



MESSAGE

STUDY GUIDE

GROUP MATERIAL

SONGS

Examining the text & our hearts:

Bible Reading: Luke 13:10-17

- 10 Now [Jesus] was teaching in one of the synagogues on the Sabbath, 11 and a woman was there who had been disabled by a spirit for 18 years. 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)

I. Her Unique Story

- “The story of the Bent-Over Woman stands out for being different from all [the] other miracles & healing stories... Prior to her encounter with Jesus, she is bound & held captive by Satan... Following her encounter...she experiences the freedom of Israel at the Exodus...” [Natalie K. Houghtby-Haddon, *Changed Imagination, Changed Obedience* ...[in] *Luke*, George Washington University (2009) pp. 161-2]

A. Literary Structure

Scene One: Jesus & the Bent-Over Woman

Scene Two: Jesus vs. the Synagogue

	Ruler
Bent-Over woman gets Jesus' attention (13.11)	Synagogue ruler reacts to the healing (13.14)
Jesus calls the woman & cures her (13.12–13a)	Jesus responds to the ruler's words (13.15–16)
Two results of Jesus' action (13.13b)	Two results of Jesus' words (13.17)
a. Immediately she's made straight (restored)	a. Jesus' adversaries are humiliated
b. and she praises God	b. and all the people rejoice

B. The Setting (Lk. 13:10-11a)

1. A Synagogue

2. The Sabbath day

- “Lk. 13:10-17 is the first time Jesus has entered a synagogue since he set his face toward Jerusalem [Lk. 9:51, 53], and it will be his last.”
[Francis T. Gench, Back to the Well: Women's Encounters with Jesus, p. 85]
- “The Sabbath recalled Israel's exodus: ‘Remember that you too were once slaves in...Egypt, & the LORD, your God, brought you out from there...’ (Dt. 5:15). The Sabbath healing of the woman who was bound signals that Jesus' mission is to lead Israel in a new exodus (Lk. 9:31) [out] from the bondage not to Pharaoh, but [bondage] to Satan...”
[Pablo T. Gadenz, Luke, p. 98]

3. Jesus was teaching

4. “A woman was there...”

- “The woman is not...isolated from her community (she is in the synagogue when Jesus meets her).”
[Julie Newberry, Lukan Joy & the Life of Discipleship, p. 230 #153]
- “In spite of her condition, she's...in the synagogue...when ordinarily it was not...obligatory for women to attend ...[This], shows her interest in the word of God & her devotion to God.”
— *Julius O. Ademola*

5. She's not merely passive; she has agency. Luke 13:10-17...

- “...portrays the woman as a subject, as someone with agency.” —*Patricia Bruce*
- “...challenges the portrayal of this disabled woman as passive... There's no indication that her disability was the result of sin. She refused to be excluded; she joined the community of faith for [Sabbath] worship... Jesus... affirmed...she was a daughter of Abraham & that she had been a daughter during all the years she'd spent... disabled...He affirmed her... inclusion in [God's] community and acknowledged her value as a human being.”
[Patricia F. Bruce, Op. cit., p. 24]

C. Jesus' Disruptive Leadership

"While the term 'disruptive' is not mentioned in Scripture; Jesus employed many ['disruptive'] attributes... Within [Luke's Gospel] elements of disruptive leadership such as vision, accessibility, reflection, change, ...are resident. As a leader, Jesus...worked diligently to change the biblical audience's current...thinking about their lives & situations."
[Doreen Bryant, "Luke's Disruptive Jesus," Journal of Biblical Perspectives in Leadership, V. 7, #1 (2017) p. 155]

D. Jesus: Active Agent of Healing

- "It is Jesus who initiates the encounter with the disabled woman-not the other way around-and this took place inside of a synagogue."
[Jeffrey E. Miller, Jesus Among Luke's Marginalized, Duke University (2017) p. 124]
- "A number of...encounters in Luke frame Jesus as the active agent of healing...In...healing stories...unique to Luke [1.] the healing of the woman with a mobility impairment (13:10-17) and [2.] the man with dropsy (14:1-6) the pattern of people bringing sick persons to Jesus is interrupted... Instead, Jesus [takes the initiative, e.g.,] goes to the person in need of healing... For Luke, disease is a sign of [the present evil] age and Jesus is the powerful [One] who is able to bind [disease]...constraining the power of Satan."
[SP. Megan Henning, "Healing and Exorcism," in SP. Ahearne-Kroll (ed.) Oxford Handbook of Synoptic Gospels, p. 363]

E. Luke's Context: Are Tragedies or Physical Ailments Due to Personal Sin? (Lk. 13:1-5)

- People report Pilate killing the Galileans & the fall of the Siloam tower... Jesus responds "Do you think these Galileans were worse sinners than all the other Galileans, because they suffered these things? 3 No, I tell you..." Jesus' question ...reflects a popular view that tragedies and physical ailments were due to personal sin... but [Jesus'] answer ('No') denies any such connection in this case." [ESV] This reply should also apply to Lk. 13:10-17.

II. The Woman's Condition

"A woman...had been disabled...for 18 years. She was bent over & couldn't straighten herself up completely." (13:11)

A. ANE Negative Perceptions of Disability

- "In Jesus' day, everyone understood the social stigma of disability, and the woman has suffered from it for 18 years (13:11). Also, it is possible that people thought that her disability was the result of her sin (see Jn. 9:2...). But Jesus declared that she was a 'daughter of Abraham' (13:16) affirming that she was a full member of the covenant community through God's promise to Abraham."
[Siu Fung Wu, Finding God in Suffering, p. 78]
- In the ANE people connected (outer) physical attributes (appearance) to (inner) moral character: e.g.: "The connection between the inner and outer in Luke's language of the 'spirit of weakness' being the apparent cause of the woman's condition might at first look as though it plays into this perception of the world. M. Parsons quotes pseudo-Aristotle's Physiognomics: 'Those whose back is very large & strong are of strong character; witness the male. Those which have a narrow, weak back are feeble; witness the female' (M. Parsons, Luke, p. 217) [Ian Paul,

"Healing of the Woman Bent Double," Psephizo.com] But Luke's account & Jesus' words subvert such stereotyping

Note: physiognomy is "assessing a person's character, personality, or temperament from their outer appearance."

