

HOME STUDY LEAFLET.

LESSON 6.

AUGUST 5th, 1894.

3rd QUARTER.

The Baptism of Jesus. Mark 1: 1-11.

GOLDEN TEXT: "Thou art my beloved Son, in whom I am well pleased."
Mark 1: 11.

COMMIT TO MEMORY verses 9-11. Children's Hymnal 23, 62, 63, 64.

PROVE THAT—We should confess our sins to God, 1 John 1: 9.

SHORTER CATECHISM—Quest. 87. What is repentance unto life?

DAILY PORTIONS.

(The Selections of the International Bible Reading Association.)

MONDAY.	TUESDAY.	WEDNESDAY.	THURSDAY.	FRIDAY.	SATURDAY.	SABBATH
Mark 1: 1-11	Matt. 3: 7-17	John 1: 15-28	John 1: 29-34	Acts 2: 38-41	Rom. 6: 1-11	2 Pet. 1: 16-21

To the Teacher—Do not credit any Scholar with having prepared the lesson who does not at least try to answer the questions. Take the leaflet home and assign a value to each answer, announcing the result on the following Sabbath. *Take, or send, the Leaflet to absent scholars.*

Always bring your Bible and Shorter Catechism to the Sabbath School.

HELPS IN STUDYING.

INTRODUCTORY.—Mark, writing for the gentle Roman, begins at once with the public ministry of Christ. Review the events of his life as far as we have read them. Assuming that Christ was thirty years old (Luke 3: 23), his baptism may have taken place in January, A. D. 27.

LESSON PLAN. I. The Prophets Foretelling. vs. 1-3. II. The Herald Proclaiming. vs. 4-8. III. The Spirit Descending. vs. 9-11.

I. THE PROPHETS FORETELLING. 1. **Gospel**—This verse is like a heading to the whole chapter, or the name on the title-page of a book. The second and third verses are in parenthesis, and may be compared to the motto which is often placed on a title-page. It tells the "good news" about Jesus, that he is the Christ, the Son of God, (Matt. 1: 21). Compare Luke 1: 35; John 1: 34; Mark 15: 39; 1 John 4: 15. 2. **The Prophets**—R. V., "Isaiah the prophet." Mal. 3: 1 and Isa. 40: 3 are combined. The prophecies of Isaiah were fuller and better known than those of Malachi and therefore Mark names him only. Matt. 11: 10 (Luke 7: 27). Christ himself tells us that John the Baptist is meant by the "Messenger." 3. **The voice**—Isa. 40: 1. John applies this to himself. John 1: 15, 23. See also Luke 3: 4-6. It is still customary in the East to send out labourers before the carriage, or other convey-

ance of princes and pashas, to level the roads and remove obstructions. There are few roads there suitable for wheeled vehicles. John was six months older than Jesus and began his ministry sooner than he. He sought to prepare men for receiving Christ by announcing that he was coming, and bidding them repent of sin.

II. THE HERALD PROCLAIMING. 4. **John**—Read about him in Luke 1: 5-20 and 57-80. Mary and Elizabeth were related to each other, the R. V. calls them "kinswomen" (Luke 1: 36), so John and Jesus were "kinsmen." **Wilderness**—Matt. 3: 1. A rocky region, sparsely cultivated, and used for pasturage. It lay East of Jerusalem towards the Dead Sea. **The baptism of repentance**—He baptized those who repented of sin, as a sign that they would try to keep themselves free from sin, and so be ready to welcome the Saviour, who would give them the Holy Spirit to cleanse

Published weekly, at 5 cents a year, for the Sabbath School Committee of the Presbyterian Church in Canada, by Rev. T. F. Fotheringham, M. A., St. John, N. B.

them. **Remission of sins**—the baptism did not take away sins; but it was a promise that they would be forgiven by Christ. Luke 3: 7-18. **5. All the land of Judea**—Great crowds came to him and there was a wonderful revival. As we would say "everybody" went. **In Jordan** (R. V.)—How John performed his baptism we are not told. He could not have immersed such large numbers one by one, and we cannot believe that all were provided with suitable clothes for the purpose. He may have sprinkled them, as Moses did, with a bunch of hyssop, or they may have stood in the brink while he poured a handful of water on the head. The name of the place is given in John 1: 28. **6. Camel's hair**—a kind of coarse cloth made of camel's hair. What Old Testament prophet was clothed in this way? (2 Kings 1: 8). **A leathern girdle** (R. V.)—Rich people wore silk sashes and belts ornamented with gold and jewels. **Locusts**—This was the food of the very poorest of the people. The locust is like a grasshopper, and is prepared for food by roasting or boiling. They are eaten with salt, and bread and butter. The Digger Indians of California eat grasshoppers in the same way. **Wild honey**—The honey of the wild bee. It was very plentiful in Palestine. (Ex. 3: 8; Deut. 32: 13; 1 Sam. 14: 25). **7. One mightier than I**—he pointed away from himself to Jesus. **Latchet**—the lace or thong, with which the sandals were tied. Doors were originally fastened with a thong, and so we still term the fastener a "latch," although

it is made of iron or wood. *Lace* is another form of the same word. **I am not worthy**—To fasten and unfasten the sandals, and carry them was the duty of the lowest servants. Matt. 3: 11; John 1: 7; Acts 13: 25. **8. With water**—See also Christ's words, Acts 11, 16; 1: 5. This is merely the sign, the baptism with the Holy Spirit is the reality of which it speaks.

III. THE SPIRIT DESCENDING. **9. Read Matt. 3: 13-15.** Jesus had no sins to repent of, so John hesitated to baptise him. But in order to set his approval upon what John was doing and receive his testimony publicly, Christ submitted to the rite. It was his consecration to his work. **10. Straightway**—or immediately. This is a favorite word with Mark. See how many times he uses it. **Coming up out of the water**—This need not imply more than that he waded a little way into the stream and received baptism by having the water poured upon his head. In Matt. 3: 16, the R. V. reads correctly "went up straightway from the water." **He saw**—John saw this too (John 1: 32, 33). **Opened**—R. V. "rent asunder." **Like a dove**—Luke says "in bodily shape like a dove" and tells us that Jesus was praying at the time. **11. Thou art my beloved Son**—Pointing him out as the One meant in Ps. 2: 7. Read 2 Pet. 1: 7. Notice that all three persons of the Trinity were present here. Read the other accounts of Christ's baptism and write out a connected narrative of the whole (Matt. 3: 13-17; Luke 3: 21, 22; John 1: 32-34.)

To the Scholar.—Study the lesson carefully, turning up the marginal references and reading the "Daily Portions." Then close your Bible and try to answer in writing the questions following *without accepting aid from any quarter* after you have begun to write. Then bring this leaflet to Sabbath School with you on the day of its date. If you cannot come, fill out the blank and send the leaflet (with the answers written out) to your teacher by some friend, or by mail, and you will receive credit for the work done as if you had been present. If your excuse is satisfactory, you will not lose in record of attendance.

- 1.—By what titles did the prophets point out John the Baptist? (4)
- 2.—What did John preach? (4)
- 3.—What did he say about Jesus as compared with himself? (5)
- 4.—With what would Jesus baptize believers? (4)
- 5.—What was seen at Christ's baptism? (4)
- 6.—What voice was heard? (4)

Name.....

Dear Teacher.—Please excuse my absence from Sabbath School to-day, I cannot come because I have read the "Daily Portions" and answered the questions as well as I could. I have committed to memory verses in addition to the Golden Text, and Questions in the Catechism and have recited them to I was at church cents.

I send with this my Weekly Offering of