
Thanksgiving...
Turning a holiday into a lifestyle
Psalm 100:4–5

Psalm 100

What should thankful believers do?

Shout joyfully to the Lord, all the earth. Serve the Lord with gladness; come before Him with joyful singing.
Psalm 100:1-2

Know that (1) the Lord [Yahweh יְהוָה] Himself is God [Elohim אֱלֹהִים] ; (2) it is He who has made us, and not we ourselves; (3) we are His people and the sheep of His pasture. Psalm 100:3

As followers of Yeshua, we KNOW that Yahweh Elohim is our:

- Creator
- Owner
- Shepherd

Enter His gates with thanksgiving and His courts with praise. Give thanks to Him, bless His name. Psalm 100:4

- Notice the action verbs
- Thanksgiving should be filled with action not just emotion

Why be active at Thanksgiving?

For the Lord is good; His lovingkindness is everlasting and His faithfulness to all generations. Psalm 100:5

What else does the Bible say about being thankful?

“Offer to God a sacrifice of **thanksgiving** and pay your vows to the Most High” Psalm 50:14

“We give **thanks** to You, O God, we give **thanks**, for Your name is near” Psalm 75:1

“It is good to give **thanks** to the Lord and to sing praises to Your name, O Most High” Psalm 92:1

“Be glad in the Lord, you righteous ones, and give **thanks** to His holy name.” Psalm 97:12

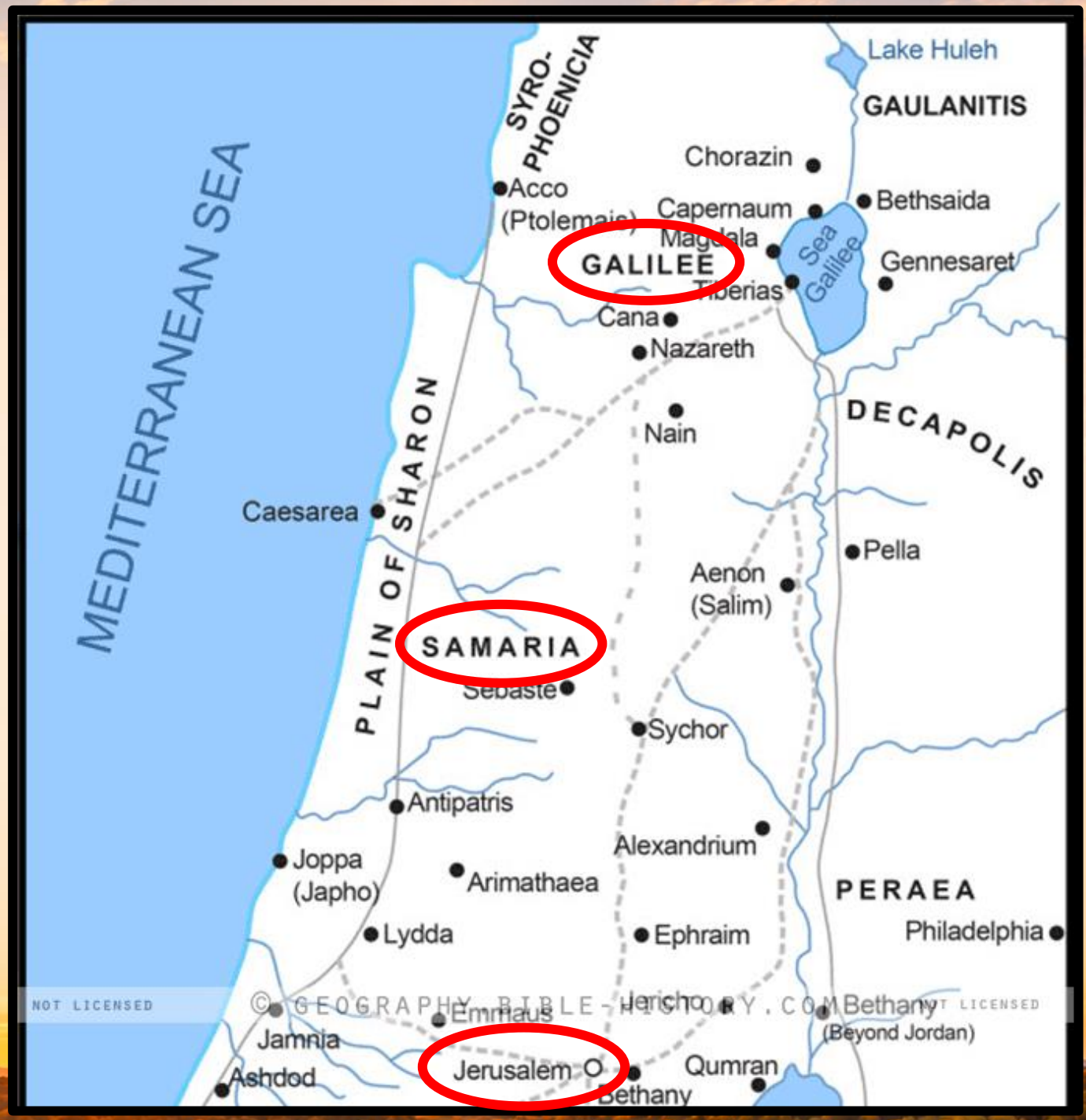
“Let them give **thanks** to the Lord for His lovingkindness, and for His wonders to the sons of men!” Psalm 107:21-22

