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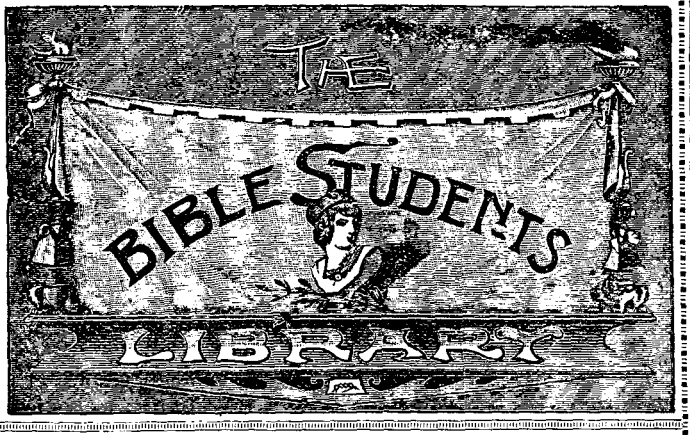

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Sabbath School Lessons

FROM THE

GOSPEL OF MARK

FOR SENIOR CLASSES.

PUBLISHED FOR THE

INTERNATIONAL SABBATH SCHOOL ASSOCIATION

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In addition to general articles upon the various phases of the Sabbath school work, the following departments will be kept up:—

SPECIAL MENTION.—This department of the WORKER is conducted by the Executive Committee of the International Association, and will contain information concerning the progress of the work in different parts of the field, as well as valuable suggestions in regard to the best methods to be employed in carrying it on.

TALKS WITH CORRESPONDENTS.—Under this heading will appear extracts from letters of general interest, answers to questions, and suggestions in regard to the manner of organizing and conducting a Sabbath school, etc. It is hoped that those in perplexity in regard to any branch of the work will communicate with the editors of the WORKER. All such letters will be answered in this department of the WORKER, or privately as may be thought best.

HINTS ON TEACHING.—As the heading would indicate, this department will contain special help for teachers. Notes which are not found in pamphlets or lesson papers will be prepared for the senior, intermediate, and primary divisions. From these, teachers may obtain valuable suggestions and illustrations, which will assist them in their work

OUR MISSION FIELD.—This department will be one of special interest to all. It will contain articles on different missions and missionary enterprises, giving special attention to those to which our Sabbath school contributions have been or are soon to be devoted.

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Lessons from the Gospel of Mark.

FOR SENIOR CLASSES.

INTRODUCTION.

NOTE 1.—It is impossible to include the whole book of Mark in twenty-six lessons, or in six months' time, the period allotted to it by the International Sabbath-school Committee. It has been thought best, therefore, to gather out its most striking and important lessons, instead of attempting to cover the entire life and ministry of Christ. Of the connection historically and chronologically we will say but very little, as Mark follows no strictly chronological order, and to attempt to explain the chronology of each event in the life of Christ with Mark for a basis would invite controversy and divert the mind of the student from the real lesson. The writer of the book of Mark was a Hebrew, whose name was also John, spoken of as "John, whose surname was Mark" (Acts 12: 12); he was nephew to Barnabas, and accompanied Paul and Barnabas for a time in the work, but for some reason, displeasing to Paul, left them (Acts 13: 5, 13; 15: 37, 38). He afterward became profitable to the apostle, and was an instrument in the hand of God in spreading abroad the gospel. Although the shortest of the gospels, Mark is very full in its suggestions. Only three years of our Lord's ministry is related by him.

NOTE 2.—SUGGESTIONS ON THE STUDY OF THE LESSONS.—The student will be helped very materially in the study of these lessons if he will first read prayerfully, carefully, thoughtfully, the Scripture covered by the lesson, and then the parallel passages in the other gospels, before studying by questions. Wherever the parallel passage is referred to after a question, it is because it brings out an additional thought, or adds force to the regular lesson scripture. Do not be satisfied with surface thoughts, or with the delving and mining of others. Dig deep till the truth comes fresh to your own mind and heart; for only so will it do you good. Those who have "Great Controversy" ("Spirit of Prophecy"), Vol. 2, will find therein great help on many of these lessons. Unfortunately, the book is out of publication, so that copies cannot be supplied at our publishing houses.

LESSON I.—July 4, 1891.

THE MISSION OF CHRIST.—MARK 1:1-20.

Parallels: Matt. 4:17-22; Luke 4:14, 15.

1. How does Mark first introduce his gospel? Verse 1.

2. By what other terms is the gospel known? See note 1.

3. Who heralded Christ's first advent? Verses 2-6.

4. What did he say of Christ? Verses 7, 8.

5. Did the increasing glory of Christ make John envious? John 3:29.

6. Where and when did Jesus make his first public appearance? Mark 1:9.

7. What scene took place at his baptism? Verses 10, 11.

8. Where did he go after his baptism? Verses 12, 13.

9. For what reason was he tempted? Heb. 2: 10, 17, 18; 4: 15, 16.

10. At what time does our Lord next appear? Mark 1: 14. See note 2.

11. What was his work? Same verse.

12. In what is the gospel message summed up? Verse 15; Acts 20: 21.

13. What does repentance imply? See note 3.

14. Then in preaching the gospel, what must one also preach?—*Ib.;* Rom. 1: 16, 17.

15. What does faith in the gospel bring? Rom. 1: 17; Gal. 5: 6.

16. In what is love manifested? Rom. 13: 10; 1 John 5: 3.

17. What, then, is the mission of Christ? Titus 2: 14.

18. Who were the first disciples called in Galilee? Mark 1: 16, 17. See note 4.

19. What was Christ's object in calling them? Verse 17.

20. Who were the two next called? Verses 19, 20.

21. How did all of these heed the call? Verses 18, 20.

22. How ought we to heed Christ's call to any duty? Gal. 1: 15, 16; Ps. 119: 60.

23. With whom do we thus identify ourselves? 1 Cor. 3: 9; 2 Tim. 2: 11, 12.

24. What will be the outcome of thus identifying ourselves with Christ? Matt. 19: 29.

NOTES.

1. THE GOSPEL.—Gospel means "good news, tidings, or words." See Luke 2: 10. The very terms used with it show the perfect unity of Father and Son, and the character and power of the gospel. It is called the "gospel of Christ," as in our lesson; "the gospel of God" (Rom. 1: 1); "the gospel of the grace of God" (Acts 20: 24), because through the gospel grace or favor is revealed; "the glorious gospel" (2 Cor. 4: 4), because glory is the end or development of God's grace; "the gospel of peace" (Eph. 6: 15), because it is God's message of peace to rebellious creatures; and the "everlasting" or age-lasting gospel (Rev. 14: 6), for with the ceasing of its proclamation the probation of man ceases, and his judgment takes place. It is worthy of all study.

