

Jesus Heals Ten Lepers

(2 Kings 5:1-14)

11And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee. **12**And as he entered into a certain village, there met him ten men that were lepers, which stood afar off: **13**And they lifted up *their* voices, and said, Jesus, Master, have mercy on us. **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. **15**And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, **16**And fell down on *his* face at his feet, giving him thanks: and he was a Samaritan. **17**And Jesus answering said, Were there not ten cleansed? but where *are* the nine? **18**There are not found that returned to give glory to God, save this stranger. **19**And he said unto him, Arise, go thy way: thy faith hath made thee whole.

Luke 17: Thankfulness and Christ's Return

1. How much faith is required to root up a tree; did the apostles really just need more faith? (Luke 17:5 - 6)

NEW SECTION BELOW

A. Jesus' teaching of the proper attitude for disciples: one of thanksgiving. This section properly teaches themes Luke has already introduced: a) Jesus' journey culminates to Jerusalem; b) Jesus loves social outcasts c) Jesus obeys the laws of God d) God wants to show his love and mercy to those outside Judaism.

B. V. 11 - It was not uncommon for Jews to travel through Samaria on their way to Judea or Jerusalem, at least through the border. [There is no evidence historically Jews deliberately tried to avoid Samaria, though many popular commentators cite this as a fact.]

V. 12 - **2. Why were the lepers socially distanced?** They were socially distanced because some leprosy was actually contagious.

V. 13 - They call Jesus "Master". The specific Greek word used in Luke for 'Master' indicates these lepers believed Jesus was someone so special, they would place their faith in Him. They were convinced his miracles meant He had authority. **But they also realized something else:** they could not earn Jesus' healing; they could not earn favor with Him; the only thing they could do is rely on His mercy.

V. 14 - **3. Rather than touching them or pronouncing them clean, He gave them a command: show yourselves to the priests? Because it was normal for those who were healed to show themselves to the priests; but Jesus asks them to go now to the priests - implying He would heal them on the way. Jesus could have touched them, He did in Luke 5:12 to other lepers.**

Jesus was testing their faith and their obedience. If He really was their master, would they do what He asked? They all decided to obey, and received the necessary healing.

V. 15 - 19. **Very fascinating section.** One leper returns to give thanks to God, and that leper is a Samaritan; this is contrasted to the other 9 who we assume from this assertion are not Samaritans, but are Jews. His posture, his thanksgiving indicates he believed on Christ as God's agent, as God's son.

V. 18 - Our suspicion that the other 9 are Jews is confirmed as they are contrasted with the 'stranger' who did give thanks. **Picture here:** Simply a reiteration of Jesus' ministry and Luke's understanding: Jesus came for Samaritans who loved Him, but the Jews overall did not believe on Him. **Notice what saved the man: obedience? No, FAITH.**

The Coming of the Kingdom

Answer for Pharisees

20And 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: **21**Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.

Answer for disciples

22And 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*. **23**And they shall say to you, See here; or, see there: go not after *them*, nor follow *them*. **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. **25**But first must he suffer many things, and be rejected of this generation.

V. 20 - The Pharisees now asked Jesus - when was the kingdom coming? Most likely, they observed that John the Baptist and Jesus preached the kingdom was at hand (Mark 1, Matthew 3). Yet, Jesus had also started speaking that this kingdom was going to be deferred (such as Luke 13:34-35). They may have been asking to try tip him up or to see if He intended to physically reign over them now.

V. 20 - 21 - **Most likely, the Pharisees wanted certain signs for Messiah's return**, and Jesus is saying - look, the signs you want are not going to precede the Messianic kingdom. They could not *make* it begin (though there are other ideas on what exactly is meant here for seminary students). Bottom line: the Pharisees ideas of what would begin the kingdom of God is not in line with Christ's teachings on the Kingdom of God; besides, the Kingdom of God would start inside a person before the physical manifestation on the earth. "**Within you**" seems to imply a spiritual reign inside, but many scholars believe that modern English would better understand the old english rendering as "**in your midst**"; **in other words**, the Kingdom of God was among them. Yet, they didn't want to believe, so the kingdom had to be postponed.

