

Luke 17:1-19 Forgiveness, Faith and Healing

Forgiveness, according to the teachings of Yeshua, is a very powerful act on the part of Believers who follow Yeshua in the sight of YeHoVaH Most High. Faith is needed in all aspects of the lives of those who confess Yeshua as Lord. That faith encompasses putting **trust in Him for salvation**, being **filled with and being led by the Spirit of YeHoVaH**, to **receiving healing** from YeHoVaH in Yeshua's Name.

In this teaching, Yeshua addresses forgiving people who have sinned against them and teaches them and us a very important lesson on Forgiveness, Faith and Healing.

I will say this upfront; this teaching is going to mess with some people's doctrine and beliefs, adjust the thinking of others, and confirm the understanding of others. Whatever category you find yourself in as a result of this teaching, please search it out as I will provide much proof from Scripture.

In this portion of Luke, **Messiah connects the Melchizedek Priesthood and the Aaronic Priesthood**. As High Priest after the order of Melchizedek, Yeshua operates under the Aaronic priesthood.

Ask yourself, when did Yeshua become High Priest? The Hebrew writer answers that question.

Heb 5:5 So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, today have I begotten thee.

Ps 2:7 I will declare the decree: YeHoVaH hath said unto me, Thou *art* my Son; this day have I begotten thee.

Heb 5:6 As he saith also in another *place*, Thou *art* a priest for ever after the order of Melchisedec.

Ps 110:4 YeHoVaH hath sworn, and will not repent, Thou *art* a priest for ever after the order of Melchizedek.

Heb 5:7 Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;

Heb 5:8 Though he were a Son, yet learned he obedience by the things which he suffered;

Heb 5:9 And being made perfect, he became the author of eternal salvation unto all them that obey him;

Heb 5:10 Called of God an high priest after the order of Melchisedec.

Heb 5:11 Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.

The Gospel of the Kingdom is a gospel of forgiveness that requires repentance on the part of the recipient in order to enter the Kingdom.

Repenting of sin requires **recognition** of the sin, **confessing** the sin, and **turning away** from the sin. After recognition, confession, and turning away, comes **forgiveness** and **cleansing**.

Sickness and disease was the result of sin that required forgiveness for healing based on Yeshua's actions and teachings.

Mt 9:2 And, behold, they brought to him a man sick of the palsy, lying on a bed: and Yeshua seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee.

Mt 9:5 For whether is easier, to say, *Thy* sins be forgiven thee; or to say, Arise, and walk?

Mk 2:5 When Yeshua saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.

Mk 2:6 But there were certain of the scribes sitting there, and reasoning in their hearts,

The religious leaders taught that ONLY YeHoVaH could forgive sins.

Mk 2:7 Why doth this *man* thus speak blasphemies? who can forgive sins but God only?

Mk 2:8 And immediately when Yeshua perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

Mk 2:9 Whether is it easier to say to the sick of the palsy, *Thy* sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?

Mk 2:10 But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,)

Mk 2:11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

Lk 5:23 Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?

Yeshua forgave sin and gave us the authority to forgive sins.

Jn 20:21 Then said Yeshua to them again, Peace *be* unto you: as *my* Father hath sent me, even so send I you.

Jn 20:22 And when he had said this, he breathed on *them*, and saith unto them, Receive ye the Holy Ghost:

Jn 20:23 Whosoever sins ye remit, they are remitted unto them; *and* whosoever *sins* ye retain, they are retained.

Sickness can be the result of sin and therefore must be confessed when seeking healing.

James wrote:

Jas 5:14 Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:

Jas 5:15 And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

Jas 5:16 Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

Lk 17:1 Then said he unto the disciples, It is impossible but that offences will come: but woe *unto him*, through whom they come!

Yeshua's opening statement in Luke 17 is that the opportunity to be offended or to stumble is coming your way and there is nothing you can do about it.

You don't know how it will come.

You don't know who it will come through.

You don't know the cause it will use to come at you.

