

BIBLE WOMEN – NEW TESTAMENT
WOMEN JESUS HELPED - LESSON 16
By Beverly McKey

I. JESUS ELEVATED THE STATUS OF WOMEN IN THE FIRST CENTURY.

- A. Women's status and freedoms were severely limited by Jewish tradition and customs in the first century, as they were in essentially all other cultures of the time.
- B. Women were usually treated as second-class citizens and even as property to be bought and sold in the ancient world; however, that was not God's plan.
 - 1. **Genesis 1:27** -- *"So God created mankind in his own image, in the image of God he created them; male and female he created them."*
 - a. Both were created in the image of God.
 - b. Both were given dominion over all of the creatures on earth.
 - c. When united in marriage, the man and woman actually become as "one person". **Genesis 2:24** – *"Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh."*
 - 2. Because Eve was deceived by the serpent and disobeyed God by eating the forbidden fruit of the tree of the Knowledge of Good and Evil, she was assigned a submissive role to her husband.
 - a. Submission means to "yielding to the authority of another".
 - b. Submission does not mean "inferior" (ex. – One may be submissive to his employer's authority without being inferior to him.)
 - 3. It was man who stretched and bent the law in the Old Covenant to drastically reduce the rights and status of women.
- C. By the time Christ was born, the status of women in general was scarcely above that of slaves:
 - 1. Women were considered inferior to men.
 - 2. They were forbidden to testify in court trials.
 - 3. Women could not go out in public or talk to men without the permission of their husband or father.
 - 4. Women were expected to keep their faces veiled in public.
 - 5. A woman was often given to a stranger for marriage because he paid her father a large sum of money. Many fathers sold their daughters in this manner for profit.
 - 6. While men could divorce their wives for any reason, women were not permitted to divorce their husbands.
 - 7. Men were permitted to take as many wives as they pleased, but women were limited to one husband.

8. Employment opportunities were very limited for women, which ensured that women who were divorced, widowed or fatherless lived in poverty.
 9. The women in the heathen nations were abused far worse than the Jewish women.
- D. It was in this culture that Jesus gathered multitudes of followers early in his ministry because of the great miracles he was able to perform.
1. Many of those attracted to His teaching were women.
 2. Perhaps this is because Jesus exhibited an attitude of great respect for women that was uncommon in their culture.
 3. He consistently treated women and men as equals.
 - a. He refused to follow the behavioral rules established by the three main Jewish religious groups of the day: the Essenes, Pharisees and Sadducees.
 - b. In "The Oxford Companion to the Bible", pages 806-816, the writers state: *"The actions of Jesus of Nazareth towards women were revolutionary."*
 - c. Jewish tradition did not allow women to be taught the scriptures.
 - d. Rabbi Eliezer in the first century said: *"Rather should the words of the Torah be burned than entrusted to a woman... Whoever teaches his daughter the Torah is like one who teaches her obscenity."*
 - e. Jesus ignored such traditions by teaching women wherever He went.
 4. Jesus even had women in His inner circle. **Luke 8:1-3**
 - a. Mary Magdalene, from whom Jesus had cast seven demons.
 - b. Joanna, the wife of Chuza, Herod's steward
 - c. Suzanna
 - d. Many others who provided for Him from their substance
 5. Jesus first appeared to women after his resurrection. **Matt 28:9-10**

II. Many women's lives were changed by an encounter with Jesus.

- A. A woman with a flow of blood – **Mark 5:21-34**
1. This event began when a ruler of the synagogue
 2. Jairus was one of the rulers of the synagogue approached Jesus and begged him to come and lay hands on his daughter who was dying.
 3. On the way to Jairus' house, a woman who had a flow of blood for twelve years saw Jesus.
 - a. She had been to many physicians and spent all she had, but she was no better. In fact she grew worse.
 - b. The woman came behind Jesus in the crowd and touched His garment, thinking: *"If only I may touch His clothes, I shall be made well."* **Vs. 28**
 - c. Why would she be afraid to approach Jesus personally?

