

The Fruit of Regeneration

Luke 17:11-19

Luke 17:11–19 (NKJV)

¹¹ Now it happened as He went to Jerusalem that He passed through the midst of Samaria and Galilee. ¹² Then as He entered a certain village, there met Him ten men who were lepers, who stood afar off. ¹³ And they lifted up *their* voices and said, “Jesus, Master, have mercy on us!”

¹⁴ So when He saw *them*, He said to them, “Go, show yourselves to the priests.” And so it was that as they went, they were cleansed.

¹⁵ And one of them, when he saw that he was healed, returned, and with a loud voice glorified God, ¹⁶ and fell down on *his* face at His feet, giving Him thanks. And he was a Samaritan.

¹⁷ So Jesus answered and said, “Were there not ten cleansed? But where *are* the nine? ¹⁸ Were there not any found who returned to give glory to God except this foreigner?” ¹⁹ And He said to him, “Arise, go your way. Your faith has made you well.”

Introduction:

Miraculous healing was a constant reality in our Lord’s ministry.
Matthew 4:23–24 (NKJV)

²³ And Jesus went about all Galilee, teaching in their synagogues, preaching the gospel of the kingdom, and healing all kinds of sickness and all kinds of disease among the people. ²⁴ Then His fame went throughout all Syria; and they brought to Him all sick people who were afflicted with various diseases and torments, and those who were demon-possessed, epileptics, and paralytics; and He healed them.

At Peter’s house in Capernaum,
Matthew 8:16 (NKJV)

¹⁶ When evening had come, they brought to Him many who were demon-possessed. And He cast out the spirits with a word, and healed all who were sick,

Matthew 9:35 (NKJV)

³⁵ Then Jesus went about all the cities and villages, teaching in their synagogues, preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

Before feeding the five thousand, Jesus
Matthew 14:14 (NKJV)

¹⁴ And when Jesus went out He saw a great multitude; and He was moved with compassion for them, and healed their sick.

Similarly, before the feeding of the four thousand,
Matthew 15:30–31 (NKJV)

³⁰ Then great multitudes came to Him, having with them *the* lame, blind, mute, maimed, and many others; and they laid them down at Jesus' feet, and He healed them. ³¹ So the multitude marveled when they saw *the* mute speaking, *the* maimed made whole, *the* lame walking, and *the* blind seeing; and they glorified the God of Israel.

East of the Jordan River,
Matthew 19:2 (NKJV)

² And great multitudes followed Him, and He healed them there.

During Passion Week, the culmination of Christ's earthly ministry, "the blind and the lame came to Him in the temple, and He healed them" (Matt. 21:14; cf. 12:15; Luke 5:15).

The miracles the divine Lord performed, for which there was never a human explanation, provided incontrovertible evidence of His deity and thus convincing testimony to the truth of the Christian faith. They give evidence of His supernatural power supporting His claim to be God Himself (John 5:36; 10:25, 37–38; 14:11).

The astonishing healing recorded here in Luke's gospel is one of the countless healing miracles Jesus performed as He banished illness and disease from Israel during His earthly ministry. It took place during His final journey to Jerusalem, which Luke has been chronicling since 9:51. This healing is the fourth of five selected and recorded miracles from that journey Luke was inspired to recount (cf. 11:14; 13:10–13; 14:1–4; 18:35–43). The first three involved individuals, while the final one involved two persons (though Luke mentions only one of them).

This miracle far surpasses the other four in extent. It is a demonstration of divine power that is unmistakable and undeniable—the simultaneous healing of ten men afflicted with leprosy, the most dreaded disease of that time.

"Like its Old Testament counterpart *lepras* (leprosy) is a general term for a number of skin conditions. The most severe of those was Hansen's disease, which is leprosy as it is known today....

Leprosy, or Hansen's disease, is known from ancient writings (c. 600 b.c.) from China, India, and Egypt, and from mummified remains from Egypt. It was common enough in Israel to warrant extensive regulation in the Mosaic law of those suffering from it and related skin diseases (Lev. 13–14). The disease is caused by the bacterium *Mycobacterium leprae*, discovered by the Norwegian scientist G. H. A. Hansen in 1873

(it was the first bacterium to be identified as the cause of a human disease). The bacterium was communicable through touch and breath.

Leprosy attacks the skin, peripheral nerves (especially near the wrists, elbows, and knees), and mucus membrane. It forms lesions on the skin, and can disfigure the face by collapsing the nose and causing folding of the skin (leading some to call it “lion’s disease” due to the resulting lion-like appearance of the face). Contrary to popular belief, leprosy does not eat away the flesh. Due to the loss of feeling (especially in the hands and feet), people with the disease wear away their extremities and faces unknowingly. The horrible disfigurement caused by leprosy made it greatly feared, and caused lepers to be outcasts, cut off from all healthy society, for protection. (*Luke 1–5*, The MacArthur New Testament Commentary [Chicago: Moody, 2009], 313)

Adding to the physical suffering of those afflicted with leprosy was the attendant social stigma. Not only were lepers cut off from family, friends, and banned from the rest of society, their condition was also considered to be divine judgment for their sin (as it was in the case of Gehazi [2 Kings 5:25–27] and Uzziah [2 Chron. 26:16–23]). This was consistent with the traditional Jewish belief that suffering was God’s judgment for sin [cf. Job 4:7–9; John 9:1–3]).