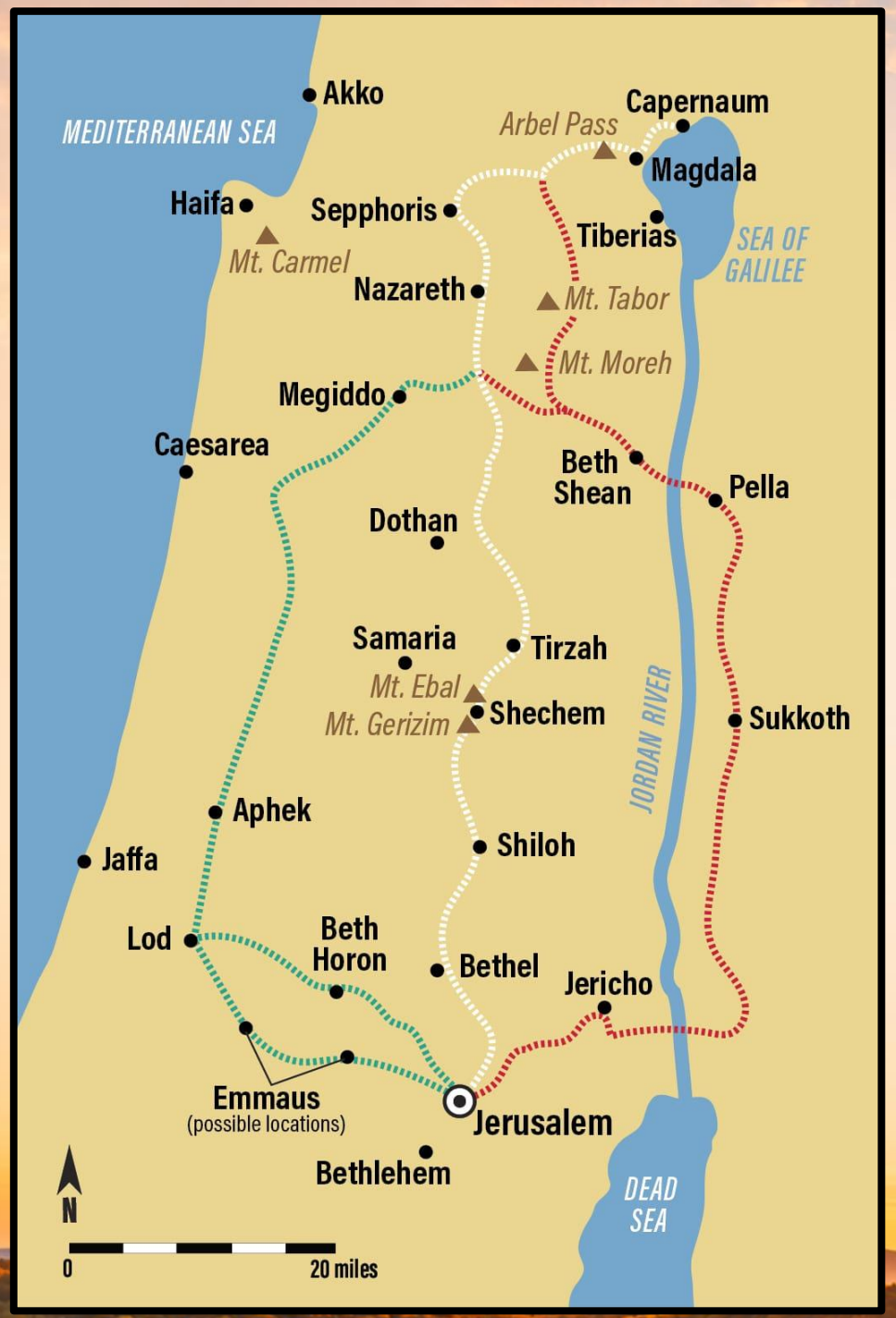
Do we make it a priority to be thankful?

