



GETTING STARTED

> *As your group time begins, use this section for very brief review prior to showing the video to help get the conversation going.*

Conversation Starters/Questions

If you could meet face to face with Jesus, what would you thank Him for?

Has anyone been healed of a sickness or disease that you are thankful for?

SUGGESTED ANSWERS: Gratitude covers a broad range of experiences and blessings. These include spiritual blessings (salvation, God's Word, church relationships, opportunities to grow and serve), relational and material blessings (family, friends, co-workers, home, finances, career, etc.).

FOLLOW-UP QUESTIONS: Is anyone grateful for the tough times? What have you learned through them?

VIDEO NOTES [>Play Video](#)

APPLICATION QUESTIONS

Read Luke 17:11-12

1) Since we rarely face villages today containing people with leprosy, what other diseases could you and I face in today's time? And what would be your response to that disease?
(Note: this could be a spiritual disease)

SUGGESTED ANSWERS:

Physical: Cancer, heart disease, Alzheimer's/dementia, autism, bi-polar, STD's, addiction, etc.,

Emotional: depression, PTSD, responses to abuse, anxiety disorder, etc.

Spiritual: slavery to sin, biblical illiteracy, spiritual immaturity, lack of close fellowship with believers,

Possible responses: denial, isolation, compassion, get more information, difficulty making hard decisions, prioritizing relationships, imitate Jesus' reaction to the lepers, imitate the Good Samaritan (*Luke 10:29-37*)

APPLICATION QUESTIONS (cont.)

Read Luke 17:13-14

2) Have you ever cried out to Jesus? If so, why? Did you know Scripture tells us to cry out? (*Psalm 18:6*) Discuss what this means. Why was it important for them to show themselves to the priest and how do we do that today?

SUGGESTED ANSWERS: Cry out to God: *Gen 12:8; Job 8:5; Psa 62:8; Neh 1:4; Isa 26:16; Lam 2:19; Dan 9:3; Matt 26:39; Heb 4:16.*

FOLLOW-UP QUESTIONS: Is "cry out" the same thing as prayer? In your experience does "cry out" always include words? What else can crying out include?

SUGGESTED ANSWERS: Jesus was testing their faith. Would they trust Jesus' implied promise and obey? They knew that the priests were unable to heal. Faith requires action-the lepers had to get up and go to the priests. Perhaps today, we could share with church leaders and others to publicly express appreciation to God.

Read Luke 17:15-16

3) What is the meaning of feeling thankful vs. living thankful? Are they the same or different? How are they the same or different? Which one are you?

SUGGESTED ANSWERS: Living thankfully implies that an acknowledgement of God's involvement and love is the first response to any situation. These persons will assume that regardless of the pain or pleasure in the circumstance, that they will trust God. They will see God as loving, merciful, and kind rather than vindictive and harsh. Thankfulness is not a feeling, but an attitude that results in outward behavior.

Read Luke 17:17-19

4) What are the two key principles that can help us move from just feeling thankful on the inside to living thankfully on the outside?

SUGGESTED ANSWERS:

1. Thanksgiving can lead to salvation, vs. 19. "Well" means saved. This leper's healing was more than physical, it was also spiritual.
2. Jesus wants us to love and worship Him, not just the blessings and gifts He gives. Only one man came back to worship. Surely the others were thankful, but they didn't show it.

APPLICATION QUESTIONS (cont.)

5) Why do you do the things you do when it comes to your faith? Is it because you are thankful, because it's what's expected of you, or because you are trying to earn your way to heaven?

SUGGESTED ANSWERS: Even though the other 9 lepers were doing the right thing and going to the Temple, as Jesus commanded and the Law required (*Leviticus 13-14*) they forgot about Jesus! Doing the right things, such as Bible study, prayer, and church attendance do not guarantee salvation, a life of thankfulness, or a close walk with Jesus. Thankfulness and worship are the result of recognizing the breathtaking, awe-inspiring, and astounding God Who loves us, forgives us, and desires our presence. (*Heb 4:16*)

6) How easy is it to just chalk up everything to coincidence or pure luck? Do you have more joy than the friends you know who do not attend church? If not, why not?