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2. Mark, like Luke and Matthew, passes over the first six months of our Lord's ministry, recorded in John, and begins his account after the first passover, and after John the Baptist was cast into prison. During these first six months after the temptation, from the autumn of A. D. 27 to the spring of A. D. 28, our Lord wrought the miracle at Cana of Galilee, and visited Capernaum, from thence he had attended the first passover at Jerusalem, cleansed the temple, taught Nicodemus, visited the woman of Samaria, and healed the nobleman's son. His public preaching seems to have begun at this time. Here was fulfilled the seven weeks and the sixty and two weeks of Dan. 9: 25, when Messiah the Prince was manifested.

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3. REPENTANCE.—Repentance implies conviction of sin, contrition of sin, confession of sin, and conversion, or turning away, from sin. Sin is the transgression of

God's holy law. 1 John 3:4; Rom. 7:7. The gospel is glad tidings of salvation from sin. But the sinner will not feel his need of a Saviour unless he is shown that he is indeed a sinner, and without hope in himself. The knowledge of sin, however, can be taught only by the law, "for by the law is the knowledge of sin." Rom. 3:20. To preach the gospel, then, one must preach the law of God. In fact, there is nothing which so emphasizes the sacredness of the law of God as the gospel of Christ. Again, the righteousness of God comes to the sinner by faith in the gospel, and this righteousness is the same righteousness that is found in the law, and to which the law bears witness. Rom. 3:21. The gospel is that power which is to bring fallen man back to the righteousness of God. Rom. 1:16, 17; Titus 2:14.

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4. CALL OF DISCIPLES.—The first disciples which followed Jesus were Andrew and Peter. These were formerly disciples of John, who left him and sought Christ at the beginning of his ministry, returning after a little time to their old occupation of fishing. The call recorded by Mark (1:16–20) and by Matthew (4:18–21) came after the first passover, when Jesus had returned to Galilee. The second and effectual call is that recorded in Luke 5:1–11. The context, circumstances, and order of events seem to make this a different call from that recorded in our lesson.

LESSON II.—July 11, 1891.

THE POWER OF GOD.—MARK 1:21–45.

Parallels: Matt. 4:23–25; Luke 4:31–44.

1. WHERE do we next find our Lord? Mark 1:21.

2. How did the people regard his teaching? and why? Verse 22. See note 1.

3. How did Satan try to thwart his work? Verse 23.

4. What did the demoniac say? Verse 24.

5. What followed? Verses 25, 26.

6. How did this affect the people? Verses 27, 28.

7. What was here demonstrated? See note 2.

8. Where did Jesus next go? Verse 29.

9. How was the power of Christ here manifested? Verses 30, 31.

10. On what day did these noted miracles occur? Verse 21.

11. What occurred at the close of the day? Verses 32, 33. See note 3.

12. What is said of further manifestations of the power of Jesus? Verse 34.

13. What characteristic of the life of Christ is next shown? Verse 35. See note 4.

14. What rest did he give himself? Verses 36–39. See note 5.

15. After one of these preaching services, who came to Jesus? Verse 40. See also Matt. 8: 1, 2.

16. What was his purpose in coming? Mark 1:40.

17. What confidence did he have?—*Ib.*

18. How did Jesus regard the wretched man? Verse 41.

19. What was the effect of his words? Verse 42.

20. What instruction did the Lord give the man? and why? Verses 43, 44. See note 6.

21. How did the cleansed leper heed the words of Christ? Verse 45.

22. In what three ways was Christ's power especially manifested as shown by this lesson? See note 7.

NOTES.

1. DIVINE AUTHORITY.—The people were astonished because Christ taught as having authority. The word also means power, or right. The teaching of the scribes was based on tradition. They had no message from God. The teaching of Jesus was the truth of God. He was in the bosom of the Father, and the words that he spake were the words of God (John 4:31–34), and therefore it was that they carried conviction to men's hearts.

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2. CHRIST AND SATAN.—The evident design of Satan in driving the poor demoniac into the synagogue was to thwart the work of Jesus. The very words Satan put in his victim's mouth were designed to turn Jesus away: "Let us alone; what have we to do with thee, thou Jesus of Nazareth?" If the power of Jesus was sufficient to overcome the evil one, Satan evidently supposed that he would not heal the man who desired him to depart. But Jesus had not only power, but compassion; he not only rebuked the power of Satan, but he restored his victim to his right mind.

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3. TRADITION.—After the close of the synagogue services, the rumor of the casting out of the unclean spirit was carried through the town. But, bound by the scrupulous traditions of the unscrupulous Pharisees, the sick could not be brought till the close of the Sabbath, which was at even, the setting of the sun. The scribes had gathered

and elaborated a vast number of senseless precepts, injunctions, and prohibitions covering every phase of life. Long rules were given as to just what knots could be tied that day. It was forbidden to write two letters which could be read together, either with the right hand or the left, of any language, with anything on anything where they could be permanent, but they could be written on the sand, or any place where they would not remain long. It was forbidden to give an emetic on the Sabbath, to set a broken bone, or put back a dislocated joint. This was the reason they would not bring the sick to Christ on the Sabbath. Then the Jews brought all their sick, and the compassionate Healer made them whole. See Geikie's or any other standard Life of Christ.

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4. THE MAN OF PRAYER.—Jesus prayed much. After working late at night, he rose up a great while before day to pray (see Mark 1:35; Matt. 14:23; Mark 6:46; Luke 6:12; 9:28, *et al.*), all night at times; in Gethsemane's Garden, on the Mount of Transfiguration, everywhere, he poured out his soul with strong crying and tears. Heb. 5:7. If the sinless Son of God needed to pray, how much more do we, the sinners!

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5. UNSELFISHNESS.—Not once did Christ work a miracle to save himself personal inconvenience, labor, or suffering. Not once did a miracle supply his physical needs. Never did he pause to take a vacation only as necessity absolutely demanded. He came to save men, and his soul's burden would not let him rest while dying men were waiting to hear and be healed. Oh, how few are his true followers!

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6. WISDOM.—There was doubtless a threefold object which our Saviour had in giving his instruction to the leper: (1) He would show that he was not against the laws

of Moses; (2) that the priests would have no excuse in rejecting Christ, for the evidence of his power would be before them in the cleansed leper; (3) he could better labor in that vicinity before prejudice was unnecessarily aroused. The priests could otherwise say that the man had never been a leper. The rejection of Christ's counsel seems to have shut the gates of the city against him.

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7. THE LESSON.—1. Christ's power and *compassion* were manifested in defeating the prince of evil and darkness, in freeing his victim, the demoniac, and restoring his mind. 2. Christ's power and *care* for his people were manifested in healing the relative of a loved disciple. 3. Christ's power and *pity* were manifested in the cleansing of the poor, loathsome wretch, whom no one else would come near, much less touch. But the finger of power and the word of the Creator change the putrid flesh to that of the little child. Who is there that cannot gather from these incidents precious lessons of faith and trust in God? Are we willing for Christ to heal and cleanse us? The power is his, and he will impart it if we only believe.

LESSON III.—July 18, 1891.

THE FRIEND OF SINNERS.—MARK 2:1-22.

Parallels: Matt. 9:1-17; Luke 5.

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1. AFTER remaining some time in the country, where did Jesus go? Mark 1:45; 2:1.

