

## 42-Luke-Pt21-Transcript

### Transcript

[Music]

[Music]

to the face where

[Music]

[Applause]

[Music]

[Applause]

[Music]

you

well welcome back to Wednesday night Bible study and weren't those homecomings really just emotional and certainly when a loved one goes away it's an emotional time when they come back and you can imagine how especially emotional it is when they come back by surprise and Luke 17 speaks about Jesus Christ and his return and how it is a surprise return it's a homecoming his home is earth not heaven he's established his home on earth he's gone away to prepare a place for us but he's bringing that place to earth and his home is earth and it's going to be a surprise homecoming and we'll see that as we get towards the end of Luke 17 but the first part of Luke 17 we want to cover because that wraps up what we've been covering over the last couple of weeks we'll open with a word of Prayer and then we'll get into Luke 17 our Heavenly Father we pause before our study just to to give you things Lord for your loving-kindness for your tender mercies just for your your great kindness to us father that we can understand your word and then you know the word says that at the end in the end time the why shall understand the wicked

will not understand that the wise shall  
and we pray father that you'll count us  
among the wise as we work diligently to  
understand your word and be able to  
perceive what's happening around us from  
your perspective thank you Father for  
what Luke has recorded for us as we work  
through now chapter 17 we pray we'll  
open our minds and hearts and that will  
act on what we learn we ask in Jesus  
Holy Name Amen

so we'll begin then where we left off we  
finished 16 we're now into Luke 17 and  
Luke 17 one opens then said he Christ  
unto the disciples it is impossible but  
that offences will come but woe unto him  
through whom they come so Christ looking  
at the condition of humankind  
and he's now establishing his church  
and he's gathering his disciples and  
he's dealing with offense and what he's  
saying is an offense is inevitable it's  
going to happen these are special people  
that he is calling out and he's  
establishing at his disciples they are  
going to be offended and this is  
inevitable but he adds this phrase the  
person who causes these offenses is  
cursed and that's really what we've just  
been covering in chapters 15 and 16  
actually all the way back from 12 when  
he said beware of the leaven of the  
Pharisees which is hypocrisy so and then  
since 12 now we've been studying the  
leaven of the Pharisees but just to  
remind you now this hypocrisy in 13:15 he  
says the Lord answered him and said you  
hypocrite speaking to the Pharisee  
doesn't each one of you on the Sabbath  
loose his ox or his donkey from the  
stall and lead him away to watering you  
look after your animals which are in  
your economic interest and ought not  
this woman being a daughter of Abraham

whom Satan has bound lo these 18 years  
remember the woman that was bent over  
and couldn't be straight be loosed from  
this bond on the Sabbath day so they did  
not care about God's people and these  
people that he was gathering that  
believed in him that wanted to be sealed  
by him they couldn't care less and here  
in 15:1 then drew near unto him after he  
said let him who has an ear to hear hear  
then drew near help unto him all the  
publicans and sinners to hear him so  
they were responding to his preaching  
they were responding to the good news  
and they wanted to listen to him and to  
act on what he was teaching but when the  
Pharisees saw this gathering around him  
of the the publicans and sinners the  
Pharisees and scribes murmured saying  
this man receives sinners and eats with  
them so they had a very different  
perspective about the sinners and you  
know it just as a like my mind just ran  
the opening sequence with the homecoming  
and I meant to mention when when we  
opened there that one of our brothers  
Mike Mackey his little brother is in the  
army and he's been deployed or  
redeployed he's now he's landed in Kabul  
Afghanistan and he's over there fighting  
the bad guys and and and being part of  
that that that force that is trying to  
keep evil at bay and we are looking  
forward to that emotional homecoming  
that our brother Mike can have with his  
brother Robert and so I just wanted to  
appeal to everybody who's listening to  
add Robert Mackie to your prayers  
that he would be effective while he's  
deployed there and I believe he'll be  
there until the end of the year that  
he'll be effective while he's there and  
that he'll be brought back safely and  
that Mike can have that wonderful

reunion with his brother and I meant to say that right off at the top but I just so excited about getting into Luke 17 it slipped my mind so pleased that Robert Mackey to your prayers so here you see that the Pharisees have this completely different perspective about the little ones and they couldn't care less about them and they are happy to offend them and what Christ is saying here is anybody who offends his little ones will be cursed woman to that person and then here in verse 23 so he oh the scribes are murmuring saying you know this man receives sinners and he eats with them but remember in 23 Christ said or was using the parable of the prodigal son when this son came back that the father who has God the godly perspective said bring the fatted calf and kill it and let's have a feast and rejoice so very different perspectives here that we've been seeing through especially 15 and 16 we've been seeing God's perspective and we've seen been seeing the devil's perspective manifested through the Pharisees and so they despise the fact that Christ is eating with sinners but through the parables we learn that God wants us to be merciful to a little to the little ones and we finished that whole section 15 and 16 with the parable around Lazarus the beggar Lazarus who when he was appealing to the rich man the rich man couldn't care that he was totally in misery his wounds were being licked by dogs but the Pharisees had no mercy on him they you know even dogs had mercy on him but the Pharisees had no mercy on him and when the Pharisee the rich man died then he's appealing for mercy at that time but it really shows the

