

we have heard some dwell upon it as though it was entertaining.

**What to Teach.**—The readiness of Christ to heal. Never did He send away the sick and suffering without a blessing; and His cures were all complete at once; no long, tedious recovery. Multitudes, more than we think, were no doubt healed. That prayer was a great factor in the work He did. His zeal for His work, that would not let Him rest on His popularity, but sent Him forth into other places to preach. The infinite compassion and condescension by which He could touch the unclean and heal; and how the disobeying of His commands by the leper shut Him out from further work in the city.

**How to Teach.**—You have two main incidents; two miracles; give your principal attention to the facts and lessons of these, with any moments possible to the intermediate matters. You cannot teach all fully. Shew how in these, as in other miracles, there is the self-contained power. He did not heal as His apostles, in another's name. It was "I will." Shew how these miracles proved not only His power and goodness, but His divine mission. Refer to other miracles of a like character. There are some particulars about the cure of the leper that it will be worth your while to note. Ask your class, taking the narrative item by item, what they shewed in the man. "Come," "beseeching," "kneeling," "thou canst." The answers to these should help you to shew a sinner's approach to God through Christ. Picture Christ in the city, surrounded by crowds hanging upon His words, and the same Christ in a solitary place praying, and shew the connection between the two. Touch briefly the fact of His wishing to avoid publicity and the reasons He may have had for it, and apply your teaching.

**Notes and Comments.**—Ver. 29. Jesus shunned notoriety. Peter and Andrew formerly lived in Bethsaida, now in Capernaum.

Ver. 30. "Anon," at once, R "straightway." Paul refers to Peter's wife as travelling with him (1 Cor. ix. 5). The neighbourhood was marshy, and fevers common.

Ver. 31. "Come" at once. Note the succession, "came," "took," "lifted," "left her," "ministered." So she was not only cured of the disease, but delivered from its weakening results.

Ver. 32. "Evening" and "morning." (Ver. 35), Jesus never slackened in his labours. "Brought;" to whom better could they bring? "Even," the full close of the Sabbath; it would then be cooler, and religious prejudices would not be shocked. "Devils," demons.

Ver. 33. "All," the diseased, their friends and the lookers-on.

Ver. 34. "Many," need not suppose any were left unhealed. "Suffered not," so bad men (chap. xi. 16); then they wanted to speak. "Knew," what they knew (Luke x. 41.)

Ver. 35. Day and night he watched for our salvation. "Solitary," thrice, in quick succession, he is found in solitudes (vs. 12, 35, 45). "Prayed," he made the desert a temple of God.

Ver. 36. "Simon," foremost already (Luke viii. 45; ix. 42).

Ver. 37. "Found him," after considerable search. "All men," just why He had gone away; He did not want popularity—alone. "All," natural and right. Is your class seeking Jesus?

Ver. 38. He could not limit His labours to one spot. Christ goes after the lost. "Therefore," etc., R to this end, not from the city, that for prayer, but from heaven, from the Father.

Ver. 40. "Leper," the most loathsome of diseases—gospel type of sin. "Beseeching"—Matt. viii. 7 says "worshipping." He believed that Christ was able; that was

something, for, so far as we know, He had not yet healed a leper; but he was not so sure of the willingness. Christ was willing, is always, but the trouble is, men are not willing to be healed.

Ver. 41. "Compassion," how like him (Heb. xiii. 8). "Touched," no one else would have dared—he became unclean. "I will," blessed; "I wills," of Christ. What power and comfort in them. Surely none could so speak but God.

Ver. 42. "Immediately," again (as in ver. 35, John v. 9).

Ver. 43. "Straitly," peremptorily. Strictly he was still ceremonially unclean—perhaps had come where a leper had no right to enter.

Ver. 44. Christ would not depreciate the law (see Lev. 14). "Say nothing," this first duty to fulfil God's requirements.

Ver. 45. "Began to publish;" just so, very wrong to disobey, yet we have sympathy with him; but the result was bad—Jesus could not preach again in that city.

**Incidental Lessons.**—That we should tell Jesus of our sick ones.

That He can still cool the fevered brow and give back health and strength.

That Satan and his angels are under the power of Christ. That it was in the wilderness in prayer Christ got strength for His work.

That none are too vile to come to Jesus.

That Jesus is as ready to save from sin now as then.

That while "it is good to be zealously affected always in a good thing," it should be "according to knowledge."

That Christ is always willing to save if we are to be saved.

**Main Lesson on the Leper.**—Leprosy, the worst form of disease, the Bible type of sin. (1) *Incurable* (2 Kings v. 7; Jer. ii. 22). (2) *Hereditary* (2 Sam. iii. 29; Rom. v. 12). (3) *Loathsome* (Lev. xiii.; Isa. lix. 3). (4) *Fatal* (2 Kings xv. 5; Jas. i. 15; Rom. vi. 23).

**Cure.**—(1) Must come to Christ, who is able to save (Heb. vii. 25). (2) Christ invites (Matt. xi. 28.) Must come humbly, with faith, as the leper, and salvation is ours. "Just as I am, I come, I come."

Jan. 22,  
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## POWER TO FORGIVE.

{ Mark ii  
1-17.

**GOLDEN TEXT.**—"I, even I, am He that blotteth out thy transgressions for mine own sake, and will not remember thy sins."—Isa. xlii. 25.

**PLACE AND TIME.**—Capernaum, immediately after last lesson.

**PARALLEL.**—Matt. ix. 1-13; Luke v. 18-32.

### HINTS TO TEACHERS.

**Dangers.**—The greatest: trying to teach too much. Seventeen verses such as these it is impossible to cover. Consider what you will teach, and do it thoroughly. Don't spend too much time on the construction of Eastern houses; a few words will explain, especially if you have a picture.

**What and How to Teach.**—Mark, in this lesson, advances a step in the development of Christ's power: before, He could *heal*; now He can do more, *forgive*. Note the progression also in the framing of the miracle: in the first, He came in contact with the unclean spirit in the synagogue; in the second, He was *told* of the sick one; in the third, the leper *came* to Jesus, and now we have one *brought*, and with strong faith on the part of his friends too. Shew how the scribes, by their very reasoning, confirmed His divinity. Point out and apply the truth to your class how Christ reads the heart. Let one of your scholars describe the condition of the man, another the character of his friends,