

THE LESSON OUTLINE.

BY J. L. HURLBUT, D.D.

The Spirit of Christ.

I. THE LIBERAL SPIRIT.

Disciples... pluck the ears. v. 1.
 Christ hath made us free. Gal. 5. 1.
 Newness of spirit. Rom. 7. 6.

II. THE DISCERNING SPIRIT.

Have ye not read? v. 3-5.
 Search the Scriptures. John 5. 39.
 Set your hearts. Deut. 32. 46; 47.

III. THE KINGLY SPIRIT.

1. *One greater... the temple.* v. 6.
 Above all principality. Eph. 1. 21.
 2. *Lord... of the Sabbath.* v. 8.
 Fullness of the godhead. Col. 2. 9.

IV. THE WORSHIPING SPIRIT.

Into their synagogue. v. 9.
 As his custom was. Luke 4. 16.
 Enter into his gates. Psa. 100. 4.

V. THE SPIRIT OF WISDOM.

What man shall there be? v. 11, 12.
 Wise as serpents. Matt. 10. 16.
 Walk circumspectly. Eph. 5. 15.

VI. THE SPIRIT OF POWER.

Stretch forth thine hand. v. 13.
 Bare our sicknesses. Matt. 8. 17.
 Went about doing good. Acts 10. 38.

EXPLANATORY AND PRACTICAL NOTES.

BY ROBERT R. DOHERTY, PH.D.

To-day's lesson reminds us again of Matthew's disregard of the order of time in telling his story. In these modern days we are so bound up with dates that it is difficult for us to understand how a history or a biography can be written without due regard in its arrangement to accurate chronology. But Matthew did not set out to write a history so much as to present to view a Character. If he begins with the birth and ends with the death and resurrection of Jesus, it is not so much because these were the first and the last facts of the Saviour's career as because they form a logical framework for his teachings and works. And Matthew arranges these teachings and works according to their subject, not according to their time. And so, after having had three lessons selected from the Sermon on the Mount (which, as nearly as we can figure, was preached in the summer of 28), our attention was directed to the call of Matthew, which is to be dated some weeks earlier than that Sermon; then to the sending forth of the twelve, which came about a year later; then to certain warnings and invitations (studied last Sunday), which were uttered probably in November of 29. In to-day's lesson we turn back to the early summer of 28, and study two events which took place not many weeks after the call of Matthew, and very soon after the brief visit to Jerusalem, during which Jesus healed a cripple at the pool of Bethesda. The Master was now back in Capernaum, probably, and walked homeward one Sabbath morning from the service at the synagogue. The hungry disciples, who were with him, ate of the growing grain without rebuke. Certain Pharisees, who dogged our Lord's steps watching for infractions of the rabbinical rules, accused him of sanctioning disobedience to "the law." Jesus answered them by a reference to the Old Testament, set forth the true principles of Sabbath-keeping, and claimed for himself an authority as high as Moses, and a sanctity greater than that of the temple. The healing, on a Sabbath day soon after, of a man who had a withered arm, emphasized these teachings. This miracle, however, only intensified the hatred of the Pharisees, and caused them to plot more earnestly for the destruction of Jesus.

Verse 1. At that time [season]. Luke gives the time as the "second-first Sabbath," whatever that means. It is clear that the event of our lesson occurred between the Passover and the Pentecost, "between the beginning of the barley and the end of the wheat harvest." **Went on the sabbath day.** Evidently on his way from the synagogue. **Through the corn.** Through the wheat; the restriction of the word "corn" to Indian corn is an American idiom; rye, and wheat, and barley in England are called corn. Mark says, "Began to make a path, plucking the ears,"

which vividly brings to our notice the lack of both fences and "made roads" in Syria. **His disciples were ahungered.** Pious Jews were accustomed to go to morning prayers at the synagogue before they had eaten any food. **Began.** The use of this word shows how eager the Pharisees were to find fault with Jesus; they began their criticism just as soon as the disciples began to eat. **To pluck the ears of corn.** Luke says, "Rubbing them in their hands." It is not unusual in the East for countrymen to eat a little wheat and barley without grinding or cooking.

2. When these Pharisees down from Jerusalem the new Teacher friendly observed them. He drank with point of view bath. No weism. **Thy** followers who the criticism criticism on **ful to do up** here referred books. It ha themselves. gression of th minute and t the edge of M was as wicked lations as to b on another oc ing void the k of corn, they s hands was to f even to eat a bath was a do have laid it o shows an utter ing purpose of there was no o the ears; only According to o (pagan) in the intrusion, even self to the prod sate law made Dent. 23. 24.

3. Have ye story is told in to Dr. Farrar's gives some rea gogue as the ap ing. Jesus did David, but he u themselves; the the law, and he of earlier times broke one of t knew the Pharise David's, and the not, then why s of Jesus, whose

4. The hous ernacle at Nob, as the name of Samuel calls him