

Lesson VI.

A SABBATH IN CAPERNAUM

February 7, 1904

Mark 1: 21-34. Commit vs. 21, 22. Compare Matt. 8: 14-17; Luke 4: 31-41.

GOLDEN TEXT—He laid his hands on every one of them, and healed them.—Luke 4: 40.

21 And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught.

22 And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.

23 And there was in their synagogue a man with an unclean spirit; and he cried out,

24 saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.

25 And Jesus rebuked him, saying, Hold thy peace, and come out of him.

26 And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.

27 And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority

Revised Version—1 go; 2 teaching; 3 as having authority; 4 straightway; 5 saying, What; 6 Omit when; 7 tearing him and crying; 8 Omit he; 9 What is this? a new teaching; 10 the report of him went out straightway every where into; 11 of Galilee round about; 12 straightway; 13 came; 14 Now; 15 straightway; 16 raised; 17 Omit immediately; 18 sick; 19 with; 20 he.

DAILY READINGS

M.—A Sabbath in Capernaum, Mark 1: 21-34. T.—All night in prayer, Luke 6: 6-12. W.—The great Healer, Mark 1: 35-45. Th.—A word of power, Mark 5: 1-15. F.—The secret of power, Mark 8: 17-29. S.—Power over death, Luke 7: 11-23. S.—Proofs of divinity.

Catechism—Ques. 7. What are the decrees of God? A. The decrees of God are, His eternal purpose, ac-

cording to the counsel of His will, whereby, for His own glory, He hath foreordained whatsoever comes to pass.

28 And immediately his fame spread abroad throughout all the region round about Galilee.

29 And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.

30 But Simon's wife's mother lay sick of a fever, and anon they tell him of her,

31 And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

32 And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.

33 And all the city was gathered together at the door.

34 And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him.

LESSON PLAN

I. In the Synagogue, 21-28.

II. In Peter's House, 29-31.

III. At the Door, 32-34.

Lesson Hymns—Book of Praise, 404; 148; 87 (Ps. Sel.); 386 (from Primary Quarterly); 76.

EXPOSITION

By Rev. Professor R. A. Falconer, LL.D., Litt.D., Halifax, N.S.

Time and Place—April-May, 28 A.D.; Capernaum, north-west shore Lake of Galilee.

Connecting Links—Mark's is the Gospel of action. Jesus the strong Son of God is busily at work. No time is lost. Note the frequent use of the term "straightway." From the time of their call (see Lesson V.) the disciples are carried at once into the centre of a busy life of salvation.

I. In the Synagogue, 21-28.

V. 21. *Capernaum*. See Light from the East. *Straightway*. Christ's action shows the swift resolve and execution that go with conscious power. *On the sabbath day*; as was His custom, Luke 4: 16. *The synagogue*; the one built for the Jews by the good centurion, Luke 7: 5. The lately discovered ruins of a synagogue at Tell Hum are probably on the very site where Jesus preached. "The walls were 74 feet, 9 inches long by 56 feet, 9 inches wide, and 10 feet thick." It seems to have been more richly ornamented than any other synagogue in Galilee. *Taught*; His practice in the earlier part of

His ministry, before deepening hostility drove Him out.

V. 22. *Were astonished*. The Greek is a strong descriptive word for amazement, meaning strictly, "to strike a person out of his senses" by some strong feeling, such as fear, wonder, or even joy. Part of the astonishment was the ability of one who had never had a college education, as we would say, John 7: 15. *Doctrine* (Rev. Ver., "teaching"). Compare v. 27. *Authority* . . . not as the scribes. The teaching of the scribes "was pre-eminently second-hand. They simply repeated the decisions of previous rabbis. But our Lord's teaching was absolute and independent." In opposition to the, "It hath been said," of the scribes, He said (Matt. chs. 5-7), "But I say unto you."

V. 23. *And straightway there was* (Rev. Ver.). Probably the evil spirit was suddenly aroused by the teaching of Jesus. *In their synagogue*. "They are to get a new surprise, though one would have been enough for one day." *With* (literally "in") *an unclean spirit*. In cases of possession by an evil