

Foothills Christian Assembly Sermon November 24, 2019
Luke 13: 10 – 17 “Shame or Rejoicing at the Words and Deeds of Jesus?”

1 There were present at that season some who told Him about the Galileans whose blood Pilate had mingled with their sacrifices. 2 And Jesus answered and said to them, "Do you suppose that these Galileans were worse sinners than all other Galileans, because they suffered such things? 3 I tell you, no; but unless you repent you will all likewise perish. 4 Or those eighteen on whom the tower in Siloam fell and killed them, do you think that they were worse sinners than all other men who dwelt in Jerusalem? 5 I tell you, no; but unless you repent you will all likewise perish." 6 He also spoke this parable: "A certain man had a fig tree planted in his vineyard, and he came seeking fruit on it and found none. 7 Then he said to the keeper of his vineyard, 'Look, for three years I have come seeking fruit on this fig tree and find none. Cut it down; why does it use up the ground?' 8 But he answered and said to him, 'Sir, let it alone this year also, until I dig around it and fertilize it. 9 And if it bears fruit, well. But if not, after that you can cut it down.' "

10 Now He was teaching in one of the synagogues on the Sabbath. 11 And behold, there was a woman who had a spirit of infirmity eighteen years, and was bent over and could in no way raise herself up. 12 But when Jesus saw her, He called her to Him and said to her, "Woman, you are loosed from your infirmity." 13 And He laid His hands on her, and immediately she was made straight, and glorified God. 14 But the ruler of the synagogue answered with indignation, because Jesus had healed on the Sabbath; and he said to the crowd, "There are six days on which men ought to work; therefore come and be healed on them, and not on the Sabbath day." 15 The Lord then answered him and said, "Hypocrite! Does not each one of you on the Sabbath loose his ox or donkey from the stall, and lead it away to water it? 16 So ought not this woman, being a daughter of Abraham, whom Satan has bound--think of it--for eighteen years, be loosed from this bond on the Sabbath?" 17 And when He said these things, all His adversaries were put to shame; and all the multitude rejoiced for all the glorious things that were done by Him.

18 Then He said, "What is the kingdom of God like? And to what shall I compare it? 19 It is like a mustard seed, which a man took and put in his garden; and it grew and became a large tree, and the birds of the air nested in its branches." 20 And again He said, "To what shall I liken the kingdom of God? 21 It is like leaven, which a woman took and hid in three measures of meal till it was all leavened."

22 And He went through the cities and villages, teaching, and journeying toward Jerusalem. 23 Then one said to Him, "Lord, are there few who are saved?" And He said to them, 24 "Strive to enter through the narrow gate, for many, I say to you, will seek to enter and will not be able. 25 When once the Master of the house has risen up and shut the door, and you begin to stand outside and knock at the door, saying, 'Lord, Lord, open for us,' and He will answer and say to you, 'I do not know you, where you are from,' 26 then you will begin to say, 'We ate and drank in Your presence, and You taught in our streets.' 27 But He will say, 'I tell you I do not know you, where you are from. Depart from Me, all you workers of iniquity.' 28 There will be weeping and gnashing of teeth, when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, and yourselves thrust out. 29 They will come from the east and the west, from the north and the south, and sit down in the kingdom of God. 30 And indeed there are last who will be first, and there are first who will be last."

