



FAITH

& LOVE

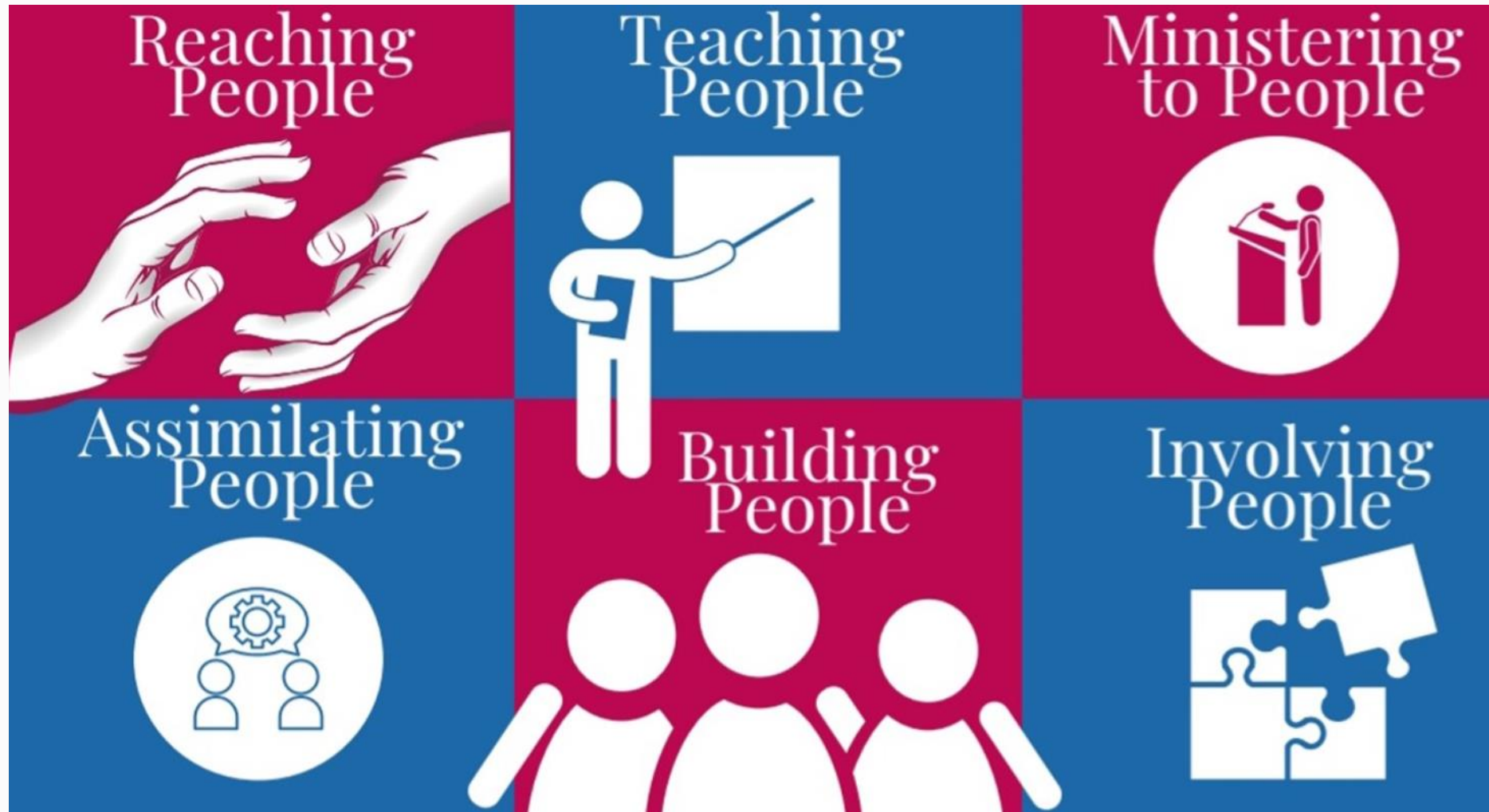
Church of God in Christ

**Faith and Love C.O.G.I.C
Sunday School**

Lesson 11 May 10, 2026

SAYING THANKS

SUNDAY SCHOOL CORE VALUES



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SUNDAY SCHOOL RESPONSIVE READING