Although it describes an actual event this story, like a parable, is rich with spiritual truth. It is an amazing demonstration of divine goodness, tenderness, compassion, and mercy, as well as Christ’s divine power to heal many of incurable disease and restore them to full health. It is also a story of gratitude, worship, and salvation, while at the same time a tale of shocking ingratitude. It is the story not only of ten lepers who were healed physically, but also of one man who was healed spiritually and eternally.

MacArthur, J. (2013). *Luke 11–17* (pp. 387–389). Chicago, IL: Moody Publishers.

Lesson

- I. The Request of the Lepers**
- II. The Request of the Lord**
- III The Response of the Lepers**
- IV. The Response of the Lord**

I. The Request of the Lepers

¹¹ Now it happened as He went to Jerusalem that He passed through the midst of Samaria and Galilee.

As noted above, this incident took place while Jesus **was on the way to Jerusalem**. Before arriving there for the final time at the beginning of Passion Week, the Lord made three brief visits to the city and its vicinity. He went there for the Feast of Tabernacles (John 7, 8), the Feast of Dedication (John 9, 10), and to Bethany, which was near Jerusalem, where He raised Lazarus from the dead. After performing that miracle, Jesus left the environs of Jerusalem for the village of Ephraim (John 11:54), located in the region described here as **between Samaria and Galilee**, where this incident likely took place.

MacArthur, J. (2013). [Luke 11-17](#) (p. 390). Chicago, IL: Moody Publishers.

12 Then as He entered a certain village, there met Him ten men who were lepers, who stood afar off.

When Jesus **entered** the unnamed **village**, He was confronted with an all too common scene: **ten leprous men who stood at a distance met Him**.

Unlike the leper in Luke 5:12–13, who came close enough to Jesus that He could touch him, these men kept their distance as the law required (cf. Lev. 13:45–46; Num. 5:2–3; 2 Kings 7:3).

Lepers were strictly forbidden to come near other people (cf. Luke 17:12), or to interact with anyone except other lepers. So great was the fear of contagion that lepers were barred from Jerusalem or any other walled city (cf. 2 Kings 7:3). They were forbidden to come within six feet of a healthy person (one hundred and fifty feet if the wind was blowing from the direction of the leper) and were restricted to a special compartment in the synagogue. One rabbi refused to eat an egg bought on a street where there was a leper. Another advocated throwing stones at lepers to force them to keep their distance. (cf. Alfred Edersheim, *The Life and Times of Jesus the Messiah* [Grand Rapids: Eerdmans, 1974], 1:492–95)

It is now known that leprosy (Hansen's disease) is not highly contagious, since ninety to ninety-five percent of the human race is immune to it. Exactly how the disease is transmitted is not known for certain, but people living in close contact with those with untreated leprosy had a higher risk of becoming infected. But lepers in biblical times were isolated not only due to fear of infection, but also because they were ceremonially unclean (Lev. 13:45–46). In rabbinic teaching, leprosy was second only to contact with a dead body in terms of defilement. "Not merely actual contact with the leper, but even his entrance defiled a habitation, and everything in it, to the beams of the

roof.... If he even put his head into a place, it became unclean.” (Edersheim, 1:494, 95). (*Luke 1–5*, 314)

This was a pathetic, lonely group of outcasts, eking out a survival existence on the fringe of society.

MacArthur, J. (2013). *Luke 11–17* (pp. 390–391). Chicago, IL: Moody Publishers.

They were literally divorced from all social engagement. They were forced to leave their wives and children, as a result they would never know the love and affection of their families. They would no longer be able to lead and teach their families. There would no longer be able provide a means of living for their families. Beyond the family, there would be no social involvement among friends or co workers. It meant a complete banishment from all people and interaction with them.

Apart from a supernatural act of God this was a terminal excommunication from all that makes life meaningful.

On top of all the pain and agony of the disease of leprosy, was the social stigma and rejection by all of society. They were hated, despised, disdained avoided, loathed , shunned, scorned, abhorred, and all the emotions that someone in that condition would have been present with them and reinforced every hour they are reminded of their hopeless condition.

From loneliness, sadness, anxiety, depression, despair, anger, resentment, despondency. etc.

¹³ And they lifted up *their* voices and said, “Jesus, Master, have mercy on us!”

Seeing Him approaching, **they raised their voices, saying, “Jesus, Master, have mercy on us!”** *Epistatēs* (**Master**) appears in the New Testament only in Luke’s gospel, always in reference to Jesus (cf. 5:5; 8:24, 45; 9:33, 49). This is the only occasion where the term was used by someone other than His disciples. *Epistatēs* denotes someone who possesses notable authority or power.

Epistatēs (from 1909 /epí, "appropriately on, fitting," which intensifies 2476 /hístēmi, "standing") – properly, the legal standing of ownership referring to the master-in-charge, i.e. the one fully authorized (aptly acknowledged as the leader). 1988 /epistatēs ("Master") supremely refers to Jesus, the head (owner) of all things (cf. Jn 1:3; Col 1:15,18).

