

Study Notes For Luke

(Chapter Seventeen)

Luke 17:1-2 *“Then said he unto the disciples, It is impossible but that offences will come: but woe unto him, through whom they come! It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.”*

- After teaching about Lazarus and the Rich Man (**Luke 16:19-31**), Jesus turns this lesson to the disciples.
- He has taught similarly in another context and with instructions not present here (**Matthew 18:1-9**).
- So, what if someone is an offender and others are unaware? The separation of those that offend from those that do not will ultimately come in the end (**Matthew 13:24-30** and **Matthew 13:36-43**).
- Think about how Peter was an offense [same Greek word as “offences”; Strong’s # 4625] unto Jesus (**Matthew 16:21-23**).
- When it comes to those who cause offences, they are to be marked and avoided (**Romans 16:17-18**).
- Someone who causes offense can be one who is a stumbling block to others (**Romans 14:13**).
- Though, let it be understood that all who cause offense are not sinners. For, Jesus is the rock of offense to the Jews (**Romans 9:33**) and a “stumblingblock” [this being the same Greek word as “offences”; Strong’s # 4625] (**I Corinthians 1:23**).
- Think about being the offender for whom it would be better to drown with a huge stone around your neck as illustrated here. What is to come for the offender is terrible indeed (**Mark 9:42-48**). Think about how it would have been better had Judas never been born (**Matthew 26:24**).

Luke 17:3 *“Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him.”*

- The phrase “take heed to yourselves” is used in various contexts of Scripture (**Exodus 19:12**, **Deuteronomy 2:4**, **Deuteronomy 11:16**, **Jeremiah 17:21**, **Mark 13:9**, **Luke 21:34**, **Acts 5:35**, and **Acts 20:28**).
- In other words, Jesus was asking His disciples to pay attention to themselves. Thinking about one’s own actions (**II Corinthians 13:5** and **II John 1:8**).
- In the Scriptures there are instructions to restore a person who has sinned (**Galatians 6:1-2**, **James 5:19-20**, and **Jude 1:21-23**; cf. **Leviticus 19:17**).
- This instruction is a bit different. This is about a personal trespass. Consider Matthew’s record of teaching along this line (**Matthew 18:15-35**). Also, consider what Paul wrote to the Corinthians (**I Corinthians 6:1-8**). Without considering what Matthew records and what Paul taught, **Luke 17:3-4** can easily be misapplied.

- The rebuke (**Proverbs 27:5-6** and **Galatians 2:11-14**).
- Herein we learn that we have authority to forgive offenses against us with the condition of repentance (**Colossians 3:13-14**; cf. **Luke 13:1-5**).

Luke 17:4 *“And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.”*

- If you refuse to forgive a penitent brother, you are standing in the way of them approaching God (**Matthew 5:23-24**).
- If you refuse to forgive, when the condition of repentance is met, you are bringing a harsher judgment on yourself (**Matthew 5:7**, **Matthew 6:15**, **Matthew 7:2**, and **James 2:13**).
- Think about how forgiving a personal trespass, especially if repeated, requires multiple Christ-like attributes (**Ephesians 4:31-32**).

Luke 17:5 *“And the apostles said unto the Lord, Increase our faith.”*

- Growing in faith (**II Corinthians 10:15**, **Colossians 2:7**, and **II Thessalonians 1:3**).
- Their faith was lacking (**Mark 16:1-14**; cf. **Mark 8:31** and **Luke 24:1-11**).
- Think about what Jesus said to Peter (**Luke 22:31-32**).
- Then there is what is approached in the next verse, faith as it relates to a spiritual gift (**I Corinthians 12:1-11**). This is really what these two verses are about.

Luke 17:6 *“And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.”*

- **Matthew 17:14-21**, **Matthew 21:18-22**, and **I Corinthians 13:2**

Luke 17:7-10 *“But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat? And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? Doth he thank that servant because he did the things that were commanded him? I trow not. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.”*

- Jesus uses reasoning with listeners to get them to see the hypocrisy of their thinking (**Luke 13:10-17** and **Luke 14:28-33**).
- The point of servants doing the work of serving should be a no brainer. Saints, we know our role (**John 12:26**, **Colossians 3:24**, and **Hebrews 12:28**).
- What is the duty of man (**Ecclesiastes 12:13-14**)?

- Just don't confuse our role with our relationship with our Father (**Romans 8:17, II Corinthians 6:14-18, Ephesians 5:1, and I John 3:1-3**).
- We should have the "who am I" mentality (**Genesis 32:9-10, I Chronicles 29:10-16, I Corinthians 15:9-10, and Ephesians 3:8**).

