

Pastoral REFLECTIONS

June 4, 2023

Proper Gratitude

In his book, "Table Talk" Martin Luther wrote, "A hungry man is more thankful for his morsel than a rich man for his heavily laden table. A lonely woman in a nursing home will appreciate a visit more than a popular woman with a party thrown in her honor. A Russian who finally gets his copy of the Holy Scriptures after seventy-five years of state-imposed atheism is more thankful for his little book than we are for all the Christian books, magazines, and translations overflowing our shelves."

"Ralph Waldo Emerson observed that if the constellations (any of 88 groups of stars forming patterns) appeared only once in a thousand years, imagine what an exciting event it would be. But we barely give them a look because they're there every night."

"There is an imaginative story about a day when the sun did not rise. Six o'clock came and there was no sign of dawn. At seven o'clock, there was still no ray of light. At noon, it was as black as midnight. No birds sang, and only the hoot of an owl broke the silence. Then came the long black hours of the afternoon. Finally, evening arrived, but no one slept that night. Some wept, and some sang their hands in anguish. Every church was thronged with people on their knees. Thus, they remained the whole night through. After that long night of terror and agony, millions of eager, tear-streaked faces were turned toward the East. When the sky began to grow red, and the sun rose, there was a loud shout of joy. Millions of lips said, "Bless the Lord, O my soul!" because the sun had risen after one day of darkness."

The very consistency of God's blessings sometimes seems to dull our gratitude. We need to change this pattern because satan uses it to keep us heavy-laden (Luke 8:14). The wonderful thing about the mercies of God is that they are fresh every morning and new every evening. God wants to make us people who exhibit thankfulness in proper proportion to the gifts and blessings we've received. "...in everything give thanks; for this is God's will for you in Christ Jesus. Do not quench the Spirit..." (1 Thessalonians 5:18-19). "But seek His kingdom, and these things will be added to you. Do not be afraid, little flock, for your Father has chosen gladly to give you the kingdom." (Luke 12:31-32)

"Finally, brethren, whatever is true, whatever is honorable, whatever is right, whatever is pure, whatever is lovely, whatever is of good repute, if there is any excellence and if anything worthy of praise, dwell on these things. The things you have learned and received and heard and seen in me, practice these things, and the God of peace will be with you." (Philippians 4:8-9)



UPCOMING Events

WILD CARD SUNDAY—VOLLEYBALL
Join The LWFC Sports Ministry **TODAY** for a fun game of volleyball at Living Word Christian Academy at 2 p.m. Teens, Parents, Young Adults, and Children 12+ are welcome to attend!
For more information contact Le'Quinton Lockhart at (832) 310-6893 or Allison Pryor at (832) 350-4190.

BOWLING WITH L.E.G.I.T.
Join us for a night of bowling with the Young Adults, Saturday June 24th at 6:30 p.m. Be sure to register! You don't want to miss this chance to fellowship with one another. For more information, contact **Keron Brown** at keron.brown@lwfellowshipchurch.org.

FAMILY BIBLE ENCOUNTER
JUNE 6TH—8TH 6:30 P.M.
Living Word Family, It's Time for the Family Bible Encounter. Join us **Tues.-Thurs., June 6th - 8th at 6:30 p.m.** for FUN, FELLOWSHIP & ENRICHMENT. A light Dinner will be served at 5:30 p.m. each day. The Theme for this year is Twists & Turns: Following Jesus Changes The Game! Psalm 25:4 Register on the events page of our website and for more information contact **Sylvia Edwards** at sedwards@lwfellowshipchurch.org

CENTER FOR CHRISTIAN LIVING
Join us for the Center For Christian Living every **Tuesday at 12 p.m. & 7 p.m.** starting June 13th and ending July 25th. This reformatted CFCL will focus on topics related to the theme for the year, which is "BE INTENTIONAL" There will be classes for women, men, 55+ adults, adults, young adults, youth and kids. For more information visit www.lwfellowshipchurch.org/center-christian-living

LWCA SUMMER CAMP—LAST CALL FOR LOCK-IN RATE OF \$120 PER WEEK
Skip Into Summer With The Living Word Christian Academy Summer Camp
Summer Special of \$120 per week per child Ages 5 -12 Register at www.lwcacademy.org or call **(713) 686-5538** for more information.

