

LESSON NOTES. FOURTH QUARTER.

D.C. 1491.] (Dec. 30)

TEMPERANCE LESSON.

Num. 6. 1-4. Memory verse 3.

GOLDEN TEXT.

For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink. Luke 1. 15.

OUTLINE.

- 1. Separation from Sin. 2. Consecration to God.

TIME.—1491 B.C. PLACE.—Mount Sinai.

EXPLANATIONS.—Shall separate to vow a vow—Or, shall solemnly vow a vow. A Nazarite One separated; such a one assumed voluntary obligations, sometimes for a month, sometimes for a lifetime, not to use wine, not to touch a razor to his head, but allowing the hair to grow, and to have no contact with a dead body. Liquor of grapes—A drink made from grape skins. The kernels—A sour drink was made from the stones of grapes. The husk Cakes were made from the husk.

THE LESSON CATECHISM.

1. What was a Nazarite? A man consecrated to God. 2. Who gave the law to govern the lives of Nazarites? The Lord gave it to Moses. 3. In what were they for examples to us? In their total abstinence from wine 4. Who was the most shining example in history of absolute total abstinence? John, the Lord's herald 5. What prophecy was made concerning him? "For he shall be great," etc.

DOCTRINAL SUGGESTION.—Temperance.

FIRST QUARTER.

STUDIES IN THE GOSPEL OF MARK.

A. D. 26] LESSON I. [Jan. 6

THE MISSION OF JOHN THE BAPTIST.

Mark 1. 1-11. Memory verses, 6-8

GOLDEN TEXT.

The voice of one crying in the wilderness. Prepare ye the way of the Lord. Mark 1. 3. TIME.—26 A.D. The opening of the year preliminary to Christ's public work, called the year of preparation or obscurity.

EXPLANATIONS.—The beginning of the Gospel—The beginning of the story, rather, which is the Gospel. Gospel means good news; the beginning of the story of how the "good news" came to men. In the Prophets—In the books which had been written and left by the prophets, and which were a part of the Jewish Scriptures. The voice of one, etc.—This means, I am the man who was to cry in the wilderness, as foretold that some man should, "Prepare ye," etc. Make his paths straight—Or, make straight the paths for his feet; that is, help him to go about his work with directness and certainty. Baptism of repentance—A symbolic act, announcing the purpose of the one baptized to live a changed life. Remission of sin—This remission was to come from Jesus the Christ, and was not made sure by John's baptism. All the land of Judea—All the inhabitants of the land. This shows how powerfully John preached. Cloth with camel's hair—Clothing made from stall woven from camel's hair, which was a coarse material common among the peasants. A girdle of a skin—This is another evidence of his poverty. He would have the girdles worn by his more opulent countrymen, but cut his own from the skin of beasts. Eat locusts and wild honey—Still another proof of how poor he was, and that in his fare he was allied to the wandering Bedouins. Latchet of whose shoes—The thong by which the sandal was fastened to the foot; to unloose it was a menial's office.

TEACHINGS OF THE LESSON.

- How do we learn in these verses— 1. That we should turn from our sins? 2. That we should be baptized? 3. That we should honour Christ as God's Son?

THE LESSON CATECHISM.

1. About what does Mark the evangelist write? The Gospel of the Son of God. 2. How did it begin? In the preaching of John. 3. What did he preach? The baptism of repentance. 4. What prophecy did his preaching fulfil? "Prepare ye the way," etc.

DOCTRINAL SUGGESTION.—Repentance.

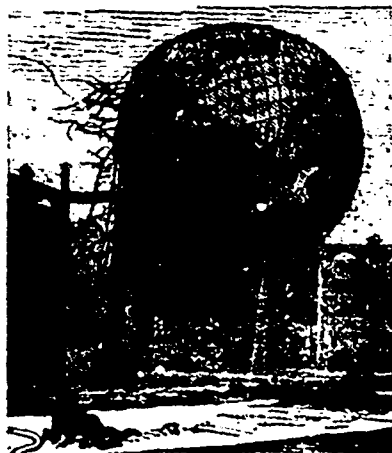
CATECHISM QUESTION.

1. What do you mean by religion? Our whole duty to God our Creator.

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