

➤ NEW TESTAMENT SUPPLEMENT ◀

OF

The Old Testament Student.

INDUCTIVE BIBLE-STUDIES.—SECOND SERIES.

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Forty Studies on the Life of the Christ, based on the Gospel of Mark.

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STUDY I.—THE MINISTRY OF JOHN, MARK 1:1-8.

Introductory Remarks. 1. The series of "Studies" of which this is the first, will include *forty*, all treating of the Life of the Christ, based on the Book of Mark.

2. The plan herewith presented does not aim to present results, but to suggest an order of work which will *secure results*.*
3. It is not intended for professional scholars, but for students of whatever class who desire to *study*.

Helps. 1. Any good commentary will be found serviceable. The following books are particularly recommended as helpful and inexpensive:

- 1) *Cambridge Bible for Schools*, St. Mark, by G. F. Maclear, D. D., Macmillan & Co. (N. Y.), 75 cts.
- 2) *Handbooks for Bible Classes*, St. Mark, by T. M. Lindsay, D. D., Scribner & Welford (N. Y.), \$1.00. (Latest.)
- 3) *The Handy Commentary*, St. Mark, by E. H. Plumtre, D. D., Cassell & Co. (N. Y.), \$1.00.
2. For the harmony of the Gospels *Christ in the Gospels* by J. P. Cadman, M. A., Scribners' (N. Y.), \$1.50, will be found most useful. It weaves together the four Gospels into a consecutive narrative, while by an ingenious system of numbering it distinguishes each writer's contribution. It is especially valuable in the literary study of these books.
3. A "Life of Jesus Christ" while not indispensable will afford much assistance in the "studies." *The Life of Christ*, by Rev. J. Stalker, Scribner & Welford, 60 cts., is unsurpassed in real value by many larger works. The books of Farrar, Geikie and Ellicott are helpful. *The Life of Christ*, by Dr. B. Weiss, Scribner & Welford (N. Y.), 3 vols., \$9.00, is the latest and ablest work of German scholarship. It is a book for students.
4. A good Bible Dictionary will aid wonderfully in this work. The American Tract Society's Dictionary of the Bible, \$2.00, is recommended. Smith's Bible Dictionary is the standard work. It is published in its unabridged form by Houghton, Mifflin & Co. (Boston), 4 vols., \$20. There are numerous abridgments.
5. These "helps" must be rigidly held subordinate to the study and investigation of the text itself. The primary aim of these "studies" is to lead the student to *do his own work*.
6. It is understood that these "studies" are prepared on the basis of the *Revised Version* of the New Testament. The student will not permit himself to be without it even if he has no other help. It is better than any commentary.

* It is proposed to furnish directions and suggestions as to the best methods of study as well as references to the best authorities on general and particular topics. The plan of the "studies," as well as the space allotted them, forbids the furnishing of any considerable amount of material.

I. The Material Analyzed.*

Read carefully Mark 1:1-8 and master the details of the following points:

1. The Introduction (v. 1);
2. the O. T. Prophecy (vs. 2,3);
3. John's coming (v. 4);
4. his popularity (v. 5);
5. his dress and food (v. 6);
6. his testimony to the Christ (vs. 7,8).

II. The Material Compared.†

1. Compare the introduction (v. 1) with Mt. 1:1; with Lk. 1:1-4; with John 1:1-5, 1) observing the phrases *Son of David* (Mt.), *Son of God* (Mk.), *accurately, in order* (Lk.), *beginning, Word* (John), and 2) in a general way distinguishing the purpose and style of each writer.
2. Passages referred to or parallel:
 - 1) Mal. 3:1; Isa. 40:3 (with vs. 2,3). Note differences in quotation. How explained?
 - 2) Mt. 3:1-12. Read and classify additions under (a) place, (b) persons, (c) words of John. 3) Lk. 3:1-20. Make a similar classification of additional material under (a) time, (b) life of John, (c) words of John, (d) expectations of people, (e) O. T. quotations. 4) John 1:6-8, 16, 19-28. What light on (a) John's commission; (b) his conception of his work.

III. The Material Explained.

Preliminary Note. The purpose here is to give help where it may be needed but principally by hints and questions to suggest to the student points which may profitably be investigated.

