Parables
Lessons for Life

Fall 2010

Featured Teacher: **Mark Moore, Ozark Christian College**

Journey
CHRISTIAN CHURCH

Leader Notes:

Welcome to the fall 2010 Curriculum for our Life Group Launch. We're SO GRATEFUL for the way God is working thru the life groups to minister to people, grow each of us in faith, and connect more people to Christ. This year, we're making additional effort to provide materials that deepen your group, and prepare us for another expansion season in fall of 2011.

This curriculum is a tool – it is provided to help you easily facilitate your group, but you are not "bound" to it. Each lesson will coincide with the messages on Sundays, but each is also independent and allows for people to join anytime. Take advantage of the tool as you see fit, and let us know what works/doesn't work for future development efforts.

Our church goals for 2010's fall program are to:

- Build a greater hunger for Scripture and deepen the knowledge of group members
- Engage in the stories Jesus used, allowing us to get a greater picture of His heart
- Encourage people to take action from the lesson, and also share it with someone else

We'd ask you as leader to pray for these targets and celebrate them as they happen in the group.

God bless you for leading! We're here to help in any way we can, and want you to know we're praying for each of our groups. Feel free to contact us with questions, needs, issues and feedback. Our desire is to grow every person and help them become fruitful multipliers for the Kingdom of Christ.

The Elders of Journey Christian Church

Session#1 … *The Sower*

The Parable of the Sower is a story that tells of the message of Christ being presented (sown) to many people. Some hearts are ready to hear it. Some are not. Many will come to faith. Many will not. Looking at the parable causes one to examine the quality of their own soil (heart) when it comes to hearing and obeying the message of Christ.

:: Read the Text **Luke 8:1-18**
Also: Matt 13:2-23, Mark 4:1-20

:: Watch DVD Chapter #1

:: Session #1 – DVD Notes

I. Introduction
   A. The territory is familiar, the methodology isn't. The house and boat are likely Peter's. Jesus has used them before to preach. He's used parables before as well, but never the whole sermon! Thus we need to pause and talk about it.
   B. Structure of the sermon – chiasm (see "*Appendix A - Sermon in Parables*")

II. Parable of the soils (Mt 13:3b-23; Mk 4:3-25; Lk 8:5-18)
   A. This seems to be an introduction to all the other parables
      1. It doesn't contain the phrase, "The kingdom of heaven/God is like."
      2. The crowds likely were attracted through Jesus' recent tour through Galilee. Through this first parable Jesus critiques them.
   B. The seed was thrown indiscriminately. This was especially true when the ground was plowed after planting
   C. Four soils
      1. The path is impenetrable, the birds (i.e. Satan, Mk 4:15), snatch the seed.
      2. Shallow soil among the rocks, Luke describes how it loses moisture. Through persecution some fall away "immediately" (Mt/Mk)
      3. Soil with weeds (i.e. seeds) in it will eventually choke out the good seed. The two kinds of seeds grew up together (*symphyo*). They fall into three categories: Life's worries, riches and pleasures.
      4. The good soil produces 100, 60, or 30 fold. (In actuality a good yield was 10 fold. This is a bit of an exaggeration, but theoretically possible).
   D. He who has ears to hear (v. 9)
      1. The soil is actually the same; the difference is what's added to it.
      2. Hearing is what makes the difference in the soils. To the Hebrews, "hearing" implied obedience. (The word is used 13 x in Mt 13:13-23).

III. The Disciples Question Jesus about the Parable
   A. They are in the boat together and thus are able to have a private interview. Of course, Jesus will soon go into the house (Mt 13:36), this may have been when and where they asked him about this.
   B. Why does Jesus teach in parables?

1. "Whoever has will be given more."
    a. The followers of Jesus get special instruction, outsiders get parables.
    b. This is true in business, restaurants, athletics, etc.
    c. It isn't fair, it's reality, it's investment!
2. For concealment (see "*Appendix A - Concealing Purpose of Parables*")
    a. This passage is from Isaiah's call of 6:9-10. This passage is used here, John 12:40 and Acts 28:26-27. Here the preacher is responsible for the hardening, in John God seems responsible and in Acts 28, it is the listeners. There seems to be a cooperative effort.
    b. Unbelief not only brings judgment, it destroys one's ability to perceive truth (Jn 3:17-19; 9:39-41; Exo 8:32; 9:12; Rom 9:17-18; Acts 28:26-27; Mt 7:6; Lk 20:1-8; Jn 12:29-41; Rev 22:11).
    c. Truly we who see are most blessed (cf. Mt 13:16-17).

C. Requirements for good soil:
1. A good heart
2. Obedience (= understanding)
3. Perseverance

:: Session #1 - Discussion Questions

1. Who does the farmer represent? What does the seed represent? The Path? Rocks? Thorns? Good Soil?

2. Share some examples of what it might look like today when seed is sown among the path. Among the rocks. Thorns. Good soil.

3. When his disciples asked him what the parable meant, he replied, ***"The knowledge of the secrets of the kingdom of God has been given to you, but to others I speak in parables, so that, "though seeing, they may not see; though hearing they may not hear" …*** Jesus concluded the parable with, ***"He who has ears, let him hear?"*** It almost sounds as if Jesus is telling everyone to "listen up!", but he doesn't want those who heard his message to understand it. What does his reply mean?

4. A person who does not understand the parable(s) Jesus taught, but that is sincerely interested in his message, would most likely do what? Do you think most people in American are interested in the teachings of Christ? How about the truth? How do these two relate?

5. With what resources has God equipped us (you) to share the message of Christ in such a way that hearts will be open to receiving it? Do you experience any fears of being a sower of God words? What opposition might a Christian encounter when sowing God's word? In what can we encourage each other to be faithful in sowing the seed of God's word?

6. Read Matthew 28:18-20. Pray for God to soften our hearts to make Him Lord of our entire lives, to deepen our desire for sowing his seed of love to those without Christ and for an open door to share Christ's love with one, just one, person this week.

:: SOAP & Prayer Notes

Write down a learning or action from this passage, and how you might share this with someone.

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Session#2 … *The Good Samaritan*

The term "Good Samaritan" is used today to picture someone who takes time to help others. When taking a closer look at the parable, its meaning goes deeper than simply helping people in need. It's about reaching out in God's love and mercy even when it's inconvenient, unpopular, and/or costly.

