

## \* The Sunday School \*

### BIBLE LESSON

Abridged from Peloubet's Notes.

First Quarter.

#### THE PARALYTIC HEALED.

Lesson X. March 11. Mark 2:1-12.

Read Matt 4:23-25; Mark 1:35-45.

Commit Verses 9-12.

#### GOLDEN TEXT.

The Son of man hath power on earth to forgive sins.—Mark 2:10.

#### EXPLANATORY.

**THE CONNECTION.**—Mark 1:35-45. After the full Sabbath of teaching and healing described in our last lesson, Jesus spent the early hours of the next morning in prayer. Why did Jesus need to pray? Then he made a tour of Galilee, preaching the gospel and healing the sick, and incidentally training the twelve while he spread the good news.

**I. JESUS PREACHES IN A PRIVATE HOUSE IN CAPERNAUM.**—Vs. 1, 2. At the close of his first tour in Galilee, He returned to his center of work.

**1. AFTER SOME DAYS.** Some days after the healing of the leper (Mark 1:40-45) and when the excitement concerning the miracle had quieted down. It was noised. Rumored, reported. THAT HE WAS IN THE HOUSE. Either the house which he occupied with his mother and his brethren (Matt. 4:13) or possibly that of St. Peter. The article being wanting in the original, the phrase is equivalent to "at home."

**2. MANY WERE GATHERED TOGETHER,** including Pharisees and doctors of the law from all parts of Galilee, Judea and Jerusalem (Luke 5:17). These were the most influential and learned of the Jews. The young teacher was creating a wide excitement. The house was crowded with people who, with Oriental freedom, had entered the house where the great Teacher and Miracle-Worker was staying, and even gathered in a crowd outside the door. **AND HE PREACHED.** Spoke, was speaking, when the paralytic was brought to the house. **THE WORD.** The word God had sent by him; the good news of salvation.

**II. A MAN SICK OF THE PALSY INTERRUPTS THE SERVICE.**—Vs. 3. **AND THEY COME,** while Jesus is preaching. **BRINGING ONE SICK OF THE PALSY.** He was full grown, for it took four to carry him. He was young, for Jesus calls him "son." "Palsy" is a contraction of the word "paralysis."

**III. OBSTACLES OVERCOME.**—V. 4. **AND WHEN THEY COULD NOT COME NIGH UNTO HIM FOR THE PRESS.** Or crowd, which filled not only the room, but the court and the narrow street on which the gate was. **THEY UNCOVERED THE ROOF WHERE HE WAS.** Over the house, or over the veranda. **"They uncovered the roof."** Literally, "scopped it out." Very graphic and true to fact. A modern roof would be "untiled" or "unshingled"; but an Oriental roof would have to be "dug" to make such an opening as was required. Luke says they let him down "through the tiles," sometimes laid upon the earth roof for protection, "so that they would be obliged, not only to dig through the grass and earth, but also to pry up the tiles. Compare Ps. 129:6. **THEY LET DOWN THE BED.** A rude pallet, merely a thickly padded quilt or mat, held at the corners, and requiring no cords to let it down. They could easily reach the roof by the steps on the outside, as the roof is low, or they could have gone into an adjoining house and passed along the roofs.

**IV. JESUS FIRST GIVES HIM HEALING OF THE SOUL.**—V. 5. Jesus was interrupted in the midst of a most solemn and earnest address, affecting the eternal salvation of men, by a man who wanted merely bodily healing. But notice how Jesus turned the interruption into a help to his work. This may be one reason why Jesus took the course that he did.

**5. WHEN JESUS SAW THEIR FAITH.** The faith of the sick man and of the friends who brought him. "Christ's treatment of the man shows that it was he who had the faith and had imparted it to them." There are no sufferers whose affliction has been hallowed who are not centers of spiritual influence to some friends or neighbors round them. Faith was shown (1) by their coming to Jesus; (2) by their perseverance; (3) by their ingenuity. Faith in Jesus, even for earthly blessings, has its influence on the spirit and the character. It was founded on facts. They knew what Jesus had done. They knew his character. **SON,** expressing sympathy and a kindly feeling. Matthew adds, "Be of good cheer." **THEY SINS BE (ARE) FORGIVEN THEM.** The past is washed away. You are received back again to your Heavenly Father's favor and love, as the prodigal son to his father's home. This forgiveness was doubtless the very boon which above all others the

young man needed and desired. Jesus was reading his heart.

