882 ST. LUKE. XIII.   
   
 10 And he was teaching in one of the synagogues on the   
   
 sabbath. 11 And, behold, [?P¢here was] a woman which had a   
 spirit of infirmity eighteen years, and was bowed together,   
 and 4 could in no wise lift up herself. 12 And when Jesus   
 saw her, he called her to him, and said unto her, Woman,   
 ’ darkxv.18. thou art loosed from thine infirmity.   
 18> 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   
   
 ¢ Exod. 9 on the sabbath day, and’ said unto the people, ° There are   
 six days in which men ought to work: in them therefore   
 d Matt. 1. come and be healed, and ‘not on the sabbath day. 1 The   
 Mark iil. Lord then answered him, and said, \* Zhou 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   
 PP not expressed in the correct text.   
 4 render, could not lift herself upright: see note.   
   
 ¥ read, Ye hypocrites.   
 reason: to fill the sentence did not be- to her, to imply it: in such cases He   
 long to the of this did not lay on His hands, or touch,—but   
 hereafter] This word belo to only in cases sickness or bodily   
 bear fruit, not as in V., to the latter The A. V. has here mistaken the   
 clause of the We must remember, position of the word which it renders   
 that as regards the Jews in the collec- no wise.’ It means altogether, and be-   
 tive sense, sentence lin; 40 years. longs to the verb lift herself. 12.)   
 Txov shalt out it down—not, “JZ There is no reason suppose any eminence   
 will cut it down ;” and I in this an of: faith in hher—though we may fairly   
 additional proof the correctness of the conclude that she was there eome ex-   
 foregoing interpretation. It is the pectation of a cure: ver. 14.   
 of the vineyard” who “shen He cometh, thou art loosed, expresses setting free   
 shall wretchedly destroy those wretches.” of her muscles from the power which   
 All judgment is committed to Son : bound them down,—and then, ver. the   
 it is the work of the Holy Spirit to laying on of the hands confers upon   
 cut down and destroy, for He is Giver her strength to rise and. upright.   
 of life. The above interpretation is It would be, in such a case, one thing   
 rtially by Stier, who has however be loosed from the stiffening years,—   
 in my view quite missed the vine-dresser, and another to strength at once con-   
 understanding by him the Ausbandmen in ferred to stand upright. 14.] The   
 Matt. xxi., forgetting that they are de- ruler speaks not either to or to the   
 stroyed in the sequel that parable, and woman ; but covertly cowardly, to the   
 that their position, of the tenants of multitude. Stier notices the self-stulti-   
 the vineyard, does not appear at all in fication of this h, in making ‘to be   
 this, more than does the vine-dresser . is in fact a reception of   
 in that. divine grace and help, a of “ work~   
 10—21.] Hzatrna oF 4 woman On tng.” “ 15. Ye hypocrites] The Lord   
 THE SABBATH: DISCOURSE THEREUPON. saw the real thoughts of his heart,   
 Peculiar to Luke, except the parables, were false, and inconsistent his   
 which are in Matt. xiii. ; pretended zeal, addressed the multitade   
 31-84. 10.] Timo and place alii as represented by him, their leader. A   
 indefinite. Tl. a spirit infirmity man hardly could forth a s0 at   
 Her weakness was the effect of it variance with common sense and common   
 power of the evil one (ver. but whe- tice, some by-end, with which   
 ther we are to find here direct instance covered his violation truth. That   
 of possession, very doubtful. There by-end here was enmity to and jealousy of   
 is nothing in our Lord’s words addressed Jesus. The instance chosen exaelly