

## **Miracles of Jesus 12-10-14b**

Let's resume our study now in the miracles of the Lord Jesus. We have come to the healing of the infirm woman. This is in Luke chapter 13.

We're going to be looking at chapters 13 and 14 where we have a very similar miracle. These are both Sabbath day miracles. The infirm woman and the man with dropsy are Sabbath day miracles.

And if you look at the recorded miracles of the Lord Jesus in our list, you'll find that there are seven Sabbath day miracles. Interestingly enough, the demoniac in the synagogue that we looked at as the third miracle, the healing of Peter's mother-in-law immediately after, that was a Sabbath day miracle. The man at the pool of Bethesda, that was a Sabbath day miracle.

The man with the withered hand, remember it's actually in the synagogue, stretch out your hand. And the one that we will look at in some detail and yet attempt to summarize it in a single Sunday, the man born blind in John chapter 9, that is a Sabbath day miracle. So those are the five.

These are the other two. And not accidental, not unimportant that these are Sabbath day. So let's look at this now in Luke chapter 13 verses 10 and following.

He was teaching in one of the synagogues on the Sabbath. 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. But when Jesus saw her, he called her to him, and said to her, Woman, you are loosed from your infirmity.

And he laid his hands on her, and immediately she was made straight and glorified God. 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. I can't help but chuckle at that. You've got six other days to be healed.

Don't come down and be healed of your eighteen-year infirmity during worship. What does God have to do with it? So the Lord then answered him and said, Hypocrite, this might be considered offensive. 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? 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? When he had 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." Well, what is the context here? If you look at the place in Jesus' ministry where this occurs, again we've seen in Luke 11 that Jesus has already pronounced the

woes on the scribes and the Pharisees who washed the outside of the cup and dish, but their inward parts are full of greed and wickedness.

Woe to you Pharisees, you tithe the spices in your cupboard, but you pass by justice and the love of God. This is back in chapter 11, verse vicinity of 40 through 44. Woe to you scribes and Pharisees, hypocrites, you are like graves which are not seen, and men walk over them and are not aware of them.

46, woe to you lawyers, you load men with burdens hard to bear, you yourselves do not touch the burdens with one of your fingers. Well, you know that Jesus' ministry is broadly divided into two phases. The first was His presentation of the Kingdom to the nation of Israel as it existed in His day.

If I cast out demons with the finger of God, then the Kingdom is in your midst. The Kingdom is here. By extension, the King is here.

John the Baptist began the announcement, the Kingdom of God is at hand. The Kingdom of Heaven is at hand. There's one coming greater than I, not worthy to touch His sandal.

He is the issue. So this message was communicated through the land. Of course, it met with great opposition, hostility, and rejection, which brought about the second part of Jesus' ministry where He is no longer actively offering the Kingdom, but He is preparing His disciples for the transition that is to come.

He is going to be crucified, delivered into the hands of men. Crucified, He will be buried. He will be raised the third day.

He no longer openly presents this. Along with it, the rejection of the scribes and Pharisees and leadership in Israel is going to intensify. In His earlier phase of ministry, Jesus was often free to stand up in the synagogue and teach.

This passage records the last time in the Gospels that Jesus teaches in a synagogue. It's a mark that these leaders have reached the stage of opposition where they now actively prevent Him from teaching in the synagogues. Part of this is no doubt due to those that Jesus asked not to talk about their healings, tell no man, but they did anyway.

This incensed and inflamed and aroused the ire and anger and active opposition of religious leaders. One of the venues that will now be denied to Jesus is the synagogue where He can stand up and from the Old Testament scriptures preach the fulfillment of those prophecies and those figures and those types in Himself. He is going to have to teach elsewhere.

This is the last time He is going to teach in a synagogue. As you look at this, the woman who has this spirit of infirmity, it doesn't say she was sick or had a disease. It says a spirit of infirmity.

People have gone back and forth, well is this a demon or not? I think all you have to do is look down at verse 16, this woman whom Satan has bound, to see that this is a malady that is the result of the malodorous presence of a demon. It is a spirit that has produced this infirmity. We are given the duration, it is 18 years, not accidental, we will return to that in a bit.

But she is bent over and can in no way raise herself up. When Jesus saw her, He called her to Himself. She does not come and approach.

So many people that needed healing would come to Jesus, oh Lord, I know if you are willing, you can make me whole. That is not the case. He calls to her.

Now, think about this woman. She is at the synagogue and she has this very visible, this isn't something you can cover up. It is something you can hide.

