

➤ NEW ✦ TESTAMENT ✦ SUPPLEMENT ✦

OF

The Old Testament Student.

STUDY XIII.—JOURNEYS ON THE BORDERS. MARK 7:24-8:9.

Résumé of Studies IX.-XII. 1. The new methods of teaching and working employed by Jesus in this period. 2. The growth both of favor and of opposition toward him. 3. The events that brought about a crisis in his work. 4. The nature of this crisis, its importance and outcome.

I. The Material Analyzed.

Read carefully Mark 7:24-8:9 and be able to make a definite statement concerning each of the following points:

1. A secret journey (v. 24);
2. a woman's persistent prayer (vs. 25-28);
3. its result (vs. 29,30);
4. the return (v. 31);
5. a wondrous miracle (vs. 32-37);
6. a multitude fed (8:1-9).

II. The Material Compared.

1. With Mark 7:24-8:9 cf. Matt. 15:21-39a.
2. Note additional details; (a) events preceding Mk. 7:25 in Mt. 15:22-24; (b) general statements, Mt. 15:30,31.

III. The Material Explained.

1. TEXTUAL TOPICS AND QUESTIONS.

- 1) V. 24. (a) *Thence*; an immediate departure; why?
(b) *Into the borders*; (1) cf. v. 31; Mt. 15:21 as to whether he actually entered these foreign lands; (2) how many times did Jesus pass beyond the borders of Palestine?
(c) *Tyre and Sidon*; (1) location; (2) relation to Israel, cf. 2 Sam. 5:11; Joel 8:4-8; Ezek. 26:2; 27:17; (3) to Jesus, Mk. 8:8; Mt. 11:21,22.
(d) *No man know*; what then was the reason for his coming hither; (1) ministry? (2) rest? (3) to escape attack?
- 2) V. 26. (a) Explain the words describing the woman's nationality.
(b) *Besought*; (a) the language she spoke? (b) the language Jesus used in reply?
- 3) V. 27. (a) Note the figurative form of Jesus' reply.
(b) *Children*; refers to whom? Cf. Mt. 8:12.
(c) *Dogs*; how regarded by Jews? Cf. 2 Kgs. 8:13; 1 Sam. 24:14; Job 30:1; Mt. 7:6; Deut. 23:18.
(d) What may be said as to the reply of Jesus; (1) its harshness of form; whether expressing his real feelings, or (2) an inner spirit of kindness hidden in order to test the woman, or (3) his sense of the limitation of his mission

- and her consequent exclusion from its benefits.
- 4) V. 28. *Lord*; cf. Mt. 15:22. Her knowledge of Jesus and how she obtained it?
- 5) V. 31. (a) Trace the course of Jesus; (b) why take this circuit?
- 6) Vs. 32-37. (a) Related in Mk. only; (b) note all the peculiar features of this healing work, vs. 33,34; (c) consider their meaning, whether (1) means of cure; (2) as symbols and (3) to awaken the man's faith.
- 7) V. 34. *Ephphatha*; cf. Mk. 3:17; 5:41.
- 8) Ch. 8:1. *Again a great multitude*; consider whether (a) Jesus had recovered his popularity, cf. John 6:68 or (b) these were persons formerly unacquainted with him.
- 9) V. 2. (a) Note the motive of the miracle; (b) was it also intended as a sign?
- 10) Vs. 2-9. (a) Cf. Mk. 6:34-44; (b) note resemblances and differences; (c) decide in view of all the facts (cf. Mk. 8:19,20) whether these are two accounts of the same event.

2. GENERAL TOPICS.

Jesus and the Gentiles. (a) Study the words of Jesus in Mk. 7:27 and Mt. 15:26 in their bearing upon his attitude toward others than Jews; (b) cf. similar teachings Mt. 10:5,6; (c) inquire into the wisdom of this attitude in view of (1) Jewish aversion to Gentiles; (2) the fulfillment of O. T. Prophecy; (3) the preparation of the disciples; (4) the foundation of the Kingdom; (d) cf. Mt. 8:5-12 as revealing another attitude and compare it with John 10:16; Acts 1:8, etc., to see the final purpose of Jesus in relation to Gentiles; (e) note Eph. 2:11-22 for Paul's idea of the relation of this whole question to the death of Jesus; (f) sum up conclusions under (1) his temporal mission; (2) his ultimate purpose.

