

LESSON V.—PARALYTIC HEALED; MATTHEW CALLED.

April 24 - 30, 2022.

Capernaum.

(Matt. 9 : 1-9; Mark 2 : 1-14; Luke 5 : 17-28.)

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| | <i>Side texts to be studied with questions.</i> |
| 1. IN consequence of the leper's public testimony, what did Jesus do? Mark 1 : 45. | Ps. 109 : 1-5. |
| 2. Did the people lose sight of Him in His retirement? | |
| 3. In due time, where did Christ again appear? Mark 2 : 1. See note 1. | Matt. 9 : 1. |
| 4. When this was noised abroad, what demonstration was made? Verse 2. | |
| 5. Who were especially mentioned as being present on the occasion? Luke 5 : 17. See note 2. | Luke 6 : 7; 20 : 20. |
| 6. While Jesus was speaking, who was brought forward? In what manner? Matt. 9 : 2. | Mark 2 : 3. |
| 7. When the bearers of the palsied man could not press through the multitude, what did they do? Mark 2 : 4. See note 3. | Luke 5 : 19;
Matt. 11 : |
| 8. Beholding such zealous faith, what did the Lord say to the young man? Matt. 9 : 2. See note 4. | |
| 9. At these words, how did some of the scribes silently reason? Verse 3. | Mark 2 : 7;
Luke 5 : 21;
Lev. 24 : 16. |
| 10. Knowing the working of their minds, what questions did Jesus ask them? Verses 4, 5. See note 5. | Matt. 12 : 25;
Ps. 139 : 2. |
| 11. How did Christ then prove His power to forgive sin? Verse 6. | Ps. 33 : 9;
107 : 17-20. |
| 12. How did the man respond to these words? Verse 7. | Luke 5 : 25. |
| 13. How did this sight affect the multitude? Verse 8. | Mark 2 : 12;
Luke 5 : 26. |

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| <p>14. Where did the Saviour then go? Mark 2:13.</p> <p>15. Passing toward His favorite resort, who did the Saviour see? What was he doing? Matt. 9:9. See note 6.</p> <p>16. What did the Saviour say to this man? With what result?</p> | <p>Luke 5:27.</p> <p>Mark 2:14.</p> |
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READING.

“Desire of Ages,” pp. 267-273.

NOTES.

1. It would seem that the place chosen by the Saviour in which temporarily to retire from public gaze, was east of the Sea of Galilee. A large part of this district was uninhabited, especially the cliffs, wherein were the monuments and tombs of the dead. Matt. 8:28.

2. “These were of the rabbis or ‘masters’ in Israel. They were called ‘scribes’ from the Hebrew *saphar* (to write). The rabbinical law was known as the ‘words of the Sopherim.’ They were also named ‘lawyers,’ and ‘doctors of the law,’ because they taught the law to the people. They were sometimes referred to as Pharisees, because the large majority of them were of that sect, but all rabbis were not Pharisees, nor all Pharisees rabbis. Their influence was wide-spread, though their numbers were not large. On this occasion they came as spies,—emissaries from those who hated Jesus,—having before sought His life for healing a cripple. John 5:2-16.”—*Geikie’s Life and Words of Christ*, vol. 2, p. 578.

3. “Eastern houses had outside stairs leading to the roofs. Matt. 24:17. The roof constructions were light rafters stretched from wall to wall, on which were thickly and evenly laid short sticks. Over these was a layer of fine brush-wood, with a coating of mortar next. Over all this was spread an earthy substance, composed of carbonate of lime, clay, and sand. In cases of poverty, common earth, mixed with ashes, lime, and chopped straw, was used. To break up such a roof was merely to scrape back the dirt, and remove the short sticks.”—*Geikie’s Life and Words of Christ*; vol. 2, p. 22.

4. The word here translated “son” is *nōt huiōs* (son), but *teknōn* (a child), implying that the paralytic was young.

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5. Jesus does not ask which is easier *to do*, but *to say*. One might *say*, "Thy sins are forgiven," and no one know whether it were so or not. This would be easy; but to say, "Rise up and walk," is a test of power to be determined by an outward demonstration. It is harder to say this and maintain it. To demonstrate the power of His word, He said that which would produce unquestioned evidence of His heavenly origin.

6. All traffic landed at Capernaum, either from across the lake, or by the highways, had to pay duties. Men were stationed at every avenue to collect these tolls, or taxes. These publicans became so greedy of gain as to be almost intolerable, and so received the execrations of the people. None were more hated. Every Israelite who became a publican was ostracized, and declared incompetent to bear witness in courts of law. They were classed with robbers and murderers. The families of such were also disgraced. See "Desire of Ages," p. 272.
