

# SUNDAY SCHOOL LESSON

JESUS THE CHRIST

International Sunday School Lesson  
For February 18, 1951

Memory Selection: "Thou art the Christ, the Son of the living God."—Matthew 16: 16.

Lesson Text: Mark 27-37.

Six months before his crucifixion, Jesus led his disciples once again away from the crowd and, anxious to learn the results of his association with them, asked, as he walked along the highway: "Who do men say that I am?" Peter, the impulsive leader of the group, made his great confession of faith: "Thou art the Christ."

"It was a divine revelation to Peter, in a flash of intuition, which drew into itself the best thoughts, feelings and expressions of the past two years," says Wm. A. Grist. "The lowly origin of the Carpenter, the familiarity of daily intercourse, the shocks of disapproval, the delay of hopes making the heart sick, the haughty repudiation of Jesus by the authorized teachers of Israel, and the ebbing tide of his popularity in Galilee, might have almost justified a fisherman's inability to decide this momentous question. But, in spite of all doubts and dreadful uncertainties, there was that in Simon's soul which leapt up in answer to the Master's word—wholeheartedness and a sudden sense of the greatness of the Reality in Jesus—impelled by this spirit, he trampled down all doubts, and burst out in enthusiastic confession of faith and loyalty."

Following Peter's outspoken recognition of his divinity, Jesus began to explain to his disciples how it would be necessary for him to die, also prophesying his resurrection three days after. The prophecy of so shameful a death was beyond the understanding of the disciples. Peter, again the spokesman for the group, probably encouraged to speak by the recognition given his confession of faith, took Jesus aside and boldly rebuked him. Without realizing it, Peter was bringing back to his master the same temptation presented by the devil during the forty days. Jesus proceeded to rebuke Peter, intimating that he was serving Satan in such advice and was unmindful of the things of God.

"The words of Jesus opened up a strange path," says Francis J. McConnell. "Peter was not ordinarily adverse to strange paths, but this was too strange. If George Washington had told the assembled army at Cambridge in 1776 that it was necessary for him to die on the gallows before the American cause could be won, the astonishment could hardly have been greater than when Jesus said that he must be crucified. Of course, I know that the situation of Washington was not at all parallel to that of Jesus, but I am speaking of ideals of leadership. The Jews thought of the Messiah as acting much like any national leader. It was strange, strange doctrine to hear that the Messiah must suffer, and the disciples were horrified by the Master's words. We may learn then from this scene at Caesarea Philippi, that the instinctive revulsion against the new and strange may be of that part of our nature which fears the truth."

Following up his rebuke of Peter, Jesus told his disciples the demands of discipleship. He laid down the doctrine of self-denial and following his example by bearing the cross. Then, the paradoxical observation came that whosoever would save his life would lose it, whereas, whosoever should lose his life "for my sake and the gospel's" would "save it." Then, Jesus asked the question which has come down the centuries, presenting for each individual person the most striking and important interrogation any will ever be called up to answer: "For what doth it profit a man to gain the whole world and forfeit his soul? For what should a man give in exchange for his soul?"

"Men are very prone, in these days, to say it does not matter very much what views we hold about Jesus, as long as we accept his teaching and obey it," says J. D. Jones. "And they dismiss all attempts at defining the Person of Christ as metaphysical and theological subtleties which are of no importance for daily life. That is not what Jesus himself thought. He attached the most tremendous importance to the account people gave of him; the whole future of the gospel depended in some vital way upon what men thought of him. He regarded the future of Christianity as bound up with a right understanding of his Person. If there is one thing the New Testament makes abundantly clear, it is this: that the Christian gospel is not a teaching merely, or a morality merely; it is, as Dr. Van Dyke says, 'the gospel of a Person.' It centers not simply in what Jesus said, but in what he was and did."

GO TO SOME CHURCH NEXT SUNDAY

## ONE GREAT TIME OF Sharing

The churches of America are making a united appeal during Lent to share our plenty with the less fortunate of other lands. It is a challenge for us to help the millions who need food and warm clothing, who are destitute and homeless. Can we look at this living picture of suffering humanity and still say no?

The rewards of giving are many! In helping others we help ourselves. That is one of the paradoxes of life. For it is in giving that we receive. We receive joy in giving gifts to our friends and to the needy near us for whom we have compassion. A mother finds joy in giving to her child even if it means a sacrifice for herself. We need to extend the scope of our giving to include those in far away lands made homeless and helpless by war and calamity. We in America, a land of comparative plenty, need the priceless blessing, the spiritual enrichment that rewards Christian charity.

But that is not all. Helping others means helping extend the Kingdom of God. "Verily I say unto you, Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me". These are the words of Jesus asking for our help. Can we refuse?

**THE CHURCH FOR ALL . . . ALL FOR THE CHURCH**

The Church is the greatest factor on earth for the building of character and good citizenship. It is a storehouse of spiritual values. Without a strong Church, neither democracy nor civilization can survive. There are four sound reasons why every person should attend services regularly and support the Church. They are: (1) For his own sake. (2) For his children's sake. (3) For the sake of his community and nation. (4) For the sake of the Church itself, which needs his moral and material support. Plan to go to church regularly and read your Bible daily.