:: Read the Text **Luke 10:25-37**
Also: Matt 22:34-40, Mark 12:28-31

:: Watch DVD Chapter #2

:: Session #2 – DVD Notes

I. Question #1: The Test -- How are we saved?
   A. Expert in the law
      1. He obviously already knew, or at least had opinions.
      2. His purpose was to test (*ekpeirazō*) Jesus to trip him up.
   B. Jesus: asks a question in Rabbinic form of teaching (this is not avoidance).
   C. The answer was a good one with which Jesus agrees (cf. Mt 22:37-40).
      1. This is a combination of Leviticus 19:18 and Deut 6:5.
      2. The four part answer separates strength and mind from the Hebrew word "me'odh" which is normally translated "very" "greatly" "strongly" meaning "intensity."
      3. The N.T. will add to this a bit in 1 John 4:20-21.
      4. "Do this and you will live." Suddenly Jesus is no longer on trial but the lawyer is.

II. Justification: The Justification – Who is my neighbor?
   A. The word he used means "to be near" (*plēsios*) rather than "neighborhood" (*perioikos*). Thus he is trying to draw the circle as tight as possible.
   B. Jesus replied with a parable – literally he "took up" (*hupolabōn*) a reply.
   C. Details of the Parable:
      1. This 17 mile stretch of highway was known as "Adummim" the road of blood.
      2. Both the priest and Levite were going down – away from Jerusalem, thus their duties have nothing to do with the situation. They don't even have *that* excuse.
      3. There is really no such thing as a *good* Samaritan.
         a. Interestingly, the text says he had "compassion" on the man. This word is only applied to Jesus in the Gospels.
         b. This is especially shocking after Lk 9:51-56.
         c. Taken into Acts 8 we realize what significant ramifications this has for Luke and his theme of inclusion.
      4. We would be wise not to allegorize the details of this story, but they certainly to imply that real love is pragmatically costly with time and money.
   D. Response: "Which '*became*' the man's neighbor?"
      1. The lawyer's response in v. 37 answers both questions (vv. 36 & 25)!

2. "Go and do likewise" – theology only concludes in praxis. Darley and Bateson, "'From Jerusalem to Jericho': A Study of Situational Variables in Helping Behavior," *Journal of Personality and Social Psychology* 27 (1973): 100-08 designed a study of 40 seminary students who were asked to give a talk on the topic of occupational careers of seminarians. They were sent to a nearby building to record their talks. On the way a "victim" was planted to see how these students would react. 60% walked past the victim, some even stepped over him to get to the recording studio.

:: Session #2 – Discussion Questions

1. As followers of Christ, what does it mean to be a neighbor?

2. Define mercy. In the video, how did the housekeeper show mercy to the pool boy? Did he deserve it? Why or why not?

3. Read Galatians 6:1-10. Paul says we are to "Carry each others burdens…" as well as "…each one is to carry his own load." When are we to be neighbors to those in need? Only in a crisis? Who in our culture has been stripped of their clothes, beat and left half dead?

4. Jesus calls us to show mercy to those in need. What motivates us to be merciful? Discuss the difference between serving out of obligation and serving as result of the love and mercy Christ has shown us.

5. Knowing you did not deserve it, share a time when someone showed mercy to you. Describe the situation and how you felt.

6. It takes time to be a Good Samaritan. In contrast, most of us live lives that are pressed for time. Our schedules are packed from sun up till sun down with work, sports, homework, etc. What feelings do you experience when you encounter an opportunity to be a neighbor to someone in need but your packed schedule won't allow it (unless something is dropped)? How can we prevent our schedules from dictating whether or not we are a neighbor to someone in need?

7. Pray for God to open your eyes to an opportunity to be a good Samaritan, to "go and do likewise."Commit to showing mercy to someone this week.

:: SOAP & Prayer Notes

Write down a learning or action from this passage, and how you might share this with someone.

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Session#3 … *Mustard Seed & Yeast*

The Parable of the Mustard Seed & Yeast tells a short, yet powerful, story about the influence of God's kingdom. Simply stated, a little can go a long ways when God is at work through his people.

:: Read the Text **Luke 13:10-21**
Also: Matt 13:31-33, Mark 4:30-32

:: Watch DVD Chapter #3

:: Session #3 – DVD Notes

I. Setting – old familiar turf:
- A. A. We're back in the ***synagogue*** for the very last time in the gospels. He first preaches about reaching out to Gentiles (Lk 4:16ff.) and then heals a demoniac (Lk 4:31), and man with a withered hand (6:6), and this woman bowed double (13:10).
- B. B. We are also again dealing with a ***Sabbath*** controversy (see: "*Appendix B - Jesus' Logic on the Sabbath*").
  1. 1. This has been a consistent battle between Jesus and the Pharisees.
  2. 2. It was so critical because it dealt with Jewish identity. Jesus was tampering with what it meant to be Jewish.
- C. C. This is an ***exorcism*** of sorts.
  1. 1. This is the only place in the gospels where a spirit (*Satan*, cf. v. 16) inflicted a person with a specified ailment.
     - a. a. She had some sort of curvature of the spine.
     - b. b. This is classic Luke to identify her specific physical problem, even identifying how many years she had suffered with it.
     - c. c. This presents Jesus' healings as a direct frontal assault on the work of Satan (Acts 10:38).
  2. 2. In the O.T. there was a spirit of sleep (Isa 29:10) and of prostitution (Hos 4:12, 19).
  3. 3. Jesus' laying on of hands (v. 13) looks more like a healing than an exorcism, although that is specified in v. 12.

II. II. Controversy
- A. A. The Issue: Jesus healed on the Sabbath
  1. 1. We've certainly seen that before in John with the lame man (Jn 5:1-18) and the blind man (Jn 9:1ff) as well as in the synoptics with the shriveled hand (Mt 12:9-14; Mk 3:1-6; Lk 6:6-11). We will see one more incident in Luke 14:1-24 when Jesus heals the man with dropsy.
  2. 2. The Jewish oral tradition clearly stated that a man could only save a life on the Sabbath but could not improve it (See "*Appendix B – Sabbath"*).
- B. B. The argument:
  1. 1. The synagogue ruler used his clout to attack Jesus at the expense of a marginalized person. He doesn't have the guts to attack Jesus directly so he yells at the crowd.
  2. 2. Jesus retaliates with a vengeance! Vv. 15-16 is logic from lesser to greater. A Jewess deserves more than and ox or donkey.
  3. 3. While this may seem like apples and oranges, Jesus is dealing more with heart than head.
- C. C. Response

1. 1. The opponents were humiliated and the crowds were delighted. This is a significant statement in the context of shame/honor sociology.
2. 2. Jesus responds with two parables of great increase. The kingdom, embodied in this poor woman, would start small but end up big.
   a. a. Male: Mustard seed (= Mt 13:31-32; Mk 4:30-32)
      i. i. A garden shrub that can reach 4-10'.
      ii. ii. Birds perching in its branches is a bit hyperbolic
   b. b. Female: Leaven (= Mt 13:33), 3 *sata* was enough for a large family's weekly supply of bread.

