SMITH FOR CHRIST

TEACHING THE WORD · WATCHING THE TIMES



DEEP DIVE

Luke

Chapter Seventeen, Verses 1–37

Faith That Forgives, Thanks and Watches — a brother to forgive seven times, a leper who came back, and a Day that will flash like lightning

NASB 1995 | VERSE BY VERSE | FOUR VOICES | WITH DIAGRAMS

On the border of Samaria and Galilee Jesus tells His men to forgive without limit and to serve without boasting; ten lepers are cleansed and one comes back; and the Pharisees' question about the kingdom turns into a warning about the day the Son of Man is revealed. Read through four teachers — **David Guzik**, **R.C. Sproul**, **C.H. Spurgeon** and **Matthew Henry** — with the Greek behind Luke's key words.

THE PASSAGE

Luke 17:1–37

forgive · give thanks · the kingdom · the Day

THE METHOD

Verse by Verse

Color-coded by teacher

WHAT'S INSIDE

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Four movements from the disciples' prayer for faith to the warning of Lot's wife

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"Remember Lot's wife." — Luke 17:32

SECTION I · THE PASSAGE

Luke 17:1–37

Faith That Forgives, Thanks and Watches — on the road to Jerusalem Jesus teaches His disciples to forgive, to serve, to give thanks — and to be ready

† How to Read This Study

This study walks Luke 17 in 4 movements, in Luke's own order. Each movement opens with the full NASB 1995 text of those verses, marked with the Berean colors and shapes; then the Greek behind the key words; then the teachers, each in his own color — **David Guzik**, the pastor who walks the text verse by verse; **R.C. Sproul**, the theologian who presses every word for its doctrine; **C.H. Spurgeon**, the preacher who turns the doctrine into a call to the heart; and **Matthew Henry**, the Puritan commentator who gathers it into plain, practical counsel. The figures draw the passage so you can see where Luke is going. Read the Scripture first; then let each voice add its angle.

DAVID GUZIK · Enduring Word — R.C. SPROUL · Ligonier · St. Andrew's
C.H. SPURGEON · Metropolitan Tabernacle — MATTHEW HENRY · Commentary on the Whole Bible

HOW THIS STUDY IS MARKED — God — His character & actions; Command / instruction; Key repeated word; Sin / warning; Promise / blessing; Time / place / contrast

KEY VERSE · LUKE 17:19

"And He said to him, "Stand up and go; your faith has made you well.""

† Before the Passage

Luke 17 sits in the long middle of Luke's Gospel, the journey that began when Jesus "was determined to go to Jerusalem" (9:51). Chapters 15–16 were spoken in front of grumbling Pharisees and scribes — the lost sheep, coin and son, the shrewd manager, the rich man and Lazarus — and the Pharisees, "who were lovers of money," scoffed (16:14). Now Jesus turns to "His disciples" (17:1). Henry notes the turn: having dealt with the Pharisees, He gives His own followers lessons they will need.