contrast in perspectives between those who have wealth and who have the devil's perspective and those who have wealth or resources but have godly or God's perspective and so that's that's that's sort of the backdrop that we need to come into Luke 17 with remembering this contrast or juxtaposition between the godly perspective and the Pharisee achill or the devilish demonic perspective now so he says woe unto that man by whom they come fences are going to happen woe unto the man by whom they come it were better for him that a millstone and a millstone is a big wheel that they would use to grind out mill to grind out grain and it need to be really big and heavy in order to crush whatever they were grinding and Christ is saying here this is the level of cursing that the level of cursing they're going to receive it would actually be better for them if a millstone were hanged around their neck and they were cast into the sea rather than he should offend one of these little ones so Christ is serious here

and then I think sometimes we don't quite understand how much value God puts on Christ's disciples that he says you know Solomon in all his glory wasn't arrayed like me that the flowers that he was looking at at the time and he was saying and even the sparrows that he spoke of he says the disciples are a far greater value to God and I think we need to understand this that there are going to be offenses we're heading into a time a prophetic time where the whole world is going to be full of offenses the whole world is going to be full of blasphemy and God's people are going to bear the brunt of this offence and in Christ is saying the people who caused

this offence are going to be under a great curse that it were better for them if a millstone were hung around their neck and they were thrown into the sea and they and they perished before they face at least that way they wouldn't have to face God but but they're going to have to face God and and it's not going to be pleasant it is not going to be pleasant so we continue now that that it would be better that this should happen that he offend one of these little ones now in 1413 he says when you make a feast call the poor call the main call the lame call the blind a very delete these people can't do anything for you but if you have the godly perspective you're looking at the little ones and rather than offend them you are looking after them and Rand just combined 1413 with 16:9 where he says I say unto you make to yourselves friends of the Mammon of unrighteousness that when you fail they the little ones may receive you into everlasting habitations so we have to have this this perspective this godly perspective which is not present tense the godly perspective is future tense and we need to understand who these little ones are and what they are becoming and we need to focus on what they are becoming not what they are today because Christ that he's coming to turn the world right-side up and the high and mighty are going to be low and the poor and low are going to be high and mighty so we need to have a view to the future and use the resources that we have to bless the little ones and be very careful not to go along with this world and despise these little ones this is this is really how we need to understand these passages that we've been covering

in Luke 15:32 again the godly perspective he said it was it was appropriate that we should make merry so if the father of the prodigal son was making friends of the Mammon of unrighteousness he had resources and he wasn't using those resources to take care of one of these little ones that had repented it was necessary --it that we should make merry and be glad for this your brother was dead and he's alive now and he was lost and he's found now he's alive he is going on into the kingdom of God and I have to have this view this perspective that he's more than he appears

so going back now to Luke 17 and that's really the key that these little ones are more than they appear so he says take heed to yourselves if your brother trespass against you rebuke him and if you repent forgive him now this is very interesting we've seen in the past few passages from Luke 12:1 all the way through to 16 the end of 16 how the Thirsty's are callous and they couldn't care less about the little ones they actually rejoice in looking after themselves and despising the little ones and now we hear Christ coming in 2:17 saying you know what it's inevitable offenses are going to come but the person through whom they come is cursed is cursed it's better for them to be drowned in the sea with no escape then for to face the cursing that they're going to face so so we come out of the you know 15 and 16 especially with this understanding the Pharisees are cursed if they if they do not repent they're cursed

now we come in to 17 we understand that they're cursed but then in verse 3 he says take heed to yourselves take heed

to yourselves he doesn't say take heed  
to yourself individual it's plural he's  
saying as a body look out for one  
another because this curse is profound  
therefore look out for each other if  
your brother trespassed against you  
leave the ninety-nine sheep and go after  
the one that's gone astray because  
there's going to be more joy in heaven  
over a sinner that repents than over  
ninety-nine just persons that have no  
need of repentance if a woman has ten  
coins and she loses one she searches  
diligently through the house sweeping  
the whole house to find that lost coin  
and when she finds it she calls her  
friends to rejoice with her the prodigal  
son man has two sons and he loses  
one and when that one repents and comes  
back he rejoices and this is just an  
indication of the joy in heaven over a  
sinner who repents and so when we are  
now forget about the outside world  
forget about the Pharisees and forget  
about the people who are under the sway  
of the devil let's now talk about the  
Holy Spirit people let's talk about the  
people who have the Holy Spirit who are  
part of the body of Christ and what he's  
saying to us is there are no exceptions  
here anybody who despises one of these  
little ones where they're out of the  
body or in the body they are woe unto  
them woe unto them therefore and it's  
inevitable that offenses are going to  
come so and they're even going to come  
within the body therefore when they come  
within the body look out for one another  
and if your brother trespass against you  
rebuke him try to get him to see what he  
has done and if he repents forgive him  
and rejoice and Paul reinforces this  
in Romans 14:13 where he says let us  
therefore let us not therefore judge one



