

# Broken and freed bodies: the name of Jesus amidst suffering

Luke 13:10-17

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<sup>14</sup>But the leader of the synagogue, indignant because Jesus had cured on the sabbath, kept saying to the crowd, ‘There are six days on which work ought to be done; come on those days and be cured, and not on the sabbath day.’ <sup>15</sup>But the Lord answered him and said, ‘You hypocrites! Does not each of you on the sabbath untie his ox or his donkey from the manger, and lead it away to give it water? <sup>16</sup>And ought not this woman, a daughter of Abraham whom Satan bound for eighteen long years, be set free from this bondage on the sabbath day?’ <sup>17</sup>When he said this, all his opponents were put to shame; and the entire crowd was rejoicing at all the wonderful things that he was doing.

# Three points to track

- **The people:** Jesus concerns himself primarily with marginalized people, but not in one-size-fits-all way.
- **The passage of time:** Jesus' timing is a challenge, perhaps even a provocation. He's fast, he's slow, he forgives then heals, he heals without mentioning forgiveness, he heals those who actively seek him out, he summons people to be healed.
- **The Name:** Jesus, truly human and truly divine, does not stop finding unique ways to heal us and to sympathize with us in the full power of his humanness and his godliness. Even his *name* is a source of wonder for those who cling to him.

# The mission statement from the man himself (Luke 4:18-19)

- (18) The Spirit of the Lord is upon me,  
for he has anointed me;  
To preach good news to the poor he has sent me:  
To proclaim for the captives release,  
and to the blind sight;  
To send forth the oppressed in release;
- (19) To proclaim the year of the Lord's favor.

# Sabbath and healing (Luke 5 and 6)

Concluding ch. 5 (eating grain on the Sabbath):

v. 5: Then he said to them, **'The Son of Man is lord of the sabbath.'**

Beginning ch. 6 (healing on the sabbath in the synagogue):

6 On another sabbath he entered the synagogue and taught, and there was a man there whose right hand was withered. <sup>7</sup>The scribes and the Pharisees watched him to see whether he would cure on the sabbath, so that they might find an accusation against him. <sup>8</sup>Even though he knew what they were thinking, he said to the man who had the withered hand, 'Come and stand here.' He got up and stood there. <sup>9</sup>Then Jesus said to them, **'I ask you, is it lawful to do good or to do harm on the sabbath, to save life or to destroy it?'** <sup>10</sup>After looking around at all of them, he said to him, 'Stretch out your hand.' He did so, and his hand was restored. <sup>11</sup>But they were filled with fury and discussed with one another what they might do to Jesus.

# The passage of time and healing (Jairus' daughter and the bleeding woman in Luke 7)

<sup>41</sup>Just then there came a man named Jairus, a leader of the synagogue. He fell at Jesus' feet and begged him to come to his house, <sup>42</sup>for he had **an only daughter**, about **twelve years old**, who was dying.

As he went, the crowds pressed in on him. <sup>43</sup>Now there was a **woman who had been suffering from hemorrhages for twelve years**; and though she had spent all she had on physicians, no one could cure her. <sup>44</sup>She came up behind him and touched the fringe of his clothes, and immediately her hemorrhage stopped [...] <sup>48</sup>He said to her, 'Daughter, your faith has made you well; go in peace.'

<sup>49</sup>While he was still speaking, someone came from the leader's house to say, 'Your daughter is dead; do not trouble the teacher any longer.'<sup>50</sup>When Jesus heard this, he replied, 'Do not fear. Only believe, and she will be saved.' [...] <sup>54</sup>But he took her by the hand and called out, 'Child, get up!' <sup>55</sup>Her spirit returned, and she got up at once. Then he directed them to give her something to eat.

# Physiognomy

Your physical condition can be interpreted as an indicator of your moral character.

## Ancient example:

“Those who have a large, fleshly and well-jointed back are strong in character; witness the male; those in whom it is weak, fleshless and badly jointed are weak in character; witness the female. Those in whom the back is very bent with the shoulders driven into the chest are of evil disposition; this is appropriate, because the parts in front which should be visible disappear.”