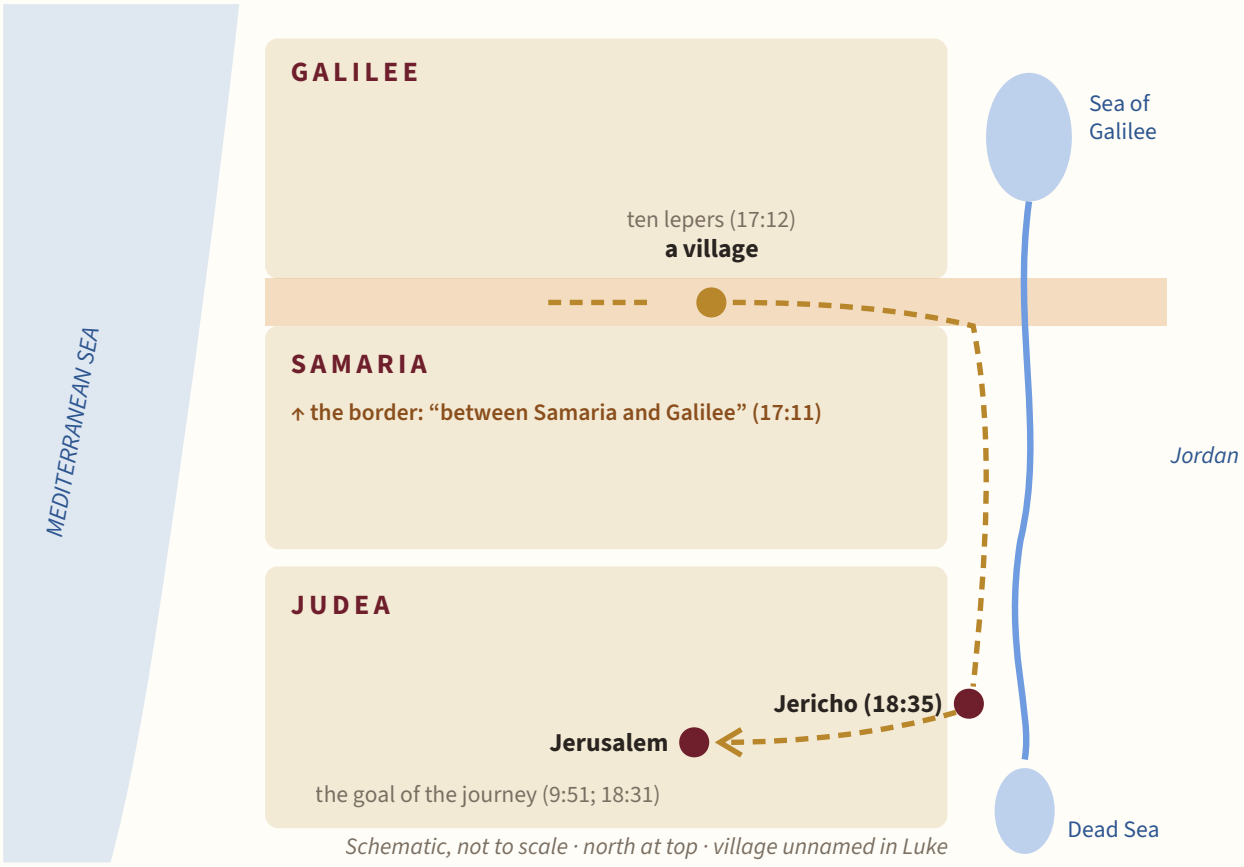
The chapter has two halves. Verses 1–19 are about life together — stumbling blocks, a brother who sins seven times a day, the plea "Increase our faith!", the slave who only did his duty, and ten lepers of whom only one came back. Verses 20–37 lift the eyes to the future: the Pharisees ask when the kingdom is coming, and Jesus answers that it is already "in your midst," then warns the disciples about "the day that the Son of Man is revealed" (v30).

Verse 11 places Jesus "between Samaria and Galilee," on the border, heading toward Jerusalem. That is why a Samaritan is found among Jewish lepers: disease had made them one company. Lepers in Israel lived by the law of Leviticus 13 — torn clothes, a covered mouth, the cry "Unclean! Unclean!" and a dwelling "outside the

camp" — and only a priest could declare a man clean again (Leviticus 14). Sproul: "In the book of Leviticus, it was the priest who was authorized to make the diagnosis of leprosy."

The second half reaches back to Genesis. Noah's generation (Genesis 6–7) and Sodom in the days of Lot (Genesis 19) were eating, drinking, buying and building right up to the day judgment fell. Lot's wife was led out of the city by the hand and still looked back (Genesis 19:16, 26). Jesus sets these two old judgments beside His own coming, and our four teachers do not read the last verses the same way — Guzik and Henry look to Christ's return, Sproul hears much of it fulfilled in AD 70. We will let them differ plainly.

FIGURE · THE ROAD ALONG THE BORDER



Schematic, not to scale · north at top · village unnamed in Luke

Jesus is moving along the line between Samaria and Galilee on His way to Jerusalem; Luke's next stops are Jericho (18:35) and the city itself.

I
MOVEMENT

LUKE 17:1–10

Forgive, Believe, Serve

Stumbling blocks, a brother forgiven seven times a day, a mustard seed, and unworthy slaves

> [1] *He said to His disciples, "It is inevitable that stumbling blocks come, but woe to him through whom they come!* [2] *"It would be better for him if a millstone were hung around his neck and he were thrown into the sea, than that he would cause one of these little ones to stumble.* [3] *"Be on your guard! If your brother sins, rebuke him; and if he repents, forgive him.* [4] *"And if he sins against you seven times a day, and returns to you*

> *seven times, saying, 'I repent,' forgive him."* 5 *The apostles said to the Lord, "Increase our faith!"* 6 *And the Lord said, "If you had faith like a mustard seed, you would say to this mulberry tree, 'Be uprooted and be planted in the sea'; and it would obey you.* 7 *"Which of you, having a slave plowing or tending sheep, will say to him when he has come in from the field, 'Come immediately and sit down to eat'?* 8 *"But will he not say to him, 'Prepare something for me to eat, and properly clothe yourself and serve me while I eat and drink; and afterward you may eat and drink'?* 9 *"He does not thank the slave because he did the things which were commanded, does he?* 10 *"So you too, when you do all the things which are commanded you, say, 'We are unworthy slaves; we have done only that which we ought to have done.'"*
>
> LUKE 17:1–10

σκάνδαλον

SKANDALON · "STUMBLING BLOCK" · G4625

Originally the trigger of a trap, the stick that springs it; then anything that trips a man and makes him fall. Guzik: "The ancient Greek word used here for offenses is skandalon." Jesus says such things are "inevitable" in a fallen world (v1), but the man who sets the trap for "one of these little ones" — a weak or young believer — would be better off drowned with a millstone (v2). The KJV renders it "offences."

