

Christ and The Ten Lepers
Luke 17:11-19

Four Sermons
(in outline form)

David W. Cason
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The Ten Lepers (1) - Luke 17:11-19
8 August 2004

I. Introduction

A. Narrative passages different from “didactic” (NT letters)

1. Tricky to handle
2. Not all examples....
3. Not every statement Truth...
 - a. **True**, as an accurate record
 - b. But not **Truth** - Job’s comforters

B. Narratives in life of Christ

1. Ask, **Why** is it there?
 - a. Many things unrecorded
John 21:25 And there are also many other things that Jesus did, which if they were written one by one, I suppose that even the world itself could not contain the books that would be written.
 - b. So why **these** things written?
2. Ask the passage specific questions:
 - a. Is there a **doctrine or truth** being taught?
 - (1) Sermon on the Mount
 - (2) Upper-room discourse in Gospel of John
 - b. Is there a **prophecy** being fulfilled?
 - (1) Event/action confirming the identity of Christ
 - (2) Event/action confirming the authority of Christ
 - c. Is there an **example** to follow?
 - (1) Careful: we can not do *what* Christ did, because we are not *who* Christ was
 - (2) But, even things we cannot exactly imitate may have an analog in our life

We cannot die on the cross as a substitutionary atonement for God’s elect
But, “Greater love has no man than this, that a man lay down his life for his friends
(John 15:13)”

We cannot leave the eternal throne of God, as very God take on the flesh of man, and become king of kings subject to law, creator subject to creation
But, when Paul sought an example to illustrate this command,

“Let nothing be done through selfish ambition or conceit, but in lowliness of mind let each esteem others better than himself. Let each of you look out not only for his own interests, but also for the interests of others...”

He used this illustration...

“Let this mind be in you which was also in Christ Jesus, who, being in the form of God, did not consider it robbery to be equal with God, but made Himself of no reputation, taking the form of a bondservant, *and* coming in the likeness of men. And being found in appearance as a man, He humbled Himself and became obedient to *the point of* death, even the death of the cross. (Phil 2:3-8)”

- d. Is there some **lesson** from the interaction?
 - (1) Lesson from how Christ dealt with people
 - (2) Lesson from the other person - imitate or avoid

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II. The **Text** - Luke 17:12-19

And it came to pass, that as [Jesus] went to Jerusalem, he passed through the midst of Samaria and Galilee. And as he was entering a certain village, ten leprous men met up with him, who stood far away: And they lifted up their voices and said, "Jesus, Master, have mercy on us." And having seen them, he said to them, "Go, show yourselves to the priests." And so it was that as they were going, they were cleansed.

And one of them, having seen that he was healed, returned with a loud voice praising God, and fell upon his face at his feet giving him thanks; and he was a Samaritan. And Jesus answering said, "Were not ten cleansed? So where *are* the nine? Were **none** found returning to give glory to God, except this foreigner?" And he said to him, "Arise, go: your faith has saved/healed **you**."

III. **Exposition**

"...as he was entering a certain village, **ten leprous men** met up with him..."

A. **Leprosy - What is it?**

1. Debate - Is it the **modern** condition (Hansen's disease)?
 - a. Yes
 - b. May include a few other conditions modern medicine has classified more strictly
2. **Etymology** or usage?
 - a. Gk: Lep-ra --- *no help there!*
 - b. Heb: Tza-ra-at
In clothing or buildings: a mildew, mold or rot (Lev 13, 14)
In people: a serious skin disease - "**skin rot**"
3. Ask the **Biblical description**? Leviticus 13 Diagnostic Manual
 - a. Cutaneous *and* subcutaneous - on the skin, below the skin
 - b. Raw eruptions - blisters and running, bleeding sores
 - c. Scabbing and **scaling** of the skin
 - d. **Skin and hair in affected area turned white**
 - (1) Miriam's entire body - "white as snow"
Numbers 12:10 When the cloud turned away from above the Tent, here: Miryam was leprous as snow!
 - (2) Moses' hand - "leprous as snow"
Exodus 4:6 Furthermore the LORD said to [Moses], "Now put your hand in your bosom." And he put his hand in his bosom, and when he took it out, behold, his hand was leprous as snow.
 - e. Localized *or* whole body
 - f. Temporary *or* chronic
4. **Conclusion**
 - a. Included "leprosy"
 - b. Included broader range of serious skin conditions
 - c. "**Skin rot**"

"...as he was **entering a certain village**, ten leprous men met up with him, **who stood far away**..."

B. **Leprosy - What were the consequences?**

1. So you have a skin problem....
 - a. *Might* go to doctor, **must** go to priest
 - b. Elaborate **examination** - Lev 13 "Diagnostic Manual"
 - c. Temporary **quarantine** to monitor progress of the disease
 - (1) Some other conditions started the same way
 - (2) Determine if it was *actually* leprosy
2. If found to be Tza-ra, or **Leprous**...
Lev 13:44-46 He is a leprous man, he *is* unclean, Unclean! - Unclean shall the priest declare him; on his head is his affliction. Now the leper that has the affliction, his clothes shall be torn,

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his head is to be made bare, and his upper lip is to be covered; "Unclean! Unclean!" he is to cry out. All the days that the affliction is on him, he shall remain unclean; unclean is he, alone shall he stay, outside of the camp is his staying-place.

a. **Pronounced "Unclean"** - "ta-may" - defiled, impure, unclean (forbidden foods and animals, contamination caused by contact with death or blood)

- (1) Pronounced by word of God - He is a leprous man, he *is* unclean, Unclean!
- (2) Public pronouncement by the priest - Unclean shall the priest declare him
- (3) Public pronouncement by the afflicted - "Unclean! Unclean!" he is to cry out.

b. **Visible representation** of his affliction

- (1) "...his clothes shall be torn..."
 - (a) Common sign of mourning, affliction
 - (b) Frequent in Scripture
- (2) "...his head is to be uncovered..."
 - (a) Rarer sign of mourning and affliction
 - (b) When occurs, linked with the tearing of the clothes
- (3) "...his upper lip is to be covered..."
 - (a) Must wear a wrap around the bottom half of his face (?)
 - (b) Public sign of leprosy, or another sign of humiliation (?)
- (4) Why all this drama, shame, and sorrow ?
 - (a) Serious consequences...

c. **Isolation**

All the days that the affliction is on him, he shall remain unclean; unclean is he, alone shall he stay, outside of the camp is his staying-place.