The woman with the issue of blood could put on bandages and be seen in public and not necessarily be noticed. Not this woman. She is bent over and she cannot straighten up.

Everyone has seen this. You go out in public and you see someone who is physically debilitated or challenged in some way, has a deformity or an injury and they are just very obvious. You begin to have to make a choice about well, do I look away, do I pretend I don't see them, do I look and if so for how long, do I look and smile, are they going to misinterpret the smile.

It raises a whole issue because it is out of the ordinary. It is abnormal and it causes notice. You cannot help but notice and then be challenged as to how to react.

We want to be kind. We don't want people to feel like they are so awful that we can't look at them or look them in the eye and yet we don't want to condescend. We don't want to make a big issue out of their abnormality either.

There is an honest struggle that we go through just depending on how shocking it is to see. What do you do? There are people who don't want you to make any big deal and there are others who say well, what am I not here, nobody is willing to look at me and they walk the other way. This is this woman's situation.

She is very markedly, very visibly afflicted but despite that where is she? She is at the synagogue. She doesn't let that slow her down. She says I really don't care how I am treated.

People may ignore me or they may pity me or they may belittle me and the little kids may make comments because they are young and don't know the proprieties but I don't care. I am going to the synagogue. Now she may or may not have known that Jesus was the guest speaker on this particular Sabbath but she is there.

Why? Why would someone be willing to risk public exposure in this way because she is interested in the Word of God. She is coming because she wants to be there and she says what other people think is their business. You know what I think? I think I want to go to the place where the Word of God is taught and let the chips fall where they may.

So she is there. She does not make an issue of herself. She doesn't come struggling up to the Lord Jesus asking for healing.

She is content to sit and listen to the teaching. That's what she is there for. But Jesus saw her and called her to him and said to her, seeing your New King James it says you are loosed.

In Greek this is a perfect, this is a perfect tense. What does the perfect tense mean? Completed action in past time. Woman you have been loosed from your infirmity.

Of course she is still standing there bent over. So this creates a kind of tension doesn't it? I am bent way over. She is probably craning her neck to one side or the other to look up and see the Lord's face because she is bent and cannot straighten up.

Women are typically shorter anyway. So what is she doing? She is having to strain to look up at the Lord's face and he says woman you have been loosed from your infirmity and you would be tempted to say, really? There is a moment in the Bible where for faith isn't there? To believe something that has been pronounced but not fulfilled. It is a two stage healing.

We have seen this before where Jesus does things in steps. None more profound than the man, what do you see? I see men like trees walking. Well this woman he pronounces the deliverance and says it is a completed action in past time as she stands there bent over double.

You think about our deliverance. It is a completed action in past time and yet we still stand in our sinful flesh waiting for the day when Jesus will place his hand on us and raise us up. But we believe it.

It is no less true because the consummation has not yet taken place. Now 18 years, 18 years, 18 years, 18 years prior to this day this woman got this affliction. She is older than 18 years.

This is not a birth defect. Something happened. Did an ox cart roll over her? Did she fall? Was there some sort of scoliosis that set in? 18 years.

Well, I can't think Jesus would have been how old 18 years ago? Twelve. Did anything happen when Jesus was twelve? Yes. Think about further back.

What if you take 18 and multiply it by 100? What happened 1,800 years before this day?

This is the time of Abraham. Everybody knows Abraham 400 years, Moses 400 years, David 1,000 years, Christ, right? So the woman, this mature woman who is bowed down with a spirit of infirmity, what happened from the very outset? The father of the nation, Abraham. This is where you first have the burden of the law beginning.

God gives some instructions to Abraham. There are sacrifices to be offered. There is a ritual of circumcision to be performed.

Immediately, it causes issues. Immediately, there is the coming short, the falling short. It's reflected in Abraham's life.

He is supposed to have faith and wait for God's promise. He falls off the wagon and copulates with an Egyptian and has a whole line of descendants that are going to be a thorn in the side of his seed of promise from then on. You come down to Isaac and his failure to properly recognize who his heir should be.

There is deception and there is wool on the arms and there is flight and separation. There is Jacob and there is more deception and more problems with getting the right wife. Leah and Rachel and all of the concomitants.

1,800 years before this day is when the nation begins to be bowed over because they have a burden of sin. They have a burden of obligation to God that they cannot bear. They cannot straighten up under it and carry it.

They cannot walk uprightly, literally. This woman cannot walk uprightly. But there is the pronouncement.

