

A Liturgical Year



Ordinary Time



Luke 13:10-17

10 Jesus was teaching in one of the synagogues on the Sabbath. **11** A woman was there who had been disabled by a spirit for eighteen years. She was bent over and couldn't stand up straight. **12** When he saw her, Jesus called her to him and said, "*Woman, you are set free from your sickness.*" **13** He placed his hands on her and she straightened up at once and praised God.

14 The synagogue leader, incensed that Jesus had healed on the Sabbath, responded, *“There are six days during which work is permitted. Come and be healed on those days, not on the Sabbath day.”* **15** The Lord replied, *“Hypocrites! Don’t each of you on the Sabbath untie your ox or donkey from its stall and lead it out to get a drink? 16 Then isn’t it necessary that this woman, a daughter of Abraham, bound by Satan for eighteen long years, be set free from her bondage on the Sabbath day?”* **17** When he said these things, all his opponents were put to shame, but all those in the crowd rejoiced at all the extraordinary things he was doing.

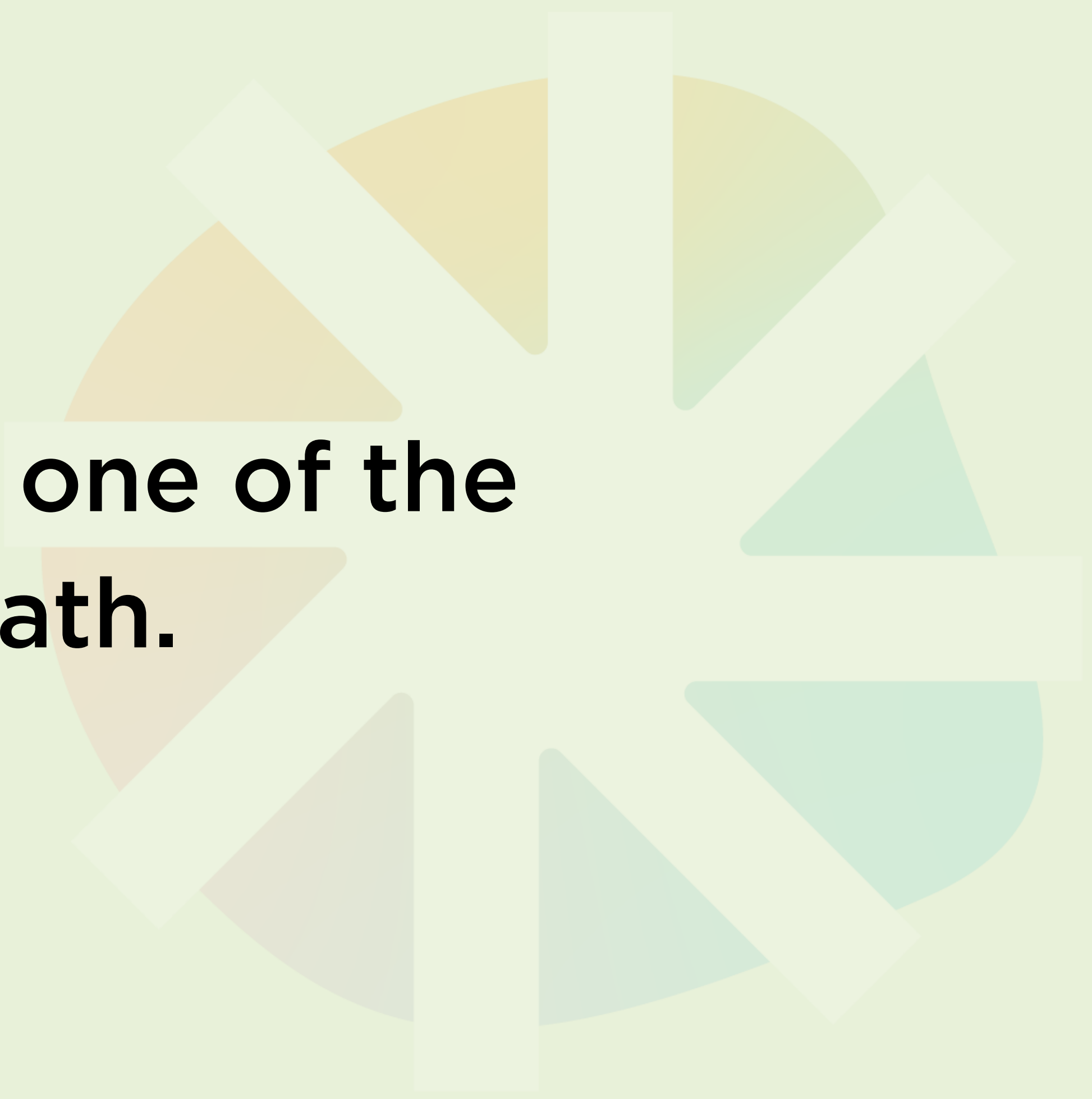


Why is this story in the Bible?

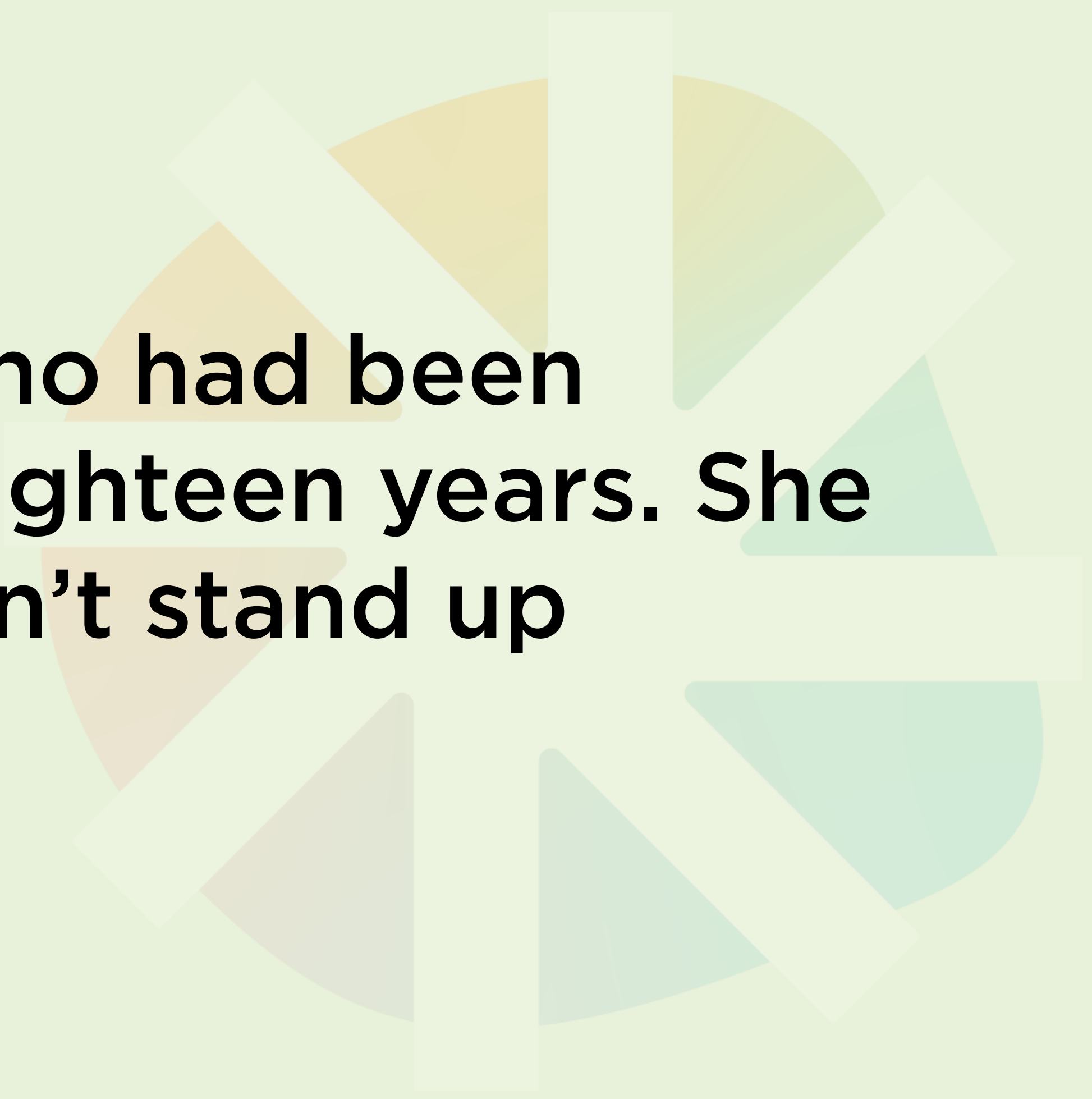
**What is the Good News, the Gospel, for
the people in the story?**

