

## ***Luke Chapter 17***

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- Jesus' day started back in **chapter 14** when He was invited to the house of a Pharisee for the Sabbath meal, where they had set a trap with a man who had the dropsy to see if Jesus would heal him on the Sabbath.
  - After making various corrections there, he spoke some parables leading into a discussion about discipleship.
  - In **chapter 15** He turns His attention to the publicans and sinners who wanted to hear Him. He talked about our use of our resources, leading up to the parable of the prodigal sons.
  - **Chapter 16**, still the same day Jesus is addressing his disciples, teaching them about stewardship, about the unjust steward that used his position in this life to secure his eternity – ending with the account of Lazarus and the rich man – still dealing with the issues of stewardship, and the authority of the Word of God in our lives.
  - He's still on his way to Jerusalem, He's teaching and preparing His disciples not only for His crucifixion, but He's also preparing them to minister in His place when He's no longer there physically to do that Himself.
  - He will cover 4 basic topics in this chapter: forgiveness, faithfulness, thankfulness, and preparedness.
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### **V: 1-2 Quoting Mr. T - "Pity the fool!"**

Key word in this first verse:

- **Offenses:** (G-4625). skandalon, ("scandal"); snare (fig. cause of sin), occasion to fall, cause of stumbling, offense, thing that offends, stumbling-block.
- Any person or thing by which one is drawn into error or sin.
- Jesus is saying it is impossible to completely avoid these things; those traps and snares are out there that would cause us to fall into error or sin, they are a reality, and we have to learn how to deal with them.

**Psalm 119:105** "Thy Word is a lamp unto my feet and a light to my path."

- God's Word will guide us through the mine field.

**John 8:31-32** "31... if you continue in My Word, then you are My disciples indeed; 32And you shall know the truth, and the truth shall make you free."

Paul wrote about the Bereans:

**Acts 17:11** “These were more noble than those in Thessalonica, in that they received the Word with all readiness of mind, and searched the scriptures daily, whether those things were so.”

- Like the Berean’s, compare what you’re being told to the Word of God.

**1 John 4:1** “Beloved, do not believe every spirit, but test the spirits, whether they are of God; because many false prophets have gone out into the world.”

- Woe to that person who causes someone to stumble in their faith. Most likely he had the Pharisees and Scribes in mind who were pretty much doing just that.

**Galatians 1:8** “But though we or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.”

- Millstone



- “... *cast into the sea* ...”: Jews were not a sea faring people.

**1 Kings 9:26-27** Solomon built a fleet of ship then hired king Hiram’s men / seamen.

- Jews only fished the Sea of Galilee, not the Mediterranean. They were generally afraid of the ocean and of drowning. They were the only coastal nation that didn’t use drowning as a form of capital punishment.
- “*These little ones*...” His disciples or new believers, those just coming to Christ as opposed to “children” causing the children of God to stumble through our poor witness, although I believe this does apply to little children as well – those who would destroy their faith, from the evil men that designed our public school system with the intent of taking children’s faith away to the foolish parent who tells their child that there is no God.
- In context He is probably talking about the “*tax collectors and sinners*” from **Lk. 15:1** that were just coming to faith in Jesus.

Paul cautions us:

**1 Corinthians 8:9** “But take heed lest by any means this liberty of yours become a stumbling block to them that are weak.”

- For love’s sake, we can’t live our lives oblivious to the fact that others are watching.

**V: 3-4** Take heed, be careful: speaking to the disciples.

- If our brother trespasses / sins against us, causes us to stumble then rebuke him, correct him, confront him – and if he repents – forgive him. (No limitation)

**Matthew 18:15** “Moreover if your brother sins against you, go and tell him his fault between you and him alone. If he hears you, you have gained your brother.”

- If he sins again, and you go through the same process then forgive him again.
- The Rabbi's used to say that if you can forgive a man 3 times then you're a perfect man; Jesus double's that and adds one and multiplies it 10X's.

**Matthew 18:21-22** “<sup>21</sup>Then Peter came to Him and said, “Lord, how often shall my brother sin against me, and I forgive him? Up to seven times? <sup>22</sup>Jesus said to him, “I do not say to you, up to seven times, but up to seventy times seven.”

