

INTERNATIONAL BIBLE LESSONS.

THIRD QUARTER—STUDIES IN THE GOSPEL ACCORDING TO MARK.

JULY, 1882.

NOTE.—The Scripture verses to be committed to memory are indicated by an index [S^c] at the side.

A. D. 29.

LESSON I.—A LESSON ON HOME.

July 2.

Mark 10. 1-16.

1 And *a* he arose from thence, and cometh into the coasts of Judea by the farther side of Jordan : and the people resort unto him again : and, as he was wont, he taught them again.

a Matt. 19. 1; John 10. 40; 11. 7.

2 And *b* the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? tempting him; *b* Matt. 19. 3.

3 And he answered and said unto them, What did Moses command you?

4 And they said, *c* Moses suffered to write a bill of divorce, and to put her away.

c Deut. 24. 1; Matt. 5. 31.

5 And Jesus answered and said unto them, For *d* the hardness of your heart he wrote you this precept : *d* Deut. 9. 6; Acts 13. 18.

6 But from the beginning of the creation God *e* made them male and female.

e Gen. 1. 27; 5. 2.

7 For *f* this cause shall a man leave his father and mother, and cleave to his wife :

f Gen. 2. 24; 1 Cor. 6. 16; Eph. 5. 31.

8 And they twain shall be one flesh ; so then they are no more twain, but one flesh.

9 What therefore God hath joined together, let no man put asunder.

10 And in the house his disciples asked him again of the same matter.

11 And he saith unto them, Whosoever *g* shall put away his wife, and marry another committeth adultery against her.

g Matt. 5. 32; 19. 9; Luke 16. 18; Rom. 7. 3.

12 And if a woman shall put away her husband, and be married to another, she committeth adultery.

S^c 13 And *h* they brought young children to him, that he should touch them : and his disciples rebuked those that brought them.

a Matt. 19. 3; Luke 18. 15.

S^c 14 But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not ; for *i* of such is the kingdom of God.

i Cor. 14. 20.

S^c 15 Verily I say unto you, *j* Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. *j* Matt. 18. 3.

S^c 16 And *k* he took them up in his arms, put his hands upon them, and blessed them.

k Isa. 40. 11.

GENERAL STATEMENT.

Jesus has taken his last look, before his resurrection, upon the Sea of Galilee, and for the last time the hills of the north have echoed with his utterances. He has found the gates of Samaria closed against his entrance, (Luke 9. 51-56,) though he has not withheld his healing power from a Samaritan leper, (Luke 17. 12-19.) For three

months he has been at Jerusalem, spending weary days in fruitless discussion with his enemies in the temple, and restful nights under the roof of the family at Bethany, (John, chaps. 7-10.) He has now left the unfriendly people of Judea, and across Jordan finds a welcome among the simple-hearted Pereaans, who throng after him in multitudes like those of his earlier ministry. He rewards their eager interest with such teachings as the parables of the lost sheep, the prodigal son, the marriage-feast, and the Pharisee and publican. But the ever-present Pharisees, now his open enemies, resolved to compass his destruction, are still at hand. They present a perplexing question concerning divorce, carefully planned to entrap him in utterances either contrary to the law of Moses, or endangering him to the sword of Herod, already stained with the blood of his forerunner. He meets them with an answer, which at a step takes them back from Mount Sinai to the Garden of Eden, and proclaims the divine principle of marriage and the divine foundation for the family. His discourse is interrupted by some loving mothers, who bring their little ones for the Saviour's blessing. The disciples rebuke them for their intrusion, deeming their errand beneath their Master's notice. But Jesus bids his followers stand aside from the path of even the least of those who come to him, and declares that the child-like spirit is that which fits men to receive his kingdom. He folds the children in his arms, places his hands upon their young heads, and breathes over them a divine blessing.

EXPLANATORY AND PRACTICAL NOTES.

Verse 1. He arose from thence. From Capernaum, which had been the centre of Jesus' work for more than a year, and which he now left forever. And cometh. The intervening ministry of Jesus in Judea, a period of three months, from the feast of tabernacles to the feast of dedication, is omitted here, and related in John, chaps. 7-10. Into the coasts. "The borders." [Revised Version.] Of Judea beyond Jordan. The district called Perea (beyond) from its location. It was inhabited by a population partly Jewish and partly foreign, and ruled at that time by Herod Antipas. Christ's ministry in this section, which he was now visiting for the first time, is related in Luke 10-18. The people resort unto him again. After several months of retirement Jesus now begins once more to teach in public, and as this was a new field of labour, the people gathered in "innumerable multitudes," Luke