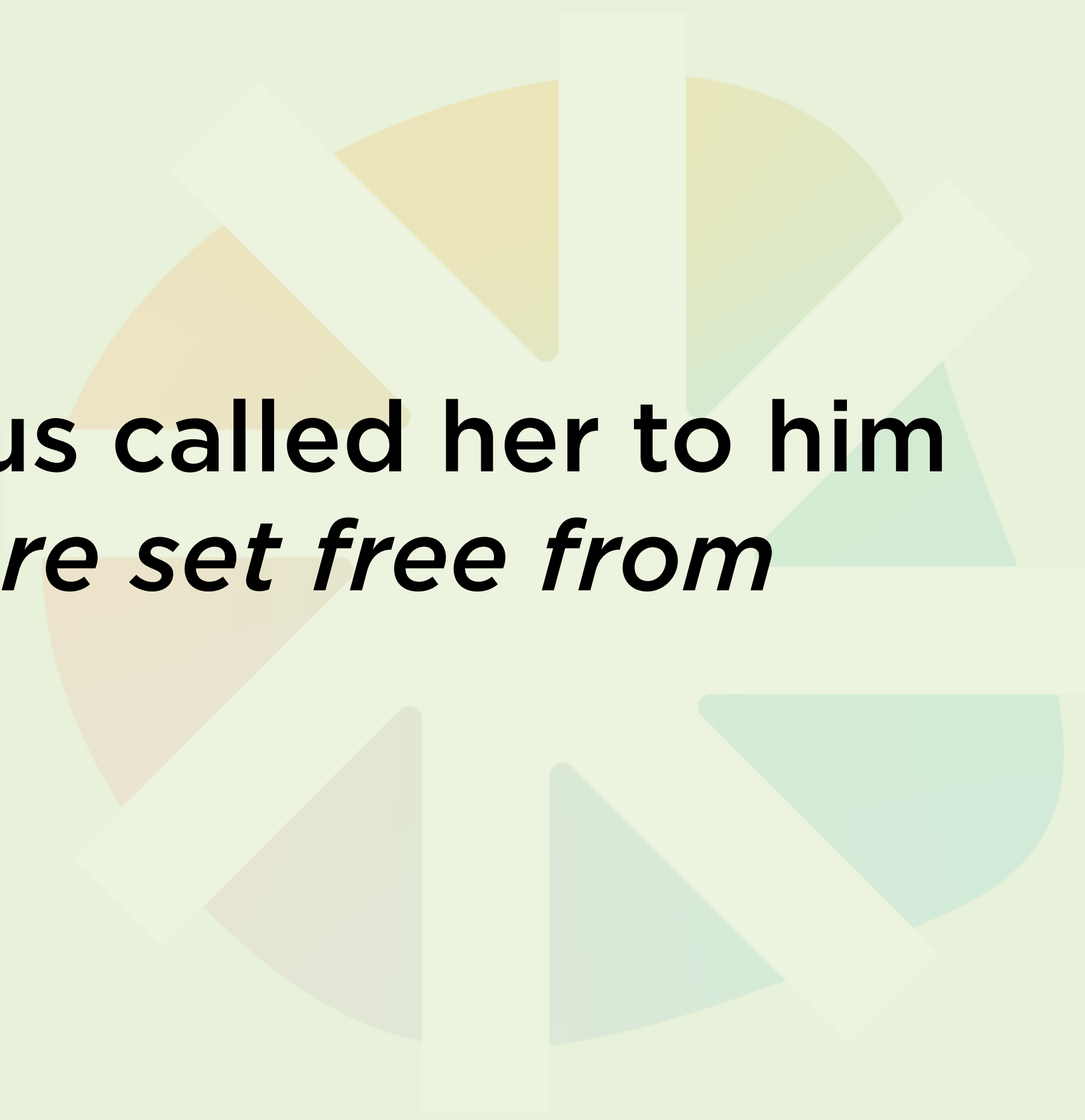
What is the Good News for us today?