Luke 17

While He [Jesus] was on the way to Jerusalem, He was passing between Samaria and Galilee. Luke 17:11


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Acco (Ptolemais)
Capernaum
Bethsaida
Magdala
GALILEE
Sea Galilee
Gennesaret
Tiberias
Cana
Nazareth
Nain
DECAPOLIS
PLAIN OF SHARON
Caesarea
Pella
Aenon (Salim)
SAMARIA
Sebaste
Sychor
Antipatris
Alexandrium
Joppa (Japho)
Arimathaea
PERAEA
Lydda
Ephraim
Philadelphia
Emmaus
Jericho
Bethany (Beyond Jordan)
Jamnia
Ashdod
Jerusalem
Qumran
Bethany
Bethlehem
JUDAEA
Herodium
Ashkelon
Dead Sea (Salt Sea)
Machaerus
Hebron
Gaza
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SAMARIA
Sebaste
Sychor
Antipatris
Alexandrium
Joppa (Japho)
Arimathaea
PERAEA
Lydda
Ephraim
Philadelphia
Emmaus
Jericho
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Three Pilgrimage Paths from Galilee to Jerusalem

1. The central—and shortest—route goes through Samaria. Pilgrims would have passed the cities of Sepphoris, Nazareth, Tirzah, Shechem, Shiloh, and Bethel. Although this route would have taken only three days by foot, many Jews chose to avoid it. They preferred longer routes that were historically safer. The Jewish historian Josephus records a violent quarrel between some Galilean Jews and Samaritans, while the Galileans were traveling through Samaria. Passing through this volatile region carried real risks. Sometimes Jesus and His disciples did indeed travel this path (John 4).

2. Skirting Samaria, the eastern route crosses the Jordan River, passes through the region of Perea, and then crosses back over the Jordan River near Jericho. It would have taken pilgrims five to seven days to traverse it. Cities along this path include Beth Shean, Pella, Sukkoth, and Jericho, as well as smaller villages like Bethpage, and Bethany. Because of the Jewish communities in Perea, this region was safer—and more hospitable—than Samaria for Galilean pilgrims.

3. The third major route was situated closer to the Mediterranean Sea. This western route also avoids Samaria, but this time in favor of the coastal plain. It was the longest way for Galilean pilgrims to reach Jerusalem. Pilgrims going this way would have passed Megiddo, Aphek, Lod, and either Emmaus or Beth Horon.

https://www.biblicalarchaeology.org/daily/biblical-topics/new-testament/3-pilgrimage-paths-from-galilee-to-jerusalem/

Why was Jesus traveling to Jerusalem?

Jesus is heading to Jerusalem to suffer, die, and be resurrected as the culmination of His ministry.

This journey is the central structure of the middle section of Luke's Gospel (often called the "Travel Narrative," spanning Luke 9:51 to 19:27), driven by a few key purposes:

Fulfilling His Purpose and Suffering: Earlier in the journey, Luke notes that Jesus "resolutely set out for Jerusalem" because the time was approaching for Him to be taken up to heaven (Luke 9:51). Jesus repeatedly explains to His disciples that He must go to Jerusalem to be rejected by the religious leaders, suffer, be killed, and rise on the third day (Luke 9:22; 18:31–33).

Prophetic Necessity: When warned about King Herod, Jesus states that He must keep moving toward Jerusalem because "surely no prophet can die outside Jerusalem" (Luke 13:33), linking His fate to the city's history with God's messengers.

Teaching and Preparing Followers Along the Way: As He travels slowly south, Jesus uses the road to teach His disciples and the crowds about the Kingdom of God—covering themes in Luke 17 like forgiveness, faith, gratitude, and the suddenness of His future return.