:: Session #3 – Discussion Questions

1. If Jesus asked you, "What is the kingdom of God like," how would you respond? Would you have chosen a mustard seed? Yeast? Why or Why not?

2. The mustard seed was the smallest seed know to Palestinian farmers. When planted and then cultivated under ideal conditions, the seed could grow into a plant 10 feet in height (a tree!) Jesus used the mustard seed as a symbol for the kingdom. What was he saying about its growth?

3. Jesus expects His kingdom to grow. We plant the seed (the good news!) and while it may seem to grow in small and insignificant ways, when tended, it will grow and produce fruit. In what ways do you see God's kingdom as a whole growing?

4. When anyone witnesses the transformation and growth in a follower of Christ (like a mustard seed), what statement does this make about the power of Christ in our lives? What statement does it make about the power of Christ to work through the entire church? What does this say about our influence in the lives of lost friends, family, co-workers, etc?

5. In scripture, yeast often symbolizes something evil or unclean. In this parable, it symbolizes growth. In what ways are you like yeast for the kingdom?

6. Pray for God to open your eyes to an opportunity to be an influence for Christ so that others will come and growth too. Pray that the influence of Journey will permeate throughout the City of Tracy so that God will be glorified. Commit to being an growth agent for the kingdom of God.

:: SOAP & Prayer Notes

Write down a learning or action from this passage, and how you might share this with someone.

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Session#4 … *Wedding Feast & Great Banquet*

This session covers two parables about Christ's Lordship in our lives. In the parable of the wedding feast Jesus exposes are desire to recognized and admired by others. Attempting to make ourselves look important so we will find acceptance is a prideful self-preoccupation that distracts us from loving the poor, the crippled, the lame, the blind. We are challenged to humble themselves…and Christ will lift us up. The Parable of the Great Banquet challenges us to evaluate whether or not we have truly accepted Jesus' the invitation to follow Him. We're warned that making excuses for not accepting Jesus' invitation has eternal consequences.

:: Read the Text **Luke 14:1-24**
Also: Matt 22:2-14, Pr 25:6-7

:: Watch DVD Chapter #4

:: Session #4 – DVD Notes

I. Controversy (vv. 1-5)
   A. Sabbath + Pharisee's house + sickness = problems!
      1. This man was a "prominent Pharisee," possibly a Sanhedrin member or a synagogue ruler or some notable scholar. This is going to be a heavy-weight bout! Tension between Jesus and the Pharisees continues to mount (cf. Lk 5:21, 26; 6:1-11; 7:29-30, 36-50; 11:37-54; 12:1; 14:1-6, 7-11, 12-14, 15-24; 15:1-2; 16:14-31; 17:20-21; 18:9-14).
      2. The other two times Jesus ate with a Pharisee it didn't turn out very cordial (7:36; 11:37).
      3. This looks like a set up:
         a. Jesus is being carefully watched (cf. 6:7; 20:20)
         b. The man may have even been "planted" there to see what Jesus would do.
      4. Dropsy is a kind of edema – water retention, which can lead to liver and heart problems.
   B. Jesus tackles the challenge head on by asking whether it was lawful to heal on the Sabbath.
      1. This was the same question he asked when he encountered the man with the withered hand on the Sabbath in the synagogue (Mt 12:10; Lk 6:9).
      2. The Pharisees remained silent as they had done earlier.
      3. Jesus healed the man and sent him away, which was kind to get him out of the line of fire (cf. Jn 5:1-18; 9:1-34).
      4. Jesus follows up with the question about the son or ox (cf. Lk 13:15-16). The Pharisees are stifled, tongue-tied, even hog-tied (vv. 4, 6).

II. Notice to the guests (vv. 6-11)
   A. Don't fight for chief seats.
      1. There was a definite pecking order in the seating arrangements.
      2. Jesus "noticed." The word means "to latch on to," and the verb is in the imperfect tense indicating continued action.
   B. Jesus' advice runs counter to all 1st century cultural intuition, but is good advice:

1. Being recognized by others is always more socially valuable than promoting yourself. The secret is in waiting for others to honor you. This is old advice from Jesus' predecessor in Prov. 25:6-7.
2. This is still true with parking places, titles, honors, etc.
3. Jesus doesn't tell us not to be great. On the contrary, he shows us how.

III. Notice to the Host (vv. 12-14)

A. Don't invite the prominent (literally "stop" doing that) – otherwise they will repay you.
1. This sounds crazy at first, but it is simply delayed gratification
2. This is identical to the advice given to the host. Only the recognition of the guests may, in fact, come now, the rewards of the host will await the resurrection.

B. Culturally this would be absurd. Jesus isn't merely spinning an interesting yarn, he is attacking the very social fabric of honor/shame structures!

IV. A Parable for All to Hear on the Feast in the Kingdom (vv. 15-24)

A. Context:
1. The talk of the resurrection (v. 14) spawned this question of the Messianic banquet.
2. Yet we probably also need to respect Luke's context and move back to 13:28-30 to hear what Jesus has already said about the Messianic banquet quite recently.
3. Matthew tells this same story in 22:1-14 only its details and setting are different. Thus they will be dealt with separately.
4. The invitations
   a. First, the man is obviously an urban elite for he is wealthy enough to throw a banquet and the call went out through a city, not a village.
   b. Multiple invitations were normal. This was not for time-management for if one decided to come, time would not be a factor, rather it was to allow the elite to determine if the banquet is socially sufficient and/or advantageous.
   c. The recipients were obviously also the elite (10 oxen were enough to plow approximately 100 additional acres of land).

