SOFTWARE & TECH

Preek Over Lucas 17 11 19 Dankdag 2013

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Introduction: The Timeless Call to Gratitude

In the rhythm of the Christian calendar, few moments are as poignant as those that call us to pause and give thanks. The Dutch tradition of **Dankdag**, or Thanksgiving Day, observed in many Protestant communities, offers such a moment. It is a day set apart not merely for feasting, but for reflective gratitude toward God. At the heart of many a **preek over Lucas 17 11 19 Dankdag 2013**lies a powerful narrative that speaks directly to the human condition: the healing of the ten lepers. This passage from the Gospel of Luke is not simply a miracle story; it is a profound lesson on the nature of faith, the danger of ingratitude, and the transformative power of returning to give thanks. A sermon on Luke 17:11-19 for Dankdag 2013 would have explored these deep theological waters, inviting the congregation to examine their own hearts. This article unpacks that very message, providing a comprehensive reflection for anyone seeking to understand the depth of this biblical text and its application for a life of thankfulness.

Understanding the Biblical Context: Luke 17:11-19

To fully appreciate any **preek over Lucas 17 11 19 Dankdag 2013**, one must first understand the setting. Jesus is traveling along the border between Samaria and Galilee. This is a significant geographical detail, as it places Him in a region marked by ethnic and religious tension. Jews and Samaritans typically avoided one another, yet here they are, living in the same area, sharing the same dire affliction: leprosy.

The Plight of the Ten Lepers

Leprosy in the ancient world was more than a physical disease; it was a social and spiritual death sentence. Those afflicted were required to live outside the community, to keep their distance, and to cry out "Unclean, unclean!" to warn others. They were cut off from family, worship, and any semblance of normal life. When the ten lepers see Jesus, they do not approach Him closely. Instead, they stand at a distance and lift up their voices: "Jesus, Master, have mercy on us!" This cry is one of desperation, but also of hope. They have heard of this teacher and healer, and they believe He can help. Their plea is simple, direct, and full of need.

The Command and the Cleansing

Jesus' response is surprisingly brief. He does not touch them. He does not pronounce them healed immediately. Instead, He gives them a command: "Go and show yourselves to the priests." According to Jewish law, a priest had to verify a cure from leprosy before the person could be reintegrated into society. By sending them to the priests, Jesus is testing their obedience and their faith. The text tells us that **as they went, they were cleansed**. The healing occurred not at the moment of the command, but in the act of obediently moving toward the priests. This is a crucial point for any sermon on gratitude. Their faith was demonstrated through action.

The Central Figure: The One Who Returned

preek over Lucas 17 11 19 Dankdag 2013. All ten were healed. All ten experienced the same miraculous cleansing. But something remarkable happens next. One of them, seeing that he was healed, turns back. He does not simply walk away with his new health. He returns to Jesus, praising God with a loud voice. The text emphasizes that he falls on his face at Jesus' feet, giving Him thanks. And then Luke adds a detail that would have stunned the original audience: "And he was a Samaritan."

Why the Surprise? The Samaritan Factor

In the eyes of the Jewish people, Samaritans were half-breeds, heretics, and outsiders. They were not part of the covenant community. Yet, it is this foreigner, this double-outcast (a leper and a Samaritan), who is the only one to return with gratitude. The other nine, presumably Jewish, were cleansed but forgot the Healer in their rush to see the priest and reclaim their old lives. They received the gift but ignored the Giver. Jesus highlights this contrast with a poignant question: "Were not all ten cleansed? Where are the other nine? Has no one returned to give praise to God except this foreigner?" The implication is clear. Gratitude is not automatic. It is a conscious choice, and it often comes from the most unexpected places.

Theological Themes for Dankdag 2013

A **preek over Lucas 17 11 19 Dankdag 2013**would naturally weave together several key theological themes. These are not abstract concepts but living truths for the congregation gathered on that special day.

Gratitude as a Response to Grace

Dankdag is about recognizing that every good gift comes from God. The ten lepers received a gift of immense proportions. Their physical healing was a tangible demonstration of God's grace. However, the Samaritan's response teaches us that the gift is incomplete without the response of gratitude. Grace is freely given, but it is meant to be received with a thankful heart. Gratitude is not a payment for the gift; it is the proper posture of the creature before the Creator. It is the breath of the soul that has been touched by divine mercy.

