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Grateful Faith

Definitions in **bold letters** are from **Strong's** Exhaustive Concordance
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or Roget's Thesaurus – **May 8, 2016**

Luke 17:11-19

Introduction: Before we look at the verses of scripture for this week's lesson, let's first define this word "GRATEFUL." That way, we'll understand what the writers meant by "Grateful faith." "Grateful, kindly disposed (inclined [minded]) TOWARDS one from whom a favor has been received; thankful (impressed with a sense of kindness received, and ready to acknowledge it)." Now, let's go to the verses that prompted the writer to choose this subject for our study.

Luke 17:11-12, *And it came to pass, as he went **to Jerusalem**, that he passed through the midst of Samaria and Galilee. And as he **entered** into a **certain village**, there met him **ten men** that were **lepers**, which stood afar off...*

NOTE: He went **from Galilee**, and probably traveled through the chief villages and towns in it and then left it; and as **Samaria** was situated "**between**" **Galilee** and **Jerusalem**, it was necessary to pass through it; or it may mean that he passed along on the borders of each toward the river Jordan, and so passed in the midst, "i.e. between" Galilee and Samaria. This is rendered more probable from the circumstance that as he went from Galilee, there would have been no occasion for saying that he passed "through it," unless it be meant through the "confines" or borders of it, or at least it would have been mentioned before Samaria.

There met him - They were in his way, or in his path, as he was entering the village. They were not allowed to enter the village while they were afflicted with the **leprosy**, Leviticus 13:46; Numbers 5:2-3.

Leviticus 13:2-3, 45-46, When a man shall have in the skin of his flesh a rising, a scab, or bright spot, and it be in the skin of his flesh like the **plague of leprosy**; then he shall be brought unto Aaron the priest, or unto one of his sons the priests: And the priest shall **look on** the **plague** in the skin of the flesh: and when the hair in the plague is turned white, and the plague in sight be **deeper** than **the skin** of his flesh, it is a **plague of leprosy**: and the priest shall look on him, and pronounce him **unclean**.

And the **leper** in whom the plague is, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall **CRY, Unclean, unclean**. All the days wherein the **plague** shall be in him he shall be defiled; he is **UNCLEAN**: he shall **dwell alone; WITHOUT the camp** shall his habitation be.

Numbers 5:1-3, And the LORD spake unto Moses, saying, Command the children of Israel, that they put out of the camp every **leper**, and every one that hath an **issue**, and whosoever is **defiled by the dead**: Both male and female shall ye **PUT OUT**, without the camp shall ye put them; that they defile not their camps....

Stood afar off - At a **distance**, as they were **required** by **law**. They were **unclean**, and it was not lawful for them to come near to those who were in health. As Jesus was traveling, they were also walking in the contrary way, and seeing him, and knowing that they were unclean, they stopped or turned aside, so that they might not expose others to the contagion. (Source: <https://www.studylight.org/commentaries/bnb/luke-17.html>)

Luke 17:13, And they lifted up their voices, and said, Jesus, **Master (teacher)**, have **mercy (have compassion (pity on))** on us.

NOTE: And they lifted up their voices,.... Together, and **cried aloud**, being at a distance, that they might be heard; as well as to express their vehement desire, and great importunity (urgent request) to be cleansed; see Judges 9:7.

And said, Jesus, Master; or "Rabbi, Jesus", thou great Master in Israel; who art a **teacher** come from God, and who dost surprising **miracles**, and art able to cure us: **have mercy on us;** and cleanse us from our leprosy; **we believe** thou art able, if thou wilt; show compassion to us, miserable objects, as they were; **their FAITH** was the same with that of the other leper, in Matthew 8:2.

(Source: <https://www.studylight.org/commentaries/geb/luke-17.html>)

Matthew 8:2-3, And, behold, there came a **leper** and worshipped him, saying, Lord, if thou **wilt (desire)**, thou canst make me CLEAN. And Jesus put forth his hand, and touched him, saying, **I will (desire); be thou clean.** And **immediately (AT ONCE)** his leprosy was CLEANSED.

