

BIBLICAL REF – LUKE – Craddock

Fred B. Craddock. INTERPRETATION. A Bible Commentary on *LUKE* (Louisville: John Knox Press, 1990),

Luke 17: 11-19 (The Grateful Leper)

On the way to Jerusalem Jesus was going through the region between Samaria and Galilee. As he entered a village, ten lepers approached him. Keeping their distance, they called out, saying, "Jesus, Master, have mercy on us!" When he saw them, he said to them, "Go and show yourselves to the priests." And as they went, they were made clean. Then one of them, when he saw that he was healed, turned back, praising God with a loud voice. He prostrated himself at Jesus' feet and thanked him. And he was a Samaritan. Then Jesus asked, "Were not ten made clean? But the other nine, where are they? Was none of them found to return and give praise to God except this foreigner?" Then he said to him, "Get up and go on your way; your faith has made you well."

<나병 환자 열 사람이 깨끗하게 되다>

예수께서 예루살렘으로 가시는 길에 사마리아와 갈릴리 사이를 지나가시게 되었다. 예수께서 어떤 마을에 들어가시다가 나병 환자 열 사람을 만나셨다. 그들은 멀찍이 멈추어 서서, 소리를 질러 말하기를 "예수 선생님, 우리를 불쌍히 여겨 주십시오." 하였다. 예수께서는 보시고, 그들에게 말씀하셨다. "가서, 제사장들에게 너희 몸을 보여라." 그들이 가는 동안에 몸이 깨끗해졌다. 그런데 그들 가운데 하나는 자기의 병이 나는 것을 보고 큰소리로 하나님께 영광을 돌리면서 되돌아와서, 예수의 발 앞에 엎드려 감사를 드렸다. 그는 사마리아 사람이었다. 그래서 예수께서 말씀하셨다. "열 사람이 깨끗해지지 않았느냐? 그런데 아홉은 어디에 있느냐? 하나님께 영광을 돌리려 되돌아온 사람은 이 이방 사람 한 명밖에 없느냐?" 그런 다음에 그에게 말씀하셨다. "일어나서 가거라. 네 믿음이 너를 구원하였다."

Geography is sometimes literary, sometimes theological, and sometimes physical. Here **the border** between Galilee and Samaria is a fitting location for a story involving both Jews and a Samaritan (v. 16). As for lepers, a review of the **comments at 5: 12-16**, an earlier report of Jesus healing a leper, may be helpful. What Luke says here corresponds with what we know of lepers. They kept distant from non-lepers (v. 12; Lev. 13:45-46; Num. 5:2), they formed their own colonies (II Kings 7:3), and **they positioned themselves near trafficways in order to make appeals for charity. Showing themselves to a priest after healing was according to the law (Lev. 14:2-32)**. However, when treated as a single story, verses 9-11 give some problems to the reader. Was the Samaritan, who lived outside the requirements of Judaism, included in the command to go to a priest? Also, why reproach the nine for not returning (vv. 17-18) when they had been told to go show themselves to a priest for a confirmation of their cure and a release from the status of uncleanness? **In fact, their healing occurred in their going, that is, in their obedience (v. 14)**. And finally, the statement of Jesus to the Samaritan who returned, "Your faith has made you well." seems unusual, since all of them were healed.¹

Some of the difficulties are removed when we understand this as a two-part story: verses 11-14 and 15-19. **The first part is healing story** with the usual elements: a cry for help; Jesus responds; the healing occurs, here in the act of obedience rather than prior to their obedience, as at 5:12-16. That is, Jesus treats the lepers as already healed, **and in their act of obedient faith their healing takes place. The second part is the story of the salvation** of a foreigner. It is the foreigner who returns, who praises God, and who expresses gratitude to Jesus. When Jesus says, "Your faith has made you well," the blessing certainly refers to some

¹ Fred B. Craddock. INTERPRETATION. A Bible Commentary on *LUKE* (Louisville: John Knox Press, 1990), 202.