But know this, **offences will come!**

Various Bible versions

Lk 17:1 AND [Yeshua] said to His disciples, Temptations (snares, traps set to entice to sin) are sure to come, but woe to him by *or* through whom they come! AMP

Lk 17:1 He said to His disciples, “ It is inevitable that stumbling blocks come, but woe to him through whom they come! NASB

Lk 17:1 And he said unto his disciples, It is impossible but that occasions of stumbling should come; but woe unto him, through whom they come! ASV

Lk 17:1 One day Yeshua said to his disciples, “There will always be temptations to sin, but how terrible it will be for the person who does the tempting. NLT

Lk 17:1 Yeshua said to his disciples, "Occasions for stumbling are bound to come, but woe to anyone by whom they come! NRSV

The person that is used to bring offence to you will pay for being used to do so.

Lk 17:2 It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

However, you must be aware of the offence or stumbling block put in your way and avoid being offended.

BUT you must also bring it to the attention of the person that is being used by the enemy to bring it to you and rebuke the person for it.

If they are able to recognize that they have been used by the enemy, they will repent. If not, they won't.

Lk 17:3 Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him.

The Process:

Mt 18:15 Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

Mt 18:16 But if he will not hear *thee*, *then* take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

Mt 18:17 And if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

The only way the enemy can get access to you is by using something that is already in you or by using someone who has access to you.

Lk 17:4 And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

Very few people can trespass against you several times without being cut off. People who are able to trespass against you that often is someone who is close to you and that you have a difficult time cutting off access to you.

Lk 17:5 And the apostles said unto the Lord, Increase our faith.

A Lesson on Faith

Lk 17:6 And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.

Understanding Order and Following Orders

Lk 17:7 But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?

Lk 17:8 And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?

Lk 17:9 Doth he thank that servant because he did the things that were commanded him? I trow not.

Lk 17:10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

Lk 17:11 And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.

Healing the Lepers

Lk 17:12 And as he entered into a certain village, there met him ten men that were lepers, which stood afar off:

Lk 17:13 And they lifted up *their* voices, and said, Yeshua, Master, have mercy on us.

Mercy – 1653 **ἐλεέω** eleeo {el-eh-eh'-o} **Meaning:** 1) to have mercy on 2) to help one afflicted or seeking aid 3) to help the afflicted, to bring help to the wretched 4) to experience mercy

Usage: AV - have mercy on 14, obtain mercy 8, show mercy 2, have compassion 1, have compassion on 1, have pity on 1, have mercy 1, have mercy upon 1, receive mercy 1; 31

The lepers asked for mercy which translated into healing, thus forgiveness of sin.

Lk 17:14 And when he saw *them*, he said unto them, Go show yourselves unto the priests. And it came to pass, that, **as they went**, they were cleansed.

They went to show themselves to the Priest while they were leprous.

Yeshua, our High Priest, followed the Law of YeHoVaH concerning the Law of leprosy by sending the lepers to the Aaronic Priests.

Leviticus 13 and 14 deals with the Law of leprosy.

Lev 13:1 And the LORD spake unto Moses and Aaron, saying,

Lev 13:2 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:

Lev 14:1 And the LORD spake unto Moses, saying,

Lev 14:2 This shall be the law of the leper in the day of his cleansing: He shall be brought unto the priest:

Lev 14:3 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; ...

Lk 17:15 And one of them, **when he saw that he was healed**, turned back, and with a loud voice glorified God,

Lk 17:16 And fell down on *his* face at his feet, giving him thanks: and he was a Samaritan.

Lk 17:17 And Yeshua answering said, Were there not ten cleansed? but where *are* the nine?

Lk 17:18 There are not found that returned to give glory to God, save this stranger.

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

One Law

Ex 12:49 One law shall be to him that is homeborn, and unto the stranger that sojourneth among you.

Nu 15:16 One law and one manner shall be for you, and for the stranger that sojourneth with you.

Yeshua cleansed the leper and gave His Disciples the authority to cleanse the lepers.

Mt 10:5 These twelve Yeshua sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not:

Mt 10:6 But go rather to the lost sheep of the house of Israel.

Mt 10:7 And as ye go, preach, saying, The kingdom of heaven is at hand.

Mt 10:8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.