

11/30/14

### Luke 17

Jesus just finished speaking to the Pharisees who were lovers of money and told them about the everlasting habitation for those living for money versus those that live for God, through the account of Lazarus the beggar and the rich man.

Now Jesus turns to His disciples to teach them four important things in their preparation for the ministry of preaching the gospel when He returned to heaven:

1. Offenses.
2. Forgiveness.
3. Faith.
4. Service.

#### 17:1-10     **The lessons for life and ministry for disciples.**

##### 17:1-2     **The warning against offences.**

- 1) Jesus is speaking to His disciples "mathetes", indicating more than the twelve. vs. 1a  
 \* This is still the same Sabbath day. Lk. 14:1-17:10
  - a) The context is based on what has preceded, the gospel being preached

and the opposition of the Pharisees and Scribes against Jesus for receiving, saving and eating with sinners. Lk. 15:1-2; 16:14

- b) The entire section as noted involves one Sabbath day. Lk. 14:1-17:10
  - c) Jesus turns to address His disciples, but the Pharisees are in the crowds.
- 2) Jesus told them there would always be persons who would attempt to tempt seeker or believer to turn away from the Kingdom of God. vs. 1b
- a) This is affirmed by a double negative, the first "it is impossible", in the present active, the second "that no offences should come".
  - b) The two negatives give emphasis portrays the fallen nature of man and the world against God.
  - c) The word offences "skandalon", originally it meant a removable stick or trigger to a trap, frequently in the LXX to translate the Hebrew word "yaqosh", to catch in a trap or snare." Josh. 23:13; Judges 2:3  
 \* Also for the word "kasal" stumble. Lev. 19:14; 1Sam. 25:31
  - d) The two ideas became one to mean the "cause of ruin", "stumbling block", the context communicates the act of entrapping a person in sin and causing

the ruin of their soul and to reject the gospel and God. Matt. 18:6-7

- 1)) Sin is so destructive that Jesus said it would be better to enter into heaven maimed, rather than cast into hell whole. Matt. 5:29-30
  - 2)) The warning of corrupting is also stated in Matthew. Matt. 18:7
- 3) Jesus warns about the severity of judgment for a person derailing one from entering or turning them from the Kingdom of God. vs.1c
- a) The word but “de” marks the sharp contrast between the offence and the personal responsibility and accountability for the offence.
  - b) This is God’s verdict over an enemy of God and the gospel, woe “auai” is a verdict of judgment.
  - c) The 47 times it appears in the New Testament, it is Divine judgement.
- 4) Jesus declared a person would be better off dying drowned with a millstone tied to his neck, before committing this crime of ruining a person’s soul eternally. vs. 2a-b
- a) The word for millstone “mulos” is a large mill stone that an ox or donkey would be harnessed to, in order to grind wheat.

- b) The benefit is indicated by the word better “lustitelei” means profitable more advantageous if a person died drowning in the sea, the body not able to be recovered.
- c) This type of death being preferable to the severe judgment of God for the crime of tempting and corrupting a believer to sin, “offending one of these little ones”, seeking and having entered in to the Kingdom of God.
  - 1)) The little children are those open and believing the gospel. Lk. 9:48; 18:16
  - 2)) Stern judgment. Matt. 23:13, 15

#### 17:3-4 The command on forgiveness.

- 1) The responsibility to confront a sinning brother is on the innocent person. vs. 3a
  - a) The phrase take heed “prosecho”, means to beware, be alert, attentive.
    - \* The phrase could be reflexive, looking back to make sure they did not entice or stumble any believer to sin and also reciprocal of mutual responsibility, to each other.
  - b) The tense is the imperative present active, it is to be ongoing all the time.
    - \* Those in the body of the church still have a sin nature and can still sin and offend one another, there

being a mutual accountability in the church, no one is perfect. Ja. 3:2

- 2) The condition is a real situation, not hypothetical. vs. 3b
- a) The word sin “hamarte”, means to miss the mark, bit it unknowingly or deliberate, it is not to be ignored.
  - b) The person is a beleiver, a brother “adelphos”, is literally born of the same womb into the family of God.
  - c) They are to rebuke “epitimao”, means to censure or charge them with their failure, an imperative command.
    - \* By one, two and three, in gentleness. Matt. 18:15-10; Gal. 6:1
- 3) The situation of repentance is a reality also. vs. 3d
- a) The word repents “metanoeo”, they change their mind about their sin, in the aorist tense indicates the genuine act of repenntance.
  - b) They acknowledge your charges, confess their sin, ask forgiveness and abandon their sin.
    - \* Not justify or excusing their sin, but owning up to their sin, “I am sorry for lying, deceiving you, etc.

