

# Lesson 9 | January 31, 2021

## Jesus Confronts Religious Leaders

**Study Text:** Mark 2:1 through 3:6

**Central Truth:** Jesus confronted errors and legalism with authority.

**Key Verse: Mark 2:28**

The Son of man is Lord also of the sabbath (KJV).

“The Son of Man is Lord even of the Sabbath” (NIV).

### Learning Objectives

- To explain how Jesus fulfilled His mission, both in forgiving sin and healing sickness, despite legalistic opposition.
- To adopt Jesus’ priority of doing good for others, and do so without the error of legalism.
- To share in Jesus’ work by spreading His message of forgiveness and healing, and by helping others in practical ways.

## Introducing the Lesson

**Say:** Throughout the Gospels, Jesus faced more opposition from the religious leaders than from those outside the Jewish community. Those who had studied the Law and the Prophets, who had received the promise of His coming and claimed to be waiting for the Messiah, refused to recognize and accept Him. He did not fit their image of who the Messiah would be, and He challenged many of their traditions. ***(Play the video on the Pharisees, available at [RadiantLifeCurriculum.com/Adult](http://RadiantLifeCurriculum.com/Adult).)***

***[Mat 23:3 KJV] 3 All therefore whatsoever they bid you observe, [that] observe and do; but do not ye after their works: for they say, and do not.***

***Emotional conflict of family is much stronger than other conflict.***

***Jesus ate with sinners, had a different view on fasting, and observing the Sabbath***

***Hypocrisy was the big issue Jesus had with them. The Pharisees did not agree with Who Jesus is.***

Two distinctly different branches of the Jewish religion were Hellenist and Pharisees. There were also Sadducees and Essenes. One more. Pharisees rose in response to Hellenist views on the nation following God’s law. Hellenist taught the law of God did not need to be obeyed by everyone. Pharisees was totally opposite.

**Opening Activity—Just Because**

*Ask: What activities or tasks can you name that you do a certain way because your parent(s) or someone else did them that way or because you've always done them that way? Answers may range from baking pie crusts to washing the car or cleaning house. The point is that we do many things the way Mom or Dad taught us, whether or not that is the only (or the best) way to do them.*

**Say: The religious leaders of Jesus' time considered themselves the guardians of Jewish faith and traditions. Since Israel was under Roman rule, it was important that their long-held traditions be protected. However, some of the issues they were concerned about were traditions they had created, rather than the true laws of God. These were the traditions Jesus challenged.**

(Share your highlights from the following text.)

Jesus came to bring salvation from sin and new life in the Spirit. **At times during His ministry, the voices of legalism opposed His work, appealing to man-made rules and human additions to God's commands.** This lesson explores these challenges to help us recognize and deal with obstacles in our lives.

Do I have to go to Church to be saved?

## **Part 1—About Healing and Forgiveness**

### **First Things First**

Mark 2:1–7

**[Mar 2:1-28 KJV] 1 And again he entered into Capernaum after [some] days; and it was noised that he was in the house. 2 And straightway many were gathered together, insomuch that there was no room to receive [them], no, not so much as about the door: and he preached the word unto them. 3 And they come unto him, bringing one sick of the palsy, which was borne of four. 4 And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken [it] up, they let down the bed wherein the sick of the palsy lay. 5 When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee. 6 But there were certain of the scribes sitting there, and reasoning in their hearts, 7 Why doth this [man] thus speak blasphemies? who can forgive sins but God only?**

**Say:** The Messiah had come to provide forgiveness from sins and reconciliation with the Father. However, He also provided healing, often in response to faith, as we see

demonstrated in Mark 2. **Jesus was again in Capernaum where He had previously delivered a demon-possessed man and had healed Peter's mother-in-law and many others. At Peter's door.** The events of this chapter continue to demonstrate His authority as He forgave sin and provided healing to prove that authority. (Share your highlights from the following text.)

At this point in Jesus' ministry, His fame—which came as a result of His miraculous works—was beginning to make it challenging for Him to move around openly and to fulfill His priority of preaching (Mark 2:1–2; see 1:38,44–45).

**Jesus was surrounded by a crowd, but that did not discourage four men with a paralyzed friend. They climbed on top of the house where Jesus was speaking, and dug through the clay and branches used at the time as roofing material** (Mark 2:3–4). Then they lowered their friend through the roof to Jesus.