- (1) **Cut off** from the covenant **people**
 - (a) Alone, outside the camp
 - (b) Later, when Israel settled, outside each city or village
- (2) **Cut off** from the covenant **God**
 - (a) Cannot attend the Temple services
 - (b) Cannot offer the prescribed offerings
 - (c) Later, cannot enter the synagogues or live with the people
- (3) **How long? Duration** of the condition
 - (a) Lucky = temporary
 - (b) Usual = permanent, chronic condition

3. **Not a health quarantine**

a. Singled out for treatment like no other disease, infectious or otherwise

b. If cured...Lev 14 **atonement**

- (1) ceremonial purification process involve ritual sacrifices and washings;
- (2) trespass (atonement), wave, sin, burnt, meat offerings;
- (3) anointing with oil and with blood;
- (4) all at the door of the tabernacle by the priest

c. God's **pronouncement**

Numbers 5:1-3 The LORD spoke to Moses, saying; "Command the children of Israel, that they may send away from the camp every **leper**, anyone with a flow (of blood), and anyone defiled by the dead: Male and female alike, you are to send-away, so that they do not defile the camp in the midst of which I dwell.

- (1) Not for sake of the people, but **for the sake of God** - holy presence of God **incompatible** with the **defiling** presence of the leper

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- (2) Is God in danger of catching a fatal condition?
- (3) Something else going on here - **a symbol or a sign**

C. Leprosy - What is the symbol? (Why singled out for consequences?)

1. What **time** is it?
 - a. Covenant of the Law; Mosaic Covenant
 - b. Time of Sinai and the Ten Words written on the tablets of stone by God's finger
2. What **kind** of covenant?
 - a. A **law** covenant - a covenant of **works**
 - (1) God announced his covenant of *grace* with Abraham
 - (2) 400 years later a covenant of law was laid over it for a time
 - (a) a restatement of the Adam's **covenant of works**
 - (b) prove the **futility** of man's **works** to please a righteous God
 - (c) demonstrate the absolute inability of man to obtain life by his own goodness
 - b. Law covenant had **promises and threatenings; blessings and curses**
 - (1) The law says, "Do this, and live."
 - (2) The law says, "Do this not, and die."
 - (3) **Disease and sickness** included in the cursings
 - (a) Illness and disease ultimately the result of sin - The Fall
 - (b) Though **not** the result of individual sins

Exodus 15:26 ...If you will diligently listen to the voice of the LORD your God, and will do that which is right in his sight, and will give ear to his commandments, and keep all his statutes, I will put **none** of these **diseases** upon you, which I have brought upon the Egyptians: for I *am* the LORD that heals you.

Deut:28:58 If you will not observe to do all the words of this law that are written in this book, that you may fear this glorious and fearful name, THE LORD THY GOD; Then the LORD will make your plagues astounding, and the plagues of your seed, great plagues, and of long continuance, and sore sicknesses, and of long continuance. Moreover he will bring upon you all the **diseases** of Egypt, which you were afraid of; and they shall cleave to you. Also every sickness, and every plague, which is not written in the book of this law, them will the LORD bring upon you, until you are destroyed.

3. **Visible symbols** - Declared unclean
 - a. Law covenant had **visible symbols** and **signs** teaching...
 - (1) God's **holy** character
 - (2) sinfulness of **sin**
 - (3) **judgment** of the Law upon sin
 - b. **Dead**
 - (1) Death came by sin - a **visible testimony** of the curse
 - (2) God is life - death the opposite of God's nature
 - (3) Death inconsistent with his holy presence
 - b. **Leprosy**
 - (1) Flesh-rot analogous to soul-rot
 - (2) If depravity of man had physical representation, what would it be?
 - (3) Leprosy a visible sign of the sickness of the human soul and heart; festering, rotting nature of depravity; leprosy eats the body, so sin eats the soul

E. For every sinner a spiritual leper

Isaiah 64:6 But we are all as an **unclean thing**, and all our righteousnesses *are* as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away

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I. The **Text** - Luke 17:11-19

And it came to pass, that as [Jesus] went to Jerusalem, he passed between Samaria and Galilee. And as he was entering a certain village, ten leprous men met up with him, who stood far away: And they lifted up their voices and said, "Jesus, Master, have mercy on us." And having seen them, he said to them, "Go, show yourselves to the priests." And so it was that as they were going, they were cleansed.

And one of them, having seen that he was healed, returned with a loud voice praising God, and fell upon his face at his feet giving him thanks; and he was a Samaritan. And Jesus answering said, "Were not ten cleansed? So where are the nine? Were **none** found returning to give glory to God, except this foreigner?" And he said to him, "Arise, go: your faith has saved/healed **you**."

II. **Introduction**

A. **Interpretive questions**; Guideposts to understand narrative passages in the life of Christ

1. Doctrine/truth being directly taught?
2. Prophecy being fulfilled?
3. Example to follow or avoid?
4. Spiritual lesson from a literal event?

B. **Leprosy**

1. Nature of the disease? **Flesh rot**
2. **Publicly shamed** by word of God, pronouncement of priest
3. Must **pronounce his own shame** to anyone who comes too near (Unclean! Unclean!)
4. **Isolated** from society, from life, from family, from friends
5. Object for **derision** and **fear**
6. Reduced to **begging** and total **dependency**
7. **Cut off** from the public worship of God, the ordinances of God
8. Life is a **visible symbol** of sinful corruption in human heart
9. Could **happen** to **anyone**, even the King
 - a. Uzziah, King of Judah
 - (1) 16 year old, made King; did "that which was right in the sight of the Lord"
 - (2) Sought the Lord, listened to the true prophets
 - (3) Military leader: conquered Ammon, Philistines; renowned even to Egypt
 - (4) Strengthened defenses of Jerusalem; expanded agriculture
 - b. But then, tried to assume to himself the powers of the priesthood
 - (1) Boldly **entered the temple to burn incense** on the altar of incense
 - (2) 81 priests tried to stop him - "Don't do this; Not for you"
 - (3) Angry; holding the censer; leprosy breaks out on the forehead

2Chron26:21 And Uzziah the king was a leper to the day of his death, and dwelt in a separate house, because he was a leper; for he was cut off from the house of the LORD: and Jotham his son was over the king's household, judging the people of the land.

10. No *normal* expectation of cure

a. **Naaman** the Syrian

- (1) When sent to the King of Israel by the King of Syria, seeking a cure, the King of Israel says this...

2Kings 5:7 "**Am I God**, to kill and to make alive, that this man sends a man to me to cure him of his leprosy?"

