

GOD'S RICH MERCY (Part 1)

“**But** (de) [dramatic adversative conjunction] **God being** (eimi/ p.a.ptc.nsm) **rich in mercy** (eleos) because of His great love with which He loved us.” (Mounce Reverse-Interlinear New Testament)

A Greek dramatic adversative conjunction points to a dramatic turning, changing, or contrast of a direction of thought.

- **Eph.2:1-3** You were dead through the trespasses and sins ² in which you once lived, following the course of this world, following the ruler of the power of the air, the spirit that is now at work among those who are disobedient. ³ All of us once lived among them in the passions of our flesh, following the desires of flesh and senses, and we were by nature children of wrath, like everyone else.
- **Eph.2:4** But God, who is rich in mercy, out of the great love with which he loved us
- **Eph.2:5-10** Even when we were dead through our trespasses, made us alive together with Christ^[a]— by grace you have been saved— ⁶ and raised us up with him and seated us with him in the heavenly places in Christ Jesus, ⁷ so that in the ages to come he might show the immeasurable riches of his grace in kindness toward us in Christ Jesus. ⁸ For by grace you have been saved through faith, and this is not your own doing; it is the gift of God— ⁹ not the result of works, so that no one may boast. ¹⁰ For we are what he has made us, created in Christ Jesus for good works, which God prepared beforehand to be our way of life.
- **Col.1:13-14** He has rescued us from the power of darkness and transferred us into the kingdom of his beloved Son, ¹⁴ in whom we have redemption, the forgiveness of sins.

Vine gave a very good definition for God's Rich Mercy. “Eleos is the outward manifestation of pity; it assumes need on the part of him who receives it, and resources adequate to meet the need on the part of him who shows it.” (Vine's Expository Dictionary of Biblical Words, pg.403)

The key point of this lesson comes from Luke 17:13 and the request of ten lepers to Jesus:

(Luke 17:13) “Jesus, Master (epistates/ vsm) [title of respect for a person perceived with great authority; Luke is the only one who writes about this title with Jesus.], have mercy (eleeo/ a.a. impv.2ps) on us.”

This lesson will study four points of God's Rich Mercy in action in the story of Jesus cleansing the ten from leprosy (Luke 17:11-19).

1. **(Luke 17:11-19) can be divided into two parts by the Greek word ginomai [came about or happened] (a.a.ind.3ps) used in (Lk.17:11) and (Lk.17:14b).**

(Lk.17:11-14a) The meeting: “It came about (**ginomai**) [was]; On the way to Jerusalem Jesus was going through the region between Samaria and Galilee. ¹² As he entered a village, ten lepers approached him. Keeping their distance, ¹³ they called out [with raised voices], saying, “Jesus, Master, have mercy on us!” ¹⁴ When he saw them, he said to them, “Go and show yourselves to the priests.” [This would require faith] And as they went, they were made clean.”

- Why did Jesus choose to travel the back roads to Jerusalem and stop at this specific small village with a leprosy community? (right time, right place and the right ten people – what are the odds? [100% in the Perfect Plan and Timing of God])
- Notice how these ten people were known in this village (Lk.17:12). “As he entered a village, ten lepers approached him. Keeping their distance”

- (Lk.17:14b-19) **The miracle:** As they were going (**ginomai**), they were cleansed
 - One turned back glorifying God with a loud voice; fell on face at His feet giving thanks – he was a Samaritan.
- Jesus asked three questions (Lk.17:17-19):
 - Were there not ten cleansed?
 - But the nine – where are they?
 - Was no one found who returned to give glory to God, except this foreigner?

Would you agree that this was an unforgettable experience of God’s Rich Mercy for all ten?

2. Jews believed that only God could cleanse from leprosy.

Even the small villages were familiar with Jesus’ divine healing power over leprosy (Mark 1:39-45; Lk.5:12-15).

- It was one of five signs of His messiahship (Luke 7:22-23).

They also understood the difference between God mercy and justice. They were appealing to God’s mercy.

- **“Jesus, Master, have mercy on us.”** They spoke with one voice. Sickness can sometimes bond people when nothing else could.

It is interesting that this Samaritan, a foreigner, was the only one who saw spiritually what Jesus saw (Lk.17:14-15) (horao/ a.a.ptc) [The big picture].

3. The nine were interested in having Jesus change their lives [to normal] by healing their body of disease but not their soul from sin (Adam’s Original Sin (AOS) (Eph.2:4-10).

The ten were cleansed of leprosy, but only one [outside Messianic Judaism] (The Samaritan) believed Jesus was the Christ. They were all cleansed before they got to the priest. NOTE: The Samaritan would not have been accepted even if he had reached the priest! (Luke 10:25-37)

The Samaritan was the only one that believed that Jesus, as the Messiah, could heal him and that He was the Savior of the world (John 4:42)

Common sense told him that the healing power over leprosy came through Jesus, and therefore Jesus was worthy of worship (Luke 17:17-19).

Jesus told him it was faith “Your faith has made you well.”

4. Once healed the nine returned to their old man cosmos diabolicus (worldly) beliefs.

They returned to separation and their prejudices - religion without a “soul life changing experience” with Jesus Christ.

They were no longer lepers but they were still sinners!

(Mark 8:36) “For what does it profit a man to gain the whole world, and forfeit his soul? For what will a man give in exchange for his soul?”

They needed leprosy in their lives to bring them to Christ to change their lives. Ten received healing. Nine left Jesus and rushed to the priest to make a shadow Christology offering for sin (why?).

The foreigner left and returned to Jesus because He offered healing from sin.