

CONNECTING LINKS—This Lesson follows immediately on the last. The crowds came for healing, but the scribes came to find fault. They interrupted the gracious work of Christ with questions about trivial religious ceremonies.

GOLDEN TEXT—For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.—Romans 14 : 17.

Memorize vs. 5, 6. **THE LESSON PASSAGE**—Mark 7 : 1-13. Study Mark 7 : 1-23. Read Matthew 15 : 2-20.

1 ¹Then came together unto him the Pharisees, and certain of the scribes, which ²came from Jerusalem.

2 ³And when they saw some of his disciples ⁴eat bread with defiled, that is ⁵to say, with unwashen hands, ⁶they found fault.

3 For the Pharisees, and all the Jews, except they wash ⁷their hands ⁸oft, eat not, holding the tradition of the elders.

4 And ⁹when they come from the ⁷market, except they wash, ⁸they eat not. And many other things there be, which they have received to hold, ⁹as the washing of cups, and ¹⁰pots, ¹¹brassen vessels, ² and of tables.

5 ¹¹Then the Pharisees and ¹²scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat ¹³bread with ¹⁴unwashen hands?

6 ¹⁵He answered and said unto them, Well ¹⁶hath Esai'as prophesied of you hypocrites, as it is written, This people honoureth me with ¹⁷their lips, but their heart is far from me.

Revised Version—¹And there are gathered together; ²had come from; ³and had seen that some; ⁴ate their; ⁵Omit *three words*; ⁶diligently; ⁷marketplace; ⁸themselves; ⁹washings of; ¹⁰and; ¹¹And the; ¹²the scribes ask him; ¹³their; ¹⁴defiled; ¹⁵And he said; ¹⁶did Isai'ah prophesy; ¹⁷But in; ¹⁸as their doctrines; ¹⁹precepts; ²⁰Ye leave the; ²¹and hold fast; ²²Omit *rest of verse*; ²³do ye; ²⁴Omit own; ²⁵He that speaketh evil of; ²⁶his; ²⁷That wherewith thou mightest have been profited by me is Corban, that is to say Given to God; ²⁸ye no longer suffer him to do ought for; ²⁹void the word of God by your.

Daily Reading—(Courtesy, I.B.R.A.)—M.—Clean and unclean, Mark 7 : 1-13. T.—Clean and unclean, Mark 7 : 14-23. W.—The heart is deceitful, Jer. 17 : 5-10. Th.—Ye shall be clean, Ezek. 36 : 25-31. F.—Beautiful garments, Zech. 3. S.—God's covenant, Heb. 10 : 11-22. S.—Christ's teaching, Luke 11 : 37-42.

THE LESSON EXPLAINED



WASHING BEFORE A MEAL

I. UNWASHEN HANDS.—1.

2. Pharisees; name means, "separated." We might call them the religious people of the day, Scribes; teachers of the law, sometimes called lawyers or doctors of the law. Some of his disciples; not all, some were

strict Jews. Peter, for instance, refused to eat what was common or unclean, Acts 10 : 1-25. Eat bread; take their meals. Defiled; explained by Mark for Gentile readers as unwashen. Found fault; not on the ground of cleanliness. The washings that they thought necessary went far beyond the demand of cleanliness. Every washing had a religious meaning.

3. Pharisee, and all the Jews. The Pharisees began the customs. The people followed their example. Oft; Rev. Ver., "diligently", literally, "with the fist", by placing the closed fist in the hollow of the hand, and rubbing it there. Holding the tradition of the elders. The different customs were not found in the Word of God. The scribes of ancient

times had laid them down for observation, and they were handed on from generation to generation.

4. From the market; business places, where they came in defiling contact with Gentiles. Wash; literally, "baptize", bathe the whole body. Many other things. The rules were numerous, trifling and burdensome. Cups; wooden drinking dishes. Pots; jugs, also of wood. Tables; literally, couches, on which the Jews reclined at meals.

5. Walk . . . according to the tradition of the elders; observe the rules and traditions of the past. These human additions to the law were regarded as even more binding than the law itself.

II. TRUE HEARTS.—6-9. Esai'as. The words quoted are from Isa. 29 : 13. Hypocrites; men who play a part, actors. Honoureth me with their lips . . . heart is far from me; careful about ceremonial trifles, with no thought of God. The outer action did not express any inner feeling for God. Laying aside the commandment of God. Man-made "traditions" were not simply added to the divine law by these zealots, but put in place of it. The great Commandments were forgotten.

10-13. Moses said. Christ gives an example of this forgetting of the first things of life, quoting from Ex. 20 : 12; 21 : 17. Die the death; surely die. This commandment shows the supreme emphasis placed by God on the duty of children to parents. Jesus shows how the traditions of the scribes teach