- The only condition is repentance; if a man does the same thing over and over again saying he's repenting – we might question the sincerity of that repentance.
- This passage does not stand alone, as we apply this passage to offenses and relating to our brother's and sisters; if it's needed it should be a loving, private rebuke intending to minister to them.

**Ephesians 4:15** “But speaking the truth in love...”

**Galatians 6:1** “Brethren, if a man is overtaken in any trespass, you who are spiritual restore such a one in a spirit of gentleness, considering yourself lest you also be tempted.”

- Basically if they repent, we must forgive:

**Ephesians 4:32** “And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake has forgiven you.” (God's standard)

**Psalms 103:12** “As far as the east is from the west, so far has He removed our transgressions from us.”

**Micah 7:19** “... You will cast all our sins into the depths of the sea.”

- We need to take heed not just to forgive, but also to not be that person who causes others to stumble in their faith:

**Romans 14:13** “Therefore let us not judge one another anymore: but rather resolve this, not to put a stumbling block or a cause to fall in our brother's way.”

V: 5 After hearing the teaching on offenses and forgiveness the Apostles ask Jesus to increase their faith – they are thinking that this will not be an easy task.

- It's not in our nature to forgive repeatedly, it takes a living faith to obey these instructions and forgive others.

- Jesus often gave commandments that on the surface seemed impossible to do, but when a person by faith seeks to obey that commandment, they discover that they have already been given what they needed to perform it.

**Matthew 19:26** "... with men this is impossible, but with God all things are possible."

- Our obedience in forgiving others shows that we are trusting God to take care of the situation and to work everything out for for His glory and our good.
- Mature Christians understand that forgiveness is not a cheap exchange of words, like when squabbling children will flippantly say "I'm sorry" to each other.
- Real forgiveness, true Biblical forgiveness and reconciliation always involves humility, brokenness, and truth.
- Love motivates us to forgive, but faith activates that forgiveness so that God can use it to work out blessings in the lives of His people.
- Thus their request: "*Lord increase our faith...*"

**Romans 10:17** "*Faith comes by hearing, hearing by the Word of God.*"

- As they make their request, the Living Word of God speaks to them:

*"<sup>6</sup>So the Lord said..."*

V: 6 The disciples said "*<sup>5</sup>Lord, increase our faith.*" "*If you have faith...*"

(conditional)

- Jesus says "Unleash your faith!"
- Jesus responds saying if you have even the smallest amount of faith, you will be enabled to do great and impossible things.
- Faith & power are inter-connected.
- The mustard seed is very small, (poppy seed muffins) yet there is life in it, and it can grow and bear fruit.

Kingdom parable:

**Mark 4:31-32a** "*<sup>31</sup>It is like a mustard seed, which, when it is sown in the ground, is smaller than all the seeds that be in the earth."*

**James 2:14-26** Speaks of a real, living faith that is manifest in action...

- If our faith is a living faith, it will grow, and enable us to obey God's commands.



**Psalm 37:5** “Commit your way to the Lord; trust also in Him; and He shall bring it to pass.”

- Forgiveness is a test of both our faith and our love. When we say those words “I forgive you” there is a spiritual transaction that takes place, it is an expression of our faith that God will make it all right. (no but's...)
- Human nature being what it is, there will always be offenses, providing plenty of opportunity to exercise our forgiveness, faith, and love!

V: 7-10 Most of us can't relate to having a servant, it's for the rich and famous; but in that day many people had hired servants, even in fairly low income houses.

- “Will work for food” was the real deal in those days.
- Jesus is kind of getting down to the everyday realities of life.
- Faith that does not result in faithfulness will not accomplish God's work.
- It is good to have faith to do the difficult and impossible, but it is important to have the faith to do the routine tasks that our master has called us to.

**Zechariah 4:10** “For who has despised the day of small things?”

- Privilege is always balanced with responsibility.
- Jesus is describing what to them would be an unthinkable situation: A master serving or ministering to his servant.

Yet this is what Jesus has promised to us:

**Luke 12:35-37** “<sup>35</sup>Let your waist be girded, and your lights burning; <sup>36</sup>And you yourselves be like men who wait for their master, when he will return from the wedding, that when he comes and knocks they may open to him immediately. <sup>37</sup>Blessed are those servants whom the master, when he comes, will find watching. Assuredly, I say to you that he will gird himself and have them sit down to eat, and will come and serve them.”

