

Did he burst upon a group at a house-door? Did the jostling crowd of traffic see him striding into a village market-place? Wherever he appeared a peremptory voice came with this man from the wilderness, "Repent!" It was a cry that somehow went straight and quick to the consciences of men. And now see! He is leading them to the Jordan. O, river sweeping from the mountains down to the sea, stay awhile thy restless flow. The great preacher of repentance needs thee. Canst not take away the stain of sin? Then let thy waters suggest it, the deeper cleansing of the Spirit of God. There he stands, the great evangelist. How the crowd thickens about him! Why, on Bethel's slopes, over in Jerusalem, down in Hebron, on plain and hill, in lonely ways and crowded streets, men hear of him and are drawn to him. All over the land echoes the Jordan-cry, "Repent!" The farmer quits his field, the artisan his bench, the scribe his ink-horn. Who are these that hold up their heads in pride, coming with pretentious phylacteries and a supercilious air to Jordan and its wonderful preacher? Whoever you are, O Pharisee, John the Baptist will have a word like a sword-blade for you. And thou publican, hard-handed, money-grabbing, thou too hast come to Jordan to hear

some sharp-edged reproof. But who is this John the Baptist? "The Messiah?" people ask. "That Great Prophet?" "One mightier is coming," he tells them. Will the one mightier be Messiah? O how mighty! A great war-prince riding in a great golden chariot, a glorious army around him! When will he come to Jordan? O that the ground might quake with his chariot-wheels to-day! How many are astril with interest! How many long to know about this glorious coming One! But good people, don't be staring round for a prince and listening for chariot-wheels. Make room for this plain man desiring baptism. Make way, make way! Don't crowd there! But why does John look so intently at this last comer? Under his simple garments, do you catch the flash of a royal robe, O Baptist? Why this shrinking? Why this reluctance to baptize? Ah, that countenance of the stranger lifted toward the sky as if to receive some crown swiftly coming down, those opening heavens, that descending Spirit, that Father's voice in blessing! The blessed Trinity there at the Jordan! What wonder if men saw a strange awe in the face of John, who bare record to this exaltation of Jesus! Messiah, the One mightier, had come.

A. D. 27.]

LESSON II. A SABBATH IN THE LIFE OF JESUS.

[Jan. 13.]

Authorized Version.

Revised Version.

Mark I. 21-34.

[Commit to memory verses 21, 22.]

JESUS

TEACHING



21 And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught.

22 And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.

23 And there was in their synagogue a man with an unclean spirit; and he cried out,

24 Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? I know thee who thou art, the Holy One of God.

25 And Jesus rebuked him, saying, Hold thy peace, and come out of him.

26 And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.

27 And they were all amazed, inasmuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they obey him.

28 And immediately his fame spread abroad throughout all the region round about Galilee.

29 And forthwith, when they were come out of the synagogue, they entered into the house of Simeon and Andrew, which James and John.

30 But Simeon's wife's mother lay sick of a fever: and anon they tell him of her.

31 And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

32 And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.

33 And all the city was gathered together at the door.

34 And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him.



21 And they go into Capernaum; and straightway on the sabbath day he entered into the synagogue.

22 And taught. And they were astonished at his teaching: for he taught them as having authority, and not as the scribes.

23 And straight-

way there was in their synagogue a man with an unclean spirit; and he cried out, saying, What have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the

25 Holy One of God. And Jesus rebuked him, saying,

26 Hold thy peace, and come out of him. And the un-

clean spirit, tearing him and crying with a loud voice,

27 came out of him. And they were all amazed, inasmuch

that they questioned among themselves, saying,

28 What is this? a new teaching? for with authority he

commandeth even the unclean spirits, and they obey

him. And the report of him went out straightway

every-where into all the region of Galilee round about.

29 And straightway, when they were come out of the

synagogue, they came into the house of Simeon and

30 Andrew, with James and John. Now Simeon's

wife's mother lay sick of a fever; and straightway

31 they tell him of her: and he came and took her by

the hand, and raised her up; and the fever left her,

and she ministered unto them.

32 And at even, when the sun did set, they brought

u to him all that were sick, and them that were

33 possessed with devils. And all the city was gathered

together at the door. And he healed many that were

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and he suffered not the devils to speak, because they

knew him.

INDUCTIVE NOTES.

1. Study of General Features.

"Sec. 1. Recall your definition of a gospel: An account of (a) the deeds and (b) teachings of Jesus, written by a contemporary for the purpose of (c) inducing or (d) confirming faith in him. Sec. 2. Note how necessary to this purpose were the facts of Lesson 1, which

show that Christ had such a forerunner as God's word promised. Sec. 3. Read Mark I. 1-20, observing that vers. 2-8 showed how Christ's way was prepared, vers. 9-13 how Christ himself was prepared for the work he was to do, and that vers. 14-20 begin the story of Christ's work—vers. 14-15 (a) his preaching; vers. 16-20 (b) his call of four fishermen to discipleship.