

The proper Response to Mercy

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Date: 30 August 2026

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[0:00] That I think help us to see what we can see from Luke chapter 17. Starting in verse 11. The he that we encounter in verse 11 is the Lord Jesus.

And on the way to Jerusalem he was passing along between Samaria and Galilee. And as he entered a village he was met by ten lepers who stood at a distance and lifted up their voices. Saying Jesus master have mercy on us. When he saw them he said to them go and show yourselves to the priests.

And they went. And as they went they were cleansed. Then one of them when he saw that he was healed turned back praising God with a loud voice.

And he fell on his face at Jesus' feet giving him thanks. He was a Samaritan. Then Jesus answered. Were not ten cleansed?

[1:08] Where are the nine? Was no one found to return and give praise to God except this foreigner? And he said to him.

Rise. Go your way. Your faith has made you well. Let's pray together. Father I thank you for this passage.

I thank you for who it shows Jesus to be. I thank you for the wonder of what he does here. And I thank you for the instruction that's here.

And I pray that you would be with us. Father that you would help us by your spirit to understand and to see exactly what you would have us to hear and to understand and to see this morning.

I pray that Jesus would be clear in focus. I pray that our reaction and what that reaction should be would be clearly in focus.

[2:10] And I pray that you would work in hearts. Draw all men to yourself today we pray in Jesus name. Amen. Well we're in the midst of a movement.

Jesus is continuing to Jerusalem. It says at the beginning of verse 11. Most of Jesus' ministry had taken place in Galilee. He'd made several trips to Jerusalem and he'd ministered in a few other places.

But most of his ministry was in Galilee. And we pointed that out as we looked earlier in the book of Luke. His ministry turned though back in Luke chapter 9 verse 51.

It says when the days drew near for him to be taken up. He set his face to go to Jerusalem. So he'd been working in and around Galilee most of the time. And he sets his face to go to Jerusalem.

And he was going to Jerusalem to die. He was going in obedience to his father to give his life. To provide redemption for his people. And so he begins making this trek.

[3:18] And as we have covered Luke chapter 9 verse 51. From there to here. All these things have taken place. As Jesus was going from Galilee to Jerusalem.

This was not a short journey. Although the journey to Jerusalem does not take as long as Jesus took. There may have been many weeks between the time he set his face to go to Jerusalem.

And the time he walked into Jerusalem. In the triumphal entry. But here we are somewhere along the way. And it says he's on his way to Jerusalem.

And he was passing along between Samaria and Galilee. And so he's making this trek. And all good Jews. Now I don't believe this is why Jesus did this.

But all good Jews. Because we know that he did make entrances into Samaria. But all good Jews would go around Samaria.

[4:23] They would walk many extra miles. To keep from going through Samaria. Because most Jews hated the Samaritans. They were considered an unclean people.

They were a mixed race of people. In their eyes. And they worshipped a false god. And so those who are of God's people would go around Samaria.

And they didn't like Samaria. And the Samaritans returned the favor. They didn't like the Jews. And the Jews were to make these treks to Jerusalem.

Three times a year. All the young males. Or all the males were to make their trek to Jerusalem. And they would have to go around. Because sometimes if the Jews tried to take a shortcut.

Few of the Samaritans would let them through. But others would persecute them. And sometimes worse. And so people would go around Galilee and Samaria. But I think this account mentions this fact.

[5:24] That they were in the area of Galilee and Samaria. And not to tell us where they were on the trek. They could be in any number of places on this trek. Is to tell us who the people were in that area.

And I think that's important. As we get further into this. We'll see in just a moment. Now we know from Luke 13. Verse 22. That Jesus entered into many towns and villages.

On his way. So another verse to say. We don't know where he was. We know that he went into Jewish cities. We also know that he went into Samaritan cities.

And so. We don't know if he is. Across the border into Samaria. If Luke chose not to mention that. Because that would have said very well the Jews. We don't know.

Exactly where he is. But it's an area at least. If not. If Jesus is not in Samaria. It is an area at least.

[6:27] Where Samaritans. Would be close by. The passage says. That he entered a village. But we. It's interesting.

The passage goes along. And it's he and the ten. He and the ten. He and the ten. And it sounds as though Jesus has gone on by himself. We find. From verse 16. 15 and 16 on.