**Matthew 20:28** “Even as the Son of man came not to be ministered to, but to minister, and to give His life a ransom for many.”

- The servant described here is responsible for outside jobs like plowing the field, tending to the flock, and inside jobs like cooking.

1. This story emphasizes faithfulness to duty no matter what the demands might be, and the argument here is from the lesser to the greater.

2. If a common servant is faithful to obey the orders of his master who does not reward or even thank him, how much more ought Jesus' disciples obey their loving Master, who has promised to reward them graciously.
  3. A faithful servant should not expect any special reward, since he only did what he was told to do.
  4. "<sup>10</sup>Unprofitable" (G-888) "achreios," useless, good for nothing, unmeritorious, unprofitable, it is also translated as "without need".
  5. Nobody, particularly God "owes" us anything – the servant was only profitable in the sense that his work in the field and in the house had value.
  6. This statement means, "My master does not owe me anything extra."
  7. The fact that Jesus will reward His servants is completely a matter of grace. We do not deserve and haven't earned any thing because we have obeyed Him and done what He said.
  8. As His servants we must be careful that we don't have the wrong attitude toward those things He calls us to. We do it because we love Him, not to earn the favor that we already have.
- There are two extremes to avoid:
    1. Merely doing our duty in kind of a slovenly way, because we have to. "Good enough for government work mentality."
    2. Doing our duty because we hope to gain a reward, or favor with God.
  - In the parable of the prodigal sons back in Chapter 15 – the older son was miserably obedient, always hoping that his father would throw him a party for being such a good boy, and becoming increasingly bitter when it didn't happen.
  - The right attitude for Christian service unto our Lord is simply doing it from the heart, doing it for love.

**Ephesians 6:5-6** "<sup>5</sup>Bond servants, be obedient to those who are your masters according to the flesh, with fear and trembling, in sincerity of heart, as to Christ; <sup>6</sup>not with eye service, as men pleasers, but as bondservants of Christ, doing the will of God from the heart."

**John 14:15** "If you love Me, keep My commandments"

- When you love the One you're serving, it's a joy to serve Him!

**1 John 5:3** “For this is the love of God, that we keep His commandment: and His commandments are not grievous.”

**Psalm 40:8** “I delight to do Your will, O my God: yea, Your law is within my heart.”

V: 11-19 The healing of the 10 lepers:

V: 11 Travel log: As He passed through Galilee and Samaria on the way to His final trip to Jerusalem.



V: 12-13 As He came into an un-named village He was met by a group of 10 men (law / synagogue) who had leprosy. This is a mixed group of Jews and Samaritans, maybe some other Gentiles – their tragic circumstances have brought them together.

- “*Who stood afar off:*” If a person had leprosy, they were required to stay at least 100 feet away and cry out to anyone around them “un-clean, un-clean!” to keep others from contracting their disease.
- If they were up-wind, they had to stay even farther away, leprosy is and was a mystery; it was incurable and fatal.
- Then and today, how people get leprosy is a mystery. Dr. Hansen was able to isolate the bacillus / bacteria that produces leprosy, and in experimentation they injected it into healthy humans – who never got the disease. In other cases there were people who worked with lepers for years and never got the disease – but then later became lepers. No one has ever figured out how it’s transmitted or why one person gets it and another doesn’t.

**2 Thessalonians 2:7** “The mystery of iniquity...”

- Biblically, leprosy is analogous to sin because it separates us from God, and our families, and eventually it kills us. (**Leviticus Ch. 13**)

**Romans 6:23** “The wages of sin is death...”

- The fact is that leprosy is incurable and deadly apart from the divine intervention of God.
- In **Leviticus 14** we have the law of the leper on the day of his cleansing: the leper would go to the Priest, with specific sacrifices and offerings, ritual bathing, shaving off all his hair, clean clothes, the priest would inspect the leper, wait 7 days and inspect him again and pronounce him clean – restored.
- In the same way God intervenes in our sinful leprous lives, He brings the sacrifice, the cleansing, the clean clothes, and restoration all through His Son, Jesus Christ.