- "According to ancient physiognomic assumptions, the bent woman's outer appearance stems from an inner moral defect [e.g. sin] ...her outer, physical "crookedness" is the result of an inner, spiritual "crookedness"-an evil disposition." [in Luke 13:16] Jesus clarifies the source of the woman's prolonged physical suffering-it's not the woman's sinfulness that caused her crookedness, but Satan himself-reversing ancient physiognomic assumptions regarding her moral character.
[Gregory E. Lamb, "Sinfully Stereotyped," *Word & World*, Vol. 37, #2 (2017) p. 180]
- "People with disabilities of all sorts were considered sinners from their mother's womb."
[Sisi Soref, "Jesus & Women in the Gospels," in C. Evans (ed.) *Handbook on the Jewish Roots of the Gospels*, p. 178]
- "A key, biblical truth revealed in [this episode] is that we should not make sinful, stereotypical assumptions about someone's character based upon their outward appearance, but rather we should look inwardly to their hearts, and see people through the lens of the image of God (Gen. 1:26-27; 1 Sam. 16:7)."
[Gregory E Lamb, *Op. cit.*, pp. 183-4]

B. Her Disability not due to sin, impurity, etc.

- "In Luke 13:11 the woman is described as having a "spirit" of weakness...The later reference to Satan [13:16]... indicate[s] that Luke was thinking of a spirit... There is no indication that she'd done anything wrong. On the contrary, she seems to have been wronged by Satan (13:16)... The emphasis is on...Jesus' healing ministry [which] is equated with the victory over the reign of demonic powers."
[Patricia F. Bruce, *Op. cit.*, pp. 13-14]
- "In Luke 13:16 Jesus clarifies the source of the woman's prolonged physical suffering -it was not the woman's sinfulness that caused her crookedness, but Satan himself-reversing ancient physiognomic assumptions regarding her moral character."
[Gregory E. Lamb, *Op. cit.*, p. 180]
- "Jesus...reject[s] the view that this woman's physical disability is equated to moral disability by describing her as 'bound' by Satan... [It] is not the result of...sins she has committed or for a violation of purity rules, rather she's been bound and taken captive...Jesus reframes her condition as...a slave. He releases her from captivity, rather than healing her of a sickness."
[Natalie K. Houghtby-Haddon, *Op. cit.*, p. 121]

C. Neglected on Society's Margins

Prior to "Jesus' engagement [she is] presented as distant, unseen, unengaged, unloved, & ultimately, unimportant. However, Jesus stands in stark contrast to the status quo in approaching [her], taking time to both see & engage... loving [her] enough to heal...showing [her] importance...through the familial, covenantal title as a 'daughter...of Abraham' [13:16]."
[Gregory E. Lamb, *Op. cit.*, p. 183]

D. Medical Diagnosis: Ancient & Modern

1. Modern Medical Diagnosis

- “Luke 13:11 describes a woman, apparently off in the distance... having a spirit of infirmity' for 18 years. Some commentators see this woman's condition as ankylosing spondylitis (i.e., 'Bechterew's disease').”
–Gregory Lamb
- Medical scholars conclude “she suffered from ankylosing spondylitis an arthritic inflammation of the vertebrae leading to curvature of the spine &...inability to flex the joints. There is still no cure for the condition.”
-Ian Paul

2. Luke's Description

- His “vocabulary [regarding] sickness & impairment is fluid, moving back & forth between... disease &...demons or unclean spirits... In 13:10-17, Jesus releases a 'daughter of Abraham' from an impairment (bent body) produced by a 'spirit of weakness (or sickness)' (13:11), also framed as her having been 'bound by Satan for 18 years' (13:16)...In Luke...Jesus' mission brings God's [blessing]...to persons suffering... whether [as a] result of disease, physical incapacity or...destructive spirit-beings.”
[John T. Carroll, "Disability & Dis-ease...in Luke's Gospel," in MC. Parsons (ed.) Anatomies of the Gospels, pp. 215-6]

E. Jesus' Spiritual Diagnosis

1. “Jesus...will re-conceptualize, label, re-classify, and explain the woman's condition -not as an illness, but as a condition of bondage and captivity.”
[Natalie K. Houghtby-Haddon, Op. cit., p. 113]
2. “**Disabled by a spirit,**” “**Bound by Satan**”
“But Luke [records a spiritual diagnosis of] her illness and its cure: she has a 'spirit of weakness' (NIV: 'has been crippled by a spirit,' 13:11) and Jesus' healing released her whom 'Satan has kept bound'.”
-Ian Paul

“Luke's point appears to be the spiritual source of her illness, and not the type of illness. This concept is implied by the interesting choice of terms Luke invokes in 13:12: “you have been freed from your infirmity.” The source of the woman's infirmity is later explicated by Jesus to be Satan himself (13:16).”
[Gregory E. Lamb, Op. cit., p. 179]

3. Not Another Demon Possession/Exorcism Account

The Bent-Over Woman “may not be an object of exorcism in the sense of release from demons inhabiting her body... Our story does not follow the...pattern of a typical Lucan (or Gospel) exorcism story... Jesus sees the woman and calls her to himself.”
[Mitzi J. Smith, We Are All Witnesses, pp. 76-77]

“There is no sense in which...this [case is an] exorcism from demon possession; the language of...'expelling...' exorcism...are all absent here. Rather, Jesus (with Luke) sees the physical and the spiritual as inextricably inter-linked; it's striking that, when she is physically able to stand & look up, she immediately breaks into praise to God.”
[Ian Paul, "Healing of the Woman Bent Double in Luke 13 lips," Psephizo.com]

4. “Jesus does not address the spirit, but the afflicted person, during the encounter, the spirit is... not rebuked or cast out, as...in other spirit-related healings in... Luke.”
[Natalie K. Houghtby-Haddon, Op. cit., p. 114-5]

“The woman is not necessarily 'demon-possessed,' ...but, Luke 13 offers...a view...that the world and humans are caught up in a struggle between the life-destroying powers of evil and the life-giving power of God. Forces in the world disfigure and diminish human life [&] are...'demonic'.”
[Francis T. Gench, Op. cit., p. 86]

5. Cosmic Conflict

"From this...perspective...this woman's illness has a physiological expression but is rooted in a cosm [ic] disorder... [Jesus] regards his...healing as an act of liberation from satanic bondage, as direct engagement in cosmic conflict, through which God's [end-time] purpose comes to fruition [today]."
[Joel B. Green, *Luke*, pp. 521, 525]

"In Luke 13:16, Jesus interprets the healing of the diseased woman in [terms of the cosmic] war between the kingdom of God & the kingdom of Satan... [Jesus'] interpretation...indicates what happens to the woman when she is healed: [This 'daughter of Abraham' is released...(13:16)] Jesus brings the woman in touch with the kingdom of God, and this means liberation for her; the bonds of Satan are untied. In [other words], the woman has been a 'possession' in the house of the Strong One. But now the Strong One meets another, ['Stronger One'] ...and must suffer his own house being robbed. [Jesus'] healing of the woman means that the Sabbath commandment (in its common interpretation) is put aside. It must not stand in the way of the, the manifestation of the [end-times & saving] reign of God, for the [cosmic] warfare against the kingdom of Satan must go on, on the Sabbath as well as on the other 6 days."