IV. The Material Organized.

1. Gather the material and classify it under the following heads: 1) persons; 2) places; 3) miracles; 4) important teachings; 5) Jesus as man; 6) literary data; 7) important events.
2. Condense the material into the briefest possible statement under the general topic of A FRONTIER MINISTRY.

V. The Material Applied.

THE DISCIPLINE OF DEFEAT. 1. Note two examples of defeat—Jesus rejected by many and in retirement; the woman repulsed by him. 2. Observe the attitude of each in these circumstances—Jesus faithful to his work yet compassionate; the woman, earnest, trustful, persistent. 3. From these examples draw some conclusions as to the temptations that assail one enduring the discipline of defeat. 4. The spirit in which one should endure it. 5. The relation of this discipline to the development of character.

STUDY XIV.—THE WELCOME CONFESSON AND THE UNWELCOME TEACHING. MARK 8:10-9:1.

Resumé. 1. Jesus' retreat to the border-land—occasion for it and course of it. 2. The character of Jesus as exhibited on these journeys.

I. The Material Analyzed.

Read carefully Mark 8:10-9:1 and be able to make a definite statement concerning each of the following points:

1. Across the sea (v. 10);
2. Jesus' encounter with Pharisees and departure (vs. 11-13);
3. his admonition concerning them (vs. 14-20);
4. miracle at Bethsaida (vs. 22-26);
5. on the way to northern Galilee (v. 27);
6. the welcome confession (vs. 28-30);
7. the unwelcome teaching (vs. 31-33);
8. the true disciple described (vs. 34-9:1);

II. The Material Compared.

1. With Mk. 8:10-21 cf. Mt. 15:39b-16:12. Note 1) another name, 15:39b; 2) other inquirers, 16:1; 3) a comparison, 16:2,3; 4) explanations, 16:11,12.
2. With Mk. 8:27-9:1 cf. Mt. 16:13-28; Lk. 9:18-27. Note 1) attitude of Jesus, Lk. 9:18; 2) another view of Jesus, Mt. 16:14; 3) Peter's confession, Mt. 16:16; Lk. 9:20; 4) reply of Jesus, Mt. 16:17-19; 5) rebuke of Peter, Mt. 16:22; 6) words of Jesus, Mt. 16:23,27; Lk. 9:23,25,26.
3. What reason can be given for the omission in Mark of the promise to Peter recorded in Mt. 16:17-19?

III. The Material Explained.

1. TEXTUAL TOPICS AND QUESTIONS.

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| 1) V. 11. | (a) <i>Question with him</i> ; (1) i. e. "enter into controversy;" (2) what seems to be their attitude? (b) <i>Sign from heaven</i> ; (1) contrasted with signs on earth; (2) on the ground that he claimed to be the Christ; (3) cf. Joël 2:30, 31 for their reason; (4) cf. John 2:18; 6:30; Mt. 12:38 for similar occasions; (5) why did Jesus fail to gratify them; because they were insincere, or incapable of understanding him? (c) <i>Tempting</i> ; (1) were they consciously tempting him? or (2) was it a temptation to him all unknown to them? (3) in what respect was it a temptation to him? cf. Mt. 4:3-9. | and characterize its inhabitants; (c) reason for this journey? The reason why Jesus asked this question, whether (a) from curiosity, or (b) to test the disciples, or (c) what other motives? <i>Of him</i> ; (a) that he was the Christ; (b) reason for the charge, whether (1) because of their crude ideas of him, or (2) for fear of his enemies, or (3) to avoid the popular enthusiasm, or (4) other reasons? <i>Openly</i> ; i. e. definitely; cf. Mk. 2:20; John 3:14; Mt. 12:40 for less plain words. |
| 2) V. 12. | <i>No sign</i> ; cf. Mt. 12:39,40; John 2:19; 3:2 and explain. | 8) V. 28. |
| 3) V. 15. | <i>Leaven</i> , etc.; (a) i. e. the spirit and influence of these parties; (b) state in a general way what this was. | 9) V. 30. |
| 4) V. 16. | <i>Reasoned</i> ; i. e. "were conversing;" (a) apart from what Jesus was saying, or (b) as suggested by his words. | 10) V. 32. |
| 5) V. 17. | Compare the insight of Jesus with that of the twelve. | 11) V. 33. |
| 6) Vs. 22-26. | Note (a) this is related in Mark only; (b) it has special features: (1) done apart; (2) use of means; (3) gradual cure; (4) the man sent home; (c) seek to explain the meaning of these special features; (d) cf. Mk. 7:32-36. | 12) Vs. 35-38. |
| 7) V. 27. | (a) Trace the course taken by Jesus; (b) describe the region | 13) V. 34. |
| | | 14) V. 35. |
| | | 15) V. 38. |