**Romans 6:23** “For the wages of sin is death; but the gift of God is eternal life through Jesus Christ.”

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- So here are these 10 lepers who have heard of Jesus and His healing of the multitudes, they cry out to Him – “*Jesus, Master, have mercy on us.*”  
Gr. equiv. teacher / rabbi.
- Like us, apart from Jesus there is no hope, He is their only hope.
- This reminds us of “Blind Bartimaeus”

**Mark 10:46-47** “<sup>46</sup>Now they came to Jericho. As He went out of Jericho with His disciples and a great multitude, blind Bartimaeus, the son of Timaeus, sat by the road begging. <sup>47</sup>And when he heard that it was Jesus of Nazareth, he began to cry out and say, “Jesus, Son of David, have mercy on me!””

- *I can’t think of a time or situation where when someone cried out to Jesus for mercy, where He didn’t show mercy.*
- Those who cry out to Jesus for mercy will receive it! Here it’s the same thing.

V: 14 Jesus responds to them, “*Go show yourselves to the priests*” – the first step as laid out in Leviticus Ch. 14 – the first step is “*Go...*” Jesus gave them a role to play, a part to do.

- As they went, as they took heed to the Word of God, as they were obedient – they were cleansed, healed.
- “*As they went*” – there was a progressive element to this healing; not all healings are instantaneous, some are progressive as this was.

**John 15:3** “Now you are clean through the word which I have spoken unto you.”

V: 15-19 One of the 10, seeing that he was cleansed turned back to Jesus – with a loud voice glorified God, fell down on his face at Jesus’ feet, giving Him thanks.

- Giving glory to God for the great things He has done!
- The Samaritans were considered outside the covenant of God, treated as non-Jews.
- You would think that all 10 of these men would return to give thanks to the Lord, but I’m brought to think of the many times that I personally take God’s blessings for granted, I can’t be too hard on those guys.

**Psalm 92:1-2** “<sup>1</sup>It is good to give thanks to the Lord, and to sing praises to Your name, O most High: <sup>2</sup>To declare Your lovingkindness in the morning, and Your faithfulness every night.”

**Psalm 107:8** “Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men.”

V: 19 Jesus informs this Samaritan that he is not just “cleansed” (healed) – but that this expression or confession of faith has made him “well” - “whole”.

**Cleansed:** (G-2511) “katharizo” cleanse, free from filth, to make clean from leprosy. Legal or ceremonial cleansing.

**Well / Whole:** (G-4982) “sozo” safe, delivered, rescued from death.

Vv:15 “**returned**” (repented) He was running away from Jesus, then he turned back...

- The others were healed physically of their leprosy, but they would one day die.
- This Samaritan was healed both physically and spiritually. It doesn't do any good to be healed physically then to perish – this man, by faith was made “whole” – he was healed spiritually.

**Mark 8:36-37** “<sup>36</sup>For what shall it profit a man, if he shall gain the whole world, and lose his own soul? <sup>37</sup>Or what shall a man give in exchange for his soul?”

- By giving thanks to the Lord Jesus, by giving Him glory, by humbling himself before God he received more than just healing, he received forgiveness for his sins, he was made a part of the family of God; he was made whole.

V: 20 “*He was asked by the Pharisees...*” Sounds fairly conciliatory the KJV uses the word “Demanded” (interrogate) – another conflict with the religious leaders, they weren't asking nicely, it was confrontational.

- They were looking for the kingdom of God in an earthly sense, the resurrection of the Davidic kingdom – on earth, the Messiah getting rid of Roman rule, and ultimately leading them to conquering the whole world.

**Psalm 2:8** “Ask of Me, and I will give You the nations for Your inheritance, and the ends of the earth for Your possession.”

- That was the promise of God to the Messiah and so they are looking for the Messiah to lead them in conquest – and they would like to know when that is going to happen.
- Jesus responds: “*the kingdom of God does not come with observation.*”

**Observation:** (G-3907). *parateresis*, *par-at-ay'-ray-sis*; (from G-3906); **attentive watching**, as something that can be seen with the eyes.

- It is to watch with hostility, to catch someone in the wrong as when back in Luke 14 when the Pharisee invited Jesus to dinner and they “watched” him – with hostility to see if He was going to violate the Sabbath.

Coming up – is it lawful to give tribute to Caesar?

**Luke 20:20** “So they watched him, and sent spies, who pretended to be righteous, that they might seize on His words, in order to deliver Him to the power and the authority of the governor.”