That he wasn't by himself. But. But this exchange took place. Soley between. Jesus. And these ten men. That he met. But he enters that village. And we know from the context.

That the disciples. And probably the Pharisees. And scribes. Were with him. Because they all travel together. And so we have this situation.

Where Jesus is making his way to Jerusalem. He decides to enter this particular village. There are these people with him. But then a discourse starts.

[7:24] That sounds like nobody's there. I'm convinced. Amongst other things. It's the. It's the intensity that Jesus has. It's this centering in.

It's the focus that he has on these Jews. Or these ten lepers. In meeting their need. Now. It says when he sees them. Apparently. He's walking along.

And the lepers cry out. And my impression is that Jesus is like. Where is this coming from? And when he sees them. He speaks them. Speaks to them.

Now. They met Jesus. It says. They. He says he goes into this village. And these lepers meet him. They must have heard about him.

This was not an accidental. This idea of he. They met him. Was that they did this on purpose. They. Knew his name. Because they addressed him by name.

[8:20] They called him Jesus. And they knew that he was a teacher. They called him rabbi. It says here. Master. And so. They must have heard about him. They must have heard what he had been doing.

He'd ministered. A couple. Two and a half years. By this point. And his fame went all over the place. So. These ten men.

Had probably heard. About Jesus. And what he had done. And I'm picturing. That they must have been. Ten men. Who with plenty of time. On their hands.

Sat around. And thought. Boy. You know. If that Jesus guy. Ever comes here. I'm going to talk to him. I'm going to go to him. And I'm going to ask him.

Because I have a need. That no one can fill. Except God. And they must have planned that. And they must have planned. That they would. If they had that chance.

[9:18] Confront. Not in a bad way. But confront Jesus. So. Evidently. Because. They were in place. And Jesus was not. According to the scriptures. Looking for them.

They were in place. Where. Having heard that Jesus. Was coming into this village. They could address him. And so. They got to this place. And they cry out.

Jesus. Master. Have mercy on us. And so. These ten men. Cry out for mercy. They did not say. What they needed. Beyond asking for mercy. Everyone. Knew. What the problem was. It's that.

They were lepers.

And their situation. Was desperate. So. Maybe some of you know. What lepers are. But let's answer that question. What are lepers? They are people.

[10:15] Who have disease. Called leprosy. And. Today. Leprosy. Is called. Hansen's disease. And today. Leprosy. Is defined.

Pretty much. In one way. What Jesus saw. Would have included this. But would have been broader. Than just. Hansen's disease. But when you think of leprosy.

Mainly what we think about. Is a disease. That. An infection. That begins by killing nerves. In the extremities. And sometimes.

By wounds. Or other things. The extremities. Would begin. To be injured. And infected. And. Would. Get gangrene. And would fall off. But they didn't have any pain. Because the nerves were killed. It was a slow. Agonizing death.

[11:09] Some. Progressed quickly. Some. Not. But it was. It was pretty much. A death sentence. Although for some. They may live. Decades. In that situation. King Uzziah.

In the Old Testament. Had leprosy. And. He lived for a long time. And his son. Was. Kind of. Co-king with him. He would reign. And tell. Have messenger.

Carry to the son. And the son. Would carry out his rule. And so. It could last. A long time. This disease. Was. Miserable. People. And it made them desperate.

Now. You say. I can see. Why they were desperate. Well. I think it's more than that. I think it's more than. The physical suffering. You're probably. Some of you are already familiar.

But. Their situation. Was desperate. Because those who had leprosy. Were considered. To be unclean. Now. The Samaritans. Were considered unclean.

[12:06] Because they had. They were foreigners. And mixed race. And they worshiped a false god. But lepers. Lepers were unclean. To a higher degree.

Now. They would stay away from both of them. But. But leprosy. That was like the plague. You were considered. Unclean. No one was to come within.

Or you weren't to come within. 50 feet of anyone. It was your job. To cover your face. In certain ways. And. And to tear your clothes. In. In a way.

That would show people. That. You're a sick person. People need to stay away from you. They had the responsibility. When near. Anyone. To cry out. Unclean.

Unclean. And that meant. Stay back. Lest you. Are contaminated. With my uncleanness. And so. They were desperate.

[13:01] With people. Not being able to come. Within 50 feet of them. With. With the. The uncleanness. That could be spread. By just being in their presence. They were kept.