Jesus says, woman, you have been loosed. And yet she is still bowed over. You can see this as, if this is a spirit of infirmity, when Jesus says, woman, you have been loosed, what do you think happened to that spirit? This is an exorcism without a word.

There may be some other channel on which Jesus tells this demon, get thee hence. But when he says, you have been delivered, the demon's gone. But what's left? Well, there's the result.

The demon doesn't have to continue to be there to bow her over. You can eliminate the cause of a problem and the result is still there. You're not in a continual car crash after you wind up with a broken leg.

Car crash is the cause. Crash can go away, but the thing remains. This is the poignant thought that always occurs to me when I look at a drowning victim.

Someone is deprived of oxygen and they drown. Well, you very quickly retrieve the child or retrieve the victim and you can get the water out of their lungs. You get rid of the cause.

Okay, so it should be okay now. But it's not. Even though the cause, deprivation of oxygen, has been removed, the problem that it caused, death, can't be removed unless you can resuscitate them in a short amount of time.

But typically, if you find a drowning victim after very many minutes, it's over. And you think, well, but look, they're whole. There's nothing wrong with them.

There's no injury. There's no insult. There's no bleeding.

There's no damage, except that they were deprived of oxygen. Can't we reverse this? Why can't you? But there's a difference. Jesus says, you have been loosed.

You have been delivered from your infirmity, which is, in fact, the result. The first thing he does is remove the cause. And without a word, this spirit is gone.

But here's still the effect. What does he do to remove the effect? Personal contact, something most Jews would probably not do because they associated physical disease with defilement, with sin. They figured this person had it coming.

It's a judgment. I'm not getting anywhere near you. But as he did on so many occasions with lepers, with corpses on beers, on stretchers, with those afflicted with fevers and little dead girls, Jesus reaches out with his hand and lays his hands, both hands, two hands.

And you can imagine what a moving scene this would be, where Jesus pronounces her deliverance, and then he affects her deliverance. He pronounces it with a word. It is the word of God.

You have been loosed. Then he reaches with his hands and he takes this poor, crippled over woman, who hasn't been able to stand up straight in nearly two decades, takes her with his two hands and straightens her right up. The result of that is immediately she was made straight and glorified God.

She was made straight and glorified God. She doesn't make an issue of herself. She glorifies God.

In the tradition of the great women of the Bible, this is one of them. She has patiently endured this affliction. She hasn't let it interfere with her worship of God and coming to the synagogue.

God, in the person of Christ, pronounces her deliverance, affects her deliverance, and she is made to stand upright. What is God going to do for the nation of Israel that has been under the law? It has revealed the spirit of infirmity for 1,800 years. He is going to announce the deliverance and there will be a point at which he will lay his hands on the nation and literally raise them up.

They will be enabled to stand straight. What is going to enable Israel to stand up straight? Replacing the spirit of infirmity with the spirit of God. Behold, I make a new covenant with Judah and Israel.

I will take away their heart of stone. I will give them a heart of flesh. I will pour out my spirit on them.

It's not enough to remove the spirit of infirmity. Jesus makes contact and raises her up. It is the contacting, the touching power of God.

The presence of God's spirit in us is that point of contact. That is what raises us up and enables us to stand. Of course, the ruler of the synagogue is offended.

He is indignant because Jesus had healed on the Sabbath. He is still liking the condemnation thing. He is liking the law with its restrictions.

This is the burden. People had taken God's Sabbath, which was designed to be a preview of coming things. Look at the first few chapters of Hebrews.

There remains a Sabbath rest for the people of God. There is a rest. Enter into that rest.

They, by unbelief, could not enter into that rest. Sabbath was a day of rest. God designed it to be a relief.

What had the religious authorities done? They had taken the day of relief and turned it into a burden. There was no day where you had to be more careful than on the Sabbath because if somebody spotted you walking too far, brushing the dust on your robe too much, cooking. Jesus makes this point.

He says, does not each one of you on the Sabbath loose his ox or donkey from the stall? What does this mean? On Friday you put them in the stall and you bolted the gate or you tied them with a knot. Well, on Saturday, if they are thirsty, do you not open that gate? Do you not untie that knot to let them out so that they can get relief, rest, comfort? Notice that this is a restriction. On the Sabbath do you not remove a restriction? Do you not take away an impediment to rest and relief? Ought not this woman being a daughter of Abraham, daughter of who? How many years ago? Abraham.

The context just throws these clues at us. Daughter of Abraham. Why doesn't he say daughter of Jacob, daughter of Israel? Daughter of Abraham.

