

Subtitle: Moving from Merely Consuming God's Gifts to Worshiping at the Giver's Feet

Luke 17:11–19 *(Companion Reading: Psalm 92:1–8)*

November 15, 2026 — Communion Sunday

Series: Overflowing with Gratitude — The Anatomy of a Thankful Faith (Week 4 of 6)

Main Idea: While many gladly accept the physical blessings of God's mercy and move on with their lives, saving faith compels the redeemed sinner to turn back and fall in humble gratitude at the feet of Jesus.

Short Pulpit Summary: Anyone can cry out for God's mercy in a crisis—but saving faith lifts its eyes from the gift and turns back in gratitude to our Savior, Jesus Christ.

Introduction:

Open your Bibles with me to **Luke chapter 17, beginning in verse 11**.

Have you ever noticed how dramatically our prayer life can change five minutes *after* an emergency passes?

When the ambulance lights are flashing in the driveway, when the test results are still pending, or when a marriage or a livelihood is hanging by a thread, nobody has to remind us to pray. We lift our voices with raw, urgent desperation: *"Lord Jesus, have mercy on us!"*

Yet what happens in our hearts when the fever breaks, when the scan comes back clean, or when the crisis suddenly lifts?

Notice how that exact question connects straight to where we have traveled over the first three weeks of our Thanksgiving series:

Three weeks ago in Week 1 ("The Root of Gratitude" — Colossians 2:6–7), we saw the Root that produces thanksgiving: because the Father rescued us from the domain of darkness and rooted us firmly in Jesus Christ, an overflowing attitude of thanksgiving is the natural evidence of an established walk of faith.

Two weeks ago in Week 2 ("The Amnesia of Abundance" — Deuteronomy 8:7–18), Moses warned us about the Drought that chokes thanksgiving when life is easy: full hands have a dangerous way of producing forgetful hearts unless we remember that God gives us our very strength.

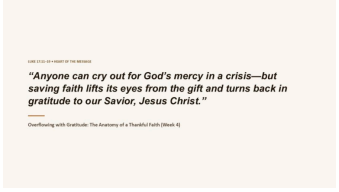
Last Sunday in Week 3 ("Thanksgiving on the Frontlines" — 2 Chronicles 20:14–22), King Jehoshaphat showed us how faith praises God before the victory arrives—putting thanksgiving at the point of the spear while the enemy is still climbing the mountain pass.

Now this morning in **Week 4** (*"The Ten-Percent Return"* — Luke 17:11–19), as we prepare our hearts to gather around the **Communion Table**, Dr. Luke confronts us with what may be the most searching test of all: **What happens to our gratitude *after* Jesus answers our cry for mercy?**

In Luke 17, there are ten desperate men that cry out to Jesus in the middle of a living nightmare. All ten hear Jesus' voice. All ten receive the exact same physical miracle on the exact same road at the exact same moment. Yet **ninety percent** take the gift from Jesus' hand and walk away into their restored lives without ever turning around—while only **one** returns to fall in gratitude and worship at the Savior's feet!

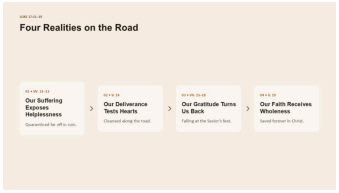
The truth I want us to carry in our hearts all week long—and right to the Lord's Table at the close of this service—is that:

Main Idea



Anyone can cry out for God's mercy in a crisis—but saving faith lifts its eyes from the gift and turns back in gratitude to our Savior, Jesus Christ.

Four Realities



Walking straight through **Luke 17:11–19**, the hope is that we see **Four Realities** that trace the journey from standing far off in our ruin to being made fully whole at the feet of Jesus:

Our Suffering Exposes Our Helplessness (vv. 11–13).

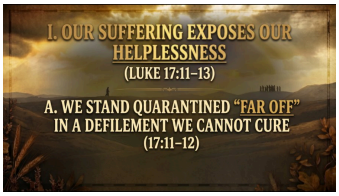
Our Deliverance Tests Our Hearts (v. 14).

Our Gratitude Turns Us Back to the Savior (vv. 15–18).

Our Faith Receives Wholeness at His Feet (v. 19 & Communion).

So let's look first at verses 11 through 13, where we see how...