11. Of all *living* men, these must be among the most pitiful

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III. Exposition

And as he was entering a certain village, ten leprous men met up with him, who stood far away: **And they lifted up their voices and said, "Jesus, Master, have mercy on us."**

A. What did the lepers know?

1. Recognized Jesus' **person** - "*Jesus!*"
 - a. AD 33 - **late** ministry
 - b. Traveled widely; making his way towards Jerusalem to die
 - c. With him? the 12, wider group of disciples, hangers-on
 - d. Drawing crowds: signs/wonders, teaching, arguing with religious authorities
 - e. Group approaches city, lepers call out Jesus by name

2. Recognized Jesus' **authority** - "*Master!*"
 - a. Jesus near always called... (bad translations KJV)
 - (1) "**Teacher**" - di-das-ka-los
 - (2) "**Rabbi**" - title of honor for a teacher (like calling a smart guy "professor")
 - (3) "**Lord**" - ku-ri-os (flexible term, from "Sir" to "Messiah")

 - b. Here called *Master* (Gr. E-pis-ta-tes)
 - (1) In LXX - **overseers**, taskmasters, officers (with authority over others)
 - (2) In NT, only in Luke, only by the Twelve
 - (3) Emphasis on authority, the *right* to command, submission
 - (4) You can say a man is **wise**, but not accept him as **your** Teacher; Say a man is **powerful**, but not accept him as **your** King
 - (5) One thing to **recognize** authority, another to **submit** to it...here, submission

 - c. In *this* recognition of authority, there is recognition of **power**
 - (1) **This** man can **do** something for us
 - (2) **This** man can help us in a way **no other man** has or can
 - (3) **This** man can do what is **impossible** for every other man

3. Recognized Jesus' **willingness** - "*Pity us!*" or "*Have mercy on us!*"
 - a. Gr. E-le-a-o - help someone or engage in a merciful action towards someone *because of their miserable condition*
 - (1) **See** and **recognize** a suffering person
 - (a) People at the bottom become **invisible** (poor, sick, miserable)
 - (b) Worldly man, religious man: **self-consumed**, pass by, don't see

 - (2) **Moved inwardly** by that suffering
 - (a) Worldly man **seared** conscience
 - (b) Religious man: **judge** and **condemn**; **self-vindicate**
 - (c) "Moved to compassion" Gr. splank-nid-zo-mai : bowels moved
 - (d) Ever been hit in the stomach with sadness, sorrow ?

 - (3) **Take action** to relieve the suffering, or at least to comfort
 - (a) **Wicked** man - **takes advantage** of the suffering
 - i. Weak - rob
 - ii. Poor - exploit
 - iii. Sick - defraud
 - (b) **Hypocrite** - empty words
 - i. Sees a man naked, hungry
 - ii. "Go in peace, be warmed, be filled" (James 2:15-16)
 - iii. "Hope that works out for you, etc."

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b. Not so, **Jesus**

(1) READ TEXT FIRST - Human ignorance

Mark 6:34 And Jesus, when He came out, **saw** a great multitude and was **moved** with **compassion** for them, because they were like sheep not having a shepherd. So He began to **teach** them many things.

(2) READ TEXT FIRST - Human suffering

Matthew 14:14 And Jesus went forth, and **saw** a great multitude, and was **moved** with **compassion** toward them, and he **healed** their sick.

c. Not so, The **people** of **God**

1 John 3:17-18 Whoever has this world's goods, and sees his brother in need, and shuts up his bowels (of compassion) from him, how does the love of God dwell in him? My little children, let us not love in word or in speech, but in deed and in truth.

B. The Spiritual Leper

1. Must recognize the **person** of Christ

a. Not religion which saves; not religiosity

b. Not an impersonal God, an unknowable God

c. God made flesh in the person of Jesus Christ - How many names, etc.?

Acts 4:12 "...there is no other name under heaven given among men by which we must be saved."

2. Must recognize Jesus' **authority** and **power** to save

a. If on a plane, handed a parachute you believed was empty, would you jump?

b. Must come, believing in his power and authority to deal with sin and guilt

c. Not as an **experiment**, but as a **necessity**

3. Must believe in the **willingness** of Jesus to save

a. What is the character of the convicted sinner under the law?

(1). Ashamed, afraid to go to God, afraid of judgment

(2). Why? He sees the God of Sinai; the Enemy God

b. What is the word of Jesus to the sinner? **Encouragement**

(1) Come you weary and heavy laden, and I will give you rest

(2) To the thirsty, here is a fountain of living water; come, drink freely

4. Must **go** to Christ, **call** upon him

a. No good to **know all** this and **do nothing**

b. He who "**calls** upon the name of the Lord" will be saved

c. Time to cry out for mercy; and believe in the Son

And having **seen** them, he **said** to them, "Go, show yourselves to the priests." And so it was that as they were going, they were cleansed.

C. Jesus response

1. **Sees** them, **hears** their distress, and **answers** them

2. **Does not touch** them

a. Avoid contamination?

b. Avoid offense?

Luke 5:12-13 And it happened that when He was in a certain city, behold, a man who was full of leprosy saw Jesus; and he fell on *his* face and begged Him, saying, "Lord, if You are willing, You can make me clean." Then Jesus put out *His* hand and touched him, saying, "I am willing; be cleansed." Immediately the leprosy left him.

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- (1) Astonishing account, worthy own examination
- (2) Current purpose: **could** have **touched** them to heal
 - (a) Nothing about being Messiah
 - (b) Nothing about their uncleanness v. his holiness
 - (c) No offense to consider

- (3) In fact, general **pattern - healing** involved **contact**
 - (a) Not **always**
 - (b) But, must ask "Why?" in each case

- 3. **Doesn't even heal** them on the spot
 - a. General **pattern** - healed upon request; even at a distance
 - b. Again, exceptions need careful analysis - Why different?

- 4. Instead, sent them to the priest (!!!) **in their current condition**
 - a. Imagine this - you're the leper
 - (1) Everything you've heard about Jesus
 - i. His **power**, His **works**, His **mercy**
 - (2) The Day Arrives
 - i. **Waited** for him; Gotten his **attention**; made your **appeal**
 - ii. He's **seen** you, **heard** you, now he's going to **do** it
 - (3) He speaks - tells you "Go, show yourselves to the priests"
 - i. You look down, you're **still** a leper; look around, other 9 **still** lepers
 - ii. Are you **missing something** here?