1. TEXTUAL TOPICS AND QUESTIONS.‡

- | | |
|---|---|
| <p>1) V. 1. What event begins the Christ's ministry?
 " <i>Jesus Christ</i>: meaning of each word; the union. <i>Of Jesus Christ</i> i. e. "about him."
 " <i>Son of God</i>: what light on the belief of the early Christians about Jesus?</p> | <p>3) V. 4. <i>Wilderness</i>: where? Mt. 3:1; Lk. 3:3.
 " <i>Repentance</i>: two elements in it?
 4) V. 5. <i>Country of Judea...Jerusalem</i>: how distinguish?
 5) V. 6. <i>Locusts</i>: cf. Lev. 11:21. <i>Wild honey</i>: 1 Sam. 14:25; Ps. 81:16.
 6) V. 7. <i>Stoop down and unloose</i>: (1) for what purpose? (2) A servant's duty. (3) Note the vivid detail of Mk. Cf. parallels.
 7) V. 8. <i>Baptized</i>: significance of the past tense?
 " <i>Holy Ghost</i>: cf. John 3:5; Acts 2:4.</p> |
| <p>2) Vs. 2,3. <i>In Isaiah</i>, etc.: but the quotations are from two writers. How explain? No other direct quotations by Mark from O. T. Why?
 " Original application of this prophecy? Its fitness here?</p> | |

2. GENERAL TOPICS.§

- 1) Gospel. (V. 1.) (1) Primary meaning of the word; (2) its use in the N. T.; cf. Lk. 9:6; Acts 14:21; Rom. 1:15 (preach-the-gospel, i. e. *gospelize*), i. e. "the spoken message;"—Rom. 1:1,9; 1 Cor. 4:15; Phil. 4:3; i. e. "the act of preaching;"—2 Cor. 4:3; Gal. 2:2; 2 Tim. 2:8; i. e. "a body of

* By the "material" is meant the passage in the Book of Mark which forms the basis of the present "study." In the five processes of analysis, comparison, explanation, organization and application, the "material" ought to be thoroughly mastered.

† Here the passage in Mark is to be studied in the light of other parts of the Scriptures which contain matter that is parallel or is likely to throw light upon it. Let all points in which these other passages differ from the "material" in Mark or make additions to it or otherwise help in its study, be carefully noted.

‡ The attention is here fixed upon the explanation of the text—the words, phrases, clauses and verses of the "material." At the close of this part of the work the student should have a clear understanding of everything contained in the passage itself.

§ Subjects are presented in the study of the "material" in Mark which take a wider range and often require study which extends beyond the passage itself. Such "general topics" receive attention here. Those of the most importance are printed in larger type and should first receive attention. While all are helpful, only that part of the work should be undertaken which can be mastered.

- truth," "formulated statements." (3) Examine other passages. Observe the approach to its use for the records of the Christ. (4) Its meaning here?
- 2) **Life of John.** (1) Make a brief outline of (a) circumstances of the birth and early life of John (cf. Lk. 1:5-25; 57-80), noting his priestly descent, expectations concerning him, his desert life; (b) events of the period of his popularity; (c) his after life (Mk. 6:17; Matt. 14:3-12). (2) Other Johns in the N. T.?
- 3) **The Preaching of John.** (1) Read carefully all that is recorded of his preaching and distinguish in it the practical (moral) element (Lk. 3:10-14), and the ideal (Messianic) element (vs. 7,8). Observe the relation of the two elements—how John urges moral reformation because of the coming Christ. Cf. Matt. 3:7-12. (2) What light is thrown upon (a) the moral state of the times, cf. Lk. 3:10-14; and (b) the popular expectation as to the Christ, cf. Lk. 3:15; and (c) the character of the expected Christ, as personal, righteous, judicial, gracious, present, etc., cf. v. 7; Matt. 3:12; John 1:26. (3) Results of his preaching in (a) a great national reformation (v. 5; cf. Mt. 11:7, addressed to Galileans); and (b) the quickening of right Messianic expectations; cf. Mt. 11:12; John 1:29-42.
- 4) **The Baptism of John.** (1) Remembering that it was (a) administered once for all to each person, and (b) intended for all the people, decide as to its *origin*, how far it was original with John (cf. Mk. 11:30), whether related to Levitical washings (cf. Ex. 29:4; Lev. 8:6), or the revival of a prophetic symbol (cf. Isa. 1:16; Ezek. 36:25; Zech. 13:1), or according to the custom of proselyte baptism. (2) In view of vs. 5,8 and parallels, John 1:26; 3:23, etc., determine the *form* of his baptism, whether by immersion or otherwise. (3) As to its *significance* observe (v. 4) the expressions "of repentance" (cf. Mt. 3:11) and "unto remission," and consider whether it was regarded as a means or a sign of complete reformation, or as the symbolic beginning of a new moral life and introductory to the Messianic era; cf. John 1:25,26.
- 5) **The Character and Work of John.** (1) What elements of strength and weakness in the *personal* character of John? Cf. vs. 4,6; Mt. 3:7; 14:3,4; Lk. 3:19; John 3:27-30; Mt. 11:2,3, etc. (2) His character as a *prophet* as disclosed (a) in his outward life (vs. 4,6; Lk. 1:15,80; cf. 2 Kgs. 1:8; Zech. 13:4); (b) in the prediction, Lk. 1:76; (c) in the phrase (Lk. 3:2) *the word of the Lord came*; cf. 1 Sam. 15:10; Jer. 1:2; Hos. 1:1; Joel 1:1, etc.; (d) in his preaching, moral and Messianic; cf. Isa., Jer., etc.; (e) in his relations with Herod; cf. 2 Sam. 12. (3) Compare John with Samuel in personal and official character and activity; with Elijah, cf. Mal. 4:5; Mt. 17:11-13. (4) Note Jesus' estimate of John. Lk. 7:24-28. (5) Wherein was he more than a prophet?