The Passover Festival: Historically and culturally, Jesus is traveling with crowds of Jewish pilgrims heading to Jerusalem for the annual Passover feast, where His final confrontation with the authorities takes place (Luke 22:1–15).

As He entered a village, ten leprous [λεπρός *lepros*] men who stood at a **distance** met Him; Luke 17:12

- It was not unusual for these lepers to congregate with one another. They were outcasts from society at large, and had no company other than other lepers – so, they stood afar off. - https://enduringword.com/bible-commentary/luke-17/
- Lepers were commanded to stand at a distance. They were not allowed to associate with non-leprous people. They were banished to the nether-world. It is to be expected that Jesus would encounter the lepers on the border of Galilee and Samaria, in no-man's land. The lepers likely as not didn't enter the village. They were not permitted to enter villages. They cried out from a distance. Literally lifted up their voice (collectively). They raised their voices and yelled out to attract His attention.

  - https://www.bereaninsights.org/bible-gem-1101-one-grateful-samaritan-luke-1711-19/

and they raised their voices, saying, “Jesus, Master, have mercy on us!” Luke 17:13

- The Greek word for master here is *epistates* ἐπιστάτης which is a recognition of someone above them in status. It is normally used as a term of respect or recognition of one above you. It doesn’t carry the connotation of intimacy or relationship, such as a follower. That they have combined the term with His name Jesus, shows they are well aware of Who He is. How could they not be aware because the news is being spread from village to village as Jesus and the band of disciples move toward Jerusalem.
- Note that in this story there is not one mention of the disciples, only Jesus alone.

- https://www.bereaninsights.org/bible-gem-1101-one-grateful-samaritan-luke-1711-19/

- They [ten lepers] came to Jesus together and they prayed together, even though they were a mixed group of Jews and Samaritans (Luke 17:15-16). Bonded by their misery, their national and other prejudices vanished as they came together in prayer. – David Guzik
- "A common misfortune had broken down the racial and national barriers. In the common tragedy of their leprosy they had forgotten they were Jews and Samaritans and remembered only they were men in need." – William Barclay

- https://enduringword.com/bible-commentary/luke-17/

and they raised their voices, saying, “Jesus, Master, have mercy on us!” Luke 17:13

- Strange, isn’t it. They clearly wanted to be healed, yet they don’t ask for healing. They ask for mercy. Do they perceive on a deeper level, just Who this is they are dealing with? Or is it that they don’t want to come straight out and say, heal us? Rather, they leave the choice to Him.
- Are you confident enough in Jesus to leave the choice to Him? Besides, the mercy of God can include healing. It includes so much more than healing. The best healing touch you can get from Jesus is not that which touches your outer carcass. It is the kind that heals the deep hurts within, and even more, grants to you the ability to repent and receive new life. **If you have to choose between your body healed or your soul healed, then choose your soul every time**.

- https://www.bereaninsights.org/bible-gem-1101-one-grateful-samaritan-luke-1711-19/

When He [Jesus] saw them, He said to them, “**Go and show yourselves to the priests [cohanim].”** Luke 17:14a

- The Lord spoke to Moses, saying, “Command the sons of Israel that they send away from the camp every leper and everyone having a discharge and everyone who is unclean because of a dead person.” Numbers 5:2
- It seems this time Jesus kept His distance. He remained at a distance from them and spoke instructions as to what to do, from afar. In Luke 5 He touched the leper, something that was unheard of. This time His method was less personal, more in keeping with the rules, but just as effective.

- https://www.bereaninsights.org/bible-gem-1101-one-grateful-samaritan-luke-1711-19/

“Go and show yourselves to the priests.”

Leviticus 13

Then the Lord spoke to Moses and to Aaron, saying, “When a man has on the skin of his body a swelling or a scab or a bright spot, and it becomes an infection of leprosy [*tzaraat* צָרַעַת] on the skin of his body, then he shall be brought to Aaron the priest or to one of his sons the priests. The priest [*kohen*] shall look at the mark on the skin of the body, and if the hair in the infection has turned white and the infection appears to be deeper than the skin of his body, it is an infection of leprosy; when the priest has looked at him, he shall pronounce him unclean [טָמְאָה *tameh*]. But if the bright spot is white on the skin of his body, and it does not appear to be deeper than the skin, and the hair on it has not turned white, then the priest shall isolate him who has the infection for seven days.” Leviticus 13:1-4

