthew* and *Luke*, are omitted by *St. Mark*. His Gospel begins with the ministry of John the Baptist.

PERIOD I.—FROM THE COMMENCEMENT OF THE MINISTRY
OF JOHN THE BAPTIST TO THE END OF THE FIRST YEAR
OF CHRIST'S MINISTRY.

(A.D. 28-29,—*One year and a half*).

St. Mark's Preface.

"The beginning of the *gospel* of *Jesus Christ*, the Son of God. As it is written in the prophet, *Behold I send*

my messenger before thy face, which shall prepare thy way before thee. *The voice* of one crying in the wilderness, Prepare ye the way of the LORD, make His paths straight."

Notes.

Gospel = good tidings, (i.e., of salvation by Christ).

Jesus = Saviour,—the same as *Joshua*.

Christ = The Anointed,—the same as *Messiah*.

Behold, &c. This is taken from Malachi, where it reads thus,—“Behold I will send my messenger, and he shall prepare the way before me.”

The voice, &c. This is taken from Isaiah, where it reads thus,—“The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God.”

The Ministry of John the Baptist.

“John did baptize in the *wilderness*, and preach the baptism of repentance for the remission of sins.

And John *was clothed* with camel's hair, and with a girdle of a skin about his loins; and he did eat *locusts* and wild honey.

And there went out unto him all the land of Judaea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.

And he preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.”

Notes.

Wilderness = uninhabited country. John probably began his ministry near Hebron, and then gradually advanced towards, and crossed, the Jordan to Bethabara.

Was clothed, &c. Elijah was “a hairy man, and girt with a girdle of leather about his loins.”

John resembled Elijah, his Type, in—

1. Austerity of dress and food, and solitary life.

2. Stern denunciation of sin and sinners.

Locusts,—the insect, not the vegetable, so named.

The Baptism of Christ by John.

(AT BETHABARA).

"And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, he, (i.e. John), saw the heavens opened, and the Spirit like a dove descending upon him : and there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased."

Notes.

The Baptism of Christ is narrated by Matthew, Mark, and Luke.

The three accounts agree in the main.

Matthew adds that John at first forbade Christ, until He insisted upon his performing the rite.

Luke adds that the Holy Ghost manifested Himself while Jesus was praying, immediately upon his baptism.

Purpose of Christ's Baptism—

1. As a testimony to the validity of John's ministry.
2. As a solemn consecration of Himself.

Aaron, His Type, was washed, clothed, and anointed at his consecration : so Christ at His, being clothed in the robe of righteousness, was baptized, and anointed, (with the Holy Ghost).

Christ's Temptation.

(IN THE WILDERNESS, S.E. OF JORDAN).

"And immediately the Spirit driveth Him into the wilderness. And He was there in the wilderness forty days, tempted of Satan ; and was with the wild beasts ; and the angels ministered unto Him."

Notes.

The Temptation of our Lord is narrated by Matthew, Mark, and Luke.

Mark alone mentions Christ's being with the wild beasts.

Matthew and Luke add full particulars of three special temptations with which Satan attacked Jesus at the end of the forty days. These were—

1. Urging Him to turn stones into bread.
2. " " cast Himself from the pinnacle of the Temple.
3. Offering Him all the kingdoms of the world on condition of His falling down and worshipping him.

Christ successfully resisted, by employing the sword of the Spirit, the Word of God.

Christ dwells at Capernaum, and there preaches.

"Now, after that *John was put in prison*, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel."

Notes.

John was put in prison,—after six months' ministry. The cause of his incarceration will appear hereafter.

Jesus calls Peter, Andrew, James and John.

"Now, as he walked by the *Sea of Galilee*, he saw Simon, and Andrew his brother, casting a net into the sea; for they were fishers. And Jesus said unto them, Come ye after me, and I will make you to become fishers of men. And straightway they forsook their nets, and followed him. And when he had gone a little further thence, he saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets. And straightway he called them, and they left their father Zebedee in the ship with the hired servants, and went after Him."

Jesus teaches in the Synagogue at Capernaum on the Sabbath; and casts out a devil.

"And they went into Capernaum; and straightway on the Sabbath day he entered into the *Synagogue*, and