I. Introduction

- a. The Lord Jesus has warned this generation to repent or perish. Will they turn from their hypocrisy and return to God, or will they continue down the path of destruction? In today's text, we see another example that these people do not discern the time in which they live, nor the Son of Man standing in their midst.
 - i. Bock "Here is new opportunity and another chance. Will the fig tree bear fruit (13:6–9)? Have Jesus' previous warnings been heeded when miracles are again displayed on the Sabbath?"¹
- b. In addition, Jesus has displayed His invincible power over Satan in prior events of healing and exorcisms. Jesus has taught of His total power over Satan. He will again show and tell of His victory over the devil.
 - i. Bock "The issue is stated in terms of supporting God's program or standing with Satan against it. Just as Luke 10:18 and 11:14–23 linked Jesus' actions with the kingdom's in-breaking, so 13:10–17 links Jesus' healing with Satan's collapsing hold on people. The teaching about the battle between Satan and God leads naturally into the kingdom parables that follow.... God's rule is manifest."²
- c. Today's sermon: Luke 13: 10 – 17 "Shame or Rejoicing at the Words and Deeds of Jesus?"
 - i. The synagogue setting v10
 - ii. The crippled woman v11
 - iii. The miraculous healing v12,13
 - iv. The synagogue leader's reaction v14
 - v. Jesus rebukes the synagogue leader v15,16
 - vi. Two different responses: shame / rejoicing v17
 - vii. Questions to know, love and obey God

II. The synagogue setting v10

- a. "10 Now He was teaching in one of the synagogues on the Sabbath."
- b. Synagogue
 - i. Oxford Dictionary "The origins of the Jewish institution of the synagogue are debated. It is possible that Jews introduced synagogues as regular meeting-places for worship during the Babylonian exile (6th cent. bc), when they could no longer take part in the Temple worship at Jerusalem, but the first clear evidence for synagogue buildings comes from Egypt in the Hellenistic period. At any rate, in NT times synagogues were well established, and they have remained a characteristic feature of Jewry down to the present day. The worship of the synagogue, unlike that of the Temple, has always been non-sacrificial. It consists chiefly of readings from Scripture, accompanied by prayers, canticles, and sometimes a

¹ Bock, D. L. (1996). [Luke: 9:51–24:53](#) (Vol. 2, p. 1212). Grand Rapids, MI: Baker Academic.

² Bock, D. L. (1996). [Luke: 9:51–24:53](#) (Vol. 2, p. 1212). Grand Rapids, MI: Baker Academic.

sermon. The most important piece of furniture is the 'Ark', a kind of cupboard in which the sacred rolls of the Law are kept. At least ten adult males are required for public worship, and certain officials are responsible for the various duties. There is ample evidence in the Gospels that the Lord took part in synagogue worship and frequently taught or preached in the synagogue... In James 2:2 the Greek word συναγωγή is still applied to the assembly in which Christians gathered for worship..."³

- ii. Psalm 74:8 "They have burned up all the meeting places of God in the land."
 - 1. Translated "synagogues" in KJV
- iii. James 2:2 "My brethren, do not hold the faith of our Lord Jesus Christ, the Lord of glory, with partiality. 2 For if there should come into your assembly..."
 - 1. Christian church called by same word used to designate synagogue throughout the NT.
- c. Jesus was teaching in the synagogue.
 - i. This continues a common practice of Jesus throughout the Gospels, and this same practice is demonstrated by Paul in his missionary journeys throughout the Roman empire.
 - ii. Bock "For the last time in Luke's Gospel, Jesus is in the synagogue on a Sabbath. Jesus is teaching, but his instruction is about to be put into action. Because of its public nature, such synagogue instruction reaches a wide audience."⁴
 - iii. Jesus is with the people of God on the Lord's Day.
 - 1. Henry "We should make conscience of doing so, as we have opportunity, and not think we can spend the sabbath as well at home reading a good book; for religious assemblies are a divine institution, which we must bear our testimony to, though but of two or three"⁵
 - 2. And yet, the Jews had twisted this glorious divine institution into a man-made occurrence to bolster their pride.
- d. On the Sabbath: hard-hearted hypocrisy of the Jews is repetitively revealed
 - i. Bock "The miracle is a "mirror miracle," in that it replays the Sabbath healings of 4:31-41 and 6:6-11 and will be reinforced by another Sabbath account in 14:1-6."⁶
 - ii. Luke 4: Capernaum teaching, exorcism, healing (Peter's mother)

³ Cross, F. L., & Livingstone, E. A. (Eds.). (2005). In [*The Oxford dictionary of the Christian Church*](#) (3rd ed. rev., p. 1578). Oxford; New York: Oxford University Press.