Children are now required to check-in upon arrival. Please report to the registration desk located in the children's wing.

Infants—6th grade



ORDER OF WORSHIP

Announcements

Communion

Visitor's Welcome

Worship In Giving

Offering boxes are located at all perimeters under crosses

Special Music

"Come Back"
Luke 17:11-19

Click "Sermon Notes" on the Website

Call to Discipleship
Please remain seated at this time

Benediction

MIDDLE SCHOOL - HIGH SCHOOL

LEGACY 3:30 4:00 & TUESDAY NIGHTS

EFFECTING TODAY FOR TOMMOROWS

youth ministry of LIVING WORD FELLOWSHIP

WEDNESDAY

6:30 PM

Come Back
Luke 17:11-19

I. At A Distance vs. 11-13

- a. Ten Lepers
 - i. Stood at a Distance
 - 1. It also places the incident on the outskirts of habitation where a group of lepers might be found
 - 2. The account begins with Jesus’ healing ten lepers at a distance (17:12, 14; cf. 7:6–10). Lepers had to live apart from society (Lev 13:38–46; Num 5:2–4), and to reenter society they had to be declared clean by a priest (Lev 14:1–32). As they proceeded to the priests, they were healed. One of the lepers upon observing his healing returned to give thanks to Jesus. (17:19).
 - 3. The lepers were conforming to the law by avoiding physical contact with other people (Lv. 13:45f.; Nu. 5:2), but staying close to habitation so that they might receive charitable gifts. It is not surprising that they knew about the reputation of Jesus
 - ii. Raised their Voices
 - 1. Jesus - is likely to be Lukan. In Lukan idiom “lifting up the voice” has to do with needing to be heard or wanting to be emphatic, and not specifically with prayer
 - 2. Master - as a title addressed to Jesus, nearly always by the disciples It variously means sir or mister (Lk 14:21), master (Mt 6:24), lord (Acts 25:26)
 - a. Go, show yourselves to the priests. Compare 5:14. “Priests” is plural because there were ten lepers. That Jesus anticipated that the Samaritan would go to a Samaritan priest is speculative. Luke was not concerned with this detail.
 - b. Master- which is normally placed on the lips of disciples in Lk. accordingly assumes that they stood in some close relationship to Jesus. It is more probable that the word is used loosely without any deeper implications. but nothing should be made of this for such an imprecise expression.
 - 3. Have Mercy on Us - show mercy to someone, help someone (out of compassion)
 - a. Have pity on us! Compare Luke 16:24; 18:38–39. The particular mercy being sought is not mentioned. The lepers might have sought alms from others, but from the address “Master” Luke suggested they sought more, i.e., healing, from Jesus.

II. Show Yourself v. 14

- a. Saw Them
 - i. “And directly He saw”: which seems to imply that, until they cried out, He had not perceived who they were.
- b. Show Yourself
 - i. To the Priest
 - ii. Normally, a command to visit the priest would follow a cure (5:14; cf. Lv. 13:49; 14:2f.), so that the cured man might officially resume his place in society. Here the use of the plural ἰερεῖς arises from the fact that a mixed group of lepers, Jewish and Samaritan, is described, and each man would go to the appropriate priest.
 - iii. “Show yourselves to the priests” appointed for this purpose. Each of the ten would go to the priest near his own home. In 5:14 we have τῷ ἱερεῖ, there being then only one leper. The Samari tan would go to a priest of the temple on Mount Gerizim.
- c. As They Were Going
 - i. They were Cleansed- Cleansed - **to heal a person of a disease that makes one ceremonially unclean, make clean,**
 - ii. before the command to show oneself to the priest, here the healing took place on the way (cf. 2 Kgs 5:10–14). 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.
 - iii. the notable difference here is that the lepers are sent off with their leprosy still not dealt with. The lepers were required to act as though doing what Jesus asked would make a difference, even though there was yet no tangible evidence that it would (they had at least to believe that it was worth a try; cf. the commands to act with the expectation of healing in 5:25; 6:10; 7:14; 8:54; and cf. further 7:7–10; John 4:50).

