



GOD OF THE
OUTCAST

THE UNCLEAN OUTCAST

5



YES, NO & MAYBE

1. I'm a "clean freak," and my home is cleaner than most of the other people's homes here.
2. I try to stay away from the places that the church warns me to avoid.
3. There are people, especially in our day, that aggressively oppose Christians and who, by their actions, are causing themselves to be "unsavable."
4. There are some people, because of their hostility, who should not be allowed in our church.
5. One of the main points in the story of Jesus healing 10 lepers is that we need to be more thankful for what God does for us.

DIG DEEPER

TEN HEALED OF LEPROSY:

• **READ Luke 17:11-19 (NLT):** *11 As Jesus continued on toward Jerusalem, he reached the border between Galilee and Samaria. 12 As he entered a village there, ten men with leprosy stood at a distance, 13 crying out, "Jesus, Master, have mercy on us!" 14 He looked at them and said, "Go show yourselves to the priests." And as they went, they were cleansed of their leprosy. 15 One of them, when he saw that he was healed, came back to Jesus, shouting, "Praise God!" 16 He fell to the ground at Jesus' feet, thanking him for what he had done. This man was a Samaritan. 17 Jesus asked, "Didn't I heal ten men? Where are the other nine? 18 Has no one returned to give glory to God except this foreigner?" 19 And Jesus said to the man, "Stand up and go. Your faith has healed you."*

• **(V. 11) The border.** Conscientious Jews would not travel in the borderlands for concern of becoming defiled by the unclean who lived there.

» What does it tell you about Jesus that he would travel to and through the "borderlands"?

• **(V. 12) Leprosy.** The lepers of ancient society were rejected. The leper was regarded as one who was already dead, unclean for this reason. No cure was known for this disease. They were required to live outside the city in leper camps (Num 5:2-3) and were to cry out to warn others to keep away from them as they walked the streets (Lev 13:45-46).

• **(V. 12) Stood at a distance.** These ten, one of them being even a Samaritan, had congregated to aid each other. Their misery had overcome national and religious antipathy. Being unclean (Lev. 13:46), they stood afar off lest they render others unclean also. The rabbis prescribed a space of at least four paces, but these lepers stood well to the side because of the crowd that was following Jesus.

» Who are the people of our modern society who are considered “spiritually dead or unclean?”

(V. 14) And as they went, they were cleansed. Their faith was shown in their obedience to Christ’s command, and on their way the cure took place. As they were no longer companions in misery, the Jews would rejoice that the Samaritan turned back and left them.

» What must their experience have been—feeling their bodies healing and growing back missing parts—as they first hobbled, and then were able to run at a full sprint now with regrown toes and fresh, elastic skin?

» What kind of reputation must Jesus have had in order for these remote lepers to believe that, the moment Jesus instructed them to show themselves to the priests, that they believed they would surely receive their own healing miracle?

(V. 16) This man was a Samaritan. Jews often saw Samaritans as a hostile religious rival, not merely foreigners. The Samaritans were Jews who had intermarried Assyrians and had adopted some of their idolatry in the past. The quarrel was especially bitter because both groups claimed to worship the God of Israel and honor the Torah, but disagreed over the proper holy place. Jews said Jerusalem; Samaritans said Mount Gerizim. That made the split feel like schism and false worship, not just ethnic difference. Josephus even reports that Samaritans once scattered human bones in the Temple precincts during Passover, which would have been seen as a deliberate act of desecration and defilement to make the Jew’s temple unclean.

» What does it reveal about Jesus that he would knowingly heal a man who was hostile to Judaism?

› **(V. 18) Except this foreigner.** (εἰ μὴ ὁ ἀλλογενής [ei mē ho allogenēs]). Deissmann (Light from the Ancient East, p. 80) gives the inscription from the limestone block from the Temple of Israel in Jerusalem which uses this very word which may have been read by Jesus: *Let no foreigner enter within the screen and enclosure surrounding the sanctuary.*

» Did Jesus know that one of the ten was a Samaritan and, even if he desired, could not enter the Temple at Jerusalem much less offer sacrifices there?

» What do you think Jesus told the Samaritan the same instructions as the Jews?

» What was the Samaritan’s ultimate response? Why did he return to Jesus instead of his own home town?

AN EXTRA KIND OF HEALING:

› **(V. 19) Your faith has healed you.** “Has healed you” is literally *saved you*. For Luke true faith, which leads to salvation, was intimately connected with glorying God even as it is elsewhere connected with the forgiveness of sins (Luke 5:20), entering God’s kingdom (18:24–25), and inheriting eternal life (18:18–30). Compare the connection between faith and glorifying God in 18:42–43 and in Acts 11:14, 18.

» What is Jesus trying to reveal by telling the Samaritan that he is saved by his faith?



MY PRAYER...

1. How am I following God’s commands before I get what I’m asking for?
2. What people group have I written off in my mind?
3. What new aspect of God’s character does He want me to understand now?