

down, and the Sabbath restrictions are over, the streets are full of sick and infirm people—"all the city gathered together at the door." Did he heal all with one easy word? Not at all; he had a moral and spiritual purpose in all he did; for each individual soul he cared; "*He laid his hands on every one of them.*" (Luke.) *How long would that take?* Surely that one evening was a marvelous sample of his work! And the very next morning we see the unwearied Saviour rising "a great while before day" to go apart and pray.

Let the teacher picture all this out minutely, and then say, "There, that was *one day*: it was like that day after day for at least two years." Will not the verdict be, "Never man worked like this Man?"

Berean Notes on the Lesson.

BY REV. G. H. WHITNEY, A.M.

I. GENERAL STATEMENT.

Jesus retires from Judea into Galilee, and enters upon his ministry. His fame extends throughout all Syria.

II. TOPICAL AND EXPOSITORY NOTES.

Topic: The glorious Gospel of the blessed God.

1. THE MINISTRY OF REPENTANCE, ver. 17. (1.) *When inaugurated?* After the temptation Jesus returned to the Jordan, and stood among the multitude while John attested his Messiahship. John i. 19, 20, 26-27. Tarrying until John's imprisonment, (Mark i. 14, 15,) Jesus at length goes into Galilee. [For order of events, see "Strong's or Robinson's Harmony."] (2.) *By whom?* JESUS. Ordained by prophecy to PREACH, (Isa. lxi. 1.) as well as to die. Appointed by heaven, as is every true minister of God. (3.) *To whom?* To the "broken-hearted," to the "captives," to Jews, to Gentiles, to "all the world." Isa. lxi. 1; Matt. xxiv. 14; Mark xvi. 15. (4.) *The command?* REPENT. Repentance first, joy afterward. Repentance includes deep sorrow for sin, hatred of sin, and the strongest determination to forsake it. (Illus. 1.) All Gospel preachers and teachers must begin as Christ began, by saying "repent." A thousand "good works" cannot be substituted for this first Gospel requirement. (Illus. 2.) Christ reiterated John's announcement, (Matt. iii. 2.) THE KINGDOM OF HEAVEN IS AT HAND.

See Dan. vii. 13, 14. Messiah's coming was the beginning of the "everlasting dominion" and "kingdom" of heavenly influence among men. Until Christ, Satan and hell had held almost undisputed sway in the earth. Now, in Jesus, purity, peace, joy, the harmony of heaven, are "at hand." (Illus. 3.)

2. THE MINISTRY OF INVITATION, vers. 18-22. (1.) *The persons invited?* Fishermen by the SEA OF GALILEE, (called also "Sea of Tiberias," John vi. 1; "Sea" or "Lake of Gennesareth," or "Gennesareth," Luke v. 1; also "Sea of Chinnereth." Num. xxxiv. 11; "Chinneroth," Josh. xii. 3.) Jesus spent most of his public life in the vicinity of this lake. Now WALKING BY THE SEA, Jesus finds SIMON CALLED PETER (John i. 42; Matt. xvi. 18,) AND ANDREW HIS BROTHER. (He had met them before. John i. 35-42.) He saw two other brethren, JAMES, AND JOHN, sons of ZEBEDEE, a Galilean fisherman, a man probably of some property. Mark i. 20. They resided probably in Bethsaida, the dwelling place of Andrew and Peter. John i. 44. (2.) *The words of invitation?* FOLLOW ME, AND I WILL MAKE YOU FISHERS OF MEN. A divine call: a divine promise. Christ stood not among the lordly members of the Sanhedrin, nor in halls of princes and kings, to invite his first disciples; but among the lowly ones of earth: a proof of his divine mission. Matt. xi. 5. The call is to the highest service known to humanity—to save men. (3.) *The prompt acceptance?* STRAIGHTWAY .. IMMEDIATELY they LEFT THEIR NETS AND THE SHIP AND THEIR FATHER. "The king's business required haste." 1 Sam. xxi. 8. Delay has kept millions from Christ and peopled perdition. With marvelous promptness they forsook all and FOLLOWED Jesus. (Illus. 4.) How sudden the turning point in their lives. Matt. x. 37, 38.

3. THE MINISTRY OF HEALING, vers. 23, 24. (1.) *The locality?* ALL GALILEE. Galilee signifies circle, circuit. In Old Testament times it was a small "circuit" among the mountains of Naphtali; in the time of Christ it embraced all northern Palestine. It was very populous. Josephus speaks of "two hundred and four towns and villages." Throughout this busy region Jesus went TEACHING in the SYNAGOGUES, AND PREACHING to the eager crowds, who were astonished at his gracious and powerful words. Luke iv. 22. Synagogues