



NOTES FOR FURTHER STUDY

**Supplemental Texts**

Gen. 3:7-9, 21; Ex. 6:6; Lev. 13:9-17, 45-46; 14:1-32; 2 Num. 12:12; Kings 5:7; Job 18:13; Pss. 115:3; 135; Isa. 6:1-7; Matt. 8:1-4; 11:5; 14:22-24; Mark 1:40-45; Luke 3:21-22; 4:1-13, 41-42; 6:12-13; 7:22; 9:28-29; 11:1-4; 17:11-19; 22:39-46; Acts 10:14-15, 28; 2 Cor. 5:21; Eph. 1:7; Heb. 4:14-16; 9:11-15

**Study Summary**

After the call of the disciples, Luke tells of the miraculous healing of a man with leprosy. In this passage we witness the power and mercy of Jesus at work in the life of an individual burdened by disease and the shame that comes along with it. Through this miraculous event, Luke reinforces the Messianic identity of Jesus (Luke 7:22) and points forward to the final act of cleansing in the work of Christ on the cross. The passage reminds us that, despite our sin and shame, Jesus has healed us of our deepest uncleanness and has brought us as full participants into the Kingdom of God.

**Historical & Theological Background**

**“Biblical leprosy is not synonymous with modern leprosy. The Hebrew word” “is derived from an Arabic word meaning to strike down or scourge; thus it could be a generic term for serious skin diseases.” “It is therefore impossible to say” “what disease is meant in” Luke 5, but “the plight of a person suspected of leprosy was grave,” considered a literal “state of living death” (Num. 12:12). The person pronounced unclean: must be sequestered from society, “wear torn clothes, keep his or her hair disheveled, cover his or her upper lip, and cry out ‘unclean, unclean’ (Lev 13:45-46).” “They had no way of earning a living and had to depend on charity. The psychological effects of all this seem to have been as serious as the physical.” “In order to be considered clean, the person must go to a priest. The official cleanliness ceremony includes cleaning of clothes, shaving of hair, and a ritual cleansing. Additionally, at least one lamb—if the person was too poor for multiple lambs, birds could be used as a substitution—and flour and oil must be given as an offering (Lev 14).” “The attitude of Christ toward those afflicted with leprosy was in marked contrast to the rabbis of his day.” The uncleanness of a leper was contagious, causing all they touched to also become unclean, causing many to refuse to come near them. In contrast, we see Jesus touching “a man with leprosy, thereby demonstrating His” compassion for those afflicted and “His power to overcome uncleanness.”**

DISCUSSION PRIMER

Take some time to prayerfully read through the text. Allow yourself to be immersed in the text and let the Spirit guide you as you read and reflect. Consider what word, phrase, or story detail stands out to you. Where do you find yourself in the passage? The leper? Jesus? A fly on the wall observing it all? Give yourself some time to ponder these questions and then ask God how this connects with your life today. What must you know, be, or do in light of the passage?

TEXTUAL INVESTIGATION

LUKE 5:12-16

Big Idea: Jesus Heals Our Deepest Uncleanness  
Fallen Condition Focus: Uncleanness

- What sort of disease did the man who approached Jesus have (v. 12)? (See HTB)
- What did the man do? How did he view Jesus? What kind of faith did he have (v.12)?
- How did Jesus respond to the man (v. 13)? (See Ex. 6:6 and Mark 1:41)
- Why did Jesus order the man not to tell anyone about the healing (v. 14)?
- Why did Jesus tell the man to visit the priests (v. 14)? What sort of “testimony” did the cleansed man present to the priests? (See HTB)
- Why did the crowds seek Jesus (v. 15)?
- How did Jesus respond to the crowd (v. 16)? When else did Jesus withdraw to pray? (4:42; 6:12-13; 9:28-29; 11:1-4; 22:39-46) What does this say about Jesus’ life and ministry?
- What temptation from Luke 4 might Jesus be battling as the crowds seek Him?

Gospel Connection: Read Hebrews 9:11-15. How is the cleansing we receive through the work of the cross greater than the ritual rites under the Old Covenant? How does the healing of the leper foreshadow the cleansing we have in the New Covenant?

TEXTUAL INTERSECTION: How does the text intersect with our lives?

- What acts/illnesses are looked down upon in our society? What values are represented by these social conventions?
- How are people shamed in our society? Have you ever experienced or witnessed someone being “canceled”? What is the role of Christians in these situations?
- In what areas of your life do you feel unclean or full of shame? Where has Jesus brought wholeness and restoration?
- When you are broken or in need do you run to Jesus or away from Him? Why or why not? How might you better step into the posture of the leper?
- How is your life testifying to the world about the power and mercy of Jesus?
- How might you reach out to the outcasts of our society and love as Jesus loves?
- Where do you find your strength in life and ministry? How might you make prayer a priority in your life (Consider Luke 5:16)?

REPLICABLE QUESTIONS

Read **Luke 5:12-16** and explore together what the passage reveals about:

- |                                       |                               |
|---------------------------------------|-------------------------------|
| 1) The character and purposes of God? | 4) Our identity in Christ?    |
| 2) The fallen human condition?        | 5) Our obedience to Christ?   |
| 3) The gospel of Jesus Christ?        | 6) Our relationship to others |

TEXTUAL APPLICATION: “So, what now?”

Have each participant identify a personal take-away in light of this study. Is there . . .

- a command to obey? • a beauty to behold? • a mission to fulfill?
- a promise to claim? • a truth to believe? • an example to follow?
- a sin to repent of? • a service to render? • a person to tell?