4. **When will Jesus return? What is imminence?**

V. 22 - **A longer explanation for the disciples.** *One of the days of the son of Man-* or that is, Christ's earthly reign upon the earth. The day the son of man is revealed (v. 24-25 or 30).

V. 23 - Some will say see here, see there - don't be deceived. This goes along with other strong admonitions that we do not know **a) the day or the hour of Christ's return** (Matthew 24:23) or **b) even the times and the seasons** (1 Thessalonians 5). The disciples asked Him if He would restore Israel now after His resurrection (Acts 1:6-7). So false alarms about His coming are no good; we will not know the times or the seasons of His return. But we know He is returning; the promise of His coming married to the unknown time of His coming makes His coming **imminent - at any time undisclosed to us** yet certain.

V. 24 - We will **know** when it has happened just as we know when lightning strikes the sky - so also shall the Son of Man be. **However, before the Son of Man begins reigning**, He must die first. He will be rejected of the chief priests and crucified 9:22, 41; 11:29; Matthew 16:21; Acts 17:3)

26 And as it was in the days of Noe, so shall it be also in the days of the Son of man. 27 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. 28 Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; 29 But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed *them* all. 30 Even thus shall it be in the day when the Son of man is revealed. 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. 32 Remember Lot's wife. 33 Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it. 34 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. 35 Two *women* shall be grinding together; the one shall be taken, and the other left. 36 Two *men* shall be in the field; the one shall be taken, and the other left. 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

A. What is the “days of Noah”? We must be clear on the location. Time periods are not necessarily being compared, but rather - context. The question is -**when will Jesus set up His kingdom (the millennial reign of Christ.)** So, the time marker is **not** the Rapture; the time marker is the **millennial kingdom**.

B. What is the similarity to the days *right before the Millennial kingdom and Noah's day?* - Total disregard to the warning of God. The Pharisees thought they were regarding the signs, but missed Jesus. Noah/During tribulation - the people totally disregard the warnings. Genesis 6:5

C. **5. What are three characteristics of Christ's return to set up His kingdom?** There characteristics to describe Christ's coming:

a) Unheeded warning b) Unprepared return c) Abrupt or sudden. Eating/drinking & marrying/given in marriage - these are all the normal things that the unsaved will do. Many will have the mark of the beast, so life will go on as usual for them - though there will be warnings all around them for impending judgment.

D. V. 29 - Verse 29 indicates Sodom and Lot ... The *righteous* living on earth will be rescued during this time ... destruction will come suddenly. When it begins everyone must flee for cover.

E. V. 30 - Son of man is **revealed**. - apokalypto - or REVEALING. Christ will suddenly appear, and the trajectory of history will take a drastic turn. When it begins, everyone will flee for cover (Matt 24:17-18 / Luke 21:21)

F. V. 32. This is a warning and is a clincher that this is not talking about the Rapture. She **looks back** even though she is travelling with Lot to escape. Her looking back is indicative of the person unprepared; she wanted to have her way of life and cling to her way of life. **This is indicative of those when the 6th seal opens who** want to seek refuge from Jesus and from His wrath *rather* than repent. They want their way of life, they want to do things their way.

G. V. 33 - Whosoever shall seek to save his life shall lose it, Jesus says. Physical destruction is in view end of 29, beginning of verse 30.

V. 34 - 36

Luke 17: Thanksgiving and Christ's Return

1. How much faith is required to root up a tree; did the apostles really just need more faith? (Luke 17:5 - 6)

2. Why were the lepers socially distanced?

3. Rather than touching them or pronouncing them clean, He gave them a command: show yourselves to the priests?

4. When will Jesus return? What is imminence?

5. What are three characteristics of Christ's return to set up His kingdom? There are three characteristics to describe Christ's coming: a) Unheeded w_____

b) Unprepared r_____ c) Abrupt or s_____.