[Sven-Olav Back, "Jesus & Sabbath," *Handbook...of the Historical Jesus*, V. 3 (2010) p. 2625]

F. 'Bound by Satan' (13:16): 'Satan Himself Caused her Crookedness'

- "Luke 13:16...clarifies the source of the woman's prolonged physical suffering-it's not the woman's sinfulness that caused her crookedness, but Satan himself-reversing ancient physiognomic assumptions regarding her moral character, and making an explicit connection between the physical & spiritual realms."
[GE. Lamb, *Op. cit.*, p. 180]
- "In the...healing of the 'daughter of Abraham' (13:10-17) Luke explicitly makes the connection between physical illness & the bondage of Satan & shows Jesus conquering Satan's affliction... [her] being bent over & unable to stand straight...Luke presents this illness as itself a spirit of infirmity (13:11)...Jesus directly attribute[s] the woman's illness to Satan's bondage: 'Satan has bound this woman, a daughter of Abraham, for 18 years' (13:16). Luke here explicitly reveals... that human illness is the bondage of Satan, something...implicit...throughout his narrative... [Jesus] brings release to this woman held captive, and it is crucial that we see who is holding her captive. She was bound by Satan for 18 long years, but now no more."
[Matthew S. Monnig, *Op. cit.*, pp. 128-9]
- "All illness in the first century was understood as a product of evil, or as attributable to Satan ... This does not necessarily mean that the woman was in league with Satan, but merely that she was a victim of his evil power as were all ill persons. Rather than impugning the woman's virtue, it appears that the mention of Satan...is meant to add a cosmic dimension, portraying the disability as spiritual as well as physical bondage. Thus, the healing of illness is interpreted as the defeat of Satan & the triumph of Jesus & of God."
[Mary Ann McColl, "Jesus & People with Disabilities: Old Stories, New Approaches," *Journal of Pastoral Care & Counseling*, V. 63.3-4 (2009) p. 11]

III. Jesus' Disruptive Healing–Deliverance (Lk. 13:12-13)

A. Jesus takes the Initiative

"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." (Lk. 13:12-13)

- “It is significant that Jesus ‘saw’ her (13:12), since she is ‘a person otherwise socially invisible.’”
-*Joel Green*
- “Jesus takes the initiative to heal the woman upon seeing her dire need. In a culture where women were often shunned by men in public [Jesus violates this social norm].”
[*Greg W. Forbes, Raised in Obscurity, p. 115*]
- “Contrary to ancient physiognomic expectations, Jesus saw this bent woman, called her to himself-thus drawing her near-laid his hands on her, and ‘immediately she was restored’ (13:12-13). Her response was immediate, ‘she glorified God,’ (13:13).”
[*Gregory E. Lamb, Op. cit., p. 180*]

B. Jesus Called Her, spoke a Command, Laid on Hands; She was Straightened (13:12-13)

- Jesus “called her to him & said, ‘Woman, you are freed from your infirmity.’ 13 Then [Jesus] placed his hands on her, and immediately she straightened up...” (Lk. 13:12-13)
- “In Lk 13:10-17 there is a distinctive healing narrative in which Jesus lays his hands on the woman whom he restores ...The order of [1.] spoken command, [2.] laying on of hands, & [3.] healing is common to both the Apocryphon & Luke.”
[*George J. Brooke, “Aramaic Traditions from Qumran,” in M. Bundy (ed.) Vision, Narrative..., pp. 212, 215*]

C. There’s Neither ‘Request,’ ‘Repentance,’ ‘Forgiveness,’ nor ‘Faith’- Unconditional Healing

- “This [episode] lacks... Luke’s language of repentance. Moreover, there’s no mention of the woman’s faith that could grant her healing, in contrast to other...healing[s] in Luke (8:48; 18:42) [where] it’s clearly stated that it was faith that permitted the recovery. The woman is voiceless, & has no other merits than her [relation] to Abraham.”
[*Dorota Hartman, Op. cit., p. 354*]
- “Although the woman didn’t make any request for healing, Jesus saw her, called her [to him] & asserted that she was set free from her infirmity...Jesus also laid his hands upon her. {The lack of a request for a miracle [occurs also in] (Lk. 7:11-17)}.”
[*Dorota Hartman, “‘Children of Abraham’ in Luke-Acts,” Henoah V. 39/2 (2017) p. 353 & #12*]
- “Jesus does not mention the forgiveness of the woman’s sins... [It seems] that the forgiveness of sins is unnecessary.”
[*Emma Swai, “Choice to Untie a Donkey...or ‘Daughter of Abraham,’” JD Strong (ed.) Animals in the NT, p. 107*]
- “Nothing in the text suggests that her condition was the result of sin; on the contrary, Jesus... blames Satan for this condition which was outside of her control. Jesus also does not attribute her healing to her faith, although she does give glory to God after she is restored. In every respect, this seems to be an innocent victim of Satan whom Jesus heals unconditionally.”
[*Jeffrey E. Miller, Op. cit., pp. 124-5*]

D. As a ‘Daughter of Abraham,’ she partakes Abraham’s Blessing

She is among “the many women in Luke’s Gospel delivered from...bodily ailments and disabilities by Jesus’ touch with the ‘finger of God’... [She is the] banner example... Accompanying Jesus’ healing is his matter-of-fact identification of this woman as ‘a daughter of Abraham’...The woman is Abraham’s daughter; she does not become one...She is not a special case...exhibit[ing] rare faith & fortitude... [She] has nothing to prove, no deficient identity to overcome in Jesus’ eyes...The healing realizes the woman’s status as daughter. As a daughter of Abraham, she shares the blessing...promised

Abraham's progeny..."

[F. Scott Spencer, *Salty Wives, Spirited Mothers...*, p. 7]

"Jesus declares the woman as a daughter of Abraham and thus...she is to be treated as a member of [the family of] God."