B. Cultural Background – The ancient city: Richard L. Rohrbaugh, "The Pre-Industrial City in Luke-Acts: Urban Social Relations,"
1. There were essentially three "layers" to the ancient city. It looked more like the medieval castle system than a modern city.
   a. At its center were the urban elites comprising only about 5% of the population. The entire city structure was for their benefit. They inhabited the palace(s) of the very interior of the city, set apart by walls and often built on an acropolis, generally near the temple.
   b. The non-elites existed to serve the needs of the elites: cooks, builders, potters, etc. Each guild and/or ethnic/family group tended to live in their own ghetto, separated from other groups. Their streets were narrow, sewage ran openly, disease was rampant, infant mortality very high, and lives were expendable – easily replaced by those wanting access to the city.
   c. Another group of untouchables lived adjacent to the city but outside its walls. They were people who were considered unclean but still serviced the elite: tanners, prostitutes, beggars, etc.
2. Elites controlled 5 things, all of which are interrelated:
   a. Literacy
   b. Economics

c. Religion
d. Politics
e. Hinterlands

C. Exegesis
1. The excuses
a. One would never articulate the *real* reason they weren't attending, that is, they didn't feel it would be socially advantageous.
b. Rather, flimsy excuses deliberately say, "No thanks!"
2. Filling the banquet
a. Only Luke says the messengers went through both broad and narrow streets. These smaller alleys wouldn't be much more than sewage drains.
b. Only Luke says they went outside the city to the *hoi polloi* who attached themselves to the city system. These latter ones would have to be "compelled" to come for they would never enter otherwise out of fear.

D. Conclusion: This parable has much to do with the church of the first and 21st century. Both had economic divides that Jesus intends for us to break down. This is not merely about a future banquet but a present way of carrying out Jesus' model of the kingdom!

:: Session #4 – Discussion Questions

1. Share a time when you were invited to a prominent party or event. How did you feel as a result of receiving the invitation? Describe the occasion. Who was there? Why the party/event was important?

2. When receiving an invitation to a gathering of prominent people, we can experience a sense of pride as a result just being invited. Why?

When pride reigns, we can think more highly of ourselves than we ought and begin to make selfish choices. What happens as a result?

3. Define humilty. Define false humilty. Discuss the actions of guests invited to the wedding feast.

4. Jesus says, "…you will be blessed" as a result of inviting the poor, the crippled, the lame and the blind. Why these as opposed to your family, friends, etc? When will the follower of Christ receive his/her reward for serving others?

5. When the banquet is ready and the guests are invited in by the master's servant, they begin to make excuses for why they cannot attend. Who does the servant represent. Discuss their excuses. What excuses do we give?

6. The master is angry at the invited guests' excuses. What was the result of his anger? What point is Jesus making with this shocking turn of events?

7. While those originally invited to the banquet (Israel's religious elite) rejected the invitation, the outsiders (the poor, the crippled, the blind and the lame) were invited and accepted the invitation. What does this teach us about God's invitation and resolve to have a full house?

:: SOAP & Prayer Notes

Write down a learning or action from this passage, and how you might share this with someone.

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Session#5 … *Lost & Found*

Jesus moves from a story about a Great Banquet right into the stories of 2 lost items. Each of these demonstrate how important EVERY SINGLE PERSON is to God, and the passion He has for reaching each one. These stories are at the heart of Jesus' mission on earth and the calling we have as His Church.

:: Read the Text

Luke 15:1-10
Also: Matt 18:12-14

:: Watch DVD Chapter #5

:: Session #5 – DVD Notes

I. Introduction (vv. 1-2)
   A. Parables often come in clusters (cf. Mt 13; 21-22; 24-25; Lk 15-16; 17-18)
      1. When this happens one parable tends to explicate the others.
      2. Here we don't just have a trilogy but a quintet!
         a. There are three parables about lost & found (sheep 15:3-7; coin 15:8-10; and a couple of sons 15:11-32)
         b. Closely connected to the lost son story are two parables about how to use your money to get to heaven (16:1-13) and how to mismanage it and wind up in hell (16:19-31).
   B. Jesus was eating with the riff-raff.
      1. That wasn't merely offensive since "birds of a feather flock together," but because eating together represented social solidarity. Jesus is not keeping proper boundaries (cf. Lk 7:29, 34, 37).
      2. Notice that the NIV interpretively (and probably correctly) puts Luke's word "sinner" in quotation marks.
II. Simple parables of Lost and found (vv. 3-10)
   A. A Lost Sheep – a tale for the men (vv. 3-7)
      1. Historical Details:
         a. In such an agrarian society, nearly everyone had, at one time or another, been on a sheep hunt.
         b. The 99 sheep would hardly be left *alone*. There would be other shepherds to watch them, even though this detail is not explicated.
      2. Theological Image:
         a. The picture of Jesus with a sheep strewn across his shoulders was one of the most popular in the early church.
         b. Many passages deal with this same theme: 1 Peter 2:25; Psa 23:1ff; 119; 176; Ezek 34:1ff; Zech 11:16-17; Isa 40:1; 53:6.
      3. Conclusion: Heaven rejoices when sinners repent (cf. 2 Pet 3:9).
   B. A Lost Coin – a tale for the ladies (vv. 8-10)

1. Historical Details:
   a. The coin she lost was a drachma, worth a day's wage. This coin was very possibly part of her dowry-headdress. Its loss would shame her and the husband would be furious.
   b. Dirt floors were, in fact, swept. The longer something lay there the more likely an archaeologist will find it.
   c. These little one-room houses would not likely have large windows to let in the light, thus she lights a lamp to find it.
   d. She calls her friends – the word is feminine for obvious social reasons.
2. Conclusion: The angels rejoice, which is synonymous with verse 7.

:: Session #5 – Discussion Questions

1. Share a story time when you lost a valuable possession. Describe what you did to find your possession. How did you feel before and after you found the possession. Describe how you celebrated.

2. God deeply cares about lost souls. He sent Jesus to seek and save those who wandered away from him. Like the vagabond who searched until he found his valuable necklace, we are called to search for the lost. Describe the intensity of the vagabond as he looked for the necklace. What can we learn as we consider God's call to seek lost people?

3. It's no secret that American's are some of the wealthiest people in the world. The woman who lost the coin was searching for about an average day's wage. For a person who makes $20/hour and works 8 hours a day, they would bring home $104 dollars after taxes. If you lost $104 in cash, how intensely would you search for it? How long would you search? Would losing $104 dollars be that big of a deal? With billions of people living on the earth, does it surprise you that God would be so excited when just one person repents of their sins and follows Christ? Why or why not?