- The kingdom isn’t going to come because you demand it, or expect it on your own terms, on your conditions or pre-conceived ideas. It’s all going to happen according to God’s perfect will and according to His divine timing.
- As I consider the word “observation” and can’t help but think of the Bible’s definition of faith:

**Hebrews 11:1** “Now faith is the substance of things hoped for, the evidence of things not seen.”

- We’re not going to alter God’s timing by our faith or faithlessness, but when His kingdom is come our faith or lack of it will determine whether we see it or not.

**John 3:3** “Jesus answered and said to him, most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God.”

V: 21 Jesus is saying you’re missing it! It is right in front of you and you’re not seeing it!

**Matthew 13:14-15** “<sup>14</sup>And in them the prophecy of Isaiah is fulfilled, which says: “Hearing you will hear and shall not understand, and seeing you will see and not perceive; <sup>15</sup>For the hearts of this people have grown dull, their ears are hard of hearing, and their eyes they have closed, lest they should see with their eyes and hear with their ears, lest they should understand with their hearts and turn, so that I should heal them.”

- Old Jewish proverb: “*There are none so blind as those who refuse to see...*”
- The kingdom of God is *within* you: this word is also translated as “*among*” you – both interpretations seem to apply. Jesus is standing right in front of them, yet they reject them.

John the Baptist and Jesus both repeatedly declared:

**Matthew 4:17** “... repent for the kingdom of heaven is at hand!”

- Where Jesus is, that is heaven!
- When we confess that Jesus is Lord and receive Him – then the kingdom of God is within us! That's because the Holy Spirit takes up residence within us.

**1 Corinthians 3:16** “Do you know that you are the temple of God and that the Spirit of God dwells in you?”

- There will be that time when Jesus comes to reign on the earth, it will be called the time of the kingdom of God – Jesus taught us to pray:

**Matthew 6:10** “Thy kingdom come. Thy will be done on earth, as it is in heaven.”

- Certainly we look forward to that day – we pray for it to come quickly, but at the same time we can experience the kingdom of God now in our hearts, as we submit our lives to Jesus – the kingdom of God is where He reigns!
- The kingdom of God isn't a place, it's a person – Jesus!

**V: 22** “...you will long to see one of the days of the Son of Man... and you will not see it.” (I've been with a lot of grieving people who longed for just one more day with their loved one.)

- Isn't that what we long for?! We want to see, we want to be with our Lord Jesus!

**Revelation 22:20** “... surely I am coming quickly.”

**1 Corinthians 16:22** “If anyone does not love the Lord Jesus Christ, let him be accursed. O Lord come!” (Maranatha!)

**Titus 2:13** “Looking for the blessed hope and the glorious appearing of our great God and Savior Jesus Christ.”

**V: 23-24** Look here! Look over there! – Don't go after them!

- There are people who are constantly running from this place to that place trying to find the “hot spot of blessing” – Look, it's happening in **Toronto – the “Toronto blessing”**, oh, it's moved, now it's the “**Brownsville revival**” – it's moved again it's **angel feathers and gold dust at Bethel!**
- The Jehovah's witnesses are saying that it's happened in New York, that it happened in a private chamber in 1917 – this is false.

**Matthew 24:23-26** “<sup>23</sup>Then if anyone says to you, “look, here is the Christ! or “There! Do not believe it. <sup>24</sup>For false Christs and false prophets will rise and show great signs and wonders to deceive, if possible, even the elect. <sup>25</sup>See, I

have told you beforehand. <sup>26</sup>Therefore if they say to you, look, He is in the desert! Do not go out; or look, He is in the inner rooms! Do not believe it.”

- Jesus is saying that like as when lightening flashes it is seen from afar and all over – not just to a chosen few; when Jesus comes everyone is going to know it.

V: 25 “*But first*” – before all of that, we need to keep things in their proper order – Jesus must be rejected by this generation and go to the cross.

- Jesus is dispelling any thoughts that He’s on the way to Jerusalem to start an insurrection, or making any attempt to establish an earthly kingdom – Jesus is going to Jerusalem to suffer on our behalf.

**Luke 9:22** “... The Son of Man must suffer many things, and be rejected by the elders and chief priests and scribes, and be killed, and be raised the third day.”

**Luke 18:31-33** **Luke 24:25-26**

V: 26-30 Back to the issue of timing – much like the Olivet discourse: The great tribulation hasn’t happened yet, but here’s what it will look like just before it happens.