another anymore we should not be having  
this pharisaical despising of one  
another condemning one another let's not  
do that anymore  
but Judge this rather this is what we  
should be focused on that no man put a  
stumbling block or an occasion to fall  
in his brothers way  
this is our focus and this is our  
concern now we would never do anything  
to cause a brother or a sister to  
stumble because if we do we have to face  
the Living God and it is a terrible  
thing to fall into the hands of the  
Living God and and by the way this is  
Romans 14 pastor bill Watson has just  
begun as a weekly series a weekly Bible  
study on the book of Romans and last  
night so this going to be on Tuesday  
nights at 6:30 central time 7:30 Eastern  
so the very same time as our Wednesday  
night study there's going to be now over  
there is now a Tuesday night study and  
he is going through line by line the  
book of Romans and this is a profound  
book for us to understand to really  
grasp the fundamental doctrines of the  
body of Christ and so we just have to we  
have to be experts in the Word of God we  
have to know the Word of God so when the  
time that's coming comes God will just  
put the words in our mouth we will know  
how to expound the Word of God and so I  
just encourage everybody to tune in on  
Tuesday nights as well Tuesday nights  
Romans Wednesday nights we're doing The  
Book of Luke and all of these are put in  
the archive as well so that we can  
really study these books line by line  
and come to understand the Word of God  
so Paul is reinforcing what what he  
would have learned from Christ directly  
and what the other apostles learned that  
we cannot put a stumbling block in front

of each other and when we do we are under a curse and we who are mature in the faith need to understand this perspective and rather than be all caught up in ourselves oh I've been offended or you've hurt my feelings oh I'll never talk to you again this is ridiculous

what we need to do is have the godly perspective that when somebody does something to offend one of these little ones we rebuke him wake up rebuke him lovingly with the intention of reconciliation but that's certainly what we have to do is have the perspective that this person's in big trouble and unfortunately the prophecy says most in the end time most of the people in the body are going to be cursed I didn't write this I'm just reading to you what the text says and in Matthew 24 verse 10 at this time when everything really begins to unfold and unravel at this time many shall be offended it doesn't say you know here and there one or two a few many and then I could read that as the majority most many will be offended and when they're offended rather than have this perspective of saying you know what I've got to help my brother who offended me this thing just the agape love of many wax is cold and they shall betray one another and shall hate one another so we have to be very very careful about any ideology any ideas any philosophies any movements that can get into our psyche and enable us to despise these little ones we just have to keep the Word of God the Word of God and never ever ever despise the body of Christ for any reason because the prophecy is against us the prophecy says that many shall be offended and they're

going to betray one another and they're going to hate one another this is the body of Christ and here we see this very powerful warning in Luke 17 that anybody who does anything like this it's better for them to be drowned and not face what's coming to them and then he goes further to say in Matthew Luke 17 4 and even if he trespasses against you seven times in a day and seven times in a day turn again to you saying I repent you shall forgive him and I went into a lot more detail on this on the bring on the Sabbath on May 19th when I was in Tyler I think bring on the Sabbath the Bible study starts around 40 minutes in so if you went on YouTube or on the archive and you looked at that bring on the Sabbath I go into the details on the different situations we find ourselves in and how we ought to handle them but I want to go into too much detail here but suffice it to say we've got to have this godly perspective and really value anybody whom God has put in the body and do everything we can to keep them in the body and to keep the relationships within the body healthy and sound and just going back to Luke 15 where he said I say it unto you that likewise joy shall be in heaven over one sinner that repents more than over ninety and nine just persons which need no repentance or we're going to have this godly perspective when somebody offends us that we go to them we rebuke them we want reconciliation and when they when they repent we rejoice because we have this godly perspective that this is we nearly lost this brother or sister this brother or sister was nearly under the curse but they've come to their senses and they're back in the body and this is again where Luke grew up in 16

where Christ taught make to yourselves  
friends of the Mammon of unrighteousness  
whatever resources we have consider  
these resources resources of  
unrighteousness it's as part of this  
temporary world but use it to sow our  
treasure in the kingdom the world that  
is to come continuing in 17 verse 5 now  
the Apostles here in 17 and also you see  
in Matthew 18 with Peter when they  
grasped what Christ is asking them to do  
the level of service the level of  
commitment that Christ is asking from  
them their responses the Apostles  
said unto the Lord increase our faith  
they just like wow we that what you're  
asking for is so difficult that this  
brother or sister is just going to  
offend me and offend me and offend me  
and and you know seven times in one day  
offend me and each time come back and  
say he repents how much patience do we  
have to have here how much love do we  
have to have here and there  
saying like we want to believe this we  
want to do what you're asking us to do  
please increase our faith and the Lord  
said you know what if you have faith the  
size of a mustard seed which again is  
this really really tiny seed and which  
he used to explain how the kingdom of  
God will come about as mustard seed the  
tiniest of beginnings but if we had  
faith as a grain of mustard seed we  
might say to this sick of mine tree and  
sick of my tree or some big kind of  
unwieldy tree with very deep roots we  
would say to a bee you plucked up by the  
root and B you planted in the sea and it  
would obey us so you know clearly we  
have a fraction of a mustard seed faith  
and if we could build up to this level  
of faith where Christ would consider it  
the level of a mustard seed this is the