The lepers’ use of it to address Jesus indicates that they had knowledge of His miraculous ability to heal, which was widely known from His ministry in Galilee and Samaria. Their plea, **have mercy on us**, was a common

expression used by people who asked Jesus in pity and compassion to heal them (e.g., Matt. 9:27; 15:22; 17:15; 20:30–31; Mark 10:47–48).

¹³ And they lifted up *their* voices and said, “Jesus, Master, **have mercy** on us!”

και αυτοι ηραν φωνην λεγοντες
Ιησου επιστατα **ελεησον** ημας

ελεησον A.A.IMPerative

This is not an inappropriate, dishonorable commanding of God but rather a desperate crying out for Mercy. These are desperate men in a deplorable condition begging with every fiber of their being to be delivered from their horrible state.

Their disease was incurable; their situation hopeless; their lives miserable. Jesus offered their only chance for deliverance.

They had heard of His power, word had spread of other lepers he had healed. If He could Heal those who were in the worst of conditions and even raise the dead, surely He could heal them.

Mustering what hopeful faith they had, these ten desperate men begged the Healer to heal them.

MacArthur, J. (2013). *Luke 11–17* (p. 391). Chicago, IL: Moody Publishers.

I. The Request of the Lepers II. The Request of the Lord

¹⁴ So when He saw *them*, He said to them, “**Go, show yourselves to the priests.**”

Και ιδων ειπεν αυτοις **Πορευθεντες A.P. Pt επιδειξατε A.A Imper.**
εαυτους τοις ιερευσιν Και εγενετο εν τω υπαγειν αυτους
εκαθαρισθησαν A.P. Ind

Their pitiful cries attracted the Lord’s attention. Unlike the leper whom He healed earlier in Luke’s gospel, Jesus did not lay His hands on all of them (cf. 5:13). He had no reluctance to approach and touch lepers, but on this occasion, **when He saw them**,

14. και ιδών. “And directly He saw”: which seems to imply that, until they cried out, He had not perceived who they were. This previous supernatural knowledge was not necessary. But He knows, without seeing or hearing, that they all were cleansed (ver. 17). This knowledge *was* necessary.

Plummer, A. (1896). *A critical and exegetical commentary on the Gospel according to S. Luke* (p. 404). London: T&T Clark International.

He did not immediately heal them but **He said to them, “Go and show yourselves to the priests”** so that they could be examined and be declared clean (cf. 5:14).

Some may wonder why Jesus did not say, “Be healed” at that moment. No doubt in part He was testing their faith in His ability to heal them in His time. His command would be an affirmation of the validity of the law of God (cf. Matt. 5:17–19). By obeying, these men were demonstrating faith and fulfilling their obligation as the law required. The priests who would receive the ex-lepers functioned as the local health inspectors, and there was an elaborate process, lasting for eight days and involving various examinations, sacrifices and rituals, to determine whether a person was free of leprosy (Lev. 14:1–32).

MacArthur, J. (2013). *Luke 11–17* (pp. 391–392). Chicago, IL: Moody Publishers.

14 So when He saw *them*, He said to them, “Go, show yourselves to the priests.” And so it was that as they went, they were cleansed.

Και εγενετο εν τω υπαγειν αυτους **εκαθαρισθησαν A.P. Ind**

In the type of stunning understatement that describes most of Christ’s miracles, Luke merely notes that **as they were going** to show themselves to the priests as He had commanded, the ten men **were cleansed**.

εκαθαρισθησαν A.P. Ind

katharizó: to cleanse

Original Word: καθαρίζω

Part of Speech: Verb

Transliteration: katharizó

Phonetic Spelling: (kath-ar-id'-zo)

Definition: to cleanse

Usage: I cleanse, make clean, literally, ceremonially, or spiritually, according to context.

Cognate: 2511 katharízō – make pure ("clean"), removing all admixture (intermingling of filth). **See 2513** (katharos).

The word for “cleansed” (Gk. *katharizein*) is used throughout Luke with respect to leprosy, for leprosy was both a disease to be healed and a ritual impurity to be cleansed.

Edwards, J. R. (2015). *The Gospel according to Luke*. (D. A. Carson, Ed.) (p. 484). Grand Rapids, MI; Cambridge, U.K.; Nottingham, England: William B. Eerdmans Publishing Company; Apollos.

This was a complete and instantaneous cleansing of all traces of the disease that had infected and disfigured their bodies.

Not one, not 2 but all Ten.

Not with a word but just a thought from the Son of God.

The scaly white, and pinkish puss filled and sore ridden skin would immediately return to clean, clear and touchable skin. The tongues and vocal cords eaten away by the disease would be restored to their original conditions. The Ears and nose, feet, fingers and hands that had long ago turned rotten and fell off would be recreated in perfect replacement. All the nerves that had long sense lost their ability to feel pain and pleasure where now once again functioning as God intended.

A perfect and profoundly powerful display of the creative power of God!!!!

Amazingly, there were no spectacular, dramatic words, special effects, no thunder no lighting, no earthquake and no skinny jean pastor saying hey look at me

It reminds me of

Matthew 15:30 (NKJV)

³⁰ Then great multitudes came to Him, having with them *the* lame, blind, mute, maimed, and many others; and they laid them down at Jesus' feet, and He healed them.