2. How did the people receive him? Verses 1, 2.

3. What noted persons were present? Luke 5:17.

4. What was a characteristic of the power manifest?—*Ib.*

5. What must also have been present? Matt. 13:58. See note 1.

6. Who was brought to him? Mark 2:3.

7. How earnest and confident were those who brought him? Verse 4.

8. How did Christ meet this faith? Verse 5.

9. From the words of Jesus what may we conclude was the great burden of the paralytic?

10. How did the scribes regard these words? Verses 6, 7.

11. After how long a time, and how, did Jesus know that the scribes and Pharisees reasoned as they did? Verse 8.

12. How did he reply? Verse 9.

13. Is there any but God who can thus forgive sins? Job 14:4; Isa. 43:25.

14. What power alone can restore that which has been destroyed by disease? *Ans.*—Creative power, or the power of God.

15. How did Jesus demonstrate that he was divine? Mark 2:10, 11. See note 2.

16. What were all forced to admit? Verse 12.

17. As he went forth to the seaside, whom did he call? Verses 13, 14.

18. What effect did this call have upon Levi (or Matthew, Matt. 9:9) as regards his profitable business? Verse 14; Luke 5:27, 28.

19. To what did Levi invite him? Mark 2:15; Luke 5:29.

20. What accusation did the Pharisees bring against him? Mark 2:16. See note 3.

21. What reply did Jesus make? Verse 17, first part.

22. In what alone can all, Pharisees as well as publicans, find hope? Verse 17, last clause; 1 Tim. 1:15; Rom. 3:23.

23. By what illustration did Jesus show them that they could not hope to partake of the wonderful and expansive doctrines of mercy and love as long as they clung to their tradition and self-righteousness? Mark 2:21, 22.

NOTES.

1. THE ANSWER OF FAITH.—We are told by Luke that on this occasion the "power of the Lord was present to heal." In Matt. 13:58 it is stated that Christ "did not many mighty works there because of their unbelief." See also Mark 6:5, 6. Now if unbelief hindered Christ from doing mighty works, there must have been the opposite of unbelief, or faith, present when his mighty power was manifested. "According to thy faith," and, "All things are possible to him that believeth," are sayings of Christ. Faith in our Lord will always bring his power according to our needs.

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2. CREATOR AND REDEEMER.—God alone can forgive sins. God alone by his creative power can restore broken-down tissues. When Jesus proclaimed as he did forgiveness to the paralytic, he proclaimed his divinity, and when he, by his mighty power, healed the man as a proof of his authority to forgive sin, he demonstrated that he belonged to the Godhead. This ought to have been sufficient evidence; but they were blinded by their unbelief. They could not, with many others, see the

wisdom and power of God as manifested in Jesus of Nazareth. But to the believer nothing is more precious than the thought that their Saviour is man as well as God.

3. WITH SINNERS.—Nothing could more clearly show the selfishness and hardness of heart of the Pharisees in the time of Christ than the charges which they brought against him. "Why, your Master has gone to eat, to mingle, with the publicans and sinners." There could be no greater honor than these very words, designed as a reproof and disgrace. In the fact that Jesus came to call sinners lies the hope of the world and every soul therein. Selfish hearts, incrusted and dried up, could not contain such doctrines, such expansive, blessed truths. They were like the dried skin bottles; the new wine would prove their destruction, unless the heart was changed through humble contrition and faith. The blind were leading the blind and realized it not. It is only the truth as it is in Jesus which can keep us from the same sad condition.

LESSON IV.—July 25, 1891.

CHOOSING THE DISCIPLES; UNPARDONABLE SIN.—MARK 3:13-35.

Parallels: Matt. 10:1-4; 12:22-32; Luke 6:13-16; 11:14-26.

[NOTE.—The chronological order of the events connected with this lesson are so much broken that no attempt is made to follow it. Matthew places the miracles recorded in Mark 5:22-43 after the parables of the unwrought cloth and new wine. Mark follows that parable by two incidents of Christ's regard for the Sabbath day (Mark 2:23-27; 3:1-6), in which the chief points are that Christ as the Creator can best know how the Sabbath ought to be observed, and that it was in strict harmony with the Sabbath law to do works of mercy and necessity on that day. And Matthew adds: "It is *lawful* to do well on the Sabbath days." Matt. 12:12. This was confirmed by his creative power in at once restoring the withered hand.

Then follows (Mark 3:7-11) a brief summary of a wonderful season in the life of Jesus, in which multitudes followed him and multitudes met him, the sick were healed, the lunatic restored, and demons confessed that Jesus was the Son of God.]

1. WHAT important step in Christ's work have we here recorded? Mark 3:13, 14.

2. For what purpose were these disciples chosen? Verses 14, 15.

3. How did he prepare himself for this important work? Luke 6:12.

4. Who were those ordained? Mark 3:16–19.

5. What were they also called? Luke 6:13. See note 1.

6. What instance is given of the people's eagerness to hear? Mark 3:19, 20.

7. How did this probably affect Jesus? Matt. 9:36; Mark 3:21. See note 2.

8. Are such expressions common concerning those who are zealous in the work of God? Gen. 19:14; 2 Kings 9:11; Hosea 9:7; Acts 26:24; John 10:20.

9. Will it be likely to be different from this in the last days? Isa. 59:15, margin. See note 3.

10. What did the investigating committee from Jerusalem say? Mark 3:22. See note 4.

11. How did Jesus refute their reasoning? Verses 23–26.

12. How only can Satan be destroyed? Verse 27.

13. Who will accomplish this work? Heb. 2:14. See note 5.

14. How great sins may be forgiven men? Mark 3:28; Isa. 1:18.

15. What will never be forgiven? Mark 3:29.

16. What means has God of putting away sin and changing the heart? Eph. 1:7; Heb. 9:14. See note 6.

17. Through what power did Christ cast out the demons? Matt. 12:28.

18. What did the Jews call this power? Mark 3:22, 30.

19. If, therefore, men deny and blaspheme the only means God has ordained for forgiveness and salvation, can they be forgiven? Heb. 10:29. See note 6.

20. On the other hand, what precious privilege does he open to all? Mark 3:31–35.

NOTES.

1. DISCIPLE AND APOSTLE.—"Disciple" means a learner, a follower; one who follows to learn by experience. "Apostle" means "one sent forth." The twelve were chosen as learners that they might be *sent forth* as heralds and witnesses of Christ. They were called and chosen as disciples; they were chosen and appointed (ordained) as apostles. The latter is the official title.

2. THE ZEAL OF CHRIST.—The eagerness of the people to hear Jesus was shown by the dense throngs which were continually crowding round him. It may have been, and doubtless often was, mere curiosity which moved many. But Jesus eagerly accepted every opportunity to instruct; to heal, to save. His eagerness and zeal were shown in the concern of his friends as regards his sanity. They could not understand his zeal for God and his love for souls. He had already said, "My meat is to do the will of Him that sent me, and to finish his work." John 4:34. The secret of this is revealed in Ps. 40:8.

