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## Community Group Material:

*Bible Reading: Luke 13:10-17*

# Jesus' Disruptive Healing of Abraham's Daughter

**Bible Reading: Luke 13:10-17 NET**

**10** Now [Jesus] was teaching in one of the synagogues on the Sabbath, and a woman was there who had been disabled by a spirit for 18 years. **11** She was bent over & could not straighten herself up completely. **12** When Jesus saw her, he called her to him and said, 'Woman, you are freed from your infirmity.' **13** Then [Jesus] placed his hands on her, and immediately she straightened up and praised God. (Luke 13:10-13 NET)

**14** But the president of the synagogue, indignant because Jesus had healed on the Sabbath, said to the crowd, "There are six days on which work should be done! So come and be healed on those days, & not on the Sabbath day." **15** Then the Lord answered him, "You hypocrites! Does not each of you on the Sabbath untie his ox or his donkey from its stall, and lead it to water? **16** Then should not this woman, a daughter of Abraham whom Satan bound for 18 long years, be released from this imprisonment on the Sabbath day?' **17** When [Jesus] said this all his adversaries were humiliated, but the entire crowd was rejoicing at all the wonderful things he was doing." (Luke 13:14-17 NET)

## SUMMARY:

Jesus' healing of the bent-over woman is far more than one more miracle. For 18-years she suffered not only physical deformity, but also the stigma of being viewed as under God's judgment. Yet she worshipped faithfully. Entering the synagogue, Jesus disrupts the status quo: He calls her out of the shadows, frees her from Satan's bondage, and restores her to stand upright and praise God. The

religious leaders condemn the Sabbath healing, yet Jesus defends her and publicly names her a “daughter of Abraham” – acknowledging her membership in the believing community. As the crowd rejoices and the leaders are shamed, Jesus reveals God’s great reversal: the proud are humbled, and those oppressed by sin, sickness, and Satan are freed to worship God. Jesus stands ready to do the same today.

## Discussion Questions:

1. What part of Luke 13:11-17 stands out to you most, and why?
2. In what ways does this ‘healing’ differ from those described earlier in Luke’s Gospel?

## Observing the Passage

3. What do we learn about the woman’s condition from the text?
  - • How long had she suffered, and what effects might this have had on her daily life?
  - • What was peoples’ attitude towards this woman & her condition?
4. It’s noteworthy that she was present in the synagogue despite her suffering –Why?
  - • What does this suggest about this woman? Has she “given up on God”?
  - • Does she still trust God and His Word?
5. What actions does Jesus take toward the woman? Does Jesus call for her repentance, or her faith?
  - • Why or why not?

## Understanding the Meaning

9. Jesus says the woman was ‘bound by Satan for 18 years.’ How does this shape our understanding of her suffering?
10. Why did Jesus publicly call her a “daughter of Abraham”?
  - • What does this title communicate about her identity and standing before God?
  - • What would be the equivalent title for believing woman today?
11. Jesus’ “should not this...daughter of Abraham...be released from this imprisonment?” What does that imply for us?

## Connecting with the Sermon

15. The sermon said that Jesus “calls her out of the shadows.” What kinds of shadows-social, emotional, spiritual, or personal-do people experience today?
16. Why did Jesus initiate the encounter rather than waiting for the woman to ask for healing/help?
17. The sermon said Jesus’ healing disrupted the status quo. What status quo was Jesus disrupting in this passage?

## Personal Application

21. Have you ever felt overlooked, misunderstood, or stigmatized like this woman may have been?
  - • How does Jesus’ treatment of her encourage you today?
22. What burdens, struggles, or forms of bondage do people commonly carry today?
23. In what areas of life do you need Jesus’ help to stand upright-physically, emotionally, spiritually, &/or relationally?

24. How can our church or small group better reflect Jesus' willingness to notice, welcome, & restore people who are often overlooked?

### **Gospel & Discipleship Reflection**

26. In what ways does this woman's story point us to the broader salvation Jesus brings?