IV. The Material Organized.

1. Consider now the material thus far collected, and select certain general heads under which it may be classified; e. g. 1) persons, 2) places, 3) quotations, 4) institutions, 5) habits and customs, 6) events, 7) important words, 8) teachings, 9) literary data.*
2. Go through the "study" and note down under each head everything which belongs properly to it, indicating in each case the chapter and verse which furnished the item.†
3. Condense the material into the briefest possible statement,‡ i. e. :

1) Read each verse, and write out in briefest possible form its thought; e. g.	v. 3, he shall cry, "Make ready the way of the Lord."
v. 1, the beginning of the gospel.	v. 4, John comes baptizing and preaching
v. 2, a messenger shall prepare the way for the Christ.	

* The student should be provided with one or more blank-books, divided according to the topics here indicated.

† The student may limit himself in this work to the material in Mark, or he may include all the material which he may have gathered.

‡ This kind of work is seldom done; and yet it is the crowning part. If left undone, nine-tenths of the profit to be gained from the study is lost.

- v. 5, people flock to him and accept his teaching.
v. 6, John's dress and food.
- v. 7, he preaches of one to come, his superior.
v. 8, who is to do a mightier work.
- 2) Study the connection of these verses, and again write out the thought of those which may be joined together; e. g.:
vs. 2,3, *O. T. Prophecy that a herald shall proclaim the coming of the Christ.*
vs. 4-8, *John appears as a religious leader, attracts multitudes, lives as a prophet, speaks of one to follow him, his superior in person and work.*
- 3) Now join together v. 1, vs. 2,3, and vs. 4-8, and thus obtain the real idea of the entire passage; e. g.:
Jesus Christ's ministry begins with the ministry of John, who in his person, work, and words fulfills the prophecy of the herald of the Christ.
- 4) Finally, test all this by reading once more vs. 1-8, and deciding whether the condensation thus arrived at is, in general, correct.

V. The Material Applied.*

1. **THE ASCETIC LIFE.** Cf. vs. 4,6; Lk. 1:15-17,80. What elements of strength and of weakness in such a life?
2. **RIGHTEOUSNESS.** 1) Under the inspiration of what belief did John preach reformation to the people? Cf. Mt. 3:12. 2) The Gospel principle and ground of morality. Cf. Col. 3:1-4. 3) Need of an ideal basis for practical morality.
3. **HUMILITY.** 1) Manifested by John. 2) A source of insight in him, cf. John 3:27-30. 3) An element of power in all character.

STUDY II.—THE PREPARATION OF THE CHRIST. MARK 1:9-13.

[In taking up each new "study," let the preceding one be reviewed.]

- Résumé.** 1. Give a brief account of the movement inspired by John. 2. Its characteristics. 3. John's work as complete and independent. 4. John's work as incomplete and a preparation. 5. Conditions of its final success.