Luke 17:11-13 *"And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off: And they lifted up their voices, and said, Jesus, Master, have mercy on us."*

- Remember that Jesus has been minded to get to Jerusalem (**Luke 9:51**).
- When Jesus entered into places there would at times be those waiting for Him so they could be healed (**Matthew 8:5-6, Mark 2:1-3, Luke 5:12**, etc.).
- It was due to the fame that spread about (**Matthew 4:24**).
- Being a leper under the Law of Moses wasn't a favorable situation for the leper (**Leviticus 13:45-46, Numbers 5:2-3, and II Chronicles 26:14-21**).
- A blind man begged for mercy like these lepers, so we don't want to read too much into the plea for mercy (**Luke 18:25-28**).

Luke 17:14 *"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."*

- Jesus instructed them to follow the law of Moses and go to the priest (**Leviticus 13:1-14:57**; cf. **Deuteronomy 24:8-9** and **Matthew 8:1-4**).
- Consider the healing was "as they went" (cf. **John 4:46-54**).

Luke 17:15-16 *"And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, And fell down on his face at his feet, giving him thanks: and he was a Samaritan."*

- **Psalms 107:21-22, Matthew 15:31, and Luke 13:10-13**
- Falling at the feet of Jesus, paying Him homage (**Matthew 14:22-33** and **Matthew 28:9**).
- If Jesus were merely a man, He would have stopped this behavior (**Acts 10:25-26**). Even if Jesus were an angel He would have stopped this (**Revelation 19:10** and **Revelation 22:8-9**).

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

- What's new here? Nothing! It has long been a problem wherein people quickly forget what the Lord has done and are not thankful (**Psalms 78:11-12, Psalms 106:13, and Romans 1:21**).

- The Samaritans were looked down upon by the Jews (**John 4:9**). Think about the fact that the one looked down upon was the only one to give thanks.
- This is like when it was pointed out to the Corinthians that the fornication there was worse than what the Gentiles, which did not have the standard to follow, would do (**I Corinthians 5:1**).

Luke 17:19 *“And he said unto him, Arise, go thy way: thy faith hath made thee whole.”*

- His faith made him whole (cf. **Matthew 9:18-22**, **Matthew 15:21-28**, and **Mark 10:46-52**).

Luke 17:20-21 *“And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.”*

- The word translated “demanded” [ἐπερωτάω] is otherwise translated “asked” (**Matthew 12:10**, **Matthew 17:10**, **Matthew 22:23**, etc.), “desired” (**Matthew 16:1**), or “ask” (**Luke 6:9**).
- The messaging up to this point is that the kingdom was at hand (**Matthew 4:17**, **Matthew 10:7**, and **Mark 1:15**). Men were pressing into the kingdom (**Luke 16:16**). So, “when” is on the minds of the Pharisees.
- The spiritual kingdom was not well understood (**Acts 1:6-7**).
- There were evidences of when the kingdom was to be established (**Isaiah 2:2-3**, **Daniel 2:31-45**, **Micah 4:1-2**, **Mark 9:1**, **Acts 1:8**, and **Acts 2:1-4**).
- However, the kingdom not being a physical kingdom, was not visible in the ways carnal minds would look for such. The prophecies could easily be misunderstood to have one looking for a physical kingdom (**Isaiah 9:1-7**).
- The kingdom of Christ was established in the first century (**Colossians 1:12-13** and **Revelation 1:9**), but is not earthly in the ways many had and do think (**John 18:36** and **Hebrews 12:22-28**).
- The kingdom is spiritual, not physical (**Romans 14:17**).

Luke 17:22 *“And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it.”*

- **This passage begins a very confusing context.** This context could be an insight concerning the destruction of Jerusalem that will be addressed more fully later by Luke (**Luke 22:5-32**).
- There is a context clue for us. We can know this is NOT about the end of the world wherein all things will be consumed (**II Peter 3:9-14**), because of the last verse in this chapter (**Luke 17:37**). Birds eating flesh is something seen during physical wars (**Jeremiah 34:20**).
- “One of the days of the Son of man” is language that indicates a plurality of times of such. The context will talk of one of these days (**Luke 17:24**; **17:26**;

17:30). There were Old Testament days of the coming of the Lord (**Isaiah 2:12, Isaiah 13:1-9, Joel 1:15**, etc.). We know there is the coming of Christ in the birth of the kingdom (**Daniel 7:13-14**). There is the destruction of Jerusalem that uses this language (**Matthew 24:1-34**). There is the end, the Judgment Day too (**I Thessalonians 5:1-9**).