συκάμινος

SYKAMINOS · "MULBERRY TREE" · G4807

The black mulberry, called the "sycamine" in the KJV; the word occurs only here in the New Testament. Guzik, citing Geldenhuys, notes that its roots "were thought to be extraordinarily strong" — the last tree you would expect to come up and be planted in the sea. Jesus answers a request for more faith by pointing to a seed: the issue is not the size of faith but the God it trusts.

ἀχρεῖος

ACHREIOS · "UNWORTHY, UNPROFITABLE" · G888

From *chreios*, "useful," with the negative: one who brings no gain, who has put no one in his debt. Only twice in the New Testament — here and of the "worthless slave" of Matthew 25:30. Spurgeon preached both texts in one sermon. The slave in verse 10 is not lazy; he has done everything commanded and still says, "we have done only that which we ought to have done."

DAVID GUZIK · Enduring Word

Guzik takes the warning about stumbling blocks seriously and the command to forgive just as seriously. "Love is the rule here; we obviously can't walk around keeping a record of every little offense committed against us." When a brother says "I repent," we are to forgive: "This indicates that we are not permitted to judge another's repentance." The disciples' cry for more faith came from that very command, and Guzik reads the mulberry tree as a picture of deep-rooted bitterness that faith can pull up. On the slave: "The kind of attitude Jesus spoke of is not a false humility." He quotes Spurgeon: "Growing saints think themselves nothing; full-grown saints think themselves less than nothing."

R.C. SPROUL · Ligonier · St. Andrew's

Sproul's "Unprofitable Servants" (19 October 2014) begins with realism: "Jesus acknowledged to His disciples that this is the way things are." Temptations will come, but "Woe to people who encourage others to commit such egregious sins against God." Forgiveness has no ceiling — "It does not matter how many times you have been offended" — and it does not wait for heroic faith: "You do not need a lot of faith to forgive." Then the slave: "Does he thank that servant? I think not." Our obedience adds nothing: "We have added nothing to the assets side of the ledger." Christ "and He alone is the profitable servant," and "I do not add a cent to the profit won for me by Christ."

C.H. SPURGEON · Metropolitan Tabernacle

Spurgeon preached verse 5 as "Growth in Faith." Faith is trust in Christ alone, and it can grow: "Faith, then, is a matter of growth." Growing faith is worth wanting more than anything — "Faith, faith, faith — this is the reservoir, and if this be not well filled, the pipes will soon run dry." Weak faith still arrives, but painfully: "Little-Faith goes to heaven, but his feet are sore on the road." His counsel is plain: "Pray much that your faith may grow." In "Unprofitable Servants" he sets verse 10 beside Matthew 25 and warns against pride in service — "a dizzy head soon brings a fall" — concluding, "Hence the best are still unprofitable servants."

MATTHEW HENRY · Commentary on the Whole Bible

Henry begins where Jesus does: "Take heed to yourselves." He allows honest rebuke — "Smother not the resentment, but give it vent" — but only to end in pardon, for "Christians should be of a forgiving spirit, willing to make the best of every body, and to make all about them easy." The disciples' prayer is the right one: "the increase of our faith is what we should earnestly desire, and we should offer up that desire to God in prayer." And the slaves keep us humble: "God cannot be a gainer by our services, and therefore cannot be made a debtor by them." "God is happy without us, but we are undone without him."

II
MOVEMENT

LUKE 17:11–19

Where Are the Nine?