**V. JESUS PROVES HIS POWER TO FORGIVE BY HIS POWER TO HEAL.**—Vs. 6-12. **6. BUT THERE WERE CERTAIN OF THE SCRIBES.** "The scribes, or rabbis, were the leaders of the nations, the theologians, the legislators, the politicians of Israel." Referred to above from Luke 5:17. **REASONING.** "The word 'dialogue' is derived from the original of this word; and the meaning literally is that they 'held a dialogue' with themselves." **IN THEIR HEARTS No, speaking it openly.**

**7. THIS MAN THUS SPEAKS BLASPHEMIES?** To blaspheme is to slander God, to speak evil, impiously, of God. In this case it was arrogating to himself what belonged only to God, thus making God like a mere man. Blasphemy is practically "uttered" treason against God. **WHO CAN FORGIVE SINS BUT GOD ONLY?** Sins are against God, and therefore only God can forgive them; for in the nature of things only he against whom the offense has been committed can forgive. I can forgive the evil done to myself, but I cannot forgive the evil done to my neighbor. He only can forgive that. So that the reasoning of the scribes was right: "Only God can forgive sins."

**8. WHY REASON YE.** Matthew says, "Wherefore think ye evil?" Why do you misjudge, and put an evil construction on my words?

**9. WHETHER IT IS EASIER TO SAY, etc.** "In our Lord's argument it must be carefully noted that he does not ask 'which is easier, to forgive sins' or 'to raise a sick man'; for it could not be affirmed that that of forgiving is easier than this of healing; but which is easier to claim, 'this power or that'; to say, 'Thy sins be forgiven thee, or to say, 'Arise and walk'?"

**10. YE MAY KNOW THAT THE SON OF MAN.** The Messiah, "the head and representative of the new humanity," the Son of God manifested in the flesh **HATH POWER.** Both right and might, authority and power. The proof lies in the indorsement of God to Jesus' claims to be the Messiah. The miracle was the sign-ture of God to his nature and mission.

**11. ARISE.** Which would be impossible without a miracle. **TAKE UP THY BED.** This would show the completeness of the cure on the spot, which would be impossible if the cure were a medical result.

**12. HE AROSE, TOOK UP THE BED AND WENT FORTH BEFORE THEM ALL.** A living witness to Jesus, unimpeachable, and making the cure a visible illustration of the work which Jesus came to do. **IN SO MUCH THAT THEY WERE ALL AMAZED.** Luke adds, "They were filled with fear." The miracle awakened a religious awe in their minds, such as men ever feel in the presence of a great and mysterious power. Here was one who could read their hearts, and who would not be afraid if every secret thought were about to be brought to light. Here was one also who had unlimited power; what might he not do to them? But they also saw the goodness of God; his forgiving love; his readiness to help; and this, too, for the sinful and helpless. This was the most amazing thing of all. **AND GLORIFIED GOD.** Luke adds, "saying, 'We have seen strange things today.' They ascribe the honor and glory to God, as the source of this beneficent power. The good deeds of God's children honor God, and lead the souls of men toward him (Matt. 5:16).

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#### NORMAL NOTES

No. 14.

#### PIVOTAL WORDS.

**I. Sanctification.** Regeneration includes repentance, faith, and justification. Regeneration stands in its relation to sanctification as birth to growth.

**1. Twofold meaning of the term, to sanctify.** (a) To sanctify as applied to altar and vessels of tabernacle and temple, etc., signifies to set apart for holy purposes. The word is thus used also in N. T. in a few passages as applied to Christians, Heb. 10:20; 1 Cor. 6:11. Also Christ applies to himself as setting himself apart to die for us, John 17:19. (b) In most passages in N. T. it signifies to make holy or spiritually pure. This may take a long time. III By a wrecked ship towed into the harbor safe but not sound, so we after we are saved need to be repaired, purified, and sanctified.

**2. Sanctification is the work of God,** 1 Thes. 5:23.

**3. Is a continuous process.** Phil. 1:6; 3:15; Col. 3:9-10.

**4. Distinguished as growth from birth.** Eph. 4:15; 1 Thes. 3:12; 2 Peter 3:18. Note 1 Peter 1:23; 1 John 3:9. Not only sin but holiness is also a germ whose nature is to grow. We receive the germ of holiness in regeneration. "Regeneration is the eraser of a disease; sanctification is the progress of convalescence."

ness in regeneration. "Regeneration is the eraser of a disease; sanctification is the progress of convalescence."

**5. The agency through which God effects the sanctification of the believer, is the indwelling "Spirit of Christ."** John 14:17; 18:15:3-5; Rom. 8:9, 10; 1 Cor. 1:2, 30; 6:19; Gal. 5:16; Col. 1:27-29; 2 Tim. 1:14.