I. The Material Analyzed.

Examine carefully Mark 1:9-13, and note the following points:

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|---|--|
| 1. The journey of Jesus and his Baptism (v. 9); | 4. to the Wilderness (v. 12); |
| 2. the Vision (v. 10); | 5. his stay and three-fold experience there (v. 13). |
| 3. the Voice (v. 11); | |

II. The Material Compared.

1. *The Baptism.* 1) Mt. 3:13-17. Observe (a) feeling and words of John (v. 14); (b) reply of Jesus (v. 15); (c) other verbal differences (vs. 16,17).
2) Lk. 3:21,22. Note (a) the circumstances of the baptism; (b) Jesus after baptism (v. 21); (c) the Spirit's appearance (v. 22).
3) John 1:32-34. Note (a) the abiding of the Spirit; (b) the oracle to John (v. 33); (c) the testimony of John (vs. 32,34).
2. *The Temptation.* 1) Mt. 4:1-11. Remark (a) the Spirit's purpose (v. 1); (b) condition of Jesus (v. 2); (c) order of events (vs. 2,11); (d) names given to Satan (vs. 1,3); (e) details of the temptation (vs. 3-10).
2) Lk. 4:1-13. Note (a) spiritual state of Jesus (v. 1); (b) additional details (vs. 5,6,13).

* The purpose and meaning of the "material" is to be brought into relation with the personal and social life of the present. What is the teaching of the passage for to-day? Thus the student should aim to apply not a word here and there, or a verse here and there, but the great facts, the prominent ideas of the passage as a whole. Only the briefest hints of application can be suggested to be worked out in detail according to the time and inclination of the student.

III. The Material Explained.

1. TEXTUAL TOPICS AND QUESTIONS.

- 1) V. 9. (a) *Galilee*. Where? (b) *Nazareth*. Where? Its connection with the life of Jesus?
- 2) V. 10. (a) *Straightway*. A favorite word. Note the frequency of its use in this chapter. (b) *Rent asunder*. Vivid. (c) *As a dove*. Observe punctuation (R. V.). Cf. Lk. 3:22. Is this (1) in a dove-like manner, i. e. gently, or (2) in the form of a dove?
- 3) V. 11. (a) *A voice*. Did others hear it? Cf. Mt. 3:17; Mk. 9:7. (b) *My son*. Cf. Ps. 2:7. *Am well pleased*; lit. "was well pleased." What conclusion from the use of the past tense? Cf. Lk. 2:40; John 1:1,2; 17:24.
- 4) V. 12. *Driveth*. How? Cf. Ezek. 8:3; Acts 8:39; etc. What reasons for inferring that Jesus was in an ecstatic state?
- 5) V. 13. (a) *Forty days tempted*. Cf. Ex. 34:28; 1 Kgs. 19:8. How reconcile this statement with Mt. 4:2,3? (b) *Satan*. Cf. 1 Chron. 21:1; Job 1:6; Zech. 3:1. Meaning of the name? Compare other terms, "devil" and "tempter" (Mt. 4:1,3). (c) *Wild beasts*. Note Mark's habit of vivid detail. Cf. v. 10. (d) *Ministered*. In what respects? Cf. Mt. 25:44. At what period? Cf. Mt. 4:11. (e) Mark does not mention the result of the temptation. Any reason for this?

