

SABBATH SCHOOL LESSONS.

(Compiled from Hughes' Studies in Mark.)

July 23. Mark X 46-52.

Parallels, Matt. 20: 29-34.
 Luke 18: 35-43.

Golden text, Isaiah 35: 5.
 Catechism, 60-61.

TOPIC: Blind Bartimæus.

I. HIS WRETCHED CONDITION BEFORE HE MET JESUS.

1. Blind. 2. Poor. 3. Outcast.

II. HIS CHANGED CONDITION WHEN HEALED BY JESUS.

1. *His sight was restored.*—What a boon was this.
2. *His sins were forgiven.*
3. *He became a follower of Jesus.*—What an honor and prophecy was this!

III. THE CONDITION BY WHICH HIS CONDITION WAS CHANGED.

1. *The words of the Lord Jesus settle this point.*—"Thy faith hath made thee whole."
2. *Notice the characteristics of this man's faith.*
 - (1.) Implicit confidence in Christ's ability to save.—"JESUS."
 - (2.) It was grounded on spiritual apprehensions of the Messianic character of Christ.—"Thou son of David."
 - a. This is one of the conditions of eternal life.—John 17: 3.
 - "Whom Thou hast sent," expresses His Messiahship.
 - b. This is what Jesus would have the "world" believe.—John 16: 23.
 - (3.) It was very definite in respect to what he needed.—"Lord, that I might receive my sight"—all true faith must be explicit. A glittering generality will never bring salvation or help of any kind.

PRACTICAL LESSONS.

1. The condescension of Jesus. He despised not the cry of a poor blind beggar.

2. The almighty power of Jesus—The blind was made to see.

3. The essential condition for the exercise of His gracious power— we must believe.—"All things are possible to him that believeth."

July 30. Mark XI: 1-11.

Parallels, Matt. 21: 1-11.
 Luke 19: 29-40.
 John 12: 1-19.

Golden text, Zech. 9: 9.
 Catechism, 62, 63.

TOPIC: The Triumphal Entry.

I. CONSIDERED IN SOME OF ITS MORE SUGGESTIVE AND SIGNIFICANT FEATURES.

1. *As an entire change in our Lord's policy.*
 - (1.) Heretofore, He came into Jerusalem unheralded and unobserved.
 - (2.) Heretofore, He constantly required His disciples to tell no man of His Messiahship.
 - (3.) Heretofore, He carefully avoided giving the hierarchical party of Jerusalem any just reason to accuse Him of any political assumption.
2. *As a voluntary acceptance from the people of their recognition of Him as their Messiah in His kingly and holy character.*
3. *As a fulfilment of prophecy.*—Matt. 21: 4, 5 (cf. Zech. 9: 9).

II. CONSIDERED AS REVEALING THE CONSISTENCY OF OUR LORD'S CHARACTER UNDER ALL CIRCUMSTANCES.

1. *In respect to submission to His Father's will.*
 - (1.) Though changing His policy, there is no change in principle. Our Lord's conformity to His Father's will in this triumphal entry, as in suffering persecution and in the agony of Gethsemane, was ever the same.
 - a. That submission led, until "the due time" of the Father, to avoid bringing on any premature conflict with the Pharisees; now the crisis was at hand, and a demonstration of His Messiahship is necessary.