4. God never tires of seeking lost souls. He will leave the ninety nine to rescue one. In order to seek the lost, we must commit time to do so. How are you actively seeking lost people and telling them about Jesus? Is it a natural part of your daily life? As you look at your schedule, is seeking out lost people a priority?

:: SOAP & Prayer Notes

Write down a learning or action from this passage, and how you might share this with someone.

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Session#6 … The Lost Son

Luke 19:10 says, "For the Son of Man came to seek and to save what was lost." Christ came into the world to rescue man from sin. That is Luke's theme for this entire chapter. There is no better example of making disciples than Jesus himself. Our call is to do the same.

:: Read the Text **Luke 15:11-31**

:: Watch DVD Chapter #6

:: Session #6 – DVD Notes

III. Complex parable of two lost sons (vv. 11-32)
- A. Introduction
  1. Charles Dickens said this was the greatest short story ever told. It also happens to be the longest parable Jesus ever told.
  2. Whereas the sheep illustrates "lostness" and the coin emphasizes the "search" this parable illustrates "restoration".
  3. Perhaps more to the point the first two parables stress God's initiative through grace and the third man's initiative through repentance.
- B. The son who was lost abroad (vv. 11-24)
  1. The request for his inheritance
     - a. To ask for an inheritance prematurely is to say to a father "drop dead!"
     - b. No Mediterranean father in his right mind would acquiesce to such a foolish demand. But this one does (remember, the Father is a parabolic figure of God).
     - c. This share would actually be something like 2/9ths of the estate after legal fees. This is the law of the double portion (Deut 21:17)
  2. The squandering of his inheritance
     - a. Distant country represents Gentiles – in fact, N.T. Wright is convinced that this is the story of Israel's pilgrimage, not merely an individual's.
     - b. He finds himself in the employment of a hog-farmer:
       - i. He "attached himself" to the man (v. 15)
       - ii. For a Jew this is a *really* bad place to be.
       - iii. These Karob pods were not even nutritious be they start to look delicious to this foolish boy.
  3. His return home
     - a. He came to his senses = return of sanity (v. 17)
     - b. He memorizes his speech (v. 18-19) but never got to complete it (v. 21).
     - c. The prodigal Father *runs* to his son, something Mediterranean noblemen did not do! He even kissed him (fervently, *katephilesen*), through the stench of the swine.
     - d. He is restored as a son through:

i. A robe – a signal of an honored guest
ii. A ring – the signet of the family estate
iii. Sandals – the sign of a freeman rather than the bare feet of a slave.

4. This theme of "death to life" is replete in the Epistles (cf. Rom 6:4, 9, 11; 7:4; 8:10-11; Eph 2:5; Col 2:13).

C. The Son Lost at Home (vv. 25-32)

1. He hears the party, perhaps thinks it's for him. Upon inquiring finds it's for his renegade brother who has shamed the family.
2. The father goes out to retrieve a lost son for the second time that day (v. 28). The older brother's anger was legally and logically justifiable.
3. Verse 29-30 betrays the older brother's condition:
   a. He considers himself a slave (v. 29, cf. Gal 4:)
   b. "This son of yours" (v. 30) is not a brother of mine! Interestingly the father uses this same turn of phrase "This brother of yours."
4. The father is gentle, but clear (cf. Eph 2:1-5)
5. Does he ever enter the house? We don't know because the story isn't finished (vv. 1-2)

:: Session #6 – Discussion Questions

1. This is the third story in Luke 15 about the search for something lost. What makes it different than the previous two? If you were the father, how would you be acting/thinking when your son was gone?

2. There are two lost sons in this story – one that rebelled, and one that resisted. How does your story connect with these sons? Share a part of the story when you "found the Father". Share a part of your story when you condemned others whom God loved.

3. List/share ways God has lavished His love on you – individually, as a family, as a group, as a church, as a nation, etc. Celebrate and praise God together for the amazing love God has given you.

4. Think about people around your life that are lost like the two sons. Make a list and pray for them. Discuss ways you could be intentional about lavishing the love of God on them this week.

5. Jesus died a cruel death on the cross in order to save *anyone* who would repent of their sins and turn and follow him. He paid the penalty we owed for our sins when he gave up his life so we could live eternally with Him. How far will you go to share the love of Christ with the lost? Will you risk rejection of a dear friend? Rejection of a relative? A co-worker?

6. Pray for God to deepen our desire for the lost to come to Christ. Ask for an open door to share Christ's love with one, just one, person this week.

:: SOAP & Prayer Notes

Write down a learning or action from this passage, and how you might share this with someone.

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Session#7 … *The Persistent Widow*

In the parable of the persistent widow, Jesus teaches that if an unjust human judge will grant justice to a persistent petitioning widow, then God surely will be responsive to the prayers of his people. The lesson is simple; never stop praying!

:: Read the Text **Luke 18:1-14**

:: Watch DVD Chapter #7

:: Session #7 – DVD Notes

I. Introduction (v. 1)
   A. Purpose: always pray and not to give up. That's pretty clear.
   B. This echoes 1 Thess 5:17; Lk 11:1-13; Mt 7:7-11.
   C. In the context of eschatology this is rich theology.

II. Parable #1 (vv. 2-8): Persistent widow
   A. The ungodly judge (v. 2)
      1. This was a Roman arbiter, like the old town marshal.
      2. He neither feared God nor cared about men.
   B. The widow (v. 3) (cf. Mk 12:40; Lk 20:47)
      1. She has no advocate and is therefore forced to defend herself.
      2. She petitions relentlessly
   C. Capitulation to the request (vv. 4-5)
      1. "Wear me out" = to give a black eye. She could damage him because:
         a. He wasn't doing his job and this may hinder his promotion.
         b. This showed his injustice and sullied his reputation.
         c. She took too much of his valuable time.
      2. This is clearly a contrast not a comparison of God to the judge.
   D. Theology (vv. 6-8)
      1. The chosen ones (Mt 24:22; Rom 8:33; 1 Pet 2:9; Rev. 17:14). God is moved by our requests.
      2. They cry out day and night (Psa 86:3; 88:1). Jews considered it inappropriate, however, to pester God [Talmud *Berakh* 3.6; 31a].
      3. When the Son of Man comes will he find faith.
         a. This takes us back to the original context of the second coming.
         b. This is perhaps the only question we can answer better than Jesus.
         c. Our faith is developed or at least expressed through our prayers.