2. GENERAL TOPICS.

- 1) **Jesus.*** Read Mt. 1:1-2:23; Lk. 1:26-38; 2:1-52, and classify results obtained under the following heads: (a) genealogy; (b) birth; (c) events of infancy; (d) events of childhood; (e) growth, Lk. 2:40,52 (cf. Lk. 1:80); (f) self-knowledge, as Son of God, as the Christ, Lk. 2:49.
- 2) **John and Jesus.** (a) Their relationship (Lk. 1:36), and previous intercourse, cf. Lk. 1:39-56; Mt. 3:14; John 1:29,31; (b) gather John's estimate of Jesus as regards (1) his humanity, John 1:30; (2) his character, Mt. 3:14; (3) his dignity and mission, John 1:34,29; 3:31,34; (c) what influence, if any, did John's ministry have upon Jesus, (1) personally or (2) in his work? cf. v. 9; Mt. 3:14,15; John 1:35-37.
- 3) **The Baptism of Jesus.** (a) Bearing in mind the significance of John's baptism (cf. Study I.), note (1) John's objection, Mt. 3:14; (2) certain respects in which this baptism had not the same meaning for Jesus as for the others. Inquire (b) why Jesus came to be baptized, whether (1) as an example to the multitudes, (2) as an Israelite, one of a sinful people, or (3) to mark the laying aside of his private life and the entrance upon a public career. (c) In view of Mt. 3:15, decide whether the baptism was to Jesus a means to attain to a more righteous state. (d) Study the "Descent of the Spirit" that followed. Would the Spirit have come upon Jesus if he had not submitted to baptism? Cf. v. 10; Lk. 3:21. (e) Result of the whole event (vs. 9-11), (1) to John, cf. John 1:32,33; (2) to Jesus; decide whether it marked a change in his nature or personal character, a completer consciousness of his mission, or new endowments for entering upon his public ministry. Cf. Isa. 11:2; Lk. 4:1; Mk. 1:12; John 1:32.
- 4) **The Temptation.** (a) Is this event mythical or historical? In favor of its historical character note (1) its simplicity and originality; (2) its fitness at this period in the life of Jesus at the beginning of the public ministry and when he was filled with the Spirit. (b) If historical, was it (1) an objective external event, or (2) is the narrative a symbolic picture of what went on in the mind of Jesus? (c) Decide as to the interpretation of the details (Lk. 4:3-12 and parallels) whether (1) literal events, or (2) symbolic. (d) Its significance in the life of Jesus, (1) as revealing his nature, e. g. possibility of

* Many interesting and difficult questions arise in connection with this topic, but the student is requested to restrict himself to the outline suggested here and to master the *facts* given in the passages cited.

temptation, etc.; (2) as throwing light upon the purpose and method with which he entered on his public ministry; (3) as suggesting the difficulties awaiting him (Lk. 4:13); (4) as establishing him in his character; (5) Heb. 2:18.

IV. The Material Organized.

1. *Classify the material* under the following heads (cf. Study I.; iv.):
1) persons; 2) places; 3) events; 4) literary data; 5) Jesus as man; 6) Jesus as more than man.
2. *Condense the material* into the briefest possible statement (follow method suggested in Study I.), e. g.:
 - § 1. v. 9, Jesus coming is baptized by John.
v. 10, After baptism, from the open heaven, the Spirit descends on him;
v. 11, A voice from heaven speaks approvingly to him.
Jesus is baptized, receives the Spirit and hears an approving voice from heaven.
 - § 2. v. 12, At once the Spirit drives him to the wilderness.
v. 13, Where among wild beasts he is tempted by Satan and ministered to by angels.
Under the Spirit's impulse he seeks the wilderness and there is tempted by Satan.
 - §§ 1, 2. Jesus is baptized and receives the Spirit at whose impulse he seeks the wilderness and there is tempted.

V. The Material Applied.

1. **SYMBOLS.** The usefulness of Symbols in religion (e. g. Baptism):
1) to develop personal religious life;
2) to preserve the purity of religious teaching;
3) to illustrate and testify to religious truth.
2. **TEMPTATION.** 1) Distinguish it from trial; 2) the blessing in it; 3) the need of a more than human power to resist it; 4) the peculiar temptations of the spiritual life.

STUDY III.—BEGINNING IN GALILEE. MARK 1:14-20.

Résumé. 1. What four events preparatory to the ministry of Jesus? 2. Show how each was a preparation. 3. From the material already gathered form a general conception of Jesus as he enters on his ministry.

I. The Material Analyzed.

Note the following points in vs. 14-20:

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|---|--|
| 1. The time; Jesus enters Galilee;
his work (v. 14); | 5. their response (v. 18); |
| 2. his words (v. 15); | 6. sees James and John; their
work (v. 19); |
| 3. sees Simon and Andrew (v. 16); | 7. he calls them; their response
(v. 20). |
| 4. his invitation (v. 17); | |

II. The Material Compared.

1. *Entry into Galilee.* 1) Mt. 4:12-17. Note (a) places (v. 13); (b) O. T. prophecy (vs. 14-16); (c) preaching begun (v. 17).
2) Lk. 8:23; 4:14-30. Note (a) age of Jesus; (b) at Nazareth (4:16-30); effect of his work, (vs. 14, 15).
3) John 4:1-3, 45-54. Observe (a) region left, reasons for leaving (vs. 1-3); (b) attitude of Galileans (v. 45); (c) at Cana (vs. 46-54).
2. *Call of followers.* 1) Mt. 4:18-22. Observe the almost verbal agreement.
2) Lk. 5:1-11. Classify (a) points of agreement with Mk.; (b) points of difference; (c) added facts or details. Decide whether this is, (a) the same event more fully narrated; (b) a

totally different one; or (c) closely related, occurring either immediately before or after. Luke's sources for his narrative as compared with Mk. and Mt., whether the same or different.