[Hisako Kinukawa, "Story of the Bent Over Woman," in *Transformative Encounters*, p.]

E. What's the New Covenant Equivalent to the Old Covenant: "Daughter of Abraham"?

The Bent-over Woman's "title 'daughter of Abraham' and the privileges deriving from it are granted to her simply due to her being one of the Jewish people... [In 'L' episodes] the focus is on a physical descent...It's precisely...blood descent from Abraham guaranteed the covenantal promise."

[Dorota Hartman, *Op. cit.*, pp. 355, 359]

"Children of God" (John 1:12); "Sons and Daughters of God" (2 Cor. 6:18)

"...God said: '...I'll be their God, and they'll be my people...and I'll be a Father to you, and you will be sons and daughters to me, says the Lord Almighty."

(2 Cor. 6:16-18 CSB)

- On the "the wording of 2 Cor 6:18, CK. Barrett [says]: 'It is significant that Paul...should modify his OT quotation so as to include God's daughters as well as His sons.'"
 - Jean Héring [suggests 'and daughters' has] been 'added to the text...to stress the equality of the sexes in the eyes of God.'
 - Ernest Best [writes]: 'God loves all, & so does Paul'."
- [Lee Magness, "Significance of Paul's Addition of 'and daughters' in 2 Cor. 6:18," *Priscilla Papers*, V. 29, #2 (2015) p. 3]

F. Language of Liberation

Jesus told her, 'Woman, you are freed [Gk. *apoluo*] from your infirmity.' (13:12)

- "Apoluo: to release; perfect, passive. 'The perfect indicates, you have been freed and are in a state of freedom'." (Reinecker)

"Shouldn't this woman...be released from [Gk. *luo apo*] this imprisonment...?" (13:16)

- "The healing is described using a 'divine...passive' [implying that 'God did it']...equivalent to... 'Woman...God has set you free.'... The same is true of the verb... describ[ing] how she stood up straight: its literal translation is 'she was straightened up.' After 18 years, she straightened up 'immediately'."

[Patricia F. Bruce, *Op. cit.*, pp. 15-16]

► Jesus Released People whom God had Released

- "13:12 'Woman, you are freed...' The verb is [a 'divine] passive,' implying that God...has acted... 13:13 'she straightened up' the passive form... suggesting that God [is]...acting through Jesus."

[Pablo T. Gadenz, *Luke*, p. 98]

- Lk. 13:12 “is the only time in...an exorcism or a healing story in the entire gospel corpus that Jesus tells the victim that she (or he) has been ‘set free’ from her (or his) ailment.”
[Natalie K. Houghtby-Haddon, *Op. cit.*, p. 58]
- “The verb used by Jesus to describe what has happened to the Bent-Over Woman is not a verb of healing, but instead is associated with the release of slaves in the Sabbatical Year. By his unusual use of this verb, Luke calls to mind the legislation about the release of debt slaves—specifically including daughters—in Exodus 21:1-11, which uses a form of this same verb.”
[Natalie K. Houghtby-Haddon, *Op. cit.*, p.]

► Christian Believers release people whom God has released (Mt. 16:19; 18:18)

- “I will give you the keys of the kingdom of heaven. Whatever you bind on earth will have been bound in heaven, & whatever you release on earth will have been released in heaven [by God].”
(Mt. 16:19)
- “I tell you the truth, whatever you bind on earth will have been bound in heaven, & whatever you release on earth will have been released in heaven [by God].”
(Mt. 18:18)

Note: “It’s not about controlling heaven from earth. [Michael] Heiser points out that the grammar of Matthew 16:19 actually reads: ‘Whatever you bind on earth shall have been bound in heaven...’ This isn’t us initiating divine action. It’s us executing Heaven’s will already established in the unseen realm... To ‘loose’ [‘release’] means to free people from spiritual bondage, whether demonic oppression, fear, sin, or shame... Heaven Sets the Terms, Earth Carries Them Out. The Greek grammar matters: ‘shall have been bound/loosed in heaven’ means that Heaven is the initiating realm. The church acts under divine commission, not personal will. We don’t ‘twist God’s arm,’ we walk in His strategy.”

—Jeff Barlatier

G. Link back to Luke 4

“Jesus’ public ministry in Luke begins with a dramatic appearance in... Nazareth, with a proclamation of ‘release to the captives’ & letting the oppressed go free’ (4:18-19). During this final visit to a synagogue, Jesus encounters a ‘captive’ desperately in need of ‘release’: ‘a woman with a spirit that had crippled her for 18 years’ [Lk. 13:11].”

[Francis T. Gench, “Between Text & Sermon: Luke 13:10-17,” *Interpretation*, Vol. 79(3) (2025) p. 280]

H. Affirming Her Identity as “Daughter of Abraham” (13:16)

- “Jesus is not just healing her body. Jesus is defending her identity. She is not cursed; she is not under God’s judgment. She is not spiritually inferior; she belongs to God’s covenant people... This passage rejects ‘God is punishing you’ theology.”
—R. L. Solberg
- “The shocking title Jesus... gives to this formerly-bent woman, ‘daughter of Abraham’ (13:16) is a special, covenantal title... [which] firmly establishes this formerly-bent woman within the family of God, & further underscores Jesus’ reversal of the seemingly sinful stereotype attributed to her.”
[Gregory E. Lamb, *Op. cit.*, p. 180]

I. The Woman’s Active Response (13:13)

“...immediately she straightened up and praised God [‘began to glorify God’ (Rienecker)].” (Lk. 13:13)

- “In ‘standing up straight,’ the woman assumed a posture appropriate to the coming of the Son of Man & God’s new age, for Luke’s Jesus...says, ‘when these things begin to take place, stand up erect [anakupto] & lift your heads, because your redemption is near.’ (Lk. 21:28).”
[Francis T. Gench, *Op. cit.*, p. 87]
- “Luke 13:10 -17...portrays the woman as a subject, as someone with agency.” [Patricia F. Bruce, *Op. cit.*, p. 13]
- The Bent-Over woman is not brought to Jesus... [She] is not... ascribed passivity. When [she] stands in Luke 13:13, she has chosen to do so... So the woman has an active part to play in demonstrating the power and identity of Luke’s Jesus.”
[Emma Swai, *Op. cit.*, pp. 108-9]
- When “she was straightened up...the woman’s immediate response is to praise God” -M. Dennis Hamm
- “When Jesus sees the bent-over woman in the synagogue, he calls her over to the group with whom he is sitting; she has rejoined the synagogue community, and her first act upon being healed is to praise God (13:13).”
[Helena L. Martin, “Sin & Sign: Reading Disability in the Gospels,” Yale University (2023) p. 41]
- “The woman greeted her healing with continued praise (the verb is in the imperfect tense): her voice was heard & the crowd rejoiced with her (13:17) ...”
[Patricia F. Bruce, *Op. cit.*, p. 16]
- “This occurs in the synagogue and [the woman’s] right to be there is not disputed. [This] means that it... [was] acceptable to have a woman there, a woman with a voice.”
[Mary Ann Getty-Sullivan, *Women in the NT*, p. 82]