- 1) The condition she suffered from caused her to be considered unclean, and so she knew that no Jew would want to touch her.
- 2) The customs of the day may also have kept her from speaking to a man in public – especially one she did not know.
- d. Immediately the flow of blood stopped and she felt in her body that she was healed of the affliction.
- e. Jesus, immediately knowing in Himself that power had gone out of Him, said, *"Who touched My clothes?"* **Vs. 30**
- f. His disciples were amazed and said, *"You see the multitude thronging You, and You say, 'Who touched Me?'"*
- g. Then Jesus looked and saw the woman who touched him.
- h. The woman approached Jesus with fear and trembling because, knowing that she had been healed, she did not know what His reaction would be.
- i. She confessed that she had touched Jesus in the hope of being healed.
- j. Jesus did not scold her for touching him, risking that he would be made unclean. Instead called her His "daughter" and said, *"Your faith has made you well."*
- k. I can almost understand her feelings at that time.
 - 1) I had congestive heart failure for nine years. It is a degenerative condition where your heart just gets weaker and weaker.
 - 2) My cardiologist told me six years into my treatment that I needed a heart transplant.
 - a) He sent me to Baylor Hospital in Dallas twice to try to get me into their transplant program.
 - b) They turned me down twice, without ever examining me.
 - 3) When I reached the point where my heart was working at 10% of its capacity, and had been in the hospital for months, my husband insisted that they find another hospital where I might get a transplant.
 - 4) Our family physician called Medical City and within three days I was sent there for evaluation.
 - a) I was in the hospital there for one month while they gave me many tests to see if I qualified.
 - b) We knew when they accepted me that it was the answer to a multitude of prayers from us and our Christian brothers and sisters.
 - c) Within three months I received a new heart and hope for many years of life ahead.
 - d) The surgery took place on a Wednesday evening, which was such a comfort to me, knowing that my family at Belt Line would be gathered together and praying for me.

- e) How does one thank God enough for the gift of life?
- f) This woman must have felt this even more fully than I did, since she was immediately healed by simply touching the hem of the garment of the Son of God.

B. Jairus' Daughter — **Mark 5: 22-24, 35-43; Luke 8:41-42, 49-56**

1. Remember, Jesus encountered the woman who was healed while on his way to the house of the synagogue ruler whose daughter was critically ill and near death.
2. While Jesus was still speaking to the woman, a messenger came from the ruler's house to inform them that the ruler's daughter was dead.
3. As soon as Jesus heard the message, he reassured the ruler saying, *"Do not be afraid; only believe."*
4. When they arrived at the ruler's house, a crowd was gathered weeping and wailing loudly. **Vs. 38**
5. When Jesus went into the house he asked why everyone was making such a commotion saying: *"The child is not dead, but sleeping."*
 - a. The people ridiculed Jesus for saying she was just sleeping.
 - b. Jesus sent everyone out of the room, except the child's father and mother and the three disciples who were with him (Peter, James and John).
 - c. Jesus went to the child and said: *"Little girl, I say to you, arise."*
 - d. Immediately the girl (twelve years old) arose and walked. **Vs. 42**
 - e. Then Jesus did a strange thing: He commanded the parents not to tell anyone and to give the girl something to eat.
 - f. Imagine the overwhelming joy of the parents.
6. We have no idea why Jesus did not want the parents to tell that their daughter had been raised from the dead.
 - a. We also don't know why Jesus said the girl was "not dead, but asleep".
 - b. Since this occurred very early in the ministry of Jesus, it may be that He did not want masses of people seeking Him to raise their dead loved ones.
 - c. Perhaps he feared that His ability to raise the dead would overshadow His true mission which was to turn the Jews back to God and announce the coming of the kingdom.
 - d. The child may not have understood what happened to her at first, but she would never forget this event for the rest of her life, nor would her parents.

C. The Sinful woman – **Mark 7:24-30**

1. In **Mark 3:7-12** and **Luke 6:17-19** we are told that Jesus taught great crowds of people from Judea, Jerusalem and from the seacoast of Tyre and Sidon.