Ten lepers at a distance, cleansed on the way, and one Samaritan who came back

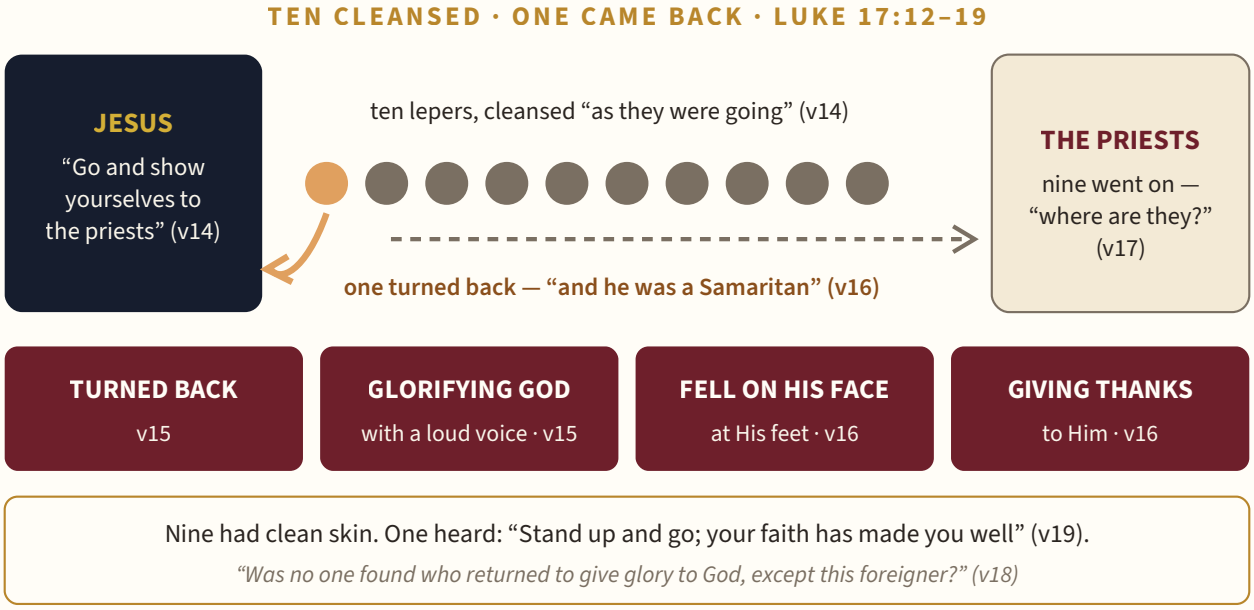
11 *While He was on the way to Jerusalem, He was passing between Samaria and Galilee.* 12 *As He entered a village, ten leprous men who stood at a distance met Him;* 13 *and they raised their voices, saying, "Jesus, Master, have mercy on us!"* 14 *When He saw them, He said to them, "Go and show yourselves to the priests." And as they were going, they were cleansed.* 15 *Now one of them, when he saw that he had been healed, turned back, glorifying God with a loud voice,* 16 *and he fell on his face at His feet, giving thanks to Him. And he was a Samaritan.* 17 *Then Jesus answered and said, "Were there not ten cleansed? But the nine—where are they?* 18 *"Was no one found who returned to give glory to God, except this foreigner?"* 19 *And He said to him, "Stand up and go; your faith has made you well."*

LUKE 17:11–19

> *"As for the leper who has the infection, his clothes shall be torn, and the hair of his head shall be uncovered, and he shall cover his mustache and cry, 'Unclean! Unclean!' He shall remain unclean all the days during which he has the infection; he is unclean. He shall live alone; his dwelling shall be outside the camp."*
>
> LEVITICUS 13:45–46

> *"And there were many lepers in Israel in the time of Elisha the prophet; and none of them was cleansed, but only Naaman the Syrian."*
>
> LUKE 4:27

FIGURE · TEN CLEANSED, ONE CAME BACK



Follow the nine to the priests and the one back to Jesus; four verbs in verses 15–16 show what a thankful man does.

ἀλλογενής

ALLOGENĒS · "FOREIGNER" · G241

Literally "of another race" — *allos*, other, and *genos*, stock. Its only New Testament use is verse 18. The same word stood on the warning stone of Herod's temple that barred foreigners from the inner courts on pain of death. The man shut out of the temple courts is the one who comes back to give glory to God at Jesus' feet — as Naaman the Syrian did with Elisha (Luke 4:27; 2 Kings 5:15).

εὐχαριστέω

EUCHARISTEŌ · "GIVE THANKS" · G2168

From *eu*, well, and *charis*, grace: to show oneself grateful for a favor. The church later named the Lord's Supper the "Eucharist" from this word, because Jesus "gave thanks" over the bread (Luke 22:19). In verse 16 the Samaritan gives thanks "to Him" — to Jesus personally — while "glorifying God" (v15). Luke sees no rivalry between the two: to thank Jesus is to glorify God. Sproul: "Feeling and doing are not the same thing."

DAVID GUZIK · Enduring Word

Guzik notes that the lepers stood far off because the law forbade them to come near the healthy, and he quotes Barclay: "A common misfortune had broken down the racial and national barriers." Jesus told them to go to the priests before anything had changed; Morrison: "The one condition of healing was obedience." Then the turn: "Only one came back to give thanks; and he was the unlikely one – a Samaritan." Guzik cites Spurgeon — "Nine obey ritual where only one praises the Lord" — and Trapp: "Christ keeps count how many favours men receive from him." The nine, he says, "had whole bodies, but sick hearts."