Faith and Salvation: Deeper Than Healing

Perhaps the most profound moment in the passage is Jesus' final words to the Samaritan. He does not say, "Your faith has made you well," which could simply refer to physical healing. The Greek word used here, *ses Ö°en* , carries the deeper meaning of "has saved you." The other nine were cleansed from leprosy, but the Samaritan received something greater. His gratitude and his return to Jesus opened the door for a deeper salvation—a spiritual wholeness that transcends the physical. This shows that faith that leads to gratitude is also the faith that saves. It is the faith that recognizes Jesus not just as a healer, but as Lord.

The Danger of Ingratitude

The nine lepers who did not return are a sobering warning. They are not condemned in the text for being evil, but their silence is deafening. How easy it is to receive blessings and move on! We pray for healing, for provision, for guidance. When it comes, we often quickly forget the source. We get distracted by the restored life, the normalcy, and we neglect the One who made it possible. A **preek over Lucas 17 11 19 Dankdag 2013** would challenge listeners to examine their own lives. Have we become like the nine? Have we taken God's goodness for granted?

The Dutch Dankdag Tradition: A Historical Lens

Understanding the context of Dankdag helps illuminate why this particular passage was so fitting for 2013. The tradition of Dankdag voor Gewas en Arbeid (Thanksgiving for Crops and Labor) has deep roots in the Netherlands. It is a day to thank God for the harvest and for the work of human hands. In many rural churches, this day is still observed with special services. A **preek over Lucas 17 11 19 Dankdag 2013**would have connected the physical harvest of the fields with the spiritual harvest of gratitude.

Reflecting on the Year 2013

The year 2013, like any year, had its share of challenges and blessings. For the congregation listening to this sermon, it would have been a time to reflect on the specific mercies of the past season. Perhaps there were crops that were bountiful, despite a difficult summer. Maybe there were healings in the community, reconciliations in families, or provision for needs. The story of the ten lepers serves as a mirror. It asks: Are we aware of what God has done for us? Are we quick to return with thanks, or are we already running toward the next thing? The sermon would have encouraged a posture of deliberate, vocal gratitude.

Applying the Sermon to Modern Life

While the sermon was originally given in 2013, its message is timeless. The human heart struggles with ingratitude in every generation. How can we, today, learn from the Samaritan leper?

Making Gratitude a Daily Practice

Gratitude is not just for one special Sunday. It is a discipline to be cultivated daily. Just as the Samaritan "turned back" to Jesus, we too can pause amid our busy lives to acknowledge God's hand. This can be done through simple acts: keeping a gratitude journal, offering a prayer of thanks before meals, or sharing testimonies of God's faithfulness with others. A **preek over Lucas 17 11 19 Dankdag 2013**reminds us that the act of returning to give thanks is itself an act of worship that deepens our relationship with God.

Looking Beyond the Gift to the Giver

It is easy to love the gift more than the Giver. We pray for health, but do we love the Healer? We pray for provision, but do we love the Provider? The nine lepers were thrilled with their healing, but they did not pursue a relationship with Jesus. The Samaritan did. He not only received the gift, but he also connected with the Giver. This is the essence of faith for a believer. Our gratitude is not a transaction; it is the foundation of a loving relationship with God through Christ.

Including the Outsiders

The passage also contains a powerful social lesson. The one who returned was a Samaritan—an outsider. Jesus uses this to challenge the exclusivity of those who thought they were insiders. It is a humbling reminder that God’s grace often finds a home in the most humble and unexpected hearts. For a congregation, this is a call to be inclusive, to welcome those who are different, and to recognize that true faith can come from anyone. Gratitude levels the ground before the cross.

Conclusion: The Call to Return

In conclusion, the **preek over Lucas 17 11 19 Dankdag 2013**is far more than a historical footnote. It is a living word for every believer. The story of the ten lepers is a story about us. We are all recipients of God’s grace. Every breath, every meal, every relationship is a gift from His hand. The challenge is to not be like the nine, who take the gift and run. Instead, we are called to be like the Samaritan. We are called to turn back. We are called to fall at the feet of Jesus with a loud voice of praise. True thanksgiving is not a day on the calendar; it is a life oriented toward the Giver of all good things. Let us, therefore, make it our daily practice to return to Him, for in giving thanks, we find our deepest joy and our ultimate salvation.

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DIGITAL EDITION

preek-over-lucas-17-11-19-dankdag-2013

DIGITAL EDITION

preek-over-lucas-17-11-19-dankdag-2013

DIGITAL EDITION

preek-over-lucas-17-11-19-dankdag-2013

DIGITAL EDITION

preek-over-lucas-17-11-19-dankdag-2013