

# JESÚS HEALS A CRIPPLED WOMAN



Passages to Study:    Luke 13:10-17.

Read with the class:    Luke 13:10-17.

Texts for memorization:

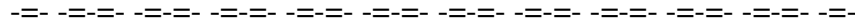
Younger:    John 8:34. "Whosoever commiteth sin, is the servant of sin."

Older    John 8:34, 36. "Jesus answered them, Verily, verily, I say unto you, Whosoever commiteth sin, is the servant of sin. If the Son therefore shall make you free, ye shall be free indeed".



**OBJECTIVES:** To teach that:

1. The Lord always had compassion on people.
2. The Lord did what was good and right, no matter what others thought.
3. Jesus understood that the woman needed to be "free" of her affliction.
4. The religious leaders imposed rules but had no solution to offer people who had needs.
5. God's desire is that everybody live conscious of that which is heavenly rather than be concerned about things earthly.



**SCENE No. 1. VISUAL AIDS:** Figures of Jesus in a synagogue teaching the people, and of a woman who is very bent. To show the woman healed, change this figure to that of the woman standing erect. Also the figure of an angry man.

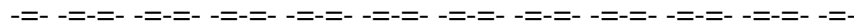
**DEVELOPMENT:**

- One of those present in the synagogue of a city or town in Israel was a woman who was very bent.
- This woman had suffered for 18 years owing to a deterioration of her vertebrae, a condition that increased year by year.
- Cns.** The many years that the sickness had lasted made it more difficult for man to heal her, but not for Jesus.
- Cns.** Human beings were created with the ability to look upwards but this woman could only look downwards, for she "**could in no wise lift up herself**" (v.11).
- She attended the synagogue, as was the custom of the Jews on their day of rest. Jesus was teaching the day she went.
- The Lord had compassion on her when he saw her, called her to Him and "loosed" her from her infirmity.
- Cns.** This miracle demonstrates how important each human being is to God. Jesus felt compassion for her and took the initiative in setting her free.
- Cns.** She presents a picture of the spiritual condition of sinners. They live concerned about the things of earth and do not look upward to the things of heaven. See Col. 3:1-2.
- Apl.** An unsaved sinner is enslaved by Satan, and needs to be set free to be able to serve God.
- When the woman responded to the call of the Lord Jesus, she committed herself into His hands.
- The woman had suffered constantly during 18 years due to "a spirit of infirmity", unable to look upwards.
- The Lord Jesus considered that she was bound by Satan (v.16).
- Without doubt, during all these long years she had longed to be released from her suffering but only the Lord could truly "loose" her, that is, set her free from Satan's power.
- Human suffering is the product of the same evil power that introduced sin into the world.
- Jesus did not heal the woman secretly, but openly, although he knew that there were people present who would criticize Him.
- This is one of several times Jesus was criticized for healing on the Sabbath, the day of rest.
- Cns.** The Lord was not going to let the woman continue to suffer so that He could escape criticism.
- The strictest Jews made demands that went much farther than was required by God's law for the Sabbath. They had invented additional prohibitions for this consecrated day.

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- For these Jews, keeping the rules was more important than having compassion on people who were suffering and needy.
- Cmt.** Even today in certain Jewish circles, they continue to discuss what kinds of ties and knots can be undone on the day of rest.
- The ruler of the synagogue did not appreciate what Jesus had done and became angry.
- Ctr.** The woman, rejoicing in her freedom, glorified God, but the ruler of the synagogue rebuked the people. His annoyance was due to his concern for man’s law and not God’s.
- The Lord Jesus reminds the people that on the Sabbath day each of them loosed his animals so that they could drink water, but they did not have the same concern for a person bound by Satan.
- The Lord’s reply shamed his opponents but the rest of the people rejoiced that the woman had been set free from her affliction.
- Apl.** A sinner who feels the burden of his sin can appreciate the freedom that is found in Christ.
- Apl.** When a youth is the first to be saved in his family, other believers rejoice but the unsaved oftentimes have an opposite reaction.



**SCENE No. 2. VISUAL AIDS: Figures of:**

- A man looking through a telescope towards a door on which is written the word “HEAVEN”.**
- A sign with the words, “The Things which are Above”, and a youth sitting reading his Bible with the text of Colossians 3:1-2 written underneath.**
- A sign with the words “The Things of Earth” among figures that represent those things that occupy people’s attention. Money, Educational Diplomas, Houses, Parties, Cars, Bicycles, Clothing, a Suitcase representing travel, etc.**
- A woman whose body is bent and another of her straightened with the words “Out of Bondage and into Liberty”.**
- A bird enclosed in a cage and another sitting on a branch outdoors, singing.**
- Animals being taken out to water by their owner.**

**DEVELOPMENT:**

- Sug.** Explain the meaning of the verse in John 8:36. **“If therefore the Son shall make you free, you shall be free indeed.”**
- Cmt.** To be free in a spiritual sense does not mean to have no restrictions as to what one can do, but it means to be free to serve God.
- Lsn.** Let us not be people who are bent over, as if tied by Satan, concerned about the passing things of life.
- The Lord used simple arguments, easy to understand, to show how ridiculous was the attitude of the ruler of the synagogue.
- He mentioned that people were concerned for the needs of their livestock on the day of rest.
- If the owner loosed his animals that had been tied up for a few hours, why could He not loose a woman who had been bound for 18 years?
- Cmt.** Among the Pharisees, there was an imbalance of their priorities. They did not recognize the value of the relief the woman felt. The visual aid figures present illustrations of priority differences seen today.
- Cmt.** Some youth permit the material things of life, or friendships, or their studies, to have more importance than spiritual things in their lives. Perhaps they have a Bible that remains closed.
- Cmt.** Material things are not bad in themselves and are necessary for living. They are a problem when they occupy the place that the things of God ought to have.
- Lsn.** We need to be clear about the things of life that are truly important. The youth reading his Bible represents what is of true value.

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