

BIBLE LESSON

Abridged from Peloubets' Notes.

Third Quarter.

THE GENTILE WOMAN'S FAITH.

Lesson 3. July 15. Mark 7: 24-30.

Read Mark 7: 1-23.

Commit Verses 27-30.

GOLDEN TEXT.

Lord, Help me, Matt. 15: 25.

EXPLANATORY.

I. INCREASING OPPOSITION SENDS JESUS OUT OF HIS COUNTRY. V. 24. AND FROM THENCE, from Galilee, and probably from Capernaum. HE AROSE, AND WENT. His reason for leaving Capernaum arose from the increasing opposition of the Pharisees, as described in the earlier part of this chapter, and in John 6: 41-66. Jesus went away not only to avoid open conflict, but to gain rest from opposition and from overburdening work, for he would HAVE NO MAN KNOW IT. WENT INTO THE BORDERS OF TYRE AND SIDON. Two flourishing seaports, and capitals of Phœnicia, a narrow, level district along the shores of the Mediterranean. Sidon was twenty miles north of Tyre. The journey was not long, as Tyre is only about thirty-five miles and Sidon fifty-five miles from the Sea of Galilee. The borders were probably the mountain spurs and hills on the eastern border, between the high region of Galilee and the plain of Phœnicia, where even now the more wealthy inhabitants have summer residences.

II. A MOTHER'S PLEA FOR HER AF-FLICTED DAUGHTER. V. 25, 26. 25. FOR A CERTAIN WOMAN. She was (v. 26) A GREEK, that is, "a Greek-speaking Gentile," under the influence of Greek manners and customs "like the Hellenides mentioned in Acts 17: 12. 'A woman of Canaan' describes her religion." Canaan was the older title of the country. A SYROPHœNICIAN BY NATION, rather by race. She was a Syrian Phœnician in distinction from the Carthaginian Phœnicians. Thus she represented the descendants of Shem and Ham by descent, and of Japheth by language and civilization, and thus was "a representative of the vast multitude of pagans."

25. HEARD OF HIM. Not merely of his presence, but of his works. Some knowledge of the new prophet must have extended beyond the borders of Galilee. Then, too, as Farrar suggests, "among the multitudes who had resorted to his teaching in the happy early days of his Sermon on the Mount were 'they about Tyre and Sidon' (Mark 3: 8). Among them may have been the poor Syrophenician woman." WHOSE YOUNG DAUGHTER HAD AN UN-CLEAN SPIRIT. Matthew says she was grievously vexed with a devil, or rather a demon. It was called an unclean spirit because it produced uncleanness of body and soul.

26. SHE BROUGHT HIM. "She cried unto him, saying, Have mercy on me, O Lord, thou Son of David." "Lord, help me" (Matthew.) "Crying is a large share of woman's occupation in the East. Women are employed as public mourners at a funeral, when they attend to whatever demonstrations are to be made, often crying aloud, shrieking and tearing the hair."

27. LET THE CHILDREN. The Jews, who were the chosen family of God, who had been taught and trained so that they could be persuaded to belong to the kingdom of God. FIRST BE FILLED. They had the first claim, and through them,

* * *

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Jesus had done for others; (c) it was a reverent faith; (d) persevering; (e) humble; (f) living; (g) great; (h) victorious.

2. The greatness of her faith was shown by its overcoming so many obstacles which would have been impassable barriers to a weak faith. She turned her very mountains of difficulty into stairways success.

3. The delays and obstacles in her way were the means of increasing her faith. Faith grows. It grows by a more intimate acquaintance with the person in whom we trust.

4. The trial of her faith brought her greater blessings than would have been possible if her first request had been answered immediately.

* * *

Children Rust in Summer.

"That children do rust out during the long summer vacation is unquestionably a fact," writes Edward B. Rawson, in the July Ladies' Home Journal. "That several weeks of the already too short school year must be spent in rubbing off the rust before the advance can be resumed, all teachers know. But that is not the worst of it. When the rust is removed the former lustre is not restored. The child's brain is not in a receptive condition; it has been allowed to rust. Children prefer regular employment, provided it is interesting. However glad they are when the last day of school comes they are quite as glad to resume their work in the fall even if its interest is not great. A boy—or more frequently a girl—will sometimes overwork, not because he is pushed, but because he is permitted. Very seldom will either a boy or a girl choose to do nothing, one may choose to do things other than those we require, and so be called idle or lazy; but to be doing something is the natural condition, and the condition that is preferred. So strong is the instinct to be active in both mind and body that when left to themselves our children will find something to do in spite of us, and too frequently it is something that might better not be done."

* * *

St. Martin, Que., May 16, 1895.

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