- 4) The one who confronted has the duty of forgive their sinning brother or sister. vs. 3e
- a) The word forgive “aphiemi”, means to send away, to give up the debt owned.
  - a) This is an imperative command, there is no option, when there is repentance.
  - c) The two are reconciled, holding nothing against each other, like it never existed, without thoughts of revenge or bitterness.
    - \* The measure is a Christ has forgiven us. Col. 2:12-13
- 5) The duty to forgive is not pushed to seven time in one day, in view of genuine repentance. vs. 4
- a) This would not be the same sin seven time in one day or it would be hypocrisy and a mockery.
    - \* These would be seven differents sins, the potential is real, not hypothetical. due to our sin nature.
  - b) The Rabbies use to say if you forgive three time, you were a perfect man.
    - \* Jesus is the ultimate authority and He said 7 x 70, 490 times, the potential bing “in Christ”. Matt. 18:22
  - c) The procedure would still be the same as before, if he didn not come to you

as stated, the innocent person would confront the sinning brother.

\* In hope of seeing repentance and reconciliation.

**b.** The repentance is genuine each time.

1) The acknowledgement of sin.

2) The confession of the sin.

3) The abandonment of the sin.

\* Walk circumspectly, not as fools, but wise.. Eph. 5:15

**d)** The duty of the injured believer is, “you shall forgive him.” vs. 4e

\* This is not a suggestion or an option or suggestion.” 2Cor. 10:4-5; Eph. 6:10-18; Ja. 5:19-20; 1Pet. 4:8

**17:5-6** The need to use the faith already imparted.

1) The petition is by the twelve apostles recognized their human inability and bankruptcy to continuously forgive a Christian. vs. 5

**a)** Jesus chose His twelve apostles after an entire night in prayer, to carry on the ministry of the gospel, calling Jesus Lord “kurios” Master. Lk. 6:12-16

2) The twelve apostles demanded Jesus to increase their faith.

**a)** Their seeming petition is an imperative command, a contradiction, they were His servants.

**b)** They thought all they needed was for Jesus to increase their faith.

\* Reason would say if I have more faith I can do greater things, but it is wrong.

2) The instruction of Jesus was that they did not need more faith, but just use what they had been given, obeying to be enabled. vs. 6

**a)** He used the mustard seed was the proverbial smallest of seeds known in that day and illustrated that the power of faith had nothing to do with amount or size.

**b)** This was to encourage them in what had been given to them already.

3) The illustration Jesus used was to command a mulberry tree to be cast into the sea. vs. 6

**a)** This again is not teaching that the apostles at will could do such a thing if they chose to, being humanly impossible for the mulberry tree was about 30 feet with deep roots.

\* Matthew uses a mountain instead of a mulberry tree. Matt. 17:20-21

**b)** This is teaching that if Jesus directed them to do so and they depended on

Him, He would do it by not doubting or having unbelief.

\* The key was not in the “quantity of faith”, but rather in the “quality of faith”.

**17:7-10** The parable of being an unprofitable servant.

\* The parable of the unprofitable servant is a comparison, reminding the apostles and believers they owe all to Jesus, they were the servants by a number of rhetorical questions. vs. 7-10

1) Jesus begins the parable with a rhetorical question that has an obvious answer in the negative. vs. 7

a) Jesus addressed the question to each individual putting each of them in the position of a master over a servant plowing or tending sheep and tell him to sit and eat when he returned?

\* The word servant “doulos” is a bond servant by choice for life, from the Old Testament time, used of Paul and Jesus.

b) The only answer acceptable is “not me!”

2) Jesus made a second rhetorical question with another two obvious answer in the positive. vs. 8

a) He portrayed the rightful superior position of the master to be cared for by the servant first, then himself vs. 8a-c

b) Yes, this is right and honorable thing to do!

