

The verses covered in this lesson explore two different narratives. The first is when Jesus spotlights the gratitude of the humble when they receive something from God as demonstrated by a Samaritan who returned to thank Jesus for being healed. In the second narrative Jesus describes some of the signs and conditions surrounding His second coming when He returns to redeem Israel.

Verses 1-11: As Jesus was teaching His disciples, He tells them that while it is inevitable that stumbling blocks to faith will happen, there will be woe to those who create them, particularly when they do it to a child. He also taught them to never refuse forgiveness to someone who had sinned against them when that person had repented. Then He taught them that even a small amount of faith is enough to receive miraculous things from God. In case any of them felt that God should thank them for serving Him, Jesus uses the illustration of a servant that is not thanked for doing what he is commanded to do to teach us that obedience to God is our duty and not something deserving of any special consideration. Verse 11 indicates that Jesus was continuing His journey toward Jerusalem.

12 And as he entered into a certain village, there met him ten men that were lepers, which stood afar off: 13 And they lifted up *their* voices, and said, Jesus, Master, have mercy on us.

“And as he entered into a certain village, there met him ten men that were lepers, which stood afar off” – According to Mosaic Law, lepers were to keep their distance from healthy people to prevent spreading their leprosy to others (Lev. 13:45-46).

“And they lifted up *their* voices, and said, Jesus, Master, have mercy on us” – These lepers were obviously leading a miserable life and desperately wanted to be healed of their leprosy so that they could return to a normal life. They had heard of Jesus’ ability to heal people and so they appeal to Him as He enters the village. Notice the great respect they show to Jesus by calling Him “Master.”

14 And when he saw *them*, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.

“And when he saw *them*, he said unto them, Go shew yourselves unto the priests” – The Mosaic Law had a provision for lepers whose leprosy had healed (there were some variants of leprosy that healed over time). They were to show themselves to the priest, who would inspect them and declare them to be clean once he confirmed that the leprosy was indeed gone (Lev. 14:2-32).

“And it came to pass, that, as they went, they were cleansed” – Notice that they were not immediately cleansed but they obeyed anyway. They trusted Jesus’ command and so they began their journey to the temple to see the priest. It was during their journey that they noticed that they were now healed of their leprosy. Often God wants us to act in faith even though we don’t yet see the answer to our prayers.

15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, 16 And fell down on *his* face at his feet, giving him thanks: and he was a Samaritan.

Samaritans were the descendants of Jews who had intermarried with Gentiles during the period when Judah had been exiled by the Babylonians. They were generally detested by the Jews, being considered to be not much better than Gentiles. They were of mixed blood and mixed religion, so most Jews, particularly the legalists like the Pharisees, avoided contact with them. Apparently the other nine lepers were Jews and had allowed this Samaritan to keep company with them since they also were unclean because of their leprosy. However, the Samaritan was the only one who seemed to show gratitude for his healing, glorifying God and falling on his face at the feet of Jesus.

17 And Jesus answering said, Were there not ten cleansed? but where *are* the nine? 18 There are not found that returned to give glory to God, save this stranger.

Jesus comments on the fact that only one of the ten lepers returned to give glory to God and the only one who did was a “stranger” (foreigner). This result seems to illustrate the differing viewpoints of the Jews and the Samaritans. The Jewish lepers apparently thought that they deserved to be healed and did not express gratitude to Jesus for their healing. The Samaritan, however, having been exposed to the derision of the Jews all his life, understood his healing was an act of grace and so he appreciated what God had done for him. Christians should appreciate their salvation which is an even greater act of God’s grace.

19 And he said unto him, Arise, go thy way: thy faith hath made thee whole.

Jesus said this to many of the people that He healed. Commentators point out that the Greek word translated “made thee whole” is most often used in the context of spiritual salvation, implying that this Samaritan’s faith went beyond merely believing in Jesus’ ability to heal. This Samaritan apparently also recognized that Jesus was the Messiah and received spiritual salvation as well.

Verses 20-29: When the Pharisees demanded that Jesus reveal when the kingdom of God would come, He responded by explaining that the arrival of the kingdom of God was not something that could be seen with the natural eyes. Rather, the kingdom was arriving in the heart of believers, just as Jesus later tells Pilate (**John 18:36** “*Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence*”). After responding to the Pharisees, Jesus begins talking to the disciples about the span of time between His ascension to heaven and His return. During this time period there will be those who will attempt to deceive others into believing that Christ has come. We are not to believe these claims because Jesus’ true return it will be obvious and visible (**v. 24** “*For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day*”). Jesus then begins to describe the conditions that will precede His return, including the fact that the world will be oblivious and unprepared prior to His imminent return.

30 Even thus shall it be in the day when the Son of man is revealed.

This statement is a summary of the conditions described in vs. 22-29. The Greek word for “revealed” (*apokalupto*) is the verb form of the word translated “revelation” in Revelation 1:1 (*apokalupsis*), which is where we get our English word “apocalypse.” The root meaning of both words is “to make manifest; to appear.” Jesus is referring to the day when He will reveal Himself to world in all His glory (Rev. 19:11-16) as the Son of God.

31 In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. 32 Remember Lot's wife.

The same warning is given in Matt. 24:21 and Mark 13:14-16. Comparing all three passages, it seems that the warning is to flee from the wrath of God that will be poured out on the earth when the Antichrist defiles the temple of God by proclaiming himself to be God. Jesus is saying that this will be a time when the Jews' priority will need to be on fleeing away from the target of God's wrath and not on retaining the belongings you don't want to leave behind. He reminds them of Lot's wife, who apparently did not want to leave her life behind in Sodom when God's judgment was being poured out on that city. She violated the angel's instruction to not look back as they were fleeing the judgment of Sodom (Gen. 19:17) and was turned into a pillar of salt (Gen. 19:26).

33 Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.

In this context, those who seek to save the life they have at that time when God's judgment is about to fall (all their possessions, their job, etc.) will end up losing their physical and spiritual life. However, leaving all their possessions and old life behind will preserve their physical life because they will not be where God's wrath is being poured out. There is also a context where saving their physical life will mean forfeiting their spiritual life and vice versa. Such might be the case when denying Christ in order to save one's life.

34 I tell you, in that night there shall be two *men* in one bed; the one shall be taken, and the other shall be left. 35 Two *women* shall be grinding together; the one shall be taken, and the other left. 36 Two *men* shall be in the field; the one shall be taken, and the other left.

Some commentators believe that Jesus was talking about the rapture here, but He was actually talking about being taken by judgment. We can see this in the parallel passage in **Matt. 24:37-41**: “*But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left.*” Jesus is saying that there will be people doing the same things and yet God's judgment will take one and leave the other. The difference is obviously that the ones who are spared from the judgment are the ones who were saved through faith.

37 And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together.

The disciples want to know where this judgment is going to fall and Jesus replies that wherever you will see a dead body (evidenced by the eagles gathered on the ground or circling overhead), that is where God's judgment has fallen.
