

## Luke 13:10-17

**Introduction:** This section contains the last of five encounters Jesus had with the Jewish leaders approximately 6 months before His crucifixion and resurrection. In this section we find yet another Sabbath controversy. This is Jesus' last recorded visit to a synagogue on a Sabbath.

This probably takes place in December of 32, just prior to Jesus' arrival at the Feast of Dedication on December 18 in Jerusalem, which is described in John 10:22-39.

This addresses the question: will people respond positively to Jesus' warnings in 13:1-9? The answer is revealed here.

### **The setting—13:10-11** (cf. 4:31-41; 6:6-11)

- 1) Faithful teaching—13:10 <sup>10</sup> *Now He was teaching in one of the synagogues on the Sabbath.*
- 2) A disabled woman—13:11
  - a) Generally—<sup>11</sup> *And behold, there was a woman who had a spirit of disability [ἀσθένεια] for eighteen years,* (more influence than possession)
  - b) Specifically—*and was bent over and was not able to straighten up completely.*
    - i) Some severe curvature/scoliosis of the spine.

### **Jesus' merciful healing—13:12-13** (the 1<sup>st</sup> healing since 11:14-23)

- 1) His mercy displayed—13:12-13a
  - a) His challenging summons—<sup>12</sup> *But when Jesus saw her, He summoned her* (while He was teaching, in front of everyone)
  - b) His polite encouragement—*and said to her, "Woman, you are set free [pf. pass. ind. ἀπολύω] from your disability [ἀσθένεια]."*
    - i) She came to be in a state of freedom because of Jesus. His word has the authority to reverse her condition, and it does. (Bock)
  - c) His compassionate power—<sup>13</sup> *And He laid His hands on her,* (cf. 4:40)
    - i) In a culture where men regularly shunned women, He touched her. The crowd needed to see His action.
    - ii) This is the extent of Jesus' Sabbath work. He touched her! He doesn't rebuke the demon.
- 2) The results—13:13b
  - a) Physically—*and instantly she was straightened* (returned to the normal position or alignment)
  - b) Spiritually—*and was glorifying God.*
    - i) She recognizes that Jesus did what He did by the power of God, something the religious have been refusing to acknowledge.
- 3) J. C. Ryle reminds us: Jesus can soften hearts that seem so hard; He can bend stubborn wills; He can enable sinners to stop looking at earthly things and to see the kingdom of God.

### **The angry, unmerciful response of unbelief—13:14**

- 1) Displeasure moves him to warn the crowds concerning Jesus—13:14a <sup>14</sup> *But having responded, the (anonymous) ruler of the synagogue, being indignant because Jesus had healed on the Sabbath, was saying to the crowd, (he chooses not to talk to Jesus Himself)*
  - a) Greek lexicons define this as: inward aspect of being upset about something one determines to be wrong.
  - b) There should be joy that someone so disabled was set free!
- 2) Displeasure moves him to offer absurd advice—13:14b *“There are six days in which work should be done. Therefore come during **them** (emphatic) and be healed, and not on the Sabbath day.”*

### **Jesus rebukes their angry, unmerciful unbelief—13:15-16** <sup>15</sup> *Consequently the Lord responded to him and said,*

- 1) Condemnation—*“You<sup>pl</sup> hypocrites!*
  - a) The plural indicates Jesus is speaking not only to the ruler of the synagogue but all who think like he does. (Bock)
- 2) Commonly acceptable work on the Sabbath—*Does not each of you<sup>pl</sup> on the Sabbath untie his ox or his donkey from the stall and lead it to give it a drink?*
  - a) The “work” Jesus did in healing took less effort than what these men did every Sabbath in compassionately caring for their animals.
- 3) Logical and moral necessity of this work—<sup>16</sup> *Then is it not necessary that this woman, being a daughter of Abraham (i.e. a woman who is characterized by faith like Abraham), whom Satan bound—indeed—for eighteen years, be released from this bond on the Sabbath day?”* (assumed Yes response)
  - a) Are not people more valuable than animals in the barn?
  - b) Jesus argues that no other day is more appropriate to heal a descendant of Abraham than the Sabbath, the exact opposite view of the synagogue leader. (NET)
  - c) Jesus acknowledges another defeat of Satan’s power (cf. 11:18-23)

### **The divided response to this miracle of mercy—13:17**

- 1) Appropriate shame—<sup>17</sup> *And having said these things, all His adversaries were humiliated,*
  - a) They were put to shame, dishonored, and exposed to disgrace because they did not respond to Jesus in genuine faith.
- 2) Appropriate joy—*and the entire crowd was rejoicing for all the glorious [ἐνδοξος] (splendid, honorable) things (more than just healing this woman) that were being done by Him.*
  - a) Is this genuine faith, or is it strictly an emotional response?

**Take-home truth:** Jesus’ action forces a choice. What will YOU do? Will you side with the complainers or with those who praise God? (Bock)