

Luke 5:12-16

Introduction:

The need for a miracle of healing—5:12

- 1) The wretched setting—5:12a
 - a) Where? ¹² *And it happened, while He was in one of the cities,*
 - b) What? *that behold, there was a man who was full of skin disease* [λέπρα].
 - i) This man would have completely isolated (physically, socially, religiously, and psychologically) from this anonymous community. He was unclean to the fullest extent possible. This is Jesus' 2nd encounter with a social outcast (cf. 4:33-37)
 - ii) What was feared most was not catching the disease but the ritual impurity from those who were little more than a walking corpse.
- 2) The leper's confident request—5:12b *he asked* [δέομαι] *Him, saying,*
 - a) Observation—*And having seen Jesus,*
 - b) Humility and unworthiness—*having fallen on his face,*
 - i) Not even looking Jesus in the face
 - c) Submission—*“Lord, if (3rd class condition) You are willing* [θέλω],
 - i) He makes no presumptions about what Jesus will do.
 - ii) The focus is on Jesus' **willingness**, not His **ability**.
 - d) Trust—*You are able to make me clean.*” (not, “Heal me!”)
 - i) The man has no other options. IF Jesus does not cleanse him, no one else can.

Jesus's authoritative, compassionate, and submissive response—5:13-14

- 1) Jesus' authoritative
- 2) Jesus' compassionate two-fold response—5:13
 - a) Actions—¹³ *And having stretched out His hand, He touched him,*
 - i) This would have potentially made Jesus ceremonially unclean (cf. Leviticus 14:16)
 - ii) This man had probably not been touched by anyone for a long time. What a tender kindness to him by Jesus.
 - b) Words—*saying,*
 - i) What Jesus says
 - (1) *“I am willing* [θέλω].
 - (2) *Be cleansed.*” (not, “Be healed!”)
 - ii) The result—*And immediately the skin disease left* [ἀπέρχομαι] *him.*
 - (1) Cf. 2nd Kings 5:1-14 and Luke 4:27
 - (2) No one could cure skin disease but God alone! (Moses—Exodus 4; Miriam—Numbers 12; Naaman—2nd Kings 5)
- 3) Jesus' submissive instructions—5:14
 - a) Be silent—¹⁴ *And He* (emphatic) *instructed him to tell no one, but,*
 - i) Why the silence?

- b) Display yourself—*show yourself to the priest*,
 - i) *“Having departed [ἀπέρχομαι],*
 - ii) The declaration of cleanness by the priest was a week-long process.
- c) Present an offering—and *bring an offering for your cleansing*, (not healing)
 - i) *just as Moses instructed*, (cf. Leviticus 13:1-14:32)
 - ii) Why? *as a testimony to them.*
 - (1) Who is the “them”? Most likely to the priests, indicating the God is at work among through Jesus.
- d) Only the priests could declare this man clean so he could rejoin his family and community. Jesus wants this man fully reintegrated into society.

Jesus’s Godward response to His increasing celebrity—5:15-16

- 1) His unintentional celebrity—5:15
 - a) How celebrity takes place
 - i) ¹⁵ *But the news concerning Him was spreading [διέρχομαι] even more,*
 - (1) The reason for this is found in Mark 1:45
 - ii) *and large crowds came together [συνέρχομαι]*
 - b) For what purposes did people come to Jesus? (2 infinitives)
 - i) *to listen,*
 - ii) *and to be healed by Him from their illnesses.*
- 2) His habitual, appropriate Godward response—5:16
 - a) ¹⁶ *But He (ephatic) Himself would withdraw [ὑποχωρέω] in the wilderness*
 - b) *and pray [προσεύχομαι].*
 - i) There are times to leave the faces of people and seek the face of the Father.
 - ii) This is preparation not only for 5:17-26, but for the whole series of upcoming conflicts with the Jewish leaders.
 - iii) Three principles re: prayer (Rosscup, 3:1632)
 - (1) Don’t let busy-ness bulldoze prayer out of the way.
 - (2) Cultivate a habit of praying.
 - (3) Ask God to grant you wisdom about making time for prayer.

Take-home truth: Do you see yourself as unclean and unworthy? Read Isaiah 42:1-4. Jesus is willing and able to cleanse and forgive. He is truly Yahweh-Rapha, the Lord who heals (Exodus 15:26).