Superintendent/Teacher: Behold how good and how pleasant it is for brethren to dwell together in unity. **Psalm 133:1**

School/Class: But do not forget to do good and to share, for with such sacrifices God is well pleased. **Hebrews 13:16**

Superintendent/Teacher: All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. **2 Timothy 3:16**

School/Class: Your word is a lamp to my feet and a light to my path. **Psalm 119:105**

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SUNDAY SCHOOL RESPONSIVE READING

Superintendent/Teacher: Let each of you look out not only for his own interests, but also for the interests of others. **Philippians 2:4**

School/Class: He who has a generous eye will be blessed, for he gives of his bread to the poor. **Proverbs 22:9**

Superintendent/Teacher: Therefore he says: "When He ascended on high, He led captivity captive, and gave gifts to men." **Ephesians 4:8**

School/Class: As each one has received a gift, minister it to one another, as good stewards of the manifold grace of God. **1 Peter 4:10**

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SUNDAY SCHOOL RESPONSIVE READING

Superintendent/Teacher: For as the body is one and has many members, but all the members of that one body, being many, are one body, so also is Christ. **1 Corinthians 12:12**

School/Class: For as we have many members in one body, but all the members do not have the same function. **Romans 12:4**

Superintendent/Teacher: By this all will know that you are My disciples, if you have love for one another. **John 13:35**

School/Class: For you, brethren, have been called to liberty; only do not use liberty as an opportunity for the flesh, but through love serve one another. **Gal. 5:13**

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SUNDAY SCHOOL RESPONSIVE READING

ALL:

But grow in the grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.

2 Peter 3:18

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- Bible Basis: Luke 17:11-19
- Bible Truth: Luke tells us that one of the men who had leprosy returned to thank Jesus
- Memory Verse: “And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God” (Luke 17:15)
- Lesson Aim: By the end of the lesson, we will: REVIEW the story of the ten healed lepers; EXPRESS gratitude for all blessings including healing we have received; and CELEBRATE how the expression of gratitude for personal healing becomes beneficial in the healing of others.
- Background Scriptures: [Colossians 3:12-17](#); [Luke 1:10](#) – Read and incorporate the insights gained from the Background Scriptures into your study of the lesson.

Luke 17:11-19 KJV

11 And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.

12 And as he entered into a certain village, there met him ten men that were lepers, which stood afar off:

13 And they lifted up their voices, and said, Jesus, Master, have mercy on us.

14 And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.

15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,

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Luke 17:11-19 KJV

16 And fell down on his face at his feet, giving him thanks: and he was a Samaritan.

17 And Jesus answering said, Were there not ten cleansed? but where are the nine?

18 There are not found that returned to give glory to God, save this stranger.

19 And he said unto him, Arise, go thy way: thy faith hath made thee whole.

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LIGHT ON THE WORD

Priest. Descendants from the tribe of Levi, a priest's duties included representing the people before God, caring for the Temple, and administering the Jewish sacrifices and services outlined in the Mosaic Law. Only priests could declare a diseased person clean ([Leviticus 13-14](#)).

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LIGHT ON THE WORD

Leper. Someone who contracted the disease of leprosy. "Leprosy" in the Bible could refer to any number of contagious skin diseases. The diseased person was quarantined and cut off from the rest of society. The leper was considered unclean according to Jewish law ([Leviticus 13:44-46](#)). Whenever he or she approached a person, the leper was required to yell, "Unclean! Unclean!" As a result, lepers were isolated socially and spiritually and treated as outcasts.

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LIFE NEED FOR TODAY'S LESSON:

AIM: We will learn that some people are able to express their gratitude with sincerity and others with difficulty, and some are ungrateful for what is done for them.