kind these are the kind of miracles that we could do so we certainly have to just obey God believe in His Word and just build this faith but this is what's possible when we have this level of faith but he says but which so so great you I can increase your faith so this is really interesting now so you know they're asking Lord can you increase our faith you know and then he says you know if you had if you had faith the level of a mustard seed this is what you'd be able to do but then he continues now so he says okay so that's what you could do if you had faith the level of a mustard seed but he says but you know let's before we go there which of you having a servant who is plowing or feeding cattle so you've got this servant that's plowing or feeding cattle which if you would say to that servant by and by when he has come in from the field go and sit down and have your dinner and will not rather say unto Him make ready wherewith I may eat and gird yourself and serve me till I have eaten and drunken and afterward you shall eat and drink I mean that's that's what a servant does a servant's job is to look after his master so maybe in the morning you're out in the field and you're doing your work in the field then it's it's lunchtime now I'm paying you to look after me so it's lunchtime now and you come into the field you look after me you get my lunch ready you get my dinner ready whatever the time of day is and then after I've ever you've done your work well then you can look after yourself but I'm not paying you so that you can sit down and eat and what am I paying you for

so Christ wants us to have this perspective this is all in the context of this very difficult task that he's asking us to do that when a brother or sister in the faith offends us how we should respond and the disciples understanding just how difficult a request this is ask him to increase their faith and he says yeah I could increase your faith and this is what would happen but you need to understand your position you're my servant and your job is to do what I tell you to do don't call me Lord Lord and then don't do the things that I say if I'm your Lord you carry out what's assigned to you so he says here that when he comes in from the field you get my meal make ready where I may eat and then you know clean up yourself and serve me until I have eaten and drunken and afterwards you shall eat and drink does he thank that servant because he did the things that were commanded him I don't think so you did what you were commanded you're getting paid to do this work you do it and you get paid that's it so Christ this remember again in Luke going tying this back to where we've been in Luke 16 he says he that is faithful in that which is least is faithful also in much and he that is unjust in the least is unjust also in must so we are being evaluated now to see are we faithful servants do we understand who our master is do we understand what our master commands us to do and are we faithful in carrying out the tasks that are assigned to us by our master so likewise you when you shall have done all those things which are commanded of you or commanded you you shall say to yourself we are unprofitable servants we have done that which was our duty to do so all of this

is in the context of woe unto you or warn to the person it's inevitable offenses are going to come go into the person by whom they come if they come to us by a brother or sister seven times in a day or seventy times seven every single time they come to us we're going to go to them and rebuke them we're going to seek to win them back and if they repent we are going to reach we're going to forgive them and we're going to rejoice and as difficult as this is the pain that we are experiencing as a result of the offense the loss that we are experiencing as a result of the offense when we forgive this person what Christ is saying to us is don't turn to me like you've done something great like like wow this was just so amazing you have done the bare minimum and after all of this you and I are unprofitable servants we've simply done that which is commanded of us you know to be profitable we would have to go way beyond far and above this level of service but this is this is really what's critical here that Christ wants us to understand we've got to keep the little ones in the body and anybody who offends us we really have to work hard like the Father responding to the prodigal son we really have to work hard too to keep them in the body and understand who they are understand what they are becoming and act accordingly now Luke continues now remember in all of this Christ has been journeying to Jerusalem and so after all of this exchange and this teaching Luke continues that it came to pass as he went to Jerusalem that he passed through the midst of Samaria and Galilee so he's on his way to Jerusalem and you can see where he can come into Samaria the the

Pharisees would always go around Samaria they had such a hatred for Samaria but obviously it would make sense to go through Samaria and often the Samaritans I guess we're not very welcoming either but we did learn that Christ went through Samaria on his way to Jerusalem and as he entered into a certain village there met him ten men that were lepers so leprosy is a horrible horrible disease and there are ten men here that are suffering from this terrible disease of leprosy and they stood afar off they were unclean so they stood afar off and they lifted up their voices and they said Jesus master have mercy on us so they recognized him they called him master and they're pleading for his mercy and when he saw them so he responds to them he sees the state that they're in and he said to them go show yourselves unto the priests and it came to pass that as they went they were cleansed so so here they are suffering from this leprosy they're begging for His mercy and he says to them go show yourselves unto the priests so this this is important now because again Christ is being very law-abiding he is coming to live by every word of God and to instruct others to do so as well and in Leviticus we see very clearly that there's a way of dealing with leprosy to protect the camp and and there's a way of understanding when to allow somebody back into the camp and in Leviticus 13:45 the leper in whom the plague is his clothes shall be torn his head shall be shorn he shall put a covering upon his upper lip and shall cry unclean unclean in other words he'll warn everybody that he's unclean and that's why these lepers were calling to Christ from afar off because