8) V. 28.

9) V. 30.

10) V. 32.

11) V. 33.

12) Vs. 35-38.

13) V. 34.

14) V. 35.

15) V. 38.

and characterize its inhabitants; (c) reason for this journey?

The reason why Jesus asked this question, whether (a) from curiosity, or (b) to test the disciples, or (c) what other motives?

Of him; (a) that he was the Christ; (b) reason for the charge, whether (1) because of their crude ideas of him, or (2) for fear of his enemies, or (3) to avoid the popular enthusiasm, or (4) other reasons?*Openly*; i. e. definitely; cf. Mk. 2:20; John 3:14; Mt. 12:40 for less plain words.(a) *Seeing his disciples*; (1) in Mk. only; (2) significance of it here? (b) *Satan*; (1) cf. Mk. 1:13; (2) was this appropriate to Peter, because of the spirit of his words or in what they suggested to Jesus?

Note the four sentences introduced by "for" as reasons for v. 34b.

(a) *Deny himself*; does this mean (1) to refuse to grant his own desires, or (2) to renounce himself?(b) *His cross*; (1) the custom alluded to; (2) the principle illustrated; (3) was any hint intended of the way in which Jesus would die?*Life*; (a) note the two senses in which the word is used; (b) apply them to vs. 35-37.(a) *Adulterous*; in what sense? Cf. Hos. 3:1.

(b) *When he cometh*; observe (1) the person to whom Jesus refers; (2) what event he indicates; (3) how the statement illustrates his insight.

16 9:1. *The Kingdom of God come*; decide as to (a) the event indicated, whether (1) the transfiguration; (2) pentecost; Acts 2:2-4; (3) the destruction of Jerusalem; (b) the persons referred to.

2. GENERAL TOPICS.

Estimates of Jesus. Mk. 8:28,29. (a) Note these views about Jesus held by the people, and in the case of each show why it was applicable to him; (b) observe that they do not regard him as the Christ, and decide between two explanations for this fact; (1) there had not been sufficiently clear evidence given them; (2) they had once so regarded him but now cease to do so; (c) in favor of the first explanation, (1) the ambiguous title "Son of man;" (2) the prohibitions, cf. Mk. 3:11,12, etc.; (3) his lowly life and peculiar methods; (4) other reasons, cf. Mt. 11:2,3; Mk. 6:14-16; (d) in favor of the second explanation; (1) his miracles; (2) his words; (3) his personality and witness to himself, Mt. 11:4-6,14; (4) testimony of John Mk. 1:7; John 1:36; (5) of demons, Mk. 1:24; 3:11; 5:6,7; (6) of the people, Mt. 12:23; 14:33; 9:27; 15:22; (7) his attitude (after the events of Mk. 6:34-44; John 6:15) as explaining their change of view (cf. also John 6:52-70); (e) significance of the confession of Peter in either case; (f) which estimate of him satisfied Jesus himself?