INTRODUCTION

The 10 Lepers

In this lesson, Jesus is on His way to Jerusalem and finds Himself on the border between Galilee and Samaria. It is significant that as He reaches this border, He encounters ten lepers; the borders are geographical margins and the lepers exist on the social margins of society. The lepers in this Scripture are not the same as in Jesus' previous encounter with a leper ([Luke 5:12-15](#)). In Luke 5, the leper is in the city amidst many other people, indicating that he was not treated in the same way as most lepers, though Luke does not tell us why he's treated differently. Lepers were the outcasts of society, as they could not be near others nor participate in the religious rites of the Jewish community. Jesus not only talks to lepers but touches and heals them.

INTRODUCTION

The 10 Lepers

This healing was different than Jesus' previous healing of lepers; it did not require His touch. He only commanded them to show themselves to the priests. This type of healing can be classified as a word of command and is very common in the Gospel narratives. When Jesus touched the leper in Luke, His compassion was more of the focus or theme; here as He speaks this word of command, absent physical touch, His power is on display, though only one leper recognizes and acknowledges it.

BIBLE LEARNING

AIM: We will know that faith and a sincere spirit helped the healed man express his thanks and praise to Jesus.

I. TEN LEPERS ASK FOR HEALING

Luke 17:11-13

Jesus encounters ten lepers who observe His entering a village. They keep their distance because leprosy was known to be contagious. One of the ten lepers, a Samaritan, lived among the group. Ordinary Jews refused to settle in the same area inhabited by Samaritans. However, the lepers, isolated from the general population, bonded and ignored ethnicity. They cry out to Jesus, addressing Him as Master. This title indicates He had authority as a chief commander, rabbi, and teacher. They ask Him to have mercy, desiring for Him to extend compassion and alleviate their misery. They acknowledge Jesus as a worker of miracles, one who had a history of healing incurable diseases ([Luke 5:15](#)).

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**I. TEN LEPERS ASK FOR
HEALING**

Luke 17:11-13

11 And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.

This pericope (a self-contained section of the Gospel narrative) is a continuation of the travel narrative found in Luke, which has limited direct reference to Jesus' travel and begins in [9:51 and ends in 19:27-48](#). The narrative's focus is not on the travel specifics, but Jesus' interactions with followers, crowds, Pharisees, and others interpreting the Law. His final destination is Jerusalem, the Holy City. Joel B. Green asserts the ambiguity of the location does not directly inform us what kind of people He will encounter; however, the verse suggests he could interact with Samaritans. Previously in Luke's Gospel, Samaria was a site of divisiveness, as found in [9:51-56](#).

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**I. TEN LEPERS ASK FOR
HEALING**

Luke 17:11-13

12 And as he entered into a certain village, there met him ten men that were lepers, which stood afar off.

This verse presents socio-cultural boundaries that are important to note. The ten men are identified by their physical condition which requires physical boundaries. We learn about the geographic limitations of lepers in [Numbers 5:2](#), and lepers are also found gathering near the city entrance in [2 Kings 7:3-5](#). Leprosy was a disorder with physical, emotional, and spiritual consequences, as those identified as lepers were dislocated from their communities and unable to worship.

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**I. TEN LEPERS ASK FOR
HEALING**

Luke 17:11-13

12 And as he entered into a certain village, there met him ten men that were lepers, which stood afar off.

Luke first presents an account of leprosy in 5:12-14. As with parables, the identification of a specific number indicates a large group. Francois Brown contends we should not seek symbolic significance from the number referenced.

**I. TEN LEPERS ASK FOR
HEALING**

Luke 17:11-13

13 And they lifted up their voices, and said, Jesus, Master, have mercy on us

Even if they are on the outskirts of the city because of their condition, the lepers know who has entered the city. They call out to Jesus, whom they have heard about and believe can respond to their situation. Those who are sick are often thought to be weak, but these men had the strength to cry out. They do not whimper or whine, but lift their collective voices to get Jesus' attention.