3) Jesus declared a third rhetorical question, again with an obvious answer in the negative, would he thank the servant for doing what he was commanded? vs. 9

\* He proclaims the only answer, “I think not.”

4) Jesus makes the application, the punch-line of the parable for His disciples. vs. 10

a) They were “bond servants” of Jesus, “So likewise you”, emphatic. vs. 10a

b) They were to obey Him completely, “when you have done all those things which you are commanded.” vs. 10b

\* They were not to think themselves as deserving of special treatment by God or that God was in their debt.

c) They were to ever declare, “say, ‘We are unprofitable servants. We have done what was our duty to do.’” vs. 10c-d

1) The word unprofitable “achreios”, means useless, good for nothing.

- 2) The word appears only one other time in the New Testament, for the servant who buried the talent given to him to multiply. Matt. 25:30
- 3) The idea is that there is no room for pride and an attitude of meriting anything, it has all been given to us by Jesus Christ, our Master!
  - \* This finished the one long Sabbath day. Lk. 14:1-17:10

### **17:11-19    The cleansing of the ten Lepers.**

\* This is unique of Luke once more.

**17:11-13** The location and situation facing Jesus.

- 1) This is the third time it is mentioned that Jesus is headed to Jerusalem. vs. 11
  - \* Lk. 9:51; 13:22
- 2) Jesus was passing through the midst of Samaria and Galilee, indicating at the border where the two are joined. vs. 11
  - \* Some believe at this point Jesus was called by Mary and Martha about Lazarus ' sickness. Jn. 11
- 3) The village Jesus entered is not named by Luke, the importance is found in the ten lepers, who stood at a distance. vs. 12
  - a) According to the Law they were to cover their lip and cry out "Unclean! Unclean! Lev. 13:45

- b) They were ostracized from society considered as dead, without contact with family and friends.
- c) Leprosy in the Scriptures is a type of sin, known as Hansen's disease, which can be arrested there is no cure.
- 4) The lepers cried out to Jesus to have mercy on them. vs. 13
  - a) Without any doubt they had heard about Jesus cleansing other lepers. Lk. 7:22
  - b) They called Jesus Master.
    - \* The law provided the examination and cleansing of the leper. Lev.14

**17:14-16** The miraculous intervention by Jesus.

- 1) Jesus instructed them to show themselves to the priest, according to the for the day of their cleansing, the only problem was that they were not cleanse. vs. 14a-d
  - \* Lev. 13:45-46; 14:2; Num. 5:2
- 2) Jesus healed them as they went, not right away. vs. 14e-f
  - a) Jesus never healed the same way or method, but differently.
  - b) Some times the healing was instant, at other times it was progressive.
  - c) Interesting that leprosy is never said to be healed, but always cleansed, as sin in our lives is cleansed, not healed.

- 3) Only one returned noticing he had been cured to glorify God, falling on his face at the feet of Jesus and thanking Him. vs. 15-16a-b  
 \* Rather than going to the priest!
- 4) His identification is that he was a Samaritan. vs. 16c
- a) The implication being that the other nine were Jews, who are portrayed as failing to except Jesus as their Messiah.
  - b) Samaritan were half Jewish and Gentile from the captivity of Assyrian, the result of mix marriages.
  - c) The Good Samaritan. Lk. 10:25-37

**17:17-19** The salvation imparted by Jesus.

- 1) Jesus said, “Were there not ten cleansed? But where *are* the nine?” vs. 17
- 2) Jesus revealed the other nine were only interested in their cleansing, except the foreigner, the Samaritan! vs. 18
- 3) Jesus saved the Samaritan, “Arise, go your way. Your faith has made you well “sozo”, indicating salvation, he was already cleansed of his leprosy. vs. 19

**17:20-37** **The Coming Kingdom.**

- \* The parallel passages. Matt. 24; Mk. 13; Lk. 21

**17:20-21** The Pharisees enquired about the coming Kingdom.

- 1) Pharisees asked when the Kingdom would come. vs. 20a
  - a) They were expecting the Messiah to destroy Rome and set up the Kingdom, this was also the view of the disciples of Jesus.
  - b) There is no indication they were not sincere in their question.
- 2) Jesus told them the Kingdom did not come with observation! vs. 20b-c
  - a) The word observation “parateresis”, means inspection, ocular evidence, this noun form appears only this time in the New Testament, but the verb occurs three times in Luke. Lk. 6:7; 14:1, 20:20
  - b) It is a medical term used of watching the symptom of a disease, remember Luke was a physician.
  - c) Again the Jews were expecting the overthrow of Rome!
  - d) There are those who believe in Kingdom or Dominion Theology that we are going to establish the Kingdom, as things get gradually better, Jesus rejects this belief!
- 3) Neither will it be secretive and someone will announce it. vs. 21a-c