“The priest shall look at him on the seventh day [requiring an in-person visit], and if in his eyes the infection has not changed and the infection has not spread on the skin, then the priest shall isolate him for seven more days. The priest shall look at him again on the seventh day, and if the infection has faded and the mark has not spread on the skin, then the priest shall pronounce him clean; it is only a scab. And he shall wash his clothes and be clean. But if the scab spreads farther on the skin after he has shown himself to the priest for his cleansing, he shall appear again to the priest. The priest shall look, and if the scab has spread on the skin, then the priest shall pronounce him unclean [טָמֵא *tameh*]; it is leprosy *tzaraat*.”
Leviticus 13:5-8

“**When the infection of** leprosy [*tzaraat* צָרַעַת] **is on a man**, then he shall be brought to the priest. The priest shall then look, and if there is a white swelling in the skin, and it has turned the hair white, and there is quick raw flesh in the swelling, it is a chronic leprosy on the skin of his body, and the priest shall pronounce him unclean; he shall not isolate him, for he is unclean. If the leprosy breaks out farther on the skin, and the leprosy covers all the skin of him who has the infection from his head even to his feet, as far as the priest can see, then the priest shall look, and behold, if the leprosy has covered all his body, he shall pronounce clean him who has the infection; it has all turned white and he is clean. But whenever raw flesh appears on him, he shall be unclean. The priest shall look at the raw flesh, and he shall pronounce him unclean; the raw flesh is unclean, it is leprosy. Or if the raw flesh turns again and is changed to white, then he shall come to the priest, and the priest shall look at him, and behold, if the infection has turned to white, then the priest shall pronounce clean him who has the infection; he is clean.” Leviticus 13:9-17

“Go, show yourself to the priests.”

- You do something first. Go to the priest. People only went to the priest in cases like these to have the health check to pronounce you are healed from your contagion. But in this example, Jesus tells them to go, clearly before they are healed. Why on earth would they go to the priest when they were still leprous? Not only does it make no sense from their point of view, but it was an affront to the priest to go to him if you were still clearly leprous. You were contravening all the laws if you approached the priests while still leprous. This is another test of faith. **The ten lepers have to exercise their faith and go to the priest while still leprous. Often, Jesus will give you something to do to test your faith. You exercise your faith by doing what He said.**
- Notice that it says priests, not priest. It is most likely that it is plural, not because this group had to go to the Sanhedrin or a group or priests gathered together. Rather, they were likely to have been from different villages or regions. Their local priest was the one who declared them unclean and so they need to go, each one individually, to the priest who had pronounced them leprous in the first place. Thus, the plural reflects that a number of priests were involved in the case of ten different men healed of leprosy.

- https://www.bereaninsights.org/bible-gem-1101-one-grateful-samaritan-luke-1711-19/

And as they were going, they were cleansed. Luke 17:14a

- It was remarkable that Jesus asked them to go to the priests while they were still lepers. This was truly stepping out in faith, as in putting on the new man even when we still look and feel like the old man. - https://enduringword.com/bible-commentary/luke-17/
- “The one condition of healing was obedience. Ordered, they must obey. If He was Master as they had cried He was, then let them prove their faith by their obedience.” – George Morrison
- “God highly honors this kind of faith, and makes it the instrument in his hand of working many miracles. He who will not believe till he receives what he calls a reason for it, is never likely to get his soul saved. The highest, the most sovereign reason, that can be given for believing, is that God has commanded it.” – Adam Clarke
- One would expect that if they had not obeyed, they would not have been healed. Take the Lord at His word and do what He tells you. - https://www.bereaninsights.org/bible-gem-1101-one-grateful-samaritan-luke-1711-19/

Now **one** of them, when he saw that he had been healed, turned back, glorifying God with a loud voice, and he fell on his face at His feet, giving thanks to Him. Luke 17:15-16a

- Ten people were hurting and cried out to Jesus
- Ten people were loved and accepted by the Jewish Messiah Jesus
- Only one of ten made the effort to be thankful and worshipped the Healer
- All ten were willing to do a religious ceremony; that is go to the priest. Only one was filled with true praise and thanksgiving. – David Guzik
- "External religious exercises are easy enough, and common enough; but the internal matter, the drawing out of the heart in thankful love, how scarce a thing it is! **Nine obey ritual where only one praises the Lord**." - Charles Spurgeon