R.C. SPROUL · Ligonier · St. Andrew's

Sproul's "Cleansing of the Leper" (9 November 2014) begins with the loneliness of the disease: "The only fellowship you could have with other human beings would be with other lepers." Jesus did something odd: "Jesus did not say, "Be clean, you're healed."" He sent them to the priests, and "The lepers had not been cleansed yet, but they obeyed." Only one came back — "And he was a Samaritan." Sproul presses the gap between gratitude felt and gratitude shown: "Feeling and doing are not the same thing." With Romans 1 he calls ingratitude a root sin, then turns it on us: "We are lepers by nature," and Christ has made us clean. "That is what we are about: saying thank you."

C.H. SPURGEON · Metropolitan Tabernacle

Spurgeon's "Where are the Nine?" (Luke 17:17) begins, "Gratitude is a very rare thing." He admires the lepers' earnest cry — "There is no winning mercy without holy violence," for "Cold prayers court refusal" — and their obedience before they felt any change: "We are to believe first, just as we are." Then he asks the question around the room: where are the professors who hide their faith, the church members who give little, the men rescued from sickness or danger who never lived for God, the hearers who are still unconverted? "Let the question provoke you to weep over your ingratitude, and lead you to turn to God."

MATTHEW HENRY · Commentary on the Whole Bible

Henry marvels at the size of the mercy: "Here was a cure by wholesale, a whole hospital healed with one word's speaking." The lepers had to take it Christ's way: "Those that expect Christ's favours must take them in his way and method." But only one came back, and Henry draws the lesson: "This intimates that ingratitude is a very common sin." The Samaritan fell at His feet, and "It becomes us also to be very humble in our thanksgivings, as well as in our prayers." The nine were cleansed; the one was made whole.

III
MOVEMENT

LUKE 17:20–25

The Kingdom in Your Midst

The Pharisees ask when; Jesus answers who — and warns that first He must suffer

20 *Now having been questioned by the Pharisees as to when the* ↻ *kingdom of God* *was coming, He answered them and said, "The* ↻ *kingdom of God* *is not coming with signs to be observed;* 21 *nor will they say, 'Look, here it is!' or, 'There it is!' For behold,* △ *the kingdom of God is in your midst*." 22 *And He said to the disciples, "The days will come when you will long to see one of the days of the* ↻ *Son of Man*, *and you will not see it.* 23 *"They*

> *will say to you, ‘Look there! Look here!’ Do not go away, and do not run after them.* 24 *“For just like the lightning, when it flashes out of one part of the sky, shines to the other part of the sky, so will the Son of Man be in His day.* 25 *“But first He must suffer many things and be rejected by this generation.*
>
> LUKE 17:20–25

> *“I kept looking in the night visions, And behold, with the clouds of heaven One like a Son of Man was coming, And He came up to the Ancient of Days And was presented before Him.”*
>
> DANIEL 7:13

παρατήρησις

PARATĒRĒSIS · “SIGNS TO BE OBSERVED” · G3907

A close, watchful observation, from *para* and *tēreō*, to watch beside. It occurs only here in the New Testament; the verb *paratēreō* is what the Pharisees did to Jesus when they “were watching Him closely” (Luke 6:7; 14:1). Guzik: “The ancient Greek word translated observation is better-translated, hostile examination.” The kingdom is not found by spying for signs; it is found by recognizing the King.

ἐντός

ENTOS · “IN YOUR MIDST / WITHIN” · G1787

An adverb, “inside, within,” used only twice in the New Testament (here and Matthew 23:26, “the inside of the cup”). The KJV has “within you,” the NASB “in your midst.” Henry reads it inwardly: the kingdom changes “their hearts and lives.” Guzik and Sproul read it of Christ’s presence among them — He was speaking to Pharisees, in whose hearts the kingdom plainly was not. Both truths are in Luke; the grammar allows either.

DAVID GUZIK · Enduring Word

Guzik notes that the Pharisees asked “when,” and that Jesus’ word for observation is “better-translated, hostile examination.” They were scrutinizing Him for flaws, and the kingdom does not come to that kind of looking. His reading of verse 21 is the presence of the King: “The kingdom of God was among them because the King was among them.” Then Jesus turns to the disciples, warns them not to run after false reports, and promises a coming as visible as lightning. But verse 25 comes first: “There is a tendency in many followers of Jesus to skip the cross and go straight to the Kingdom of God.”