Genesis 1:16 (NKJV)

¹⁶ Then God made two great lights: the greater light to rule the day, and the lesser light to rule the night. *He made the stars also.*

הַכּוֹכָבִים: the stars

וְאֵת also or and

the stars- 2 words in Hebrew

Ironically, the very priests who vehemently rejected Jesus would have to validate the undeniable fact that the lepers had been healed. They would be forced to confirm His supernatural power and strict adherence to the law, and thus become reluctant witnesses to His deity. And during the eight days that their healing was being validated, the men themselves would be living witnesses to Christ's divinity.

MacArthur, J. (2013). [Luke 11-17](#) (p. 392). Chicago, IL: Moody Publishers.

I. The Request of the Lepers

II. The Request of the Lord

III The Response of the Lepers

¹⁵ And one of them, when he saw that he was healed, **returned**, and with a loud voice glorified God,

Up to this point, the ten men had acted in unison. All had pled for Jesus to heal them; all had obeyed His command and started on their way to the priests; all had been healed. At that point, the uniformity was broken as **one of them**, surely full of joy, amazement, and wonder **when he saw that he had been healed, turned back** toward Jesus. They were all overjoyed at the prospect of returning to a normal life with family and friends, but only this one soul grasped the profound implications of what had happened to him.

returned

hupostrephó: to turn back, return

Original Word: ὑποστρέφω

Part of Speech: Verb

Transliteration: hupostrephó

Phonetic Spelling: (hoop-os-tref'-o)

Definition: to turn back, return

Usage: I turn back, return.

not just

Original Word: στρέφω

Part of Speech: Verb

Transliteration: strephó

Phonetic Spelling: (stref'-o)

Definition: to turn, to change

Usage: I turn, am converted, change, change my direction.

stréphō – properly, to turn (transition); (figuratively) to convert by changing (switching) direction, i.e. go the other way (an "about-face"); taking an opposite or divergent course. 4762 (stréphō) usually has a straightforward meaning ("turn"), graphically illustrating dynamic change (transitioning). See Mt 18:3 and Jn 12:40.

15. ὑπέστρεψεν. See on 4:14 and 7:10. Even Hahn follows Schleiermacher in referring this to the Samaritan's return from the priest. In that case he would have *inevitably* returned without the others. It was because he *saw* (ἰδών) that he was *healed* (not after he had been *declared* to be *clean*) that he came back to give thanks

Plummer, A. (1896). *A critical and exegetical commentary on the Gospel according to S. Luke* (p. 404). London: T&T Clark International.

The word for “return” (Gk. *hypostrephein*) is a favorite Lukan word; twenty-one of its twenty-two occurrences in the Gospels are in Luke. Here the concrete act of returning is also symbolic of converting to faith

Edwards, J. R. (2015). *The Gospel according to Luke*. (D. A. Carson, Ed.) (p. 484). Grand Rapids, MI; Cambridge, U.K.; Nottingham, England: William B. Eerdmans Publishing Company; Apollos.

The man returned to praise Jesus not when he had been declared clean by a priest, but when he “saw that he was healed.” Having been healed, he no longer observed the safety zone required of lepers.⁵⁰ The description of his returning to praise God (v. 15) is remarkably close in wording to the shepherds praising God after returning from visiting the infant Jesus (2:20). “To praise (or glorify) God” is a quintessential Lukan expression, occurring eight times in the Third Gospel and only once each in Matt and Mark.⁵²

Edwards, J. R. (2015). *The Gospel according to Luke*. (D. A. Carson, Ed.) (p. 484). Grand Rapids, MI; Cambridge, U.K.; Nottingham, England: William B. Eerdmans Publishing Company; Apollos.

Recognizing that he had been in the presence of God incarnate, he wanted more than a mere physical healing; his heart longed for salvation from the divine Healer. The Jews knew that the Old Testament taught that God was primarily a Redeemer and a Savior (Job 19:25; Ps. 19:14; Is. 41:14; 43:3, 11, 14; 45:15, 21; 49:26; 60:16). He understood the reality of his sinful alienation and need for forgiveness and reconciliation with God.

Although unseen by human eyes. Regeneration had taken place. He was a perfect example of John 3

John 3:3 (NKJV)

³ Jesus answered and said to him, “Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God.”

John 3:8 (NKJV)

⁸ The wind blows where it wishes, and you hear the sound of it, but cannot tell where it comes from and where it goes. So is everyone who is born of the Spirit.”

The wind blew, the Spirit came and sovereignly opened the eyes of this leper. The sobering reality is, as we will see, the Spirit of God blew past the other nine. He did not open their eyes and he did not regenerate their hearts.

This man did three things that reveal the fact that he had been regenerated, ie. Saved.

¹⁵ And one of them, when he saw that he was healed, returned, and with a loud voice glorified God,

εις δε εξ αυτων ιδων οτι ιαθη υπεστρεψεν μετα φωνης **μεγαλης**
δοξαζων τον Θεον

PAPt.

First, unable to restrain his joyful praise, he began **glorifying God with a loud voice**.