III. Just One vs. 15-16

- a. Saw He was Healed
- b. Turned back
 - i. Glorifying God Glorifying - to influence one’s opinion about another so as to enhance the latter’s reputation, praise, honor, extol to speak of something as being unusually fine and deserving honor—‘to praise, to glorify, praise
 - ii. The effect on one, but only one, is to make him turn right around and head back to Jesus, full of thanks to Jesus and glory to God.
 - 1. With a Loud Voice
- c. Fell On His Face Fell on His Face - Falling down before Jesus is meant to emphasise a petition in Mk. 5:22 (par Lk. 8:41); Lk. 5:12, and gratitude in Lk. 17:16

III. Just One vs. 15-16 continued

- i. At Jesus Feet
 - 1. The action is one of respect (Matthew stresses the element of worship), here accompanied by thanksgiving (εὐχαριστέω, 18:11; 22:17, 19; cf. Jn. 11:41; Acts 28:15).
- ii. Giving Thanks
 - 1. Giving Thanks -to express appreciation for benefits or blessings, give thanks, express thanks, render/return thanks Greek words derived from the root eucharist- are used in the NT almost exclusively in the sense of thanksgiving directed to God (in the LXX the verb and substantive do not occur in the Hellenistic sense until the apocryphal writings). The only exceptions are Acts 24:3 and Rom 16:4, although cf. 2 Cor 1:10–11. On Luke 17:16 cf. v 18
- d. He was a Samaritan
 - i. Yet the overwhelming evidence in the Gospels is that Jesus’ attitude toward the Samaritans differed radically from that of his Jewish contemporaries. When his disciples display the usual Jewish animosity in asking to have the “fire of judgment” rain down upon the inhospitable Samaritans, Jesus “rebuked them” (Lk 9:55).
 - ii. Schismatic group from the Jews. The group resided north of Judea and south of Galilee in hostile tension with its Jewish neighbors. Jesus’ attitude toward this despised group radically contrasted with contemporary sentiment
 - iii. The history of relations between the Samaritans, situated in the north around Mt Gerizim (their holy mountain), Shechem, and Samaria, and Jewish populations in Judea and then later in Galilee is one of fluctuating tensions Opposition was at first politically motivated, but became religious as well when sometime later, possibly the 4th century bc
 - iv. Samaritan. Mention of this has been delayed in the story to dramatize this fact. This would remind Luke’s readers of the parable of the good Samaritan and that it was a Samaritan, not the priest or Levite, who proved to be a neighbor (cf. 10:30–37). It would also affirm to them the subsequent history of the church and how Samaritans received the gospel and official Judaism did not. Even though they already knew this, they would later read about this in Luke’s second work

IV. Well Then vs. 17-19

- a. Wasn’t there Ten
 - i. Where are they
 - ii. No one But the Foreigner
- b. Faith has made you Well
 - i. Faith - belief and trust in the Lord’s help in physical and spiritual distress; state of believing on the basis of the reliability of the one trusted, trust, confidence
 - ii. Well - save/free from disease
 - 1. Has made you well. “Made you well” is literally saved you. See comments on 7:50. For Luke, true faith, which leads to salvation, was intimately connected with glorifying 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.

PRAYER REQUESTS

Grieving: Helen Wardlow & family, Mary Wheatley and Carol Dickerson & family, Leo Banks & family, Tomitra Wiley & family, Gail O'Neal & family, Pastor Cannings & family, Byron Grand & family, and Pastor Lawrence & family.

Health and Healing: Lurlean Lane, Florence Wiggins, Retha Amos, Margaret Baptiste, Cici Sharpe, Eunice Johnson, Jeffrey McQueen, Barbara Gordon, Eric White, Ella James, Pat Crawford, Lisa Roberts, Birdie Williams, Jon Heard, Lakesia Davis, Rutha Patrick, Betty Goode, Latifah Brown, Tanisha Collins, Eric Prichett, Rufus Hadnot, Pat James, Kevin Carey, Lori Lee, Nikisha Doyle, Jessie Austin, Patricia Jackson, Sherri Love, Elizabeth Clark, Clara Williams, Betty Cunningham, Wanda Turk, Deborah Smith, Dorothy Price, Kathryn Ford-Cheatham, Anthony Thomas, Beverly Austin, Ruby Hunter, Yvette Ford, Calvin Wilson, Diane Ford, Patrice Terell, Patsy Gatterson. and Rita Hughes.

