

Luke 13:17

Authorized King James Version (KJV)

And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

Analysis

And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him. The outcome reveals a sharp division: "adversaries" (ἀντικείμενοι, antikeimenoi, those who oppose or stand against) experienced shame (κατησχύνοντο, katēschynonto, were put to shame, humiliated), while "the people" (πᾶς ὁ ὥχλος, pas ho ochlos, all the crowd) "rejoiced" (ἔχαιρεν, echairen) over the "glorious things" (ἐνδόξοις, endoxois, magnificent, splendid deeds).

The adversaries' shame resulted not from repentance but from public defeat—Jesus' irrefutable logic exposed their hypocrisy before the crowd. The imperfect tense "were being put to shame" suggests ongoing humiliation as His argument sank in. True shame should lead to repentance (2 Corinthians 7:10), but often religious pride hardens hearts even after public exposure. Luke's Gospel repeatedly shows religious leaders' opposition hardening despite overwhelming evidence of Jesus' authority.

The crowd's joy (continuous imperfect tense: "kept rejoicing") demonstrates that common people recognized God's work even when religious experts rejected it. The "glorious things" (plural) indicates Jesus performed multiple miracles, not just this healing. The people's rejoicing fulfills prophecy: Isaiah 35:5-6 promised that when Messiah comes, the blind see, deaf hear, lame leap, and mute sing. Despite

leadership opposition, ordinary people witnessed the kingdom breaking in and celebrated.

Historical Context

The division between religious leaders and common people is a recurring theme in Luke's Gospel. The "adversaries" represent the scribes, Pharisees, and religious establishment who saw Jesus as threatening their authority and interpretive tradition. The "people" or "crowds" often responded positively to Jesus' teaching and miracles (Luke 5:26, 7:16, 19:48), though many would eventually turn against Him under leadership pressure. This verse foreshadows the tragic pattern: despite irrefutable evidence of Jesus' divine authority and compassion, religious leaders' opposition would ultimately lead to crucifixion.

Related Passages

Matthew 25:31 — Final judgment

Romans 2:1 — Judging others

Study Questions

1. What distinguishes the shame of being publicly refuted from the godly shame that leads to repentance?
2. Why were common people often more receptive to Jesus than religious leaders, and what does this teach about spiritual receptivity?
3. How should believers respond when God's work is evident but religious authorities oppose it?

Interlinear Text

καὶ ταῦτα λέγοντος αὐτοῦ κατησχύνοντο πᾶσιν οἱ
And these things when he had said him were ashamed all G3588
G2532 G5023 G3004 G846 G2617 G3956 G1909

ἀντικείμενοι αὐτοῦ καὶ πᾶσιν ὁ ὄχλος ἔχαιρεν ἐπὶ¹
adversaries him And all G3588 the people rejoiced for
G480 G846 G2532 G3956 G3793 G5463 G1909

πᾶσιν τοῖς ἐνδόξοις τοῖς γινομένοις ὑπ' αὐτοῦ
all G3588 the glorious things G3588 that were done by him
G3956 G1741 G1096 G5259 G846

Additional Cross-References

1 Peter 3:16 (Parallel theme): Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ.

Psalms 132:18 (Parallel theme): His enemies will I clothe with shame: but upon himself shall his crown flourish.

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