- a. After traveling around the area of Galilee, the crowds were bigger and bigger, and yet Jesus was rejected in His own home town of Nazareth.
 - b. Everyone wanted to touch Jesus because they knew that it would bring healing to them, whatever their problem.
 - c. Just the sight of Jesus caused the unclean spirits inside some people to cry out "*You are the Son of God.*"
 - d. Jesus warned the unclean spirits not to say this yet; it was still very early in his ministry.
 - e. It was after this that Jesus selected the twelve disciples that he would remain with Him for the next three years. **Mark 3:13-19**
 - f. Perhaps to get away from the pressing crowds, Jesus and His disciples went into the area of Tyre and Sidon, a Gentile region located on the northwest border of Galilee.
2. These cities of Tyre and Sidon were known for their idolatry and sinful culture. Remember, Jezebel's father was the king of Sidon.
 - a. It appears that Jesus was looking for a little privacy where He might be able to concentrate His teaching on His closest disciples (the twelve He selected earlier).
 - b. **Mark 7:24** indicates that he entered a house and did not want it known that He was there.
 - c. Perhaps Jesus thought that the Jewish crowds would not follow Him into this Gentile area.
 - d. However, since he had previously spoken to crowds where many were from Tyre and Sidon, His fame preceded Him in this area.
 3. One of the citizens there, a Gentile woman, had heard of Jesus.

Mark 7:25

- a. This woman was desperate because her daughter was possessed by an unclean spirit.
- b. The woman came to Jesus and fell at his feet begging Jesus to "cast the devil out of her daughter." **Vs. 26**
- c. Jesus said to her, **Mark 7:27** – "*Let the children be filled first, for it is not good to take the children's bread and throw it to the little dogs.*"
 - 1) In this statement, Jesus was admitting that His first responsibility was to take the gospel message to the "children of Israel".
 - 2) Paul also confirmed that this was the plan for spreading the Gospel: **Romans 1:16** – "*For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek.*"
 - 3) This plan did not exclude the Gentiles, it simply placed an order by which the gospel would be spread to the world, starting with the Jews: **Acts 1:8** – "*But you shall receive power when the*

Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth."

- 4) Jesus indicated to this woman that there would come a time when the Gentiles would also be recipients of God's blessings ("after the children were filled"); after it had been preached to the Jews first.
- d. Usually when the term "dog" was used to describe Gentiles, it meant a "mangy, vicious mongrel".
 - 1) However, the "little dogs" Jesus referred to was literally referring to a "pet" or a "puppy".
 - a) This kind of dog was a member of the family, yet not on the same level as the children of the family.
 - b) While the children ate at the dinner table, the dogs only received the crumbs that fell from the table, or scraps left over from the meal.
- e. Jesus was not being cruel or dismissive to the woman, but He may have been testing her resolve or the level of her faith.
- f. Jesus did not refuse her request outright, He simply was trying to explain that he could not neglect "God's children" to help those who were strangers.
- g. The woman's response impressed Jesus.
 - 1) She did not argue with Him, in fact, she agreed with Him saying, "Yes, Lord."
 - 2) She was a very wise woman and she admitted that she was unworthy since she was not a Jew.
 - 3) She was very humble and pointed out that "*even the little dogs under the table eat from the children's crumbs.*", knowing that even this small amount would be more powerful than anything she had ever seen.
 - 4) Her logic was that the small crumbs given to her would not deprive "the children" at all.
- h. Her attitude won the approval of Jesus and he said to her: "*Woman, your faith is great.*" Her reward was that Jesus granted her request and cast the demon from her daughter. **Vs.29**
- i. When she returned to her house, her daughter was lying on her bed and the demon was gone. **Vs, 30**
- j. Following this miracle, Jesus returned to Galilee.
 - 1) His hope for finding seclusion in Tyre and Sidon had not worked, even among the Gentiles.
 - 2) Jesus could not stay there to continue healing the Gentiles, for in doing so, he would be "denying the children of God".

- 3) However, this event introduced the idea to his disciples that God had a plan for Gentiles which would eventually be revealed.
- k. Do you suppose this Gentile woman could ever go back to worshipping false idols after having received this miracle?
 - 1) Perhaps she had already sought help from her false gods and found them useless.
 - 2) Her last resort was a Jew whom many had witnessed performing such miracles.
 - 3) It is comforting to think that perhaps this woman may have later obeyed the gospel when preached by Paul or other apostles after the church was established on the Day of Pentecost.

