

JESUS HEALED THE CRIPPLED WOMAN ON THE SABBATH

Luke 13:10-17

STRUCTURE

Key-persons: Jesus, crippled woman, and the synagogue leader

Key-location: A synagogue

Key-repetitions:

- Sabbath: Jesus taught on the Sabbath (Lk 13:10); the synagogue leader was outraged because Jesus healed on the Sabbath (Lk 13:14); he told people not to come on Sabbath for healing (Lk 13:14); Jesus said they took care of their animals on the Sabbath and the woman should be set free on the Sabbath (Lk 13:15-16).
- Jesus' actions: taught (13:10); saw the crippled woman (Lk 13:12); called her (Lk 13:12); placed his hands on the woman (Lk 13:13); healed the crippled woman (Lk 13:13); scolded the synagogue leader (Lk 13:15).

Key-attitudes:

- Crippled woman's misery.
- Jesus' compassion for the crippled woman.
- Woman's joy over healing.
- Synagogue leader's outrage.
- Jesus' anger at synagogue leader's legalism.
- Critics' humiliation after Jesus criticized them.
- People's delight for the wonderful things Jesus did.

Initial-situation:

The third year of Jesus' public ministry began when King Herod ordered the murder of John the Baptist. The people wanted to annihilate King Herod and to crown Jesus. Because Jesus refused to heed the call of the people to lead a popular revolution, the people felt betrayed by Jesus. That ended his popularity with the multitudes. The religious leaders' antagonism toward Jesus increased, and the people flip-flopped between excitement for Jesus when he performed a miracle, and anger toward Jesus when they didn't like his teaching.

Initial-problem:

On one Sabbath, Jesus taught in a synagogue. A woman who had been crippled by an evil spirit for eighteen years was in the synagogue.

Final-situation:

Jesus' words humiliated his critics, but the people were delighted with all the wonderful things Jesus did.

BIBLE STORY

On one Sabbath, the Jewish day of worship, Jesus taught in a synagogue. A woman who was crippled by an evil spirit for eighteen years was in the synagogue. The woman was hunched over and couldn't stand up straight. Jesus saw the woman and called her to come to him. Jesus told her, "Woman, you are set free from your disability." Then Jesus placed his hands on her, and immediately she stood up straight and praised God.

The synagogue leader was outraged because Jesus healed on the Sabbath, the day of worship. The leader told the people, "Six days are declared work days. Come and be healed on those six days. Don't come on the Sabbath."

Jesus answered him, "You hypocrites! Each Sabbath everyone of you unties his ox or donkey from a stall and leads it to water. Here is a woman, a descendant of Abraham, who has been bound by Satan for eighteen long years. Should she not be set free from her bonds on the Sabbath day?"

Jesus' words humiliated his critics, but the people were delighted with all the wonderful things Jesus did (Lk 13:10-17).

GENERIC DIALOGUE QUESTIONS

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| 1. What catches your attention in the story? | 5. How did the characters face their problems? |
| 2. Is there anything in the story that is hard to understand? | 6. How have you faced similar problems? |
| 3. Who are the main characters in the story? | 7. Is there someone in the story who is similar to you or who is different from you? |
| 4. What problems did the characters face? | 8. What does the story tell about God? |

DISCUSSION QUESTIONS

1. What was the woman's main problem?
2. Who are some "cripples" today who need freeing from Satan's control?
3. How did Jesus and the synagogue ruler have different views of the Sabbath?
4. Whose view of the Sabbath prevailed: Jesus or the synagogue leader?
5. How did Jesus expose the hypocrisy of the synagogue leader?
6. Why were the people delighted with Jesus?
7. Today, what legalistic views or church traditions hinder Christians from ministering to the "cripples" in their communities?

LIFE-LESSONS

1. **People are more important than rules and regulations. Therefore, one should help others, even if doing so goes against religious tradition and endangers one's reputation.** The synagogue leader criticized Jesus for healing a crippled

woman on the Sabbath. Jesus answered by pointing out the hypocrisy of those who cared for their animals on the Sabbath, but refused to rejoice when a person was freed from Satan's bondage on the Sabbath (Lk 13:10-16). The synagogue leader saw healing as part of a medical doctor's work, and practicing one's profession on the Sabbath was prohibited. The synagogue leader could not see beyond his own viewpoint to understand Jesus' compassion for helping the needy.

2. **Religious people who value rules and religious traditions more than they value people are guilty of hypocrisy.** The synagogue leader's religious beliefs did not value those whom God values. They pretended to worship God; when in fact, they worshiped rules and religious tradition. Jesus accused the synagogue leader and those who agreed with him, as being hypocrites (Lk 13:15).
3. **Jesus has power over evil spirits who bind people with sickness and physical limitations.** Jesus had power to heal a woman who had been crippled by an evil spirit for eighteen years.
4. **Religious people who legalistically hold to tradition and following rules become angry people.** The synagogue leader was outraged because Jesus had healed on the Sabbath, their day of worship (Lk 13:14). The Pharisees hid behind their set of regulations to avoid God-given obligations to love. Christians too can use religious tradition and customs to rationalize away their obligation to care for others.

LEARNING ACTIVITIES

1. **Interaction with Characters in Story:**
Invite listeners to interact with characters in the story with a question. What would you like to say to:
 - The bent over crippled woman on the way to the synagogue?
 - The synagogue leader?
 - One of those present at the synagogue who was filled with joy because of the wonderful things Jesus did?
2. **Role-playing Pantomime:**
The storyteller tells the Bible story one time. Then he asks for three volunteers who will pantomime the actions of characters in the story.
 - One volunteer will pantomime the actions of Jesus.
 - The second volunteer will pantomime the actions of the crippled woman.
 - The third volunteer will pantomime the actions of the synagogue leader.The storyteller narrates the story a second time with the volunteers pantomiming their character at the appropriate time.