I. A.



I. Our Suffering Exposes Our Helplessness (Luke 17:11–13)

As our text opens in verse 11, it is the spring of AD 30—the final weeks of Jesus' earthly ministry. For the third time in his Gospel (cf. Luke 9:51; 13:22; 17:11), Luke reminds us where Jesus is headed and why every step matters.

Look with me at how human need meets Jesus on the road as we realize that...

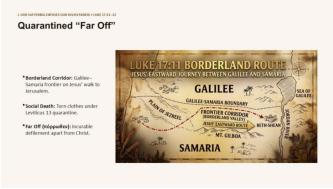
A. We Stand Quarantined "Far Off" in a Defilement We Cannot Cure (17:11–12)

Follow along as I read **Luke 17:11–12**:

*"While He was on the way to Jerusalem **(ἐν τῷ πορεύεσθαι εἰς Ἰερουσαλήμ — en tō poreuesthai eis Ierousalēm)**, He was passing between Samaria and Galilee **(διὰ μέσου Σαμαρείας καὶ Γαλιλαίας — dia mesou Samareias kai Galilaias)**. As He entered a village, ten leprous men **(δέκα λεπροὶ ἄνδρες — deka leproi andres)** who stood at a distance **(πόρρωθεν — porrōthen)** met Him..."*

It seems important to picture the geography and the human heartbreak packed into those two verses.

Quarantined



Jesus is walking eastward along the frontier corridor—the borderland valley running from the Plain of Jezreel toward Beth-shean and the Jordan River—right along the boundary line dividing Jewish Galilee in the north from Samaria in the south. And right there in that borderland "no-man's-land" outside an unnamed village, ten leprous men appear.

In the ancient biblical world, leprosy **(Greek λέπρα — *lepra*; Hebrew צָרַעַת — *ṣāraʿat*, covering severe, disfiguring skin conditions up to and including Hansen's disease)** was not merely a painful medical diagnosis—it was **social and ceremonial death** (cf. Num. 12:12). Under the Law of Moses in **Leviticus 13:45–46**, the moment a priest pronounced a person unclean with leprosy, everything in that person's life came to a halt:

He had to tear his clothes like a mourner at his own funeral.

He had to leave his hair unbound, cover his upper lip, and cry out "Unclean! Unclean!" whenever a healthy neighbor drew near.

He could not embrace his wife, pick up his children, work his trade, or enter the courts of the Lord's house. Later rabbinic rules demanded that a leper remain at least six feet away—and up to one hundred and fifty feet away if standing upwind!

Notice too how shared misery had erased fierce ethnic hostility. Under normal circumstances, devout Jews and Samaritans refused even to share a drinking vessel (John 4:9) or a village inn (Luke 9:52–53). Yet out here in the quarantine colony, common ruin had stripped away every badge of pride between the 9 Jews and 1 Samaritan who had leprosy. Instead, they huddled together because misery was the only thing they had left in common.

Note that Greek adverb at the end of verse 12: they **ἔστησαν πόρρωθεν** (*estēsan porrōthen*)—**"they stood at a distance / far off."**

Don't miss the spiritual portrait Scripture is painting here! Throughout the Bible, leprosy is the visible, physical picture of what sin does to the human soul.

Apart from Jesus Christ, every single one of us stands spiritually **πόρρωθεν**—*far off* from a holy God (Eph. 2:12–13), quarantined by an inward defilement that no amount of willpower, morality, or human effort can scrub clean. From a human standpoint, sin is an incurable disease and generationally contagious.

Yet look at who is walking down that border road *on the way to Jerusalem* (εἰς Ἰερουσαλήμ)—walking resolutely toward a Cross where He will bear our uncleanness! It is Jesus Christ. And when those ten ruined men spot Jesus, look at what they do in verse 13, as...

B.



B. They Cry Out for Undeserved Mercy with Nothing in Their Hands to Offer (17:13)

Look at **verse 13**:

*"...and they raised their voices, saying, 'Jesus, Master, have mercy on us **(Ἰησοῦ ἐπιστάτα, ἐλέησον ἡμᾶς — Iēsou Epistata, eleēson hēmas)**!'"*

Severe leprosy attacks the vocal cords and larynx, turning a person's voice into a hoarse, raspy whisper. Yet these ten men summon every ounce of breath left in their lungs (ἦραν φωνήν — *ēran phōnēn*) to cry out across the quarantine gap: ***"Jesus, Master, have mercy on us!"***

Notice two vital details in their six-word Greek plea:

First, they address Him as Ἐπιστάτα (Epistata — **"Master / Chief Commander"**). That Greek title appears seven times in the entire New Testament—all seven in the Gospel of Luke—and every other time it sits on the lips of Jesus' own disciples! This is the only occasion where outsiders call Jesus by that title, recognizing His sovereign authority over a disease nobody else could cure.