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synagogues on the Sabbath.**



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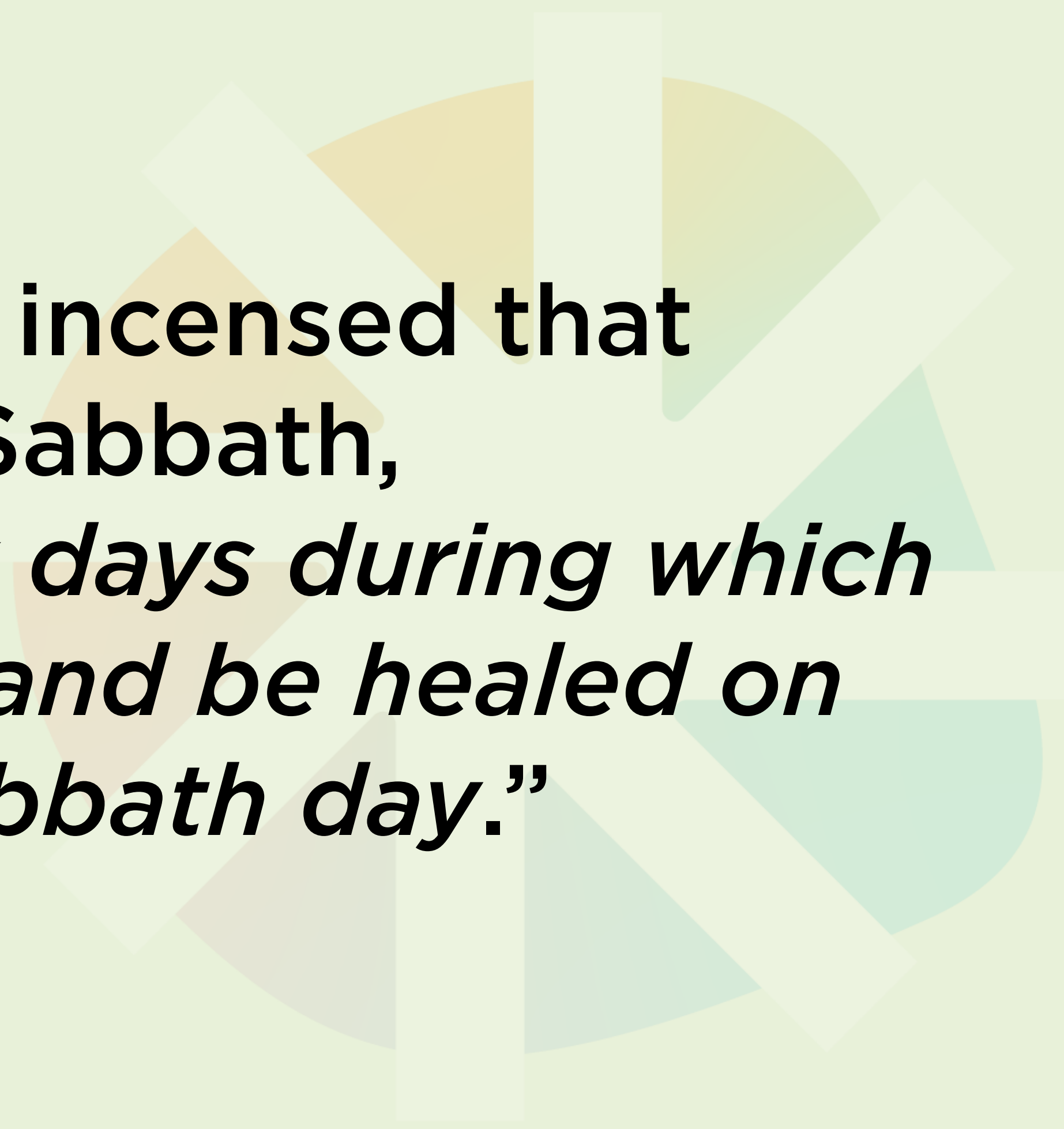




