

## Luke 5:12-26 Leprosy, the Law & Healing

Yeshua's Ministry model of Discipleship was established early in His teaching Ministry and focused on training His Disciples through the demonstration of authority and power and teaching the Word of YeHoVaH.

Casting out demons, cleansing the lepers, healing the sick, giving sight to the blind, making the lame to walk, raising the dead, etc., were all the works of God demonstrating the power over the works of the devil and distinguishing Yeshua's Ministry from the teachers of the law, the Pharisees, Priests, Rabbis, and the Sadducees.

In this portion of Luke, Yeshua's Ministry of cleansing, healing, and teaching testifies to His Disciples and us His authority over leprosy, His submission to the Law, the power of faith, His authority to forgive sin, the power of speaking the Word, and works that cause men to praise YeHoVaH.

Lk 5:12 And it came to pass, when he was in a certain city, behold a man full of leprosy: who seeing Yeshua fell on *his* face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.

According to Torah, there is no cure for leprosy. Leprosy could not be cured, but it could be healed. Once the leprosy was declared healed, the former leper could be cleansed or purified.

Lk 5:13 And he put forth *his* hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him.

Lk 5:14 And he charged him to tell no man: but go, and show thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.

Yeshua told the man to tell no one, go show himself to the Priest, and present an Offering for his cleansing as Moses commanded, for a testimony unto them.

Although Luke stated Yeshua cleansed the man, the man was instructed to offer the Offerings for cleansing. This was more than an Offering, there was a process of cleansing that involved the Offerings.

The translator indicated it was a commandment of Moses, but factually, it was a Commandment given to Moses by YeHoVaH to give to the Priests according to Leviticus 14:1-2.

Lev 14:1 And the LORD spake unto Moses, saying,

Lev 14:2 This shall be the law of the leper in the day of his cleansing: He shall be brought unto the priest:

YeHoVaH did not write the Torah, He spoke the Torah to Moses and Moses wrote what YeHoVaH spoke.

Moses reminded the people that it was YeHoVaH who spoke and that what YeHoVaH spoke were the Words of Life and that is how they and we are to live.

Dt 8:3 And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that **man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live**.

Yeshua quoted Moses in both Matthew and Luke when being tested/tempted by the devil.

Mt 4:4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

Lk 4:4 And Yeshua answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.

The Offerings and process of cleansing was determined by the persons means and what they could afford according to Leviticus 14:1-32.

Lev 14:3 And the priest shall go forth out of the camp; and the priest shall look, and, behold, if the plague of leprosy be healed in the leper; ...

... Lev 14:32 These are the regulations for anyone who has an infectious skin disease and who cannot afford the regular offerings for his cleansing.

According to Mark, the man did not do what Yeshua said, but did the opposite of what Yeshua said.

Mk 1:44 And saith unto him, See thou say nothing to any man: but go thy way, show thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.

Mk 1:45 **But he went out, and began to publish *it* much**, and to blaze abroad the matter, insomuch that Yeshua could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.

Lk 5:15 But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities.

Lk 5:16 **And he withdrew himself into the wilderness, and prayed.**

After this event, opposition begin to arise against Yeshua and the opposition party begin to come to check Yeshua out. They did not come to be ministered to, but to find fault with Yeshua as would be revealed.

Not everyone who comes to you, or your Ministry, come with the intent of seeking ministry or healing. Some come to find fault, argue, rebuke, and some come to attack you and your Ministry. Not everyone who comes to you, or your Ministry, is sent by YeHoVaH. Some are sent by the devil.

Lk 5:17 And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judaea, and Jerusalem: and the power of the Lord was *present* to heal them.

Yeshua had previously encountered doctors of the law, aka Scribes as mentioned in this passage, when He was twelve and His parents left Him in Jerusalem unaware that He was not with them.

Lk 2:46 And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

Lk 2:47 And all that heard him were astonished at his understanding and answers.

This is the first time Luke mentions Pharisees.

Pharisee – **5330 Φαρισαῖος** Pharisaïos {far-is-ah'-yos}

**Meaning:** 1) A sect that seems to have started after the Jewish exile

Pharisees were established after the Babylonian exile. Pharisees did not exist in the Old Testament.

The name "Pharisee," which in its Semitic form means "the separated ones, separatists," first appears during the reign of John Hyrcanus (135 B.C.). Generally, the term is in the plural rather than in the singular. They were also known as *chasidim*, meaning "loved of God" or "loyal to God." According to Josephus, their number at the height of their popularity was more than 6,000.

Three facets, or characteristics, of the Jewish nation contributed to the development of the Pharisees, that ultimately Pharisaism and Judaism became almost synonymous.

The first of these is Jewish legalism which was established after the Babylonian captivity. Temple worship and sacrifices had ceased, and Judaism began to center its activities in Jewish Law and the synagogue. The rise of the Jewish scribes, who were closely associated with the Pharisees, gave rise to Jewish legalism.

The Pharisees--more of a fraternal order or religious society than a sect--were the organized followers of these experts in interpreting the Scriptures; they formalized the religion of the scribes and put it into practice. This is why the NT mentions the scribes and Pharisees together 19 times, all in the Gospels. The Pharisees were the religious leaders of the Jews, **not the practical politicians (like the more liberal Sadducees)**.

A second characteristic was Jewish nationalism.

A third contributing factor to Pharisaism was the development and organization of the Jewish religion itself after the Captivity and the revolt.