Second, notice what they plead for: ἐλέησον ἡμᾶς (eleēson hēmas)—**"Have mercy on us!"** They do not shout, "Jesus, give us what we've earned! Look at our religious pedigree! Look at how much we've suffered!" Suffering had emptied their hands of every bargaining chip. When you are covered in leprosy, you don't demand wages that you have earned—you beg for mercy you don't merit!

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10 of 10



Pause right there and note a crucial diagnostic truth: **All ten men prayed an orthodox, humble, desperate prayer for mercy in verse 13!**

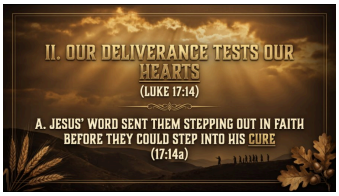
It is right and good to plead for mercy in a crisis, yet desperate prayers alone do not prove saving faith—because anyone can beg Jesus for relief without ever wanting Jesus Himself!

The real anatomy of what lives inside our hearts is revealed *after* Jesus answers that cry.

Our Suffering Exposes Our Helplessness (Luke 17:11–13)

This brings us straight to verse 14 and our second truth...

II. A.



II. Our Deliverance Tests Our Hearts (Luke 17:14)

How does Jesus answer ten outcasts begging for mercy from across a field? Look closely at **verse 14**, where every word rules out human merit and tests what our hearts truly treasure. First...

A. Jesus' Word Sent Them Stepping Out in Faith Before They Could Step Into His Cure (17:14a)

Read **Luke 17:14**:

*"When He saw them **(καὶ ἰδὼν — kai idōn),** He said to them, 'Go and show yourselves to the priests **(πορευθέντες ἐπιδείξατε ἑαυτοὺς τοῖς ἱερεῦσιν — poreuthentes epideixate heautous tois hiereusin)**.' And as they were going, they were cleansed **(καὶ ἐγένετο ἐν τῷ ὑπάγειν αὐτοὺς ἐκαθαρίσθησαν — kai egeneto en tō hypagein autous ekatharisthēsan)**."*

Notice who initiates everything in verse 14: *"When **He** saw them..."* Most travelers saw a band of lepers and crossed to the far side of the road; Jesus fixed His eyes squarely on them and spoke a word of sovereign authority: ***"Go and show yourselves to the priests."***

Why send them to the priests? Under **Leviticus 14:1–32**, no priest in Israel ever *healed* a leper. Priests functioned like public-health magistrates: only *after* **God healed** a leper could the priest inspect his skin, perform the eight-day ritual with two clean birds—one slain over running water and the other dipped in blood and released into the open field—and issue the official certification allowing that man to return to his home, his trade, and the sanctuary.

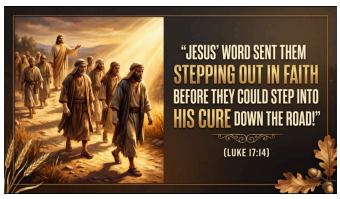
Notice too why Jesus says "priests" in the plural (*tois hiereusin*) rather than "the priest" in the singular as He did in Luke 5:14: both Jews and Samaritans kept the leprosy laws of Leviticus 14, meaning the nine Jews would head to Jewish priests while the Samaritan would have to seek a Samaritan priest near Mount Gerizim! Yet before their paths ever split, all ten had to walk down the same road out of the colony together.

So let there be zero confusion: the lepers walking down that road toward the priest did **not** earn, merit, or purchase one square inch of healing!

Then why didn't Jesus heal them right on the spot as He did in **Luke 5:12–13**, where He touched a solitary leper and cleansed him *before* sending him to the priest?

It was not because Jesus lacked the power, but because here in chapter 17 Jesus ordained a heart-testing sequence:

Jesus Word Sent them



Jesus' Word sent them stepping out in faith before they could step into His cure down the road!