Luke used the phrase **loud voice** to convey the idea of strong emotion, such as that displayed by Elizabeth (1:42), the followers of Jesus at the triumphal entry (Luke 19:37), and even demons when they were confronted by the Son of God (4:33; 8:28).

This may have been the first time in years that he was able to speak above a rasping whisper, since leprosy sometimes affected the larynx.

Psalm 30:1–3 (NKJV)

- 1 I will extol You, O Lord, for You have lifted me up,
And have not let my foes rejoice over me.
- 2 O Lord my God, I cried out to You,
And You healed me.
- 3 O Lord, You brought my soul up from the grave;
You have kept me alive, that I should not go down to the pit.

Psalm 30:11–12 (NKJV)

- 11 You have turned for me my mourning into dancing;
You have put off my sackcloth and clothed me with gladness,
- 12 To the end that *my* glory may sing praise to You and not be silent.
O Lord my God, I will give thanks to You forever.

Psalm 103:1–5 (NKJV)

- 1 Bless the Lord, O my soul;
And all that is within me, *bless* His holy name!
- 2 Bless the Lord, O my soul,
And forget not all His benefits:
- 3 Who forgives all your iniquities,
Who heals all your diseases,
- 4 Who redeems your life from destruction,
Who crowns you with lovingkindness and tender mercies,
- 5 Who satisfies your mouth with good *things*,
So *that* your youth is renewed like the eagle's.

Psalm 107:20–22 (NKJV)

- 20 He sent His word and healed them,
And delivered *them* from their destructions.
- 21 Oh, that *men* would give thanks to the Lord *for* His goodness,

And *for* His wonderful works to the children of men!

²² Let them sacrifice the sacrifices of thanksgiving,
And declare His works with rejoicing.

Isaiah 38:20 (NKJV)

²⁰ “The Lord *was ready* to save me;
Therefore we will sing my songs with stringed instruments
All the days of our life, in the house of the Lord.”

Second, he fell on his face at Jesus’ feet in worship. That was an affirmation of Christ’s deity, since the Old Testament taught that only God was to be worshiped (Ex. 20:3–5; 34:14; Deut. 5:7–9).

Matthew 4:10 (NKJV)

¹⁰ Then Jesus said to him, “**Away with you, Satan! For it is written, ‘You shall worship the Lord your God, and Him only you shall serve.’**”

Matthew 2:11 (NKJV)

¹¹ And when they had come into the house, they saw the young Child with Mary His mother, and fell down and worshiped Him. And when they had opened their treasures, they presented gifts to Him: gold, frankincense, and myrrh.

Matthew 14:33 (NKJV)

³³ Then those who were in the boat came and worshiped Him, saying, “Truly You are the Son of God.”

Matthew 15:25 (NKJV)

²⁵ Then she came and worshiped Him, saying, “Lord, help me!”

Matthew 28:9 (NKJV)

⁹ And as they went to tell His disciples, behold, Jesus met them, saying, “**Rejoice!**” So they came and held Him by the feet and worshiped Him.

Matthew 28:17 (NKJV)

¹⁷ When they saw Him, they worshiped Him; but some doubted.

Luke 24:51–52 (NKJV)

⁵¹ Now it came to pass, while He blessed them, that He was parted from them and carried up into heaven. ⁵² And they worshiped Him, and returned to Jerusalem with great joy,

John 9:36–38 (NKJV)

³⁶ He answered and said, “Who is He, Lord, that I may believe in Him?”

³⁷ And Jesus said to him, “**You have both seen Him and it is He who is talking with you.**”

³⁸ Then he said, “Lord, I believe!” And he worshiped Him.

John 5:23 (NKJV)

²³ **that all should honor the Son just as they honor the Father. He who does not honor the Son does not honor the Father who sent Him.**

Revelation 4:10–11 (NKJV)

¹⁰ the twenty-four elders fall down before Him who sits on the throne and worship Him who lives forever and ever, and cast their crowns before the throne, saying:

¹¹ “You are worthy, O Lord,
To receive glory and honor and power;
For You created all things,
And by Your will they exist and were created.”

Revelation 5:13–14 (NKJV)

¹³ And every creature which is in heaven and on the earth and under the earth and such as are in the sea, and all that are in them, I heard saying:

“Blessing and honor and glory and power
Be to Him who sits on the throne,
And to the Lamb, forever and ever!”

¹⁴ Then the four living creatures said, “Amen!” And the twenty-four elders fell down and worshiped Him who lives forever and ever.

Revelation 19:4 (NKJV)

⁴ And the twenty-four elders and the four living creatures fell down and worshiped God who sat on the throne, saying, “Amen! Alleluia!”

Third, he gave **thanks** to Jesus.

eucharisteó: to be thankful

Original Word: εὐχαριστέω

Part of Speech: Verb

Transliteration: eucharisteó

Phonetic Spelling: (yoo-khar-is-teh'-o)

Definition: to be thankful

Usage: I thank, give thanks; pass. 3 sing: is received with thanks. 2168 eucharistéō (from 2095 /eú, "good" and 5485/xaris, "grace") – properly, acknowledging that "God's grace works well," i.e. for our eternal gain and His glory; to give thanks – literally, "thankful for God's good grace."