 - b. **Emergency Room** with a huge screwdriver in center of chest
 - (1) Doctor comes in - "Doc, help me"
 - (2) Doc looks you over, says "OK, we're gonna go ahead and release you. You can report back for work." Then leaves
 - (3) What would you do/say? To Jesus?

 - c. What do the lepers do?
 - (1) Got up, without a word, and **went**...
 - (2) **Why?** Because they called Him "Master"
 - i. Recognize authority; submit
 - ii. Call a man "Master," do what told w/o questions
 - (3) **Faith** in his **power**
 - i. Faith "substance of things hoped for, evidence of things **not** seen"
 - ii. Didn't **wait** to see it; went believing
 - iii. this a **huge** thing for a leper
 - (4) "**And so it was that as they were going, they were cleansed**"

And having seen them, he said to them, "**Go, show yourselves to the priests.**" And so it was that as they were going, they were cleansed.

D. Why did Jesus send them to the priests?

- 1. Not told here, but in the other leper healing...
Luke 5:14 And he commanded him to..."Go, and show yourself to the priest, and **make an offering for your cleansing, just as Moses commanded, for a testimony to them.**"

- 2. **To fulfill the law of Moses** - because God's command, **and** God's Picture Book
 - a. **Bird offering**
 - (1) Two birds
 - (2) **Cedar** (odor control in house!); **Hyssop** (cleansing plant); **Scarlet** (red dye from a crushed insect)

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(3) Ritually kill the one bird, drain the blood; Bundle the live bird with the other stuff; dip it in the blood; sprinkle the blood on the leper 7 times, pronounce him clean, and set the live bird free

(4) Whole ceremony that is nothing if not the Gospel in pictures:

- i. **Substitution** - one bird dies so the other can go free
- ii. **Blood Atonement** - w/o shedding of blood, etc.
- iii. **Blood Purification** - death buys pardon and cleansing
- iv. **Application** of the benefits - dipping and sprinkling
- v. **Efficacy** of the atoning death - pronounced clean after application
- vi. **Release** of the living bird - freedom from sin, death, guilt

b. Ritual **bathing**; 7 day **waiting** period; ritual **shaving**

c. Lengthy **sacrificial** ceremony

(1) **Trespass/Guilt offering**

- i. He-lamb w/o blemish
- ii. For atonement
- iii. Blood ritually applied to the right ear, thumb, big toe (whole man)

(2) **Wave offering**

- i. Container of oil
- ii. Waved by priests
- iii. Sprinkled with the oil seven times; Oil applied to the same places as the blood; Oil poured upon his head

(3) **Sin offering**

- i. Female lamb w/o blemish
- ii. Fat portion burned; rest eaten by priests
- iii. purification ritual (for ceremonial uncleanness)

(4) **Burnt offering**

- i. He-lamb w/o blemish
- ii. Whole burnt offering; propitiation for general sin
- iii. Substitutionary
Lev1:4 And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him.

(5) **Grain offering**

- i. General thanksgiving
- ii. Who wouldn't give thanks after all this mercy?

3. As a **testimony** to the **priests** (and thus to the nation)

a. Healing of the lepers - a sign that Jesus was God's **True Prophet**

(1) Read 2 Kings 5:1-8

b. Healing of lepers - a sign of the **coming** of the **kingdom of God**

Matt 10:7-8 And as you go, preach, saying, "The kingdom of heaven is at hand." Heal the sick, cleanse the **lepers**, raise the dead, cast out demons: freely you have received, freely give.

c. Healing of the lepers - a sign that **Jesus** was the long-awaited **Messiah**

Matt 11:2-6 Now when John had heard in prison of the works of Christ, he sent two of his disciples, and they said to Jesus, "Are you he that should come, or do we look for another?" Jesus answered and said to them, Go and show John again those things which you hear and see: The blind receive their sight, and the lame walk, **the lepers are cleansed**, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is *he*, whosoever shall not be offended in me."

(1) **Impossible things**

The Ten Lepers (3) - Luke 17:11-19
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I. The **Text** - Luke 17:11-19

And it came to pass, that as [Jesus] went to Jerusalem, he passed between Samaria and Galilee. And as he was entering a certain village, ten leprous men met up with him, who stood far away: And they lifted up their voices and said, "Jesus, Master, have mercy on us." And having seen them, he said to them, "Go, show yourselves to the priests." And so it was that as they were going, they were cleansed.

And one of them, having seen that he was healed, returned with a loud voice glorifying God, and fell upon his face at his feet giving him thanks; and he was a Samaritan. And Jesus answering said, "Were not ten cleansed? So where are the nine? Were none found returning to give glory to God, except this foreigner?" And he said to him, "Arise, go: your faith has saved you."

II. **Introduction**

A. What did the **lepers know**?

1. Recognized the **person** of Jesus - went to him and no other
2. Recognized the **authority** and **power** of Jesus - right and ability to help them
3. Recognized the **willingness** of Jesus - saw suffering, moved by it, took action

B. What did **Jesus do**?

1. Did not touch them; Did not even heal them on the spot
2. "**Go, show yourselves to the priests**" in their **current condition**
3. In man's book, a thing which is plainly insane

C. What did the **lepers do**?

1. 10 men **obeyed** - went to find priests
2. **4 Like Examples**
 - a. By **faith Noah**, being warned by God of things **not seen as yet**, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.
 - b. By **faith Abraham**, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, **not knowing where he went**.
 - c. **Moses and Israel** - By **faith** they passed through the Red sea as by dry land, which the Egyptians attempting to do were drowned.
 - d. **Joshua** - By **faith** the walls of Jericho fell down, after they were compassed about seven days.
2. Plainly, **madness...**
 - a. to build a boat on dry land, etc.
 - b. to wander into a strange land, 100, childless, to become a great nation
 - c. to escape an army by marching to the Sea, with no boats
 - d. to route a city's defenses by marching around it, etc.
 - e. to go and show yourself to the priest while still a leper
3. Would **you** do such things? Why did they? Faith.
 - a. Believe God **is**, that he is **able**, that he has **spoken**
 - b. Believe "With men *it is impossible*, but...with God **all things are possible** (Mark 10:27)"
 - c. Faith, and obedience of faith, becomes **tangible** evidence of **intangible** promise
Faith is the **substance** of things **hoped** for, the **evidence** of things **not seen** (Heb 11:1)
4. Every Xtn **lives** this way...
 - a. Have you **seen** God? Yet pray/worship...
 - (1) By faith, *believe that he is, and that to those seeking Him he becomes a rewarder*
 - (2) Your prayer and worship tangible demonstration of intangible God
 - b. Every day, 1000 choices (how you live) make tangible unseen truths
 - (1) God, Christ, Heaven, Hell, future judgment, present mercy
 - (2) Law of God; Promises of God; truth of an ancient book