Because priests only certified *healed* lepers, Jesus' command carried an implicit promise—yet all ten men had to turn and start walking while every sore and patch of leprosy still covered their skin.

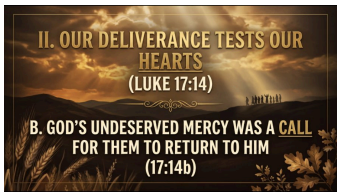
Notice the two-part test built right into verse 14:

First, would they take Jesus at His Word before seeing the miracle? All ten actually passed that initial test!

Second, once they stepped into His cure down the road—already facing their towns, their families, and the normal Jewish lives they ached to reclaim—what would they do next?

Look at the second half of verse 14, where...

II. B.



B. God's Undeserved Mercy Was a Call For Them To Return to Him (17:14b)

Look again at the second half of verse 14:

"**And as they were going **(ἐν τῷ ὑπάγειν αὐτοὺς),** they were cleansed **(ἐκαθαρίσθησαν — ekatharisthēsan).**"

In the Greek text, ἐκαθαρίσθησαν (*"they were cleansed"*) is a **divine passive**—meaning **God alone**, by His sovereign power at the word of Christ, swept every trace of leprosy out of all ten bodies in while they were still walking!

Picture that moment on the dusty trail! One step, their feet are numb and wrapped in rags; the next step, warm sensation rushes back into healthy toes. One man glances down at scarred, crippled hands—and watches smooth, strong fingers restored before his eyes. He touches his cheek; the sores have vanished!

Stepping Out Compare

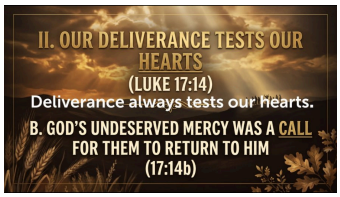


And don't miss the staggering grace of verse 14: **Nine thankless, unregenerate men received the exact same physical miracle as the one that was full of gratitude!**

Earlier in **Luke 6:35**, Jesus reminded us that the Most High *"Himself is kind to ungrateful **(ἀχαρίστοις — acharistois, literally 'grace-forgetful')** and evil men."* Every sunrise, every breath in our lungs, every recovery from illness, every meal on our tables—just as we read together in **Psalm 92:4–5** concerning the great works of the Lord's hands (מַעֲשֵׂי יָדֶיךָ — *maʿăśê yādêkā*)—**is sheer, undeserved mercy of God**!

Why did God pour out that undeserved cleansing on all ten men down the road? Certainly not so that they would keep walking away from Him! Just as Paul writes in **Romans 2:4** that the kindness of God is meant to lead us to repentance—and just as Jesus' own questions in verses 17 and 18 confirm—**God's undeserved mercy was to call them back to Him!**

II. B.



Deliverance always tests our hearts.

When the crisis lifts and your hands are suddenly healed and full, every one of us stands at a crossroads:

Did we only want relief from Jesus' hand so we could get back to our plans—or do we want Jesus?

Look at verses 15 through 18, where that crossroads splits wide open, showing us how...

III A.



III. Our Gratitude Turns Us Back to the Savior (Luke 17:15–18)

Down on that road, ten cleansed men stare at twenty healed hands. Nine pairs of sandals speed up toward the priests—while one man stops dead in his tracks and considers the Giver more than he does the gift!

Look first in verses 15 and 16 at what saving faith looks like in action, as...

A. We Look Past the Gift and Seek First to Fall at Jesus' Feet (17:15–16; Psalm 92:1–2)

Follow along as I read **Luke 17:15–16**:

*"Now one of them, when he saw **(ἰδὼν — idōn)** that he had been healed, turned back **(ὑπέστρεψεν — hypestrepsen)**, glorifying God with a loud voice **(μετὰ φωνῆς μεγάλης δοξάζων τὸν θεόν — meta phōnēs megalēs doxazōn ton theon)**, and he fell on his face at His feet, giving thanks to Him **(ἔπεσεν ἐπὶ πρόσωπον παρὰ τοὺς πόδας αὐτοῦ εὐχαριστῶν αὐτῷ — epesen epi prosōpon para tous podas autou eucharistōn autō)**. And he was a Samaritan **(καὶ αὐτὸς ἦν Σαμαρίτης — kai autos ēn Samaritēs).**"*

Notice the two powerful pulls this man had to look right past in order to get back to Jesus: he had to look past **the gift** in his own healed hands, and he had to break ranks with **the crowd**—nine religious peers all hurrying the opposite way!