IV. The Material Organized.

1. *Classify the material* under the following heads: 1) places; 2) important teachings; 3) important events; 4) miracles; 5) Jesus as more than man; 6) literary data.
2. *Condense Mk. 8:10-26* into the briefest possible statement.
3. Observe the following statement of the essential ideas of Mk. 8:27-9:1, and verify it by working through the processes:

Jesus finds that the twelve, if not others, acknowledge him to be the Christ. He tells them that he is to suffer death at the hands of the Jewish rulers, and that his true followers must have a similar experience to gain true life. If any refuse to honor him as he is now, he will reject them when he comes in glory, as some present shall see him before they die.

V. The Material Applied.

THE DEMAND FOR EVIDENCE. Mk.8:11. 1. The rightfulness and obligation of demanding evidence for the claims of Jesus. 2. The constant craving for more evidence—a characteristic of that age and of the present day. 3. The stronger demonstration of the truth which has, in the end, always resulted from the search for more evidence. 4. This constant craving, a symptom of spiritual disease: (a) unbelief; (b) unconscious hypocrisy. 5. The cure for this disease: (a) candid study of evidence presented; (b) willingness to act so far as the evidence is satisfactory.

STUDY XV.—THE TRANSFIGURATION OF JESUS. MARK 9:2-29.

- Résumé.** 1. Trace the course of Jesus through the events of the previous "study." 2. The importance of the confession made by Peter, both as a result and a preparation. 3. The new teaching of Jesus concerning himself and his disciples. 4. State some reasons for Christian self-denial.

I. The Material Analyzed.

Read carefully Mk. 9:2-29 and be able to make a definite statement concerning each of the following points:

1. Jesus and three disciples upon a mountain (v. 2);
2. is transfigured (v. 3);
3. attendant scenes and experiences (vs. 4-8); [9-13];
4. the following conversation (vs. 5. the other disciples and the demoniac boy (vs. 14-19);
6. Jesus and the father (vs. 20-24);
7. the boy restored (25-27);
8. the secret of power (vs. 28-29).

II. The Material Compared.

1. With Mk. 9:2-8 cf. Mt. 17:1-8; Lk. 9:29-36. 1) Note additions concerning (a) attitude and appearance of Jesus; (b) his conversation (Lk. 9:31); (c) feelings and actions of disciples; 2) observe and explain the variation in time, Lk. 9:28.
2. With Mk. 9:9-13, cf. Mt. 17:9-13. Note a characteristic addition, Mt. 17:13 (cf. Mt. 16:12).
3. With Mk. 9:14-29 cf. Mt. 17:14-20; Lk. 9:37-43a. 1) Make a list of all the varying expressions used to describe the condition of the boy; 2) notice further additions, (a) the time Lk. 9:37; (b) the feeling of the multitude, Lk. 9:43; (c) a reason for failure, Mt. 17:20.