they have to announce to everybody that they are unclean and you just see the Israel has very high standards of Hygiene last week we talked about we talked about cultures that are interbreeding and just how they're destroying their genetic pool and they're limiting that the pool of genes that they draw from and and and the cases are just worried that IQ levels are dropping it's a disaster when you look at Israel and you look at this specifically the Jewish races or the Jewish gene pool because of these laws that they have they have produced some of the most brilliant minds you know we don't say we say Einstein you know he's a real Einstein meaning the guy's brilliant and it's because it's coming from a gene pool that has all of these laws and conditions to protect that the gene pool and ensure that future generations are the healthiest that they can be so all the days were in the plague shall be in him he shall be defiled he's unclean he shall dwell alone without the camp shall his habitation be so you can just imagine not only did they after the disease but they were social outcasts as well and so when their calling to Christ for mercy they're they're really truly appealing to him in a state of grief and desperation and in verse 50 here it's the priest that shall look upon the plague and then he decides that this in fact is leprosy and shut up it that has the plague seven days and then this is why now Christ is going to show yourselves to the priests in other words he's saying well and then you see that they were healed so when they go to the priests now the priests will be able to

say yeah I don't see any evidence of the plague you can come back into society you are clean so they no longer have to go around announcing unclean unclean and so this is why it Christ sends them to the priests continuing then in in Chapter 17 and verse 15 and one of them when he saw that he was healed of this leprosy he turned back and with a loud voice glorified God and he fell down on his face at his feet giving him thanks and he was a Samaritan and Jesus answered and said were not ten cleansed but where are the nine so Christ was quite moved that he claimed he clean our cleanse are healed 10 lepers and they all went and showed themselves to the priest they were all pronounced clean by the priest and only one out of the ten came back to to give God thanks and notice here how Luke writes this then in verse fifteen with a loud voice he glorified God and he fell down on his face at his feet so he clearly understood who Jesus Christ was and and Lucas ensuring that we understand who Jesus Christ God is and so here he gives that and then he outlines that he was a Samaritan now notice Jesus says were not ten cleansed but where are the nine and so you know ten ten are cleansed but but one is missing or yet only was sorry only one came back but where are the nine and so he continues here and says there are not found that returned to give glory to God so the man is coming and he's falling down in front of Christ Luke says that he came to glorify God Christ says where are they to come and give glory to God and notice Christ calls him a stranger so even though he's a Samaritan and the Samaritans had Israelite blood mixed in with them but

the Jews didn't accept them but Christ didn't accept them either remember that Christ divorced Israel and he remained married to Judah and so this is very clear that

Samaritans from Christ perspective are strangers but he acknowledged him he said like you know he's come back and he's glorifying God and so he says to him arise go your way your faith has made you whole and so this man he says you're whole and when he was demanded of the Pharisees so so now the Pharisees are demanding from him when the kingdom of God should come because that's what Christ was preaching remember from Luke 4 we saw he was fulfilling Isaiah 61 he's this eyes ioniq a servant that has come and the whole time he's been preaching the kingdom of God that that has been his focus the kingdom of God and so they had demanded when is the kingdom of God going to come then and he answered and said answered them and said the kingdom of God it doesn't come with observation so you can't just sort of sit and watch and look for the kingdom of God that's not how it comes neither shall they say lo here or lo there for behold the kingdom of God is within you and I don't know if that mean I think there are many scriptures that are misunderstood I was going to say I don't know if there's a scripture that's more misunderstood than this one there probably is but this is only one of those really misunderstood scriptures because people read this and say oh the kingdom of God you know it's a concept that's in our hearts and and when we when we accept Christ then the kingdom of God is in our hearts and so the kingdom of God is here now that is not at all what Christ is saying so remember

now that he is speaking who's he  
speaking to he's speaking to the  
Pharisees Luke makes it very very clear  
to us that he is in constant conflict  
with the Pharisees these are very very  
evil men they are really proxies for the  
devil you know we need to understand  
these people represent Satan and Satan's  
agenda

you know today it's a different case we  
can under the same dynamics apply  
because it's the same devil but in this  
time the devil was being manifested and  
working his agenda through the Pharisees  
and so does it make any sense at all for  
Christ to say to these people that he's  
just been ridiculing and exposing and  
warning his disciples to don't have  
don't have anything to do with them and  
and showing that their perspective is  
that of the devil would it make any  
sense for him to turn to these very same  
people and say oh the kingdom of God is  
inside you I think the answer is very  
clear so so that word that they are  
translating as within you amongst you  
would be a better translation the  
kingdom of God is amongst you and  
remember earlier he said that there were  
three loaves of three loaves and this  
woman snuck in and put leaven in all  
three so that they were all fully  
leavened we said that it was Adam it  
represented Israel and it represented  
Judah all three attempts that Christ had  
to redeem mankind first through Adam  
then through Israel then through Judah  
the devil got in and leavened them all  
and so then he says that he juxtaposed  
that with this mustard seed that he's  
going to be the smallest of seeds that's  
going to be planted and take root and  
then grow into this phenomenal tree that  
will benefit the birds of the air so

