

JESUS AND THE SABBATH. MATT. 12: 1-13.

Commit vs. 10-13.

1. At that season Jesus went on the sabbath day through the cornfields; and his disciples were an hungred, and began to pluck ears of corn, and to eat.

2. But the Pharisees, when they saw it, said unto him, Behold thy disciples do that which it is not lawful to do upon the sabbath.

3. But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him; how he entered into the house of God, and did eat the shew-bread, which it was not lawful for him to eat, neither for them that were with him, but only for the priests?

5. Or have ye not read in the law, how that on the sabbath day the priests in the temple profane the sabbath, and are guiltless?

6. But I say unto you, that one greater than the temple is here.

7. But if ye had known what this meaneth, I desire mercy, and not sacrifice, ye would not have condemned the guiltless.

8. For the Son of man is lord of the sabbath.

9. And he departed thence, and went into their synagogue,

10. And behold a man having a withered hand. And they asked him, saying, Is it lawful to heal on the sabbath day? that they might accuse him.

11. And he said unto them, What man shall there be of you, that shall have one sheep, and if this fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? 12. How much then is a man of more value than a sheep! Wherefore it is lawful to do good on the sabbath day.

13. Then saith he to the man, Stretch forth thy hand. And he stretched it forth; and it was restored whole as the other.

**GOLDEN TEXT.**

"The Son of Man is Lord even of the Sabbath day."—Matt. 12: 8.

**PROVE THAT**

Jesus shows us how to keep the Sabbath. Isa. 58: 13-14.

**DAILY READINGS.**

M. Jesus and the Sabbath, Matt. 12: 1-13.

T. The great Healer, Matt. 12: 14-23.

W. The Sabbath a delight, Isa. 58: 8-14.

T. A day of rest, Jer. 17: 19-27.

F. Sabbath teaching, Acts 13: 42-52.

S. Teaching and healing, Luke 13: 10-17.

S. The Sabbath for man, Mark 2: 23-35.

**CATECHISM.**

Q. 12. What special act of Providence did God exercise towards man in the estate wherein he was created?

A. When God had created man He entered into a covenant of life with him, upon condition of perfect obedience; forbidding him to eat of the tree of knowledge of good and evil, upon the pain of death.

**LESSON HYMNS.**

Nos. 573, 383, 381, 574.

LESSON PLAN. { I. Works of Necessity. vs. 1-8.  
II. Works of Mercy. vs. 9-13.

**EXPOSITORY NOTES.**

BY REV. T. F. FOTHERINGHAM.

**INTRODUCTORY.** The events of this lesson took place before the Sermon on the Mount, and are narrated here as further illustrating the growing opposition of the Scribes and Pharisees. The lessons taught are very important. Our Saviour's words have often been quoted in defence of opinions and practices which he would utterly condemn. The time was early harvest (May—June) A.D. 28, and the place, probably Capernaum. (Compare Mark 3: 1.)

I.—The incident recorded in our lesson followed closely the upbraiding which we studied last Sabbath. According to Luke it occurred on the "second-first" Sabbath. This, many understand as denoting the first Sabbath after the second day of the Passover feast, the day from which seven weeks were counted to the

day of Pentecost. Others think that it means the second Sabbath of the Jewish year.

In any case it was in the spring of the year, or early summer. The road was a mere pathway between, or even across, the cultivated fields, so that by simply reaching out their hands the disciples could pluck the ears of standing grain. The word is literally, "the sown lands," or grain fields.

In the old country, wheat and barley are called "corn" (R. V. cornfields.) The limitation of this term to Indian corn, or maize, is peculiar to this continent. This latter was not known in Palestine, although the Egyptians seem to have been acquainted with it. Barley and wheat were the principal cereals grown in the Holy land and the finest of these came from the Plain of Gennesaret.