

## Research on: Jesus and the pharisees about healing on Sabbath

Luke 13: 10, 14, 15, 17

*“This story is told not so much for the sake of the miracle, as for the light it throws upon the question of Sabbath observance. It is the only case of Christ’s preaching in a synagogue recorded in the latter part of the ministry” (Dummelow 756).*

10 And he was teaching in one of the synagogues on the sabbath.

Jesus probably performed this healing in the synagogue in Capernaum. It was the sabbath day, so there should have been no work done from sundown to sundown. And healing was considered work, so Jesus was immediately in trouble with the Pharisees and they reacted against this healing work.

11 And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in

“an evil spirit producing bodily infirmity, implies a diagnosis that the seat of the powerlessness (Elliott’s Commentary)

*a spirit of infirmity*] Her curvature is thus directly attributed to Satanic agency. Job 2:6-7; Acts 10:38.  
(Cambridge Bible)

The description of the sufferer, so accurate in its details, marks the medical training of the compiler here.

The malady was evidently a curvature of the spine of a very grave character.

Her presence in the synagogue that day gives us a hint, at least, that this poor afflicted one loved communion with her God.

Doubtless the faith and trust on her side necessary to the cure were there.

affliction had continued a long time. This shows that the miracle was real; that the disease was not feigned.

12 And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity.

“The verb, it may be noted, is in the perfect. The work of healing was already completed.

*immediateness* and the *permanence* of the cure can only be expressed in English by a periphrasis.”

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.

“**Said unto the people.** The ruler durst not openly rebuke Jesus, but indirectly censured him by censuring the people” (Dummelow 756).

“The ruler of the synagogue is represented as avoiding a direct criticism of Jesus. He addresses himself to the congregation by recalling the words of Deut. 5:13” (IB 9.242).

“He considered this a violation of the Sabbath, doing work contrary to the fourth commandment. If he had reasoned aright, he would have seen that he who could perform such a miracle could not be a violator of the law of God” ([www.biblehub.com](http://www.biblehub.com), Barnes’ Notes).

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?*

“Loose his ox. The rabbis, while permitting attention to beasts on the Sabbath, did so grudgingly: ‘it is not only permitted to lead a beast to the water on the Sabbath,

but also to draw water for it, yet so that the beast draw near and drink, without the water being carried to it and set down by it” (Dummelow 756).

“hypocrite! - You condemn "me" for an action, and yet you perform one exactly similar. You condemn "me" for doing to a woman what you do to a beast. To her I have done good on the Sabbath; you provide for your cattle, and yet blame me for working a miracle to relieve a sufferer on that day” ([www.biblehub.com](http://www.biblehub.com), Barnes’ Notes).

**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.**

“Adversaries - The ruler of the synagogue, and those who felt as he did.

“All the people - The persons who attended the synagogue, and who had witnessed the miracle. It is to be remarked:

“1. That those who opposed Christ were chiefly the "rulers." They had an "interest" in doing it. Their popularity was at stake. They were afraid that he would draw off the people from them.

“2. The common people heard him gladly. Many of them believed in him. The condition of the poor, and of those in humble life, is by far the most favorable for religion, and most of the disciples of Jesus have been found there”

([www.biblehub.com](http://www.biblehub.com), Barnes’ Notes).