that mustard seed is Christ and he's saying he the key is the king he is crushed Satan and he's on his way to Jerusalem to establish the kingdom so he is the king of the kingdom and it's amongst them it's right in front for them and it's working itself out right now that he has come to earth to establish the kingdom of God and it is inevitable it cannot be returned to not be in any way it is happening and so this is what he's saying the kingdom of God is a real Kingdom it is a real Kingdom and it's happening now so this is not telling these evil people they're part of the kingdom in fact he told them already they will be thrust out they'll have nothing to do with the kingdom and so he goes on then to say to further so here it is very very clearly so if 1615 he said to them you Pharisees are they which justify yourself before men but God knows your hearts so I'll put the kingdom of God be in their hearts when God knows their hearts for that which is highly esteemed among men is abomination in the sight of God I think that's something that we really need to be clear about that you know things of this world that that you know the world esteems and you can't say anything bad about them because they'll be so offended God sees it as an abomination and these Pharisees were an abomination and as I think it's very very clear the kingdom of God is not inside an abomination continuing in Luke 17 and he said to his disciples so first he was speaking to the Pharisees now he turns to his disciples and he says the days will come when you shall desire to see one of the days of the Son of Man and you shall not see it so souls

you know Vikki so he says the kingdom of God is amongst you it's already here it's happening now but even though the kingdom of God is already here and it's in motion the days are going to come when you're going to desire to see the days of the son of man but you're not going to see it there's a whole bunch of things that have to happen first before we see this day in Christ in Matthew 24 we're familiar with this prophecy for then shall be Great Tribulation such as was not since the beginning of the world to this time nor ever shall be so this is the reality of the time we live in that in our future and the way the world is just crazy it's unraveling there's there's clearly a global agenda clearly there's our there we can't see them I would ever think most people know George Soros by name but there are others but there very clearly are a global elite that you know Hillary Clinton Barack Obama Justin Trudeau Emmanuel macron all of these people Theresa May they're all part of this this this group and and there are there there are people behind the scenes but they're very clearly this global elite that want to break down all barriers and all borders and just have one global nation and they're working this agenda and we know that whenever we have big government whenever we have mankind coming together all the way back from the time of Nimrod it's not good news for the people of God and back in the time of Nimrod God stopped it because he said this you know the amounted from that but now in the time ahead of us God is not going to prevent it he's going to allow them to do what they're going to do and as a result is going to be Great

Tribulation the like of which we have never seen before continuing in Luke 17 and they shall say to you see here or see there so he's talking to he's warning his disciples so the Pharisees are asking when will the kingdom of God come he tells them basically it's already here I'm here I'm the king of that kingdom then he turns to his disciples and say you know you're going to look forward to the day of the Son of Man but it's not going to come when you when you hope it will come there's going to be a lot of tragedy first and they shot in and at this time there's going to be a great deception and they're going to say to you you disciples see here or see there when they see that when they say this to us do not go after them nor follow them so there's going to be this great deception and Christ is going to figure very prominently in the endtime everyone is going to be talking about Christ and they're going to be piggybacking off his name and leveraging his name and they're going to be saying to us and the you know I mentioned I didn't mention the Pope earlier as well clearly part of this global elite and whoever the Pope is at the time will be using the name of Christ and they'll be saying see here or see there and Christ is saying don't follow them for as the lightning as the Lightning lights out of one part under heaven and shines unto the other part under heaven so shall the Son of Man be in his day so we need to be very very clear how this homecoming this surprise homecoming is going to be and anybody who tells us that Christ is here and we need to come to see the pride to see the Christ and to worship the Christ Christ is telling us they're telling his disciples and telling us by

extension don't fall for it because when he comes everyone will know because it's like when the lightning strikes and then just shines lights up everywhere that's the way his homecoming is going to be and in Matthew 24 he goes into a little bit more detail a little bit about who they they are wherefore if they shall say unto you behold he is in the desert don't go forth so the they are people of the desert and the debt that they are making a claim that Christ is with them and that Christ has come to their holy temple and that they have the right to Christ and they have the right religion and the right they have the truth and everybody's going to fall for it and Christ is telling us don't fall for it don't go to the desert don't don't don't don't listen to these desert dwellers where if they say unto you behold he is in the desert don't go behold he's in the secret chambers don't believe it so carrying on in Luke now but first so here the kingdom of God is is amongst us but first must he suffer anything's and be rejected of this generation so that very generation that he came to he must be rejected by that generation he must suffer many things in that generation and as it was in the days of Noah so it shall be in the days of the son of man so a lot a lot of time passes here between verse 25 and 26 verse 25 happened 2,000 years ago and here we are 2,000 years later and verse 26 has not yet happened so first he has to suffer many things that has happened and he's rejected by that generation that happened and as it was in the days of Noah so shall it be also in the days of the son of man so he's telling us that there's this preparation and the