R.C. SPROUL · Ligonier · St. Andrew’s

Sproul’s “The Kingdom Come” (23 November 2014) opens with an honest admission: “I candidly confess that I am not completely sure what Jesus was talking about in this text.” He is sure of the theme — “The kingdom of God was His favorite subject” — and of verse 21, which he prefers as “among you”: “Where the King is, there is the kingdom.” The Pharisees wanted a political kingdom; the King was standing in front of them. He reads the warnings about “Look there! Look here!” against the false messiahs who rose before the fall of Jerusalem, and he is not certain whether the lightning means AD 70 or the final return.

MATTHEW HENRY · Commentary on the Whole Bible

Henry, following the KJV "within you," reads verse 21 as the inward work of grace: "The kingdom of God will not change men's outward condition, but their hearts and lives." The Pharisees looked for outward pomp and missed it. To the disciples he applies the warning that there will be dark days when they long for the Son of Man: "Note, We must not think that Christ's church and cause are lost because not always alike visible and prevailing." And he underlines the order of verse 25 — "First must he suffer many things," and then the glory.

IV
MOVEMENT

LUKE 17:26–37

Remember Lot's Wife

The days of Noah and Lot, a Day that will be revealed, one taken and the other left

26 *"And just as it happened in the days of Noah, so it will be also in the days of the* ↻ *Son of Man*: 27 *they were eating, they were drinking, they were marrying, they were being given in marriage, until the day that Noah entered the ark, and the flood came and* ⚠ *destroyed them all*. 28 *"It was the same as happened in the days of Lot: they were eating, they were drinking, they were buying, they were selling, they were planting, they were building;* 29 *but on the day that Lot went out from Sodom it rained fire and brimstone from heaven and* ⚠ *destroyed them all*. 30 *"It will be just the same on the day that* ◷ *the Son of Man is revealed*. 31 *"On that day, the one who is on the housetop and whose goods are in the house must not go down to take them out; and likewise the one who is in the field must not turn back.* 32 *"* ▤ *Remember Lot's wife*. 33 *"Whoever seeks to keep his life will lose it, and* ☆ *whoever loses his life will preserve it*. 34 *"I tell you, on that night there will be two in one bed;* ◷ *one will be taken and the other will be left*. 35 *"There will be two women grinding at the same place;* ◷ *one will be taken and the other will be left*. 36 *["Two men will be in the field; one will be taken and the other will be left."]* 37 *And answering they said to Him, "Where, Lord?" And He said to them, "Where the body is, there also the vultures will be gathered."*

LUKE 17:26–37

"But his wife, from behind him, looked back, and she became a pillar of salt."

GENESIS 19:26

FIGURE · THE DAYS OF NOAH, LOT AND THE SON OF MAN

"JUST THE SAME ON THE DAY" · LUKE 17:26–30

	THE DAYS OF NOAH · vv26–27	THE DAYS OF LOT · vv28–29	THE SON OF MAN · vv30–35
ORDINARY LIFE	eating, drinking, marrying, being given in marriage	eating, drinking, buying, selling, planting, building	life as usual — "on the housetop" "in the field" (v31)
THE DAY	Noah entered the ark	Lot went out from Sodom	the Son of Man is revealed (v30)
THE END	the flood came and destroyed them all	fire and brimstone — destroyed them all	one will be taken and the other left

Nothing was wrong with eating or building. What was wrong was that no one was ready (v27; 12:40).

Read across each row: the same ordinary life, a sudden day of separation, and an end no one prepared for.

ἀποκαλύπτω

APOKALYPTŌ · "REVEAL" · G601

To uncover, to take the veil off — *apo*, away, and *kalyptō*, to cover. Guzik: "The word translated revealed is apokalyptetai," the root of our word "apocalypse." The Son of Man is not absent on that day; He is hidden now and will be unveiled (v30). Paul uses the noun for the same event: "when the Lord Jesus will be revealed from heaven" (2 Thessalonians 1:7).

παραλαμβάνω

PARALAMBANŌ · "TAKE, TAKE ALONG" · G3880

To take to oneself, to take along with — the word for a bridegroom taking his bride or Jesus taking the Twelve aside (18:31). In verses 34–35 it is future passive: one "will be taken." Readers divide over its sense here. Guzik notes, "This passage is often applied to the rapture," and Jesus uses the same verb in John 14:3 — "I will come again and receive you to Myself." Others read "taken" in judgment, since the disciples ask "Where, Lord?" and hear of vultures (v37). Sproul: "the point is that one will escape and one will not."

ἀετός

AETOS · "EAGLE, VULTURE" · G105

The word can mean eagle or vulture; both gather at a carcass, and the NASB chooses "vultures," the KJV "eagles." Five New Testament uses — here, Matthew 24:28, and three in Revelation. Guzik: "when judgment is ripe, it will surely come." Sproul mentions scholars who hear the eagle standards of the Roman legions. Verse 36 is bracketed in the NASB; Guzik cites Pate: "Verse 36 is not in the best Greek manuscripts."