3. REPROACHED WITH CHRIST.—Human nature is the same in all ages; and as those who have been zealous for God in past ages have been called foolish, fanatical, and mad, we may expect the same thing in the last days. We should not so act as to invite such criticism, neither should we quench the Spirit of God in our hearts or neglect to obey his word in order to escape it. It will come; for Isa. 59: 15 applies to the last days, as the following verses show, and Peter (2 Peter 3: 3, 4) confirms the testimony. But if we act wisely and faithfully, we may comfort our hearts that we are not in bad company; for so did the world unto the prophets and the Lord Jesus.

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4. THE PRINCE OF DEMONS.—Beelzebub, or Beelzebul, is used here as a name for Satan. It means "the master of the house," the one whom the Jews had admitted. Its origin is doubtless the Old Testament term Baal Zebub, "the Lord of flies," and, earlier still, the sun-god. He became the head of the demons, according to Schaff-Herzog, "because the fly is an unclean and annoying thing; and so the connection of Baal with the flies showed that he was in a sense the most unclean god, and therefore worthy of the greatest contempt." Those who know of the licentiousness of Baal-worship can see another reason for investing the god with a name denoting uncleanness and contempt. "Devils" in the New Testament does not come from the same word as "the devil," referring to Satan. The former comes from *daimon*, slightly changed to our demon, while the latter comes from *ho diabolos*, the devil. The devil is prince of the demons, his angels. Matt. 25: 41. The Pharisees declared Christ to be in league with Satan, the prince of demons.

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5. SATAN OVERTHROWN.—The description given of Satan in the Scriptures indicates that aside from divine power none are stronger or wiser than he. See Isa. 14: 12–14;

Eze. 28:12–17. He was cast out of heaven by God (2 Peter 2:4); he was conquered by Christ (Rev. 12:7–10; Luke 10:18); he will be bound by a mighty angel at the beginning of the thousand years (Rev. 20:1–3, and will finally be destroyed by the power of Christ (Heb. 2:14; Eze. 28:18, 19), and to the name of Christ will be all the glory. His first advent was an advance step toward the great consummation, when the house of God's earth would be restored to its pristine glory, and the trail of the serpent forever removed.

6. OUTSIDE OF MERCY.—The only means whereby man can be purchased and cleansed is the blood of the Lord Jesus Christ. His change of life and character is wrought through the word of God by the power of his Spirit. To deny one is to deny all; and to deny them is to cast from us the only means which God has for saving us. This everyone does who finally rejects Christ. The Jews not only rejected Christ, but with the most conclusive demonstrations of divine power before them, they dared to say it was a manifestation of Satan. They attributed the work of the Spirit of God to the devil. They committed the unpardonable sin, for they cut off the only means of pardon.

LESSON V.—August 1, 1891.

PARABLE OF THE SOWER.—MARK 4:1–25.

Parallels: Matt. 13:1–23; Luke 8:4–15.

1. AFTER the precious words of privilege given in our last lesson, where did Jesus go to teach the thronging multitude? Mark 4:1; Matt. 13:1.

2. In what way did he often give instruction? Mark 4:2. See note 1.

3. What was the first important parable he taught them? Verses 2–8.

4. By what words did he show that it was worthy of attention? Verse 9.

5. What did this parable arouse in the minds of the disciples? Verse 10.

6. What question did they ask? Matt. 13:10.

7. What did he say was given to them? Mark 4:11.

8. Why was it not revealed to others? Verses 11, 12; Matt. 13:15.

9. What reproof did Jesus give his disciples? Mark 4:13.

10. What blessed privileges came to all who heard him? Matt. 13:16, 17.

11. Why were the two classes affected so differently? See note 2.

12. What is the seed sown? Luke 8:11.

13. Who are the sowers? Mark 4:14.

14. Who are they whom God has chosen for this purpose? 1 Peter 2:9. *Ans.*—All who are children of God.

15. Where did some of the seeds fall? Mark 4:4.

16. What class of hearers did this represent? Verse 15; Matt. 13:19.

17. What should there be in order to have an understanding of the word of God? Prov. 2:1–9; John 7:17.

18. Where did other seeds fall? Mark 4:5.

19. What class does this represent? Verses 16, 17; Luke 8:13. See note 3.

20. Where did still other seed fall? Mark 4:7.

21. What class does this represent? Verses 18, 19; Luke 8:14. See note 4.

22. What should these classes have done? Hos. 10:13; Jer. 4:3.

23. But where did other seed fall? Mark 4:8.

24. What class does this represent? Verse 20; Luke 8:15.

25. If men endeavor to excuse themselves in rejecting the light of God's word, will that deception at last be revealed? Mark 4:22–24; Luke 8:17, 18.

26 What two things are all-important that we may reap righteousness and life? *Ans.*—A good heart and good seed. Gal. 6:7, 8.

NOTES.

1. PARABLES.—Our Lord often gave instructions in parables, for several reasons: 1. Such instruction would awaken inquiry, and lead the inquirer to the truth. 2. Lessons can many times be pressed home more forcibly in this way, without giving needless offense, than in any other manner. 3. Jesus could thus teach without hindrance many truths necessary at that time; whereas, if he had declared them in plain language, he would have been arrested by the Jews and his work would have been hindered.

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2. HOW ARE WE DEVELOPED.—The same sun that ripens the wheat for the harvest ripens the noxious plants for the burning. The same laws which prove life and safety to the obedient, prove destruction to the transgressor. Hosea 14:9. So with these truths spoken by Christ. To the willing-hearted, to the humble, to the meek, to those

who were seeking them, they came as precious instruction; but to those who had closed their eyes and ears, to those whose heart had waxed gross through selfishness, these words of Christ would only the more deeply condemn because spoken in their hearing. Matt. 13: 12 may be paraphrased to read thus: "For whosoever hath [obtained some grace and truth by seeking], to him shall be given, and he shall have more abundantly; but whosoever hath not [obtained the grace and light of God by earnestly seeking therefor], from him shall be taken away even that [which] he [now] hath."

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3. THE SUPERFICIAL.—Are the stony ground hearers necessary?—Not at all. The parable takes the soil as it finds it,—a class of people quite numerous. When it looks as though all would accept the truth, and it seems popular, they accept it with joy for the good they will get instead of the good they will do. They do not think or dig deep. They love what they hope the truth will bring them rather than what it will do for them if they will submit to it. They are prepared for sensuous ease, enjoyment, and blessing, but not for trial, hardship, and the greater, richer blessings and privileges which come by suffering for the truth's sake. Therefore, not being armed for this (1 Peter 4: 1), when tribulation or persecution ariseth because of the truth, they are offended—they stumble. See Revised Version. "Great peace have they which *love* thy *law*, and they have no stumbling-block." Ps. 119: 165, margin.

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4. THE DOUBLE MINDED.—The thorny-ground hearers are a class who desire to retain the world and the truth both. They are not so numerous as the class before them; but there are many such in the churches. They did not think it worth while to root out the thorns. They wished the truth and they wished the world too.