IV. The Role & Responsibility of Satan (Lk. 13:10-17)

A. Satan is the Oppressor

“Satan as Oppressor: Luke names Satan as the slave-holder from whom Jesus sets free the Bent-Over Woman, just as God set free the Israelites from their Egyptian bondage under Pharaoh. Only here is Satan described as a captor of a human being, which seems to be unique to Luke among NT writers... [Here] Jesus...call[s] the woman to him...and exercise [s] his authority over Satan by liberating the woman from the bondage in which Satan has held her captive.”

[Natalie K. Houghtby-Haddon, *Op. cit.*, pp. 173-4]

“‘Binding’ is an activity Luke associates with Satan...Jesus says [Satan] bound the woman afflicted with an infirmity for 18 years (13:16).”

[Matthew S. Monnig, *Op. cit.*, p. 249]

B. Satan as the Source, ultimately Responsible

“Although it’s implied in the other Gospels, only in Luke is Satan, in distinction from evil spirits, explicitly credited with causing physical ailments... In Jesus’ response the woman is referred to as ‘a daughter of Abraham [whom] Satan has bound for 18 years’ (Lk. 13:16)...This is...not an exorcism, but the sickness is attributed to a spirit, and the ultimate responsibility is laid at Satan’s door (13:16). He is...seen as someone who is adversely affecting & afflicting human beings.”

[Robert D. Wismer, *Authority of Satan... Luke 12:5*, McGill University (1990) pp. 50-51]

C. “All Illness is part of the Devil’s Oppression” — Matthew Monnig

“Luke’s belief in the real authority of Satan in the world is seen ...in [his] narrative. Satan is behind every affliction by demons and illness, sometimes stated explicitly...in the bent-over woman bound by

Satan' (Luke 13:16) & the description of Jesus healing those oppressed by the devil (Acts 10:38), but always implicitly held... Luke sees all illness as evil and part of the devil's oppression... & so all healings are likewise a defeat of Satan and a victory for the power of God."

[Matthew S. Monnig, Satan in Lukan Narrative & Theology, Duke Univ. (2019) pp. 94-95, 107]

"For Luke... ascrib[ing] illness to demonic activity is a theological judgment, rather than a scientific one... Illness, an evil... can always be ascribed to... evil powers, even if possession is not described explicitly... [In] Luke's view... people who have a demon' and those who suffer from illness are both oppressed... and both in need of 'release.'... Some... episodes, such as the healing of... the 'daughter of Abraham (13:10-17) are recounted primarily as healings, with... demons causally associated... [But,] even... where Luke does not mention directly... Satan in a particular illness, it is an unspoken presupposition... Exorcisms... and healings... are all examples of release, of liberation, of the conquest of evil by the kingdom of God."

[Matthew S. Monnig, Op. cit., pp. 127-8]

D. Luke's View of Jesus' Healing Ministry

- Luke quotes Peter saying: "Jesus of Nazareth... went about doing good and healing all who were oppressed by the devil, for God was with him."
(Acts 10:38 CSB)
- In Acts 10:38 & Lk. 13 "physical maladies [illness] are rooted in satanic influence. Lk 13:11-16 is not... an exorcism per se, yet Jesus is portrayed in conflict with cosmic forces nonetheless... [Luke's] portrait of Jesus' public ministry [is] an engagement with opposing cosmic forces... [In] many of the healing episodes... [Luke] points... to the demonic element of apparent physical ailments."
[Joel B. Green, Luke as Narrative Theologian, p. 83]
- "From a cosmic perspective, Jesus' healings and exorcisms were regarded by Luke as essential factors in the defeat of the God-opposing powers' (Kee)."
[Joel B Green, Op. cit., p. 83]
- "The release made available via Jesus' ministry is set in opposition to the binding power of Satan... In Luke 13:10-17 & Acts 10:38, healing is not only physical but signifies wholeness, as well as freedom from both diabolical & social restrictions."
[Joel B Green, Op. cit., p. 271]
- "The focus of the story falls... on the role of Jesus' healing in God's redemptive plan... in contrast to those Jewish institutions [synagogue, Sabbath] that threw up a dividing wall restricting access to God's mercy for this needy woman. This healing... is set in the context of the [end-time] battle & point[s] to the realization of the kingdom of God today, in Jesus' ministry."
[Joel B Green, Op. op. cit., p. 84]

J. The Woman's Healing symbolizes Israel's Restoration (Lk. 13:13; Acts 15:16)

- "Made straight [straightened]" translates one Greek word, anorthoo. It means to make erect or to set up straight or rear again or to rebuild... See the root stem "ortho" in our words orthopedic"
–*Mike Bagwell*
- "In describing [this woman's] healing Luke notes that when Jesus laid his hands on her she 'stood up straight' (Gk. anorthoo) [13:13]. The only other place Luke uses this term is in James' [speech] quoting the divine promise [to restore] the fallen house of David at Acts 15:16: 'I will set it up again' (anorthoo) (CSB) ['restore it' (NET)].' The act of liberating this daughter of Abraham from bondage points to the realities effected by the [Messiah's] Davidic rule."

[Blaine Charette, "Restoring the Kingdom to Israel," Althouse (ed) Perspectives in Pentecostal Eschatology, p. 59]

- "The suggestion that the verb *anorthoo* ['straightened up,' 'was restored'] in Luke 13:13 is to be associated with the ...the same verb ['restore'] in Acts 15:16, demands that the healing of the woman bent-double is taken as a symbolic expression of the ['restoration'] of Israel in...those who believe in Jesus...The connection...is extremely slender...At the same time, it is correct in...its exemplary [symbolic] significance."

[Turid K. Seim, Double Message, p. 54]

- "Because of the consistent use of the term [*anorthoo*] in the [Greek OT] referring to God's acts of salvation &...the restoration of the house of David [kingship] & because Luke uses it...in Acts [15:16], it seems that Luke is assuming his hearers...will have this understanding [of 'restoration'] when they hear the story of the Bent-Over Woman."