preparation began 2,000 years ago and it's continuing to this day we are part of this preparation and the same way that Noah was preparing building the ark everybody was laughing nobody was taking him seriously but this is the way it's going to be that there are some people who fall into the Noah category and then there's everybody else and the people who fall into the Noah category are taking this preparation for the new world seriously but the people who fall into the rest of the category the other the other category they did eat they drank they married wives they were given in marriage until the day right up until the day that Noah entered into the ark and the flood came and destroyed them all

so Christ is saying that the again we said earlier that the wise will understand but the wicked will not understand so the so the world is going to be giving off all these clues and signs but if we're not studying the Word of God if we drift away from the Word of God we're not going to be able to understand what's going on but the wise will understand and we will be encouraged and we will be doing all we can to prepare and if there's any offense within the body we're going to understand the time is we're going to do all we can to keep brothers and sisters in the body even though we know many will be offended and many will betray one another and hate one another but we're not going to be a part of that that's going to happen unfortunately but we're not going to be a part of it because we understand very clearly what's happened where you know Noah was preparing anything this is real when as Noah was preparing the ark he

knew the present world is over it's over  
and he's preparing for the future world  
we're the same way the present world is  
over were preparing for the future world  
were using our resources to make friends  
in the future world and this is this is  
our understanding and so Christ is  
saying this is the way it's going to be  
as it was in the days of Noah and here  
he says there they were given in  
marriage they married wives and they  
were given in marriage until the day  
that Noah entered into the ark you know  
earlier we know that marriage is good  
God rejoices in marriage it's highly  
symbolic but earlier in Luke 16 he  
warned the Pharisees he just seemed like  
he kind of came up out of the blue but  
he was exposing their evil and they were  
they were putting away wives they were  
marrying again they were just maybe just  
using wives like a revolving door and so  
this kind of marriage that is taking  
place that he says will happen in the  
days of Noah the disciples would have  
been thinking about it in terms of their  
generation and the evil that they were  
seeing in Judah around marriage so so  
clearly this marriage that's going to be  
happening in the end time it's going to  
be a evil marriage it's not going to be  
marriage that God is rejoicing over and  
so this also tells us so not only do we  
know that Christ will figure prominently  
in the end time what Christ is also  
telling us is that marriage will figure  
prominently in the end time there'll be  
a lot of marriage in the end time and so  
now we see we redefined our marriage now  
we have homosexual marriage we will all  
kinds of deviations from the true intent  
that God had  
of a man and a woman being joined in  
holy matrimony for the rest of their

lives and having that loyalty and joy that they have in one another that that's not the kind of marriage that he's talking about here in fact in the end time from from what we see and Paul it might be that true Christians don't marry that the same way Paul warned the Corinthians not to marry at this time because of the present distress so it might be that true Christians are no longer marrying but everyone else is has sort of taken over this concept of marriage this institution of marriage and they're just defiling it right up until the end he continues so he continues now and he says let's just go back here to the scripture so they were doing this until Noah entered into the ark and then the flood came and destroyed them all

in 28 likewise also as it was in the days of lot so the same way it was in the day of Noah it's going to be the same way as it was in the days of lot they ate they drank they bought they sold they planted they built but the same day that lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all even thus shall it be when the Son of Man is revealed so so Christ makes it clear to us that the two things are going to or two gives us two analogies one was Noah and these people were just carrying on carrying on business as usual until noah entered the ark and then boom the flood came and then he gives us a lot business-as-usual business as usual until a lot left Sodom and then fire rained down from heaven and destroyed them all in the same that's the way it's going to be they're going to be looking for the son of man and and he's going to say you're going to be desiring the son of man to come

but much evil has to  
be manifested first but this is how it's  
going to be when the Son of Man comes  
now he says this is really really  
underlines how difficult it's going to  
be  
he says next that in that day he  
which shall be upon the housetop so for  
some reason you're up on the housetop  
and his stuff is 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 Lot's wife so this time is  
going to come upon us so suddenly that  
we cannot have any attachments to the  
society that we're in that when it's  
time to flee you flee and you don't turn  
back and just quickly here in Genesis  
when we look at he says remember Lot's  
wife we'll see that the Lord rained upon  
Sodom and Gomorrah brimstone and fire  
from heaven and he overthrew those  
cities but in verse 26 but his wife  
looked back from behind him and she  
became a pillar of salt so God saw these  
society is evil and wicked and he was  
destroying them but she was still  
attached to the old world and she looked  
back and the lesson for us in  
remembering Lot's wife is not to have  
any attachment to this world when it's  
time for us to separate we separate and  
so here we see how even Abraham is  
looking back and he's seeing the  
smoldering of Sodom and Gomorrah and how  
he destroyed these cities but he brought  
lot out in the midst of the overthrow  
when he overthrew the cities in which  
lot dwelt so first he made sure the  
righteous were taken out and then there  
was this destruction and so he continues  
to say whoever seeks to save his life  
shall lose it and whosoever shall lose