The Ten Lepers (3) - Luke 17:11-19
22 August 2004

III. Exposition

And so it was that **as they were going, they were cleansed.**

A. 10 lepers...

1. What **every** leper did
 - a. 10 lepers...**begged** Christ for his mercy - "Jesus, Master, have mercy on us."
 - b. 10 lepers...**obeyed** Christ in his command in faith or *belief*
 - c. 10 lepers...**received** the *physical* healing
 - (1) **kath-ar-id-zo**
 - (a) To **cleanse** and *ritually purify*
 - (b) To **heal** of a disease which has made a person **ritually** unclean
 - i. In gospels, **always** the word used for the healing of lepers
 - ii. Sick - therapeuo-d (healed)
Lepers - katharidzo-d (cleansed)
 - iii. Cleansed physically **and** ritually

(2) Types and picture

- (a) **Leprosy**, flesh-rot...of **depravity**; soul-rotting nature of sin
- (b) **Cleansing** from leprosy...of **purification** from sin
- (c) NT writers use the ritual word *katharidzo* as a picture...

2 Corinthians 7:1 Having these promises, beloved, let us **cleanse** ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

1 John 1:7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son **cleanses** us from all sin.

1 John 1:9 If we confess our sins, he is faithful and just to forgive us *our* sins, and to **cleanse** us from all unrighteousness.

2. What do **you think** would be the reaction of a cleansed leper?
 - a. Overjoyed? Thankful? Astonished? Overwhelmed?
 - b. Indifferent?
 - c. And yet....

And one of them, having seen that he was healed, returned with a loud voice glorifying God, and fell upon his face at his feet giving him thanks; and he was a Samaritan.

B. One leper...

1. Saw that he was **healed** (i-ā-o-mai)
 - a. **Different** word for what the leper saw
 - b. **General** word for all kinds of physical healing (26 NT; unequivocally physical)
 - c. Why here? Leper's awareness of his **cure** (**not** his ritual purification)
2. **Went back**
 - a. Didn't make it to the priests
 - b. Went back to Jesus, **worshipping him...**
3. The **worshipping leper** - a play in 3 acts
 - a. Act One: "With a loud voice glorifying God"
 - (1) "Loud voice" - Gr. *me-gas fo-nay* (**megaphone**)
 - (a) anger; sorrow; death; fear; speeches; prophesies; mass worship
 - (b) only *one* case of an *individual* worshipping God
 - (c) Hear him coming; quite a sight, or, sound
 - (2) "Glorifying God" - *dox-ād-zo* (**doxology**)
 - (a) **Other** words for give thanks, praise, magnify
 - (b) Includes, *but*: **celebrate**; *doxa*=glory; this, to "make doxa"

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b. Act Two: "Fell upon his face at his feet"

- (1) A posture of **supplication, request**, e.g. "beg for mercy" (but not here...)
- (2) A posture of **reverence**

2Sam9:6 Now when Mephibosheth, the son of Jonathan, the son of Saul, was come to David, he **fell** on his **face**, and prostrated himself.

1 Kings 18:7 And as Obadiah was in the way, behold, Elijah met him: and he knew him, and fell on his face, and said, *Art* thou that my lord Elijah?

(3) A normal posture of **worship**

- (a) Abram...before God
- (b) Joshua...before the Captain of the Lord's Host
- (c) Ezekiel...before the glory of the Lord
- (d) Balaam...before the angel of the Lord
- (e) 2 Chronicles 20:18 And Jehoshaphat bowed his head with *his* face to the ground: and all Judah and the inhabitants of Jerusalem fell before the LORD, **worshipping** the LORD.

c. Act Three: "giving him thanks"

- (1) eu-cha-ris-te-o : dozens of uses; **in NT, all directed to God**
- (2) One exception - Tertullus to Felix, and that ambivalent

d. An application: **sincere worship**

- (1) Not everything brings this kind of worship, but...
- (2) If leprosy the type of depravity, what is your response to salvation?
- (3) This man **can't contain himself** - Do you think he worried about what people might think?
- (4) For great **blessing**, we ought to return great **praise**

And one of them, having seen that he was healed, returned with a loud voice praising God, and fell upon his face at his feet giving him thanks; **and he was a Samaritan.**

D. Samaria

1. Samaria - a **city** founded by **Omri** (r. 885-874 BC)

a. **Setting**

- (1) God's judgment divided nation into 2 kingdoms
- (2) **Northern** - Israel - 10 tribes; Southern - Judah 2 tribes

b. A **regicidal plot** by **Zimri** (lesser general - half the chariots)

- (1) **Assassinates** drunken King Elah in the steward's house
- (2) **Murders** his entire extended family line (Baasha judgment)
- (3) Declares himself **King** for seven days

c. The **nation chooses Omri** (top general)

- (1) **Attacks** Zimri with all Israel at Tirzah (King's palace)
- (2) Zimri **loses**

1 Kings 16:18 And it happened, when Zimri saw that the city was taken, that he went into the citadel of the king's house and burned the king's house down upon himself with fire, and died...

(3) Omri **rules**, but **no palace** to rule in

1 Kings 16:23-24 ...**Omri** became king over Israel....and he bought the hill Samaria from Shemer for two talents of silver; then he built on the hill, and called the name of the city which he built, Samaria, after the name of Shemer, owner of the hill.

d. Samaria - a **region**

- (1) Name came to refer to a region North of Judea (south of Galilee)
- (2) Tribal territory of Ehpraim, Manasseh

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2. Samaria **conquered** by Assyria

2 Kings 17:5-6 Now the king of Assyria went throughout all the land, and went up to Samaria and besieged it for three years. In the ninth year of Hoshea, the king of Assyria took Samaria and carried Israel away to Assyria, and placed them in Halah and by the Habor, the River of Gozan, and in the cities of the Medes.

- a. 722 BC - judgment of God - Read 2Kings 17:7-18
- b. Conquered and deported - 10 lost tribes, never to return

3. Samaria **settled** by foreigners

2 Kings 17:24-29 Then the king of Assyria brought people from Babylon, Cuthah, Ava, Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel; and they took possession of Samaria and dwelt in its cities.