Jesus recognized the faith of the paralyzed man and his friends, made evident through their act of perseverance. He then declared, “Son [or, “child”], your sins are forgiven” (verse 5, NIV). Although Jesus healed countless individuals with physical illness during His earthly ministry, **He also made clear that a person's standing with God in a state of forgiveness was their primary need** (see Luke 24:46–47; Matthew 1:21). **At times there is a relationship between a person's sin and his sickness; James encourages us, “Confess your sins to each other and pray for each other so that you may be healed. The prayer of a righteous person is powerful and effective”** (James 5:16, NIV). However, **we must be careful not to assume that a person's sickness has any relationship to a spiritual problem in his or her life.**

**Only God can forgive sins; this is a truth central to the teachings of the Jewish faith. And so, the teachers of the Law reacted strongly to His words. No human could rightfully claim to forgive sins—to do so was to claim oneself to be God. Thus these teachers considered Jesus' claim to forgive sins to be blasphemy** (Mark 2:6–7; see Luke 5:17).

### **Resource Packet Item 1: Sin and Sickness**

Distribute the work sheet. If time allows, you may wish to assign the questions to small groups and have them present their answers to the class. Otherwise, the sheet can be sent home with the students for further study.

#### ***Discuss***

? Jesus forgave the man's sins before healing his body. Why is it necessary to pay close attention to our spiritual health?

? The paralyzed man and his friends demonstrated their faith by perseverance. In what ways can you demonstrate your faith by perseverance?

## Spiritual and Physical Healing

Mark 2:8–12

**[Mar 2:8-12 KJV] 8 And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts? 9 Whether is it easier to say to the sick of the palsy, [Thy] sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? 10 But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) 11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house. 12 And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.**

**Say:** When Jesus spoke forgiveness to the man in need, the religious leaders were appalled. So Jesus drove home the reality of His authority by healing the man physically as well. **Forgiveness of sin was not a visible sign to the audience, but when the paralyzed man began to walk, there was visible evidence of Jesus' authority. Clearly, His authority was beyond any they had seen before.** (Share your highlights from the following text.)

When the teachers of the Law considered Jesus to be blasphemous for claiming to forgive sins, Jesus knew their objection immediately, without it being spoken (Mark 2:8). He asked them which was easier: to declare that the man's sins were forgiven, or to tell him to rise and walk (verse 9). **Immediately, Jesus turned to the paralyzed man and told him to get up and go home (verses 10–11). This miracle was an outward sign of Jesus' authority to forgive sins—an authority they had rejected.**

In the Scriptures, **sickness began at the fall of humankind in the Garden of Eden, as part of the death that resulted from sin (Genesis 2:16–17). Forgiveness and healing are also connected numerous times in the Bible; Isaiah 53:4–5 teaches that the atonement provides for both forgiveness and physical healing.** In this setting, which was of course prior to His crucifixion, Jesus performed a physical healing to demonstrate His ability to also perform spiritual healing (forgiveness). This act was met with amazement and praise (Mark 2:12).

***[Isa 53:4-5 KJV] 4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. 5 But he [was] wounded for our transgressions, [he was] bruised for our iniquities: the chastisement of our peace [was] upon him; and with his stripes we are healed.***

In these acts of forgiveness and healing, Jesus drew attention to His identity as the “Son of Man,” a title He used 81 times in the four Gospel accounts (KJV) to

**refer to himself.** Outside of the Gospels, it is used for Jesus by the martyr Stephen (Acts 7:56); the apostle John (Revelation 1:12–13); Daniel the prophet (Daniel 7:13); and the writer of Hebrews (Hebrews 2:6)..

### ***Discuss***

? One of Jesus' titles is "the Son of Man." What other titles of Christ can you name? What is the significance of each?

? Jesus both forgives sins and heals sicknesses. What effect should this have on our faith as we encounter our deepest needs?

## **Part 2—About Eating and Fasting**

### **Why Jesus Came**

Mark 2:15–17

[Mar 2:15-17 KJV] 13 And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them. 14 And as he passed by, he saw Levi the [son] of Alphaeus sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him. 15 And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him. 16 And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners? 17 When Jesus heard [it], he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

**Say:** When traditions are challenged, those who hold tightly to those traditions often become adamant in defending them. In defending their traditions the religious leaders opposed the One who was sent to fulfill the very Law they wanted to safeguard. In this passage, Jesus was reaching out to sinners, the very people He came to save, yet the religious leaders accused Him of blasphemy. As you study, consider how much of their behavior is duplicated among believers today. (Share your highlights from the following text.)