But the thorns grow more rapidly in their native soil than the good seed, so that whenever a plant of truth would spring up, it is choked by the thorns. "The cares of the world" by some, "the deceitfulness of riches" by others, "the pleasures of this life" by a third class, "the lusts of other things" in all, choke out the word, it becomes unfruitful, or if, perchance, a tree shoots up, and fruit starts on its branches, it does not come to perfection. Compare with Luke. In the above classes God wants the fallow ground broken up, the stones gathered out, the thorns uprooted. Let the heart be broken before God, let it be cleansed by the blood of Christ, and then let the honest and good heart receive the good seed, and the fruit will be unto holiness, and the end everlasting life.

LESSON VI.—August 8, 1891.

A LESSON OF FAITH.—MARK 4:26–41.

Parallels: Matt. 8:18–27; Luke 8:22–25.

1. WHEN will the kingdom of God appear? 2 Tim. 4:1; Matt. 25:31.

2. How and when are the subjects gathered for that kingdom? Zech. 6:12, 13; Eph. 2:19, 20; Phil. 3:21.

3. What is this work of gathering people out of the earth called? *Ans.*—The kingdom of God. See note 1.

4. To what does our Lord liken this? Mark 4:26, 27.

5. Who sows the seed of the kingdom of God? Matt. 13:27; Acts 8:4.

6. Is the work accomplished at once? Mark 4: 27, 28.

7. What will surely come at last? Verse 29.

8. What is demanded of those engaged in the sowing work? James 5: 7; 2 Thess. 1: 4; see Rev. 14: 12.

9. To what else did he liken the power of his truth on the heart? Mark 4: 30–32.

10. What was the custom of Jesus in speaking to the people? Verses 33, 34.

11. What did he propose at the close of the day? Verse 35. See note 2.

12. What did they do in response to this? Verse 36.

13. How did they take him?—*Ib.* *Ans.*—Even as he was, "himself and his disciples" (Luke, Revised Version), weary with the labors of the day, without rest or refreshment.

14. What occurred on the way? Verse 37.

15. How great was the storm?—*Ib.;* Matt. 8: 24; Luke 8: 23.

16. Where was our Lord? Mark 4: 38, first part.

17. How could he sleep in such a storm? Ps. 95: 5; 77: 19.

18. What did the disciples do? Mark 4: 38. See note 3.

19. What was the result of the request? Verse 39.

20. The truth of what scripture was here demonstrated? Ps. 89: 9.

21. How did he rebuke his disciples? Mark 4:40.

22. What emotions did this miracle arouse in them? Verse 41.

23. In what must it have resulted? *Ans.*—In an increase of faith in the divinity of Christ. Who could command the elements but He who created them?

NOTES.

1. THE KINGDOM.—The kingdom of God does not exist here. This earth will not be the kingdom of God till Christ shall come. Matt. 25:31. But the subjects of that kingdom are yet here. God is gathering them out. That work is the work of the kingdom of God, the work of the King on the throne of grace, and it is therefore called the kingdom of God, the kingdom of heaven, etc.

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2. THE OTHER SIDE.—These parables were spoken, as all are agreed, in the vicinity of Capernaum. To the other side would, therefore, be to the east side of the Sea of Galilee, to the country of Gadara. Mark 5:1.

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3. THE ALARMED DISCIPLES.—In the appeal of the disciples to Christ, each of the evangelists uses different words. Probably all their expressions were used. The first, "Lord, save us; we perish" (Matthew) is the language of earnest appeal and alarm, but the Master sleeps on; then comes, "Master, carest thou not that we perish?" the language of impatience and reproachful entreaty; and finally the language of almost despair, "Master, Master, we perish!" How small their faith! They had accepted him as the Christ of God, and yet in times of severe danger their faith faltered and failed. But Jesus in his compassion gives them another evidence of his divine power; he shows them that—

"Whether the wrath of the storm-tossed sea,
Or demons, or men, or whatever it be,
No water shall swallow the ship where lies
The Master of ocean, or earth, or skies;
They all shall sweetly obey My will,
Peace, peace, be still."

It evidently was Satan's object to destroy Jesus by the fearful storm which he, as "prince of the power of the air," was permitted to bring. But he could not, neither can he, destroy one soul in whose heart Christ dwells. Death may come to the trusting Christian, but even in this he is "more than conqueror" through Christ. See Ps. 112:7.

LESSON VII.—August 15, 1891.

THE PRISONER LOOSED; THE WORLD'S ESTIMATE OF A SOUL.—MARK 5:1-20.

Parallels: Matt. 8:28-34; Luke 8:26-40.

1. WHO had evidently attempted to destroy Jesus in the storm on the Sea of Galilee? Eph. 2:2.

2. What obstacle met our Lord on first landing in Gadara? Mark 5:1, 2. See note 1.

3. What was his character? Verses 3, 4.

4. Though he could not be bound, yet whose prisoner was he?

5. What was his evident design upon Jesus? Matt. 8:28.

6. As he came into the presence of the Son of God, what did he do? Mark 5:6.

7. What did Jesus do? Verse 8; Luke 8:29.

8. When the man tried to reply, what did the spirit say through him? Mark 5:7. See note 2.

9. What question did Jesus then ask the demon? Verse 9, first part.

10. What reply did the demon make?—*Ib.*

11. What request did the demons make? Verses 10–12.

12. Was this request granted? Verse 13, first part. See note 3.

13. What was the consequence of this? Verse 13; Matt. 8:32.

14. What did the keepers of the swine do? Verse 14, first part.

15. What was the effect of this report?—*Ib.*, second part; Matt. 8:34, first clause.

16. When they saw the man in his right mind, how were they affected? Mark 5:15.

17. How were they further informed? Verse 16; Luke 8:36.

18. When they learned of the swine, what hasty request did they make? Mark 5:17; Luke 8:37.

19. What did this show in regard to their appreciation of Christ and his work?

20. What did the released captive desire? Mark 5:18. See note 4.

21. Did Jesus grant the request? Verse 19, first clause.

22. What better thing was the man instructed to do? Verse 19.

23. How did he regard the instruction? Verse 20.

24. What effect did the man's preaching have upon the people?—*Ib.*

NOTES.

1. THE DEMONIAC.—Matthew says that there were two men possessed with demons; Mark and Luke say one. There is no contradiction. One was doubtless more prominent than the other, and Mark and Luke mention this one.

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2. THE TIME OF JUDGMENT.—As the demoniac came into the presence of Christ, he seemed to realize that there was help for him, so he fell down before him in the attitude of worship. The demons within him also realized the power of Christ, and when their poor victim attempted to speak, they put their own words in his mouth, and plead for themselves that they might not be tormented before "the time"—the great day of God's executive judgment, which they know is sure to come. One demon seems to have been mouthpiece for all.

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3. SWINE VERSUS SOULS.—The Lord permitted the demons to possess the swine; in thus doing a human soul was set free. Satan's object was to destroy Christ, or, failing in that, his influence. The destruction of the swine did, for a time, affect the latter. But Christ left a living witness of his power to save. Before they knew Christ, the swine was more precious in their eyes than a redeemed soul. But the life of the restored demoniac brought the people to their senses, and led them to better appreciate the worth of the gospel of Christ.