Samaria became a **dumping ground** for all the nations that Assyria conquered; tool of **control** used by the Assyrians - **conquer, remove, resettle**

Ezra 4:9-10 ...the Dinaites, the Apharsathchites, the Tarpelites, the people of Persia and Erech and Babylon and Shushan, the Dehavites, the Elamites, and the rest of the nations whom the great and noble Ashurbanipal (669-627) took captive and settled in the cities of Samaria

4. Samaria **re-converted** to Jehovah worship, sort of...

2Kings 17:25-29 And it was so, at the beginning of their dwelling there, that they did not fear the LORD; therefore the LORD sent lions among them, which killed some of them. So they spoke to the king of Assyria, saying, "The nations whom you have removed and placed in the cities of Samaria do not know the rituals of the God of the land; therefore He has sent lions among them, and indeed, they are killing them because they do not know the rituals of the God of the land." Then the king of Assyria commanded, saying, "Send there one of the priests whom you brought from there; let him go and dwell there, and let him teach them the rituals of the God of the land." Then one of the priests whom they had carried away from Samaria came and dwelt in Bethel, and taught them how they should fear the LORD.

However every nation continued to make gods of its own, and put them in the shrines on the high places which the Samaritans had made, every nation in the cities where they dwelt. And the men of Babylon made Succothbenoth, and the men of Cuth made Nergal, and the men of Hamath made Ashima, And the Avites made Nibhaz and Tartak, and the Sepharvites burnt their children in fire to Adrammelech and Anammelech, the gods of Sepharvaim. So they feared the LORD, and made unto themselves of the lowest of them priests of the high places, which sacrificed for them in the houses of the high places. They feared the LORD, and served their own gods, after the manner of the nations whom they carried away from thence. Unto this day they do after the former manners: they fear not the LORD, neither do they after their statutes, or after their ordinances, or after the law and commandment which the LORD commanded the children of Jacob....So these nations feared the LORD, and served their graven images, both their children, and their children's children: as did their fathers, so do they unto this day.

Continued to be a bad influence the S.Kingdom, until Josiah couldn't take it anymore **2 Chronicles 34:3-7** ...Josiah [631 BC] began to purge Judah and Jerusalem of the high places, the wooden images, the carved images, and the molded images. They broke down the altars of the Baals in his presence, and the incense altars which were above them he cut down; and the wooden images, the carved images, and the molded images he broke in pieces, and made dust of them and scattered it on the graves of those who had sacrificed to them. He also burned the bones of the priests on their altars, and cleansed Judah and Jerusalem. **And so he did in the cities of Manasseh, Ephraim, and Simeon, as far as Naphtali and all around, with axes.**

5. **Building and Destruction** of the New Temple

a. Temple **built**

- (1) Samaritans became more and **more Jewish** (so to speak)
- (2) But when S. returned from exile, wouldn't accept Samaritans
 - (a) racially "**impure**" - no geneology, no roots, thus no covenant
 - (b) **worship/doctrine** very mixed up
- (3) So, Samaritans **built their own temple** on Mt. Gerizim (ouch!)

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b. Temple **destroyed**

- (1) Independent Jewish **state** after Greek rule ousted
- (2) **Hasmonean** King John Hyrcanus I (r. 134-104) BC destroyed city of Samaria, captured Shechem (new capital) and destroyed “new” temple
- (3) Not deterred, Samaritans **continued** to worship there

6. Samaria and Judea - **Likenesses**

- a. **Worshipped** - in theory - the **same** God
- b. Both had a **messianic** expectation
 - (1) Awaiting a **prophet**, a new Moses; the “Christ” (John 8)
 - (2) Called him “**tahev**” - “the restorer”
 - (3) **Restore temple** on Gerazim; Samaritan **independence; prosperity**

7. Samaria and Judea - **Controversy**

a. **Worship** Issue

“Our fathers worshiped on this mountain, and you Jews say that in Jerusalem is the place where one ought to worship” (John 4:20)

And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem, And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. And they did not receive him, **because his face was as though he would go to Jerusalem.** (Luke 9:51-53)

b. **Racial** issue

- (1) Jew was a **circumcised descendant** of a pure and true tribe
 - (a) Abraham our Father
 - (b) Of Benjamin, Judah, or Levi
- (2) Why important? Confidence in the flesh
Phil3:5 Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin

8. Here comes Jesus (Jesus’ relationship to the Samaritans)

a. Jesus **related** to them

John 4:9 Then the woman of Samaria said to Him, “How is it that You, being a Jew, ask a drink from me, a Samaritan woman?” For Jews have no dealings with Samaritans.

b. Jesus **taught** them

John 4:40-41 So when the Samaritans had come to Him, they urged Him to stay with them; and He stayed there two days. And many more believed because of His own word.

c. Jesus **healed** them - our leper

d. Jesus **loved** them

John 4:35 Behold, I say to you, lift up your eyes and look at the fields (**in Samaria!**), for they are already white for harvest!

e. Jesus **saved** them

John 4:42 “Now we believe, not because of your saying: for we have heard *him* ourselves, and know that this is indeed the Christ, the Saviour of the world.”

f. Jesus even accused of **being** one John 8:31ff

9. The **Literal Samaritan** - Lessons from Jesus

- a. God’s **covenant** to extend to the **nations**
- b. God’s **love** and **mercy** to extend to the **nations**
- c. The sincere foreigner just as able to serve God and follow Him (parable)
- d. We are all Samaritans...

The Ten Lepers (4) - Luke 17:11-19
29 August 2004

I. The **Text** - Luke 17:11-19

And it came to pass, that as [Jesus] went to Jerusalem, he passed between Samaria and Galilee. And as he was entering a certain village, ten leprous men met up with him, who stood far away: And they lifted up their voices and said, "Jesus, Master, have mercy on us." And having seen them, he said to them, "Go, show yourselves to the priests." And so it was that as they were going, they were cleansed.

And one of them, having seen that he was healed, returned with a loud voice glorifying God, and fell upon his face at his feet giving him thanks; and he was a Samaritan. And Jesus answering said, "Were not ten cleansed? So where are the nine? Were none found returning to give glory to God, except this foreigner?" And he said to him, "Arise, go: your faith has saved you."

II. **Introduction**

A. **10 lepers...**

1. 10 lepers...**begged** Christ for his mercy - "Jesus, Master, have mercy on us."
2. 10 lepers...**obeyed** Christ in his command in faith or *belief*
3. 10 lepers...**cleansed** (*katharidzo*)
 - a. Technical word for healing and ritual purification of the leper's flesh-rot...
 - b. ...and actual purification of the sinner's soul-rot

B. **One leper...**

1. **Saw** that he was physically "**healed**"
2. **Returned** to **worship** Christ
 - a. **Stopped** in his tracks, **came back**
 - b. **Glorifying** God with a **loud voice**

Psalm 30

A Psalm. A Song at the dedication of the house of David.