In almost every culture and religion there are the nationalists, the ones that believe the whole nation should subscribe to their beliefs and their beliefs ONLY!

The doctrines of the Pharisees included predestination, the immortality of the soul, and belief in spirit life--teachings the Sadducees denied (Acts 23:6-9). They believed in a final reward for good works and that the souls of the wicked were detained forever under the earth, while those of the virtuous rose again and even migrated into other bodies (Josephus, *Antiq.* 18.1.3; Acts 23:8).

According to Mark, after Yeshua returned from the wilderness, He was in an undisclosed house in Capernaum in the presence of many who had gathered together.

Mk 2:1 And again he entered into Capernaum after *some* days; and it was noised that he was in the house.

Mk 2:2 And straightway many were gathered together, insomuch that there was no room to receive *them*, no, not so much as about the door: and he preached the word unto them.

Lk 5:18 And, behold, men brought in a bed a man which was taken with a palsy: and they sought *means* to bring him in, and to lay *him* before him.

Lk 5:19 And when they could not find by what *way* they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with *his couch* into the midst before Yeshua.

Couch – 2826 κλινίδιον klinidion {klin-id'-ee-on}

**Meaning:** 1) a small bed, a couch

**Usage:** AV - couch 2; 2

Lk 5:20 And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.

When Yeshua said, “thy sins are forgiven thee”, there wasn’t a visible manifestation. Although the man had been healed, but had not received the instruction “Arise, and take up thy couch, and go into thine house”, the man continued to lay there.

Lk 5:21 And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone?

Reason – **1260 διαλογίζομαι** dialogizomai {dee-al-og-id'-zom-ahee}

**Meaning:** 1) to bring together different reasons, to reckon up the reasons, to reason, revolve in one's mind, deliberate

**Usage:** AV - reason 11, dispute 1, cast in the mind 1, muse 1, think 1, consider 1; 16

They spoke amongst themselves asking, “Who does this man (Yeshua) think He is? Only God alone can forgive sins.” They accused Him of blasphemy or speaking evil against YeHoVaH.

Blasphemies – **988 βλασφημία** blasphemia {blas-fay-me'-ah}

**Meaning:** 1) slander, detraction, speech injurious, to another's good name 2) impious and reproachful speech injurious to divine majesty

**Usage:** AV - blasphemy 16, railing 2, evil speaking 1; 19

Saying – **3004 λέγω** lego {leg'-o}

**Meaning:** 1) to say, to speak 1a) affirm over, maintain 1b) to teach 1c) to exhort, advise, to command, direct 1d) to point out with words, intend, mean, mean to say 1e) to call by name, to call, name 1f) to speak out, speak of, mention

**Usage:** AV - say 1184, speak 61, call 48, tell 33, misc 17; 1343

They reasoned or spoke amongst themselves.

Lk 5:22 But when Yeshua perceived their thoughts, he answering said unto them, What reason ye in your hearts?

Thoughts – **1261 διαλογισμός** dialogismos {dee-al-og-is-mos'} **Meaning:** 1) the thinking of a man deliberating with himself 1a) a thought, inward reasoning 1b) purpose, design 2) a deliberating, questioning about what is true 2a) hesitation, doubting 2b) disputing, arguing

**Usage:** AV - thought 9, reasoning 1, imagination 1, doubtful 1, disputing 1, doubting 1; 14

Yeshua questioned the Scribes and Pharisees after hearing them reason amongst themselves.

Lk 5:23 Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?

Lk 5:24 But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house.

Lk 5:25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.

Lk 5:26 And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things today.

Glorified – **1392 δοξάζω** doxazo {dox-ad'-zo}

**Meaning:** 1) to think, suppose, be of opinion 2) to praise, extol, magnify, celebrate 3) to honour, do honour to, hold in honour 4) to make glorious, adorn with lustre, clothe with splendour

**Usage:** AV - glorify 54, honour 3, have glory 2, magnify 1, make glorious 1, full of glory 1; 62

Fear – **5401 φόβος** phobos {fob'-os}

**Meaning:** 1) fear, dread, terror 1a) that which strikes terror 2) **reverence** for one's husband

**Usage:** AV - fear 41, terror 3, misc 3; 47

Yeshua's Ministry was the model for those who would come after Him as He would reveal in His Instructions to His Disciples before He ascended.

**The model Yeshua established was the Discipleship Model as demonstrated in the calling of His first Disciples.**

Yeshua taught His Disciples to:

Mt 5:16 Let your light so shine before men, that they may see your good works, and **glorify your Father** which is in heaven.

Yeshua's Ministry provoked some to glorify YeHoVaH and others to look for ways to slander Yeshua and stop His ministry.

Dealing with people who may not recognize the calling on your life can cause hesitation, procrastination, and outright fear to do Ministry if you allow them to.

To prevent yourself and others from causing you to hesitate, procrastinate, or become fearful to embrace your calling and do the Ministry we are ordained to do, we must:

- Take our eyes off people and focus on Yeshua, the author and finisher of our faith.
- Put our faith and trust in YeHoVaH.
- Guard our hearts, ears, and eyes (what we listen to and what we watch).
- Be mindful of who we allow to speak into our lives.
- Avoid listening to others that contradict Yeshua's teaching.
- Avoid mixing the Word with traditions and cultural norms.
- Walk by faith.
- Cast out doubt and unbelief.
- Add to our faith according to Peter in 2<sup>nd</sup> Peter 1:1-10.
- **Make your calling and election sure!**