III. The Material Explained.

1. TEXTUAL TOPICS AND QUESTIONS.

- 1) V. 14. (a) *John was delivered up*. This marks (1) the close of his ministry; (2) the beginning of Jesus' active and independent ministry. (b) *Gospel of God*; i. e. glad-tidings from God. Cf. v. 15 as its substance.
- 2) V. 15. (a) *The time*; i. e. "the appointed time," (1) predicted by prophecy; (2) realized with the close of John's ministry. (b) *Is fulfilled*. O. T. figure; cf. Gen. 29:21. (c) *Is-at-hand*; almost, "is-here." (d) *Believe in*; i. e. exercise-faith-in.
- 3) V. 16. (a) *Sea of Galilee*. (1) Where? Another name? (3) Characteristic features? (b) *Fishers*. Learn something about (1) kinds of fish; (2) methods of catching; (3) extent of trade; (4) social position of fishermen.
- 4) V. 17. *Come after me*. The regular invitation of a teacher to become a permanent disciple.
- 5) V. 20. *Hired servants*. What inference as to the social rank of Zebedee?

2. GENERAL TOPICS.

- 1) **Previous Movements of Jesus.** (a) Read John 1:29-3:22; 4:4-43. (b) Make a list of the events. (c) From John 2:13 and 4:35* calculate the probable length of the period between the temptation and the Galilean beginning. (d) Give some general idea of the character and results of this period, usually called the Judæan ministry. (e) Reasons for the omission of these events in the other Gospels, whether (1) ignorance; (2) design, no Gospel intended to be exhaustive; (3) these events comparatively unimportant.
- 2) *Galilee*.† (a) Origin and meaning of the word; (b) divisions of the country; (c) characteristics of the land and people; (d) previous history; state at that time.
- 3) **The Galilean Message.** V. 15. (a) In view of its brevity, may this verse be regarded as a summary or text of the discourse? (b) Let the student analyze it, e. g. two facts and a two-fold command. (c) In the light of the O. T., study the phrases, "the time" (Dan. 7:22; 8:19; 11:35; Gal. 4:4) and "Kingdom of God" (Exod. 19:6; 1 Sam. 8:7; 12:12; 2 Sam. 7:12-16; Isa. 6:5; Dan. 2:44,45; 7:14,18). Make a rough definition of each phrase for further study. (d) Compare John's message (Mt. 3:2) with this (1) in form, (2) in its facts, (3) in its motives (cf. Mt. 3:10-12). (e) In what respects, if any, does this message refer to the coming of the Christ?
- 4) **The Calling of the Four.** Vs. 16-20. (a) Picture the scene and details of the event. (b) In the light of John 1:35-42 explain the sudden call and quick response. (c) To what kind of service does this call invite (cf. vs. 17, 18)? (d) Can Lk. 5:1-11 be explained as a special call to Simon in view of John 1:41? (e) Compare the relations of Jesus and the four with (1) that of prophets and their followers (cf. 1 Kings 19:19-21; 2 Kgs. 2:2); (2) that of the Rabbis and their disciples.

IV. The Material Organized.

1. *Classify the material under the following heads:*
 1) persons; 2) places; 3) important events; 4) habits and customs; 5) important words and phrases; 6) literary data.

* The Passover coincided in time with the spring harvest, usually occurring in April.

† Cf. Smith's Bible Dict. Art. *Galilee*.