I. TEN LEPERS ASK FOR HEALING

Luke 17:11-13

13 And they lifted up their voices, and said, Jesus, Master, have mercy on us

The title of "Master" used by the lepers is peculiar in the New Testament and is often heard from the disciples. The Greek word used here is *epistates* (**eh-pee-STA-tase**), a word used to identify someone as a "boss" or "chief" with the focus on their power. When Jesus' disciples used the honorary title, it demonstrates their weak faith and limited understanding. "In the development of the story, these ten men suffering from 'leprosy' were, with one exception, to reveal the limits of their appropriate initial confidence" (Brown).

II. JESUS HEALS THE TEN LEPERS

Luke 17:14

Jesus instructs the lepers to go to the priest, the only authority able to pronounce them clean and permit them to re-enter their communities ([Leviticus 13:13](#)). After being observed by the priest and declared cured, the examiner would perform a ceremonial cleansing called the Law of the Leper ([Leviticus 14](#)).

II. JESUS HEALS THE TEN LEPERS

Luke 17:14

All ten men start toward the Temple to find the priest, demonstrating extreme faith. Previously, Jesus healed a leper immediately by touching him ([Luke 5:12-13](#)); these lepers did not receive instant healing but acted exclusively on Jesus' word. They were told to report to the priest, spots still covered their bodies. As they make their way down the road, they realize their flesh is healthy.

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II. JESUS HEALS THE TEN LEPERS

A Ritual of Healing

Luke 17:14

14 And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.

To heal them, Jesus tells the lepers to go show themselves to the priests. Lepers were prohibited from entering the Temple and approaching the priests. If the Jews' place of worship was in Jerusalem, then the Samaritans must determine which priests to show themselves to because of the division between the Jews and the Samaritans. Here we begin to see how Jesus becomes the mediator between both groups. The inspection they will undergo by the priests is explained in the Old Testament in [Leviticus 14:1-32](#). Although there was a ritual to identify and ban them from their communities, there was also a ritual if a leper was healed. After being examined by the priest, a leper could be designated "clean."

III. ONE LEPER RETURNS TO THANK JESUS

Luke 17:15-19

One leper sees the recovery of his body, stops, and goes back. After finding Jesus, he loudly proclaims God's greatness. Prostrated at Jesus' feet, he expresses gratitude. His posture testifies that Jesus deserved the same honor as God ([Psalm 95:6, Revelation 4:10](#)). Jesus asks the one returning leper, "Where are the nine?" (v. 17). The others, after being declared clean by the priest, went on their way, living their lives, perhaps taking their healing for granted. Jesus instructs the Samaritan to get up and go his way. The healed leper obtains more than physical healing: Jesus also says he was made "whole," indicating the leper's salvation ([Luke 7:50](#)). For Luke, genuine faith made you not only physically but also spiritually well.

III. ONE LEPER RETURNS TO THANK JESUS

Glorifying God

Luke 17:15-19

16 And fell down on his face at his feet, giving him thanks: and he was a Samaritan.

The act of worship exhibited by the Samaritan went beyond just calling Jesus "master"; he has physically shown his submission by falling at Jesus' feet, showing that the one who has healed is worthy to be praised. By indicating that the man is a Samaritan, Luke indicates that God's mercy extends beyond boundaries as will the message of the Gospel. The Greek term for the Samaritan's thanksgiving is *eucharisteo* (**ew-khah-rees-TEH-oh**), from which we get the word eucharist to refer to Communion. The word means to show gratitude, at times specifically through prayer. While a reader could become fixated on this man's identification as an outsider, the main point is this man's desire to praise God for the gift of restoration, both physical and spiritual.

III. ONE LEPER RETURNS TO THANK JESUS

Glorifying God

Luke 17:15-19

17 And Jesus answering said, Were there not ten cleansed? but where are the nine? **18**
There are not found that returned to give glory to God, save this stranger.

Though some translations render the Greek *katharizo* (**ka-tha-REED-zo**) here as "healed," the KJV renders the word "cleansed," which better captures the word's possible religious connotations. Although Jesus adheres to the purity standards of the culture and sends the lepers to the priests for clearance, one man could not go on without giving honor to God for the healing no other could grant.

