

## **The Gospel According to John**

**7-3-2019**

1. Earlier, I taught the *Doctrine of Health and Healing*. Last week, when the clock tolled 7:45 P.M. I was about to complete a study of some 25 miracles performed by Jesus.
2. Before we return to the study of health and healing, I want to give you opportunity to use 1Jo 1:9 as may or may not be necessary.
3. I want to review some of that learned and then begin new material on page two with an analysis of *the healing of a man with the dropsy*.

**Healing a nobleman's son at Cana**

**Healing a lame man at the pool of Bethesda**

**Delivering a demoniac in the synagogue**

**Healing Peter's mother-in-law**

**Cleansing a leper**

**Healing a paralytic**

**Healing a man with a withered hand**

**Healing a centurion's servant**

**Raising a widow's son**

**Healing a blind and dumb demoniac**

**Delivering the Gadarene demoniacs**

**Healing a woman with an issue of blood**

**Raising Jairus' daughter**

**Healing two blind men**

**Delivering a dumb demoniac**

**Delivering a Syrophenician's daughter**

**Healing a deaf mute in Decapolis**

**Healing a blind man at Bethsaida**

**Delivering a demon-possessed boy**

**Healing a man born blind**

**Healing a crippled woman on the Sabbath**

**Healing a man with dropsy [a swelling caused by the retention of excessive liquid in the tissues]**

Luk 14:1-6

Luk 14:1 One Sabbath, when Jesus went to eat in the house of a prominent Pharisee, he was being carefully watched.

Luk 14:2 There in front of him was a man suffering from dropsy.

Luk 14:3 Jesus asked the Pharisees and experts in the law, "Is it lawful to heal on the Sabbath or not?"

Luk 14:4 But they remained silent. So taking hold of the man, he healed him and sent him away.

Luk 14:5 Then he asked them, "If one of you has a son or an ox that falls into a well on the Sabbath day, will you not immediately pull him out?"

Luk 14:6 And they had nothing to say.

**Raising of Lazarus**

Joh 11:17-44

Joh 11:17 On his arrival, Jesus found that Lazarus had already been in the tomb for four days.

Joh 11:18 Bethany was less than two miles from Jerusalem,

Joh 11:19 and many Jews had come to Martha and Mary to comfort them in the loss of their brother.

Joh 11:20 When Martha heard that Jesus was coming, she went out to meet him, but Mary stayed at home.

Joh 11:21 "Lord," Martha said to Jesus, "if you had been here, my brother would not have died.

Joh 11:22 But I know that even now God will give you whatever you ask."

Joh 11:23 Jesus said to her, "Your brother will rise again."

Joh 11:24 Martha answered, "I know he will rise again in the resurrection at the last day."

Joh 11:25 Jesus said to her, "I am the resurrection and the life. He who believes in me will live, even though he dies;

Joh 11:26 and whoever lives and believes in me will never die. Do you believe this?"

Joh 11:27 "Yes, Lord," she told him, "I believe that you are the Christ, the Son of God, who was to come into the world."

Joh 11:28 and after she had said this, she went back and called her sister Mary aside. "The Teacher is here," she said, "and is asking for you."

Joh 11:29 When Mary heard this, she got up quickly and went to him.

Joh 11:30 Now Jesus had not yet entered the village, but was still at the place where Martha had met him

Joh 11:31 When the Jews who had been with Mary in the house, comforting her, noticed how quickly she got up and went out, they followed her, supposing she was going to the tomb to mourn there.

Joh 11:32 When Mary reached the place where Jesus was and saw him, she fell at his feet and said, "Lord, if you had been here, my brother would not have died."

Joh 11:33 When Jesus saw her weeping, and the Jews who had come along with her also weeping, he was deeply moved in spirit and troubled.

Joh 11:34 "Where have you laid him?" he asked. "Come and see, Lord," they replied

Joh 11:35 Jesus wept.

Joh 11:36 Then the Jews said, "See how he loved him!"

Joh 11:37 But some of them said, "Could not he who opened the eyes of the blind man have kept this man from dying?"

Joh 11:38 Jesus, once more deeply moved, came to the tomb. It was a cave with a stone laid across the entrance.

Joh 11:39 "Take away the stone," he said. "But, Lord," said Martha, the sister of the dead man, "by this time there is a bad odor, for he has been there four days."