Four Steps to Jesus Feet



Trace the **Four unmistakable movements of a redeemed, grateful heart** in verses 15 and 16:

First, he looked past the gift to behold the Savior (ἰδὼν ὅτι ἰάθη — idōn hoti iathē):

All ten men saw clean skin. Nine men looked down at their hands and saw a ticket back to their shops, their fields, and their routines. One man looked at his healed hands and saw the unmistakable glory of the One who spoke the word!

Second, he broke from the crowd in a deliberate 180-degree U-turn (ὑπέστρεψεν — hypestrepsen):

Think about what it cost him to turn back! He had loved ones he hadn't embraced in some time—and he still didn't have his priestly clearance! Yet his eagerness to reclaim his earthly life took second place to his compulsion to worship his Savior. While ninety percent kept walking away, he turned around and walked back against the crowd!

Third, he matched the volume of his prayer with the volume of his praise (μετὰ φωνῆς μεγάλης):

In verse 13, he lifted his voice loudly to plead for mercy; now in verse 15, with healed vocal cords, he lifts a great voice to glorify God! Isn't it convicting how loudly we cry out when we are desperate, and how softly we mumble "thanks" once the crisis passes? That is why we read together earlier in Psalm 92:1–2:

*"It is good to give thanks **(טוֹב לְהֹדוֹת — ṭôb lĕhôdôt)** to the LORD and to sing praises to Your name, O Most High; to declare Your lovingkindness **(חֶסֶד — ḥesed)** in the morning and Your faithfulness **(אֱמוּנָה — ʾĕmûnāh)** by night!"*

Fourth, he closed the distance from "far off" to flat on his face at Jesus' feet (παρὰ τοὺς πόδας αὐτοῦ εὐχαριστῶν αὐτῷ):

Don't miss the breathtaking arc from verse 12 to verse 16! In verse 12, he stood πόρρωθεν—far off in quarantine. Now in verse 16, cleansed by Jesus' word, he drops flat on his face παρὰ τοὺς πόδας αὐτοῦ—right at the feet of Jesus, giving thanks to Him (εὐχαριστῶν αὐτῷ)!

Note those two Greek words in verse 16: he fell flat on his face and **εὐχαριστῶν αὐτῷ** (*eucharistōn autō* — *"giving thanks to Him"*).

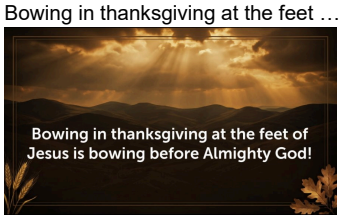
Built right into the spine of that Greek verb εὐχαριστέω (*eucharisteō*) is the word **χάρις** (*charis*)—**grace**! In biblical Greek, to give thanks is to pour out grateful acknowledgment for sheer, unmerited grace received.

And here is a remarkable Christological gem in the Greek New Testament: out of all thirty-eight occurrences of the verb εὐχαριστέω in the New Testament, thanksgiving is almost universally addressed to God the Father—**Luke 17:16 is the *only* verse in the entire New Testament where the earthly Jesus (αὐτῷ — "to Him") is the direct personal object of εὐχαριστέω!** Look at how Luke links verses 15, 16, and 18 together: this man returned *"glorifying **God**"* (v. 15) by falling flat on his face at **Jesus'** feet *"giving thanks **to Him**"* (v. 16), which Jesus Himself calls returning *"to give glory **to God**"* (v. 18)!

And only at the very end of verse 16 does Luke drop the shockwave on his original readers: **καὶ αὐτὸς ἦν Σαμαρίτης—*"And he was a Samaritan!"***

The despised outsider recognized what nine religious insiders missed:

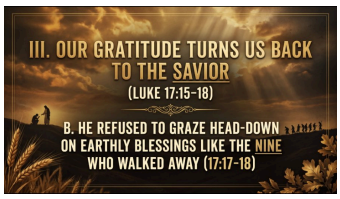
Bowing in thanksgiving at the feet …



Bowing in thanksgiving at the feet of Jesus is bowing before Almighty God!

Meanwhile, look at the sobering contrast in verses 17 and 18, showing us why...

