

First Southern Baptist Church - November 3, 2021
Jesus Heals - Luke 5:12-26

Verses 12-15 - Jesus Heals the Leper

1. He touches the leper
 - A. Jesus perspective
 - against Mosaic law to touch a leper (Lev. 13:45-46)
 - He dares, - a savior who gets involved
 - no one had touched this man in years. The worst thing about leprosy is the isolation it brought. They were to shout unclean as they moved through populated areas.
 - B. The leper's perspective
 - 1) He knows the ability of Christ, but not the willingness
 - 2) He was hated by others and came to hate himself
2. He is healed
 - A. The Bible never says Jesus "healed" a leper -it is always that He "cleansed" them - lepers are symbols of sinners in the text.
 - B. Sent to do the normal ritual of cleansing.
 - A miracle did not dispense with the law -again, the Word shows Jesus as respecting the law. Jesus is an upholder of the law.
3. Tell no one
 - A. A testimony (verse 14)
 - B. Do not tell anyone
 - crowds of miracle-seekers, was not His plan
 - so... Jesus leaves the "fame" and retreats for prayer (verse 16)

Verse 16 - Prayer Retreat

1. To escape fame?
2. To get ready for criticism coming? - verses 17-26
3. His custom
 - 4:1 - led of the "Spirit" into the wilderness
 - 6:12 - before the apostles were chosen
 - 9:18 - "as he was alone praying"
 - 9:28 - "he took Peter and John and James and went up into a mountain to pray"
 - 11:1 - "as he was praying in a certain place"
 - here
4. He met with God before He met with opposition

Verse 17 - His Work is Scrutinized

1. Pharisees and doctors - from all over
 - every town of Galilee
 - of Judea
 - of Jerusalem
2. The power was there
3. Irony - those who were most in earnest about the law drove Him to the cross

- the best people of the day ultimately crucified Him
- 4. He is teaching... and the power of God is with Him to heal
- 5. The segue into the story of the palsied man, is this verse about the opposition being there... verses 18-26 are about their scrutiny of His way

Verses 18-26 - Sin and Sickness

1. The miracle
 - A. "Tiles" shows that it may have been a Roman house (construction)
 - Roman houses - tiles
 - Jewish houses - sod
 - Mark's gospel says they "dug out" the roof
 - B. Flat roof with an external staircase
 - C. Persistence of the friends... faith?
 - D. His first words to the sick man are spiritual - not physical
 - He begins with the thing that caused the problem - sin
 - E. This miracle is a bit unusual:
 - you have a cause for the sickness - sin (verse 20)
 - you have a purpose for the healing... "that you may know" (verse 24)
 - results
 - F. Immediately
 - G. Results
 - 1) Glorified God
 - he glorified Him (verse 25)
 - they glorified Him (verse 26)
 - 2) Fear
 - 3) "Strange"
2. The dilemma
 - A. If he were sick because of sin, then the sin problem must be dealt with
 - B. So... Jesus' healing him shows that He can deal with sin - so, if he were cured, then he was also forgiven
 - C. The philosophy of the day (and of the Pharisees) is that sickness is caused by sin - period
3. Whose faith?
 - The friends or that of the sick man
 - Since the word is plural, it must mean that of the men (also) who carried him
 - So,... His words to the sick man - your sins are forgiven
 - His words to the friends - your faith has healed him
 - Do you marvel? Are not some children saved by the faith of their parents?
4. The controversy - who can forgive sins? But God
 - A. The word is correct - "blasphemy" if Jesus is not God
 - so, either He is God, or He is a blasphemer
 - He cannot be a good, moral man
 - B. He knows how they reason (verses 21-24)
 - C. He poses a question of His own -
 - Which is harder - to say rise or to forgive sins?
 - Obviously it is harder to raise the lame... so, He must be who He said He

was

D. *The word of authority in the moral realm is proven by the word of authority in the physical realm

5. That you may know - He is meeting their challenge point blank

And,... challenging them to believe in Him

A. Uses the title "Son of Man" for Himself

1) Used by Daniel (7:13) for an end-time figure

2) Used by the Gospel of Mark for the Savior - so each time He used that title, He claims to be Messiah

B. "I say to you" - direct command emphasizes His authority

-there is no invocation, no magical words or motions