

# Notes on the Lessons.

LESSON V—February 2nd, 1896.

The Power of Jesus. LUKE 5: 17-26.

(Commit to memory verses 22-24).

GOLDEN TEXT: "The Son of man hath power upon earth to forgive sins." Luke 5: 24.

PROVE THAT—Jesus is all-powerful. Heb. 10: 25.

SHORTER CATECHISM. Quest. 43. *What is the preface to the ten commandments?* A.

The preface to the ten commandments is in these words, "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage." Quest.

44. *What does the preface to the ten commandments teach us?* A. The preface to the ten commandments teacheth us, That because God is the Lord, and our God, and Redeemer, therefore we are bound to keep all his commandments.

LESSON HYMNS. *Children's Hymnal*. Nos. 162, 37, 49, 100.

DAILY PORTIONS. *Monday*. The Power of Jesus. Luke 5: 17-26. *Tuesday*. The Great Physician. Mark 1: 23-34. *Wednesday*. Power to forgive. Luke 7: 36-50. *Thursday*. Forgiveness through Christ. Acts 13: 26-39. *Friday*. Forgiven for his sake. 1 John 2: 1-12. *Saturday*. Penteous redemption. Psalm 130. *Sabbath*. Blessing of Forgiveness. Psalm 22. (*The I. B. R. A. Selections*).

## EXPOSITORY NOTES.

INTRODUCTORY. Rejected at Nazareth, Jesus with his mother and brethren, removed to Capernaum, which henceforth became his place of residence (Matt. 9: 1). Here he soon after formally summoned Peter, Andrew, James and John to be his constant attendants. The miracles of the wonderful draught of fishes, the healing of the demoniac in the synagogue and the curing of Peter's mother-in-law were but instances out of a great number of such works of mercy at this time. He then set out on his first tour through Galilee, Great multitudes followed him (Matt. 4: 25) and his fame extended beyond the borders of Palestine. On his return to Capernaum the incident recorded in our lesson took place. Parallel passages, Matt. 9: 2-8; Mark 2: 1-12.

LESSON PLAN. I. Seeking Jesus. vs. 17-19. II. Sins Forgiven. vs. 20-23. III. Sickness Healed. vs. 24-26.

I. SEEKING JESUS. 17. And it came to pass on a certain day—The excitement following the healing of the leper was so great that Jesus had to avoid the larger towns for some time (Mark 1: 45), but when it had quieted down he returned to Capernaum, which was now "his own city" (Matt 9: 1). As he was teaching—Not in the synagogue but "at home" (Mark 2: 1, R. V. margin). It may have been in Peter's house. From Matt. 2: 20 it is evident that Jesus had no home of his own, but this and other passages (Mark 3: 19-21) shew that there was one dwelling at Capernaum which was his well-known abode. Notice the "He" which is so frequent in Luke and mark the later epoch when the title "the Christ" had passed into a name, and when "He" could have but one meaning. (Farrar.) That there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judaea, and Jerusalem—As yet there was no open rupture between Jesus and the religious leaders of the people. He was, however, "on his trial" with them and they watched his words and acts keenly, more ready to criticise than appreciate. They were not, however, the spies malignantly sent at the later and sadder epoch of his ministry (Matt. 15: 1; Mark 3: 2; 7: 1) to dog his footsteps,

and lie in wait to catch any word on which they could build an accusation. (Farrar.) And the power of the Lord was present to heal them—R. V. "And the power of the Lord [*i. e.* God, Jehovah] was with him [*i. e.* Jesus] to heal [*i. e.* shewed itself in his exercise of the power to heal]" This introduces a case in point, viz., the paralytic.

18. And behold men—There were four of them (Mark 2: 3). Brought in a bed—The word used in Mark's narrative means a rug, or mat of the poorest description. "The poorer classes use nothing but a sort of mat, or rug, of goat skin, spread on the ground, on which they stretch themselves, covered only by their 'abieh,' or woollen cloak. The bed in this passage was one of these, probably of goat skin, with a loop for a handle at each of the four corners. We have often met travellers or pilgrims with their beds rolled up and slung across their shoulder." (Tristram). Bedsteads were, and are still, unknown in the East. A man which was taken with a palsy—*Palsy* is a contraction of *paralysis*. The part affected is deprived of all sensation, or power of motion. It may render the victim a helpless cripple as in this case. It takes, especially in Eastern lands, many extremely painful and fatal forms. And they sought means to bring him in, and to lay him