III. The Material Explained.

1. TEXTUAL TOPICS AND QUESTIONS.

- 1) V. 2. (a) *Mountain*; (1) the two chief sites assigned; (2) the arguments for each. (b) *Transfigured*; lit. "transformed;" a change (1) in his face, cf. Lk. 9:29; (2) in his garments.
- 2) V. 3. *Fuller*; (a) cf. Mal. 3:2; (b) learn something more about this occupation.
- 3) V. 5. *Rabbi*; (a) what language? (b) meaning of the word?
- 4) V. 6. *For*, etc.; (a) is this an excuse for Peter's remark? (b) if so, why should it require excuse?
- 5) V. 7. *A cloud*; (a) cf. Mt. 17:5 for its character; (b) cf. Exod. 14:19; 19:16; 1 Kgs. 8:10,11 for its significance.
- 6) V. 10. The ground of their questioning, whether (a) the resurrection of a general fact; (b) the resurrection of Jesus in particular, or, (c) its close relation to his death.
- 7) V. 11. *Elijah must come*; (a) cf. Mal. 4:5; (b) trace the relation of these words to what has gone before.
- 8) V. 12. (a) *Restoreth*; cf. Mal. 4:6. (b) *How is it written?* (1) a return to the subject of vs. 9,10; (2) implying that such prophecy was to be fulfilled as well as that concerning Elijah; and (3) that the Son of man comes in order to suffer.
- 9) V. 13. (a) Is then the prophecy in Mal. 4:5,6 entirely fulfilled, or (b) may Elijah himself still be expected? (b) *Written of him*; i. e. (1) of Elijah, cf. 1 Kgs. 19:2; 2 Kgs. 1:9; (2) of the Christ, i. e. the prophecy of his persecutions betokens a like experience for his forerunner; (3) of the coming and not the persecution of Elijah.
- 10) V. 15. *Amazed*; whether (a) at the glory of of his face, or (b) that he came so opportunely.
- 11) V. 17. *Dumb spirit*; (a) note the symptoms of what disease? (b) how could this be regarded as due to the presence of a demon?
- 12) V. 23. *If thou canst*; (1) Jesus quotes the man's words; (2) how has the man misplaced the difficulty?
- 13) V. 28. Did the disciples expect to have this ability? Cf. Mk. 6:7.
- 14) V. 29. *This kind*; of demon; (a) recognized as peculiarly obstinate and malicious; (b) a special preparation required for overcoming him; (c) was this necessary for Jesus also?

2. GENERAL TOPICS.

The Problems of the Transfiguration. (a) The *character* of the event whether mythical (cf. Exod. 34:29,30) or historical; (b) if historical was it an objective external event or a vision granted to the three disciples; (c) if the former, explain the following objections: (1) Moses could not be present in the body; (2) the humanity of Jesus would be unreal; (3) the disciples would not recognize Moses and Elijah; (4) no other dealings with departed spirits in Jesus' life; (d) objections to the vision-theory: (1) the language nowhere suggests it; (2) Lk. 9:32; (3) the event would fail to mean any-

thing to Jesus; (e) the *relations* of the event (1) to what precedes (Mk. 8:39; 9:1); (2) to what follows (2 Pet. 1:16-18); (f) the *significance* to Jesus and to the disciples, (1) of the transformation of Jesus; (2) of the coming and conversation of Moses and Elijah; (3) of the voice; (g) the *light* thrown (1) upon the character and nature of Jesus (2 Pet. 1:16-18); (2) upon his relations to the Old Testament life; (3) upon the future life and relations of believers.

IV. The Material Organized.

1. *Gather the material* and classify it under the following heads: 1) important events; 2) important teachings; 3) Jesus and the O.T.; 4) miracles; 5) historical allusions; 6) literary data; 7) chronological data.
2. *Note the following condensation* of Mk. 9:9-13, and in a similar way work out vs. 2-8; 14-29, gathering the whole under the general topic of *Contrasts in the life of Jesus*.

Obedient to his command, the disciples tell no one about that event, though they question about his resurrection. They ask about Elijah's coming and are told that Elijah has come, and as the Christ must suffer, so he has suffered.

V. The Material Applied.

- INTERCESSION.** Mk. 9:22-25. 1. Consider the relation of the father's faith and prayer to the boy's restoration. 2. Note similar examples in the Scriptures: Mk. 7:29; 5:36; 2:5; Gen. 18:23-32; 17:18-20; Exod. 32:11-14, 30-34; Job 42:10. 3. From these and similar examples make a statement of the biblical principle of what may be called intercessory prayer or vicarious faith. 4. Note its limitations, Gal. 6:5. 5. Observe the highest illustration of the principle, Heb. 7:25; 1 Cor. 15:3; 1 John 2:1; 1 Pet. 2:24. 6. Apply this principle to personal and social life; 1) the duty of intercession: 2) its reflex influence.

STUDY XVI.—THE TRAINING OF THE TWELVE. MARK 9:30-50.

- Resumé.** 1. Describe vividly the transfiguration of Jesus and its related events. 2. State something of its appropriateness at this period and its significance for Jesus and for the disciples. 3. What illustration of "vicarious faith" in the previous "study" and what may be said of the biblical teaching concerning it?