2. Condense the material into the briefest possible statement, e. g.:
- § 1. v. 14, When John is imprisoned, Jesus comes into Galilee preaching.
 - v. 15, "The time for God's Kingdom is come; repent and believe it."
After John's imprisonment Jesus preaches in Galilee.
 - § 2. v. 16, He sees Simon and Andrew fishing in the sea of Galilee.
 - v. 17, He calls them to become his followers.
 - v. 18, They follow.
Simon and Andrew become his followers.
 - § 3. v. 19, He sees James and John mending their nets.
 - v. 20, He calls them; they leave all and follow.
James and John become his followers.
- §§ 2, 3. SIMON AND ANDREW, JAMES AND JOHN, BECOME HIS FOLLOWERS.
 §§ 1-3. After John's imprisonment Jesus preaches in Galilee and secures four followers.

V. The Material Applied.

Religious Progress. Observe certain elements of the method with which Jesus began his work and consider their present value in the spread of the truth.

1. *Preaching* good tidings from God (v. 14)—compared, e. g., with the printing-press, and other agencies.
2. Demand for repentance and faith in the Gospel (v. 15)—the condition on which true religious life is possible.
3. A personal relation to Jesus involving sacrifice of all other things (v. 18)—the most fruitful means in developing right character.

STUDY IV.—THE GALILEAN MINISTRY: THE PERIOD OF PUBLIC FAVOR. MARK 1:21-45.

Resumé. 1. The work of Jesus before he comes into Galilee. 2. The events of the Galilean beginning, 1) the two according to Mark, 2) additions from other sources. 3. The theme of his preaching. 4. Grounds on which his ministry may be said really to begin at this public entrance into Galilee (v. 14; Mt. 4:17). 5. Relations of Jesus and the Four.

I. The Material Analyzed.

Read carefully Mark 1:21-45 and note the contents, e. g.:

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| 1. Experience in the Synagogue (vs. 21-27); | throughout Galilee (vs. 35-39); |
| 2. resulting fame (v. 28); | 5. a leper healed (vs. 40-44); |
| 3. at Simon's house (vs. 29-34); | 6. wider fame and desert ministry (v. 45). |
| 4. retirement for prayer; ministry | |

II. The Material Compared.

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| 1. With vs. 21-39, cf. Lk. 4:31-44. | 5. Observe the possible bearing of this material on the relations of these three Gospels; * e. g., which is the more probable conclusion, 1) Matthew draws his account from Mark; 2) Mark takes Luke and adds to it; 3) Luke condenses Mark; |
| 2. With vs. 29-34, cf. Mt. 8:14-17. | |
| 3. With vs. 40-45, cf. Mt. 8:2-4; Lk. 5:12-16. | |
| 4. Make lists of 1) additional material obtained; 2) possible disagreements in facts or their arrangement; 3) material peculiar to Mark. | |

* The student is here introduced to the problem of the origin of the Gospels. The subject is intricate yet important and cannot be neglected. Each "study" will contain more or less material helpful in its investigation. The important work is to master the facts presented in the Gospels themselves. The larger commentaries may profitably be consulted for a fuller discussion, but all theories should be regarded with caution.

- 4) all draw directly from other and original sources.
6. These and many other events of the Galilean ministry do not appear in John's

Gospel. In distinction from it, these three Gospels which cover substantially the same ground are called the *Synoptic Gospels*.

