

## Spending Time with Jesus in Luke 17

Don't forget to invite Jesus to speak to you as you read this week.

First read through: Read Chapter 17 all the way through, imagining you are there.

Second read through: Look for themes and underline them in the color on your key.

What do you notice?

1)

2)

3)

Third read through: Answer questions as you go.

### **Luke 17:1-10**

Who is Jesus speaking to in verse 1?

What would be worse than having a millstone tied around your neck and thrown into the sea? (see pic)

Who do you think Jesus means by "little ones"? (Hint: look at the parable at the end of ch 16.)



Why do you think Jesus said, “If your brother or sister sins against you...”? (He could have said, “If a person sins against you” or “If a stranger...” )

Jesus says that we are to rebuke a brother or sister that sins against us. What is the hoped for result? (see the next part of v. 3)

How can we rebuke someone in a way that might lead them to repent? Remember Luke’s theme: For everyone who exalts themselves will be \_\_\_\_\_. What kind of attitude should we have when we let our brother or sister know that they have sinned against us?

Even if they sin against you seven times... Can you remember the Old Testament story Luke wants us to be thinking of in the background? (Hint: beginning of Genesis)

How does forgiving keep us from causing “little ones” to stumble?

The apostles reply, “Increase our faith!” Why does it take faith to be able to forgive...especially when Jesus says to forgive a brother or sister 7 times?

Jesus tells a parable in v. 7-10 about a servant and master. Jesus starts with “Suppose one of you has a servant...” but in verse 10 he switches the tables so that the disciples are the servants. Why does he do that?

These aren’t the “hired servants” in the parable of the Lost Son. This kind of servant in the Roman world at the time of Jesus had no choice of which master they served. But all of Scripture makes it clear that God doesn’t force anyone to be His servant. We can choose to be His servants...his disciples...when we are overwhelmed by His love toward us - the love that made Jesus resolutely set out for Jerusalem in Luke 9:51, knowing that His death would be our exodus (Luke 9:31) from sin. That freedom allows us to choose God as our master.

Knowing what our master has done to give us our freedom to choose him, why should we say, “We are unworthy servants; we have only done our duty”?

How would that attitude keep us from causing “little ones” to stumble? (v. 2)

### **Luke 17:11-19**

Luke once more reminds us where Jesus is heading: to \_\_\_\_\_

Do you remember what was so significant about Jesus being able to heal a Jew with leprosy? The Jews taught that it was something only \_\_\_\_\_ could do.

What would it mean to them that Jesus healed 10 men with leprosy...9 of whom are Jews?

What are 2 things that stand out to you about this miracle?

1)

2)

List all the verbs the one leper-that-was-healed did when he saw he was healed?

\_\_\_\_\_ back, \_\_\_\_\_ in a \_\_\_\_\_ voice, \_\_\_\_\_ himself at Jesus' \_\_\_\_\_ and \_\_\_\_\_ him.

What posture is the Samaritan in? Does this look familiar? (Luke 14:11)

Why would Luke point out that this man was a Samaritan? (Hint: think about Acts and what God does that blows the minds of the Jewish Christians.)

### **Luke 17:20-37**

Who asks Jesus when the kingdom of God would come? \_\_\_\_\_

Jesus tells them the kingdom of God isn't something that can be \_\_\_\_\_  
BECAUSE it is in their \_\_\_\_\_. (vv 20-21)

The kingdom of God is ANY place where \_\_\_\_\_ is allowed to be king. He is already King over everything, but as we observed at the beginning of this chapter, He allows us to

choose whether we will be His servants or not. Because some are repenting, the kingdom of God has already come. Who has been repenting so far in Luke?

Jesus stops answering the Pharisees. Who does Jesus speak to beginning in verse 22? \_\_\_\_\_. He will explain more to them.

Jesus speaks of 3 Old Testament characters.

The **1st** is the most confusing and mysterious and terrifyingly amazing, especially to the Jews: the Son of \_\_\_\_\_ from Daniel 7:13-14

*I saw one like a Son of Man coming on the clouds of heaven. He came to the Ancient One (a name for God) and was presented before him. To him (Son of Man) was given dominion and glory and kingship that all peoples, nations, and languages should serve him. His dominion is an everlasting dominion that shall not pass away, and his kingship is one that shall never be destroyed.*

This is Jesus' preferred way to refer to himself. This title means Jesus is claiming to be God. What is the most amazing thing to you about the Son of Man in those verses from Daniel?

Don't go \_\_\_\_\_ after people who say, "There he is!" or "Here he is!" Why?

The **2nd** and **3rd** are from Genesis: \_\_\_\_\_ (Gen 6-9) and Lot (Gen 19)

Both of these men were rescued from judgment by God. When humanity was so evil that God, who is both perfectly just and merciful, decided that the time of judgment had come, He told them of His plan to rescue them. But to cooperate with God's rescue plan, they had to give up everything. Lot's wife wasn't willing to give up everything, and so she shared in the judgment on Sodom when she could have escaped.

Jesus is letting his disciples know that judgment is coming on Jerusalem because they refuse to listen to and obey the One whom God has sent, and he weeps over that judgment: Luke 13:34-35, 19:41-44, 21:20-24, 23:28-31. N.T. Wright thinks 17:20-37 is another one. ("Vultures" can also be translated "eagles", the symbol of Rome.)

Other Biblical scholars think this passage is about the judgment on the whole world when Jesus returns and God creates new heavens and a new earth. Will each of us take our seat at the feast in the kingdom of God or find ourselves outside with the doors shut?

Whoever tries to \_\_\_\_\_ their life will \_\_\_\_\_ it, and whoever \_\_\_\_\_ their life will \_\_\_\_\_ it.