SUGGESTED ANSWER: The Jews (God's own people) failed to give thanks, but the Samaritan (a "dog" of the day) was the only one who returned. This is an example of how we, as God's people, are quick to forget about God and take His blessings for granted.

FOLLOW-UP QUESTIONS: How does your perception of reality affect humility? How does humility relate to thankfulness? How is joy related to thankfulness? How will thankfulness change how you relate to others? Are you intentional about living a life of thankfulness when you are alone and with others?

SUMMARY (My Take-Away for This Week)

- ⇒ I am not self-sufficient and need God's redeeming and preserving grace.
- ⇒ Thankfulness can lead to salvation *and* is a result of salvation.
- ⇒ I want to move beyond thanking God for things to living a life of thankfulness.

WORK OUT (This Week's Assignments)

- Do you feel like your LIFEgroup is caring for each other? Explain?
- How has our group served on campus and off campus? Share your stories with each other on the experience of serving together.

MY NEXT STEPS

1. Yes, I will start tithing and participate in the 90 Day Giving Challenge (Nov.10/11 – Feb.10/11).
2. This week, I will pray daily and give thanks to Jesus for the blessings in my life.
3. This week, I will go out of my way to thank and express my appreciation to at least one person each day.
4. This week, I will find a way to thank a Veteran for his/her service to our country.

HOW MY GROUP CAN PRAY FOR ME THIS WEEK

> Record Group Prayer Request Here:



COMMENTARY

Question 1.

Leprosy: The peculiar defilement of leprosy, leading to exclusion from the camp, or in other words, to excommunication from the ancient church, evidently has its foundation in the peculiar character of the disease. It was especially associated with death, usually ultimately resulting in death, and being in its later stages, a sort of living death—a death already begun in the members—and presenting a fearful image of death. (John Peter Lange, Philip Schaff, and Frederic Gardiner, *A Commentary on the Holy Scriptures: Leviticus* [Bellingham, WA: Logos Bible Software, 2008])

For the Hebrews it was a dreaded malady which rendered its victims ceremonially unclean—that is, unfit to worship God (*Lev. 13:3*). Anyone who came in contact with a leper was also considered unclean. Jesus did not consider this distinction between clean and unclean valid. A person's outward condition did not make one unclean; rather that which proceeds from the heart determines one's standing before God (*Mark 7:1–23; cp. Acts 10:9–16*). Therefore, Jesus did not hesitate about touching lepers (*Mark 1:40–45*) and even commanded His disciples to cleanse lepers (*Matt. 10:8*). (Chad Brand et al., eds., "Leprosy," *Holman Illustrated Bible Dictionary* [Nashville, TN: Holman Bible Publishers, 2003])

Question 2.

Jesus, Master: Although they do not yet know the Saviour's Messianic dignity, yet they account Him a prophet, mighty in deed and word; their faith is sincere without being perfect, on which account also the Saviour does not repel them. Full of leprosy as they yet are, they must go to the priests, in order to have themselves declared clean by these. In this, it is true, there is implied the indirect promise that they would actually become clean even before they came to their priests, but yet it was no easy requirement that they should, yet unhealed, begin their journey thither. It appears that the Saviour in this way would not only try them, but also avoid any occasion whatever for scandal, and give the representatives of the Theocracy their due honor. (John Peter Lange and J. J. van Oosterzee, *A Commentary on the Holy Scriptures: Luke*, trans. Philip Schaff and Charles C. Starbuck [Bellingham, WA: Logos Bible Software, 2008])

Leviticus 14: It will be seen that the restoration of the healed leper thus consisted of several stages. First, he was examined by the priest, and satisfactory evidence being found that the disease was cured, he was then purified *without the camp* by a solemn and significant ceremonial, which yet was not a sacrifice. After this he was admitted to the camp, but must still remain a week without entering either his own tent or the sanctuary. At the end of this time he offered a singularly full and solemn sacrifice, consisting of a modified trespass offering, together with a sin and burnt offering. He was touched with the blood of his offering and anointed with oil. Thus at last was he once more restored to full communion with God and full fellowship with the covenant people. (John Peter Lange, Philip Schaff, and Frederic Gardiner, *A Commentary on the Holy Scriptures: Leviticus* [Bellingham, WA: Logos Bible Software, 2008])