[Natalie K. Houghtby-Haddon, Op. cit., p. 78]

- "Dennis Hamm has argued that...the use of *anorthoo* in connection with the restoration...of Israel in the [Gk. OT] (and its similar usage in Acts 15:16-18)...suggest that Luke understands the woman as the metaphorical embodiment of the (new/true) Israel..."

[Natalie K. Houghtby-Haddon, Op. cit., p. 148]

V. Jesus versus the Synagogue-Leader

A. Opposition of the Synagogue Leader & Co.

- "But the president of the synagogue [was] indignant because Jesus had healed on the Sabbath..." (13:14)
- "The synagogue leader witnessing these events was "continuously angry" because Jesus had "healed" the woman on the Sabbath." [Gregory E. Lamb, Op. cit., p. 180]
- "In Lk. 13:10-17 the synagogue & its leadership seem actually to conspire to exclude the possibility of healing for the bent over woman." [Joel B. Green, Theology of...Luke, p. 71]
- "The synagogue ruler's "objection is not to where the miracle took place, but when: 'It is necessary to work 6 days, but we should not [work] on the Sabbath.' ... Jesus' reply shows that the coming of the Kingdom will not wait... In Jesus' thinking the Sabbath was the perfect day... [for] an example of God's perfect will for His creatures." [Ben Witherington, Women & the Genesis of Christianity, p. 79]
- "The Gospel[s] ...presuppose [that acts of healing are 'work'] as a matter of course. Luke 13:14, in particular, is illuminating. Here it is only indirectly stated that an act of healing is a ['work']. The synagogue ruler says ['There are 6 days on which work should be done! So come & be healed on those days, & not on the Sabbath day' (13:14)]." [Sven-Olav Back, Op. cit., p. 2611]

B. Jesus' Denunciation – "You Hypocrites!" (13:15)

- Jesus' "denunciation of the [synagogue leader] & others...as 'hypocrites' ...they are actors, orators, dissemblers, portraying themselves as virtuous but hiding their true selves...Their hypocrisy revolved...around the use of religious institutions to control [people] while not subjecting themselves to those same controls." [S.J. Friesen, Op. cit., p. 40]

C. What is Necessary on the Sabbath? — Contrasting views

- "The parallel use of *dei* ['ought, necessary'] focusses the central narrative question that separates antagonist from protagonist: what is necessary on the Sabbath – regulation...or liberation?" [S. J. Friesen, "Double Obfuscation ...in Luke 13:10-17," p. 41]

1. Synagogue Ruler: Healing is work, so you ought to come for healing on a work-day

On "6 days when work ought to be done. Come on those days & be healed, & not on the Sabbath." (13:14)

2. Jesus: On the Sabbath ox/donkey released, so this woman ought to be released on Sabbath

"On Sabbath you untie your ox or donkey...this woman ought to be loosed...on the Sabbath" (13:15-16)

- "The contrasting views of 'what is necessary' highlight Jesus' mission [versus Judaism's] institutions [synagogue & Sabbath] ... The contrasting use of *dei* [Greek it is 'necessary,' 'ought'] –the first tied to the synagogue rulers' understanding of Ex. 20:9 & Dt. 5:13, & the second to Jesus' designation of the Sabbath as the day for being loosed from Satan's bond –draws attention to...Jesus' act: today is the day of God's salvation...Why does Jesus interrupt his teaching?...as an expression of God's mercy." [Joel B. Green, *Luke as Narrative Theologian*, p. 81]

D. Jesus' Livestock Metaphor & Argument

- "The livestock metaphors, chosen by Jesus to explain the predicament of disabled people. This form would have readily been recognized by first century readers as a common rabbinical form of logic and rhetoric, referred to as a *fortiori* reasoning: if the lesser is true, then surely the greater is true." [Mary Ann McColl, *Op. cit.*, p. 11]
- Jesus: "'Does not each of you...' (13:15-16) introduces a "lesser to greater" argument in which [the lesser need] the generally accepted practice of caring for animals on the Sabbath underscores the greater need to show such concern for a daughter of Abraham. 'Untie' & 'loosed' are the same word in Greek (*luō*)." [ESV]

E. Jesus' Defense

- In "Jesus' defense ... he sets up a series of parallels, arguing from the lesser to the greater:
 1. If an animal, how much more this 'daughter of Abraham'?
 2. If one whom you have bound for a few hours, how much more one whom Satan has bound for 18 years?
 3. If you can loose the bonds of an animal on the Sabbath ... how much more is it necessary for God to loose this woman's bond on the Sabbath?
- "We...suggest that Luke's Jesus wants to highlight the absurdity of untying an animal...for it to drink but not healing the woman, valuing the life of an animal over that of a human person (Bovon) ... According to Luke's Jesus, if even... animals were allowed to be helped on the Sabbath, then, as a daughter of Abraham, & therefore a member of the believing community, the woman should have been taken care of... Jesus challenges his opponents as being more willing to help animals ...than helping the 'Bent-Over Woman'...Through calling...[her] a 'daughter of Abraham, [Jesus]... acknowledges her kinship in the believing community...She has always been, at least for 18 years...a child of Abraham...This fact...is used to admonish the hypocrisy of the synagogue leader." [E. Swai, *Op. cit.*, pp. 107-8]
- Consider "the 'bent over' woman whom Jesus causes to '[stand] up straight' on the Sabbath (13:10-17). When the synagogue ruler complains, Jesus notes...the ruler & those with him show more mercy to animals than they are willing to show to a fellow human. Then he asks, '...Ought not this...daughter of Abraham whom Satan bound for 18 long years, be set free from this bondage on the sabbath day?' (13:16). She is a daughter of Abraham, one of them. The

Sabbath is the perfect moment for restoring the health of a fellow Israelite. Jesus shames his detractors and elicits joy from the crowds." [Peter W. Gosnell, "Ethics of Valuing Others in... Luke," Tyndale Bulletin, V. 76 p. 146]

