

How long had she been afflicted?
 What did Jesus say to her?
 What act did he perform?
 What great blessing came to the woman?
 How did she express her gratitude?
 By what act could she glorify God? See Psa. 50, 23.

2. The Fault-finder Rebuked, v. 14-16.

Who began to find fault with Jesus?
 Why was he offended?
 What did he say, and to whom?
 To what commandment did his words refer? See Exod. 20, 9, 10.
 By what title did the Lord address him?
 What question did he ask about cattle?
 To what nation did the woman belong?
 By whom had she been afflicted?
 What question did Jesus ask about her?
 What is his question about doing good on the Sabbath?
 (GOLDEN TEXT.)

3. The People Rejoicing, v. 17.

What effect had Jesus's words on the fault-finders?
 Over what did the people rejoice?

Teachings of the Lesson.

Where in this lesson are we taught—

1. That we ought to attend church?
2. That we should do good as we have opportunity?
3. That it is right to do acts of mercy on the Sabbath?

Home Work for Young Bereans.

Try and find some phrase in the description of this sick woman which is characteristic of a physician such as Luke was.

Find how many rulers of synagogues are mentioned in the gospels, and what each one did.
 Find how many times Jesus was criticised for the work that he did on the Sabbath.

Find a clear statement by Jesus of what the Sabbath was made for.

QUESTIONS FOR YOUNGER SCHOLARS.

Where was Jesus teaching one Sabbath? In a synagogue.

What is a synagogue? A Jewish place of worship. Who came to the synagogue that day? A suffering woman.

How long had she been a cripple? Eighteen years. What was she unable to do? To stand erect.

What did Jesus do when he saw her? He called her to him.

What did he say to her? "Thou art loosed from thine infirmity."

What did he lay upon her? His hands.

What then took place? She was made straight.

What did she begin to do? To praise God.

Who was displeased at this? The ruler of the synagogue.

Why did he find fault with Jesus? Because he healed on the Sabbath.

How did Jesus reply? In words of reproof.

How did the Jews treat their animals on the Sabbath? They cared for their wants.

Who was this woman? A descendant of Abraham.

Who had kept her bound many years? Satan.

Who had a right to set her free on the Sabbath? The Lord of the Sabbath.

What does this story teach? That all days are God's.

Words with Little People.

Satan hurts both soul and body. He binds people with chains of sinful habit, and wants to keep them bound.

Jesus calls all such captives to him. Whoever answers his call will find his chains falling off.

Whisper Prayer.

Jesus, call thy child to thee;
 Let me be from sin set free.

General Statement.

Jesus had now entered on the later stage of his ministry, when the bitter enmity of the rulers was beginning to have its effect on the masses. He seems to have already excluded from many of the synagogues of Galilee.

EXPLANATORY AND PRACTICAL NOTES.

Verses 10, 11. One of the synagogues. It has been noted that the mention of synagogue teaching becomes much rarer at this later stage of our Lord's ministry. The breach was widening between Jesus and the Jewish leaders of religious thought. A woman. Dr. Plumptre calls attention to the "accuracy of the trained observer" traceable in this description: a) the duration of the affliction—"eighteen years;" b) the symptoms of permanent curvature of the spine; c) the peculiar phrase which has been translated "bowed together"—more literally, "unable to unbend;" d) the still more remarkable phrase, "spirit of infirmity." Luke, "the good physician," saw that the seat of the physical powerlessness was in the mind or soul—"as in some forms of catalepsy and aphasia." (1) *What a blessing to this woman did her habitual devotion suddenly become! Spirit of infirmity.* Not that, like so many other afflicted ones, she was possessed of a devil, but that the evil one had been permitted to afflict her. (2) *How many of our painful physical and mental experiences come, by divine permission, from the enemy of our souls we cannot yet tell. In no wise.* Rather, "altogether." She could not altogether lift herself up. No application for help is mentioned.

12, 13. Called her to him. We can fancy the crowd parting and eagerly closing again as the cripple passes toward the Master. **Woman.** A manner of address which in our day would lack courtesy, but which when Christ used it had no associations of discourtesy or unkindness. **Thou art loosed.** This wonderful statement was a test of her faith. The Greek verb is perfect, implying that the healing had been already performed. How many eyes watched to see if she

would try to walk erect as she had not walked for eighteen years. (3) *So the world watches every new convert to see the outcome of his faith. Thine infirmity.* Thy chronic stiffness. *Laid his hands on her.* To help her faith. *Immediately she was made straight.* The long nightmare had passed, and she stood upright as she had done eighteen years before. **Glorified God.** "Poured forth her joy in a continuous strain of praise."—*Elliecott.*

14. Ruler of the synagogue. A leading official, something like the ruling elder in the Presbyterian church. The Jews had no "clergy." The duties of the priests were confined to the ritual service; and each synagogue managed its own concerns. A certain order had, however, become conventional, and each synagogue had its ruler. **Answered.** This ruler is "covert and cowardly." He speaks not to Jesus nor to the woman, but insinuates to the multitude. **With indignation.** No one can become indignant quicker than a hypocrite. This man sought to bind the great Healer with fetters that had been worn for centuries by Jewish physicians, who were allowed only to attend to sudden illness on the Sabbath day, not to chronic diseases. **The Sabbath day.** It is difficult for us to understand the grievous burden which the Sabbath had become in Jesus's day. Moses's law had enjoined the Jews to "do no manner of work" on the seventh day; the traditional law which had grown up about the Pentateuch had elaborated this general commandment into thirty-nine specific prohibitions, and from these were "descended" a vast number of derivative prohibitions, every one of which the devout Hebrew was expected to observe. Even the physicians and the invalids were