Thought 1. First, let's agree that Jesus was a MAN, who was the Prophet, spoken of by God in Deuteronomy 18:18, who worked under the Old covenant. What this means is he was commanded, like ALL other Israelites, to KEEP the Covenant, and NOT break it. And scripture says, he did NO SIN.

Deuteronomy 18:18, I will raise up for them a **Prophet LIKE you** from among their **brethren**, and will put My words in His mouth, and He shall speak to them all that I command Him.

John 1:14, The **Word** was **MADE** **flesh (a human being)**...

1 Peter 2:21-22 ...Christ also suffered for us, leaving us an example, that ye should follow his steps: Who **did NO SIN**...

Thought 2. That means since it was written in the Covenant that it was a SIN to touch the UNCLEAN, when Jesus touched this man, he was CLEAN!

Leviticus 7:21, Moreover the soul that shall **TOUCH** any **unclean [thing]**, as] the **uncleanness** of **man**, or any **unclean** beast, or any abominable unclean thing, and eat of the flesh of the sacrifice of peace offerings, which pertain unto the LORD, even that soul shall be **CUT OFF** from his people.

Thought 3. The question then, is WHEN was the man cleansed from his leprosy? Verse 3 says he was cleansed "at once", when Jesus SPOKE the words, "**be thou clean.**" That means he spoke the words AS he reached to touch the man, but, his hand did NOT touch him until he FINISHED speaking the words, "be thou clean." So, by the time, his hand actually touched him, he WAS CLEAN! God's power that healed him was released when Jesus SPOKE, because of the man's FAITH.

Matthew 8:16, When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits **with his WORD**, and **healed** all that were sick...

Thought 4. And his touch was to SHOW him, and everyone else with them, the man was now CLEAN. His Father, who was IN him and WITH him did the work!

John 14:10, Believest thou not that I am IN the Father, and the Father IN me? the words that I speak unto you I speak not of myself: but the **Father** that dwelleth **IN ME**, he **DOETH** the works.

Acts 10:38, How God anointed Jesus of Nazareth with the Holy Ghost and with POWER: who went about doing good, and healing all that were oppressed of the devil; for **God** was **WITH him**.

Thought 5. Now, the man is clean: healed from leprosy and he goes to the priest.

Leviticus 14:2-7, This shall be the **law** of the **leper** in the day of his **cleansing**: He shall be brought unto the priest: And the priest shall go forth out of the camp; and the priest shall **look**, and, **behold**, **IF** the plague of leprosy **be healed** in the **leper**; Then shall the priest command to take for him that is to be cleansed TWO birds alive and CLEAN, and cedar wood, and scarlet, and hyssop: And the priest shall command that ONE of the **birds be KILLED** in an earthen vessel over **running water**: As for the **living bird**, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird **in the blood** of the bird that was killed over the running water: And he shall sprinkle UPON HIM that is to be cleansed from the leprosy **seven times**, and shall **pronounce him clean**, and shall let the **living bird LOOSE** into the open field.

Luke 17:14, And when **he saw them**, he said unto them, **Go shew yourselves unto the priests**. And it came to pass, that, AS THEY went, **THEY were cleansed**.

Thought 1. Again, we know that Jesus knew the law about what a person should do who has been CLEANSED of leprosy. Scripture says he should go to the priest to be examined, who would confirm the fact he's CLEAN. We must also say that for Jesus to tell them to do so meant that God had revealed unto they'd be cleansed as they went. As we know, their faith in God is what allowed him to heal them! And for all ten to have FAITH meant they'd HEARD about how God had given Jesus authority to command demons and sicknesses to depart from people simply by his WORD! They had TALKED among themselves about how he ministered and helped people, and gained UNDERSTANDING that IF they could just see him "out and about", they could CALL to him, and be made clean!

Romans 10:17, So then **faith** cometh by **HEARING**, and **hearing** by the word **OF** God.

Hearing defined 189, hearing (the sense (discernment: UNDERSTANDING) or the thing heard): **FAME** (report of great actions).

Of, 1. FROM 2. denoting reference to a thing; ABOUT.