- It will be like the days of Noah or like the days of Lot – in both situations life was just going on as usual, seemingly without a care in the world, then sudden destruction.
- It will come at a time when it is completely un-expected:

**Matthew 24:44** “Therefore you also be ready, for the Son of Man is coming at an hour you do not expect.”

- “*Revealed*” (G-601) “Apokalypso” - The “apocalypse” - the revelation.

**Revelation Ch. 1** **Revelation 19:11-16**

V: 31-32 There will be no time to pack or gather just to move, this is the same description in **Matthew 24:15** relating to the abomination of desolation.

- It will be a day when an attachment to earthly things will imperil a man’s life.
- As with Lot’s wife, this is no time to look back to the things of the world.

**Luke 9:62** “And Jesus said unto him, no man, having put his hand to the plow, and looking back, is fit for the kingdom of God.”

V: 33 Whosoever would seek to save their own lives; it won’t work, whether it’s religious observance or our own efforts – we can’t save ourselves, can’t work enough, we can’t get around God’s word – apart from Jesus we’re all going to perish for our sins.



- But if we'll die to ourselves, lose our lives in His – we shall be preserved in Heaven.

**John 12:25** “He that loves his life shall lose it; and he that hates his life in this world shall keep it unto life eternal.”

**Galatians 2:20** “I am crucified with Christ: nevertheless I live; yet not I, but Christ lives in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me.”

**John 3:36** “He that believes in the Son has everlasting life: and he who does not believe the Son shall not see life, but the wrath of God abides on him.”

V: 34-36 The context gives us a clue on how to view this having been given the examples of Noah & Lot. The ones who were preserved were the one's taken out of harms way – just like the rapture where the saints are taken away prior to the wrath of God being poured out in the great tribulation.

### **Reading: 1 Thessalonians 4:13-5:11**

**Rapture:** Event when Jesus comes part way / calls the church – His bride to Himself.

- Suddenly, without warning – we're caught up to be with Jesus together forever.
- After the rapture, after we're safely out of the way, God will pour out His wrath upon a Christ rejecting, sinful, rebellious world.
- During this time God will primarily be dealing with the Jews in what is also called the 70<sup>th</sup> week of Daniel. (Jacob's trouble) This will culminate in the 2<sup>nd</sup> coming of Jesus.
- Order: **Rapture first**, then the out pouring of **God's wrath**, then **Jesus' 2<sup>nd</sup> coming**.
- There are differing views on the rapture when it comes to the timing of this event, but only one of them is correct. Pre-trib, mid-trib, pre-wrath, post trib, pan trib.
- We espouse a pre-tribulation rapture.

**Distinction:**

**1<sup>st</sup> event - Rapture:** When Jesus meets us / church in the air, coming for His church.

**2<sup>nd</sup> event - 2<sup>nd</sup> coming of Jesus:** when He comes to earth (all the way), setting foot on the Mt. of Olives, coming with His church to establish His kingdom on Earth.

**Revelation 1:7** “Behold He is coming with the clouds, and every eye will see Him, even they who pierced Him. And all the tribes of the earth will mourn because of Him. Even so, Amen. (Rapture, only those who are called to Him will see Him.)

**Colossians 3:4** “When Christ who is our life appears, then you also will appear with Him in glory.

**1 Thessalonians 4:17b** “And thus we shall always be with the Lord.”

- Big difference between Jesus coming **for** His church and Jesus coming **with** His church.
- Jude talks about Enoch & 2<sup>nd</sup> coming of Messiah: “<sup>14</sup>Behold the Lord comes with ten thousands of His saints.” (That’s us!)
- The rapture can take place at any time.
- There are no prophetic requirements left. But there is a practical requirement:

**Romans 11:25** “For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own opinion, that blindness in part has happened to Israel until the fullness of the Gentiles has come in.”

- 2<sup>nd</sup> coming: still has prophetic requirements to be met.

**Read: 1 Corinthians 15:50-58**

- The church will **not** go through the great tribulation.

Speaking of the tribulation, Jesus said:

**Luke 21:36** “Watch therefore and pray always that you may be counted worthy to escape all these things that will come to pass, and to stand before the Son of Man.”

- Why would Jesus tell us to pray about escaping all the things that are going to pass if that wasn’t His plan to begin with, or if it wasn’t possible?