I. The Material Analyzed.

Read carefully Mark 9:30-50 and be able to make a definite statement concerning each of the following points:

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| 1. A secret journey (v. 30); | 5. a disciple's intolerance (v. 38); |
| 2. the strange teaching again (vs. 31, 32); | 6. Jesus' estimate of service (vs. 39-41); |
| 3. Jesus' inquiry and its reception (vs. 33, 34); [35-37]; | 7. a great offence and its issue (vs. 42-49); |
| 4. he sets forth true greatness (vs. 35-37); | 8. saving salt (v. 50). |

II. The Material Compared.

1. With Mk. 9:30-50 cf. Mt. 17:22-24a; 18:1-9; Lk. 9:43b-50. 1. Note the characteristic descriptions of mental states and activities in Lk. 9:43b, 45, 47, 49; cf. Lk. 8:15; 6:11; 16:14; 23:12; 2) collect and arrange in an orderly narrative the events given in Mk. 9:33-35 and parallels; 3) observe what is narrated in Mk. only, e. g. vs. 30, 33-35, 39, 41, 48-50.

III. The Material Explained.

1. TEXTUAL TOPICS AND QUESTIONS.

- 1) V. 30. *Passed through*; i. e. "made journeys through" without stopping as formerly.
- 2) V. 31. (a) *For*, etc.; the reason for the secret journeys—he has new and important teaching for the disciples only.
(b) *Taught*; lit. "kept teaching;" so, "would say;" showing that this was his chief work.
- 3) V. 37. *In my name*; (a) lit. "upon my name," i. e. upon the ground of all that the name means; (b) what name is meant (cf. v. 41)?
- 4) V. 38. *Casting out devils*; (a) cf. Mt. 12:27; (b) what was the attitude of such an one toward Jesus?
- 5) Vs. 43-47. (a) cf. Mt. 5:29; (b) is this to be literally obeyed? (c) draw out its figurative meaning as related to 8:34-36; (d) show its relation to vs. 38-42.
- 6) V. 43. *Life*; (a) note the corresponding phrase in v. 47; (b) to what this refers, (1) the future state only; (2) the character revealed and the principles taught by Jesus; cf. John 3:5; 17:3.
- 7) V. 48. (a) Cf. Isa. 66:24; (b) its meaning there; (c) its teaching here.
- 8) V. 50. (a) The uses of salt* in oriental countries and its symbolic meaning in the Scriptures; cf. Job 6:6; Lk. 14:35; Lev. 2:13; Num. 18:19; 2 Kgs. 2:20,21; Mt. 5:13; (b) the difficulties here (1) as to what *everyone* refers, whether "all men" or "sinners;" (2) the meaning of *salted*, whether "preserved" or "purified;" (3) the reference of *fire* whether to the "testing" or the "penal" dealings of God.

2. GENERAL TOPICS.

- Hell.† V. 43. (a) Note the marginal reading in the R. V. and study the use of "Gehenna" in the light of 2 Chron. 28:3; 33:6; 2 Kgs. 23:10 as related to the place of final punishment; (b) the terms "life" and "kingdom of God," standing opposed to "hell" (vs. 43,47) as throwing light by contrast upon its meaning; (c) observe other words used parallel with it, as e. g. Job 11:8; Ps. 86:13; Lk. 16:23; Mt. 11:23, and distinguish them from "Gehenna;" (d) compare other passages, as e. g. Mt. 25:41; 13:50; 16:23,24; Rev. 21:8; (e) investigate the influence of Jewish conceptions of "hell" upon New Testament language; (f) show the bearing of all this material upon the place and manner of final retribution.

IV. The Material Organized.

1. Gather the material and classify it under the following heads: 1) persons; 2) important teachings; 3) O. T. quotations; 4) habits and customs.
2. Note the following *condensation* of the material:
- § 1. v. 30. They pass through Galilee. Jesus would not have it known.
v. 31. For he teaches them that he will be slain and will rise again.
v. 32. They do not understand and fear to ask him.
- In secret journeys the disciples are taught about his coming death and resurrection, but they comprehend not and fear to ask.*
- § 2. v. 33. In Capernaum he asks them "What are you discussing?"
v. 34. They are silent, for they were discussing who was greatest.
v. 35. He teaches them that to be first is to be last.
v. 36. He takes a little child in his arms before them all, saying:
v. 37. "Receiving one such child in my name, you receive me and him that sent me."

