

Scripture Lessons.

International Lesson Department, 1874

FOURTH QUARTER—LESSONS ABOUT JESUS.

SUNDAY, OCTOBER 4, 1874.

LESSON I.—THE DEAF MUTE.—Mark vii. 31-37

GOLDEN TEXT: Psalm li. 15.

Berean Notes on the Lessons.

I. GENERAL STATEMENT.

We follow Jesus from the borders of Tyre and Sidon into the borders of Decapolis, where he had been rejected once, Mark v. 17, but to which with patient love he returns. By the Great Sea he had cured a case of Satanic possession. Mark vii. 24-30. We now have a case of disease and deformity. In the former he operated on the subject from a distance: here, through the language of signs. Jesus is able to overcome all possible difficulties where the soul desires deliverance.

II. OUTLINES.

See "Berean Lesson Leaf." Or, 1. An unfortunate case; 2, An importunate call; 3. A remarkable cure. =

(1) Silence; (2) Signs; (3) Speech.

III. NOTES AND ILLUSTRATIONS.

1. FROM COAST TO COAST. (1) From the Gentile back again by the way of the Gentile to the Jew. (2) Not a tour of sight-seeing, nor of pleasure. (3) Jesus "a busy man." Never weary of "doing good." (4) His presence in a place not forgotten. In "the coasts of Tyre and Sidon" he had performed a miracle, and could that family ever forget him? Mark vii. 24-30. In Decapolis he had already healed a demoniac. Mark v. 1-15. (5) He returns to Galilee even though he had been so little esteemed. His grace was great. Where he was needed he went.

While we travel let us do some work for the Master who went about doing good.

2. A CASE OF NEED. ONE THAT WAS DEAF AND HAD AN IMPEDIMENT IN HIS SPEECH, vers. 32. He was probably present at the feeding of the four thousand. *Mogilolos*. Literally, one speaking with difficulty. Hebrew word for dumb is so translated in the Septuagint. The man was neither possessed nor diseased. He was "deaf and dumb." Mark vii. 37. Perhaps, say some, tongue-tied. See ver. 35. Some say a stammerer. Olshausen renders it "hard of hearing." "One deaf and stammering."—*Roth*. This man was dumb through deformity. THEY BESEECH. He had solicitors and helpful friends, and that is a great thing in this world.

3 SIGN LANGUAGE. ASIDE. Why did Jesus take the man aside to perform the cure? For the patient's own good. Perhaps to overcome the man's embarrassment while Jesus, to him a stranger, attempted to use signs in talking with him. "Amid the din of popular tumult beneficial impressions could with far more difficulty be made."—*Olshausen* "This district of Decapolis was something like the region of Tyre and Sidon; it was not a purely Jewish land. Here it was necessary, especially in this time of crisis, that he should avoid a publicity which might bring together the Gentiles in crowds, excite superstition as much as faith, and create in the minds of the Jews a prejudice against him."—*Lange*. PUT. Thrust his fingers, etc. SPIT AND TOUCHED HIS TONGUE. Why did he perform so many actions, such as touching his ears, spitting, &c? To assist the faith of the persons to be healed? Could Christ have attributed healing properties to the spittle? All these, perhaps, only the mediums of conveyance for spiritual power. The sigh was a sigh of pity, say some. The looking heavenward was a prayer. "In this half-heathen district, where they generally believed in demi-gods and magic, Jesus desired to make more definitely prominent his own dependence on God, the Father." Not being able to hear, the deaf man could be taught only by signs. So all these movements of Jesus were helps to faith in the case of one who could not hear the word of faith. Dr. Adam Clarke, refusing all these explanations, interprets the event as follows: "And Jesus took him aside from the multitude; and (the deaf man) put his fingers into his ears, intimating thereby to Christ that they were so stopped that he could