III. Parable #2 (vv. 9-14): Pharisee and the Tax Collector
   A. This was directed to those confident in their own righteousness but looked down on everyone else. (v. 9)
   B. The Pharisee (v. 11-12)
      1. He prayed literally **to** himself (the NIV has "about").

2. Notice the personal pronoun is used 4 times (5 in Greek) in these two short verses. He was proud of all his self-righteous behavior.

C. The Tax Collector
1. He showed true self-abnegation: Looking down, beating his breast, "the" sinner.
2. He had nothing to offer but recognized his need.

D. Theology
1. Both got what they asked for.
2. Reversal – Exalted/humbled and visa versa.

:: Session #7 – Discussion Questions

1. Luke gives us Jesus' two purposes for the Parable of the Persistent Widow: 1.) To teach us that we should always pray. 2.) To teach us that we should never give up. What do the words ***always*** and ***never*** express about our dedication to the discipline of praying?

2. Why would Jesus need to teach his disciples these lessons? What might have been happening to the disciples that would cause them to stop praying and want to give up? What about you? What might cause you to stop praying and want to give up?

3. Jesus compares the dealings of God with a corrupt, unjust judge. Why? What truth is he trying to teach us about the Father's answers to our prayers?

4. Approaching God, who is Perfect, Holy, Righteous, Sovereign, etc., sometimes causes us to focus on ***how*** we say what we say in prayer. In the parable, the widow was not heard because her words were able to persuade the judge. It was here persistence! What can you do to become more persistent in prayer?

5. The Parable of the Pharisee and the Tax Collector contrast two attitudes in prayer? What are they?

6. What made the Pharisee's prayer so nauseating? Why did the tax collector go home justified? What action do you need to take to humble yourself before God?

7. God has assured us that He hears and answers our prayers. Jesus modeled an unwavering faith that the Father can and will provide what we need and that he desires to give to us abundantly. Pray for God to strengthen your faith in such a way that it causes you to persistently pray in humility for His will to be done in your life.

:: SOAP & Prayer Notes

Write down a learning or action from this passage, and how you might share this with someone.

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Session#8 … *The Ten Minas*

The Parable of the Ten Minas challenges us to evaluate how we are handling the affairs of Jesus until He returns. He has expectations that we will faithfully carry out his work and enlarge His kingdom. There are rewards for those who do. It's not so good for those who don't.

:: Read the Text **Luke 19:11-27**
Also: Matt 25:14-30

:: Watch DVD Chapter #8

:: Session #8 – DVD Notes

I. Zacchaeus
   A. This is a microcosm of Jesus' ministry:
      1. Outcast welcomed
      2. Wealth distributed to the poor
      3. Jesus sovereign knowledge
      4. Surprising twists
   B. Setting
      1. The crowds are zealous due to Passover and the proximity to Jerusalem.
      2. Zacchaeus was a chief tax collector, therefore on the outs with the Jews. He desperately wanted to see Jesus (but probably wasn't eager to *be* seen).
      3. Sycamore-fig tree has the leaves of a sycamore but the fruit of a fig. Easy to climb and good for hiding.
   C. The Encounter
      1. Jesus called him by name and said, "I must stay (*dei*) at your house today."
      2. The crowds complain out of jealousy and Jesus' fraternity of sinners.
      3. Zacchaeus follows the Law of Moses for cheating (Exo 22:1) and the law of Christ for the poor (cf. Gal 6:2; James 2:8).
      4. Salvation came to the son of Abraham, for Jesus came to seek and save the lost:
         a. This is his mission statement in Luke.
         b. Mt 20:28 & Mk 10:45 – "not to be served but to serve and give his life as a ransom for many."
         c. Jn 10:10 – "to give life to the full."
         d. Jesus seeks the lost (cf. Mt 18:14; Lk 15:4, 6, 9, 24, 32; 19:10).
II. Parable of the Minas (Lk 19:11-28; cf. Mt 25:14-30, five days from now)
   A. Purpose of the Parable: People expected the kingdom to come immediately (v. 11; cf. Mt 24:1-3; Acts 1:6)
   B. Story Line:
      1. A despised King goes away to seek more fortune.
      2. Leaves a mina (3 month's wages) to each of ten servants.

3. Unexpectedly the king returns with more authority, even though the delegation complained about him (this has historic roots in Archelaus, 6 A.D., who was deposed as Tetrarch of Judea, Samaria, and Idumea after such a request in Rome)

C. Rewards:
1. One servant advances 1000% (10Xs) and receives 10 cities; one advances 500% and receives 5 cities.
2. A third hid it, claiming to be afraid of the king (vv. 20-27)
3. This is a lie for in such a situation he would not speak disrespectfully and would have invested the money rather than hiding it. He was counting on the king being banished.
4. Retribution
   a. The mina is redistributed to the one with 10.
   b. The servant is killed in his presence.

D. Implications
1. There is a delay in Jesus' coming
2. Jesus is heading to Jerusalem to deal with his enemies (cf. Psa 9:9-12).

:: Session #8 – Discussion Questions

1. In the Parable of the Ten Minas we're given a glimpse of God's expectations for how we are to handle his affairs before Jesus returns. It is clear that He has gifted *everyone*. Why did the master leave his minas with His servants?

2. What minas (responsibilities, resources, money, abilities, property, etc.) has God entrusted to you? Be as specific as possible

3. Upon return of the king, two servants had multiplied their minas and were called good and trustworthy. One did not. Discuss the differences between the two types of servants. What lead the one servant to lay away his mina in a piece of cloth? What does it say about his heart?

4. Our minas were given to us for God's glory and are to be multiplied for the same. Simply stated, there are consequences to not using our resources to glorify God and his purposes. What are they? Why are they so severe?

5. Rhetorical: In what ways are you using the resources God has given you to glorify Himself? Are they multiplying? If not, why not?

6. Pray for God to show you how you can be a more faithful steward of the resources He has given you.

:: SOAP & Prayer Notes

Write down a learning or action from this passage, and how you might share this with someone.