From temple worship. And from all. The sacrifices. In fact. The word for uncleanness. Here. Is a word. That's taken from a sign. That was literally.

On the temple walls. Saying the unclean. Should not go in there. And so. They were kept. From temple worship. No sacrifices. No seeking the Lord.

Their God. In the temple. They were kept. From that. They were kept. From their families. They didn't live in town. With everyone else. They had to live. Outside of town. And usually.

Gathered together. In communities. And they would bond together. To help. Take care of one another. And they could not work.

[13:57] And they could not. Make money in the city. Or on the farm. They were at the mercy. Of any who would provide. For them. And if a man.

Of the family. Was unclean. That meant. That he wasn't able. To work. And provide food. For his family. So not only. Does his. His uncleanness.

Make him desperate. In that he can't worship. And he can't be around people. He can't be around his family. And he can't earn a living. And his family. Has to depend on. Other people. And what's worse.

Off times. It was the family. Of the. Leprous person. Who would have to bring. Food. To this leprous person. Because he couldn't.

Go into the market. And buy. He couldn't. Have his own field. And you know. Till his own crops. And all that. He was leprous. And he was dependent. On others. His situation.

[14:53] Was desperate. It felt like. A death sentence. To be. Considered. A leper. And they cried out.

For mercy. Because if God. Didn't help them. If God. Did not do. A miracle. They were helpless. Leprosy.

Was not something. You went to the doctor. To fix. If you. Even. Thought. You had leprosy. If someone else. Thought you had leprosy. You would go to the priest.

And he would judge. Whether you were clean or not. Whether you had leprosy or not. There are. Chapters in the Bible. That talk about. How to define leprosy. And once. That sentence.

Was declared. Once you were called. Unclean. You were pushed out. There was no known cure. And at the point.

[15:48] We come to this. Account. Here in Luke. It had been. Eight. Hundred. And fifty. Years. Since we knew.

Of anyone. Who had been healed. Of leprosy. I want you to get a sense. Of the bleakness. Of their situation. Now we read.

Second Kings five. And that's the incident. I'm speaking of. Of the last time. Someone. We knew of. That had been cured. Of leprosy. Before that.

You had to go back. Several hundred. More years. To Miriam. Remember how she complained. About Moses. Who are you taking. All this authority.

Upon yourself. Yada yada yada. And God gives her. Leprosy. And Moses. Prays for her. God says. She's going to be. Unclean for a week. She's outside the camp.

[16:47] For a week. Now we don't know. Just. Moses. Prays for her. There's no. Do this. Or you know.

Nothing that looks like. Someone performing. An act over her. But this. Situation. With Elisha. It's the only time.

In all of the Old Testament. That we see. A situation. Of a leper. Becoming. Not a leper anymore. It took.

God. Healing somebody. To stop being a leper. For the most part. And so. They came to Jesus. As desperate people. And said. Jesus. Master. Have mercy. On us. Jesus.

[17:44] It says in scripture. When Jesus saw them. He then. Out of sheer mercy. Now. There are other accounts. Of Jesus. Healing. Lepers.

At one point. He goes up to the leper. Puts his hand on him. And says. Be healed. Another time. He's just with a person.

He speaks. After this conversation. Jesus speaks to him. And he's healed. But out of sheer mercy. Jesus didn't require anything. He didn't walk up to them. He didn't say.

If you do. Well. He does make it. A requirement. But. But it's. Generic. There's no. Personal. Involvement.

Involved here. He just cries back. Go show yourself. To the priests. Again. Think about that. Here are these guys. They position themselves.

[18:39] Jesus is walking. Walking into this village. And they cry out. Jesus have mercy on us. And the only answer is.

Go show yourself. To the priest. There's no. I see that you're lepers. I'm going to heal you. Or anything like this. It's not a sheer mercy.

He says. Go show yourself. To the priest. And we have a situation here. That's a lot like the situation with Elisha. And Naaman. Jesus simply told them.

To show themselves to the priests. To be cleansed. And remember when I read from 2nd Kings chapter 5. Elisha doesn't even come out.

Naaman was all mad. I thought he'd wave his hands. And say things. And do things. And make this big spectacle. He sits in the house. And sends a servant out.

[19:37] And says. Go watch in the Jordan. And when Naaman. Obeyed. After fussing. And fuming.