⁴ Bock, D. L. (1996). [Luke: 9:51-24:53](#) (Vol. 2, p. 1214). Grand Rapids, MI: Baker Academic.

⁵ Henry, M. (1994). [Matthew Henry's commentary on the whole Bible: complete and unabridged in one volume](#) (p. 1871). Peabody: Hendrickson.

⁶ Bock, D. L. (1996). [Luke: 9:51-24:53](#) (Vol. 2, p. 1212). Grand Rapids, MI: Baker Academic.

- iii. Luke 6: unnamed location synagogue teaching, heals man in synagogue with withered right hand, scribes and Pharisees accusing him for healing on Sabbath.
 - 1. V9-11 "Then Jesus said to them, "I will ask you one thing: Is it lawful on the Sabbath to do good or to do evil, to save life or to destroy?" 10 And when He had looked around at them all, He said to the man, "Stretch out your hand." And he did so, and his hand was restored as whole as the other. 11 But they were filled with rage, and discussed with one another what they might do to Jesus."
- III. The crippled woman v11
 - a. "11 And behold, there was a woman who had a spirit of infirmity eighteen years, and was bent over and could in no way raise herself up."
 - b. "And behold" → Luke takes our focus onto this poor, crippled woman who had been terribly suffering for a long time. 18 years.
 - i. Spirit of infirmity = spiritually oppressed causing physical disease
 - 1. Like we have seen in prior accounts, demonic forces can cause physical ailments.
 - 2. Henry "She had an infirmity, which an evil spirit, by divine permission, had brought upon her"⁷
 - ii. Chronic suffering: 18 years
 - 1. Emphasized by Jesus in v16 "Satan has bound--think of it--for eighteen years"
 - 2. Chronic suffering is very difficult to deal with, both for the person suffering and those attempting to help. The most emotionally and spiritually demanding medical fields are those involved in treating chronic debilitating suffering: oncology, rheumatology, pain management, psychiatry. Special callings.
 - 3. Yet, even in her suffering, she is present with the people of God on the Lord's Day. What a woman!
 - a. Henry "Observe, Though she was under this infirmity, by which she was much *deformed*, and made to look mean, and not only so, but, as is supposed, motion was very painful to her, yet she went to the *synagogue on the sabbath day*. Note, Even bodily infirmities, unless they be very grievous indeed, should not keep us from public worship on the sabbath days; for God can help us, beyond our expectation."⁸
 - iii. was bent over and could in no way raise herself up

⁷ Henry, M. (1994). [*Matthew Henry's commentary on the whole Bible: complete and unabridged in one volume*](#) (p. 1871). Peabody: Hendrickson.

⁸ Henry, M. (1994). [*Matthew Henry's commentary on the whole Bible: complete and unabridged in one volume*](#) (p. 1871). Peabody: Hendrickson.

1. This woman had been stuck in this unsightly and awkward and painful position for 18 years. She could “in no way” raise herself up. She was totally powerless to correct her posture.
 2. Not only does this woman deserve commendation for being present in the synagogue on the Lord’s Day, but also her family and friends who helped her. While they’re not mentioned, is it likely this woman could have cared for herself and traveled to synagogue without help?
- IV. The miraculous healing v12,13
- a. “12 But when Jesus saw her, He called her to Him and said to her, "Woman, you are loosed from your infirmity." 13 And He laid His hands on her, and immediately she was made straight, and glorified God.”
 - b. Jesus here puts His teaching into action. “when Jesus saw her”
 - i. Jesus has compassion on those who are suffering, as we saw in Luke 7 at the funeral procession of a widow burying her only son: “When the Lord saw her, He had compassion on her and said to her, "Do not weep." 14 Then He came and touched the open coffin, and those who carried him stood still. And He said, "Young man, I say to you, arise." 15 So he who was dead sat up and began to speak. And He presented him to his mother.”
 - ii. Note how Jesus stops His teaching. He is arrested by His compassion. He does not view this woman’s need as an interruption, but rather as an opportunity to heal and comfort her and to display His victory over the evil one.
 - iii. Bock “Jesus initiates the healing upon seeing the woman’s sad condition. His effort to help a woman is significant in a culture where men publicly shunned women. It shows the extent to which Jesus responds to those in need”⁹
 - iv. The hypocritical Jews have no compassion in this event.
 - c. He called her to Him
 - i. Jesus didn’t wait for her to ask for help. Her condition was evident to all. Jesus initiates based upon His compassion. He is fulfilling His anointing.
 - ii. Luke 4:18 “The Spirit of the Lord is upon Me, Because He has anointed Me To preach the gospel to the poor; He has sent Me to heal the brokenhearted, To proclaim liberty to the captives And recovery of sight to the blind, To set at liberty those who are oppressed”