Why? Because that 18-year period is significant. This is speaking of larger things. The whole nation, the whole seed of Abraham has been under this burden.

Ought not this woman, daughter of Abraham, whom Satan has bound, why was there a need for covenant with Abraham? Why was there a need for a promised deliverer who would come? Why was there a need for the law, which applied only, by the way, to the

seed of Abraham? They didn't apply the Mosaic law to the Philistines or the Amorites or any of the other ites that lived in the land. The law was for the seed. Why? To show them their need for deliverance from God.

Their relationship with God demands deliverance, demands cleansing, demands something to bridge the gap because they are in covenant with God. Whom Satan has bound and then Jesus says what he says to all of us. Think of it.

For 18 years. Now you couldn't get a bigger Mr. Holland banging on your football helmet with a drumstick. Daughter of Abraham, think of it, 18 years.

Daughter of Abraham, think of it, 18 years. Again and again. You know, it's like that guy used to say about the Vegemetic or one of these products.

Oh, it was the ShamWow. It sells itself. The ShamWow sells itself.

Look at it. I just drop it on the deal here and it sells itself. Well, this passage practically teaches itself, doesn't it? How many times does Jesus tell strangers, not even his disciples, think of it.

Think, think, think. Come on, people. Daughter of Abraham, 18 years, think of it.

Be loosed from this bond on the Sabbath. Now, in the sweep of human history, I love my 7,000 year model of human history. When is it that Israel is going to be loosed from their bond on the Sabbath, in the millennium, when he pours out his spirit on them and they have what we have already, the contact of the hands of the Lord Jesus on us to raise us up, to give us strength, to live, to cast off the effects of that spirit of infirmity with which we are all born and with which we are all afflicted.

So, what can you say in response to that? Even his adversaries were silent on this occasion. Now, I said we would get to another miracle and we will. The man with drops, just flip over to the next page, chapter 14, verse 1. Now, it happened as he went into the house of one of the rulers of the Pharisees to eat bread, when? On the Sabbath.

What day is it? On the Sabbath. What is the Sabbath? The day of rest, the day of comfort, of restoration. Burdens are released on the Sabbath and they have perverted it into the most burdensome day of the week.

Went into the house of the ruler of the Pharisees to eat bread on the Sabbath. Notice, Jesus, after this phase shift in his ministry, all the scribes and Pharisees are after him, they are actively opposing him, they are shutting him out of the synagogues after this time. But where is he? He is in the house of the ruler of the Pharisees to eat bread.

He has been invited to a meal on the Sabbath. And behold, well, of course, they are all watching him closely. One of the pungent phrases of Scripture, they were watching him

closely.

Well, if you were alive in the days of the Lord Jesus, would you be watching him closely? The question is, why? What are you watching for? Are you watching for another Bible class? Are you watching for another opportunity to gain insight from the Son of God, who understands everything that God is doing, who understands, knows the end from the beginning, knows the hearts of men, knows the plan and purpose of God? Are you watching the Lord Jesus because of who he is and what he can communicate and how great he is as a person? His Savior, Deliverer, Messiah, they are watching him closely. Why? Because they want to find an occasion to attack him. They want to see him slip up.

They want something they can use against him. And you get the idea that this invitation is sort of a loaded deal. The ruler of the Pharisees says, we will get him over here and he is going to say something or do something that we can use to attack him.

So it's a trap. And Jesus willingly walks right in. Why? Because Jesus isn't afraid.

And Jesus knows that this occasion of stumbling, these people are walking in the wrong direction. And if they're going to stumble over something he says or does, so be it. It's all about him and who he is.

Notice, they're watching him closely. So if he's going to give offense, if he's going to make an issue, it's going to be about him. And that's the right issue.

So he's not afraid to go. Free meal. Why not? Probably a really good repast.

And behold, there was a certain man before him who had dropsy. Now it says there was a certain man before him who had dropsy. Does the ruler of the synagogue typically invite crippled people to his table when he's got honored guests? Not only does this Pharisee throw this feast, invite Jesus, but he invites a man with this very obvious, you know, dropsy is water retention.

The guy's all puffed up with fluid retention. That's what dropsy is. He needs a water pill.

He needs something to get the hydration out of his system. He takes in moisture and it doesn't leave. And this can cause no end of complications.

Well, the Pharisee sits him right across from Jesus at the table. Sits him right next to him. There's a man before him with dropsy.

This guy's not in the back. He's not parked at the doorway. He's not peeking through a window.