DAVID GUZIK · Enduring Word

Guzik sees in Noah's and Lot's days ordinary life carried on with no thought of God until judgment fell. On verse 32 he lists Lot's wife's faults — she lingered, she doubted God's word, she looked back: "Lot's wife lingered behind." He quotes Spurgeon: "Doom befell her at the gates of Zoar." On the two in one bed he says, "This passage is often applied to the rapture," and links it to 1 Thessalonians 4:16–18. He explains the closing proverb as a figure: "when judgment is ripe, it will surely come." Barclay: "That simply meant that a thing would happen when the necessary conditions were fulfilled."

R.C. SPROUL · Ligonier · St. Andrew's

Sproul reads the comparison with Noah and Lot plainly: "Jesus was saying that a colossal, catastrophic event would come suddenly, when people least expected it." He applies much of it to the Roman siege of Jerusalem in AD 70, noting that believers heeded the warning to flee — "The Christians, however, did not go to Jerusalem." He rejects the rapture reading of verses 34–35: "However, the point is that one will escape and one will not." But he will not let uncertainty blunt the warning: "I am not certain which one He was describing, but listen to what He said," and "This message is plain: be ready."

C.H. SPURGEON · Metropolitan Tabernacle

Spurgeon's "Remember Lot's Wife" (24 August 1879) first traces Lot's slow drift toward Sodom, then turns to his wife. She was Lot's wife, and still she perished: "ties of blood are no guarantees of grace." She went part of the way, lingered, and looked back — "ALMOST SAVED, BUT NOT QUITE." "The love of the world is death," and "Separation is the only way of escape: we must flee from the world or perish with it." He warns that "Conformity to the world is sure to end badly sooner or later," and calls husbands and fathers to lead their homes: "Lot ought to have been more firm, more steadfast, more thorough."

MATTHEW HENRY · Commentary on the Whole Bible

Henry sets the flood and Sodom beside Christ's coming: "Thus shall it be in the day when the Son of man is revealed." Men will be busy with lawful things and careless of judgment, and he applies Amos's warning — "Woe to them that are thus at ease in Zion." In the day of separation God will distinguish His own, however close they lived to the lost; the safest course is obedience, for "Those do best themselves that trust God in the way of duty." Lot's wife is the warning: do not look back.

V
THEME

CROSS-REFERENCES

The Passage in the Whole Bible

From the flood and Sodom to the shout from heaven

> *"But his wife, from behind him, looked back, and she became a pillar of salt."*
>
> GENESIS 19:26

> *"He shall remain unclean all the days during which he has the infection; he is unclean. He shall live alone; his dwelling shall be outside the camp."*
>
> LEVITICUS 13:46

> *"I kept looking in the night visions, And behold, with the clouds of heaven One like a Son of Man was coming, And He came up to the Ancient of Days And was presented before Him."*
>
> DANIEL 7:13

> *"For whoever wishes to save his life will lose it, but whoever loses his life for My sake, he is the one who will save it."*
>
> LUKE 9:24

> *"You too, be ready; for the Son of Man is coming at an hour that you do not expect."*
>
> LUKE 12:40

> *"But keep on the alert at all times, praying that you may have strength to escape all these things that are about to take place, and to stand before the Son of Man."*
>
> LUKE 21:36

> *"For the Lord Himself will descend from heaven with a shout, with the voice of the archangel and with the trumpet of God, and the dead in Christ will rise first. Then we who are alive and remain will be caught up together with them in the clouds to meet the Lord in the air, and so we shall always be with the Lord."*
>
> 1 THESSALONIANS 4:16–17

DAVID GUZIK · Enduring Word

Guzik ties "one will be taken" to 1 Thessalonians 4:16–18, and reads the days of Noah and Lot as a picture of a world going on as normal right up to the moment judgment is ripe.

SECTION II · STUDY HELPS

At a Glance

Four voices, one chapter

Four teachers, one chapter. Guzik walks the text with his commentators beside him; Sproul preaches it as a pastor — honest about what he is unsure of in verses 22–37; Spurgeon presses each verse on the conscience; Henry turns it into counsel. They agree on forgiveness, humility and gratitude. They differ on verse 21 ("within" or "in your midst") and on the Day — Guzik and Henry look to Christ's return, Sproul hears AD 70.