Joh 11:40 Then Jesus said, "Did I not tell you that if you believed, you would see the glory of God?"

Joh 11:41 So they took away the stone. Then Jesus looked up and said, "Father, I thank you that you have heard me.

Joh 11:42 I knew that you always hear me, but I said this for the benefit of the people standing here, that they may believe that you sent me."

Joh 11:43 When he had said this, Jesus called in a loud voice, "Lazarus, come out!"

Joh 11:44 The dead man came out, his hands and feet wrapped with strips of linen, and a cloth around his face. Jesus said to them, "Take off the grave clothes and let him go."

### **Cleansing ten lepers**

Luk 17:11-19

Luk 17:11 Now on his way to Jerusalem, Jesus traveled along the border between Samaria and Galilee.

Luk 17:12 As he was going into a village, ten men who had leprosy met him. They stood at a distance

Luk 17:13 and called out in a loud voice, "Jesus, Master, have pity on us!"

Luk 17:14 When he saw them, he said, "Go, show yourselves to the priests." And as they went, they were cleansed.

Luk 17:15 One of them, when he saw he was healed, came back, praising God in a loud voice.

Luk 17:16 He threw himself at Jesus' feet and thanked him -- and he was a Samaritan.

Luk 17:17 Jesus asked, "Were not all ten cleansed? Where are the other nine?"

Luk 17:18 Was no one found to return and give praise to God except this foreigner?"

Luk 17:19 Then he said to him, "Rise and go; your faith has made you well."

3. Before moving to the miracle of "the healing of Bartimaeus," I want to provide a summary of the *Doctrine of Leprosy*."

### **Doctrine of Leprosy**

1. The precise meaning of leprosy in both the Old and New Testament is still in dispute. It is a vague, comprehensive term that in most cases does not include modern leprosy.

1.1 The metaphorical meaning however is clear—leprosy is used of sin in both the Old and New Testaments.

2. In Hebrew, the word **Saraath**, translated "leprosy," has several meanings:

- a scaly condition of human skin and of inanimate objects and
- a human disease, sometimes serious and sometimes a sign of divine displeasure, entailing ceremonial uncleanness and exclusion from the community.

3. In some contexts, **Saraath** indicates an exhausting or prostrating infirmity. The emphasis is not on its clinical manifestations or contagiousness (though this latter may be implied), but on its ritual significance. Medical and ceremonial words are used indiscriminately in different passages.

4. **Saraath**, as used by doctors and laity in modern Israel, is used to describe any repulsive skin condition, including leprosy. In widely scattered lands, true leprosy has for centuries evoked deep-seated emotional reactions attributable to various reasons (guilt complex, taboo violation, fear of deformity or divine punishment, dread of contracting a supposedly highly contagious disease, etc.). Regrettably, such an attitude may result from, or be reinforced by the misidentification of biblical "leprosy" with true leprosy.

5. Leprosy is a contagious disease caused by the *Microbacterium leprae*, discovered in 1874 by Gerhard A. Hansen (thus it is called, Hansen's disease). It mainly affects the limb nerves and the skin and can have a lengthy latent period of up to 15 years. It is never hereditary, but susceptibility to leprosy may be inherited.

6. No evidence of leprosy is found in inscriptions, skeletal remains or mummies from dynastic Egypt, or from Palestine. The earliest written records (c. 600 B.C.) are from India and the earliest skeleton with leprotic lesions dates back to the 5th century A.D.

7. There are many references in the Old Testament and Gospels to this disease. The details given in Lev 13 and 14 to help priests distinguish between Saraath and benign conditions are of no diagnostic value today.

The exact meaning of the Hebrew words in Lev 13:2-10 and 30, translated in the KJV "rising, scab, bright spot, quick raw flesh" and "scull," is problematic. Let me give you these verses in the NIV.

Lev 13:2 "When anyone has a swelling or a rash or a bright spot on his skin that may become an infectious skin disease, he must be brought to Aaron the priest or to one of his sons who is a priest.

Lev 13:3 The priest is to examine the sore on his skin, and if the hair in the sore has turned white and the sore appears to be more than skin deep, it is an infectious skin disease. When the priest examines him, he shall pronounce him ceremonially unclean.