- 4) The Kingdom was already present. vs. 21d-e
- a) Those having excepted Jesus as Messiah, the kingdom was within them, in their midst and among them.
  - b) The Kingdom of God was present and yet to come in its fullness at the Second Coming of Jesus.
  - c) The Kingdom of God has penetrated into the Kingdom of darkness and is yet to come.
  - d) The church is not the Kingdom, but the result of the Kingdom.
  - e) The church will not set up the Kingdom, Christ will.

**17:22-25** The teaching of Jesus to His disciples.

- 1) His disciples would long see His Coming, the Son of Man, but would not. vs. 22
- 2) His disciples were not to believe false rumors of a secret coming. vs. 23
- 3) His Coming would be public and all would see it and be aware, just as lightning. vs. 24  
\* Every eye will see Him. Rev. 1:7
- 4) His Second Coming can not take place until He suffer and be rejected by the generation of Jews. vs. 25  
\* Is. 53, Ps. 22

**17:26-30** The character of the days prior to the Second Coming.

- 1) Like the days of Noah. vs. 26-27
  - a) Like the days of Noah, all things were going on as usual, this is the emphasis Luke gives, they did not believe God's judgment, so today!
  - b) Nothing wrong with eating, drinking and marriage!
  - c) The flood came and destroyed them all away.
- 2) Like the days of Lot. vs. 28-30
  - a) Again life as usual without any concern for God or His warning. vs. 28
  - b) When Lot went out judgment came. vs. 29
  - c) So in the day when the Son of Man is revealed, at the Second Coming. vs. 30

**17:31-33** The times will be perilous.

- 1) There will be no time or need for material things to survive or any place to run, it is too late. vs. 31
  - a) These individual are those that have gone through the seven years of Tribulation, some have not taken the mark, the majority have and will be damned.
  - b) Jesus returns in His Second Coming to set up the Kingdom will be set up.



- c) These words are found in Matthew 24 also, but the context is different, the first fulfillment for the early Christians who fled to city of Pella when Titus came and escaped, second for the Jews fleeing from the Anti-Christ to Peters. Matt. 24:16-18; Is. 16:1; Rev. 12:14
- 2) The warning, Remember Lot's wife. vs. 32
- a) She was taken out of the city.
- b) Her heart was in still in Sodom. Gen. 19
- 3) The only way to be safe and saved is to trust Jesus, even if it means losing one's life, in order to enter the Kingdom. vs. 33

### 17:34-37 The Judgment at the Second Coming.

- 1) Notice it reveals one event throughout the world at different times, night and day. vs. 34-36
- a) The context is judgment, all this is the character of the world prior to the Second Coming.
- b) If those take it for judgment, then those left enter the Kingdom.
- c) Some say it speaks of those raptured up, but this is the Second Coming.
- d) The similar verses in Matthew are often used for the rapture, but they are

out context, the Second Coming. Matt. 24:16-18

- e) The five foolish virgins is also used for the Rapture, but it is wrong, Matthew 24-25 go together and it is the Second Coming and exhorting to be watching and prepared. Verse one of chapter 25 the virgins sets up the illustration of those who were not ready at the Second Coming of Jesus and the Kingdom, not the doctrine of the Rapture. Matt. 25:1
- f) The virgins are those attending the wedding, not the bride, the foolish virgins were not ready to enter the Kingdom, but shut out and left for judgment. Matt. 25:1-13
- g) Jesus will reward the faithful of the Tribulation and judge the nations for the ill treatment of the Jews. Matt. 25:14-46
- 2) To be consistent in our interpretation, this probably refers to the carnage at Megedo at His return. vs. 37
- \* “that you may eat the flesh of kings, the flesh of captains, the flesh of mighty men, the flesh of horses and of those who sit on them, and the flesh of all *people*, free and slave, both small and great.” Rev. 19:18