THE MOVEMENT	GUZIK · the text	SPROUL · the doctrine	SPURGEON · the heart	HENRY · the counsel
I · Forgive, believe, serve	Don't keep a record; don't judge his repentance; faith pulls up bitterness.	No ceiling on forgiveness; little faith is enough; Christ alone is profitable.	Faith grows — pray for it; even the best are unprofitable servants.	Rebuke, then forgive; God cannot be made a debtor by our services.
II · Where are the nine?	Obedience was the condition; one came back — the unlikely one.	They obeyed before they were clean; feeling thanks is not doing thanks.	Gratitude is rare; holy violence in prayer; believe first, as you are.	A whole hospital healed with a word; ingratitude is a common sin.
III · The kingdom in your midst	Not hostile scrutiny; the King was among them; don't skip the cross.	Where the King is, there is the kingdom; frankly unsure of the details.	— (no Spurgeon sermon on these verses sourced here)	Within you — hearts and lives; the church is not lost when unseen.
IV · Remember Lot's wife	She lingered, doubted, looked back; often applied to the rapture.	Sudden catastrophe; much fulfilled in AD 70; one escapes — be ready.	Almost saved, but not quite; flee the world or perish with it.	As in the flood, so in that day; woe to those at ease in Zion.

LUKE 17:1–37 · A COMPARATIVE READING

† Key Insights to Carry

- **Forgiveness is not a feeling; it is a command.** Jesus says "forgive him" twice in two verses (vv3–4). Sproul: "You do not need a lot of faith to forgive." SPROUL
- **Do not audit a man's repentance.** Seven times in one day is not credible repentance — and Jesus still says forgive. Guzik: "we are not permitted to judge another's repentance." GUZIK
- **Faith's power lies in its object.** A mustard seed and a mulberry tree whose roots were "thought to be extraordinarily strong" (Guzik, citing Geldenhuys). Small faith in a great God moves deep things. THE GREEK
- **Obedience puts no one in God's debt.** *Achreios* — "unworthy, unprofitable." Henry: "God cannot be a gainer by our services, and therefore cannot be made a debtor by them." HENRY
- **They were cleansed as they went.** Jesus gave a command before He gave a cure (v14). Sproul: "The lepers had not been cleansed yet, but they obeyed." SPROUL
- **The foreigner came back.** *Allogenēs* (v18), the word that barred Gentiles from the temple courts, describes the only man who returned to give glory to God. THE GREEK
- **Nine were cleansed; one was made well.** The same words close the leper's story (17:19) and the blind man's (18:42): "your faith has made you well." Guzik: the nine "had whole bodies, but sick hearts." THE TEXT
- **The King was standing in front of them.** Sproul: "Where the King is, there is the kingdom." Henry adds the other truth: the kingdom changes "hearts and lives." SPROUL
- **First the cross.** "But first He must suffer many things" (v25). Guzik: many want "to skip the cross and go straight to the Kingdom of God." GUZIK

❖ **Almost saved, but not quite.** Spurgeon on Lot's wife: she went part of the way and looked back. "The love of the world is death." SPURGEON

† Questions for the Table

1 **Who has sinned against me more than once — and what would it cost me to forgive him again today, without checking whether his repentance is "real enough"?**

We are not permitted to judge another's repentance (Guzik).

17:3–4; Eph 4:32

2 **Do I quietly believe God owes me something for my obedience, my sobriety, my service? What would "we have done only that which we ought to have done" sound like in my mouth?**

God cannot be made a debtor by our services (Henry).

17:7–10

3 **The lepers obeyed before they saw any change. What is Jesus telling me to do that I am waiting to "feel" before I obey?**

The lepers had not been cleansed yet, but they obeyed (Sproul).

17:14; Jas 1:22

4 **Name one specific mercy God has shown me this year. Have I gone back to thank Him out loud — or am I one of the nine?**

Feeling and doing are not the same thing (Sproul).

17:15–18; Ps 103:2

5 **If the Son of Man were revealed tonight, what would He find me busy with? What is the "house" I would be tempted to go back into?**

Nothing was wrong with eating or building; no one was ready.

17:26–31; 12:40

6 **What does Lot's wife's backward look look like in my life — the old place, old people, old habits my heart still turns toward?**

Almost saved, but not quite (Spurgeon).

17:32–33; Gen 19:26

❖

Luke 17 starts with a brother who keeps sinning and ends with a world that keeps eating and drinking. In between, ten men are cleansed and one comes back to say thank you. Forgive without counting, serve without boasting, give thanks out loud — and keep your eyes forward, because the Son of Man will be revealed.

Teaching the Word. Watching the Times. — Smith For Christ

† Sources

Each teacher's section summarizes the pages below in our own words; short quotations are verbatim from them. Matthew Henry (1662–1714) completed his *Commentary* himself through the Gospels and Acts. Henry's Commentary and C.H. Spurgeon (1834–1892) are in the public domain; Guzik and Sproul are summarized — consult each author's own work.

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