



Daily Verse and Comment

[Luke 13:10-17](#)

(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.

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On this occasion, [Jesus](#) did not wait for somebody to ask a question, as He did in Luke 4. He just went out and did what needed to be done. This episode shows God's purpose for the [Sabbath](#) very clearly. Jesus says, "You are loosed." When one is loosed, one is made free. The lesson is clear. This woman was in bondage to an infirmity, something [Satan](#) had [afflicted](#) her with.

On the other hand, there were the Pharisees. To them, the Sabbath was rules to obey—their rules, their traditions. To the ruler of the synagogue, then, the Sabbath was unfit for loosing somebody from his pain or from his infirmity.

Jesus calls him a hypocrite in verse 15. "Does not each one of you on the Sabbath loose [untie, free] his ox or donkey from the stall? So ought not this woman, being a daughter of Abraham, whom Satan has bound—think of it—for eighteen years, be loosed [freed, delivered, redeemed] from this bond on the Sabbath?"

How plain! Once we begin to see what Jesus did and talked about on the Sabbath, it becomes clear that He was magnifying its use. The Sabbath is the day of liberation; it is the day [God](#) blessed so that we can remain free and no longer be brought into bondage. (Incidentally, the verbs translated "loose" are the Greek word that means "to free.")

Does Jesus say, "Oh, it doesn't matter. We're going to do away with the Sabbath anyway"? No! Instead, He argues for a right, [merciful](#) evaluation of a person under a heavy burden and then using the Sabbath to relieve him of it. He is arguing for true values in the use of God's Sabbath.

— John W. Ritenbaugh

To learn more, see:

[The Fourth Commandment \(Part 2\)](#)



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