I will extol You, O LORD, for You have lifted me up, and have not let my foes rejoice over me. O LORD my God, I cried out to You, and You healed me. O LORD, You brought my soul up from the grave; You have kept me alive, that I should not go down to the pit.

Sing praise to the LORD, You saints of His, and give thanks at the remembrance of His holy name, for His anger *is but for* a moment, His favor *is for* life; Weeping may endure for a night, but singing *comes* in the morning.

And I, I have said in my prosperity, "I shall never be moved." LORD, by Your favor You have made my mountain stand strong; You hid Your face, *and* I was troubled. I cried out to You, O LORD, and to the LORD I made supplication: "What gain is in my blood? In my going down to corruption? Does the dust praise You? Will it declare Your truth? Hear, O LORD, and have mercy on me; LORD, be my helper!"

You have turned for me my mourning into dancing: You have put off my sackcloth and clothed me with gladness. To the end that my glory may sing praise to You and not be silent. O LORD my God, I will give thanks to You forever.

- c. **Fell** on his **face** at Xst's **feet** - posture of **reverence** and **worship**
- d. **Gave thanks** to Xst (*euxaristeo*)

C. The One leper a **Samaritan**

1. **Samaria**

- a. Region of **ethnic amalgamation** occupying part of former territory of N. Kingdom
- b. **Syncretistic religion** with its own priesthood, temple, and messianic expectation
- c. Deep **divide** and **animosity** with the Jews of Judaea

2. Jesus' relationship with Samaritans

- a. Taught them, healed them
- b. Loved them, saved them

The Ten Lepers (4) - Luke 17:11-19
29 August 2004

III. Exposition - Could title sermon, "Only one returned"

A. Israel and God - Great mercy, Great ingratitude

1. Terrible slavery: 10 plagues, Passover, Departure (FREEDOM)

Exo 14:9 So the Egyptians pursued them, all the horses and chariots of Pharaoh, his horsemen and his army, and overtook them camping by the sea....And when Pharaoh drew near, the children of Israel lifted their eyes, and behold, the Egyptians marched after them. So they were very afraid, and the children of Israel cried out to the LORD. Then they said to Moses, "Because there were no graves in Egypt, have you taken us away to die in the wilderness? Why have you so dealt with us, to bring us up out of Egypt? 'Is this not the word that we told you in Egypt, saying, 'Let us alone that we may serve the Egyptians?' For it would have been better for us to serve the Egyptians than that we should die in the wilderness."

2. After the Red Sea parting

Exo 16:1.... on the fifteenth day of the second month after they departed from the land of Egypt...the whole congregation of the children of Israel complained against Moses and Aaron in the wilderness. And the children of Israel said to them, "Oh, that we had died by the hand of the LORD in the land of Egypt, when we sat by the pots of meat and when we ate bread to the full! For you have brought us out into this wilderness to kill this whole assembly with hunger."

3. After the Lord provides manna from heaven

Exo 17:1 Then all the congregation of the children of Israel set out on their journey from the Wilderness of Sin, according to the commandment of the LORD, and camped in Rephidim; but there was no water for the people to drink. Therefore the people contended with Moses, and said, "Give us water, that we may drink." And Moses said to them, "Why do you contend with me? Why do you tempt the LORD?" And the people thirsted there for water, and the people complained against Moses, and said, "Why is it you have brought us up out of Egypt, to kill us and our children and our livestock with thirst?" So Moses cried out to the LORD, saying, "What shall I do with this people? They are almost ready to stone me!"

3. After the water from the rock, at Mount Sinai

Num 11:4 Now the mixed multitude who were among them yielded to intense craving; so the children of Israel also wept again and said: "Who will give us meat to eat? "We remember the fish which we ate freely in Egypt, the cucumbers, the melons, the leeks, the onions, and the garlic; "but now our whole being is dried up; there is nothing at all except this manna before our eyes!"

4. After the provision of quail (spying on Canaan)

Num 14:1 So all the congregation lifted up their voices and cried, and the people wept that night. And all the children of Israel complained against Moses and Aaron, and the whole congregation said to them, "If only we had died in the land of Egypt! Or if only we had died in this wilderness! "Why has the LORD brought us to this land to fall by the sword, that our wives and children should become victims? Would it not be better for us to return to Egypt?" So they said to one another, "Let us select a leader and return to Egypt."

5. After the conquering of the Promised Land and the death of Joshua

Judges 2:11 Then the children of Israel did evil in the sight of the LORD, and served the Baals; and they forsook the LORD God of their fathers, who had brought them out of the land of Egypt; and they followed other gods from among the gods of the people who were all around them, and they bowed down to them; and they provoked the LORD to anger. They forsook the LORD and served Baal and the Ashtoreths.

6. After the provision of the Judges

Judges 2:18 And when the LORD raised up judges for them, the LORD was with the judge and delivered them out of the hand of their enemies all the days of the judge; for the LORD was moved to pity by their groaning because of those who oppressed them and harassed them. And it came to pass, when the judge was dead, that they reverted and behaved more corruptly than their fathers, by following other gods, to serve them and bow down to them. They did not cease from their own doings nor from their stubborn way.

7. Culmination

Acts 7:51 [and Stephen said] "...you stiff-necked and uncircumcised in heart and ears! You always resist the Holy Spirit; as your fathers did, so do you. "Which of the prophets did your fathers not persecute? And they killed those who foretold the coming of the Just One, of whom you now have become the betrayers and murderers..."

8. Pattern? Mercy - Ingratitude - Disobedience - Apostasy

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And Jesus answering said, “Were not ten cleansed? So where are the nine? Were none found returning to give glory to God, except this foreigner?” And he said to him, “Arise, go: your faith has saved you.”

A. Most **difficult** of all four sermons

1. **Crux** of the matter; **climax** of the story, yet...
 - a. **Minimal information** in the text
 - b. Must **read between the lines** to understand the main point(s)

2. **Two levels** to story
 - a. Personal level - 10 lepers and Jesus
 - b. Symbolic, not exactly - but another demonstration of an ongoing pattern

B. **Three questions from Jesus** (note: not every version translates as questions)

1. Question #1 - “Were not ten cleansed?”
 - a. Not asking because doesn’t know, but...
 - b. Healing **not witnessed** - “as they were going, they were cleansed”
 - c. For benefit of those listening; seeing returning leper

2. Question #2 - “So where are the nine?”
 - a. Answer, “Who knows?”
 - b. Most likely, on their way to the priests
 - c. **Fault is found** with this - Why? Answer lies in third question.