III. B.



B. He Refused to Graze Head-Down on Earthly Blessings Like the Nine Who Walked Away (17:17–18; Psalm 92:6–8)

Listen to the grief in our Lord's voice in **Luke 17:17–18**:

*"Then Jesus answered and said, 'Were there not ten cleansed? But the nine—where are they **(οἱ δὲ ἐννέα ποῦ; — hoi de ennea pou)**? Was no one found who returned to give glory to God, except this foreigner **(ὁ ἀλλογενὴς οὗτος — ho allogenēs houtos)**?'"*

Let that four-word Greek question search our own hearts this morning: **οἱ δὲ ἐννέα ποῦ;**—***"But the nine—where?"***

Where *were* the nine who walked away? Notice carefully: they did not run off to rob a caravan or carouse in a tavern! They were doing something entirely lawful, respectable, and religious—hurrying to the priests to get their Temple clearance so they could get back to their comfortable lives!

What was wrong with the nine?

They wanted the gifts of God's hand while walking away from God's Son.

That is the exact spiritual blindness **Psalm 92:6–8** exposed in our Scripture reading today! Right after celebrating how good it is to thank the LORD for the works of His hands (vv. 1–5), the psalmist diagnoses the ungrateful consumer in verse 6:

*"A senseless man **(אִישׁ־בַּעַר — ʾîš-baʿar)** has no knowledge, nor does a stupid man understand this... But You, O LORD, are on high **(מָרוֹם — mārôm)** forever!"* (Ps. 92:6, 8)

That Hebrew phrase **אִישׁ־בַּעַר** (*ʾîš-baʿar*) literally describes a *brutish, cattle-like man*—from the Hebrew root for grazing livestock! Picture cattle grazing in a lush pasture with their noses buried in the grass all day long, or hogs devouring acorns beneath an oak tree: they consume every good gift on the ground, yet they never once lift their eyes up to the Most High (מָרוֹם — *mārôm*) who gave it!

And don't miss the piercing historical irony in the word Jesus uses for the Samaritan in verse 18: **ἀλλογενής** (*allogenēs — "this foreigner"*).

Where are They?

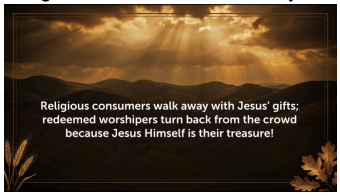


That Greek noun ἀλλογενής appears **nowhere else in the entire New Testament**—yet archaeologists excavating the ruins of Herod's Temple in Jerusalem (in 1871 and 1935) unearthed two carved limestone warning slabs that stood along the inner Temple barrier (*Soreg*) in Jesus' day, bearing that exact Greek word in bold capital letters:

*"No **foreigner (ΑΛΛΟΓΕΝΗ — allogenē)** is to enter within the balustrade and embankment around the sanctuary. Whoever is caught will have himself to blame for his ensuing death."*

Think about that contrast! Nine covenant insiders hurried toward the stone Temple in Jerusalem while walking away from the Lord of the Temple. Meanwhile, the one **ἀλλογενής**—the outsider barred under penalty of death from entering Jerusalem's inner courts—turned back and found **the True Temple and the True High Priest** right at the feet of Jesus Christ!

Religious consumers walk away w…



Religious consumers walk away with Jesus' gifts; redeemed worshipers turn back from the crowd because Jesus Himself is their treasure!

And look at what that grateful outsider receives at Jesus' feet as we come to verse 19 and the Lord's Table—our fourth and final truth...

IV. A.



IV. Faith Receives Wholeness at Jesus' Feet (Luke 17:19 & Communion)

While the Samaritan is still lying face-down in the dust at Jesus' sandals, Jesus speaks a benediction over him that the nine who walked away never heard. Look first at verse 19, where...

A. We Rise Saved Inside and Out as We Cling to Christ (17:19)

Read **Luke 17:19**:

"And He said to him, 'Stand up and go; your faith has made you well ***(Ἀναστὰς πορεύου· ἡ πίστις σου σέσωκέν σε — Anastas poreuou; hē pistis sou sesōken se)****.'"*

If your Bible has a marginal note on the final phrase of verse 19, look at what the Greek literally declares: **ἡ πίστις σου σέσωκέν σε—*"Your faith has saved you!"***

Saved Inside and Out



Compare the nine men who walked away with the one man rising from Jesus' feet, because eternity hangs on the difference between verse 14 and verse 19:

Back in verse 14, nine men were cleansed only on the outside. Their skin was smooth for a few decades, yet their hearts may have remained estranged from God, and every single one of them eventually aged and died. Clean skin cannot save a sinner in the day of judgment!