And he [the only one who was thankful] was a Samaritan. Luke 17:16b

- Ten people were loved and accepted by the Jewish Messiah Jesus, including a non-Jew
- The very one who the Jews would have thought least likely to give glory to God, indeed does so.
- The nine who ought to have recognized and worshipped, didn't. - https://www.bereaninsights.org/bible-gem-1101-one-grateful-samaritan-luke-1711-19/

Then Jesus answered and said, “Were there not ten cleansed? But the nine—where are they? Was no one found who returned to give glory to God, except this foreigner?” Luke 17:17-18

- Only one out of ten came back. Only one of these men was grateful and gave thanks to Whom thanks was due. Interestingly, he came back. When, we don’t know. Did he come back after he had been healed but before he saw the priest, or after he had been to the priest? - https://www.bereaninsights.org/bible-gem-1101-one-grateful-samaritan-luke-1711-19/
- Jesus missed the nine who did not return to give thanks. He marveled that they did not return to give Him thanks. **Jesus also notices our lack of gratitude.** - https://enduringword.com/bible-commentary/luke-17/

And He [Jesus] said to him [Samaritan leper], “Stand up and go; your faith has made you well.” Luke 17:19

- What faith? The faith he had by virtue of taking Jesus at His word and heading to the priest before there was any sign of his healing. That act secured his healing. I wonder too, if the fact that he came back to give thanks, secured his healing. - https://www.bereaninsights.org/bible-gem-1101-one-grateful-samaritan-luke-1711-19/
- There was an extra healing for this tenth leper. When Jesus said this, He likely meant God’s work within the man’s heart. **The other lepers had whole bodies, but sick hearts.** - https://enduringword.com/bible-commentary/luke-17/

What type of person does Jesus notice, give mercy to, heal, and save?

- A leper – someone outcast by society because of their present circumstances and pain
- A Samaritan – someone outcast by society because of their family background and religious heritage
- This man would have been doubly rejected by society!

For the Lord is good; His lovingkindness is everlasting and His faithfulness to all generations. Psalm 100:5

The Nine vs. The One

All ten trusted Yeshua enough to obey His command, “Go and let the cohanim examine you” (Luke 17:14), knowing that examination by a priest was necessary after healing, and they had not been healed yet.

All ten had enough trust in Yeshua to be healed, but only one showed gratitude to Yeshua and praise to God; his kind of trust not only healed him but saved him (Luke 17:19). - Jewish New Testament Commentary

How long until Jesus goes to the Cross?

Between the healing of the ten men with leprosy in Luke 17 and Jesus's crucifixion, there is no exact number of days stated in the Bible. Luke arranges his travel narrative by theme rather than strict calendar dates, so the timeline is pieced together using geography and clues from the other Gospels:

Late Winter to Spring (Passover): Jesus's final journey toward Jerusalem takes place in the months leading up to the spring Passover festival. When he heals the ten men on the border of Samaria and Galilee (Luke 17:11), he is still in the northern part of his southward route.

The Remaining Distance: From the border of Galilee and Samaria, the remaining walk to Jerusalem—passing through Jericho and Bethany—is roughly **60 to 80 miles**, depending on the exact route taken.

Events in Between: Between Luke 17:11 and the crucifixion in Luke 23, several major events occur:

- Jesus teaches on the coming Kingdom, prayer, and humility (Luke 17:20–18:30).
- He passes through Jericho, healing Bartimaeus and meeting Zacchaeus (Luke 18:35–19:10).
- If harmonized with John's Gospel, Jesus also travels to Bethany near Jerusalem to raise Lazarus, retreats briefly to Ephraim (John 11), and then returns for **Holy Week**—entering Jerusalem on Palm Sunday, teaching in the temple, sharing the Last Supper, and going to the cross on Friday (Luke 19:28–23:49).

Because of these stops and teachings along the way, most biblical chronologies place the healing in Luke 17 within the **final one to three months** of Jesus's earthly life, shortly before Holy Week begins.

Am I thankful today?

- Am I thankful despite my struggles and pain?
- Am I thankful no matter my background or past?
- Am I thankful that Jesus hears me when I cry out?
- Am I thankful that Jesus notices my hurts?
- Am I thankful because Jesus can heal me?
- Am I thankful because Jesus can save me?

What should thankful believers do?

Shout joyfully to the Lord, all the earth. Psalm 100:1