his life shall preserve it  
and he says earlier again in Matthew 24  
we tie these together when we see the  
abomination of desolation spoken of by  
Daniel the prophet stand in the Holy  
Place so again these same people are  
saying come to the desert crisis with us  
they then have the gall to go into  
Jerusalem and have the set up this  
abomination right inside Jerusalem and  
when we see that we know this is this is  
it this is not now it's reached the evil  
has reached its climax so then let them  
which be in Judea flee into the  
mountains so this let this this message  
is specifically now for those who were  
in Judea you got to get out of there  
you've got to get out of there and let  
him which is on the housetop again those  
within Judea if somebody's on housetop  
in Judea don't even come down to get  
your things out of the house just flee  
just get out of there and neither him  
which is in the field turn back to take  
his clothes and we saw we saw an initial  
fulfillment of this in 70 AD when the  
Christians saw the signs and they got  
out of there but the Jews did not they  
didn't take Christ seriously they stayed  
in Judea and over a million of them were  
slaughtered and close to a hundred  
thousand were taken as slaves but the  
Christians escaped all of this because  
they did exactly this they saw the  
abomination of desolation set up in the  
temple and they fled well that was just  
an anti-type the real fulfillment of  
this is yet to come  
and again you know what's going to  
happen to those who don't take Christ  
seriously he says I tell you in that  
night so in that night when when this  
happens now in that night so again this  
is in that night so what we've heard is

that it's going to be like Noah and it's going to be like Lot when Noah went into the ark that's when there was the destruction when Noah was safely in the ark and it's going to be like Lot when Lot came out of the city of Sodom then there was destruction and in that same night when it's time to come out I tell you in that night 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 so this is a really powerful lesson for us because at this time we see in Matthew 24 he shall send His angels with a great sound of a trumpet so this is it now this is when he finally comes and they shall gather together his elect from the four winds from one end of heaven to the other he's going to gather us all together now this is real if we've been playing the hypocrite if we've been pretending saying all the right words but our hearts have not been transformed the Holy Spirit has not been transforming us we're not going to be in this category of people who are gathered together when Christ returns and so you're going to have is going to be so close that two people will be side by side and on this day one's going to be taken and the other left so so Noah that the people of Noah are going to enter into the ark the people in the Lot category are going to come out of the city and the other is going to be left and then the destruction is going to come and he says learn a parable of fig tree when the branch is tender and puts forth its leaves you know that summer is

near so likewise you when you shall see  
all these things know that it's near  
it's even at the doors and then Johnny  
says you know a little while you'll see  
me and again a little while and you  
shall see me because I go to the Father  
so there is this homecoming that's  
coming and when he comes it's going to  
be like lightning it's going to be all  
over the world everybody will know we  
don't have to listen to people who say  
oh come over to the desert he's here and  
then the the elect are going to be  
gathered to him so that's where he says  
the two men will be in the field and one  
will be taken another left and in verse  
7 they answered and said where so one  
will be taken the other left for the one  
that's taken where Lord where will he be  
taken to two will be in the bed two will  
be in the field ones going to be taken  
the other left well where's the one  
going to be taken to his answer is  
wheresoever the body is there  
will the eagle's be gathered together so  
interesting interesting answer  
he says wheresoever the body is there  
the Eagles will be gathered together so  
how do we interpret this what he's  
saying is that don't worry about where  
wherever I am that's where you'll be  
because you see in nature that wherever  
the dead body is the vultures gather  
well what is the dead body well we know  
if we look at first Corinthians 11:24  
when he had given thanks he broke the  
bread and said take eat you be be a  
vulture this is my body partake in the  
din my body pick it apart and eat it  
which is broken for you this do in  
remembrance of me for as often as you  
eat this bread and drink this cup you do  
show the Lord's death till he come  
therefore whosoever shall eat this bread

and drink this cup of the Lord  
unworthily shall be guilty of the body  
and blood of the Lord so there are two  
side by side one is faithful one is not  
one will be taken the other left  
so again goes right back to the  
beginning woe to him by whom offenses  
come it's inevitable that if offenses  
will come but woe unto him by whom they  
come and so one will be taken in the  
other left two women will be grinding at  
the mill grinding together one shall be  
taken the other left two shall be in the  
field one will be taken and the other  
left and they said where Lord and he  
said wherever the body is there the  
Eagles will be gathered together so we  
need to understand then that Jesus  
Christ is the body and wherever he is  
that's where we will be so in other  
words Christ is saying to his disciples  
don't worry about where you'll be taken  
because wherever I am you'll be there  
and this is just a wonderful  
encouragement for us that clearly we've  
we've just had a little taste of some of  
the difficult prophecies that are yet to  
be fulfilled that lie ahead of us but we  
also have this wonderful understanding  
of the return of Christ and that return  
is going to be a very emotional occasion  
it's going to be a wonderful homecoming  
for us but it's going to be terrible for  
those who have rejected Christ and it's  
going to be terrible for those who have  
despised any of Christ's little ones so  
that's Luke 17 wonderful wonderful words  
here that for us to digest but not just  
digest to live by and we'll continue  
next week in Luke chapter 18 God willing  
Jesus Christ is king he's the savior  
he's our Lord he deserves our praise you  
know we're not ten cleansed but but  
where are the nine let us be in that



that 10% that praise him and thank him  
and give glory to God Jesus Christ is  
Lord