

HOME STUDY 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.

To the Teacher.—Do not credit any Scholar with having prepared the lesson who does not at least try to answer the questions. Take the leaflet home and assign a value to each answer, announcing the result on the following Sabbath. Take, or send, the Leaflet to absent scholars.

Are you Getting Ready for the Examination next January?

HELPS IN STUDYING.

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. The cornfields—There were no fences, and the road was a mere footpath between or across the fields of wheat and barley. To pluck the ears of corn—Luke tells us that they were hungry. To do this was permitted in the law (Deut. 23: 25).

24. The Pharisees—They were very particular about trifles, and cared more about the observance of their own rigid rules than the cultivation of a kindly, charitable and truly religious spirit (Matt. 23: 23). That which is not lawful—They did not object to the disciples eating the corn, but thought that it was unnecessary on the Sabbath day. Better,

they would say, to remain hungry until they reached home than to do what was a kind of reaping and threshing of grain.

25. What David did—See 1 Sam. 21: 6.

26. House of God—the tabernacle at Nob. The shew-bread—This was twelve loaves of unleavened bread which stood on a table in the outer apartment, or Holy place. The name literally means "Bread of the Presence," because it was placed before the Lord as the emblem of all that sustains life, and a token of the covenant between God and his people. See Lev. 24: 8, and compare John 6: 32-35, 48-51. It was renewed every Sabbath day, and the loaves removed were to be

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eaten by the priests only, and in the Holy place. The reply of Christ is substantially this: "There are occasions on which it is not wrong to do work on the Sabbath day. My disciples were hungry and they are right to do whatever is necessary to satisfy their hunger. David ate the shew bread, when no other could be procured, because he and his men were famished, and the high priest himself gave it to him." Matthew (12: 5) tells us that Jesus pointed out also that the priests in the temple did the work necessary for sacrifices, such as killing and preparing the victims, etc., and were blameless. And further, that the Pharisees overlooked a higher law than that of the Sabbath, namely, "I will have mercy and not sacrifice" (Hos. 6: 6). What is forbidden and what is required in the fourth commandment? **Abiathar**—It was Ahimelech, the father of Abiathar, who gave the shew-bread to David. But Abiathar was associated with his father and, as high priest in the reign of David, was a more famous man than he, so the period is marked by his name.

27. The Sabbath was made for man—God instituted the Sabbath that man might have rest to his toiling body and careworn mind. That he might have leisure to draw near to Him in worship and refresh his spiritual nature. That he might, at least one day in seven, try to do good and get good. The Sabbath was meant to be man's servant, not his master. It is a blessing, not a burden, to every one who "sanctifies" it. How is the Sabbath to be sanctified?

To the Scholar.—Study the lesson carefully, turning up the marginal references and reading the "Daily Portions." Then close your Bible and try to answer in writing the questions following *without accepting aid from any quarter* after you have begun to write. Then bring this leaflet to Sabbath School with you on the day of its date. If you cannot come, fill out the blank and send the leaflet (with the answers written out) to your teacher by some friend, or by mail, and you will receive credit for the work done as if you had been present. If your excuse is satisfactory, you will not lose in record of attendance.

- 1—What did the disciples do that the Pharisees said was breaking the Sabbath? (4)
- 2—What example did Christ quote in defending them? (5)
- 3—What did he add about the Sabbath and man? (4)
- 4—What miracle did he perform, and why did his enemies find fault with it? (4)
- 5—By what questions did he silence them? (4)
- 6—How did Jesus feel toward them? (4)

28. Lord also of the Sabbath—Jesus did not claim a right to set aside the fourth commandment. But, as the Messiah, he knew what was really meant by it, and could speak with authority as to its true observance.

II. A WORK OF MERCY. 1. A withered hand—Luke (6: 6) says that it was his right hand. It was paralyzed and useless.

2. Heard him on the Sabbath day—The Pharisees thought that this was unnecessary work. He could come next day and be healed (Luke 13: 14). But every work of mercy, to body or soul, is a necessary work, always and everywhere.

3. Luke says that Jesus knew their thoughts. They wanted him to do something that they could pervert into a charge against him.

4. Surely there was but one answer to these questions. Matthew says that he asked them whether they would not help even a poor dumb ox or ass out of a pit on the Sabbath day. If so, how much more ought he to make a crippled man well again.

5. With anger—He was justly indignant at their obstinate ill-will. **Being grieved**—The word implies the deepest compassion for them. They were blinded by sin and hardened by pride. **Stretch forth**—The man showed his faith by trying to obey, and in the effort strength came. Try to do what God wants you to do, and you will find that he will help you.

Name

Dear Teacher.—Please excuse my absence from Sabbath School to-day, I cannot come because I have read the "Daily Portions" and answered the questions as well as I could. I have committed to memory verses in addition to the Golden Text, and Questions in the Catechism and have recited them to I was at church I send with this my Weekly Offering of cents.