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4. CALLED TO SERVICE —It would certainly have been more pleasant for the restored man to have remained with Christ; but great blessings bring great obligations. As Christ had released him from the bondage of Satan,

he became Christ's servant, and it was therefore his duty to do Christ's work. Jesus told him to "go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee." This he cheerfully did, and the result was that those who would not accept Jesus in person because they did not know him, listened with wonder as he was lifted up in the life and testimony of the restored demoniac. There is no testimony so powerful as that which comes from a heart which has been cleansed from sin by the power of Christ. Let us ever remember, as taught by this lesson, that Christ calls us and cleanses us for service.

LESSON VIII.—August 22, 1891.

THE MIGHTY RESTORER.—MARK 5:22-43.

Parallels: Matt. 9:18-25; Luke 8:42-56.

1. WHEN Jeses returned from Gadara to Capernaum, what did he find? Mark 5:21.

2. What important person came to him? Verse 22.

3. What did he beseech Jesus to do? Verse 23.

4. How great was his faith in Christ's power to heal? Matt. 9:18.

5. Did Jesus heed this request? Mark 5:24.

6. How was he hindered in going?—*Ib.*

7. What noted case of affliction was there in the crowd? Verse 25.

8. What is said of her sufferings and the seriousness of her disease? Verse 26; Luke 8:43.

9. How great faith had she in Christ? Mark 5:28.

10. What did it lead her to do? Verse 27.

11. What was the effect of her faith? Verse 29.

12. What question did Jesus ask? Verse 30, last clause.

13. What reply did his disciples make? Verse 31.

14. How did Jesus distinguish the touch of faith? Verse 30. See also Luke 6:19; 8:46. See note 1.

15. What did Christ then do? Mark 5:32.

16. How did the woman acknowledge his power? Verse 33; Luke 8:47.

17. How did Jesus comfort her fears? Mark 5:34; Luke 8:48.

18. While they were thus hindered, what message came from Jairus' house? Mark 5:35.

19. How did Jesus comfort the ruler? Verse 36; Luke 8:50.

20. What did they find on reaching the house? Mark 5:38; Matt. 9:23.

21. What did he say to those who were wailing? Mark 5:39.

22. How did they regard his words? Verse 40, first clause; Luke 8:53.

23. Who alone did he suffer to go into the house with him? Mark 5:37, 40.

24. How did he restore the maiden? Mark 5:41, 42. See note 2.

25. What orders did the Saviour give? Verse 43.

26. What was the effect of this miracle? Matt. 9:26.

NOTES.

1. THE TOUCH OF FAITH.—The disciples could not understand the difference between the selfish and curious crowding of the multitude and the touch of faith; but Jesus could. It was not the mere touch that healed, neither was it the clothes of Christ; it was the power of Christ in response to the faith of the woman. Faith has been defined as "the soul's grasp of Christ's power to save," and here was its manifestation. She saw by faith the healing already accomplished, she appropriated the boon desired by manifesting her faith. There is all the difference between the prayer of faith and the formal prayer as between the touch of faith and the casual touch. The world may see no more difference in the mere words of the prayer than they do in the contact of the touches. But the prayer of true faith lays hold of the power of God even as the touch of faith brought virtue from Christ.

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2. RAISING OF JAIRUS' DAUGHTER.—That she was dead the people knew. That she would surely wake as though asleep He to whom all power is given also knew. He spoke of things that were not as though they were, for in his power and purpose they were facts. He simply "spake, and it was done." The spirit—the breath of life—given by God, came back at the command of Him who had first given it to man, and the daughter lived again. The words "Talitha cumi," "Maiden, arise," were spirit and life because spoken by the Lord of life.

LESSON IX.—August 29, 1891.

SENDING OUT THE DISCIPLES; JOHN THE BAPTIST.—MARK 6:1–29.

Parallels: Matt. 10; 14:1–12; Luke 9:1–9.

1. WHERE did Jesus go from Capernaum? Mark 6:1; Luke 4:16.

2. What questions were raised on hearing him preach? Mark 6:2.

3. What caused them to stumble? Verse 3. See note 1.

4. What scripture did they thus fulfill? Isa. 8:14; 1 Peter 2:8.

5. What common principle was manifested in their reception of Christ? Mark 6:4.

6. How did their unbelief affect him? Verses 5, 6.

7. How did he send out his disciples? Verse 7.

8. What power did he give them? Verse 7; Matt. 10:8.

9. Where did he send them? Matt. 10:5, 6.

10. What did he command them? Mark 6:8–10.

11. How did they fulfill his instructions? Verses 12, 13.

12. In thus preaching with whom were they co-laborers? Mark 1:14, 15.

13. What did Jesus say of those who neglected their testimony? Mark 6:11.

14. As Herod heard of Christ, whom did he think he was? Verse 14.

15. What had Herod done to John the Baptist? Verses 17, 18.

16. Who was especially angry under John's reproof? Verse 19. See note 2.

17. How did Herod regard John? Verse 20.

18. What course did Herodias pursue to obtain revenge? Verses 21, 22.

19. What foolish oath did Herod swear? Verse 23.

20. What did the damsel, instigated by her mother, say? Verses 24, 25.

21. How did this affect the king? Verse 26.

22. Ought Herod to have kept his rash oath? Lev. 5:4, 5. See note 3.

23. What did he do? Mark 6:27, 28.

24. What did John's disciples do? Verse 29; Matt. 14:12.

25. What did our Lord say of those who rejected the message of John? Luke 7:30.

26. Upon whom after all will the wickedness of Herodias fall? Ps. 7:15, 16.

NOTES.

1. THEY STUMBLED.—The margin of the Revised Version reads in Mark 6:3 that the Jews of Nazareth "were caused to stumble." Their hearts were at first open to receive his wonderful words; but Satan suggested doubts. He called to their mind Jesus' residence with them, how he had wrought at his trade, had moved in and out among them as one of the people, and they could not bear to think that one of their number was greater than were they. Who can stand before envy (Prov. 27:4) if it is in the power of the one who envies to destroy? It was the same spirit which sold Joseph into Egypt that

at Nazareth rejected Christ. At Capernaum they accepted him, at Nazareth he was forced to flee for his life. To one he was precious (1 Peter 2:7; Matt. 11:6); to the other, a stone of stumbling (1 Peter 2:8). But the cause of offense was in their own heart. The temptation of Satan was but the occasion.

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2. JOHN THE BAPTIST'S DEATH.—Herod Antipas (tetrarch of Galilee from B. C. 4 to A. D. 39) was the slayer of John the Baptist. He was son of Herod the Great by his fourth wife, Malthace. Like his father, he was ambitious and ostentatious. His first wife was the daughter of King Aretas; but her he divorced in order to marry Herodias, the wife of Herod Philip, his brother, an ambitious and profligate woman who was not content with the private life of her husband. The adulterous union between Antipas and Herodias was rebuked by John the Baptist. Herod's superstitious nature seems to have been somewhat in fear under the faithful preaching of John, but the rage of Herodias was aroused, and her cruel, cunning playing on the sensuous and pleasure-loving nature of the king, accomplished the death of John the Baptist and finally the ruin of her husband. In the case of these two, Herodias and John, we can find comfort in Eccl. 8:11, 12.

