

Ch. 3 : 1 And he entered again into the synagogue ; and there was a man there which had <sup>10</sup> a withered hand.

2 And they watched him, whether he would heal him on the sabbath day ; that they might accuse him.

3 And he saith unto the man <sup>7</sup> which had <sup>10</sup> the withered hand, Stand forth.

4 And he saith unto them, Is it lawful <sup>11</sup> to do good

**Revised Version**—<sup>1</sup> was going on the sabbath day through the cornfields ; <sup>2</sup> Did ; <sup>3</sup> entered into ; <sup>4</sup> when Abiathar was high priest ; <sup>5</sup> it ; <sup>6</sup> save for ; <sup>7</sup> that ; <sup>8</sup> so that the ; <sup>9</sup> lord even ; <sup>10</sup> his hand withered ; <sup>11</sup> on the sabbath day to do good ; <sup>12</sup> harm ; <sup>13</sup> a ; <sup>14</sup> at the hardening ; <sup>15</sup> heart ; <sup>16</sup> thy ; <sup>17</sup> forth ; <sup>18</sup> Omit rest of verse.

#### LESSON PLAN

I. A Grave Charge, 23, 24.

II. A Strong Defence, 25-28.

III. An Unanswered Question, ch. 3 : 1-5.

#### HOME DAILY BIBLE READINGS

M.—Jesus Lord of the Sabbath, Mark 2 : 23 to 3 : 5.

T.—Jesus worshiping on the Sabbath, Luke 4 : 16-22.

W.—Showing mercy on the Sabbath, Luke 13 : 10-17.

Th.—Sabbath-keeping rewarded, Isa. 58 : 6-14. F.—

Preparing for the Sabbath, Ex. 16 : 21-30. S.—Christ

and the early church honor the first day, Mark 16 : 1-9 ;

Acts 20 : 7. S.—In the spirit on the Lord's day, Rev.

1 : 9-20.

**Primary Catechism**—*Ques. 70. Which is the Third Commandment ? A. The Third Commandment is, "Thou shalt not take the name of the Lord thy God in vain."*

on the sabbath days, or to do <sup>12</sup> evil ? to save <sup>13</sup> life, or to kill ? But they held their peace.

5 And when he had looked round about on them with anger, being grieved <sup>14</sup> for the hardness of their <sup>15</sup> hearts, he saith unto the man, Stretch forth <sup>16</sup> thine hand. And he stretched it <sup>17</sup> out ; and his hand was restored <sup>18</sup> whole as the other.

**Shorter Catechism**—*Ques. 4. What is God ? A. God is a Spirit, infinite, eternal, and unchangeable in his being, wisdom, power, holiness, justice, goodness and truth.*

**Lesson Hymns**—Book of Praise : Memory Hymn—

Primary, 26 ; Junior, 24, 383, 100, 388, 389.

**Special Scripture Reading**—Ps. 103. (To be read

responsively or in concert by the whole School.) It is expected that each scholar will have his or her Bible, and so be prepared to take part in this reading, which may form part of the opening exercises of the School.

**Lantern Slides**—For Lesson, B. 1598, Jesus and Disciples in the Corn Field. For Question on Missions, H. M. 537, Foreign Children Cared for at Ethelbert Mission. (These slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto. Schools desiring slides made may procure them on short notice by sending negatives, prints or photographs. Slides are colored to order.)

## THE LESSON EXPLAINED

By Rev. J. M. Duncan, D.D.

**Time and Place**—Early summer, A.D. 28 ; Capernaum, near the northwest shore of the Sea of Galilee.

**Connecting Links**—The lesson follows immediately on that for last week.

After the healing of the paralytic (last lesson, ch. 2 : 1-12), Jesus left the city of Capernaum, and went to the seaside, where he taught those who came to him. Afterward (vs. 13, 14) walking on the shore, he saw Levi the publican, sitting at the receipt of custom, whom he called to follow him. The feast at Levi's house (vs. 15-22), which Mark places immediately after his call, may have taken place at a later period.

### I. A Grave Charge, 23, 24.

V. 23. *It came to pass ; soon after the call of Levi. Went through the corn fields.* The meaning is, that Jesus, with his disciples, went through a corn (that is, a grain) field on a foot-path with grain, probably wheat, on either side. *Disciples began . . . to pluck the ears ; pulling the ears and rubbing them with their hands to get at the grain.*

V. 24. *The Pharisees ; a religious sect of the Jews. The name means "separated."* The sect was formed in the third century B.C. of those who separated themselves from the heathen and, as well, from the heathenizing

tendencies and forces in their own nation.

The Pharisees were very zealous for the law of Moses, but they so interpreted that law as to make its observance an intolerable burden of obedience to trivial regulations. Most of the rabbis and scribes, the teachers of the law, belonged to the Pharisees. *That which is not lawful.* The law of Moses forbade work on the Sabbath (see Ex. 16 : 23 ; 20 : 8-11 ; 35 : 2, etc.) ; but it did not forbid the plucking of ears of grain by the passerby (see Deut. 23 : 25). The scribes, however, placed this act under the head of harvest labor, and therefore declared it to be unlawful. Notice the different grounds on which Jesus was criticized : his claim to forgive sins (v. 7) ; his friendship with publicans and sinners (v. 15) ; his disregard of fasting (v. 19) ; and his use of the Sabbath day.

### II. A Strong Defence, 25-28.

Vs. 25, 26. *Have ye never read ?* In 1 Sam. 21 : 1-6. There is a gentle irony in Jesus' words, as if he had said : "In all your minute study of the letters of scripture,"—the scribes prided themselves on their proficiency in scripture—"did you never take heed to that page ?" *What David did.* David was a favorite hero of the scribes. They would not be likely to condemn anything done by him. *When he . . . was an hungred ; during his flight*