

Notes on the Lessons.

LESSON IX—March 1st, 1896.

Jesus the Messiah. LUKE 9: 18-27.

(Commit to memory verses 23-26).

GOLDEN TEXT: "This is my beloved Son: hear him." Luke 9: 35.

PROVE THAT—We should confess Christ openly. Rom. 10: 9.

SHORTER CATECHISM. Quest. 49. *Which is the second commandment?* A. The second commandment is, Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them nor serve them: for I the Lord thy God am a jealous God, visiting the iniquities of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me and keep my commandments.

LESSON HYMNS. *Children's Hymnal*. Nos. 30, 60, 146, 98.

DAILY PORTIONS. *Monday*. Jesus the Messiah. Luke 9: 18-27. *Tuesday*. Testimony from heaven. Luke 9: 28-36. *Wednesday*. Foretold in prophecy. Isaiah 53. *Thursday*. John's record. John 1: 19-28. *Friday*. The Spirit's witness. John 1: 29-34. *Saturday*. Christ's own claim. John 4: 19-26. *Sabbath*. Not ashamed. 2 Tim. 1: 1-12. (*The I. B. R. A. Selections*).

HELPS IN STUDYING.

INTRODUCTORY. After his discourse at Capernaum on "The Bread of Life," many of his followers forsook Jesus. They were disappointed in him. He would not come up to their expectations of an earthly prince, and his doctrine was above their spiritual comprehension. It was the turn of the tide of his popularity. Henceforth he met increasingly bitter opposition. For a time he leaves Galilee and takes a tour to the north, passing through Caes-ar-e'a Phil-ip'pi, where the conversation recorded in our lesson took place. Parallel passages Matt. 16: 13-28; Mark 8: 22-38; 9: 1.

LESSON PLAN. I. The Christ of God. vs. 18-22. II. The Cross of Christ. vs. 23-27.

I. THE CHRIST OF GOD. 18. And it came to pass as he was alone praying—That is, engaged in private prayer. Luke frequently notes our Lord's habits of prayer (ch. 6: 12, 13; 11: 1). His disciples were with him—"Were gathered together with him." They found him praying and reverently waited, or silently joined with him, until he arose. From verse 23 it is evident that others also gathered around. And he asked them—Not to elicit information but to draw out a confession of their faith that he might teach them what discipleship involved, Saying, Whom say the people that I am?—R. V. "the multitudes." Those whom he had taught and healed and fed.

19. They answering said, John the Baptist—who had been beheaded a few months before. This was Herod's view (Matt. 14: 1, 2). But some say Elias—Elijah was expected as the forerunner of the Messiah (Mal. 4: 5, 6; 3: 1). He came in the person of John the Baptist (Matt. 11: 14; Luke 1: 17). And others say that one of the old prophets is risen again—In Matthew's account Jeremiah is mentioned. He was associated in the minds of the Jews with the restoration of that national glory whose extinction he had wept over. They regarded him as

the greatest of the prophets. The "multitudes" evidently held Jesus to be but a man. No one said that he was the Messiah.

20. He said unto them, But whom say ye that I am?—This was the decisive moment in which the separation of the New Testament "church" from the Old Testament theocracy was to be made. The hour had come for the utterance of a distinct christian confession. (Lange). Peter answering said—He spoke for himself and the rest of the apostles. That he should speak first is in keeping with his impetuous character. The Christ of God—The "Anointed One," the "Messiah" of whom the prophets spake; no prophet or forerunner, but "the Son of the living God" (Matt. 16: 16). See other confessions, Luke 2: 26, 30, 32; John 1: 49; 11: 27; 6: 69; Acts 8: 37; Heb. 1: 2-5. Luke omits the blessing pronounced on Peter (Matt. 16: 16-18). The faith expressed was not exclusively Peter's and therefore it is incredible that any personal pre-eminence should be assigned to him merely for his forwardness in uttering the sentiments of all.

21. And he straitly (strictly) charged them and commanded them to tell no man that thing—For these perhaps among other reasons:—1. Because his work was not