Genuine heart felt thanksgiving to God for the healing and the salvation, and the eyes being opened is uniquely a Fruit of Regeneration. I am not saying that lost people cannot thank God, and I am not saying that religious people can't have a right motivation for thanking God. But for this thanksgiving, we are talking about a response fo a heart, forgiven of sin, made right with God, The eyes opened to the truth of the Word of God about Sin Heaven Hell ,Life Death Jesus and His work on the Cross. and that Salvation is solely of Him and not based on my works.

Ephesians 5:18–20 (NKJV)

¹⁸ And do not be drunk with wine, in which is dissipation; but be filled with the Spirit, ¹⁹ speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord, ²⁰ giving thanks always for all things to God the Father in the name of our Lord Jesus Christ,

Ephesians 5:3–4 (NKJV)

³ But fornication and all uncleanness or covetousness, let it not even be named among you, as is fitting for saints; ⁴ neither filthiness, nor foolish talking, nor coarse jesting, which are not fitting, but rather giving of thanks.

Philippians 4:6 (NKJV)

⁶ Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God;

Colossians 1:12 (NKJV)

¹² giving thanks to the Father who has qualified us to be partakers of the inheritance of the saints in the light.

Colossians 3:17 (NKJV)

¹⁷ And *whatever* you do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God the Father through Him.

1 Thessalonians 5:18 (NKJV)

¹⁸ in everything give thanks; for this is the will of God in Christ Jesus for you.

2 Thessalonians 2:13 (NKJV)

¹³ But we are bound to give thanks to God always for you, brethren beloved by the Lord, because God from the beginning chose you for salvation through sanctification by the Spirit and belief in the truth,

Hebrews 13:15 (NKJV)

¹⁵ Therefore by Him let us continually offer the sacrifice of praise to God, that is, the fruit of *our* lips, giving thanks to His name.

This is the characteristic of a regenerated heart.

However, it is noted in scripture that the further men move away from God, the less thankful they are.

Romans 1:21 (NKJV)

²¹ because, although they knew God, they did not glorify *Him* as God, nor were thankful, but became futile in their thoughts, and their foolish hearts were darkened.

2 Timothy 3:2 (NKJV)

² For men will be lovers of themselves, lovers of money, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

v16....And he was a Samaritan.

What made his response even more amazing was that this man **was a Samaritan**. The Jews and Samaritans hated each other and, under normal circumstances, had no dealings with each other (John 4:9). It was only because the other lepers were outcasts from Jewish society that he was able to associate with them. The Jews certainly would not have expected God to heal or save a Samaritan. Yet not only did God save many people from a Samaritan village (John 4:39, 41–42), but also the first person to whom Jesus revealed that He was the Messiah was a Samaritan woman (John 4:25–26).

MacArthur, J. (2013). *Luke 11–17* (p. 393). Chicago, IL: Moody Publishers.

The glorification and reverence characteristically rendered to God are here rendered to Jesus—and by a non-Israelite who was a leper, a foreigner, and a Samaritan. “He was a Samaritan” is appended to v. 16 with obvious emphasis, implying “Look who rendered thanks!” Samaritans (see at 10:33) were regarded by Jews not simply as outcasts but as apostates who were loathed. This particular Samaritan, however, in

showing glory and reverence to Jesus, fulfills the chief purpose for which Israel exists.

Edwards, J. R. (2015). *The Gospel according to Luke*. (D. A. Carson, Ed.) (p. 485). Grand Rapids, MI: Cambridge, U.K.; Nottingham, England: William B. Eerdmans Publishing Company; Apollos.

- I. The Request of the Lepers
- II. The Request of the Lord
- III The Response of the Lepers
- IV. The Response of the Lord**

¹⁷ So Jesus answered and said,
 “**Were there not ten cleansed?
 But where are the nine?**” ¹⁸ **Were
 there not any found who
 returned to give glory to God
 except this foreigner?”**

The Lord then asked three rhetorical questions that highlight the ingratitude and indifference of the nine. The Greek form of the first question, “**Were there not ten cleansed?**” expects an affirmative answer, since there were ten lepers and they had all been cleansed. Jesus was in effect saying, “There were ten cleansed, weren’t there?” But only one had returned to give praise, worship, and thanks to Jesus, which prompted His second rhetorical question, “**But the nine—where are they?**”

No answer is given, but presumably they were hurrying on their way to the priests to begin the procedure for being declared clean. The word translated **where** is at the end of the phrase in the Greek text for emphasis, making the question literally read, “But the nine, they are where?”

They also should have been there gratefully worshiping Jesus, but having taken what they were given from Him, they felt no compulsion to remain. Since their interest in Him was only selfish and superficial, they had no desire to worship or even give Him thanks.

Sadly, that reflected the prevailing attitude toward Jesus throughout His ministry. Trusting in their Abrahamic lineage, the Jewish people believed that they were thereby **entitled to blessing from God**.

They had no true sense of sin, remorse, or desperation in the face of judgment and hell. They were righteous in themselves and so not looking for a savior from sin. A political and military Messiah was their expectation; someone who would powerfully deliver them from their enemies, provide them with all they needed, and heal all of their diseases (cf. John 6:14–15, 26).