⁹ Bock, D. L. (1996). [Luke: 9:51–24:53](#) (Vol. 2, pp. 1215–1216). Grand Rapids, MI: Baker Academic.

- iii. Henry “It does not appear that she made any application to him, or had any expectation from him; but *before she called he answered.*”¹⁰
- d. “Woman, you are loosed from your infirmity.”
 - i. The Almighty Word of God on display.
 - ii. Henry “She came to him to be *taught*, and to get good to her soul, and then Christ gave this relief to her bodily infirmity. Note, Those whose first and chief care is for their souls do best befriend the true interests of their bodies likewise, for *other things shall be added to them.* Christ”¹¹
- e. 13 And He laid His hands on her, and immediately she was made straight, and glorified God.”
 - i. Jesus did not need to touch her in order to heal her. Note His compassion on display. Recall the social issues of the time in regards to a Jewish man touching a Jewish woman. This was a shocking moment, showing the love of Christ for the suffering. Jesus shows us the priority of compassion in His words and actions here.
 - 1. Henry “Though *she could in no wise lift up herself*, Christ could lift her up, and enable her to lift up herself. She that had been *crooked was immediately made straight*, and the scripture was fulfilled (Ps. 146:8): *The Lord raiseth them that are bowed down.*”¹²
 - ii. Immediately = all resistance against God’s power is completely futile. When God moves, none can withstand Him.
 - 1. Psalm 115:3 “But our God is in heaven; He does whatever He pleases.”
 - iii. Henry “The cure effectually and immediately wrought bespeaks His almighty power. He *laid his hands on her*, and said, “*Woman, thou art loosed from thine infirmity*; though thou hast been long labouring under it, thou art at length released from it.” Let not those despair whose disease is *inveterate (long-established and unlikely to change)*, who have been long in affliction. God can at length relieve them, therefore though he tarry wait for him.”¹³
 - iv. She straightway gave praise to God. She “glorified God”

¹⁰ Henry, M. (1994). [*Matthew Henry’s commentary on the whole Bible: complete and unabridged in one volume*](#) (p. 1871). Peabody: Hendrickson.

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¹² Henry, M. (1994). [*Matthew Henry’s commentary on the whole Bible: complete and unabridged in one volume*](#) (p. 1871). Peabody: Hendrickson.

¹³ Henry, M. (1994). [*Matthew Henry’s commentary on the whole Bible: complete and unabridged in one volume*](#) (p. 1871). Peabody: Hendrickson.