D. The Adulterous Woman **John 8:1-11** – ¹² *Now early in the morning He came again into the temple, and all the people came to Him; and He sat down and taught them.* ³ *Then the scribes and Pharisees brought to Him a woman caught in adultery. And when they had set her in the midst,* ⁴ *they said to Him, "Teacher, this woman was caught in adultery, in the very act.* ⁵ *Now Moses, in the law, commanded us that such should be stoned. But what do You say?"* ⁶ *This they said, testing Him, that they might have something of which to accuse Him. But Jesus stooped down and wrote on the ground with His finger, as though He did not hear.* ⁷ *So when they continued asking Him, He raised Himself up and said to them, "He who is without sin among you, let him throw a stone at her first."* ⁸ *And again He stooped down and wrote on the ground.* ⁹ *Then those who heard it, being convicted by their conscience, went out one by one, beginning with the oldest even to the last. And Jesus was left alone, and the woman standing in the midst.* ¹⁰ *When Jesus had raised Himself up and saw no one but the woman, He said to her, "Woman, where are those accusers of yours? Has no one condemned you?" She said, "No one, Lord." And Jesus said to her, "Neither do I condemn you; go and sin no more."*

1. One of the most misused, mishandled, and misapplied passages in the Bible is the narrative of this woman caught in adultery
 - a. This passage has been used by situation ethicists and liberals to insist that God is not "technical" when it comes to requiring strict adherence to His laws.
 - b. Many carelessly misapply the remark of Jesus: "*He who is without sin among you, let him throw a stone at her first*" **Vs. 7**
 - c. The false idea that Jesus was tolerant of sin and forgiving to the extent that He released the woman who had obviously transgressed the Law of Moses regarding adultery.
 - d. They believe that Jesus simply ignored her sin and granted her unconditional freedom and forgiveness—though the Law called for her to be stoned to death. **Leviticus 20:10**

2. Those who challenge these conclusions are dismissed as “traditionalists” who lack “compassion,” and who are just like the “legalistic” scribes and Pharisees who cruelly accused the woman and wanted her punished in strict accordance with Mosaic Law.
3. Did Jesus set aside the clear requirements of Mosaic legislation in order to demonstrate mercy, grace, and forgiveness?
 - a. A careful study of **John 8:1-11** gives us at least three insights that clarify the confusion and misconception regarding in this teaching.
 - b. First, Mosaic regulations stated that a person could be executed only if there were two or more witnesses to the crime. **Deut. 19:15**
 - 1) One witness was insufficient to invoke the death penalty.
Deuteronomy 17:6
 - 2) The woman in question was reportedly caught in the “very act” (**Vs. 4**), but nothing is mentioned about the identity of the witness or witnesses. There may have been only one, therefore execution was not legal.
 - c. Second, even if there were two or more witnesses present to verify the woman’s sin, the Old Testament was equally explicit concerning the fact that both the woman and the man were to be executed
Deuteronomy 22:22
 - 1) Where was the man? The accusing mob completely side-stepped this critical feature of the Law of Moses, confirming that this situation obviously did not fit the preconditions for dispensing capital punishment.
 - 2) Obedience to the Law of Moses in this instance actually meant letting the woman go!
 - d. A third consideration that many overlook concerning this passage is the precise meaning of the phrase *“He who is without sin among you...”* **Vs. 7**
 - 1) If this statement is interpreted as a blanket prohibition against accusing, disciplining, or punishing the erring, unrepentant Christian, then this passage flatly contradicts a host of other passages:
 - a) **Romans 16:17** – *“Now I urge you, brethren, note those who cause divisions and offenses, contrary to the doctrine which you learned, and avoid them.”*
 - b) **1 Corinthians 5:11** – *“But now I have written to you not to keep company with anyone named a brother, who is sexually immoral, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner—not even to eat with such a person.”*