- There is also that which is spoken of in the Revelation of John to the seven churches that happened in that generation (**Revelation 1:1-4, Revelation 22:6-10, and Revelation 22:18-20**).
- Jesus' point here is that the disciples will wish for one of the days of the Lord to come. They will wish to see Jesus (**John 13:33**).

Luke 17:23 *“And they shall say to you, See here; or, see there: go not after them, nor follow them.”*

- Remember, He is saying this to His disciples (**Luke 17:22**).
- Don't go after them or follow them (**Matthew 24:23-26, Mark 13:21-23, and Luke 21:8**).
- Let no man deceive you (**Matthew 24:4**).

Luke 17:24 *“For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day.”*

- This language could be towards the destruction of Jerusalem (**Matthew 24:29-34**).
- This language could be against other nations (**Zechariah 9:13-17**).
- The final judgment will also be such as from the sky (**I Thessalonians 4:13-18**).

Luke 17:25 *“But first must he suffer many things, and be rejected of this generation.”*

- In the midst of this unclear context, Jesus then reminds them of what is to come upon Him before any of that which He is now speaking of (**Matthew 16:21, Matthew 17:22-23, Mark 9:31, Mark 15:9-20, Luke 9:18-22, Luke 9:44, Luke 22:39-23:56, Acts 2:23; Acts 2:36, and Acts 4:10-12**).
- He must then be risen on the third day (**Luke 24:1-8**).
- These things needed to happen as they did (**Luke 24:36-46**; cf. **Matthew 5:17-18, Matthew 26:47-56, John 18:31-32, Acts 3:18, and Acts 13:26-39**).

Luke 17:26-27 *“And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.”*

- Whatever day of Jesus He is speaking of, it was going to be like the days of Noah wherein man was enjoying life without a care about the judgment to come (**Genesis 6:1-7:23**).

- The final Judgment Day is compared to the days of Noah as well (**Matthew 24:35-39**).

Luke 17:28-29 *“Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all.”*

- See: **Genesis 13:7-13** and **Genesis 18:17-19:25**; cf. **II Peter 2:6-7** and **Jude 1:7**

Luke 17:30 *“Even thus shall it be in the day when the Son of man is revealed.”*

- Cf. **Luke 21:33-34**
- As with the final Judgment... Always be ready (**Matthew 24:44**)!

Luke 17:31 *“In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.”*

- Remember, we noted earlier that there is a context clue that tells us this is not about the end of the world, the final Judgment. This is that verse. This fits earthly judgments such as the destruction of Jerusalem (**Matthew 24:15-34**).
- We also see judgment days in the first century beyond Jerusalem (i.e. **Revelation 2:5**, **Revelation 2:16**, **Revelation 2:20-23**, **Revelation 22:7**, **Revelation 22:12**, and **Revelation 22:20**).

Luke 17:32 *“Remember Lot's wife.”*

- In light of verse 31.
- Cf. **Genesis 19:17** and **Genesis 19:26**

Luke 17:33 *“Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.”*

- In this context, the point is to flee and leave everything behind (**Mark 13:15-18**).
- We have seen this language before, though the application is different (**Luke 9:24-25**).
- Other contexts bare out similar statements from Jesus in that one weighs costs and makes sacrifices (**Matthew 10:32-39**, **Matthew 16:21-27**, **Mark 8:31-38**, **Luke 14:25-33**, and **John 12:25-26**).
- What does it take to be willing to part ways with all you might value in this world (**Colossians 3:1-4**)?

Luke 17:34-36 *“I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left. Two women shall be grinding together; the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken, and the other left.”*

- The language of these verses is used in talking about the final judgment (**Matthew 24:35-42**). Such can add confusion to this context. So, we cannot lose the overall point of the context.
- When God judges the erring of His people, He at times separated the just from the unjust (i.e. **Ezekiel 9:1-11** and **II Peter 2:6-9**).
- The next verse however clarifies that this is not about Jesus’ final coming.

Luke 17:37 *“And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together.”*

- This indicates carcasses being left exposed (**Psalms 79:1-2** and **Matthew 24:28**).
- Thus, however complicated the wording of this context is, it is not about the return of Christ and the end of the world (**II Peter 3:10-14**).