Here in verse 19, one man rises saved inside and out **(— the perfect active indicative of [sōzō], denoting a completed saving act with permanent, abiding eternal results)**! It is the exact four-word Greek pronouncement Jesus spoke in Luke 7:50 to the weeping sinful woman at His feet who had no physical illness at all, right after declaring to her, "Your sins have been forgiven!"

Not only had Jesus cleansed this Samaritan's leprosy on the outside; Jesus forgave and redeemed his soul on the inside! And for every sinner who clings to Jesus Christ today—even when God in His sovereign wisdom allows physical thorns to remain for this brief earthly season—Christ washes us clean on the inside right now and guarantees that we will rise completely whole, inside and out (Phil. 3:20–21)!

Remember too why Jesus says, *"Your* ***faith*** *has saved you."* Never let anyone twist those words into the error that "faith" is a mystical self-healing power inside us, or that gratitude is a meritorious work that earns salvation! **Jesus Christ alone is the Saving Power**, and **faith is simply the empty hand** that receives Him (*"by grace you have been saved through faith,"* Eph. 2:8).

If a hiker dying of dehydration stumbles up to a mountain spring, drops to his knees, cups his hands, and drinks, a rescuer might tell him afterward, *"Drinking that water saved your life!"* Everybody knows the motion of swallowing possessed zero life-giving power of its own—**all the life was in the water**; swallowing was simply the parched throat receiving it! Likewise, nine men grabbed a temporary gift and walked away; **only one man clung with empty hands to Christ Himself**—and rose saved inside and out!

And notice how rising whole at Jesus' word prepares us to bow our hearts before Him right now, as...

IV. B.



B. We Bow at the Table to Thank the Savior (Luke 17:16; 22:17, 19)

Remember how our passage opened back in **verse 11**? *"While He was on the way **to Jerusalem** (εἰς Ἰερουσαλήμ)..."*

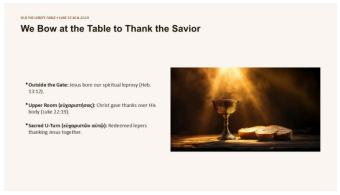
Why did Jesus keep walking toward Jerusalem after cleansing those ten lepers? Because while a spoken command could banish leprosy from a man's skin, **only the Cross of Calvary could banish sin from that Samaritan's soul—and from yours and mine!**

Follow Jesus five chapters further down that Jerusalem road in Luke's Gospel. On the night before He went to the Cross, Jesus gathered His disciples in the Upper Room. Listen to **Luke 22:19** (cf. v. 17):

*"And when He had taken some bread and **given thanks (εὐχαριστήσας — eucharistēsas)**, He broke it and gave it to them, saying, 'This is My body which is given for you; do this in remembrance of Me.'"*

Did you catch that Greek participle in **Luke 22:19**? **εὐχαριστήσας** (*eucharistēsas*)—from the **exact same Greek verb (εὐχαριστέω)** Luke used for the cleansed Samaritan lying at Jesus' feet in **Luke 17:16** (εὐχαριστῶν αὐτῷ)! That single biblical word is why early believers called the Lord's Supper *The Eucharist—The Thanksgiving*!

We Bow at



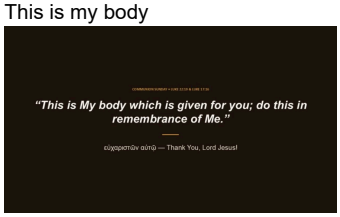
Think of what Jesus did the next morning outside Jerusalem's walls: as **Hebrews 13:12** tells us, Jesus suffered ***"outside the gate"***—out in the place of quarantine, defilement, and curse! The sinless Son of God traded places with spiritual lepers. He bore our uncleanness, our guilt, and our quarantine *"far off"* (πόρρωθεν), so that through His body given and His blood poured out in the new covenant (Luke 22:20), former outsiders (ἀλλογενής, Eph. 2:13) could be washed whiter than snow and welcomed at His nail-pierced feet!