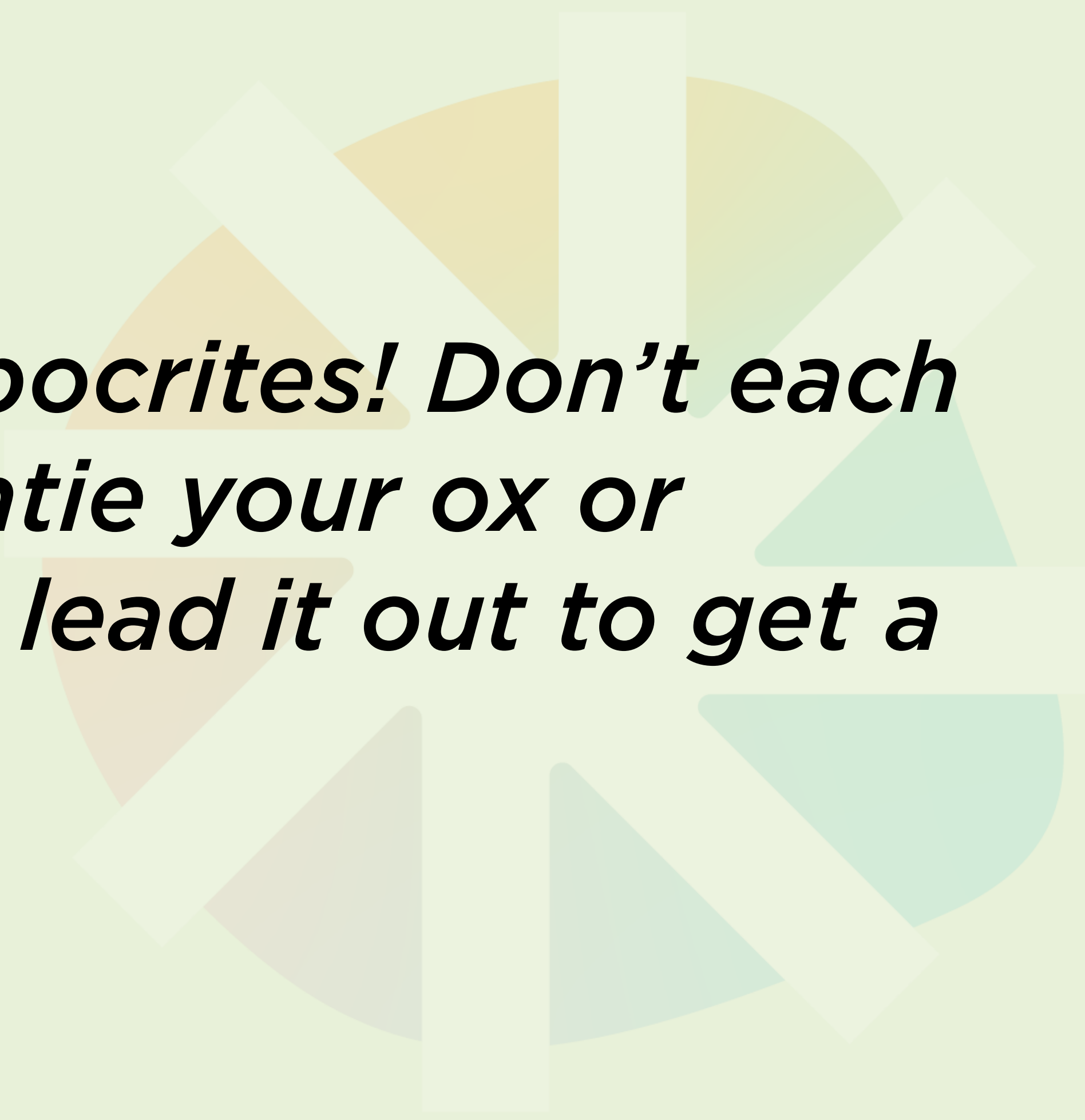
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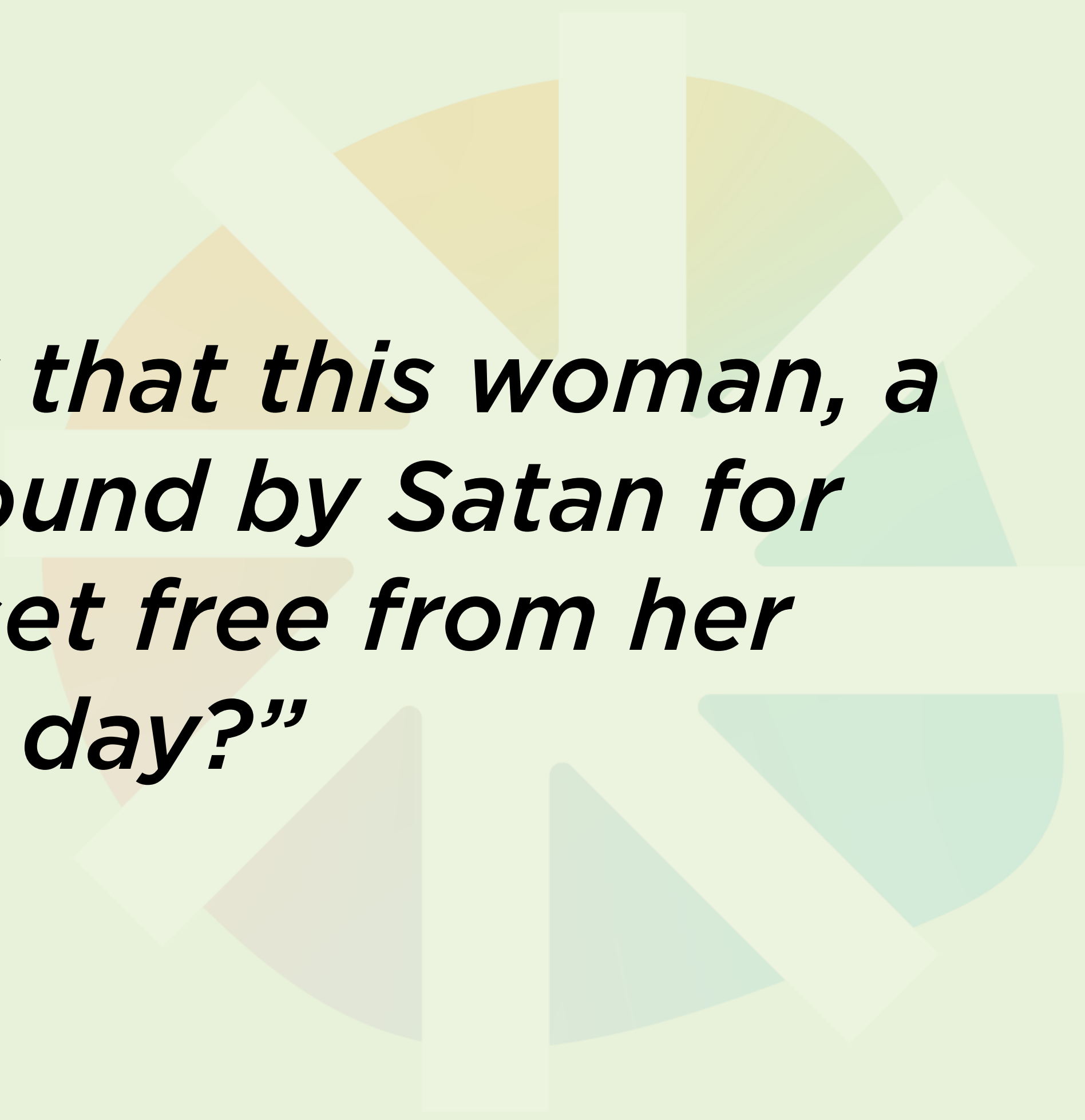
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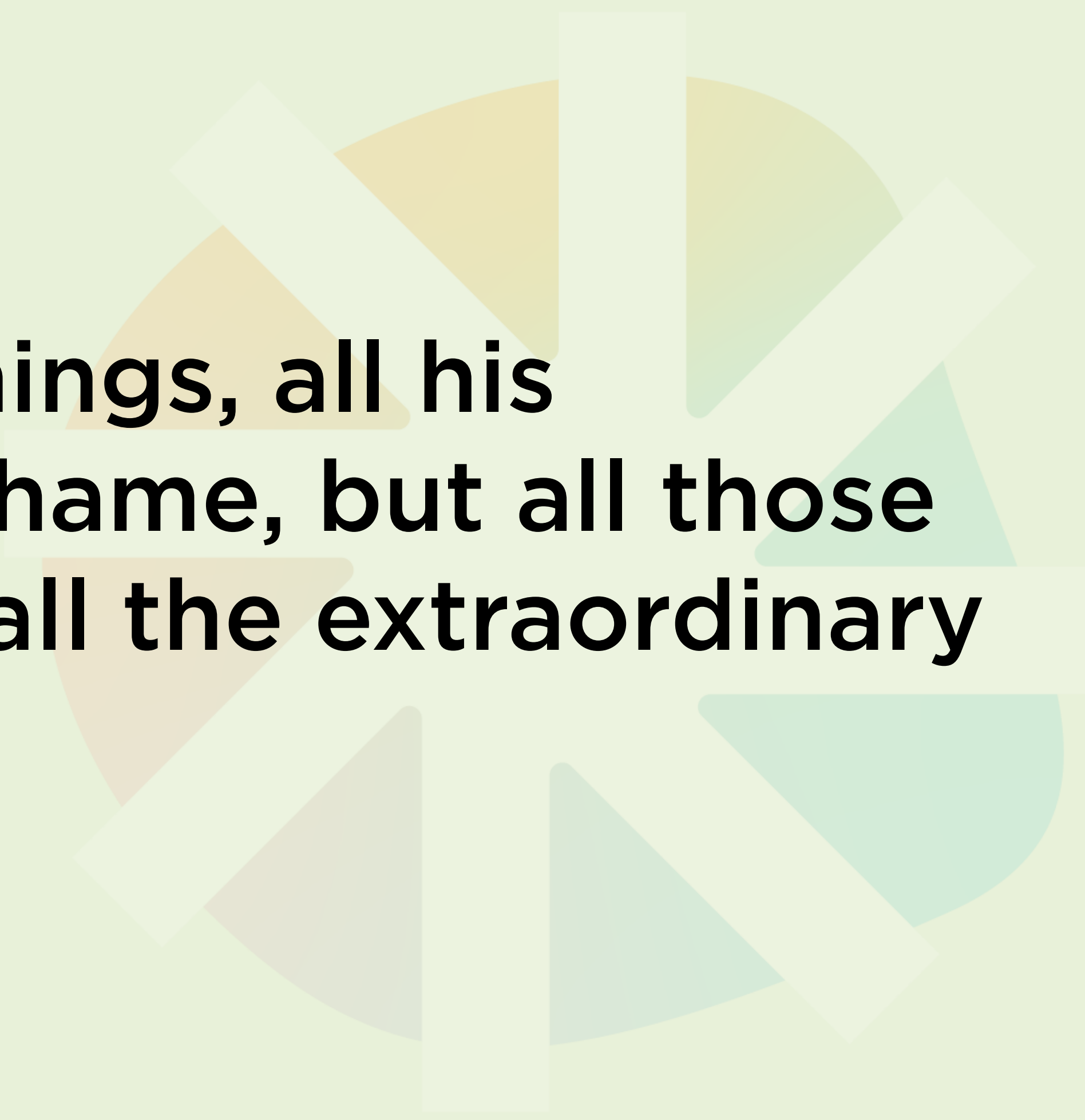
15 The Lord replied, “*Hypocrites! Don’t each of you on the Sabbath untie your ox or donkey from its stall and lead it out to get a drink?*”

Deuteronomy 5:14

... but the seventh day is a Sabbath to the Lord your God. Don't do any work on it—not you, your sons or daughters, your male or female servants, your oxen or donkeys or any of your animals, or the immigrant who is living among you—so that your male and female servants can rest just like you.



16 Then isn't it necessary that this woman, a daughter of Abraham, bound by Satan for eighteen long years, be set free from her bondage on the Sabbath day?"



17 When he said these things, all his opponents were put to shame, but all those in the crowd rejoiced at all the extraordinary things he was doing.



Why is this story in the Bible?

**What is the Good News, the Gospel, for
the people in the story?**

What is the Good News for us today?

“What Jesus is doing for this poor woman is what he is longing to do for Israel as a whole. The enemy, the accuser, has had Israel in his power these many years, and Jesus’ kingdom-message is the one thing that can free her. But Israel’s insistence on tight boundaries, including the rigid application of the sabbath law, is preventing it happening. Unless the kingdom-message heals her, there is no hope.”

N.T. Wright

The Good News of Luke 13:10-17:

- **All are welcome in the presence of Jesus**
- **Healing is not earned**
- **Jesus is Lord, not us**