For a few minutes. When he obeyed. Naaman was healed. And the same thing happened to these 10. When they obeyed.

They said. Jesus have mercy on us. Jesus says. Go show yourself to the priests. Well immediately. All 10 of them turn. All 10 of them.

Obeyed. Jesus's command. And all 10 of them. Were healed. Immediately. Now. I don't know what conversation. Took place amongst them.

I don't know if they walked around. Going like this. As they head to the priests. You know. We don't know. We have no clue. What most of these people did. Nine of them.

[20 : 36] Never looked back. And it says that this one glorified God. It sounds like the minute he sees it. Praise God. You know.

That kind of. I can't believe it's happening. But. The account says nothing. Of the other nine. Even saying. Yeah man. Praise God.

God. They just keep going. But this one. Sees what God has done. And maybe.

Because the miracle takes place. In an area probably close to this. At least involving. A Samaritan little girl.

Maybe this one guy remembers. But anyway. Whether he does or doesn't. This one. Looks down. Takes note of what happens. And he glorifies God.

[21 : 35] He is so moved. We know that he had to be at least 50 feet away. And we know that he turned with the rest of them.

In obedience to go to the priest. We don't know how far he made it. We don't know if they were running or walking or what. But however far he was.

He turned. And he glorifies God. And he comes back. And falls at Jesus' feet. And gives thanks. As I mentioned.

In all of the Old Testament. We only know of two people who were healed of leprosy. Miriam. And Naaman. And we read the story.

In the account. Of how this man was healed. But this one Samaritan. Reacts the same way as Naaman.

[22 : 44] Naaman. As it goes on further in the account. He sees what happens. And he goes back. To Elisha. And he gives thanks to God.

He's a man who chooses then to worship God. He takes. For our terms. He takes a wheelbarrow load of dirt.

From Israel. Back to Syria. So that when he worships. He can be on. God's dirt. God's people's dirt. And worship God. And the big contrast here. Is what happens next.

Now. It looks like. As I mentioned. It looks like Jesus. And these ten people are alone. By the conversation. But we found out. In verse 17.

[23 : 49] That there are people there. And he is now. Not talking to the Samaritan. Although we're not supposed to know. He's a Samaritan at this point. He's not talking to the Samaritan.

But he talks to those disciples. And probably even the Pharisees around. And he says. We're not ten cleansed. We're the nine.

Jesus does not say. They're excited. Don't worry about it. Jesus expects.

If God has done something like that. For this person. Or these people. That their response ought to be.

One of worship. One of thankfulness. One of falling down. On his feet. Jesus was disappointed.

[24 : 55] In the nine. Who did not return. And as I mentioned. It says. He falls on his feet. And Luke tells us. Now. He was a Samaritan. Luke has to tell us that.

Because we can't see. That this man. Is a Samaritan. There's no pictures. In this book. And so Luke has to tell us that.

But up to this point. They saw it. But nothing's been said. And Jesus says. We're not ten healed.

Cleansed. We're the nine. Was no one found to return. And give praise to God. Except this.

Foreigner. Jesus was disappointed.

The way it's phrased. Is that probably. The other nine. Were Jews. And probably. Those other nine. Would have known.

[25 : 53] And maybe the Samaritan did. Probably those other nine. Would have known. That there was only one. Large. Or maybe I should say. Only one healing.

Aside from Miriam. Only one healing. Of a leper. In the Old Testament. And this should have been. A huge deal. To all nine.

Of those Jewish men. And all nine. Of those Jewish men. Should have turned. And given glory to God. And all nine. Of those Jewish men. Should have come.

And knelt. Or fallen down. Before Jesus. At his feet. And all nine. Of them should have given.

Thanks to God. Jesus expresses.

His disappointment. Why. Didn't. These. People. Give thanks. Now.

[26 : 48] One of the things. In scripture. Is that leprosy. Is a lot like sin. It kills people. All their life long. Rots them. Dooms them.

There is no hope. For a leper. There is no hope. For a sinner. Except if God. Steps in. Except. When God. Says. Be cleansed. We. As Christians. Ought. To be. The most. Thankful. We. As Christians. Ought. To be. The most. Thankful. People. There are. This. Contrast. Of.

Only. One. Miracle. In the Old Testament. Now. Jesus. Has. Done. It. All over. The place. Jesus. Has. Provided. A way. Out. And.