Unlike the hardhearted, impenitent, self-satisfied nine men, the repentant man knew that he needed a Savior. He recognized that he had come face-to-face with God and his soul was traumatized by an overwhelming sense of his sinfulness.

Peter had that same reaction after Jesus demonstrated His deity by providing a miraculous catch of fish. “When Simon Peter saw that, he fell down at Jesus’ feet, saying, ‘Go away from me Lord, for I am a sinful man, O Lord!’ ” (Luke 5:8).

Jesus’ final rhetorical question, “**Was no one found who returned to give glory to God, except this foreigner?**” emphasizes that he was not one of the Jewish people. He was a stranger to the covenants, yet he alone of the ten healed lepers **returned to give glory to God**. Barred from worshiping Him in the inner court of the temple, he humbly worshiped God incarnate in the person of Jesus.

MacArthur, J. (2013). *Luke 11–17* (pp. 393–394). Chicago, IL: Moody Publishers.

¹⁹ And He said to him, “**Arise, go your way. Your faith has made you well.**”

Και ειπεν αυτω Αναστας πορευου η πιστις σου **σεσωκεν** σε **Pf. A. Ind.**

The story has now reached its wonderful conclusion.

The phrase **made you well** does not translate the word *katharizō* (“cleansed”) from verse 14, or the word *iaomai* (“healed”) from verse 15.

It is **sōzō**, the familiar New Testament term for being saved from sin (e.g., Matt. 1:21; 10:22; 19:25; 24:13; Luke 7:50; 8:12; 13:23; 19:10; John 3:17; 12:47; Acts 2:21, 47; 4:12; 16:30–31; Rom. 5:9–10; 10:9, 13; 1 Cor. 1:18; 2 Cor. 2:15; Eph. 2:8; 1 Tim. 1:15; 2 Tim. 1:9; Titus 3:5; Heb. 7:25; James 1:21).

This man alone out of the ten who were miraculously healed received the second miracle of salvation from sin. His trust, gratitude, humility, commitment, love, praise, and worship mark his faith in Jesus as the faith that saves.

But this incident is not merely the story of ten individuals. The one who was redeemed and the nine who were not are representative of the general attitude toward Jesus. The nine represent unbelieving Israel, who had only a superficial interest in Jesus. The people wanted what they could get from Him—healings, food, deliverance from demons, rescue from the oppression of Roman rule—but refused to acknowledge Him as God and worship Him.

On the other hand the penitent man pictures the believing remnant among the Jews and any non-Jewish repentant sinners who will enter the kingdom of God (Matt. 21:31–32). Both groups enjoyed the benefit of Jesus’ power and basked in the wonder of His teaching and miracles. But the majority were content with the superficial, temporal benefits they could get from Him. Only a few humbled themselves, glorified Him as God, worshiped Him, and desired that He transform their hearts.

All people face the same two choices. They can be content with experiencing the common grace of the God who “causes His sun to rise on the evil and the good, and sends rain on the righteous and the

unrighteous” (Matt. 5:45). Or they can embrace Jesus Christ as Master and Savior and cry out in penitence, “God, be merciful to me, the sinner!” (Luke 18:13). Only the latter will be justified (v. 14) and enter God’s eternal kingdom.

MacArthur, J. (2013). *Luke 11–17* (pp. 394–397). Chicago, IL: Moody Publishers.

1. Sin and its effects affect all,

Jews and Samaritans

Both were affected by the same disease Leprosy and sin.

Romans 3:22–23 (NKJV)

²² even the righteousness of God, through faith in Jesus Christ, to all and on all who believe. For there is no difference; ²³ for all have sinned and fall short of the glory of God,

2. Having the Grace of God for life on this planet does not guarantee Salvation in the future.

The nine had experienced the same favor of God and were healed and eventually returned to their families. But there is no indication that the other 9 came to saving faith and escaped the wrath of God.

Based on the Gospel Records we can assume the 1000s had benefited from the miraculous power of Jesus yet never believed savingly

John 6:66 (NKJV)

⁶⁶ From that *time* many of His disciples went back and walked with Him no more.

Hebrews 6:4–8 (NKJV)

⁴ For *it is* impossible for those who were once enlightened, and have tasted the heavenly gift, and have become partakers of the Holy Spirit, ⁵ and have tasted the good word of God and the powers of the age to come, ⁶ if they fall away, to renew them again to repentance, since they crucify again for themselves the Son of God, and put *Him* to an open shame.

⁷ For the earth which drinks in the rain that often comes upon it, and bears herbs useful for those by whom it is cultivated, receives blessing from God; ⁸ but if it bears thorns and briers, *it is* rejected and near to being cursed, whose end *is* to be burned.

3. Being born into or participating in Religion does not Save you from your sin.

The other nine, obeyed God’s commands that were part of the Jewish Religion however did not return to Honor the one true God. Jesus Christ.

Philippians 3:4–9 (NKJV)

⁴ though I also might have confidence in the flesh. If anyone else thinks he may have confidence in the flesh, I more so: ⁵ circumcised the eighth day, of the stock of Israel, *of* the tribe of Benjamin, a Hebrew of the Hebrews; concerning the law, a Pharisee; ⁶ concerning zeal, persecuting the church; concerning the righteousness which is in the law, blameless.