F. Release, Deliverance, Liberation

- "In Jesus' sermon in Nazareth (Lk. 4) he...declares that an essential component of his ministry is to bring 'release to the captives' (4:18) and 'release to those who are oppressed' (4:18) ... 'Release' is typically [via] healings and exorcisms. But who is the oppressor or captive-taker...? Luke makes it clear that release...is liberation from Satan and the realm of the demonic...That the power of Satan is being broken through Jesus' healings is... indicated in...the bent woman of whom ...Jesus tells the synagogue ruler: 'Satan has bound this woman ...— shouldn't she be untied from this bondage on the Sabbath day?' (13:16)." [Joshua W. Jipp, Divine Visitations...in Luke-Acts, pp. 51-52]
- "With this [rebuttal], Jesus' opponents [are] humiliate[ed] (13:17), for their position gave priority to...the lesser, and rendered the Sabbath and synagogue impotent in the face of the greater need." [Joel B. Green, Op. cit., p. 82]

G. Sabbath recalls Deliverance from Bondage in Egypt (Dt. 5:15)

- "Remember...you were a slave in the land of Egypt, & the Lord your God brought you out of there with a strong hand & an outstretched arm. That's why the Lord your God has commanded you to keep the Sabbath day." (Deut. 5:15) (Deut. 5:15)

"Jesus' response...reflects...that the Sabbath...commemorate[s] Israel's release from bondage. Remember that you were a slave in the land of Egypt, & the Lord your God brought you out of there with a strong hand & an outstretched arm. That's why the Lord...commanded you to keep the Sabbath day.'(Dt. 5:15)...Freedom & liberation are the very essence of the Sabbath celebration. The release of a captive woman...is a highly appropriate way to make the day holy, representing the very fulfillment, rather than a violation of the Sabbath." [Francis T. Gench, Op. cit., p. 89]

H. Honor & Shame Contest: Jesus vs. Synagogue Ruler

i. Importance of Honor & Shame

- "The modern reader understands Jesus' healing of the woman...as an act of compassion. But Luke places the story in a ...synagogue on the Sabbath. An opponent is introduced, the leader of the synagogue, who was in charge of the interpretation of the Torah [Law] and the rules surrounding the Sabbath. He sees the healing not as an act of compassion but as...breaking...a Law of which he's the guardian, and thus as a challenge to his authority. He... responds by attacking Jesus, albeit indirectly, through rebuking the people present. Jesus takes up the challenge & gives a riposte [response, reply] that unmasks the synagogue leader's...hypocrisy. Furthermore, Jesus skillfully shows that he can turn Jewish law & tradition against a defender of the law...The people present...act as judges of the exchange [&] proclaim Jesus the winner. His adversaries are clearly 'put to shame'." [Halvor Moxnes, "Honor & Shame," Biblical Theology Bulletin, V. 23, #4 (1993) p. 23]

ii. The Contest's Result (Lk. 13:17)

- "...All [Jesus'] adversaries were humiliated, but the entire crowd...was rejoicing at all the wonderful things he was doing." (Luke 13:17)

- In the synagogue's "public assembly...one's speech would be judged by the opinion of the public, resulting in...honor or shame...Luke records mixed results, as Jesus is clearly met with rejection in the synagogue at Nazareth (4:28-30), but is apparently victorious in a dispute with a [synagogue ruler] ...in an unidentified synagogue (Luke 13:17)." [Jordan J. Ryan, "Early Synagogues," L. Doering (ed.) *Synagogues in the Hellenistic & Roman Periods*, p. 195]
- "Luke 13...portrays Jesus healing a woman on the Sabbath. The synagogue leader challenges Jesus, who responds with a riposte, revealing the [ir] hypocrisy...The leader [&] all of Jesus' opponents, are shamed in front of the crowd, who attribute honor to Jesus." [Daniel K. Eng, "Widening Circle: Honour, Shame," *Expository Times* (2018) p. 3]

iii. A Sharp Division (Lk. 13:17)

- "...all [Jesus'] adversaries were humiliated, but the entire crowd was rejoicing..." (Luke 13:17)
- There are "sharp divisions within the people. Luke 13:17 is a key verse. 'All' the adversaries are set in opposition to 'all the people'...No third category is offered. Either one falls in the category of 'adversary' or into the...category of [those] who rejoice at Jesus' works." [James L. Resseguie, "Point of View in...Luke," *JETS*, V. 25/1 (1982) p. 43]

I. The Joyful & the Unjoyful

- "One might expect the healing of this...woman to be an obvious prompt to joy, & for some it was that... 'the whole crowd was rejoicing over all the glorious things [Jesus] was doing' (13:17b) – presumably including the [woman's] healing... In this passage...the crowd's response... underscore[s]...the decidedly unjoyful reaction of the synagogue leader (& those who side with him) to the bent-over woman's healing." [Julie Newberry, *Op. cit.*, p. 221]
- "Luke narrates the reaction of this leader (& his allies) earlier & at more length than he does the crowd's jubilation ...The synagogue leader is vexed specifically because Jesus healed the woman on the Sabbath (13:14) [the subject of] the leader's corrective instruction to the crowd." [Julie Newberry, *Op. cit.*, p. 221]
- "The synagogue leader's inability to rejoice stems from his (mis)interpretation of the present joy-conducive circumstances... [his] confusion about Jesus' identity...[&] about the implications of the woman's membership of the people of God [as a 'daughter of Abraham]." [Julie Newberry, *Op. cit.*, p. 222]

VI. She is a "Daughter of Abraham"

- "Should not this woman, a daughter of Abraham...be released on the Sabbath?" (13:16)

A. "Daughter of Abraham" — A Unique NT Designation

- "The phrase 'daughter of Abraham' had...never before been applied to an individual." –Ben Witherington
- "The only NT evidence for... 'daughter of Abraham' is in Luke...When the woman in Lk. 13:16 is specifically and emphatically called 'Abraham's daughter,' this constitutes an original...use of language." –Turid Seim
- "The expression "daughter of Abraham" is unique; it neither appears elsewhere in the NT, nor does Luke attribute Abrahamic descent to any other woman." –Dorota Hartman

B. She "is Abraham's daughter; she does not become one" — Turid Seim

- “Lk. 13:16 is an observation of fact...The woman is Abraham's daughter; she does not become one. It is one of the premisses of the healing, not a consequence [result] of it. It is not...a statement about a great piety on the woman's part. The surprising element is...that the woman...is not a paragon of piety, but a woman who has been ['bound'] for a great part of her life...[The] woman is...confirmed as Abraham's daughter. She is included...in Abraham's family...Her healing is linked to her status as daughter...the healing realises her status as... daughter of Abraham.” [Turid K. Seim, *Double Message*, p. 48]
- “Indicating the woman as a ‘daughter of Abraham’, Jesus points out that [since] she belongs to the Jewish people, then [she] participates in Abraham's blessing. This fact overrules her...minor social importance as a woman, and moreover her...visible infirmity. Despite this, Jesus underlines her right to be healed in spite of the restrictions on the Sabbath. To be...[a descendant of] Abraham appears to be a sufficient reason for...a certain privilege... The woman...has no other merits than her being bound to Abraham.” [Dorota Hartman, *Op. cit.*, p. 354]