1. This woman understood God had healed her. She knew no mere man could accomplish this great work. She praises and thanks God for His gracious deliverance.
 2. Bock "Her long ordeal is over. The woman, by her praise, recognizes the connection between Jesus and the exercise of God's power, an association that will lead to indignation and confrontation in 13:14"¹⁴
- V. The synagogue leader's reaction v14
- a. "14 But the ruler of the synagogue answered with indignation, because Jesus had healed on the Sabbath; and he said to the crowd, "There are six days on which men ought to work; therefore come and be healed on them, and not on the Sabbath day.""
 - b. The synagogue ruler
 - i. Indignant = he is angry with Jesus. Rather than joining in this poor woman's newfound physical health, he is angry at Jesus. No compassion.
 1. Henry "what light can shine so clear, so strong, that a spirit of bigotry and enmity to Christ and his gospel will not serve to shut men's eyes against it?"¹⁵
 - ii. Ignorant of God's Law = he quotes the Bible, and yet he doesn't understand the first thing about the Sabbath and its purpose.
 1. Note the danger of a little knowledge combined with pride.
 - iii. Tyrannical = he gives a command that cannot be justified by God's Word. Their tradition has been elevated above God's Word.
 1. As if God would want someone to continue to suffer just because it's a Sabbath Day. Misrepresents God as cold and uncaring.
 2. Henry "See also how he stretches the law beyond its intention, or any just construction that could be put upon it, in making either healing or being healed with a touch of the hand, or a word's speaking, to be that *work* which is *forbidden* on the sabbath day."¹⁶
 - iv. Disrespectful to Jesus = he doesn't even address Jesus directly. He publicly corrects Jesus without any courtesy or kindness to Him.
 1. The ruler loves words from the Bible only to the extent they justify his own pride. He ends up hating the Author, yet claiming to obey the Book.

¹⁴ Bock, D. L. (1996). [Luke: 9:51–24:53](#) (Vol. 2, p. 1216). Grand Rapids, MI: Baker Academic.

¹⁵ Henry, M. (1994). [Matthew Henry's commentary on the whole Bible: complete and unabridged in one volume](#) (p. 1871). Peabody: Hendrickson.

¹⁶ Henry, M. (1994). [Matthew Henry's commentary on the whole Bible: complete and unabridged in one volume](#) (p. 1871). Peabody: Hendrickson.

- v. Predictable = same kind of response given in Luke 6:1-11. The Pharisees and scribes simply did not understand the Sabbath and in their pride they refused to examine their folly and change.
 - 1. Bock “The leader is portrayed as having learned nothing from Jesus’ earlier warnings. Despite all of Jesus’ work and teaching, nothing has changed about how some perceive him.”¹⁷
- VI. Jesus rebukes the synagogue leader v15,16
 - a. “15 The Lord then answered him and said, "Hypocrite! Does not each one of you on the Sabbath loose his ox or donkey from the stall, and lead it away to water it? 16 So ought not this woman, being a daughter of Abraham, whom Satan has bound--think of it--for eighteen years, be loosed from this bond on the Sabbath?"”
 - b. With this very simple response, Jesus demonstrates the astonishing foolishness and cruelty of this ruler and all who think like him. Their system is so terribly wrong that they end up caring more for animals than other human beings.
 - i. Bock “Jesus contrasts the leader’s indignation at the woman’s being healed on the Sabbath with a Jew’s readiness to untie cattle, feed them at the manger, and lead them to water on the Sabbath. All are overt acts of labor and compassion.”¹⁸
 - c. They are not willing to allow an ox or donkey to suffer being bound for more than a day. They are not willing to allow an ox or a donkey to be thirsty for more than a day. They are following Satan. Jesus has crushed Satan again.
 - i. Note also how these acts of seeming compassion may actually be performed selfishly, just to make sure these valuable assets are not weakened or sickened.
 - ii. Yet, they are more than willing to allow a poor woman to suffer for another day. After all, what good was she to them...
 - iii. Bock “Thus the leaders are condemned by their own practice. They show compassion to animals, but not to humans.”¹⁹
- VII. Two different responses: shame / rejoicing v17
 - a. “17 And when He said these things, all His adversaries were put to shame; and all the multitude rejoiced for all the glorious things that were done by Him.”
 - b. Division emphasized. Response is always required.
- VIII. Questions to know, love and obey God

¹⁷ Bock, D. L. (1996). [Luke: 9:51–24:53](#) (Vol. 2, p. 1217). Grand Rapids, MI: Baker Academic.

¹⁸ Bock, D. L. (1996). [Luke: 9:51–24:53](#) (Vol. 2, p. 1218). Grand Rapids, MI: Baker Academic.

¹⁹ Bock, D. L. (1996). [Luke: 9:51–24:53](#) (Vol. 2, p. 1218). Grand Rapids, MI: Baker Academic.