Sunday	Book	Chapter	Verses
Monday	Matthew	25	31-40
Tuesday	Luke	6	27-38
Wednesday	John	17	13-23
Thursday	Deuteronomy	15	7-11
Friday	Acts	20	32-36
Saturday	I Corinthians	9	6-13
	Matthew	6	19-24

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## Perquimans Church Services

**HERTFORD BAPTIST CHURCH**  
C. W. Duling, Pastor  
Sunday School, 9:45 A. M.  
Morning Worship, 11:00 o'clock.  
Evening Worship, 8 o'clock.  
Mid-week Services, Wednesday at 8 P. M.

**BETHLEHEM CHURCH OF CHRIST**  
Joe Brickhouse, Pastor  
First Sunday  
11 A. M. and 8 P. M.

**BURGESS BAPTIST CHURCH**  
Rev. J. R. Byarly, Pastor  
Church services first and third Sundays at 11 A. M.  
Sunday School at 10:00 A. M.  
Church service 7:45 P. M. second and fourth Sundays.

**PERQUIMANS CHARGE CHURCHES**  
J. S. Craffin, Pastor

First Sunday:  
New Hope Church, 11:00 A. M.  
Oak Grove Church, 7:30 P. M.

Second Sunday  
Winfall Church, 11:00 A. M.  
Cedar Grove Church, 10 A. M.  
Woodland Church, 7:30 P. M.

Third Sunday  
Oak Grove Church, 11:00 A. M.  
New Hope Church, 7:30 P. M.

Fourth Sunday  
Cedar Grove Church, 11:00 A. M.  
Woodland Church, 10 A. M.  
Winfall Church, 7:30 P. M.

Fifth Sunday  
Woodland Church, 11:00 A. M.  
Prayer Meeting each Wednesday at Winfall Church at 7:30 P. M.

**ANDERSON'S METHODIST CHURCH**  
R. M. Gradeless, Pastor  
Church School, 10:00 A. M.  
Morning Worship, 11:00 A. M., second and fourth Sundays.

**WHITEVILLE GROVE BAPTIST CHURCH**  
Rev. Carl Bjork, Pastor  
Sunday School, 11 A. M. every Sunday except third Sunday.  
Church services every third Sunday at 3 P. M.

**UP RIVER FRIENDS CHURCH**  
Elizabeth White, Pastor  
Sunday School, 9:45 A. M.  
Church Services, 11 A. M.  
Christian Endeavor, 6:30 P. M.

**BETHEL BAPTIST CHURCH**  
Rev. E. G. Willis, Pastor  
Sunday School, 10 A. M.  
Preaching first and third Sundays at 11 A. M.  
Preaching second and fourth Sunday evening at 7:30.

**PINEY WOODS FRIENDS CHURCH**  
Carl J. Yow, Pastor  
Sunday School, 10 A. M.  
Morning worship—11:00 A. M.  
Youth Fellowship, 6:30 P. M.

**WOODVILLE BAPTIST CHURCH**  
G. M. Singletary, Pastor  
Sunday School, 10:30 A. M. on first and third Sundays and 2:00 P. M. on second and fourth Sundays.  
Church services, 3:00 P. M. on second and fourth Sundays.

**HERTFORD METHODIST CHURCH**  
A. L. Chaplin, Pastor  
Church School, 9:45 A. M.  
Morning Worship, 11:00 o'clock.  
Youth Fellowship, 6:45 P. M.  
Evening Worship, 7:30 P. M.  
Mid-week Fellowship, Wednesday at 7:30 P. M.

**BAGLEY SWAMP PILGRIM**  
Coy S. Saunders, Pastor  
Sunday School, 10:00 A. M.  
Morning Worship, 11:00 o'clock.  
Young People's Meeting, 6:30 P. M.  
Evening Worship, 7:30 o'clock.  
Mid-week Services, Thursday at 7:30 P. M.

**HOLY TRINITY EPISCOPAL CHURCH**  
Rev. Charles F. Wolf, Rector.  
10:00 A. M., Church School, Every Sunday  
9:00 A. M., Holy Communion  
2nd, 4th, 5th Sundays  
11:00 A. M., Morning Prayer  
2nd, 4th, 5th Sundays  
11:00 A. M., Holy Communion  
Third Sunday

**BERRA CHURCH OF CHRIST**  
Walker Perry, Pastor  
2nd and 4th Sunday at 10:30 A. M.  
Morning worship on first and third Sundays at 11 A. M.  
Evening worship first and third Sundays at 7:30 P. M.

**CHAPPELL HILL BAPTIST CHURCH**  
A. H. Outlaw, Pastor  
Sunday School, 2 P. M. every first Sunday.  
Church Service 3 P. M. every first Sunday.  
Sunday School at 11 A. M. every second, third and fourth Sunday.

Go To Church Your Church Any Church But Go