Thought 2. Also. we must agree that the lepers were aware of the Law about going to the priest to confirm being CLEAN. So, for them to GO, in obedience to Jesus, meant they KNEW when Jesus SPOKE, he'd already dealt with the leprosy by his WORDS. And the power to clean them was released at that time, just like it was when others were helped. So, they KNEW they'd be clean BEFORE they made it to the priest to be examined.

NOTE: go show yourselves unto the priests. The Ethiopic version reads in the singular number, "to the priest", as in Matthew 8:4 whose business it was to **inspect** into this matter, to see whether a person was healed, or not; and if he was to, pronounce him clean, when a **gift** was **offered** according to the law, in Leviticus 14:2. So **careful** was Christ that the ceremonial law, which was as yet in force, might be **strictly observed**: though these

ten lepers could not be viewed and examined by the priest TOGETHER, but one after another; for so is the tradition of the Jews^{F1}Misn. Negaim, c. 3. sect. 1. , "**two leprosy** are not looked upon **together**, whether they be in one man, or in two men; but he views one, and either shuts him up, or declares or dismisses him, and then goes to a second... (Source: <https://www.studylight.org/commentaries/geb/luke-17.html>)

Luke 17:15-16, And **ONE of them**, when he SAW that he was **healed**, **TURNED BACK**, and with a loud voice **glorified (honour, magnify) God**,
And **fell down** on his **FACE** at his **FEET**, **giving him thanks**: and he was a Samaritan.

Thought 1. First, let's recap what we know about these ten men who were healed as they went in obedience to Jesus. All ten had faith in God, which is why they able to be healed. From what Jesus said about this one being a Samaritan, he's telling us the other nine were Jews. History and the scriptures tell us how much the Samaritans suffered during this time, and before. So, we KNOW the Samaritan had MORE to be thankful for than the other nine. However, that doesn't excuse the fact they should have been thankful enough to come back like the Samaritan and give God and Jesus the glory that was DUE.

His actions, and what I just said, reminds me of Jesus' words to Simon about which one of two people, forgiven of a debt they owed, would LOVE the MOST. I believe this truth can also be applied here.

Luke 7:41-43, 47-50, There was a certain **creditor** which had **TWO debtors**: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly **forgave** them **both**. Tell me therefore, which of them will **LOVE him MOST?** Simon answered and said, I suppose that he, to whom he forgave MOST. And he said unto him, **Thou hast rightly JUDGED.**
... I say unto thee, Her sins, which are many, are **forgiven**; for she **loved** much: but to whom LITTLE is forgiven, the same LOVETH little.

NOTE: He was a Samaritan - See the notes at Matthew 10:5. This rendered his conduct more remarkable and striking in the sight of the **Jews**. "They" considered the **Samaritans** as especially **wicked**, and "themselves" as especially **holy**. This example showed them, like the parable of the good Samaritan, that in this they were mistaken: and one design of this seems to have been to **break down** the "opposition" between the Jews and Samaritans, and to bring the former to more charitable judgments respecting the latter.
(Source: <https://www.studylight.org/commentaries/bnb/luke-17.html>)

Luke 17:17-18, And Jesus answering said, Were there not **TEN cleansed?** but where are the **NINE?** There are **not found** that returned to **give glory** to God, save this **stranger**.

Thought 1. Jesus' words tell us the nine should've MORE thankful than what they were. But again, they were healed because of their faith, which God honored by healing them according to the Covenant. So, we shouldn't be too harsh in how we see them. Even under our New Covenant, there are SOME Christians who are just like these nine. Every Christian is saved by his faith in Jesus. But, SOME are not as thankful as they should be. The truth be told, I was once just like this! But, 42 years ago, as I was talking to him, and he to me, he reminded me of the numerous times he'd saved me from coming home early to him. And I was thankful back when it happened! But when he said, "I don't deserve how you're treating me", my heart broke and I found myself saying, "From this day forward, I'll obey you." A month later I was filled by the Spirit. And in three months I accepted his revealed call on my life to preach his word, and live as an example of a "more GRATEFUL child."

Colossians 3:15, And let the peace of God rule in your hearts, to the which also ye are called in one body; and **be ye THANKFUL.**

Luke 17:19, And he said unto him, Arise, go thy way: **THY faith** hath made thee **whole**.