He's before him. How do you think the man with dropsy got before Jesus? These guys are, he's a plant. He's an occasion.

Let's see what Jesus does with this guy. We'll find him breaking Moses' law in some way and this will be a big propaganda victory. So, and Jesus, you know, they think, what a rube.

Look at this. He's accepted our invitation. Doesn't he, you know, this is, he's an easy mark.

We'll dispense with this guy in short order. Look at this. Look how naive he is.

Of course, Jesus walks in not because he's naive, but because he's smarter than all of them. So Jesus answering speaks to the lawyers and Pharisees. Notice the lawyers are there.

What do lawyers do? Figure out if he broke the law, right? That's why the lawyers are there. He's got a whole room full of antagonists and people with notepads just waiting to see him breach some clause of the law as they understand it. So Jesus answering, notice answering.

Answering what? Where's the question? Any question in this context? There's a white elephant question hanging in the air, right? Well, what are you going to do? Which law are you going to break now? It's the Sabbath. We've scheduled a meal. The Sabbath is not over yet.

So that's, you know, well, there's this great unspoken question hanging in the air. So Jesus answers the unspoken question. You know, this is kind of a reverse of, before you ask, I will answer.

Well, Jesus answering spoke to the lawyers and Pharisees saying, let me just formulate your question for you. Is it lawful to heal on the Sabbath? Let me ask you all. You know, you're waiting to see something I'm going to do and then convict me.

Well, I'll ask you first. Is it okay if I heal this guy? Will I be breaking the law if I heal this dropsy guy? Of course, the whole issue that Jesus can heal this afflicted man has been conceded. And they don't even think about that.

You know, miraculous healing of a puffed up man with dropsy, they take it for granted that he can do it. They're trying to watch how and if they can get him for breaking any laws when he performs a miracle. The whole fact that he can do miracles just completely isn't even on the table.

It's just stunning. But remember, we are made out of this clay. This is us.

Mark Knopfler and Emily Harris have a song on a relatively new album, and I like the title. This is us. We are made of this stuff.

The reason it's in the Bible is, you know, if we don't claim the grace of God, we will do

this. We will do this ourselves. We will miss the miraculous power of God niggling over details.

You know, what's important to us, we've got our minds on the things of men and not on the things of God. Here's a huge thing of God. Here's a man that can perform miraculous healing, but all I'm interested in is whether I can get him on a technicality, you know, discredit him, because he's messing up my lifestyle.

I like being a big mucky muck in the religious world, and this guy's kind of cramping my style, so I've got to find some way to, you know, pull him down, undercut him, reduce his credibility with the people. It's just insane, but this is us. So, is it lawful to heal on the Sabbath? Well, this messes up their plan, because what they want him to do is inadvertently do a thing that they can jump on and say, aha, you broke the law.

You violated the Sabbath. But he's asking them, well, we've got so many doctors of jurisprudence here and experts on the law of Moses. Let me just ask you, is it okay if I heal this guy? Is it lawful? Well, what are they going to do if they say yes, and he heals him? The whole evening is wasted.

All that food, inviting the man with dropsy, you know, putting up with it. Probably they were all giving him a wide berth and saying, well, you know, necessary evil here. We've got to have the man with dropsy so we can tempt Jesus to do something wrong.

But the whole thing is going to be a waste if they say, well, yes, actually it is lawful to heal on the Sabbath. Well, that completely defeats their plans. Well, if they say, no, it is not lawful, then he's liable to not heal him.

And again, they're going to be thwarted. They can't answer rightly or wrongly. And if they say, no, it's not lawful, Jesus is liable to say, well, why not? What clause of the law are they going to cite that says you can't heal someone on the Sabbath? Well, I've got a paper I wrote back in, you know, A.D. 26.

They have nothing. They've got nothing. All he has to do is say, well, what passage would you base that on? And they're skunked.

So they can't answer. They kept silent. See, they don't want to mess up the deal here.

They just want him to heal and then they'll see how he does it and they'll go back and research and find some clause they can get him on. But they can't tell him that he's got permission or they can't tell him that he doesn't because if he gives permission, the deal is done. If they don't give permission and say it's not lawful, they can't explain why because they've got no leg to stand on.

So he answered them. Notice, they don't say anything and he answers them. He answers what they don't say.

Jesus is given all the answers and they don't even have the right questions. Jesus answered saying, which of you having a donkey or an ox that has fallen into a pit will not immediately pull him out on the Sabbath day. Now, you'll see there's a text note there that says a son or an ox.

