

# Luke 13:10-17. Christ Restores a Woman Who Was Bowed Together.

by Favell Lee Mortimer

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*Jesus' healing of the afflicted woman reveals his compassion, wisdom, and power to overcome spiritual bondage.*

**Scripture:** Matthew 9:20, Luke 6:6, Luke 13:10, Romans 8:18, Galatians 3:7

**Topics:** "Divine Healing", "Spiritual Freedom"

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## Description

Favell Lee Mortimer preaches about the story of the afflicted woman who was healed by Jesus in the synagogue, emphasizing how Jesus notices and cares for those whom the world overlooks or scorns. Despite facing physical and societal challenges, the woman's faith and perseverance led her to receive healing and glorify God. Jesus' response to the ruler of the synagogue exposes the hollowness of his heart and highlights the importance of compassion and doing good on the Sabbath. The woman's affliction, caused by an evil spirit, serves as a reminder of the ultimate freedom and joy believers will experience in the presence of their Savior, symbolizing the future liberation from all forms of bondage and suffering.

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## Transcript

The objects that attracted the Savior's eye were those that the world overlooks or even derides. A poor creature bowed down, and in nowise able to lift herself up, would incur many a contemptuous glance from the thoughtless and unfeeling. Some poor cripples are afraid of venturing out of their houses, lest they should meet with scornful looks or hear unfeeling remarks. But this afflicted woman was not restrained by such fears from entering the public congregation. With pain and difficulty she must have reached the place of worship. There are pious people who love the house of God so well, that they drag their decrepit frames along the toilsome way, resting now upon a bank, and now upon a stone, rejoicing when they reach the threshold, as a voyager when he lands upon a distant shore. Souls that thirst after God, spare no pains to get a refreshing draught from the wells of salvation.

How must this poor woman have felt when she heard the Lord Jesus desire her to approach! She did not apply to him for relief; perhaps she did not know that he would be at the synagogue; and as she could not lift herself up, she may never have seen his gracious countenance. But when she heard his voice, she refused not to come near. The Savior laid his hands upon her and healed her. Her first act was "to glorify God." There were some present who, instead of being touched by the sight of her joy, were filled with

indignation. The ruler of the synagogue was one of these. He had not dared to prevent the Lord from teaching in the synagogue, because he knew the admiration in which he was held by the people. But now he could no longer restrain his rage, and he angrily addressed the congregation, saying, "There are six days in which men ought to work; in them therefore, come and be healed, and not on the Sabbath days." The people had not come to the synagogue in order to be healed; they had come to worship God. The ruler knew this, but he only sought for some pretense to hinder the glorious triumphs of the Redeemer.

It was foolish ever to attempt to argue against the Lord of all wisdom. By one word he could confound his most subtle adversaries. He exposed the hollowness of the ruler's heart, by showing that the compassion exercised towards a beast on the Sabbath-day must surely not be withheld from a child of Abraham. How many arguments are now brought forward against various plans of doing good to souls, that the Savior would overturn by such an appeal as this!

The same reply that stung the ruler to the quick, must have poured consolation into the poor woman's heart. The Lord called her a daughter of Abraham; and he acknowledged none to be the children of Abraham except those who did "the works of Abraham." Could the straightness of her body afford her as much joy as the assurance of the safety of her soul?

She discovered also the cause of her affliction. It was the power of an evil spirit that had bound her for eighteen years. If her faith was now like that of Abraham, we see it had been exercised by long and heavy trials. But those trials had not been longer nor heavier than was necessary for the perfecting of her faith. From the beginning of her affliction the day of release had been known to the Lord, though unknown to her. The glories of that day must have made her forget the long period of her sorrow. Was not that day glorious in which she was called, and touched, and commended by her Savior? It seems an emblem of that more glorious day when the people of God will be made free forever from the bondage of corruption, and will receive from their Lord the assurance of his everlasting favor. How light all the afflictions of this life will then appear! how short their period! Whether they lasted eighteen or eighty years, the time will then appear as a moment.

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Source:

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