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3. RASH OATHS.—Boothroyd's translation of Lev. 5: 4, 5 may help the reader to a clearer understanding of the text: "Or if a person have sworn rashly, from pronouncing with his lips, to do evil, or to do good (whatsoever it be that a man may rashly pronounce with an oath), and it be hid from him; yet when he knoweth that he is guilty in any way of these things, and that by any of these things he hath become guilty, he shall confess the sin which he hath committed; and shall bring his guilt-offering," etc. Herod was verily guilty and was exempt from his rash oath. Of course this is not understood to refer to solemn vows before God. There are other scriptures which give instruction with reference to vowing. But a rash oath or a bad promise which involves sin or injury to another in its fulfillment is better broken than kept.

LESSON X.—September 5, 1891.

THE GREAT PROVIDER.—MARK 6: 30–56.

Parallels: Matt. 14: 15–36; John 6: 5–21.

1. WHEN the twelve had made their missionary tour, what did they do? Mark 6: 30.

2. What shows our Saviour's regard for them? Verse 31.

3. Where did they go for rest? Verse 32; John 6: 1.

4. Did they get away from the people? Mark 6: 33.

5. What effect did this have upon Jesus? Verse 34. See note 1.

6. What question of temporal interest agitated the minds of the disciples? Verses 35, 36.

7. What reply did our Saviour make to them? Verse 37; Matt. 14: 16.

8. Why did Jesus thus answer them? John 6: 6.

9. What did his disciples reply? Mark 6: 37; John 6: 7. See note 2.

10. How much provision was there in the company? Mark 6: 38; John 6, 8, 9.

11. What did he do with the provision? Mark 6: 39–41.

12. How far did it go? Verse 42.

13. At the close of the meal what command did he give? John 6: 12.

14. How much was gathered? Mark 6:43. See note 3.

15. How many were fed? Verse 44; Matt. 14:21.

16. What effect did this notable miracle have upon the people? John 6:14, 15.

17. What did Jesus do after this? Mark 6:45, 46; Matt. 14:23.

18. What happened to the disciples after they had put to sea? Mark 6:47, 48; Matt. 14:24.

19. How did Jesus appear to them? Matt. 14:25; Mark 6:48.

20. What effect did his appearance have upon the disciples? Mark 6:49; Matt. 14:26.

21. How were their fears quieted? Mark 6:50.

22. When did the storm cease? Verse 51, first part; Matt. 14:32.

23. How did this miracle affect them? Mark 6:51; Matt. 14:33.

24. Ought they to have wondered at the stilling of the sea after the miracle of the loaves? Mark 6:52.

25. What did they find on reaching the other side of the sea? Verses 53–56; John 6:22–25.

26. What was the object of those who were fed in seeking Christ? John 6:26.

27. What should be the object of all? Verse 27.

NOTES.

1. SEEKING REST.—The natural tendency of the human heart is to become impatient when hindered in its object. Jesus needed rest and refreshment, but as he looked upon

the vast multitude who were perishing and dying for the want of the bread of life, his great heart of love and pity was touched, and he turns from his own desires, begotten by actual physical necessities, to feed the multitude with the bread of life, finding his own food the while in doing the will of God. John 4:34. This was the spirit of the Master. "If any man have not the Spirit of Christ, he is none of his."

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2. THE CASH IN THE TREASURY.—When our Saviour ordered the disciples to feed the multitude, they asked him, according to Mark, "Shall we go and buy two hundred pennyworth of bread, and give them to eat?" Then follows Philip's statement, recorded by John: "Two hundred pennyworth of bread is not sufficient for them that every one of them may take a little." The Roman penny was worth about seventeen cents, and the sum in the treasury of the disciples probably amounted to just two hundred times that, or about thirty-four dollars. The multitude probably numbered not less than 10,000, and Philip's statement, from a natural point of view, was a correct one. But one loaf was sufficient in the hands of the Master. His creative power furnished what was wanted, "exceeding abundantly above all" that was thought. He is the same Jesus yesterday, to-day, and all days to come.

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3. THE BASKETS.—"Twelve baskets" (Greek *kophinos*), probably one each for the twelve disciples. It denoted a small wicker basket, of which each man may have carried one. In Mark 8:8, 20 a different Greek word (*spuris*) is translated basket, meaning a large basket, or hamper, such as Paul was let down in from the window. Acts 9:25.

LESSON XI.—September 12, 1891.

THE HEART AND ITS FRUIT.—MARK 7:1-23.

Parallel: Matt. 15:1-20.

1. WHAT question did the scribes and Pharisees ask Jesus on one occasion at Capernaum? Mark 7:5.

2. What led them to ask this question? Verses 1, 2.

3. What was the custom and authority of the Jews in respect to cleansing? Verses 3, 4.

4. What kind of service was this, outward or inward? Verse 6.

5. Is such service acceptable to God? Verse 7.

6. In what does a careful regard for tradition of men always result? Verses 8, 9.

7. What illustration did he give them of their sin in this respect? Verses 10–12.

8. What effect did their traditions have upon the fifth commandment? Verse 13.

9. What did our Saviour declare to the people in regard to the source of defilement? Verse 15.

10. By what words does he indicate the importance of the lesson? Verses 14, 16.

11. How did his words affect the Pharisees? Matt. 15:12. See note.

12. To what important truth did our Saviour then give utterance? Verses 13, 14.

13. Did his disciples understand these things? Mark 7:17.

14. What rebuke did our Saviour give them? Verse 18.

15. From whence did he say those things came that defile the man? Verses 21, 23; Matt. 15:18.

16. What things does he mention as coming forth from the heart? Mark 7:21, 22.

17. What does Paul say in reference to these same things? Gal. 5:19–21.

18. Where, then, is the foundation of defilement in sin? Jer. 17:9; Prov. 4:23.

19. In order that good fruit shall be borne in the life, what is absolutely necessary? Eze. 36:26, 27.

20. The heart being made good, what will be the fruit of the life? Matt. 7:17.

21. What is necessary for us to do that this work may be wrought in us? John 6:28, 29.

NOTE.

THEY WERE OFFENDED.—"Caused to stumble" (Revised Version, margin). Reproof either leads to repentance or to rebellion. The object in giving it should always be to help the individual if possible; but whatever the object or motive in the one who gives it, we should always receive it with humility of heart. If we have done wrong, let there be hearty repentance and gratitude to God that he has thought us worthy of reproof. If we are innocent, we have cause of gratitude that he has kept us. In either case we should not be offended at the one who gives the reproof. If we are guilty, we deserve it. If it is given unjustly, the one who gave it should be pitied rather than hated. No power outside of our own heart can make us stumble. (See note to lesson 9.) "Great peace have they that love thy law, and they shall have no stumbling-block." Ps. 119:165, margin. All wrong

feelings or motives cherished in the heart, all institutions of error in existence, will sometime be rooted up. If we put them away and renounce them, we will escape the destruction; but if we identify ourselves with them, we will, as a part of the evil, be *rooted up* with it.

