

Lesson XI. THE LAWFUL USE OF THE SABBATH March 15, 1914

BETWEEN THE LESSONS—In ch. 12: 49-53 Jesus speaks of the troubles caused by His coming into the world. Vs. 54-59 contain an address on the signs of the times, and in ch. 13: 1-9 we have three exhortations to repentance.

GOLDEN TEXT—The sabbath was made for man, and not man for the sabbath.—Mark 2: 27.

Memorize vs. 3-5. THE LESSON PASSAGE—Luke 13: 10-17; 14: 1-6. Read Luke 13: 1-9.

10 And he was teaching in one of the synagogues on the sabbath.

11 And, behold, there was a woman which had a spirit of infirmity eighteen years, and she was bowed together, and could in no wise lift up herself.

12 And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity.

13 And he laid his hands on her: and immediately she was made straight, and glorified God.

14 And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day.

15 The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering?

16 And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these

eighteen years, be loosed from this bond on the sabbath day?

17 And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

Ch. 14: 1 And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him.

2 And, behold, there was a certain man before him which had the dropsy.

3 And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day?

4 And they held their peace. And he took him, and healed him, and let him go;

5 And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?

6 And they could not answer him again to these things.

Revised Version—1 day; 2 Omit there was; 3 she; 4 herself up; 5 Omit to him; 6 to; 7 upon; 8 being moved with indignation; 9 Omit that; 10 Omit day; 11 answered and said to the multitude; 12 day of the sabbath; 13 But the Lord answered; 14 Ye hypocrites; 15 had bound; 16 to have been; 17 as he said; 18 put to shame; 19 multitude; 20 when he went; 21 rulers of the Pharisees on a sabbath to eat bread; 22 were watching; 23 before him a certain man; 24 or not; 25 But; 26 he said unto them; 27 well; 28 draw him up on a sabbath day; 29 Omit him; 30 unto.

Daily Readings—(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)—M.—The lawful use of the Sabbath, Luke 13: 10-17. T.—The lawful use of the Sabbath, Luke 14: 1-6. W.—A Sabbath incident, John 5: 1-16. Th.—The ancient law, Ex. 20: 1-11. F.—A synagogue incident, Luke 4: 14-21. S.—The Sabbath to be hallowed, Jer. 17: 19-27. S.—Mercy, rather than sacrifice, Matt. 12: 1-13.

THE LESSON EXPLAINED

I. IN THE SYNAGOGUE.—10, 11. He was teaching; as in Matt. 4: 23; Mark 1: 21; Luke 4: 16. Synagogues; the places of worship found in every Jewish community (Jerusalem is said to have had 480), used also as day schools and as law courts. On the sabbath, Jesus set us an example of church going (see Luke 2: 41-52). It was the custom, when



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any strange teacher was present at a synagogue service to ask him to give an address. A spirit of infirmity; a spirit which caused the infirmity or weakness. The Jews thought of all disease as caused by a demon or evil spirit. Eighteen years; a seemingly hopeless case. In no wise lift herself up (Rev. Ver.) The muscles and ligaments of the back had become useless, allowing the body to fall forward.

12, 13. Jesus saw her; from the dais at the front of the synagogue on which He was standing. Called her; without waiting to be asked. Thou art loosed; as if the cure had already been wrought,—a word of

encouragement to the woman. Laid his hands on her. The cure was completed by a touch. Glorified God; burst into a song of praise.

14-17. Ruler of the synagogue; the official who had charge of the Sabbath services in the synagogue and of the law business during the week. Because . . . healed on the sabbath. The strict Jews

believed it wrong to heal the sick on the Sabbath unless there was danger of death. Ye hypocrites; playactors, pretending to be so careful about God's law. Doth not each one of you. Jesus speaks of a common custom. Loose . . . ox . . . ass . . . lead . . . to watering; which was, of course, just as much work as Jesus' healing of the woman. Daughter (descendant) of Abraham; and therefore of much more value than an ox or an ass. Satan hath bound; and not merely by a chain round the neck. Eighteen years; not merely for a few hours. Adversaries . . . ashamed; the ruler