**6. The instrumental cause is faith.** Acts 15:9; Rom. 1:17.

**7. The object of this faith is Christ himself as the source of truth and life.** 2 Cor. 3:18; Eph. 4:13.

**8. The work of God reveals itself in, and is accompanied by, voluntary activity of the believer in the discovery and mortification of sinful desires, and in the bringing of the whole soul into obedience to Christ and conformity to the standard of his word.** John 17:17; 2 Cor. 10:5; Phil. 2:12, 13; 1 Peter 2:2.

**9. Advance in sanctification is through increase of faith.** Matt. 9:29; Luke 17:5; Rom. 12:2; 13:14; 1 Tim. 4:7. "Good the more communicated the more abundant grows."—Milton.

**10. Sanctification may be retarded, through the lack of the use of God given means, such as neglect of the study of God's word, prayer, association with other believers, seeking salvation of ungodly.** Heb. 5:12, 13; 2 Peter 3:18. Not complete in this life. Phil. 3:12-15; 1 John 1:8. Complete in life to come. Heb. 12:14, 23; 1 John 3:2; Jude 24, 25.

**11. Heaven.** The Hebrew word for heaven is "Shenayim."—Heaved up things. (Young's A. concordance) used over 500 times in Bible, refers to firmament, air, clouds, upper regions, etc.

**1. Heaven as a place.** (a) Place known as "heaven of heavens," or "third heaven." See Deut. 10:14; 1 Kings 8:27; Ps. 115:16; 2 Cor. 12:2.

(b) Heaven God's dwelling place. 1 Kings 8:20; Ps. 2:4; Ps. 115:3; 123:1; Isaiah 6:1; 66:1; Ezek. 1:26; Matt. 5:34; 6:9; Acts 7:49; Heb. 8:1; 9:24.

(c) Place where Christ is in his glorified body. Acts 1:9, 10, 11; 1 Peter 3:22; Rom. 8:34; Acts 7:55, 56; 3:21.

(d) Place of departed saints. John 17:24. With Christ.—"Father I will that those whom thou hast given me be with me where I am," John 14:1, 2; Heb. 11:14-16; 12:22-24. Both place and communion is here expressed. 2 Cor. 5:8; Phil. 1:21-24.

**2. Heaven as a state or condition.** Eternal life. Matt. 25:46. Glory, 2 Cor. 4:17. Rest, Heb. 4:9. Fullness of knowledge, 1 Cor. 13:8-12. Eager recognition of friends (Holiness, Rev. 21:27; Service, 22:3; Worship, 19:1).

Society, Heb. 12:23; Matt. 8:11. Communion with God, Rev. 21:3, 4. Happiness, Ps. 16:11; Isa. 49:10; Dan. 12:3; Matt. 5:12; 13:43; 1 Cor. 2:9; 1 Peter 4:17; Rev. 7:16, 17.

Finally who enter? Matt. 5:3; Rom. 8:17; Rev. 7:9-14; John 3:3-5. How enter? Mark 16:16; John 14:1-6; 10:9.

**III. Hell.** The word of God teaches there is an eternal hell.

**1. Duration and state of misery.** (a) Old Testament. See Isa. 66:24; 33:14; Daniel 12:2.

(b) New Testament. Apostles, Jude 7:13; Rev. 14:9-11; 1 Thes. 1:9. "Who shall suffer punishment even eternal destruction from the face of the Lord," R. v. (c) Jesus Christ. Authority, Mark 9:7. "This is my beloved son, hear him." Mark 9:44-48; Matt. 5:29, 30; 18:8, 9; Mark 3:29; R. v. "Hath never forgiven but is guilty of an eternal sin, Matt. 25:41-46. The same word is used to express duration of punishment as duration of the blessedness of righteousness.

**2. Who goes there.** (a) Devils and fallen angels. Matt. 25:41; 2 Peter 2:4; Jude 6. Rev. 20:10.

(b) Human beings. Hypocrites, unbelievers, etc. Matt. 7:21-23; 25:10-12; Luke 13:24-27; Rev. 20:11-15; Mark 16:16; John 3:5.

Note, of all New Testament speakers on Future Woe, Jesus Christ spoke the clearest. Next to him John, who leaned on his bosom, as seen in Revelation. "Who hath ears to hear let him hear," and flee from the wrath to come.

Now is the time. No change in the future world. Rev. 22:11-15.

This lesson closes the course for the present. It has not been as complete as we had hoped. Questions for examination will be shortly sent out by the committee to those studying.

S. H. CORNWALL S. C. V.

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