Shortly after calling Levi (also called Matthew) to follow Him, Jesus went to Levi's house for a meal (Mark 2:15; see verse 14). Mark records that many tax collectors and sinners were now following Christ, and many of them were also present at the meal. Levi, himself a tax collector, likely invited (or at least allowed) them to attend.

**Jewish tax collectors were outcasts in the eyes of other Jews. Working with the occupying force of Rome, they appeared as (and often were) traitors or collaborators with the enemy. They were forbidden to serve as witnesses in legal matters. Their status also extended to the spiritual life of the community—they were even expelled from their synagogues.**

Another category with whom Jesus was eating were simply called “sinners.” Although the Bible states that every human being (except Jesus Christ, the Godman) has sinned (see Romans 3:23), **Mark likely referred to those whose sinful actions were blatant or long-standing, such as adulterers, thieves, and prostitutes.**

Those who opposed Jesus on this occasion—teachers of the Law who were also Pharisees—did not approach Him directly, but questioned His disciples: “Why does he eat with tax collectors and sinners?” (Mark 2:16, niv). Jesus, hearing their objection, used the occasion to state clearly the purpose of His ministry (verse 17). **Just as sick people need a physician, sinners need a Savior. Many people consider themselves already “righteous,” and not in need of salvation.** Those who admit they are sinners—like all humanity—are ready to receive all that Christ offers.

### ***Discuss***

? Jesus spent time with those rejected by the self-righteous. How can Christians reflect His openness and love today?

? Jesus came to call sinners. Why is it vital that a person never thinks he or she is “good enough” without Him?

## **A Time To Fast**

Mark 2:18–22

**[Mar 2:18-22 KJV] 18 And the disciples of John and of the Pharisees used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not? 19 And Jesus said unto them, Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast. 20 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days. 21 No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse. 22 And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.**

**Say:** Jesus continued to depart from the accepted norms of many of the religious leaders of His day. Not only had He been observed eating with people who were considered undesirable by the religious leaders, but He and His disciples were not fasting when others were. **While fasting is an important spiritual discipline, there is also a time for celebration and rejoicing in the Christian life. The disciples did not need to fast at that time because they were in a celebratory time—the time of the promised Messiah. As people of God, we must be sensitive to the Holy Spirit in discerning the time for fasting and the time for celebration.** (Share your highlights from the following text.)

In contrast to his report of Jesus dining at Levi's house, Mark reported that others—the disciples of John the Baptist and of the Pharisees—were fasting (Mark 2:18). **Fasting in the Bible takes several forms, but the simplest is abstaining from food during a set period of time for a spiritual purpose. When asked why He and His disciples were not fasting as others were, Jesus compared His time on earth to a wedding celebration, with himself as the bridegroom (verse 19). Jewish wedding celebrations usually lasted for days, and they were times of joy, not fasting (furthermore, fasting was often connected with mourning; see 2 Samuel 3:31–35). Jesus referred to His followers as wedding guests, for whom fasting was inappropriate as long as the bridegroom was present.**

**The ministry of Christ brought the blessings of forgiveness, entry into God's kingdom, and the presence of the Holy Spirit, all of which gave reason for great joy. A time would come, however, when the disciples would indeed fast (Mark 2:20). After Jesus died, rose again, and ascended into heaven, His followers fasted (e.g., Acts 13:2–3; 14:23).**

[Act 13:2-3 KJV] 2 As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. 3 And when they had fasted and prayed, and laid [their] hands on them, they sent [them] away.

[Act 14:23 KJV] 23 And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

**The new life that Christ offered stood in contrast to His disciples' previous lives (Mark 2:21–22). Just as new wine would expand and burst old wineskins as it underwent fermentation, the experience of salvation would change the convert dramatically. The old had gone. The new had come! (See 2 Corinthians 5:17.)**

### **Resource Packet Item 2: Why Fast?**

Distribute the work sheet for the students to take home for reflection during their personal time with God. Suggest that they read through the list of times to fast and seek God for direction on fasting in their own lives..

