

Tuesdays

in Classroom 5 Taught by Don Hooton

Overview

- The events at the beginning of chapter 17 lead to the Pharisee's question about the kingdom of God out of which the rest of the conversation will center.
 - Interestingly, the events of brother relations and forgiveness and a miracle that was more private then public so it is more probable that this was followup from their previous encounters (13:35) that challenged his very first sermon that in Him the Messiah promise was fulfilled in Him (Luke 4:16-30).
- In the discourse that follows the question, Jesus declares the kingdom is present among them (21) and that a time will come "in the days of the Son of Man" (24) when He is "revealed" (30) that disciples will not look back and should not "lose heart" (18:1).

How Disciples should treat their Brother (1-2)

- First, Jesus says it is censurable to become a stumbling block to others, making them sin.
 - Lit., skandalon, movable stick or trigger of a trap, a trap stick
 - Here, Jesus uses it to describe any impediment placed in the way and causing a brother to stumble or fall.
 - False counsel (Matt 16:23); Leading a brother into sin by your "liberty" (Rom 14:13); Division and false teaching brings a skandalon among God's people (Rom 16:17).
 - Jesus said that it was impossible to construct a world with no temptations; but woe to that man who taught another to sin or who took away another's innocence.
 - In application, Jesus must be thinking of the "rich man" and the "elder brother" who all point to the Pharisees who will later say traverse the world to make proselyters who are tice the son of hell as they were (Matthew 23:15).
- In application to us, the exhortation is equally strong that to lead someone away from what is true to do as the Pharisees was reprehensible. God will not hold us guiltless, who, on the road of life, send brothers on the wrong way.

How Disciples should treat their Brother (3-4)

- Second, Jesus says we must care about our brother.
 - If he sins, rebuke him.
 - If he repents, forgive him.
 - While Jesus words presume the repentance of the brother (just as he does the sin of the brother), he is not stating that we are to act ungodly in the face of impenitence.
 - Instead, as disciples, we need to look like Jesus all the time (Romans 5:6-8).
 - But the challenge is for the heart of a disciple truly to release guilt.
 - Jesus tells us to forgive seven times.
 - Jewish tradition was a man who forgave another three times was a perfect man.
 - Jesus said seven.
 - But notice, Jesus says this all transpires in "one day"
 (4). Who forgives someone seven times in one day?
 - The challenge is not in the counting it is in the harboring.

How Disciples should see their Faith (5-6)

- Third, when the disciples, who are aghast that Jesus would command forgiveness to the measure He did, ask for more faith, Jesus addresses how powerful faith should be seen to be.
- Using His customary vividly, powerful images, Jesus says that the disciple's faith could be powerful if it was as large as a mustard seed.
 - Of course, theirs' was not even that large or maybe ours?
 - Mustard seeds are small round seeds of various mustard plants, about 1 to 2 millimetres in diameter.

How Disciples should see themselves (7-10)

- Their "I can't" forgive mentality would affect every mentality as disciples until they would see how important it was to grow their faith and their relationship with the Master.
- And their "I'm something" mentality should shatter since they were nothing but slaves before the master. Even our best is still just our duty; what we should feel compelled to do is give thanks (17:9, leads to the reaction of gratitude in the Samaritan Leper).

How One Samaritan Showed a Disciples' Gratitude (11-19)

- This miracle is not like other miracles since the healing itself is not emphasized as much as the reaction to it.
- Jesus healed on His journey to meet his fate in Jerusalem. Luke notes the journey's progress but it becomes more frequent as the city nears (9:50-52; 13:22, 33; 14:25; 17:11; 18:35; 19:1, 11, 28, 41, 44).
- That he would meet a Samaritan in this setting is not surprising.
- The ten stood away as the Law commanded (see Lev. 13:45-46). Yet the irony is that one of the 10 was a Samaritan Leper with whom the other 9 (presumably) were Jews. It brought them to a common level, causing them to forget racial hatred as together then were unclean, isolated and hopeless.
- Jesus uses diverse "methods" in his healing and this is unique. He commanded them to go show themselves to the priests (a necessary requirement of the Law, before they could be pronounced cured and reenter society); and they were healed en route! No gospel forger could have imagined a circumstance like this.