- c) **Galatians 6:1** – *"Brethren, if a man is overtaken in any trespass, you who are spiritual restore such a one in a spirit of gentleness, considering yourself lest you also be tempted."*
 - d) **2 Thessalonians 3:6** – *"But we command you, brethren, in the name of our Lord Jesus Christ, that you withdraw from every brother who walks disorderly and not according to the tradition which he received from us."*
 - e) **2 John 9-11** – *"Whoever transgresses and does not abide in the doctrine of Christ does not have God. He who abides in the doctrine of Christ has both the Father and the Son.¹⁰ If anyone comes to you and does not bring this doctrine, do not receive him into your house nor greet him;¹¹ for he who greets him shares in his evil deeds."*
- 2) Jesus frequently passed judgment on a variety of individuals during His life on Earth:
- a) **Matthew 22:18** – *"But Jesus perceived their wickedness, and said, "Why do you test Me, you hypocrites?"*
 - b) **Matthew 23:23** – *"Woe to you, scribes and Pharisees, hypocrites! For you travel land and sea to win one proselyte, and when he is won, you make him twice as much a son of hell as yourselves."*
- 3) Jesus also taught His followers the necessity of doing the same thing: *"Do not judge according to appearance, but judge with righteous judgment."* **John 7:24**
- a) Peter could be very direct in assessing people's spiritual status. *"For I see that you are poisoned by bitterness and bound by iniquity."* **Acts 8:23**
 - b) **1 Corinthians 5:12-13** – Paul rebuked the Corinthians' inaction concerning their brother who was committing an immoral sin: *"Do you not judge those who are inside?... Therefore put away from yourselves that wicked person".*
 - c) Obviously, Paul demanded that Christians must judge by making an accurate assessment regarding a fellow Christian's moral condition.
- 4) Many misuse Jesus' statement in **Matthew 7:1** – *"Judge not, that you be not judged"* to forbid Christians from placing judgment on sin in the lives of our Christian brothers and sisters.
- a) When we consider the rest of the statement, we see that we must be careful to remove sin from our own lives before we are qualified to point out the sins of others: "...then you will see clearly to remove the speck out of your brother's eye" **vs. 5.**

- b) The current culture-wide celebration of being nonjudgmental (“I’m OK, you’re OK”) is clearly out of harmony with Bible teaching.
- 5) The conclusion is: Jesus could not have been offering a blanket prohibition against taking appropriate action with regard to the sins of our fellow Christians.
- e. Then what did His words mean? What else could possibly be going on in this setting with the adulterous woman?
- 1) These Scribes and Pharisees were using this woman’s situation as a test for Jesus, hoping that He would say something they could use against Him.
 - 2) Jesus had an ability that these hypocrites did not -- He knew what their motives were and He knew their sins as well.
 - 3) He completely deflated the woman’s accusers by reminding them that everyone has sins of which they should be ashamed – maybe they even were guilty of the same thing they accused this woman of committing.
 - 4) When Jesus suggested that those who were guilty of NO SIN should throw the first stones, even these self-righteous Jews could not bring themselves to say that they had no sin.
 - 5) It is interesting that the woman’s accusers left one by one, beginning with the oldest and ending with the youngest. Some wisdom obviously comes with age.
- f. When they all left, Jesus asked the woman, *“...where are those accusers of yours? Has no one condemned you? **John 8:10***
- 1) The woman said, *“No one, Lord.”*
 - 2) Jesus then said, “Neither do I condemn you; go and sin no more.”
 - 3) It is important to note that He did not say “Your sins are forgiven.”; He simply had no grounds upon which He could condemn her to death by stoning.
 - 4) The old law made clear that the witnesses to the crime were to cast the first stones. **Deuteronomy 17:7**
 - 5) With no witnesses to the crime present, the death penalty could not be legally administered – Jesus was not a witness of the sin either, so the right thing to do was to let her go.
 - 6) Jesus implied that she should “count her blessings” since she had been spared on that day by a technicality.
 - 7) Then He commanded her to “go and sin no more”. **Vs. 11**
 - 8) He certainly did not leave her with the impression that she was not guilty, He simply confirmed that she could not be legally executed according to the Law of Moses.

- g. Paul taught the hard-hearted, hypocritical Jews in Rome the same thing: **Romans 2:1** – *"Therefore you are inexcusable, O man, whoever you are who judge, for in whatever you judge another you condemn yourself; for you who judge practice the same things"*
 - h. In other words, only a righteous person is qualified to call attention to another's sin, otherwise he is being hypocritical. Righteousness does not mean "perfect", it simply means that one is daily striving to do the right thing and is not living in a sinful situation.
4. Can you imagine how this adulterous woman must have felt having Jesus defend her against the leaders of the Jews?
- a. Could He have been looking ahead to the time when He would also be illegally judged worthy of death?
 - b. Do you think she obeyed His commandment to "sin no more"?
 - c. How do you express gratitude to someone who has just saved your life?
 - d. Many people continue in sin until their lives are on the point of utter destruction – only then are they able to see that they must make a change in their life.
 - e. This woman had let her sinful life take her to the brink of death.
 - f. Surely this woman took advantage of this powerful warning and changed her life forever.
- E. The Woman With A Longstanding Infirmity – **Luke 13:1-17**
1. This event took place in a synagogue on a Sabbath when Jesus was teaching.
 2. In the audience there was a woman with a "spirit of infirmity" that caused her back to bend forward and she could not straighten it out.
 3. She had suffered from this infirmity for eighteen years.
 - a. The fact that she was in the audience in the synagogue on the Sabbath tells us a little about her character.
 - b. Imagine how painful and difficult it must have been just to walk in that condition.
 - c. I don't know if I would have the strength of character to get out of my bed in that condition, yet she attended services at the synagogue.
 4. When Jesus saw her he called her to Him and said, *"Woman, you are loosed from your infirmity."* **Vs. 10**
 - a. She did not seek healing from Jesus, but He had compassion on her and when He laid His hands on her, immediately she was made straight,
 - b. Apparently, this "spirit" was an evil spirit that had "bound" her body in this abnormal way.

