

INTERNATIONAL BIBLE LESSONS.

THIRD QUARTER: STUDIES IN LUKE.

A. D. 29.]

LESSON I. LAWFUL WORK ON THE SABBATH.

[July 6.]

GOLDEN TEXT. Wherefore it is lawful to do well on the sabbath days. Matt. 12, 12.

Authorized Version.

Luke 13. 10-17. [Commit to memory verses 15-17.]

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 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.

Revised Version.

10 And he was teaching in one of the synagogues on

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

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

13 And he laid his hands upon her: and immediately she was made straight, and glorified God. And the ruler of the synagogue, being moved with indignation because Jesus had healed on the sabbath,

answered and said to the multitude, There are six days in which men ought to work: in them therefore come and be healed, and not on the day of the sabbath.

But the Lord answered him, and said, Ye hypocrites, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him

16 away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, to have been loosed

17 from this bond on the day of the sabbath? And as he said these things all his adversaries were put to shame: and all the multitude rejoiced for all the glorious things that were done by him.

TIME.—Possibly 29 A. D. PLACE.—Some town in Galilee. RULERS.—Same as before. DOCTRINAL SUGGESTION.—The Sabbath.

HOME READINGS.

M. Lawful work on the Sabbath. Luke 13. 10-17.

Tu. True Sabbath keeping. Isa. 58. 10-14.

W. Lord of the Sabbath. Matt. 12. 1-8.

Th. "To save life." Mark 3. 1-6.

F. "Out of the pit." Luke 14. 1-6.

S. "Now I see." John 9. 13-25.

S. The Father's work. John 5. 8-17.

LESSON HYMNS.

No. 286, New Canadian Hymnal.

With joy we hail the sacred day.

No. 288, New Canadian Hymnal.

Oh, day of rest and gladness.

No. 294, New Canadian Hymnal.

Sweet is the work, my God, my King.

DOMINION HYMNAL.

Hymns, Nos. 153, 152, 151.

QUESTIONS FOR SENIOR STUDENTS.

1. The Infirm Healed, v. 10-13.

Where was it Jesus's custom to preach on the Sabbath?

Did the deformed woman whom he saw there apply to him for help?

What is given as the cause of this woman's bodily infirmity?

What did Jesus say to the woman?

What was his purpose in laying his hands on her? Matt. 9. 29.

Do any diseases now seat themselves in the region in which soul and body act and react on each other?

What did the woman do when made straight?

2. The Fig-tree Rebuked, v. 14-16.

Who found it?

What was a "ruler of the synagogue"?

What was the cause of his indignation?

Did he express his views to Jesus, or to the people?

Were Jewish physicians accustomed to care for their patients on the Sabbath day?

What three qualities does Jesus elsewhere say are "the weightier matters of the law"?

Was the synagogue open, with Jesus in it, on the "six days" to which the ruler refers?

By what comparison does Jesus show this ruler his hypocrisy?

Why did Jesus proclaim the law of the Sabbath on his own inherent authority? John 5. 17-47.

When did he quote Scripture precedents? John 6. 35.

When did he base the true Sabbath doctrine on common sense and eternal principles? John 6. 9.

3. The People Rejoicing, v. 17.

What effect had Jesus's teachings on his adversaries? Why did the people rejoice?

Practical Teachings.

A much larger degree of the sorrow of this world may proceed from satanic influence than is generally supposed.

The unspoken appeal of moral and physical misery is heard by Christ as promptly as if it were couched in sentences of the best rhetoric.

The underhand manner in which the ruler, by indirection, criticised Jesus was of itself enough to show his hypocrisy.

It is an awful fact that even in our day beasts of burden are better cared for than hundreds of thousands of our fellow-beings.

This lesson nowhere teaches that the Sabbath day is any less holy than Moses taught it to be; rather is it more so; but this holiness is to be the result of the spontaneous worship of the Christian heart.

Hints for Home Study.

1. Find other instances where Jesus assisted the faith of those whom he was about to heal by laying upon them his hands.

2. Find other instances in which Jesus answers unspoken objections.

3. Find other instances in which Jesus defines our duty on the Sabbath day.

4. Find other instances in which Jesus defines the duty of human beings by contrasting their case with that of the beasts that perish.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Infirm Healed, v. 10-13.

Where was Jesus engaged in teaching?

On what day of our week?

What great sufferer was present in the synagogue?