3. Question #3 - “Were none found returning to give glory to God, except this foreigner?”
 - a. **Two emphasis**
 - (1) Emphasis on “**none**”, as if it were an astounding thing
 - (2) Emphasis on “**except**”, as if this too were an astounding thing
 - (3) Jesus chapped: Limited response, identity of the responder

 - b. **Limited Response**
 - (1) Implication that return/glorify should have been norm
 - (2) Implication that their actions, whatever they were, **did not glorify God**

 - c. **Racial Identity**
 - (1) Implication that the other 9 were Jews
 - (2) Jesus upset as this was a **continuing pattern** (more later)

4. Compare and Contrast
 - a. **Nine Jews...**
 - (1) ...cry out to Jesus for healing
 - (2) ...obey Jesus instructions
 - (3) ...receive the cleansing of their leprosy
 - (4) ...and go on their way

 - b. **One Samaritan...**
 - (1) ...cries out to Jesus for healing
 - (2) ...obeys Jesus instructions
 - (3) ...receives the cleansing of his leprosy
 - (4) ...returns, immediately, to give glory to God and worship Christ

C. The “**Personal**” Interpretation

1. Why **didn’t** Jewish lepers **return**? **Not give glory** to God? **Not worship** or **thank** Xst?
 - a. Part speculation - Part fact
 - b. Speculation - **Self-consumed**

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Self-consumed man does not give glory to God...

- (1) ...for he thinks he has **received** what he **deserves**
 - (a) Concerned about how **wrong** it was
 - (b) Now he's just back to where he **ought** to have been

- (2) ...because he assigns the **cause** of his **benefit** to **himself**
 - (a) His **cleverness**, his **power**, his **wisdom**
 - (b) How bright of me, to have sought out this healer

- (3) ...because he seeks God for **purely selfish** purposes
 - (a) Not wrong to seek healing
 - (b) But a selfish heart has room for nothing beyond itself
 - (c) Some "**ask** amiss" that they may "spend *it* on [their] pleasures"

- (4) ...because he is immediately **distracted**
 - (a) Now what?
 - (b) Where to live?
 - (c) Need a job, no more begging?
 - (d) Need new clothes, no money?
 - (e) Can I go back to the family? What will it be like?

b. Self-consumption the state of man **by nature**

- (1) Men freed from slavery, to become participants in human trafficking
- (2) Men raised from poverty, to become exploiters of the poor
- (3) Prosperity does not bring character with it....
- (4) Physical healing does not bring gratitude...

c. Fact - A crucial **spiritual difference**, self-consumed vs. God-consumed

And Jesus answering said, "Were not ten cleansed? So where are the nine? Were none found returning to give glory to God, except this foreigner?" **And he said to him, "Arise, go: your faith has saved you."**

C. The Leper Saved

1. Vital translation

a. Gr. sod-zo

Ambiguous meaning: rescue, heal, **save**

1 Corinthians 1:18 For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

Matthew 14:30 But when [Peter] saw that the wind was boisterous, he was afraid; and beginning to sink he cried out, saying, "Lord, save me!"

Matthew 9:21 She said to herself, "If I could just touch His garment, I shall be made well."

b. Why translate as "save" ?

- (1) Emphasis on "you"
 - (a) You, and you **only**
 - (b) You, and **not** the others
 - (c) Intentional **contrast**, but...
 - (d) ...all 10 healed; all 10 showed faith unto healing
- (2) What contrast, then?
 - (a) "Healed" makes **no** sense
 - (b) "Saved" makes **perfect** sense

2. 10 healed, 1 saved

a. Argument: if Christ **healed**, then must have **saved**

- (1) Numbers say "No"

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(a) **Thousands** healed, but how many followers

Luke 8:13 The ones on the rock are those who, when they hear the word, receive it with joy. But these have no root; they believe only for a while and in a time of testing fall away.

(b) If so Gospel, why not healings (greater to lesser)

b. Some argue, Christ would **heal only his own**

(1) Healings not merely for personal benefit, but signs

(2) All healing ultimately from God, yet not all saved

(3) Character of God

Matt 5:44ff "But I say to you, love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you, that you may be sons of your Father in heaven; for He makes His sun rise on the evil and on the good, and sends rain on the just and on the unjust. For if you love those who love you, what reward have you? Do not even the tax collectors do the same? And if you greet your brethren only, what do you do more than others? Do not even the tax collectors do so? Therefore you shall be perfect, just as your Father in heaven is perfect.

(4) So, being healed by Christ not proof of being saved by him

c. A Case for **James**

(1) 'But someone will say, "You have faith, and I have works." Show me your faith without your works, and I will show you my faith by my works.' (James 2:18)

(2) **Fact** - Only one returned, giving glory to God

d. Argument: Not mere assent. They **did** demonstrate faith!

(1) Many **kinds of faith** - Faith in Jesus as a prophet, teacher, judge, healer

(2) Consider **Israel** - they too went in faith, yet not true and full faith

(3) 10 lepers had a kind of faith that led them to obey, for their own healing

(4) Only one leper had a kind of faith that caused him to return, glorifying God and worshipping Jesus

3. **Fact**: Only one leper hears the **words of blessing**

a. 10 lepers

(1) Go before the **Levitical** priests

(2) Offer the **ritual offerings** of thanksgiving and atonement

(3) Hear the words of **pronouncement** - "You are **clean** (ritually)"

(4) Return to **ritual fellowship** with God, the people

b. One leper

(1) Go before the Christ, the Only **True Priest**

(2) Come only with **faith**, offering glory and thanksgiving to God

(3) Hear the words of **pronouncement** - "You are saved" (Assurance!)

(4) Brought into **personal fellowship** with God, his true children everywhere

c. Which are the **better words** to hear?

D. Applications

1. Theological - Nine **Jewish** lepers receive the blessing, but fail to glorify God, thankfully worship the God who gifted them; One **Samaritan** leper (no law, no promise, no covenant, no Temple) receives the blessing, returns to worship Christ the Lord; For the last shall be first, the first shall be last : Read Micah 4:1-7

2. Practical (Ask?): Going with the crowd v. doing what's right; Broad way and the narrow way; Self-consumption vs. God-consumption; Our response to God's blessings

3. 10 lepers, but really 9 lepers and 1 leper - which one are you?