### **Discuss**

? Do you take time to celebrate God's salvation? What distracts you from daily worship and praise?

? Jesus came to bring "new wine" into our lives. What, in your walk with God, is brand-new?

## **Part 3—About the Sabbath**

### **Lord of the Sabbath**

Mark 2:23–28

**[Mar 2:123-28 KJV] 23 And it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn. 24 And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful? 25 And he said unto them, Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him? 26 How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him? 27 And he said unto them, The sabbath was made for man, and not man for the sabbath: 28 Therefore the Son of man is Lord also of the sabbath.**

**Say:** Again, the Pharisees opposed Jesus because He was not conforming to their legalistic regulations. And again, Jesus had to remind them of His authority. He was and is "Lord of the Sabbath." He also demonstrated that human need is far more important than the man-made rules the Pharisees were defending as the way to keep the Sabbath. (Share your highlights from the following text.)

Walking with Him through fields of grain on the Sabbath, Jesus' disciples satisfied their hunger by picking heads of grain and rubbing them between their hands to separate the kernels to eat (Mark 2:23). Such an act was allowed by the law of Moses (Deuteronomy 23:25). **The Pharisees, however, went beyond the Old Testament law and reflected Jewish tradition as recorded in the Mishnah. (The Mishnah was a commentary on Jewish oral law; it was considered to be authoritative.) This declared the disciples' actions to be forbidden on the Sabbath (Mark 2:24).**

**Jesus brought up Israel's history to answer the Pharisees (verses 25–26). When God established the practices of worship in the tabernacle, He specified that twelve loaves of bread be placed before Him every Sabbath. This bread was a gift for God from the twelve tribes of Israel, commemorating God's provision for their**



needs. Following its presentation, it could be eaten—but only by those who were priests (Exodus 25:30; Leviticus 24:5–9).

First Samuel 21:1–6 tells how David, on the run from King Saul, had obtained the consecrated bread from the tabernacle to share with his men—an act allowed by the presiding priest. Jesus noted that the actions of David’s party were justified, just as His own actions were justified, because they were examples of doing good and preserving life on the Sabbath (see Mark 3:4).

Jesus reminded the Pharisees that God had made the Sabbath for people—for them to be refreshed physically and spiritually (Mark 2:27). As the Son of Man had authority to forgive sins, He also had authority to overrule wrong ideas about the Sabbath (verse 28)..

### ***Discuss***

? How does knowledge of the Old Testament help us understand the teachings of Jesus?

? By what authority is Jesus able to interpret and apply the Old Testament?

## **Doing Good on the Sabbath**

Mark 3:1–6

**[Mar 3:1-6 KJV] 1 And he entered again into the synagogue; and there was a man there which had a withered hand. 2 And they watched him, whether he would heal him on the sabbath day; that they might accuse him. 3 And he saith unto the man which had the withered hand, Stand forth. 4 And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace. 5 And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched [it] out: and his hand was restored whole as the other. 6 And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.**

**Say:** The appropriate way to keep the Sabbath was an important part of Jewish tradition. While God had commanded that the Sabbath be kept holy, the Pharisees had expanded the commandment by adding many regulations about exactly what it meant to keep the Sabbath. But Jesus continued to challenge their thinking. (Share your highlights from the following text.)

Jesus further illustrated His lordship over the Sabbath in Mark 3:1–6. When He encountered a man needing healing in the synagogue, He was being watched by certain Pharisees (verses 1–2). Scripture notes that they knew He had the power to heal; clearly they were looking for Him to do so in a way that would violate their tradition, which held that aid could be given on the Sabbath only if life was in danger.

Unlike other healings Jesus performed away from the crowds or with an order to tell no one, Jesus had the man position himself for all to see (verse 3). To set up the lesson Jesus desired to teach, He asked His listeners, “Which is lawful on the Sabbath: to do good or to do evil, to save life or to kill?” (verse 4, NIV). Rather than give a response, which could have been used by Jesus to argue against them, they refused to respond.

Jesus taught them the necessity of doing good at all times, including on the Sabbath. Today, His followers are still under obligation to respond to the needs of those around them in whatever way they are able—using what God has given them to bless others (see Proverbs 3:27; Matthew 25:31–4). **Jesus would not neglect this man’s need, or the Father’s plan for Him to meet that need, even though it was the Sabbath** (Mark 3:5).