Lev 13:4 If the spot on his skin is white but does not appear to be more than skin deep and the hair in it has not turned white, the priest is to put the infected person in isolation for seven days.

Lev 13:5 On the seventh day the priest is to examine him, and if he sees that the sore is unchanged and has not spread in the skin, he is to keep him in isolation another seven days.

Lev 13:6 On the seventh day the priest is to examine him again, and if the sore has faded and has not spread in the skin, the priest shall pronounce him clean; it is only a rash. The man must wash his clothes, and he will be clean.

Lev 13:7 But if the rash does spread in his skin after he has shown himself to the priest to be pronounced clean, he must appear before the priest again.

Lev 13:8 The priest is to examine him, and if the rash has spread in the skin, he shall pronounce him unclean; it is an infectious disease.

Lev 13:9 "When anyone has an infectious skin disease, he must be brought to the priest. Lev 13:10 The priest is to examine him, and if there is a white swelling in the skin that has turned the hair white and if there is raw flesh in the swelling,

Lev 13:30 the priest is to examine the sore, and if it appears to be more than skin deep and the hair in it is yellow and thin, the priest shall pronounce that person unclean; it is an itch, an infectious disease of the head or chin.

8. The signs of **Saraath** (central depression, whiteness of skin and hair, scaliness, infection of the scalp) are not typical of modern leprosy.

8.1 Conversely, the hallmarks of modern leprosy (nodules, lion-like face, skin patches, and ulceration of extremities) are not mentioned in Scripture.

9. In Leviticus "leprosy" could be a localized infection of the skin; complications of a burn; a ringworm or scaling of the scalp or beard; a pustular (pus filled "rising") dermatitis; a favus (a fungi infection usually of the scalp) or desert sore; a mildew of garments or leather; or even a fungus growing on a stone wall.

9.1 The priest could order exclusion from the camp when any such appearance or appearances occurred on a person or, in the case of home or wall, special cleansing might be ordered.

10. Old Testament examples of leprosy were

- Moses' hand became "leprous as snow" (Exo 4:6);
- Miriam became leprous, white as snow" (Num 12:10);
- Gehazi became "a leper as white as snow" (2Ki 5:27).

Num 12:11 And Aaron said unto Moses, Alas, my lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned.

Num 12:12 **Let her not be as one dead, of whom the flesh is half consumed** when he cometh out of his mother's womb

Num 12:13 And Moses cried unto the LORD, saying, Heal her now, O God, I beseech thee.

Num 12:14 And the LORD said unto Moses, If her father had but spit in her face, should she not be ashamed seven days? let her be shut out from the camp seven days, and after that let her be received in again.

Num 12:15 And Miriam was shut out from the camp seven days: and the people journeyed not till Miriam was brought in again.

11. The instructions in Num 5:2-3 place "leprosy" on a ritual par with sexual pollution and contact with a corpse.

Num 5:2 "Command the Israelites to send away from the camp anyone who has an infectious skin disease or a discharge of any kind, or who is ceremonially unclean because of a dead body.

Num 5:3 Send away male and female alike; send them outside the camp so they will not defile their camp, where I dwell among them."

12. Moses received a sign involving leprosy.

Exo 4:1 And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The LORD hath not appeared unto thee.

Exo 4:2 And the LORD said unto him, What is that in thine hand? And he said, A rod.

Exo 4:3 And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it.

Exo 4:4 And the LORD said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand:

Exo 4:5 That they may believe that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.

Exo 4:6 And the LORD said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand was leprous as snow.

Exo 4:7 And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, it was turned again as his other flesh.

13. The nature of Naaman's **Saraath** (2Ki 5:1-14), which did not render him socially "unclean" or unfit for public office, is unknown. It was possibly scabies, for which the sulphur containing baths near Tiberias are a reputed cure to this day; sufferers are still being exhorted to "dip seven times."

2Ki 5:1 Now Naaman was commander of the army of the king of Aram. He was a great man in the sight of his master and highly regarded, because through him the LORD had given victory to Aram. He was a valiant soldier, but he had leprosy.

2Ki 5:2 Now bands from Aram had gone out and had taken captive a young girl from Israel, and she served Naaman's wife.

2Ki 5:3 She said to her mistress, "If only my master would see the prophet who is in Samaria! He would cure him of his leprosy."



