

## INTERNATIONAL BIBLE LESSONS.

## FIRST QUARTER: STUDIES IN MARK.

A. D. 29.]

LESSON IX. JESUS THE MESSIAH.

[March 3.]

## Authorized Version.

Mark 8, 27-38; 9, 1. *(Commit to memory verses 36-38.)*

**SELF DENIAL**

27 And Jesus went out, and his disciples, into the towns of Cesarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am?

28 And they answered, John the Baptist: but some say, E-l-i-as; and others, One of the prophets.

29 And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ.

30 And he charged them that they should tell no man of him.

31 And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.

32 And he spake that saying openly. And Peter took him, and began to rebuke him.

33 But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Sa-tan: for thou savorest not the things that be of God, but the things that be of men.

34 And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.

35 For whosoever will save his life shall lose it: but whosoever shall lose his life for my sake and the gospel's, the same shall save it.

36 For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

37 Or what shall a man give in exchange for his soul?

38 Whosoever therefore shall be ashamed of me and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

1 And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.

## Revised Version.

27 And Jesus went forth, and his disciples, into the villages of Cæsarea Philippi: and in the way he asked his disciples, saying unto them, Who do men say that I am?

28 And they told him, saying, John the Baptist: and others, E-l-i'ah; but others, One of the prophets.

29 And he asked them, But who say ye that I am? Peter answered and saith unto him, Thou art the Christ.

30 And he charged them that they should tell no man of him. And he began to teach them, that the Son of man must suffer many things, and be rejected by the elders, and the chief priests, and the scribes, and be killed, and after three days rise again. And he spake the saying openly. And Peter took him, and began to rebuke him. But he turning about, and seeing his disciples, rebuked Peter, and saith, Get thee behind me, Sa'tan: for thou mindest not the things of God, but the things of men. And he called unto him the multitude with his disciples, and said unto them, If any man would come after me, let him deny himself, and take up his cross, and follow me. For whosoever would save his life shall lose it: and whosoever shall lose his life for my sake and the gospel's shall save it. For what doth it profit a man, to gain the whole world, and forfeit his life? For what shall a man give in exchange for his life? For whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, the Son of man also shall be ashamed of him, when he cometh in the glory of his Father with the holy angels. And he said unto them, Verily I say unto you, There be some here of them, that stand by, which shall in no wise taste of death, till they see the kingdom of God come with power.

## INDUCTIVE NOTES.

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## I. Study of General Features.

[Remark. No one can hope to understand the lessons of this month without keeping in mind the vital links with which Mark originally bound them to the previous lessons. Those links are to be found in chap. 6, 14-8, 26. The student should not grudge the extra time needed for the mastery of these chapters as indicated below.]

SEC. 1. We enter upon a new section of the narrative of the deeds and teachings of Jesus, in which the same classes we have met before continue to play their parts. Jesus has hitherto confined himself to a comparatively limited portion of the country; will he still keep within the same territory, or will he make wider circuits? (a) The ruling party have already shown the possible lengths to which their hostility may go (chap. 3, 6): will they change their attitude (b)? The common people have shown here and there less interest in Jesus than at the outset. Will this feeling grow, or will it give place to a renewal of interest (c)? The disciples, what of them? They have witnessed the miracles of Jesus, have heard his public teaching, have had private instruction, from him, have been given power to work miracles, and have had some experience in preaching the Gospel. With such a Teacher and such opportunities, what signs of development are they likely to exhibit (d)?

SEC. 2. With your open Testament find between 6, 14

and 8, 26 the answer to these interesting questions. As to (a), see 7, 24, 31 (examine map); Jesus no longer confines himself to a narrow circle of Galilean towns. As to (b), see 7, 5, 8, 11; the ruling party hover about Jesus with fresh criticisms. As to (c), see 6, 30, 31, 34, 55, 56; 7, 14; 8, 1, 22; the mission of the twelve disciples (6, 12, 13) has reawakened popular interest, penetrating even to the court of Herod (6, 14-16), so that Jesus once more teaches vast crowds (6, 34; 7, 14; 8, 1, 22; 8, 22), and performs the most striking miracle of all, the twofold feeding of the multitudes (6, 35-44; 8, 1-9). As to (d), see 6, 37, 52; 7, 18; 8, 4, 17-21; the disciples show a dullness of spiritual insight which necessitates a withdrawal (6, 31; 7, 24, 31, 33, 35) as far as is practicable from the work of public teaching and teaching, for the sake of further private instruction of the disciples. Into this work of private instruction and training this lesson, as well as the two that follow, permits us to glance.

SEC. 3. Glance through the lesson and determine who in it has the most to say, and, having ascertained, mark (in red) the words "Jesus" and "he" wherever found (a). Note what "he" does in each of the nine places, and observe that it is speech in every case. Separate now the less prominent actors, and mark (in blue) the words "his disciples" (b), "they," "Peter;" (in black) the words "the multitude" (c).

SEC. 4. Write out a brief summary of the bare facts