Because Jesus did not comply with the traditions of the Pharisees, they began plotting His death with the Herodians (verse 6, note that Herodians were Hellenistic Jews who supported the family of King Herod; they were more of a political party than a religious group). Ironically, Jesus had worked to do good on the Sabbath day, while the Pharisees had used the day to plot His death.

### **Resource Packet Item 3: Sunday Behavior**

Distribute the case study. Read it and discuss the questions as a class if your class is small. If your class is large enough, you may want to divide into groups so everyone can participate. Have each group report and record responses on the board.

#### ***Discuss***

? Jesus showed us that it is always the right time to demonstrate love and compassion. What hinders you from giving assistance to those around you?

? In what ways might your commitment to Christ need to become stronger?

## **What Is God Saying to Us?**

**Say:** At times, even people who profess Christ will assume limitations on His work in their lives, based on their own ideas. Ask students if their faith has ever suffered from the unbelief of others, and encourage them to build their faith directly on the biblical account of Jesus’ words and works.

## **Living It Out** **Ministry in Action**

- Pray with (or for) someone who is ill.
- Consider fasting for at least one or two meals this week, using the time to pray for needs of which you are aware.
- Evaluate your own rules for living in order to see which ones may just be traditions rather than commands from God.

## Daily Bible Readings

Monday:

With Him There Is Forgiveness.

Psalm 130:1–8

[Psa 130:1-8 KJV] 1 [[A Song of degrees.]] Out of the depths have I cried unto thee, O LORD. 2 Lord, hear my voice: let thine ears be attentive to the voice of my supplications. 3 If thou, LORD, shouldest mark iniquities, O Lord, who shall stand? 4 But [there is] forgiveness with thee, that thou mayest be feared. **5 I wait for the LORD, my soul doth wait, and in his word do I hope.** 6 My soul [waiteth] for the Lord more than they that watch for the morning: [I say, more than] they that watch for the morning. 7 Let Israel hope in the LORD: for with the LORD [there is] mercy, and with him [is] plenteous redemption. 8 And he shall redeem Israel from all his iniquities.

Tuesday:

By His Stripes.

Isaiah 53:1–5

[Isa 53:1-5 KJV] 1 Who hath believed our report? and to whom is the arm of the LORD revealed? 2 For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, [there is] no beauty that we should desire him. 3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were [our] faces from him; he was despised, and we esteemed him not. 4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. 5 But he [was] wounded for our transgressions, [he was] bruised for our iniquities: the chastisement of our peace [was] upon him; and with his stripes we are healed.

Wednesday:

True Fasting.

Isaiah 58:1–8

[Isa 58:1-8 KJV] 1 Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins. 2 Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God. 3 Wherefore have we fasted, [say they], and thou seest not? [wherefore] have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labours. 4 Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as [ye do this] day, to make your voice to be heard on high. 5 Is it such a fast that I have chosen? a day for a man to afflict his soul? [is it] to bow down his head as a bulrush, and to spread sackcloth and ashes [under him]? wilt thou call this a fast, and an acceptable day to the LORD? 6 [Is] not this the fast that I have chosen? to loose the bands of wickedness, to undo

**the heavy burdens, and to let the oppressed go free, and that ye break every yoke? 7 [Is it] not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? 8 Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the LORD shall be thy reward.**

Thursday:

Forgiveness in the Lord's Prayer.

Matthew 6:9–15

**[Mat 6:9-15 KJV] 9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. 10 Thy kingdom come. Thy will be done in earth, as [it is] in heaven. 11 Give us this day our daily bread. 12 And forgive us our debts, as we forgive our debtors. 13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen. 14 For if ye forgive men their trespasses, your heavenly Father will also forgive you: 15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.**

Friday:

Jesus Confronts and Heals.

Matthew 21:12–17

**[Mat 21:12-17 KJV] 12 And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves, 13 And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves. 14 And the blind and the lame came to him in the temple; and he healed them. 15 And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased, 16 And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise? 17 And he left them, and went out of the city into Bethany; and he lodged there.**

Saturday:

Jesus Heals on the Sabbath.

Luke 13:10–17

**[Luk 13:10-17 KJV] 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.