⁷ But what things were gain to me, these I have counted loss for Christ. ⁸ Yet indeed I also count all things loss for the excellence of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them as rubbish, that I may gain Christ ⁹ and be found in Him, not having my own righteousness, which *is* from the law, but that which *is* through faith in Christ, the righteousness which is from God by faith;

4. Religion can blind you to who Christ Is.

The other nine had been taught that Temple was where God was, and that the Messiah would come a political Deliverer. Their unwillingness to see Jesus as the Son of God, God in the Flesh blinded them to the truth. They could not see the forest for the trees.

John 12:37 (NKJV)

³⁷ But although He had done so many signs before them, they did not believe in Him,

John 12:39–40 (NKJV)

³⁹ Therefore they could not believe, because Isaiah said again:

⁴⁰ “He has blinded their eyes and hardened their hearts,
Lest they should see with *their* eyes,
Lest they should understand with *their* hearts and turn,
So that I should heal them.”

5. Faith in God demands we Trust Him with our future even though we don't see the immediate results.

Jesus told the 10 lepers to go and show themselves to the priest. This is usually done in response to a healing not before. But before they were Healed, they were commanded to go and show themselves to the priest. They were healed on the way there.

The command itself is curious, for self-presentation to priests was the legal prescription for those who had *already* been healed (Lev 14:2–4). Jesus commands the men to act proleptically, in other words, to act on a reality that is not yet actual

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Proverbs 3:5–6 (NKJV)

⁵ Trust in the Lord with all your heart,
And lean not on your own understanding;
⁶ In all your ways acknowledge Him,

And He shall direct your paths.

Job 13:15–16 (NKJV)

- ¹⁵ Though He slay me, yet will I trust Him.
Even so, I will defend my own ways before Him.
¹⁶ He also *shall* be my salvation,

Psalms 37:5–7 (NKJV)

- ⁵ Commit your way to the Lord,
Trust also in Him,
And He shall bring *it* to pass.
⁶ He shall bring forth your righteousness as the light,
And your justice as the noonday.
⁷ Rest in the Lord, and wait patiently for Him;
Do not fret because of him who prospers in his way,
Because of the man who brings wicked schemes to pass.

Psalms 115:11–13 (NKJV)

- ¹¹ You who fear the Lord, trust in the Lord;
He *is* their help and their shield.
¹² The Lord has been mindful of *us*;
He will bless us;
He will bless the house of Israel;
He will bless the house of Aaron.
¹³ He will bless those who fear the Lord,
Both small and great.

Jeremiah 17:7–8 (NKJV)

- ⁷ “Blessed *is* the man who trusts in the Lord,
And whose hope is the Lord.
⁸ For he shall be like a tree planted by the waters,
Which spreads out its roots by the river,
And will not fear when heat comes;
But its leaf will be green,
And will not be anxious in the year of drought,
Nor will cease from yielding fruit.

Romans 8:28 (NKJV)

²⁸ And we know that all things work together for good to those who love God, to those who are called according to *His* purpose.

Philippians 1:6 (NKJV)

⁶ being confident of this very thing, that He who has begun a good work in you will complete *it* until the day of Jesus Christ;

1 John 1:9 (NKJV)

⁹ If we confess our sins, He is faithful and just to forgive us *our* sins and to cleanse us from all unrighteousness.

John 10:28–29 (NKJV)

²⁸ And I give them eternal life, and they shall never perish; neither shall anyone snatch them out of My hand. ²⁹ My Father, who has given *them* to Me, is greater than all; and no one is able to snatch *them* out of My Father's hand.

6. We often have not because we ask not.

The lepers had come to point of desperation and hopelessness, but then had heard of Jesus. They had enough faith to believe that he could heal them. So they cried out.

¹² Then as He entered a certain village, there met Him ten men who were lepers, who stood afar off. ¹³ And they lifted up *their* voices and said, “Jesus, Master, have mercy on us!”

¹⁴ So when He saw *them*, He said to them, **“Go, show yourselves to the priests.”** And so it was that as they went, they were cleansed.

Luke 11:9–13 (NKJV)

⁹ “So I say to you, ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. ¹⁰ For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened.

¹¹ If a son asks for bread from any father among you, will he give him a stone? Or if he asks for a fish, will he give him a serpent instead of a fish?

¹² Or if he asks for an egg, will he offer him a scorpion? ¹³ If you then, being evil, know how to give good gifts to your children, how much more will *your* heavenly Father give the Holy Spirit to those who ask Him!”

John 4:10 (NKJV)

¹⁰ Jesus answered and said to her, “If you knew the gift of God, and who it is who says to you, ‘Give Me a drink,’ you would have asked Him, and He would have given you living water.”

John 14:13–14 (NKJV)

¹³ And whatever you ask in My name, that I will do, that the Father may be glorified in the Son. ¹⁴ If you ask anything in My name, I will do *it*.

7. True Saving Faith, Glorifies God, Worships Jesus Christ and is Continually Thankful.