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Appendix A

Sermon in Parables

Wenham, in "The Structure of Matthew XIII," *New Testament Studies* 25 (1979): 517-18, offers the following structural arrangement of the Parables of Matthew 13:

A Sower -- Parable on those who hear the word of the kingdom. (vv. 3-9)
- **B** Disciple's question and Jesus' answer about the purpose of parables and the interpretation of the first parable (vv. 10-23)
  - **C** Tares -- Parable on good and evil in the kingdom (vv. 24-30)
    - **D** Mustard seed and leaven -- a pair of parallel kingdom parables (vv. 31-35)
      - E Jesus leaves the crowd and interprets the tares for the disciples (vv. 36-43).
    - **D'** Treasure and pearl -- a pair of parallel kingdom parables (vv. 44-46)
  - **C'** Dragnet -- Parable on good and evil in the kingdom (vv. 47-50)
- **B'** Jesus' question and the disciple's answer about understanding parables (vv. 51-53)

A' Scribe -- parable on those trained for the kingdom.

Concealing Purpose of Parables

I. Passages to Consider:
1. Isaiah 6:8-13
2. Matthew 13:10-17
3. John 3:17-19
4. John 12:36-43
5. Romans 11:5-14

II. Concealment is Based on:
1. God's response to man's sin
2. Man's refusal to listen to God
3. God's foreknowledge of man's rejection
4. Mutual rejection of men and God (e.g. Pharaoh)
5. Purging of the Remnant (Isa 6:11-13; Rom 11:5-8)
6. Opening the Kingdom for the Gentiles (Rom 11:9ff)

Appendix B

JESUS' LOGIC ON THE SABBATH

By Mark Moore 49b	Jn 5:10-18	Healed the Lame man	Like Father like Son--God is always working.
50	Mt 12:1-8 Mk 2:23-28 Lk 6:1-5	Picking Grain	Jesus is Lord of the Sabbath -- greater than David or the priests
51	Mt 12:9-14 Mk 3:1-6 Lk 6:6-11	Healing Shriveled hand	"Which is lawful on the Sabbath, to do good or to do evil?"
96a	Jn 7:21-24	Defense at the Feast of Tabernacles	If Moses allowed circumcision on the Sabbath then healing the whole body is acceptable
100a	Jn 9:1-7	Healed Man born Blind	To show the glory of God
110	Lk 13:10-21	Healed woman bowed double	A Child of Abraham is much more important than an ox or Donkey
114	Lk 14:1-24	Healed man with Dropsy	(Same as above)

SABBATH

By Mark Moore

Hebrew--Shabbath Greek--Sabbaton

1) Biblical Data:

Genesis 2:3--This institution began at the time of creation as God's own commemoration of His rest after the six days of creation (Gen. 1:1-2:3). We read, "And God blessed the seventh day and sanctified it, for on it He rested from all his work of creating."

Exodus 20:8--The major institution of the Sabbath came in the 4th of the ten commandments which stated that the Sabbath (or the 7th day; i.e. our Saturday) was a holy day on which no work should be performed. It was to be a day of rest and worship.

It was serious enough that a violator could be killed for performing work on that day (Num. 15:32-36). Israelites were not even to light a fire in their home on the Sabbath.

Major O.T. text on the Sabbath--Ex. 20:8-11; 23:12; 31:12-17; 34:21; 35:1-3; Deut. 5:12--15.

N.T.--Aside from the controversies between Christ and the Pharisees in the gospels, and the mention of its practice by the Jews in the book of Acts, there are only two N.T. texts that mention the Sabbath, Col. 2:16 and Hebrews 4:4. Both of these speak of it as a symbolic picture of the Christian's perfect rest in heaven.

2) Jewish Sabbath Traditions:

"During the period between Ezra and the Christian era the scribes formulated innumerable legal restrictions for the conduct of life under the law." Zondervan p. 736a.

There were 39 sections of prohibition; they are as follows: sowing, plowing, reaping, gathering into sheaves, threshing, winnowing, cleansing, grinding, sifting, kneading, baking, shearing wood, washing it, beating it, dying it, spinning it, making a warp of it, making two cords, weaving two threads, two stitches, tearing to sew two stitches, catching a deer, killing, skinning, salting it, preparing its hide, scraping off its hair, cutting it up, writing two letters, building, blotting out for the purpose of writing two letters, pulling down, extinguishing, lighting a fire, beating with a hammer, and carrying from one property to another.

These 39 rules can be placed into 4 categories: (1-11) the preparation of bread; (12-24) manners of dress; (25-33) writing; and (34-39) work necessary for a private house.

There were 5 types of interdictions laid down by the Jews: 1) those specifically forbidden in the scriptures, 2) those supposedly forbidden in the scriptures, 3) things forbidden because they might lead to a transgression of the Biblical command, 4) actions that are similar to the kinds of labor supposed to be forbidden in the Bible, and 5) actions that are regarded as incompatible with the honor due to the Sabbath.

The length of the Sabbath commands is appropriately described by Edersheim, p. 778 vol. 2: "In not less than twenty-four chapters, matters are seriously discussed as a vital religious importance, which one would scarcely imagine a sane intellect would seriously entertain. Through 64 1/2 folio columns in the Jerusalem, and 156 double pages of folio in the Babylon Talmud does the enumeration and discussion of possible cases, drag on, almost unrelieved even by Haggadan. The Talmud itself bears witness to this, when it speaks (no doubt exaggeratedly) of a certain Rabbi who had spent no less than two and a half years in the study of only one of those twenty-four chapters!"

In regards to healing on the Sabbath, a person could be medically tended to if there were danger to that person's life, otherwise it would have to wait. Now, certain external bodily ailments were not considered dangerous, however many internal ones were. Another interesting twist is that a person using such external remedies such as cotton in the ear, may place it there and leave it before the Sabbath begins, but once the Sabbath has started, one cannot put it in. And it if falls out on the Sabbath, it would not be allowable to put another in. Thus when Jesus healed on the Sabbath, their laws were not silent. Unless it was a life threatening situation it should wait. Even in modern synagogue services one will hear the liturgical pronouncement after reading a list of those who died in that year and those who are presently ill: "Because this is the Sabbath we will make no supplication, but pray God's speedy healing and comfort to return." The modern Jew will not even ask God to heal on the Sabbath. In regards to the "sheep fallen in the pit," which Jesus mentions, they had laws for that also. If an animal could be sustained in the present predicament, it should stay there until after the Sabbath was over. If sure death would occur, they could then profane the Sabbath by taking positive action. The canon was that on the

Sabbath no healing was to be done except to prevent death. A person could also apply such medical attention so as to keep a wound from getting worse, but not so much as to help it get better. Thus a plaster might be worn, provided its object was to prevent the wound from getting worse, not to heal it, for that would have been work. Here is an extreme example. If a wall fell on a man on the Sabbath, and it was doubtful whether he was still alive. You could clear away the rubble in order to find the body. If the man was still alive he could be pulled out from the rubble. But if he were dead, they would have to leave him there until after the Sabbath. This principle of life superceding the Sabbath most probably came from Lev. 18:5. Rabbi Simeon ben Menasya (c. A.D. 180) said, "The Sabbath has been committed to you and not you to the Sabbath." How strikingly similar this is to Jesus' earlier pronouncement that the "Sabbath was made for man, not man for the Sabbath."