- c. Jesus did not refer to her as “healed”, but “loosed” from her infirmity.
- d. He also said in verse 16 that her condition was caused by Satan.
- 5. How could anyone find fault with this act of compassion by Jesus?
 - a. The ruler of the synagogue was indignant because Jesus had healed her on the Sabbath.
 - b. In fact, he said: *"There are six days on which men ought to work; therefore come and be healed on them, and NOT on the Sabbath day."* **Vs. 14**
 - c. Jesus called this man a hypocrite”, then He condemned the “traditions” they had added to the simple law in the Ten Commandments that said, *"Remember the Sabbath day to keep it holy."* **Exodus 20:8**
- 6. These traditions dealt with things like:
 - a. Can a man lift his child?
 - b. Can a man lift his child if the child has a stone in his hand?
 - c. Can I scrape crumbs from the table on the Sabbath? If so, how much?
 - d. Can I shut a window on the Sabbath? What if the window has shutters?
 - e. Can I tie a knot on the Sabbath? What kind of knot?
 - f. Can a wounded man be treated on the Sabbath?
 - g. How many letters can I write on the Sabbath? (One only.)
 - h. How far can I walk? (2000 cubits)
 - i. How much jewelry can I wear without it being a burden.
 - j. You cannot drag any article that scrapes a furrow in the dirt – it is considered plowing.
 - k. Separating any fruit from its plant on the Sabbath was reaping.
- 7. Pharisees had placed God’s people under a very heavy bondage with these excessive rules, yet there were exceptions for many rules also
 - a. A man may lead his livestock to water and food.
 - b. A man may pull an animal out of a ditch.
 - c. The Mosaic Law taught that one must honor their father and mother, but the Jews established a practice where they would dedicate to the Temple any extra money that could have been used to help their aging parents. Then they were free of their responsibility to their parents.
- 8. **Luke 11:46** – Jesus said, *"You experts in the law, woe to you, because you load people down with burdens they can hardly carry, and you yourselves will not lift one finger to help them"*.
- 9. Jesus had many conflicts with the Pharisees over “breaking the Sabbath”.

- a. **Matthew 12:1** – Jesus and his disciples plucked heads of grain to eat as they walked through a field on a Sabbath. They were accused of “reaping”.
 - b. **Matthew 12:9-14** – Jesus healed a man with a withered hand. The Pharisees taught that it was “unlawful to heal on the Sabbath.”
 - c. **Luke 14:1-6** – Jesus heals a man with dropsy on the Sabbath.
 - d. **John 5:1-11** – Jesus healed a paralyzed man telling him to *“Rise, take up your bed and walk.”* The Jews complained that it was “unlawful” for him to carry his bed on the Sabbath.
 - e. **John 9** – Jesus healed a man born blind when he spit on the ground and made clay which he placed on the man’s eyes. The Pharisees were not only offended that he had healed on the Sabbath but that he had also “made clay”.
10. Jesus had two arguments for the Pharisees:
- a. **Matthew 12:8** – *“For the Son of Man is Lord even of the Sabbath.”*
 - b. **Mark 2:28** – *“The Sabbath was made for man, and not man for the Sabbath.”*
11. Here is another example of a woman whose life was changed in a monumental way before many witnesses.
- a. Surely, she knew that she was helped by the very hand of God.
 - b. Verse 13 states that Jesus “glorified God” when her back was made straight.
 - c. She could now take care of her family or offer help to others in need and she could spread the word that Jesus was the Christ who had power from God.
 - d. I am sure that her life was full of joy, after having spent eighteen long years in this painfully disabling condition.