III. ONE LEPER RETURNS TO THANK JESUS

Glorifying God

Luke 17:15-19

17 And Jesus answering said, Were there not ten cleansed? but where are the nine? 18 There are not found that returned to give glory to God, save this stranger.

This story is told not to isolate the one leper as the one who did the right thing, but rather focus on the proper response to God's grace. "It is right to give our thanks and praise," suggests The Great Thanksgiving, which is included in the liturgies of churches of many traditions (Book of Common Prayer). Thanksgiving is given to Jesus, but glory is given to God because His work is done publicly through Jesus,

III. ONE LEPER RETURNS TO THANK JESUS

Glorifying God

Luke 17:15-19

17 And Jesus answering said, Were there not ten cleansed? but where are the nine? **18** There are not found that returned to give glory to God, save this stranger.

The Greek word for foreigner is *allogenes* (**al-lo-ghen-ACE**; from another tribe or family), and occurs numerous times in the Greek Old Testament but only here in the New Testament, probably because tribal affiliations were not as central during the Roman Empire and other terms became more widely used, such as the word *ethnos* (**ETH-nos**, a people who associate themselves due to geography, ethnicity, religion and/or political affiliation), which is usually translated as Gentile. Samaritans identified themselves as descendants of Abraham, but historically a rift occurred that caused Samaritans to worship at Mt. Gerizim, while Israelites and later Jews worshiped in Jerusalem. Jesus is emphasizing that, like the Gentiles ([7:9](#)), those who are considered outsiders among His Jewish audience sometimes exhibit exemplary faith.

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III. ONE LEPER RETURNS TO THANK JESUS

Glorifying God

Luke 17:15-19

17 And Jesus answering said, Were there not ten cleansed? but where are the nine? 18 There are not found that returned to give glory to God, save this stranger.

In the books of Luke and Acts, Luke shows us that Samaritans and Gentiles often respond with more faith and gratitude than the Jews who are God's chosen people. Luke consistently shows these reversals where the one expected to give praise or thanks does not respond accordingly. Thus, Jews and insiders aren't the only ones privileged to receive divine mercy.

III. ONE LEPER RETURNS TO THANK JESUS

Glorifying God

Luke 17:15-19

19 And he said unto him, Arise, go thy way: thy faith hath made thee whole.

Jesus offers words to the leper echoed in other healing narratives. Previously in [Luke 8:46-48](#), healing associated with faith was received by the woman in the crowd who touched Jesus' garment.

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LIGHT ON THE WORD

Jesus Healed the Samaritan

Whether it is the restoration of vision or body parts, the one healed or cleansed, in this instance, will rise and walk into his new reality. The healed Samaritan man is now a part of the people of God. He has not only been physically but also spiritually made whole.

BIBLE APPLICATION

AIM: We will accept that believers are to forgive those who commit wrongdoings against us.

BIBLE APPLICATION

We daily see how much easier it is to complain than give thanks. Mental disorders, busy schedules, aggravation, loneliness, anger, and stress all cause us to whine and complain instead of be grateful. The media stirs up an attitude of wanting more and being discontent. The negative attitudes are a result of ignoring God, and not acknowledging Him as the source of all our possessions and well-being.

STUDENT RESPONSES

AIM: We will learn that Jesus wants us to have genuine faith and do as He has called us to do: forgive.

STUDENT RESPONSES

Read [Psalm 100:4-5](#). Sometime this week makeup a prayer, song, poem, praise dance, or something creative based on these verses and the lesson. Share it with a member of your family, friend, or co-worker and ask them to be an accountability person. When you start complaining, tell them to remind you of your creative piece and your desire to be more grateful.

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Prayer

God,

Thank You for healing us and helping us. When we feel rejected or are rejected, we know that You care for us. Let us show love to others.

In Jesus' name we pray.

Amen.

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Next Sunday
May 17, 2026
Lesson 12
“Humble Faith”
Luke 18:9-14