As they went, they were cleansed. In contrast to *Luke 5:12–16*, where the healing took place before the command to show oneself to the priest, here the healing took place on the way. The obedience to Jesus' word reveals a certain degree of faith on the part of all ten lepers (cf. *John 9:7*). "Cleansed" refers to healing from leprosy, as *Luke 17:15* reveals. (Robert H. Stein, *Luke*, vol. 24, *The New American Commentary* [Nashville: Broadman & Holman Publishers, 1992])

COMMENTARY

Question 3.

Samaritans: A group of people who believed they were the true descendants of Israel and keepers of the Torah. During the time of the New Testament, their chief religious site was Mount Gerizim. The Samaritans believed that the Jerusalem temple and priesthood were illegitimate. (Brian Maiers, *"Samaritans,"* ed. John D. Barry et al., *The Lexham Bible Dictionary* [Bellingham, WA: Lexham Press, 2016])

In the days of Christ, the relationship between the Jews and the Samaritans was greatly strained (Luke 9:52–54; 10:25–37; 17:11–19; John 8:48). Yet Jesus rebuked His disciples for their hostility to the Samaritans (Luke 9:55–56), healed a Samaritan leper (Luke 17:16), honored a Samaritan for his neighborliness (Luke 10:30–37), praised a Samaritan for his gratitude (Luke 17:11–18), asked a drink of a Samaritan woman (John 4:7), and preached to the Samaritans (John 4:40–42). Then in Acts 1:8 Jesus challenged His disciples to witness in Samaria. (Donald R. Potts, *"Samaria, Samaritans,"* ed. Chad Brand et al., *Holman Illustrated Bible Dictionary* [Nashville, TN: Holman Bible Publishers, 2003])

The love which the Saviour here also, as often, exhibits for the Samaritans, was for the apostles a pædagogic lesson, which, as appeared from the extended commission that was given them, Acts 1:8, was doubly necessary, and afterwards also bore its fruits in the zeal with which they preached the Gospel to Samaria too. Acts 8. (John Peter Lange and J. J. van Oosterzee, *A Commentary on the Holy Scriptures: Luke*, trans. Philip Schaff and Charles C. Starbuck [Bellingham, WA: Logos Bible Software, 2008])

Thankfulness: One of them. The Samaritan in response to his healing did four things. **Praising God.** Praise as the appropriate response to God's salvation is a favorite Lukan theme. **In a loud voice.** "A loud voice" is a favorite Lukan expression. **Threw himself at Jesus' feet.** **And thanked him.** Only here in the NT are thanks directed to Jesus rather than God. (Robert H. Stein, *Luke*, vol. 24, The New American Commentary [Nashville: Broadman & Holman Publishers, 1992])

Question 4.

Luke 17:19. Has made you well. "Made you well" is literally *saved you*. For Luke true faith, which leads to salvation, was intimately connected with glorying God even as it is elsewhere connected with the forgiveness of sins (Luke 5:20), entering God's kingdom (18:24–25), and inheriting eternal life (18:18–30). Compare the connection between faith and glorifying God in 18:42–43 and in Acts 11:14, 18. (Robert H. Stein, *Luke*, vol. 24, The New American Commentary [Nashville: Broadman & Holman Publishers, 1992])

Question 5.

Luke warned his readers that one can experience God's work of grace and yet fall short of receiving salvation. Ten lepers were healed. All experienced the beginning of faith, for all went out in faith to show themselves to the priests. Yet, like the seed that fell upon the rock, they received Jesus' "word with joy ... but ... only believe[d] for a while" (8:13). Only one soil retained the word and persevered in faith (8:15). Luke again warned his readers that one can experience God's work and even his healing but fall short of salvation, and this last state may in fact be worse than the first (cf. 11:24–26). Luke's readers were instructed to make certain they were identified with the leper who persevered. (Robert H. Stein, *Luke*, vol. 24, The New American Commentary [Nashville: Broadman & Holman Publishers, 1992])

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