

LESSON VI.—MATTHEW'S FEAST; THE CHARGE OF SABBATH-BREAKING.

May 1 - 7, 2022.

Galilee.

(Matt. 9 : 9-17 ; 12 : 5-8 ; Mark 2 : 23-26.)

1. WHAT was the name of the publican called to be one of the twelve? Matt. 9 : 9.
2. After his call, what did Matthew do to honor Christ publicly? Luke 5 : 29.
3. Who were prominent guests at the feast? Matt. 9 : 10. See note 1.
4. What did the scribes and Pharisees say to the disciples about Christ's attitude on this occasion? Verse 11.
5. When Jesus heard of these murmurings, what did He say in vindication of His presence there? Verse 12.
6. What did He then tell them to go and learn? Verse 13. See note 2.
7. What question did John's disciples raise? Verse 14.
8. By what illustration did Jesus make plain the matter? Verse 15.
9. What further illustrations did He use to teach them the nature of God's work? Verses 16, 17. See note 3.
10. Going through the fields on the Sabbath with their Master, what did His disciples do? Mark 2 : 23.

Side texts to be studied with questions.

Mark 2 : 14 ;
Luke 5 : 27.

Mark 2 : 15.

Gal. 2 : 12-15.

Hosea 6 : 6 ;
Micah 6 : 8 ;
Luke 18 : 9-14.

Luke 5 : 33 ;
Mark 2 : 18.

John 3 : 29.

Luke 5 : 36-38.

LIFE OF CHRIST.

11. What did some Pharisees, who were present, say to this? Verse 24. See note 4.	Deut. 23:25.
12. What case did Jesus cite to vindicate the course of His disciples? Verses 25, 26.	Ex. 29:32; Lev. 24:7-9.
13. What further citation did He make to show that the Sabbath law permitted work of necessity? Matt 12:5.	
14. What allusion did He make to Himself in this connection? Verse 6.	2 Chron. 6:18; Acts 7:49.
15. From what did Christ say they would have refrained, had they known the meaning of mercy? Verse 7.	Matt. 23:23.
16. Of what is Jesus the Lord? Verse 8.	Mark 2:27, 28; Rom. 14:9.

READING.

Mark 2:13-28; Luke 5:27-39; 6:1-5; "Desire of Ages," pp. 273-283

NOTES.

1 "Sinners," a name given indiscriminately to usurers, gamblers, thieves, publicans, shepherds, and sellers of fruit grown in the Sabbath years."—*Geikie, vol. 2, p. 30.*

2. Mercy is that quality of disposition which leads us to treat an offender better than he deserves. These sinners *did not deserve* Christ's presence, but He showed mercy to them, and so rebuked the haughty, self-contained Pharisees, who felt themselves too good to mingle, socially, with any but those of their own caste. Christ associated with those sinners who felt themselves to be such, and needy, in preference to attending the gatherings of the Pharisees, who were righteous in their own estimation, and felt no need of help.

3. This language could not refer to the earthen bottles, but to those made of goat skins, which were common in the East. They were of different sizes. The larger ones, in which water was carried for domestic purposes, were made from the tough skins of he goats. Smaller ones, such as were used for drinking purposes on journeys, were made from kid skins. They grew brittle

with age, and then would not bear the expansion produced by the fermentation of new wine.

4. It was not counted wrong, ordinarily, to pluck and eat all the grain one's hunger demanded; nor was the journey on that day accounted wrong, since the Pharisees themselves were along. It was, however, considered wrong by these fault-finders to satisfy hunger in that way *on the Sabbath*, but only by a law of their own making. The Sabbath law is silent regarding such details. The Mishna (a collection of rabbinical rules and precepts), however, lays down such minute restrictions regarding Sabbath observance as even to forbid a tailor going out with his needle, near sundown, on the approach of the Sabbath, lest he forget, and carry it with him on the Sabbath.
