

...ever I have
...I am with you
...of the world.

THE GOSPEL ACCORDING TO ST. MARK.

CHAPTER 1.

of the gospel of Jē'sus
of God;
in the prophets. Behold,
before thy face, which
y before thee.
crying in the wilder-
ay of the Lord, make
in the wil-

19 And when he had
thence, he saw Jāmes
and Jōhn his brother,
ship mending their net
20 And straightway
and they left their
ship with their
after

Gospel According To St Mark

Scott C. Dulebohn



Gospel According To St Mark:

Gospel According to St. Mark Hooker, Morna Dorothy Hooker, 1991-01-01 St Mark's Gospel is among the earliest records about Jesus of Nazareth. This commentary focuses primarily on the problem of understanding what Mark himself intended to convey to his readers when he set out to write the good news of Jesus Christ. There is an examination of information in the gospel about the historical Jesus, about the early Christian community, and about Mark's theological concerns. There is also consideration of the sources for the Gospel, of the tradition behind it, and of interventions by editors. Professor Hooker's new commentary takes account of the many lasted twentieth century Markan studies and comes with her own translation of the Gospel. References to Greek sources are included but do not require a knowledge of Greek. [The Gospel According to St. Mark](#) Henry Barclay Swete, 1920 [The Gospel according to St. Mark](#) HENRY BARCLAY SWETE, D.D., 2023-12-01 *The Gospel According to St Mark* Author Henry Barclay Swete Publisher Macmillan and Co Publication Date 1898 Henry Barclay Swete 1835-1917 was an Anglican clergyman and noted biblical scholar who published works on the Old and New Testaments as well as on Christian doctrine. He is the earliest of extant commentators on St Mark, urges as his apology for undertaking so serious a task the neglect which that Evangelist appeared to have suffered at the hands of the great teachers of the Church. While each of the other Gospels had received separate treatment, the Gospel according to St Mark, so far as he could discover, had been passed by as if it needed no elucidation or none which could not be gathered from expositions of St Matthew and St Luke. ***The Gospel According to St. Mark***, 1913 [The Gospel of St. Mark](#) Dennis Eric Nineham, 1963 The story begins in the period immediately after the lifetime of Jesus, when as yet there were no written accounts of any sort, but the tradition about him was preserved entirely by word of mouth. So far as the material in our Gospels is concerned, it was preserved during this period exclusively by Christians. Although St Mark was no biographer, by linking together the various separate stories and groups of stories with summary passages of his own composition, he has produced what is so far as its form is concerned, a connected historical narrative. It tells of the Lord's baptism by John the Baptist, of a subsequent varied ministry in Galilee, of some journeys outside Galilee ending with a journey to Jerusalem, and finally of a series of events: the entry upon the Passover, the cleansing of the temple, the scene in the treasury, and the like, which must obviously have taken place in Jerusalem. Introduction ***The Gospel According to St. Mark Chapters I to VIII*** Alexander Maclaren, 1906 ***The Gospel According to Saint Mark***, 1920 ***The Gospel According to St. Mark*** Alfred Plummer, 1920 ***The Gospel According to St. Mark*** George Frederick Maclear, 1892 ***The Gospel According to St. Mark*** George Alexander Chadwick, 1887 [Gospel According To St. Mark](#) Morna D. Hooker, 2001-12-01 St Mark's Gospel is among the earliest records about Jesus of Nazareth. This commentary focuses primarily on the problem of understanding what Mark himself intended to convey to his readers when he set out to write the good news of Jesus Christ. There is an examination of information in the gospel about the historical Jesus, about the early Christian community, and about Mark's theological

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