

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 ὄχλος, pas ho ochlos, all the crowd) "rejoiced" (ἔχαιρεν, echairen) over the "glorious things" (ἐνδόξους, 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	
ἀντικείμενοι	αὐτοῦ	καὶ	πᾶσιν	ὁ	ὄχλος	ἔχαιρεν ἐπὶ
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.