III. The Material Explained.

1. TEXTUAL TOPICS AND QUESTIONS.

- 1) V. 21. (a) *Capernaum*; its location; its condition then and now.
(b) As to this synagogue cf. Lk. 7:2-5.
- 2) V. 22. Cf. Mt. 7:29. Account for the use of similar language.
- 3) V. 23. *With an unclean spirit*; (a) lit. "in an unclean spirit," i. e. the element or sphere in which he lived, cf. a similar expression "in Christ," 2 Cor. 12:2; Gal. 1:22, etc.; (b) explain the man's presence in the synagogue.
- 4) V. 24. (a) Significance of the use of the pronouns *we, us, I*?
(b) *Holy One of God*; (1) Cf. Ps. 16:10; 89:19; John 6:69; i. e. a confession of Jesus as the Christ; (2) how could this be known by this man?
- 5) V. 27. *New teaching*; i. e. in substance, manner and attending works.
- 6) V. 32. (a) *At even*; close of the Sabbath. Why bring them then?
(b) *possessed-with-devils*; i. e. "demonized," under the power of "demons."
- 7) V. 34. (a) *Devils*; i. e. (Am. Rev.) "demons;" a different word is that in Mt. 4:1.
(b) *Knew him*; cf. margin. Why refuse their witness?
- 8) V. 35. (a) *Morning*; a regular division of time; cf. Mk. 13:35.
(b) *Desert place*; i. e. uninhabited.
- (c) *Prayed*; light here thrown upon the nature of Jesus.
- 9) V. 38. (a) *Elsewhere*; (1) to avoid undue excitement; (2) to accomplish his mission.
(b) *Came I forth*; whence? Cf. Lk. 4:43.
- 10) V. 40. *Cometh*; a breach of law; cf. Lev. 13:45,46.
- 11) V. 41. *Touched*; (a) note the method of cure.
(b) Jesus rendered unclean.
- 12) V. 43. (a) *Strictly-charged*; lit. "wroth-with."
(b) *Sent him out*; i. e. of the city. Cf. Lk. 5:12.
- 13) V. 44. (a) *The priest*; i. e. at the Temple. Why? Cf. Lev. 14:2. He would be legally declared clean and thus restored to society.
(b) *Offer*; cf. Lev. 14:4-32.
(c) *Unto them*; either (1) the priests, or (2) the people. The cure was thus recorded as complete.
(d) Jesus' relation to the Law; (1) as regards himself he is above it (v. 41); (2) as regards the leper, he insists on obedience to it.
- 14) V. 45. *Desert-places*; (a) because of his consequent fame; (b) the prejudice and hostility aroused.

2. GENERAL TOPICS.

- 1) *Synagogue*.* (a) Meaning of the word; (b) origin of the synagogue, whether at the time of Ezra or before; (c) officers; (d) worship; (e) judicial functions; (f) the synagogue school; (g) relations to the temple; (h) relations to the Christian church.
- 2) *The Authority of Jesus*. Vs. 22,27. (a) Try to get a clear idea of the impression made by Jesus in his ministry. Was it (1) *originality* of matter, or (2) *independence* in his manner, or (3) the *force* of his character? (b) Note its *manifestation* in (1) his teaching, (2) his works. (c) Compare it (1) with the scribes, learn something of their methods, traditional, narrow, slavish; (2) the exorcists, or those who professed to cast out evil spirits, by spells, etc. (d) Note that a similar authority was a characteristic of the prophets, cf. Isa. 1:10; 43:1; Jer. 1:4-9, etc.
- 3) *Leprosy*. (a) Learn something about its general character, forms and symptoms; (b) the legislation in relation to it, cf. Lev. 13,14; (c) its symbolic character, cf. Num. 12:10,11; 2 Chron. 26:19-21.
- 4) *The Miracles*. (a) Give careful study to the miracle narrated in vs. 23-26. Note (1) the evidence of mental disease; (2) the moral state of the man; (3) his body afflicted (v. 26). Observe the explanation of this condition (1) in

* Cf. Smith's Bible Dictionary; art. *Synagogue*.

the popular mind (v. 27); (2) the notion of the writer (v. 23); (3) what may be inferred as to the opinion of Jesus. In favor of the reality of the miracle, consider (1) the previous condition of the man; (2) the manner of the cure; (3) the astonishment of the people. (b) In a similar way study the miracle in vs. 40-42 in its special features with the evidences of its reality. (c) These miracles considered together (1) as wrought on both mind and body; (2) their relation to the preaching of Jesus, whether equal in importance, or subordinate as proofs or means to draw the multitudes; (3) the revelation they make of the mind and heart of Jesus.

IV. The Material Organized.

1. *Classify the material* under the following heads: 1) places; 2) institutions; 3) important events; 4) miracles; 5) habits and customs; 6) literary data; 7) Jesus and the O. T.
2. The following results of a strict *condensation* of the material are suggested. Let the student work through the processes and improve on what is here given:

Jesus creates astonishment and obtains wide fame, because of the authority he shows in teaching and in casting out a demon at the synagogue of Capernaum. The same day he heals Simon's wife's mother and other sick, and casts out demons at Simon's house in the presence of the citizens. The next day after early private prayer Jesus begins a mission tour in the synagogues of Galilee. He cleanses a leper whose disobedience compels him to retire to the desert to meet the multitudes who come to him.

V. The Material Applied.

Authority. 1. In matters of religious truth consider the dangers to character in an unquestioning submission to the authority of another. 2. The dangers which lie in an independence of authority. 3. The duty to decide to what authority to yield. 4. The reasonableness of yielding to the authority of Jesus as a teacher.