[27 : 44] Jesus. Expects. His. People. To be. Thankful. In fact. The whole. Old Testament. Is. Full. Of. It. Psalm. 103. One. Through. Five. Bless. The Lord. Oh. My. Soul. And.

All. That is. Within. Me. Bless. His. Holy. Name. Bless. The Lord. Oh. My. Soul. And. Forget. Not. All. His. Benefits. Who. Forgives. All. Your. Iniquity. Who. Heals. All. Your. Diseases. Who. Redeems. Your. Life. From. The. Pit. Who. Crowns. You. With. Steadfast. Love. And. Mercy. Who. Satisfies. You. With. Good. So. That. Your. Youth. Is. Renewed. Like. The. Eagles. That's. Old Testament.

First. Peter. One. Three. Bless. Be. The. God. And. Father. Of. Our. Lord. Jesus. Christ. According. To. His. Great. Mercy. He. Has. Caused. Us. To. Be. Born. Again. To. A. Living. Hope. Through. The. Resurrection. Of. Jesus. Christ. And. The. Dead. Dead. In. Sin. Dead. In. Leprosy. Ten.

[28 : 37] Were. Healed. One. Recognized. The. Gravity. Of. The. Situation. And. Came. And. Gave. Praise. To. God. Do. You. Christian.

Realize. The. Gravity. Of. Your. Situation. And. The. Wonder. Of. What. God. Has. Done. For. You. Are. You. One. Who. Is. Full. Of. Praise. To.

God. Are. You. One. Who. Is. Thankful. If. Trusting. Christ. You. Were. In. A. Worse. Situation. Than. Those. Lepers. If.

You. Trusting. Christ. You. Have. Seen. Greater. Mercy. Than. Those. Lepers. Do. You. Give. Glory. To. God.

Do. You. Fall. On. Your. Face. And. Worship. And. Thank. God. For. What. He. Has. Done. Has. It. Changed. Your. Life. Do. You. See. It. As.

[29 : 31] The. Pivotal. Point. That. Which. Has. Changed. Everything. Revelation.

Chapter 5. Verses 11. Through 14. Then I looked. And I heard around the throne. And the living creatures and the elders. The voice of many angels.

Numbering myriads of myriads and thousands of thousands. Saying with a loud voice. Worthy is the lamb who was slain. To receive power and wealth and wisdom and might.

And honor and glory and blessing. And then I heard every creature in heaven. And on earth and under the earth and in the sea.

And all that is in them saying. To him who sits on the throne. And to the lamb. Be blessing and honor and glory. And might forever and ever.

[30 : 29] The four living creatures said. Amen. Amen. And the elders fell down. And worship. What's your response. To what God has done for you.

Now there's one more verse. It says. And he said to him. Rise. Go your way. Your faith has made you well. All ten of these men. Were healed by faith.

One of them. Was saved by faith. The act of this man turning back to glorify God. Coming back to fall at his feet. Did not save him.

It was not that act. His actions did not save him. But they did reveal. That he had saving faith.

This man used to be a leper. But his soul was much worse. All his righteous deeds were his filthy rags. He was dead in trespasses and sin.

[31 : 30] He was an unclean thing in God's sight. The wages of his condition was death. Only God could cure him. The man's faith.

Not only brought about the healing of his body. But his faith. In Christ. Was the instrument God used to save him. His saving faith.

Was revealed. In his desire to give God glory. And his burden to fall at Jesus' feet. In thankfulness. Does yours.

Let me read the statement again. His saving faith. Was revealed. In his desire to give God glory. And his burden to fall at Jesus' feet. In thankfulness.

Does yours. Let's pray. Father. I pray that you would be with us. May the wonder. Of what we have been redeemed from.

[32 : 29] Change us. May it be evident in our lives. May it be evident in what our mouth says. May it be evident in the way we live. I pray that you would make Christians.

Thankful people. And may the work of Christ be displayed. In what they say. In what they do. And Lord. I pray that you would also work in the heart.

Of those who don't know Christ. The sickness that they have. Is unto death. Their situation is desperate. And only God can save.

But Jesus. Master. Have mercy. Will bring. Come. And you could be saved.

And I pray that you would draw. People to yourself this morning. We pray in Jesus name. Amen. Amen. Amen. Amen.