

HEALING OF PETER'S MOTHER-IN-LAW

LESSONS LEARNED AT SUNDAY DINNER (with apologies to LSC)

The things we learn from this story.

Lessons from a Mother-in-Law

1. Something about ^{Sickness} trouble. People of God are not exempt from physical disease. Phil 2:27; 2 Tim 4:20. And these were workers of Lord. Why sickness? To discipline; to refine; to show God's glory in miraculous healing; to show X's sufficiency as 2 Cor 12; bec of natl causes. This woman had chronic fever (Lk 4:38--impf peri) and severe (great fever--medical term in cf to small).
2. Something about ^{Suffering} X's unselfish willingness. Lk 4:38. Asked--aorist--only once and immediately He responded tho He had had a busy morning preaching. Aorist of Lk = immediately of Mk. Note vss 32-34 of Mk--many more healings in the evening. At end of busy day. "Wholesale healing, miracle upon miracle. Yet each one receives the healing touch." Yet touch didn't heal; X's will did. Xn worker must be unselfish and untiring. Can go too far but most of us don't go far enough. *Mt 8:16 fulfilled*
3. Something about woman's place and ministry. Evidently her presence living with Peter means that her husband dead and no home of own. Peter married before call and took wife afterwards with him, 1 Cor 9:5. Clement Alex said wife helped Peter by ministering to women. Says he and Philip had children. Nothing known of kids of apostles. Evidently ma-in-law was helping with meal to which X invited after synagogue service. (Sunday dinner). ~~Lk 10:40~~ Lk 10:40; Jn 12:2. diaknoeo when spoken of as ministry rendered directly to Jesus in 4 gospels used of angels or women only. Lk 8:3. Women supplied food and necessities of life.
4. Something about Xn living. When X saves and He does it wholly and completely (note she was well immediately--no after weakness from fever) the logical reaction is to rise and serve the one who heals. This is the proper motive for true service. Rom 12:1-2.

CLEANSING OF THE LEPER Mt 8:2-4; Mk 1:40-45; Lk 5:12-16

I. THE LEPROSY OF THE MAN

Removal of other maladies in Nt is healing; leprosy, cleansing. Leprosy included exclusion from community as no other disease. Known in India since 1400 B.C. Referred to in Japanese records 500 yrs later. Egyptian papyrus written in reign of Amenhotep I, 1550 BC prescriptions for curing something which must have been leprosy. 1st mention in Ex 4:6. 2nd Numb 12:10. In Lev 13 various forms (1) rising of skin, (2) scab, (3) bright or shining spot, (4) quick raw flesh or red granulation tissue, (5) whiteness universal--then pronounced clean bec not genuine leprosy but psoriasis. However, if this existed along with any other form then unclean. (6) scar or temporary swelling of a boil or scarred or burned place. (7) scalp and yellowish hairs. Talmud elaborated up to 72 kinds.

If unclean then excluded, live outside towns, rent clothes (for men only), hair hang loose, cover upper lip, cry unclean. Num 5:2; 12:14; Deut 24:8; 2 Kg 7:3. After separate place in synagogue. Infraction punished by 40 stripes.

Cure
Cleansing

Jews regarded as contagious and is tho not readily. Lk 4:27 shows common among Jews tho not many cases mentioned. 12 cases in NT. But more than to any other specific disease. Psa 51:7 nearest Biblical ref to lep as type of sin where ref is to ceremonial cleansing of the leper. Origen speaks of heretics outside church having leprosy of mind, Chrysostom compares sin and leprosy. Tertullian too. Cleansing ceremony. 2 clean living birds, rod of cedar. Kill 1 bird in earthen vessel and run water in it. Tie hyssop to cedar with scarlet wollen band and dip with living bird in blood and sprinkle leper 7 times. Blood which is the life symbolically imparting new life to one who has ceremonially been dead. Then clean. Then wash clothes, shave hair bathe, stay away from house 7 days, repeats ablutions and shaving, on 8th day offers at temple guilt offering and sin offering. Some think Job had leprosy. Trench emphasizes the fact that leprosy was used of God to try to teach Israel about taint of sin. Says it was not contagious. Points out that where Mosaic law not enforced that lepors mixed. Naaman commanded armies of Syria, 2 Kg 5:1. Gehaz (never cleansed, 2 Kg 5:27) talked with Israel king, 2 Kg 8:5. Leprosy good sign bec it was a living death, Numb 12:12. Dead in trespasses and sin. Bore emblems of death, Lev 13:45; cf Numb 6:9; Ezek 19:27; Ezek 24:17. Cleansing exactly with same as cleansing of one defiled by touching dead body, Numb 19:6,13,18 with Lev 14:47.

Description of leprosy. Spots on skin which increase in size and then scaly and shining. Covers whole body then "hair falls from the head and eyebrows; the nails loosen, decay and drop off; joint after joint of the fingers and toes shrink up and slowly fall away. The gums are absorbed, and the teeth disappear. The nose, the eyes, the tongue, the palate are slowly consumed, and finally, the wretched victim sinks into the earth and disappears, while medicine has no power to stay the ravages of this disease." Thomson, Land and Book.

II. The Love of the Master.

Love must be accompanied with other things in order to do any good.

- A. Love and power. Thou canst. My love to give each \$1000000. Salvation, eternal security need power of God as well as love to benefit us.
- B. Love and willingness. If thou wilt. God not willing any perish. X in garden.
- C. Love and action. Touched man. Really became unclean. ^{9-13:13} 2 Cor 5:21. No sinner to great to make X shrink from contact. Jn 3:16. All records say immediate cure.

III. Law of Moses.

See ritual of cleansing above.

- A. Law couldn't cleanse but could only pronounce clean. So with Xn.
- B. X did it immediately; law never could be sure.
- C. Law can lead to X. Testimony to them (priests). Prob one of first times law /used like this.
- D. Healing did not exempt man from law. So Xn saved by grace. Cf Mark--man disobeyed X who charged him with great strictness. Man published it abroad instead. At first worship; now wilfulness. "There is surely somewhere a good middle ground between the absolute reticence on the sacred matters of personal experience which some practice, and the irreverent and flippancy familiarity with which others delight to parade the magnitude of their sins and the manner of their conversion, as if a special honor were due to them because they had furnished such an opportunity to X for the manifestation of his ability to save." Taylor, 1890.