This concludes the more important discussion of the Sabbath. This following section is as much for entertainment as for historical background. It is simply a series of excerpts from the two tractates of the Talmud dealing with Sabbath regulations.

3) Meticulous Sabbath Regulations:

" . . . the prohibition about tying a knot was much too general and so it became necessary to state what kinds of knots were prohibited and what kind were not. It was accordingly laid down that allowable knots were those that could be untied with one hand. A woman could tie up her undergarment, and the strings of her cap, those of her girdle, the straps of her shoes and sandals, of skins of wine and oil of a pot with meat. She could tie a pail over the well with a girdle, but not with a rope" (Zondervan, 736).

A Sabbath's journey could be no longer than 2,000 cubits (3,000 feet) from one's house. However, if you were to set up a temporary dwelling (by pitching a tent, leaving a meal, etc.) you could travel another Sabbath's journey from there.

A Sabbath's "burden" was the weight of "a dried fig." If a person were to twice lift the weight of half a dried fig so as to transport it from one place to another and thus combining the action into one, that would also constitute a sin and a Sabbath desecration.

If an article of clothing or apparel were intended to be worn in front, it could be slipped behind without constituting a breach of Sabbath law, but not the other way around; that would constitute a sin.

A person could not throw up an object and catch it for that would be work, involving that hand in such labor. But a big question arose as to whether a person could throw up the weight with one hand and catch it with the other. Similarly, a person could carry rain water caught from the sky, but not drained off the roof.

If a person were in one place, and his hand filled with fruit stretched into another, and the Sabbath overtook him in this attitude, he would have to drop the fruit, since if he withdrew his full hand from one locality into another, he would be carrying a burden on the Sabbath.

It was not lawful to sell anything to a heathen unless the object would reach its destination before the Sabbath, nor to give to a heathen workman anything to do which might involve him in the Sabbath work. Thus, Rabbi Gamaliel was careful to send his linen to be washed three days before the Sabbath.

You could not increase heat on the Sabbath, thus nothing could be cooked. An egg could not be boiled by putting it near a hot kettle, nor in a cloth, nor in sand heated by the sun. Cold water could be poured on warm, but not the reverse. One rabbi went so far as to forbid throwing warm water on your body lest you either spread a vapor or clean the floor thereby. Not only were men to rest but also animals. Thus arose many elaborate rules about packs and labors.

"Next, certain regulations are laid down to guide the Jew when dressing on the Sabbath morning, so as to prevent his breaking its rest. Hence he must be careful not to put on any dress which might become burdensome, nor to wear any ornament which he might put off and carry in his hand, for this would be a `burden.' A woman must not wear such headgear as would require unloosing before taking a bath, nor go out with such ornaments as could be taken off in the street, such as a frontlet, unless it is attached to the cap, nor with a gold crown, nor with a necklace or nose-ring, nor with rings, nor have a pin in her dress. The reason for this prohibition of ornaments was, that in their vanity women might take them off to show them to their companions, and then, forgetful of the day, carry them, which would be a `burden.' Women are also forbidden to look in the glass on the Sabbath, because they might discover a white hair and attempt to pull it out, which would be a grievous sin; but men ought not to use looking-glasses even on weekdays, because this was undignified. A woman may walk about her own

court, but not in the street, with false hair. Similarly, a man was forbidden to wear wooden shoes studded with nails, or only one shoe, on the Sabbath as this would involve labor; nor was he to wear phylacteries or amulets, unless, indeed, they had been made by competent persons (since they might lift them off in order to show the novelty). Similarly it was forbidden to scrape shoes, except perhaps with the back of a knife, but they might be touched with oil or water. Nor should any sandals be softened with oil, because that would improve them" (Edersheim, vol 2, 781).

Even to pluck grass was a sin. Likewise, it was sinful to do anything that would promote the ripening of fruits, such as watering, or even to remove a withered leaf. Thus if a person cut a mushroom, they had sinned twice: once in the cutting and again in producing a mushroom in place of the old.

A radish may be dipped in salt, but not left in it too long, for that might pickle it.

A person could not wear false teeth on the Sabbath lest they fall out and that person be tempted to pick them up and carry them, which would be a burden.

Mud on a person's clothing could be crushed by a person's hand and then shaken off, but it could not be rubbed out of the garment.

If a person took a bath, opinions were divided whether that person should dry all at once or dry limb by limb.

"If water had fallen on the dress, some allowed the dress to be shaken but not wring; others, to be wrung but not shaken. One Rabbi allowed to spit into the handkerchief, and that although it may necessitate the compressing of what had been wetted; but there is a grave discussion whether it was lawful to spit on the ground, and then to rub it with the foot, because thereby the earth may be scratched. It may, however, be done on stones" (Edersheim, p. 783). A person was not allowed to cut their hair and fingernails on the Sabbath. If done in the ordinary way, that would be a mortal sin. If done in an unordinary way, that would be a lesser sin.

An animal might be assisted in birthing on the Sabbath, but not to the extent that a woman could be helped. For her sake the Sabbath could be desecrated. Also for circumcision the Sabbath could be desecrated.

"For example, a person might bathe in mineral waters, but not carry home the linen with which he had dried himself. He might anoint and rub the body, but not to the degree of making himself tired; but he might not use any artificial remedial measures, such as taking a show-bath. Bones might not be set nor emetics given, nor any medical or surgical operation performed" (Edersheim, vol. 2, p. 786).

You could not eat an egg which was laid on the Sabbath for that was not specifically prepared for eating on the Sabbath. But if the chicken were set aside as sabbath food, and it laid an egg you could then eat the egg because it was simply part of the chicken that had fallen off.

On the Sabbath, you could not climb a tree, ride, swim, clap your hands, strike your side, or dance.

RESOURCES:

Alfred Edersheim, Life and Time of Jesus the Messiah, MacDonald Pub., Co: MCLean, VA, N.D., Vol. 2, pp. 51-62, Appendix #17, pp. 777-787.

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