

# Luke 13:12

Authorized King James Version (KJV)

And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity.

## Analysis

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**And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity.** Jesus takes the initiative—He "saw her" (ἰδὼν αὐτήν, *idōn autēn*) and "called her" (προσεφώνησεν, *prosephōnēsen*, summoned her publicly). The woman did not request healing; Christ's compassion moved Him to act. This illustrates divine grace: God seeks us before we seek Him (Romans 5:8, 1 John 4:19).

The declaration "thou art loosed" (ἀπολύσαι, *apolelysai*) uses the perfect passive indicative, indicating a completed action with ongoing results. The verb *apolyō* (ἀπολύω) means to release, set free, liberate—the same word used for releasing prisoners or forgiving debts. Jesus speaks with divine authority, and the word itself accomplishes the healing. This demonstrates His deity: only God can command sickness to depart with mere words.

The term "infirmity" (ἀσθενείας, *astheneias*) means weakness or illness. Verse 11 specifies she had "a spirit of infirmity eighteen years," indicating demonic oppression causing physical disability. Jesus' healing addresses both spiritual bondage and physical suffering simultaneously. The Sabbath setting is intentional—Jesus reveals that God's rest includes liberation from Satan's oppression. True Sabbath observance means setting captives free, not binding them with religious legalism.

## Historical Context

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In first-century Jewish culture, disability often carried social stigma and religious implications. Many believed suffering resulted from personal sin (John 9:2), leading to marginalization of the afflicted. Women especially occupied lower social status, and a disabled woman would face compounded discrimination. That Jesus publicly calls and heals her demonstrates His radical inclusivity and challenges cultural assumptions about who merits God's attention. The synagogue ruler's subsequent objection (v. 14) reveals the religious establishment's priorities: protecting Sabbath regulations mattered more than relieving human suffering.

## Related Passages

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**Romans 1:17** — The righteous shall live by faith

**Hebrews 11:1** — Definition of faith

## Study Questions

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1. How does Jesus' initiative in healing the woman before she asks demonstrate the nature of God's grace?
2. What does the connection between spiritual bondage ("spirit of infirmity") and physical suffering teach about holistic redemption?
3. How should Jesus' Sabbath healings inform Christian understanding of when and how to serve those in need?

## Interlinear Text

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ἰδὼν	δὲ	αὐτῇ	ὁ	Ἰησοῦς	προσεφώνησεν	καὶ
saw	And	her	G3588	when Jesus	he called	her to him and
G1492	G1161	G846		G2424	G4377	G2532
εἶπεν	αὐτῇ	Γύναι	ἀπολέλυσαι	τῆς	ἀσθενείας	σου
said	her	Woman	thou art loosed	G3588	infirmity	from thine
G2036	G846	G1135	G630		G769	G4675

## Additional Cross-References

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**Psalms 107:20** (Parallel theme): He sent his word, and healed them, and delivered them from their destructions.

**Joel 3:10** (Parallel theme): Beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong.

**Isaiah 65:1** (Parallel theme): I am sought of them that asked not for me; I am found of them that sought me not: I said, Behold me, behold me, unto a nation that was not called by my name.

**Matthew 8:16** (Parallel theme): When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick:

**Luke 13:16** (Parallel theme): And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?