LESSON XII.—Sept. 19, 1891.

THE COMPASSIONATE REDEEMER.—MARK 7:24 to 8:9.

Parallels: Matt. 15:21-39.

1. AFTER the events of our last lesson at Capernaum, where did our Saviour go? Mark 7:24.

2. What did he do on arriving there?—*Ib.*

3. Who came to him? Verse 25.

4. Of what nation was this woman? Verse 26, first clause; Matt. 15:22.

5. What was her object in coming to Jesus? Mark 7:26.

6. How did Jesus seemingly regard her appeal? Matt. 15:23, first clause.

7. What did the disciples say?—*Ib.*, last part.

8. What did he answer them? Matt. 15:24. See note 1.

9. How did the woman show her persistent faith? Matt. 15:25.

10. What answer did he make to her further request? Matt. 15:26; Mark 7:27.

11. With what wisdom did faith still plead its cause? Mark 7:28.

12. How did divine power respond to her faith? Verses 29, 30; Matt. 15:28.

13. Where did Jesus then go? Mark 7:31.

14. What alone led him to take this journey? See note 2.

15. What may we learn from this circumstance?

16. What miracle was wrought by him in Decapolis? Verses 32–35.

17. What was the result of this miracle? Verses 36, 37; Matt. 15:30, 31.

18. By what miracle did our Lord again show his creative power and tender compassion? Mark 8:1–9

19. How many were here fed? Matt. 15:38.

20. How much provision did they have? Mark 8:5, 7.

21. How much did they take up of what was left? Verse 20. See note 3, lesson 10.

22. What may we learn from this miracle? See note 3.

NOTES.

1. THE LOST SHEEP OF THE HOUSE OF ISRAEL.—The answer of Jesus contained a deeper meaning, which would afterward appear to the disciples, than lies on the surface. This woman of despised Caanan, no better than a dog to the strict Jews, belonged to those "other sheep" of which our Saviour spoke (John 10:16), who were lost to the fold of Israel. It was a part of Christ's mission to gather them into the fold of the true Israel of God. This woman was, as is everyone who longs after God, one of the lost sheep of the house of Israel, whom the Son of God came to save. See Eph. 2:11, 12, 19, 20.

2. THE GREAT MISSIONARY.—The journey to the coasts of Tyre and Sidon was between forty and fifty miles. Our Lord went there and returned immediately, having done nothing but to heal the woman's daughter. He even seemed to slight her feelings, but he was drawing out her faith, and developing within her soul strength and perseverance of character. It is a wonderful lesson of faith exemplified in the conduct of the woman, and it is also a wonderful evidence of Christ's knowledge, love, and power to help any soul, in any place or condition, which desires his help and presence. As he was to the woman of Canaan, so will he be to everyone who realizes his own need and exercises faith in God.

3. ACCORDING TO OUR NEED.—We may learn among other lessons that Christ's knowledge recognizes our necessities, that his power is sufficient to supply our need, even to create if necessary, and that his love will do it. We should learn that the fact that he has blessed us and come to our need in the past is an evidence that he will in the present. When the four thousand are in need, let us not forget the miracle of the five thousand.

LESSON XIII.—Sept. 26, 1891.

ETERNAL LIFE; ITS COST.—Mark 8: 10–38.

Parallels: Matt. 16: 6–28; Luke 9: 18–26.

1. AFTER feeding the four thousand where did Jesus go? Matt. 15: 39; Mark 8: 10.

2. What was he asked by the Pharisees? Matt. 16: 1; Mark 8: 11.

3. How did he answer them? Matt. 16: 2, 3; Mark 8: 12.

4. What did he say was the character of that generation which seek a sign? And why? Matt. 16: 4. See note 1.

5. When going from them to the other side of the sea, what had his disciples forgotten? Mark 8: 13, 14.

6. What charge did Jesus give them? Verse 15.

7. To what did the disciples suppose he had reference? Verse 16.

8. How did our Saviour rebuke them? Verses 17, 21.

9. Who could have provided them bread if they were in need? Matt. 16: 8–10.

10. To whom did our Lord refer? Verses 11, 12.

11. Whence did Jesus go from there? Mark 8: 27.

12. What question did he ask his disciples?—*Ib.*

13. What reply did they make? Verse 28.

14. What personal question did he put to them? Verse 29.

15. What answer did Peter make?—*Ib.*

16. What assurance did our Lord give Peter? Matt. 16: 17–19. See note 2.

17. What charge did he give his disciples? Mark 8: 30.

18. What did he say to them of his sufferings? Verse 31.

19. How did Peter regard these things? Verse 32; Matt. 16: 22.

20. How did our Saviour treat this apparently kindly rebuke of Peter? Mark 8: 33. See note 3.

21. What principle did he lay down as the foundation of the Christian life? Verse 34.

22. Can this self-denial be made once for all? Luke 9: 23.

23. How far is this principle to extend? Mark 8: 35.

24. What all-sufficient reason does he give that we should deny ourselves? Verses 36, 37.

25. What solemn warning does he present before us? Verse 38; Matt. 16: 27.

26. What precious assurance does he also give? Matt. 10: 32.

NOTES.

1. ASKING A SIGN.—"A wicked and adulterous generation seeketh after a sign." We have no instance of one soul's accepting Christ because He wrought a sign for the seeking. God always gives sufficient evidence to him who desires to know and do God's will. "If any man willeth to do His will, he shall know of the teaching." John 7: 17, Revised Version, margin. The foundation of faith is a pure heart. The foundation of unbelief and infidelity is a heart which loves sin. Intellect has but little to do with it.

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2. THOU ART PETER.—The assurance was that as God had revealed the truth to him that Jesus was Christ, so would he build upon that truth confessed by Peter, and that Rock, which was the incarnation of all truth, his church, against which the gates of hell, *hades*, should not prevail. Just so long, therefore, as one holds to such foundation, so long will he stand against all the powers of the enemy. The word "Peter" comes from *petros*, meaning a stone. "Rock" comes from *petra*, meaning rock, but never stone. The stone, Peter, is built upon

the Rock, Christ. See 1 Peter 2:4-8. The binding and the loosing doubtless had reference to the same great truth. He who confessed Christ would be loosed from sin; he who rejected him would be bound and lost. See No. 63 *Bible Students' Library*, "The Sure Foundation."

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3. THE THINGS OF THE WORLD.—Peter's remark, which on the surface seemed so kindly meant, was based on the veriest selfishness. He had identified himself with Jesus, and he knew that if Jesus was to suffer, it would involve him also in the humiliation. Our Lord discerned his spirit and properly rebuked him. The plan of salvation was laid in the self-denial of love. We can be partakers in that plan only as we partake of the same spirit.

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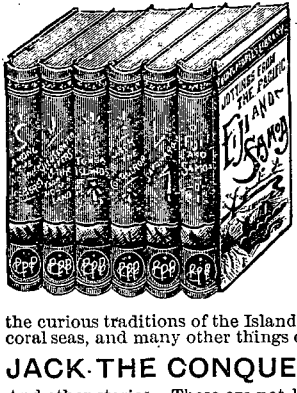

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