C. She is Equally Qualified

- Ben Witherington notes that “daughter of Abraham” was a rare title that “had been applied to Israel as a whole but never before to an individual.” And, “By using the title, Jesus implies that she is as worthy of his concern & healing as any Jewish man & has as full a claim to her religious heritage as anyone else.” [Ben Witherington, *Women & the Genesis of Christianity*, pp. 78–80]
- “The woman is pointedly referred to as a ‘daughter of Abraham’ (13:16)...This striking expression appears only here in the NT & it identifies the woman as a child of the covenant promise... ‘Abraham's son’ is a traditional Jewish designation...‘Abraham's daughter’ does not appear in earlier & contemporary Jewish literature & is thus a striking and... original designation.” [Francis T. Gench, *Op. cit.*, p. 89]
- Note “the surprising statement...Jesus honored this incapacitated woman whom [the synagogue leaders] claimed should not be healed. He reminded them she was every bit a member of [Abraham's] family line. [Luke 13:16] ...Jesus roundly humiliated them by showing that the woman had high value, using the rare and powerful title, ‘daughter of Abraham’.” [Beulah Wood, “Delight in Daughters,” *PRISCILLA PAPERS*, V. 32, #4 (2018) p. 24]
- “Jesus...refer[s] to the woman as “a daughter of Abraham,” ...indicating that the ‘Jewish religious heritage is not restricted to the healthy or males. This woman belongs to the ‘reconstituted Israel’. The fact that she has had a disability for 18 years had not affected her status as a ‘daughter of Abraham’.” [Patricia F. Bruce, *Op. cit.*, p. 14]

D. Zacchaeus: a ‘Son of Abraham’; Bent-Over Woman: a ‘Daughter of Abraham’

- Zacchaeus: “Today salvation has come to this house...because he too is a son of Abraham.” (Luke 19:9)
- Scholars “point out the connection between the woman (‘daughter of Abraham’) & Zacchaeus (‘son of Abraham’) but note that, whereas the woman is not...isolated from her community (she's in the synagogue when Jesus meets her), common assumptions about Zacchaeus... [suggest he was excluded].” [Julie Newberry, *Op. cit.*, p. 230 #153]

E. The Heroic Maccabean Mother as “Daughter of Abraham”

- “It has been claimed that ‘Abraham's daughter’ may be a Lukan innovation...[However,] Abrahamic categories applied to a woman are found in many passages of 4 Maccabees. All

these passages speak of... an exemplary strong & God-fearing martyr, the mother of 7 young men... One of the references... [4 Maccabees] 15:28 is ...very close to Luke's expression... [Yet,] the mother of the martyrs is not directly called 'Abraham's daughter' ...but more precisely 'the daughter of the God-fearing Abraham's strength.'... in [4 Macc.] 18:20 the expression, 'the Abrahamic woman' is used... The expression in 4 Macc. 15:28... is different from the simple form in Luke 13:16... [The woman in Lk. 3:16 is] far removed from the pious heroic portrait in 4 Maccabees." [Turid K. Seim, Op. cit., pp. 46-47, 53]

- "The examination of the Jewish material... show[s]... the woman in Lk. 13:16 is specifically & emphatically called 'Abraham's daughter,' this constitutes an original, though not unique, use of language." [TK. Seim, Op. cit., p. 47]
- "The 4th Book of Maccabees [4 Macc.]... narrat[es] the deaths of 9 Jewish martyrs... an aged scribe, Eleazar, followed by 7 sons and their mother, in the persecution... [of] Antiochus (IV Epiphanes). One by one... [they] die a horrible death [as martyrs,] ...expect[ing] immediate ascent to heaven... during the Maccabean revolt (167–164 BCE)." [Tessa Rajak, "Maccabean Mother between Pagans, Jews and Christians," in *Being Christian in Late Antiquity*, p. 39]
- "The dominan[t] story [is] of the mother of the Maccabees, who [is] truly... the heroine of the piece... 4 Maccabees is summed up in the... epilogue as the story of the '7 sons of the daughter of Abraham'" [T. Rajak, Op. cit., pp. 45-46]
- The books of the Maccabees are non-canonical. However, a good number of scholars identify Hebrews 11:35 {"Other people were tortured, not accepting release, so that they might gain a better resurrection."} as an allusion to these accounts. J. Tyler Brown argues based on a "close reading of Heb. 11:35 in context that the 'better resurrection' is compared most immediately with the 'redemption' from captivity the verse's Maccabean martyrs reject, i.e., a temporary return to life understood as a kind of resurrection." [J. Tyler Brown, "A 'Better Resurrection' (Hebrews 11.35), but Better Than What? JSNT (Dec. 2024)]

F. "Daughter of Abraham" – Maccabean Mother vs. the Bent-over Woman (Lk. 13)

- "The expression "daughter of Abraham" is unique; it neither appears elsewhere in the NT, nor does Luke attribute Abrahamic descent to any other woman... [In contrast, in 4 Macc.] the focus is on the exemplary piety of the woman: the mother of 7 martyrs is connected to Abraham because she is ready, as the patriarch was, to sacrifice her own sons for the faith, not yielding to emotions. The crippled woman in Luke 13:10-17, on the other hand, doesn't show any particular piety or faith, nor does she even ask for help. Her title "daughter of Abraham" & the privileges deriving from it are granted to her simply due to her being one of the Jewish people." [Dorota Hartman, Op. cit., pp. 354-5]
- "The shocking title Jesus... gives to this formerly-bent woman, "daughter of Abraham" (13:16)... firmly establishes [her] within the family of God, & further underscores Jesus' reversal of the... sinful stereotype attributed to her by this synagogue leader... The woman in 4 Macc. is 'the daughter of Abraham's strength'... [due to] her... willing[ness] to sacrifice her sons &... her role as martyr... According to physiognomic tradition, the contrast between the bent woman and the Maccabean mother ("daughter of Abraham's strength") could not be starker." (MC. Parsons, *Luke*, p. 219) [Yet, Jesus designated this Woman as 'Daughter of Abraham']." [Gregory E. Lamb, Op. cit., p. 180 & #10]