

THE Teachers' Preparation Leaflet

LESSON 8.

NOVEMBER 25th, 1894.

4th Q^{TR} 1894.

Opposition to Christ. MARK 3: 22-35.

(Commit to memory verses 23-26.)

GOLDEN TEXT.

"He came unto his own, and his own received him not." John 1: 11.

PROVE THAT

God cares for his people. Ps. 103: 13.

SHORTER CATECHISM.

Quest. 103. *What do we pray for in the third petition?* A. In the third petition (which is, *Thy will be done on earth, as it is in heaven*), we pray, That God, by his grace would make us able and willing to know, obey, and submit to his will in all things, as the angels do in heaven.

LESSON HYMNS.

CHILDREN'S HYMNAL, Nos. 4, 80, 39, 99.

DAILY PORTIONS.

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

MONDAY—Opposition to Christ.

Mark 3: 22-35.

TUESDAY—The Occasion.

Matt. 12: 22-30.

WEDNESDAY—Christ the Enemy of Satan.

1 John 3: 1-8.

THURSDAY—Satan Cast Out.

Rev. 12: 7-11.

FRIDAY—Resistance to Satan.

Eph. 6: 10-20.

SATURDAY—The Sin of Apostasy.

Heb. 10: 21-31.

SABBATH—The Son Rejected.

Matt. 21: 33-42.

THE BRETHREN OF OUR LORD.

Regarding these there are three theories: (1) They were children of Joseph and Mary; (2) they were children of Joseph by a former wife; and (3) they were children of Cleophas and Mary, the sister and namesake of the Virgin.

(1) The first view we believe to be the correct one for, (a) it was the view of the early Christian church; (b) it is a plain inference from the language used, note what is implied in Matt. 1: 25 ("till"); Luke 2: 7 ("first-born" compared with Rom. 8: 29; Col. 1: 15, 18; Heb. 11: 28; Rev. 1: 5, this term has no meaning if there were not others afterwards), and (c) the term "brother" never has any other meaning than its common one in the New Testament, and terms for kindred merely are used when required. The only real argument against this view is the fact that Jesus on the cross committed his mother to the care of John. It is inferred that if he had had brothers he would have entrusted her to them. But his brothers did not believe on him, and John was much nearer in sympathy to both his mother and himself.

(2) The second view has no support from Scripture or history.

(3) "The third theory was introduced by Jerome, avowedly in defence of the extreme value set on the virgin life by himself and several of his contemporaries. It has no ground in tradition, and therefore rests exclusively on what evidence can be adduced for it from Scripture. It proceeds on the idea that James, our Lord's brother, was one of the apostles (Gal. 1: 19); if so, he must have been James, the son of Alphaeus. The mother of James and Joseph—Mary—was present at the crucifixion, and she must have been the wife of Alphaeus, who was father of James. John (19: 25) tells us that 'Mary of Cleophas or Clopas,' perhaps the Virgin's sister, was at the crucifixion; she was the mother of James; James was, therefore, the *cousin* of our Lord. This statement is further supported by asserting that in Scripture brother frequently denotes mere relationship, as when Abraham calls Lot his *brother* (Gen. 13: 8); by the plausible identification of Alphaeus and Clopas; by stating the improbability that there could be two sets of brothers, called James, Joseph and Simon, the one disciples, the other brethren of our Lord. On the other hand it is alleged, and with great truth, that this argument from Scripture is very weak. It is not at all improbable that there were two sets of brothers bearing these names, the commonest among the Jews, more especially if they were cousins. It is almost impossible to believe that the brethren of our Lord were among the twelve apostles, as this theory supposes, because we find (1) that our Lord's brethren were not among his followers after the calling of the Twelve (compare Mark 3: 13-19 with 31-35); (2)

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