-Pseudo-Aristotle

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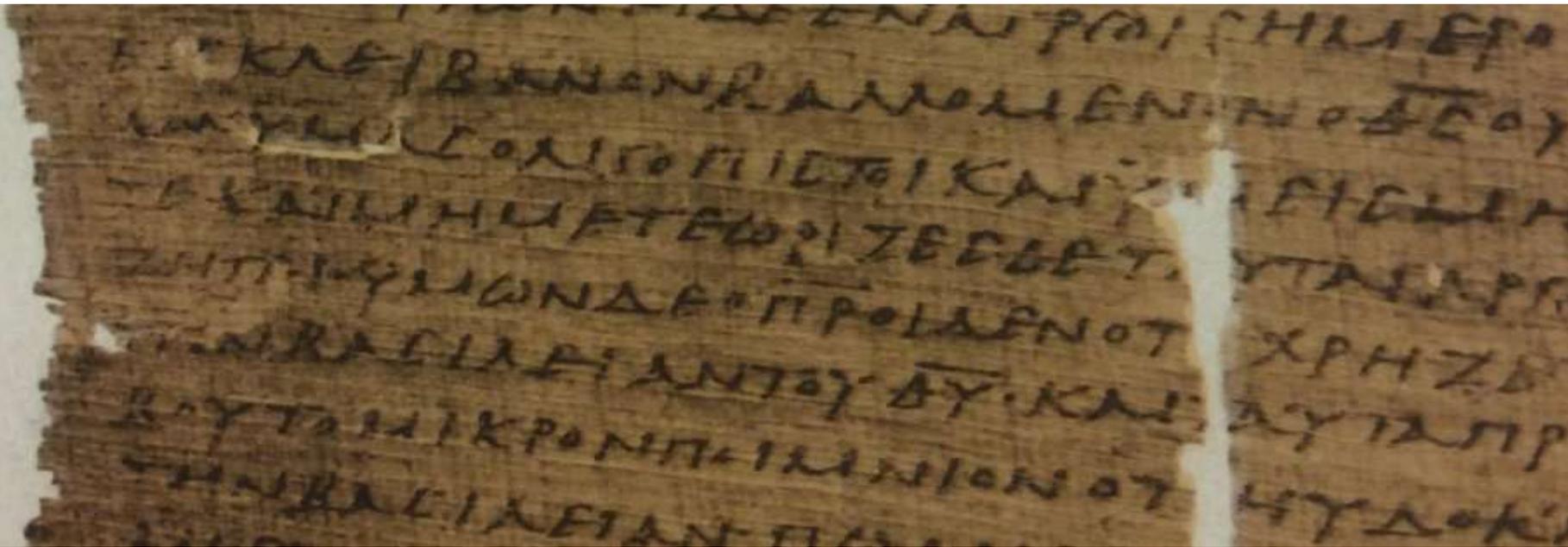
“[In Luke’s Gospel] one’s moral character is not determined by the color, shape, size, or limitations of one’s body. This fact explains why Luke does not give physical descriptions of other characters in his works (Jesus, the disciples, John the Baptist the Pharisees etc.), so to do so would reinforce the same connection between outer appearance and inner character that he elsewhere struggles to break.”

-Mikeal Parsons

## Luke 13:4-5

<sup>4</sup>Or those eighteen who were killed when the tower of Siloam fell on them—do you think that they were worse offenders than all the others living in Jerusalem? <sup>5</sup>No, I tell you; but unless you repent, you will all perish just as they did.'

# Luke 12:29-32 in papyrus (early paper) from 2<sup>nd</sup> century AD



Luke 13:12b-14 in 5<sup>th</sup> century  
parchment with abbreviations

ΑΥΤΗ ΓΥΝΑΙΚΑ ΠΟΛΕΛΥΣΑΙΤΗΣ ΔΟΞΗΣ  
ΚΑΙ ΕΠΕΘΗΚΕΝ ΑΥΤΗ ΤΑΣ ΧΕΙΡΑΣ· ΚΑΙ ΠΑ  
ΡΑΞΕΡΗ ΜΑΛΛΗΝ ΠΡΟΘΗΚΑΙ ΕΛΘΕΙΝ ΤΟΝ  
ΑΠΟΚΡΙΘΕΙΣ ΔΕ ΒΑΡΧΙΣ ΓΥΝΑΓΩΓΟΣ ΑΓΑ  
ΚΤΩΝ ΟΤΙ ΤΩ ΣΑΒΒΑΤΩ ΕΘΕΡΑ ΠΕΥΣΕΝ  
ΟΙΣ ΕΛΕΥΕΝ ΤΩ ΟΧΛΩ· ΕΞ ΗΜΕΡΑΙΗΣΙΝ  
ΕΝΑΣ ΔΕ ΗΕΡΓΑΞΕΘΑΙ ΕΝ ΑΥΤΑΙΣ ΟΥΝ  
ΕΡΧΟΜΕΝΟΙ ΘΕΡΑ ΠΕΥΣΕΘΑΙ ΚΑΙ ΜΗΤΗ  
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