I personally think this is a donkey. It seems a little bit incongruous to bring in a human son. I think this is a donkey or an ox that has fallen into a pit.

Now, this pit is a pond. This is a watering pit. This is where the animals get their drinks.

And if your donkey or your ox falls into the pit, falls into the well, would you not immediately pull him out on the Sabbath day? Well, this is kind of a tongue-in-cheek thing because you've got a man that's full of this internal water. He says, if you had a donkey or an ox that had a problem with external water, would you not deliver him? This guy hasn't fallen into a well. He's got a well puffing him up on the inside.

It's a water problem. It's just internal instead of external. Remember the first one, the woman was bound by the spirit of infirmity.

And he says, if you have a bound animal, would you not release it? Here he says, you've got a guy that's drowning in his own fluids. If you had an animal that was drowning, would you not deliver it on the Sabbath? Well, of course, again, they can't answer him regarding these things. Now, does the man get healed? Does it say? Why? Not the issue.

It's not the issue. What's the issue? The thinking that surrounds it. And notice the logic in this argument is almost identical to what it was with the woman.

Look at what the law actually says. Is the law a day of comfort? A day of rest? A day of deliverance from burdens? Or is it a day to impose burdens? We already know in the six days that we labor and do our work that we're in a fallen world. We're a fallen creation.

We wrestle against the world, the flesh, and the devil all the time. The message of Christ is one of deliverance, not of conviction and condemnation. These people are trying to find a way to condemn where Jesus is trying to find a way to communicate deliverance.

He's symbolically illustrating that deliverance and these healings from every different kind of affliction. He says, look, you are made free. If you know the truth, the truth will liberate you.

It will set you free. It is a release of burden. It is a release of sin.

It is atonement with God. And people love darkness rather than light because their deeds are evil. They just cannot see it.

Seeing they see and do not perceive. Hearing they hear and do not understand. Their hearts are calloused over.

And it's so obvious looking at others. The application for us is to look at ourselves. Are we burdening others where we should be an example of and a communicator of deliverance? We are lights shining in the midst of a crooked generation, not burning facies of sticks where we want to go light something on fire, where we want to burn it in judgment.

We are not a light shining into the dark trying to find a thing to condemn. We are a light shining on a hill reflecting the glory of Jesus Christ to draw people to Him. As it says in John 3, as Moses lifted up the servant, the Son of Man is going to be lifted up so that whoever believes in Him can be what? Condemned? No, delivered.

God sent not His Son into the world to condemn the world. These people are there to try to find condemnation. We've got to really watch to not be condemnatory.

It's a part of our flesh. It's a part of our clay. It's a part of our makeup.

But God in Christ through the Holy Spirit has given us the message of deliverance. We reflect His glory specifically in the area of deliverance. We are delivered ones and we carry a message in the hope of that deliverance.

Jesus has pronounced our deliverance. You have been loosed. But there is this short interval of time between the pronouncement and when He lays His hands on us and raises us up.

And in that time, what is the challenge? To look in faith, to wait in hope, and to be an example to others of the grace of God, the love of God, and the deliverance of God. That's a big part of why we're here. Well, these two miracles really exemplify this and it's a wonderful thing to look at the detail and see the grace and the mercy and the love of the Lord Jesus.

Even in the midst of great hostility, He still gets the point across. And He doesn't launch into a woe unto you scribes, Pharisees, hypocrites, tirade here. He simply makes the point.

Look. Look at your Scriptures. Do Scriptures prohibit you loosing a dumb animal from a burden or from danger on the Sabbath? Why would you deny that to a person? What is the spirit and the truth of the law? Are you sitting around pressing the letter to try to condemn? It's a great truth to meditate on.

Well, we'll pick up next week in our study of the miracles of Christ, but we'll close here in a word of prayer. Father, thank You for the truth of Your Word. Thank You for how powerful and how dynamic and how convicting these illustrative passages are for us.

We pray that God the Holy Spirit will take this sharp sword and wield it to teach us, to instruct us, to rebuke and correct us, to enable us to grow. Jesus said that if we abide in

Him, You would prune us to make us more fruitful. And we know that as we look at our lives, there are things that need pruning out.

There are things that need correcting and need taking away so that the light of Your glory can shine on us and make us even more productive. We pray that as we enter into the coming days that these things will live in our hearts and be a source of meditation, of encouragement, of inspiration and of motivation to live the life to which we have been called and to reflect Your glory and the glory of our Savior, the Lord Jesus. We pray these things in His name.