How One Samaritan Showed a Disciples' Gratitude (11-19)

- The "Loud" voice is a notable observation since the voice failed as a symptom of leprosy; for "It is not for naught that we are told that he returned `with a loud voice glorifying God'" [Trench, Notes on the Parables of Our Lord, 360]
- Jesus' question presumes that the nine should have returned and that by returning to Him they would give glory to God Himself.
- "Except this foreigner." This very word, "foreigner" was found on the limestone block from the temple of Israel in Jerusalem prohibiting their presence in the temple. Here, this Samaritan (16), again glorifies God in a way the nation of Jews refuse – by thanksgiving.
- "Your faith had made you well." It is not the first time Jesus has said this (Matt 9:22; Luke 18:42). In each case, the woman sought out Jesus the Leper responded as Jesus commanded and the blind man was insistent for Jesus to hear him amidst the warnings to be silent. Their active faith made possible that act of mercy in Jesus to heal them. It was not a condition it was the reason the miracle was brought to them personally.

The Kingdom for Disciples is Coming (20-21)

- When asked by the Pharisees when the kingdom of God would come, it's hard not to hear the "put up" or "shut up" expression of our day if Jesus was really Messiah – almost the same challenge of the Devil in Luke 4.
- Jesus made it clear to the Pharisee asking the question that the kingdom of God won't be found through "signs to be observed." According to Geldenhuys (NICNT), the Greek word translated observation is better-translated, hostile examination. Hostile, doubting hearts and eyes were unable to see or receive the kingdom of God.
- Jesus responds that the Kingdom is "in your midst" (NASB) or "within you" (NKJV). The better translation is to see Jesus saying the Kingdom is among them because He is among them rather than seeing some inner, mystical "kingdom within" thing with the people. You can't want the Kingdom and reject the King. The irony is that they asked for the Kingdom and the King was right there in front of them too blind still to see.

The Disciples' plight in the Day of the Son of Man (22-37)

- The Day(s) of the Son of Man (22,24,30) are compared to the destruction of the days of Noah and the days of Sodom. Note that is the comparison with the words repeated, "and destroyed them all" i.e. they met their judgment. And do too will judgment come to the people of God. But disciples were warned:
 - When you long for the days of the Son of Man, don't chase after false hopes in the Day of the Son of Man, i.e. His judgment against Jerusalem's (cf. Mat 24:30; 24:3; 42) rejection (just like the Pharisees).
 - The reason I believe this is reference to the judgment of Jerusalem is because of 17:37 with Luke 21:20-28 and Matthew 24:28.
- What Disciples should do:
 - Not go back (31)
 - Remember Lot's wife (32)
 - Don't keep your life (33)
 - Don't expect everyone to follow (34-36)

The Reading Schedule:

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1/7 | The Revelation of the Cross (9:18-50)
1/14 | Public Challenge and Mission of the 70 (9:51-10:24)
1/21 | Teaching the Kingdom (10:25-11:13)
1/28 | Teaching the Kingdom (11:14-11:54)
2/4 & 11 | Teaching the Kingdom (12:1-12:59)
2/18 | Teaching the Kingdom (13:1-35)
2/25 | Conflict and Crises (14:1-32)
3/3 | Parables of the Lost (15:1-32)
3/10 | Challenges to the King (16:1-31)
3/17 | Teaching Discipleship in the Kingdom (17:1-37)
3/24 | More Teaching of the Kingdom (18:1-43)
3/31 | The March to Jerusalem (18:31-19:27)
4/7 | The Passion Begins (19:28-44)
4/14 | Conflict in Jerusalem (19:45-21:4)
4/21 | Predictions about Jerusalem (21:5-38)
4/28 | The Last Supper and Betrayal (22:1-53)
5/5 | The Arrest and Trial (22:54-23:25)
5/12 | The Crucifixion (23:26-56)
5/19 | The Resurrection (24:1-53)
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