benefit other than that which all, including the other nine, had received earlier. The verb translated “made well” is the same word often translated “to be saved.” For example, at 19:9, 10 this is the word used to say that “salvation” has come to Zacchaeus because Jesus came to seek and “to save” the lost. What we have, then, is a story of ten being healed and one being saved. “made well” 이란 단어는 눅 19:9 에 사캐오의 집에 “구원”이 왔다에서 사용한 흔이 “구원”이라고 번역되는 단어이다. 왜냐하면 예수는 잃어진 자들을 구원하러 오셨기 때문이다. 그러면 본문에서는 열명이 나음을 받았으나 한명이 구원받았다는 뜻이 된다.²

That it was a foreigner who received salvation by faith is not surprising in Luke who treats favorably the marginalized. The man is a Samaritan and hence a social outcast and a religious heretic, and he has leprosy. But in leper colonies, the common problem renders Jew/Gentile distinctions unimportant. And not only in leper colonies; also in the presence of Jesus. However, only the foreigner receives the full blessing of Jesus’ ministry. That is regrettable, because the nine had been received and healed. The story anticipates what is yet to come in Acts: a growing blindness in Israel, a receptivity among Gentiles. Why was this the case? Israel’s special place in God’s plan for the world had turned in upon itself, duty had become privileges, and frequent favors had settled into blinding familiarity. The reasons are many, are deep, and are complex, but this story does not give license to point the finger. It is often the stranger in the church who sings heartily the hymns we have long left to the choir, who expresses gratitude for blessings we had not noticed, who listens attentively to the sermon we think we have already heard, who get excited about our Bible, and who becomes actively involved in acts of service to which we send small donations. Must it always be so?³

This perspective on the story that is really two, one of healing and one of salvation, echoes II King 5:1-14. We have seen how Luke enjoys telling Jesus stories on the pattern of Old Testament stories (7:11-15) is an example. So he does here: Naaman was a foreigner who was healed of Leprosy by Elisha: Naaman was then converted to Israel’s faith. Luke has already shows us his fondness for this story (4:27). 왜국인이 더 믿음에 반응을 많이 한다는 내용⁴

Healing a Leper (Luke 5:12-16; Matt. 8:1-4; Mark 1:40-45)

Luke 5 : 12

Once, when he was in one of the cities, there was a man covered with leprosy. When he saw Jesus, he bowed with his face to the ground and begged him, "Lord, if you choose, you can make me clean." Then Jesus stretched out his hand, touched him, and said, "I do choose. Be made clean." Immediately the leprosy left him. And he ordered him to tell no one. "Go," he said, "and show yourself to the priest, and, as Moses commanded, make an offering for your cleansing, for a testimony to them." But now more than ever the word about Jesus spread abroad; many crowds would gather to hear him and to be cured of their diseases. But he would withdraw to deserted places and pray.

<나병 환자를 깨끗하게 하시다;마 08:01-04,막 01:40-45> 예수께서 어떤 동네에 계실 때에, 온몸에 c) 나병이 걸린 사람이 찾아 왔다. 그는 예수를 보고서, 얼굴을 땅에 대고 엎드려 간청하기를 주님, 하고자 하시면, 나를 깨끗하게 해주실 수 있습니다 하였다. (c. 온갖 악성 피부병을 뜻하는 말) 예수께서 손을 내밀어서, 그에게 대시고 그렇게 해주마. 깨끗하게 되어라 하고 말씀하시니, 곧 나병이 그에게서

² Fred B. Craddock. INTERPRETATION. A Bible Commentary on *LUKE* (Louisville: John Knox Press, 1990), 203.

³ Fred B. Craddock. INTERPRETATION. A Bible Commentary on *LUKE* (Louisville: John Knox Press, 1990), 203.

⁴ Fred B. Craddock. INTERPRETATION. A Bible Commentary on *LUKE* (Louisville: John Knox Press, 1990), 203.

떠나갔다. 예수께서 그 사람에게 아무에게도 말하지 말라고 명하시고 가서, 제사장에게 네 몸을 보이고, 네가 깨끗하게 된 것에 관하여 모세가 명령한 대로 예물을 드려서, 사람들에게 증거로 삼도록 하여라 하고 말씀하셨다. 그러나 예수의 소문이 더욱더 퍼지니, 큰 무리가 그의 말씀도 듣고, 또 자기들의 병도 고치고자 하여 모여들었다. 그러나 예수께서는 외딴 곳으로 물러가셔서 기도하셨다.

Quote the relationship between the Jews and Samaritans.