* Cf. *Bible Dictionary*, art. "Salt."

† Cf. Smith's *Bible Dictionary*, articles on Hell, Gehenna, etc., and for the Jewish view, THE OLD TESTAMENT STUDENT, Sept., 1888, an article by Prof. George B. Stevens, D. D., *The Eschatology of the Talmud*.

He teaches the disciples, unwilling to tell him of their discussion as to who was greatest, that to be first is to be last, "for," said he, taking a child in his arms, "to receive in my name such as this child is to receive me and him that sent me."

§§ 2, 3. HE KEEPS TEACHING THE DISCIPLES ABOUT HIS COMING DEATH AND RESURRECTION. THEY DISCUSS WHO IS GREATEST, AND HE SAYS THAT TO BE LOWLY ENOUGH TO RECEIVE IN HIS NAME SUCH AS ARE LIKE THE CHILD HE TAKES IN HIS ARMS, IS TO BE GREAT, "FOR THIS IS TO RECEIVE ME AND HIM THAT SENT ME."

§ 3. v. 38. John says, We forbade a man casting out demons in thy name, for he followed not us.

v. 39. Jesus says, Forbid him not, for while so doing he will not soon speak evil of us.

v. 40. "He that is not our enemy is our friend."

v. 41. "Whoever shall give you a cup of water for my sake is rewarded."

John tells of having forbidden one who by himself was casting out demons in Jesus' name. Jesus says, Forbid him not, for while so doing he is our friend, and the least help given for my sake is rewarded.

v. 42. "Whoever leads a weak believer in me to fall, would better be drowned."

vs. 43,45. "If your hand or foot leads you to fall, cut it off rather than lose life thereby."

v. 47. "If your eye leads you to fall, cast it out rather than lose the kingdom of God thereby and find hell;

v. 48. "Where sin and anguish are unending.

v. 49. "For everyone shall be salted with fire.

v. 50. "Have good salt and be at peace."

Do not lead believers in Jesus to fall, and, at any cost, keep yourself from falling; for it means to lose life and gain unending anguish. Be ye therefore pure and peaceable.

vs. 38-50. JOHN IS TOLD NOT TO FORBID ONE WHO BY HIMSELF IS CASTING OUT DEMONS IN JESUS' NAME. FOR HE IS A FRIEND, AND HIS WORK IS TO BE REWARDED. DO NOT LEAD OTHERS TO FALL OR LET YOURSELF FALL AWAY FROM JESUS ON ANY ACCOUNT, FOR IT MEANS TO LOSE LIFE AND INCUR UNENDING SIN AND ANGUISH. BE PURE AND PEACEABLE.

§§ 1, 2, 3. The disciples are taught, 1) that Jesus must be killed and will rise again; 2) that true greatness is to have a child-like spirit; 3) that to be doing anything for Jesus is blessed; 4) that to let faith in Jesus be lost is to lose life and find hell; 5) that purity and peace are to be sought.

V. The Material Applied.

CHRISTIAN TOLERANCE. Mk. 9:38-42. 1. Observe the incident related and note 1) a man having faith (possibly weak and imperfect) in Jesus; 2) engaged in a separate and unauthorized work similar to his. 2. Consider the reasons given for tolerance; 1) the spirit in which his work was done; 2) the character of the work itself (vs. 39,41); 3) the relation of the worker to Jesus (v. 40); 4) injury resulting to him if forbidden (v. 42); 5) reflex influence of forbidding him (v. 42; cf. Mt. 18:7). 3. Compare Mt. 12:30, and seek to frame a statement which will include both cases. 4. Apply the principles obtained to present religious life in their bearing upon 1) relations of sects and churches; 2) dealing with doubting and wavering disciples, etc.