- There are **3 kinds** of people in God's 2 worldly judgements, **the flood** during Noah's time and the **judgement of fire** that is to come.

|    | <u>3 kinds</u>      | <u>flood</u> | <u>fire</u>  |
|----|---------------------|--------------|--------------|
| a. | pulled out prior to | Enoch        | Church       |
| b. | saved during        | Noah & fam.  | Trib. Saints |
| c. | perish in           | world        | un-believers |

- We’re given two O/T examples here in our text: Noah & Lot.

**1. Vv: 26 - Noah / flood - Genesis Ch. 7**

- Genesis Ch. 7, Noah enters the ark with his family and God, the earth and mankind are judged by the great flood.

- Just before the judgment of Noah's time we have **Enoch**:

**Genesis 5:24** "And Enoch walked with God: and he was not, for God took him."

- Looking at the bigger picture. Just before the flood, Enoch is pulled out, removed, caught up to God. Then a very small group - Noah and his family are saved through the judgment.

- One is saved completely from the judgment, a few are saved through it, and everyone else perishes in it.

- This is the first hint at the rapture of the church. Enoch represents those who walk with God, pulled out ahead of time. Noah and his family - a very small group - saved through the judgment - representing the Tribulation saints & martyrs.

## 2. Vv: 28 - Lot - Genesis Ch. 19 Lot was rescued from Sodom prior to judgment:

**Genesis 18-19** God's plan to judge Sodom & Gomorrah. Abraham negotiated from 50, 40, down to 10. Presently there are more than 10 in the world, we're golden!

- Lot was a "type" of the church.

Speaking about the destruction of Sodom & Gomorrah:

**2 Peter 2:7-9** "7and delivered righteous Lot, who was oppressed by the filthy conduct of the wicked 8(for that righteous man, dwelling among them, tormented his righteous soul from day to day by seeing and hearing their lawless deeds) - 9Then the Lord knows how to deliver the Godly out of temptations, and to preserve the unjust to the day of judgment to be punished."

- When God is the source of the judgment, then God will deliver the righteous out of the judgment.
- There is a lot to that can be said, but I'm going to leave it to the Word of God to do the explaining:

**Romans 5:9** "Much more then, being justified by His blood, we shall be saved from wrath through Him."

**1 Thessalonians 5:9** "For God did not appoint us to wrath, but to obtain salvation through our Lord Jesus Christ."

**Revelation 3:10** "Because you have kept My command to persevere, I also will keep you from the hour of trial which shall come upon the whole world, to test those who dwell on the earth."

- We the church are not appointed to wrath. (Mid or Post: ignore or re-define these references)

**Romans 1:18** “For the wrath of God is revealed from Heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness.” (We are righteous through the shed blood of Jesus!)

- It isn't consistent with the nature of God to judge the righteous with the wicked.

V: 34-36 Describes 3 different examples of some persons being taken away, “caught up,” removed - and others in close proximity being “left behind.”

V: 34 “*Two men in one bed...*” (excuse for homosexuality? No!)

- “men” is in italics, meaning it was added for clarity. Could have said “people.”

V: 35 “*Two women will be grinding...*” Again “women” is in italics, meaning it was added, quite possibly assuming that grinding was women's work.

V: 36 “*Two men in the field...*”. Same story, possibly context from Vv:7 Servant / him.

- Bottom line: Some are “taken” and the others are left behind.

“**Taken**” 3x's - (G-3880) “paralambano” - to take, to receive, to take to one's self, seize.

“**Left**” 3x's - (G-863) “aphiemi” - let go from one's self (separated); sent away (cast out), forsaken.

V: 37 “where Lord?” Context: “one will be taken and the other left.”

- Jesus has spoken of those being taken and left behind on different occasions.
- In this case, those left behind on this earth to endure the great tribulation, where ½ of the earth's population will be killed, providing a feast for the vultures.
- Just as eagles / vultures gather to dead bodies, so the lost will be gathered for judgment.
- There will be a separation of the saved and the lost.
- Those that are left behind, facing the tribulation and the death and destruction that comes with it – left for dead, a feast for the vultures.

**2 Peter 2:9** “The Lord knows how to deliver the Godly out of temptations, and to reserve the unjust under punishment for the day of judgment.”