

# THE Teachers' Preparation Leaflet

LESSON 5.

NOVEMBER 4th, 1894.

4th QUARTER.

Jesus Lord of the Sabbath. MARK 2 : 23-28 ; 3 : 1-5.

(Commit to memory verses 3-5.)

## GOLDEN TEXT.

"The Son of Man is Lord also of the Sabbath." Mark 2 : 28.

## PROVE THAT

We should remember the Sabbath. Ex. 20 : 8.

## SHORTER CATECHISM.

Quest. 100. *What doth the preface of the Lord's prayer teach us?* A. The preface of the Lord's prayer (which is, *our Father which art in heaven*) teacheth us to draw near to God with all holy reverence and confidence, as children to a father, ready and able to help us: and that we should pray with and for others.

## LESSON HYMNS.

CHILDREN'S HYMNAL, Nos. 156, 155, 159, 160.

## DAILY PORTIONS.

(The Selections of the I. B. R. A.)

MONDAY—Jesus Lord of the Sabbath.

Mark 2 : 23—3 : 5.

TUESDAY—The Sabbath a Delight.

Isa. 58 : 8-14.

WEDNESDAY—Another Sabbath Healing.

Luke 13 : 10-17.

THURSDAY—Sabbath at Bethesda.

John 5 : 1-9.

FRIDAY—Objectors Answered.

John 5 : 10-20.

SATURDAY—Righteous Judgment.

John 7 : 14-24.

SABBATH—Narrative by Matthew.

Matt. 12 : 1-8.

## NOTES AND EXPLANATIONS.

INTRODUCTORY. Jesus continued to teach by the Sea of Galilee the multitudes who thronged around him. Matthew was added to the number of the disciples, and the appearance of Jesus at a feast in his house where a number of publicans were present aroused the displeasure of the Pharisees, with whom these were a despised class. Christ defended himself by saying that if they were so bad, the more need they had of him. To another objection that his disciples did not fast as did those of John, he answered that to appear sorrowful when the heart was glad was hypocrisy. It would be time to fast when he should be taken from them. These incidents were followed by those of our lesson in which Christ lays down the true law of Sabbath observance. The parallel passages are Matt. 12 : 1-14; Luke 6 : 1-11.

LESSON PLAN. I. A Work of Necessity. vs. 23-28. II. A Work of Mercy. vs. 1-5.

I. A WORK OF NECESSITY. 23. **As he went through**—There were no fences, and the road was a mere footpath between or across the fields of grain. One had only to reach out his hand as he passed along and he could pluck the ripe ears. **The cornfields**—Maize, or Indian corn, was not cultivated in Palestine, although the Egyptians seem to have been acquainted with it. In the Bible every kind of cultivated grain is called "corn," but barley and wheat were the principal cereals grown in the Holyland. **On the Sabbath day**—Luke calls it "the second Sabbath after the first," literally, "the second-first Sabbath." What is meant by this is quite uncertain. It is commonly understood to mean the Sabbath fol-

lowing the second day of the Passover, and the first from which the seven weeks to Pentecost were reckoned. **As they went**—lit. "began to make a way, plucking the ears of corn." The phrase "to make a way" means simply "to pursue a journey." (See Alford's Greek Test.) They did not begin, "to make their way," but, "to pluck the grain." The opinion of Meyer, often referred to in commentaries, that they were clearing a way for themselves by tearing off the heads of grain, while Christ simply pushed the stalks aside, seems a strange one. They would progress very slowly in this fashion; it was a quite unnecessary destruction of the property of others; and if they rubbed in their hands and ate all

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