In the Upper Room in Luke 22, **Jesus was the Subject** giving thanks (εὐχαριστήσας) as He gave His life to cleanse us. On the road in Luke 17, **Jesus was the Object** receiving thanks (εὐχαριστῶν αὐτῷ) from the outcast He redeemed.

Here at the Communion Table this morning, those two moments meet!

Why did Jesus command His church, *"Do this **in remembrance of Me**"*? Because He knows our hearts! He knows how easily busy believers drift along with the ninety percent—hurrying through another week, grazing head-down on God's daily mercies, and forgetting the Giver.

This is my body

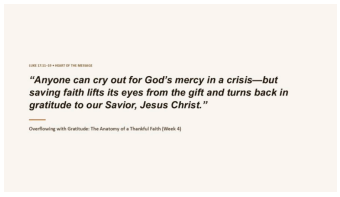


The Communion Table is Jesus' ordained U-turn (ὑποστρέφω) for His church—calling redeemed lepers to stop in our tracks, break from the crowd, lift our eyes from earthly gifts, and bow together at the Savior's feet saying, *εὐχαριστῶν αὐτῷ—Thank You, Lord Jesus!*

Conclusion:

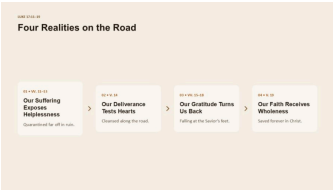
As we prepare our hearts to receive the bread and the cup, carry this central truth with you into the week ahead:

Main Idea



Anyone can cry out for God's mercy in a crisis—but saving faith lifts its eyes from the gift and turns back in gratitude to our Savior, Jesus Christ.

Four Realities



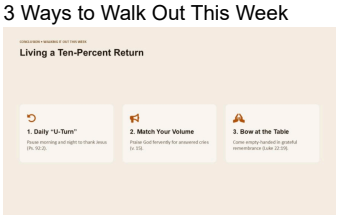
Our Suffering Exposes Our Helplessness—leaving us crying out from afar for mercy we could never earn (vv. 11–13).

Our Deliverance Tests Our Hearts—revealing whether God's undeserved mercy will call us back to Him (v. 14).

Our Gratitude Turns Us Back to the Savior—looking past the gift and the crowd instead of grazing head-down like the nine who walked away (vv. 15–18).

And **Our Faith Receives Wholeness at His Feet**—rising saved inside and out as we cling to Christ and bow in thanks at His Table (v. 19; 22:19).

3 Ways to Walk Out This Week



Let's put **Luke 17:11–19** into practice in three concrete ways right now and throughout this week:

Practice a Morning-and-Evening "U-Turn" (ὑποστρέφω) Every Day This Week (vv. 15–16; Ps. 92:1–2):

Before you rush into the demands of the morning—and before you close your eyes at night (Ps. 92:2)—refuse to graze head-down on God's blessings (, Ps. 92:6). Pause, lift your eyes off the gifts in your hands, and thank Jesus personally () for saving you before asking Him for one new thing.

Match the Volume of Yesterday's Urgent Plea with Today's Grateful Praise (vv. 13, 15):

What urgent burden did you cry out over in the past year that the Lord in His mercy has carried you through? Don't follow a loud foxhole prayer with a silent, forgetful life! Thank Him whole-heartedly (), and tell someone in your family or circle this week specifically what the Lord has done for you.

Bow at This Communion Table Today Like the One Who Returned (vv. 16, 19; Luke 22:19–20):

If you have never trusted Jesus Christ as your Lord and Savior, know that clean outward respectability cannot save your soul—come empty-handed in faith to Jesus Christ right where you sit. And for all of us who belong to Christ, let this Table be our deliberate U-turn. Examine your heart, confess any lingering sin or thanklessness (1 Cor. 11:28), and as we partake of the bread and the cup together, let us bow in adoring gratitude at the feet of our Redeemer!

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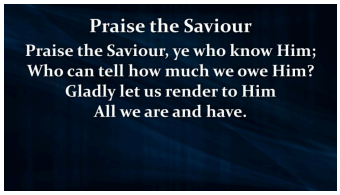
Sermon Editor Slides

After Sermon

Communion



Praise the Saviour



Blank Slide



Slide Group

Post-Service Loop

9 slides in 9 items • 1m, 36s