2Ki 5:4 Naaman went to his master and told him what the girl from Israel had said.

2Ki 5:5 "By all means, go," the king of Aram replied. "I will send a letter to the king of Israel." So Naaman left, taking with him ten talents of silver, six thousand shekels of gold and ten sets of clothing.

2Ki 5:6 The letter that he took to the king of Israel read: "With this letter I am sending my servant Naaman to you so that you may cure him of his leprosy."

2Ki 5:7 As soon as the king of Israel read the letter, he tore his robes and said, "Am I God? Can I kill and bring back to life? Why does this fellow send someone to me to be cured of his leprosy? See how he is trying to pick a quarrel with me!"

2Ki 5:8 When Elisha the man of God heard that the king of Israel had torn his robes, he sent him this message: "Why have you torn your robes? Have the man come to me and he will know that there is a prophet in Israel."

2Ki 5:9 So Naaman went with his horses and chariots and stopped at the door of Elisha's house.

2Ki 5:10 Elisha sent a messenger to say to him, "Go, wash yourself seven times in the Jordan, and your flesh will be restored and you will be cleansed ..."

2Ki 5:14 So he went down and dipped himself in the Jordan seven times, as the man of God had told him, and his flesh was restored and became clean like that of a young boy.

14. The four leprous men of Samaria (2Ki 7:3-4) were living outside the city, but were mobile.

2Ki 7:3 Now there were four men with leprosy at the entrance of the city gate. They said to each other, "Why stay here until we die?"

2Ki 7:4 If we say, 'We'll go into the city' -- the famine is there, and we will die. And if we stay here, we will die. So let's go over to the camp of the Arameans and surrender. If they spare us, we live; if they kill us, then we die."

15. When Uzziah reigned as King of Judah, interfered with the work of the priests, and while inside the Temple a leprous lesion appeared on his forehead.

2Ch 26:19 Uzziah, who had a censer in his hand ready to burn incense, became angry. While he was raging at the priests in their presence before the incense altar in the LORD'S temple, leprosy broke out on his forehead. 2Ch 26:20 When Azariah the chief priest and all the other priests looked at him, they saw that he had leprosy on his forehead, so they hurried him out. Indeed, he himself was eager to leave, because the LORD had afflicted him. 2Ch 26:21 King Uzziah had leprosy until the day he died. He lived in a separate house -- leprous, and excluded from the temple of the LORD. Jotham his son had charge of the palace and governed the people of the land.

16. New Testament references make for similar imprecise identifications. There are ten references to the word leprosy in the New Testament and they all appear in the Gospels.

Mat 8:2 And, behold, there came a **leper** and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

Mat 8:3 And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his **leprosy** was cleansed.

Mat 10:8 Heal the sick, cleanse the **lepers**, raise the dead, cast out devils: freely ye have received, freely give.

Mat 11:4 Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: Mat 11:5 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. Mat 11:6 And blessed is he, whosoever shall not be offended in me.

Mat 26:6 Now when Jesus was in Bethany, in the house of Simon the **leper**,

Mat 26:7 There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat.

Mar 1:40 And there came a **leper** to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.

Luk 4:27 And there were many in Israel with **leprosy** in the time of Elisha the prophet, yet not one of them was cleansed -- only Naaman the Syrian."

Luk 5:12 While Jesus was in one of the towns, a man came along who was covered with **leprosy**. When he saw Jesus, he fell with his face to the ground and begged him, "Lord, if you are willing, you can make me clean."

Luk 5:13 Jesus reached out his hand and touched the man. "I am willing," he said. "Be clean!" And immediately the **leprosy** left him.

Luk 7:22 So he replied to the messengers, "Go back and report to John what you have seen and heard: The blind receive sight, the lame walk, those who have **leprosy** are cured, the deaf hear, the dead are raised, and the good news is preached to the poor.

17. When consideration is given to the uses of the term leprosy in the Old and the New Testaments, we readily see a metaphorical meaning. Leprosy in the Bible speaks of sin as (1) becoming overt in loathsome ways and (2) as incurable by human means.

18. This is made quite clear by the manner in which the Levitical priests conducted the cleansing ceremony. The liturgy was very similar to that done in the manner of the cleansing of sins.

End Lesson

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