

Dr. Daniel K. Darko, Gospel of Luke, Session 26, Parables and the Ten Lepers, Luke 16:19-17:19

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This is Dr. Daniel K. Darko in his teaching on the Gospel of Luke. This is session number 26, Parables and the Ten Lepers, Luke chapter 16, verse 19 through chapter 17, verse 19.

Welcome back to the Biblica e-learning lecture series on the Gospel of Luke.

As you saw from the previous lectures, we dealt with two difficult passages I should say. One of the Parables of the Sheep and the Goats has a lot of complications to it, and T.J.'s teaching to the Pharisees also had some element of controversial elements to it, among which was Jesus' teaching on divorce in the Gospel of Luke in the Gospel of Luke. And there, as you may recall, I tried to give you a panoramic view of how that subject is addressed in the rest of the Synoptic Gospels.

After that teaching to the Pharisees, Jesus moves on in chapter 16, verse 19, and here he begins to tell a parable. He is still dealing with the Pharisees, and he is still in this picture talking to the Pharisees. Remember that at the beginning of the discussion with the Pharisees in the previous lecture, I reminded you about the charge against the Pharisees that they are money lovers, which is very unusual charge against Pharisees.

Have that on the back of your mind as we read 16 to 19 and begin to see this parable and what the parable does about the subject matter while Jesus is still talking to the Pharisees. Verse 19, There was a rich man who was clothed in purple and fine linen and who feasted sumptuously every day. And at his gate was laid a poor man named Lazarus, covered with sores, who desired to be fed with what fell from the rich man's table.

Moreover, even the dogs came and licked his sores. The poor man died and was carried by angels to Abraham's side. The rich man also died and was buried.

And in Hades, being in torment, he lifted up his eyes and saw Abraham far off and Lazarus at his side. And he called out, Father Abraham, have mercy on me, and send Lazarus to dip the end of his finger in water and cool my tongue, for I am in anguish in this flame. But Abraham said, Child, remember that you in your lifetime received your good things, and Lazarus, like in manna, bad things.

But now he is comforted here, and you are in anguish. And besides, all this between all this, besides all this, between you and us, a great chasm has been fixed, in order

that those who would pass from here to you may not be able, and none may cross from there to us. And he said, Then I beg you, Father, to send him to my father's house, for I have five brothers, so that he may warn them, lest they also come into this place of torment.

But Abraham said, They have Moses and the prophets. Let them hear them. And he said, No, Father Abraham, but if someone goes to them from the dead, they will repent.

He said to him, If they do not hear Moses and the prophets, neither will they be convinced if someone should rise from the dead. As we go through this lecture, please remember that I mentioned earlier about Moses and the prophets and how Luke is using Moses and the prophets to refer to the law and the prophets, if you like, as the collective whole of the Jewish scriptures. So now having said that, let's begin to walk through this parable a little bit more closely.

We see two figures in this parable and take note of the language that is used to describe them, as Jesus tried to challenge the Pharisees to look into an emphasis in Luke's gospel, namely the kingdom of God to the outcast and the poor. We find that the case against Pharisaic parity in regard to almsgiving is brought to the fore. Pharisees held to certain aspects of their pietistic traditions seriously.

One of them was prayer. They liked to pray, and they liked to follow all the regular prayer times to make sure they followed the customs of the Jewish conventions. The other is almsgiving.

Giving alms to the poor and needy is an important part of their expression of piety notwithstanding the third, which is fasting. These three we know are outlined in Jesus's sermon on the Mount in Matthew, where Jesus addressed the crowd on the summit of the Mount, talking about the reinterpretation of the law, and specifically in chapter 6 of Matthew, where he deals with these three issues of Pharisaic piety, namely prayer, fasting, and almsgiving. Here, Jesus talks to the Pharisees, echoing the theme and their sensibilities towards piety, and he brings it to this parable: the rich man and Lazarus.

One finds a very interesting development here as Jesus conveys his thoughts to this audience. Jesus is one who had participated in fellowship with the Pharisees and so knows how meal times could be set up in their homes. Jesus knew their home setting and had already accused them of things like opulence and being money lovers earlier on in this chapter.

If you compare the opulence here and the church, the money lovers in 1614, you see that Jesus is reaching the heart of the Pharisees in a very uncomfortable way. You

may also note in this context here the imagery of a house gate and the royal apparel of the rich man who wears purple and Lazarus, who was covered in rather sores, suggesting that he was naked. You find in this parable also the imagery of a gulf between Hades and Abraham Boston, and please, I would not like you to overstretch that image to think about heaven and hell.

It has a parabolic function here with Jesus trying to make a point to the Pharisees in how much they regard how they need to care for the poor, and the needy among us is an integral part of the gospel. Making that comparison, it occurred to me in delivering this lecture in particular, I have never put it that way in my classroom lectures on Luke, but I decided to put up the parallel for you to be able to read to see, and observe what Jesus is trying to do here trying to get to the heart of the Pharisees. So bear with me as we look at the text once again in how I organize it.

You see, in the way I organize this here, Jesus is trying to accentuate the opulence of the rich man's habit and begin to show the poor man and trying to show the need for the rich to take care of the poor or to reach out in service to the poor. Remember that the person who is going to receive the gospel of Luke is Sir Theophilus, who is an elite in society, and the letter was written by an elite who wants to challenge Theophilus to think about the gospel for the marginalized. He was clothed in purple and linen that is the rich man but not the part of Lazarus the poor man he was covered in sores.

The rich man feasted extravagantly, but not on the part of the poor man. He longed to be fed with the residues from the rich man's table. He could not even get busy to eat. Notice how their departure is listed soon after this statement.

Instead of a rich man giving attention to Lazarus, we are told in this account that, in fact, the only thing we can see in terms of attending to Lazarus is rather his dogs who come to lick his wounds and who come to be fed from his wounds. The rich man died and suffered an interment in Hades, but notice the language that is used about Lazarus. Lazarus was carried by the angels to Abraham's bosom, and it was almost a royal treatment.

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The rich man saw Abraham and Lazarus at Abraham's bosom and cried out for mercy in the afterlife, but you see, he was so proud, and he saw even in that situation as

you look at the text, and how I frame it there for you, he was so proud that he still thought that Lazarus should be demeaned even though he saw him on the side of father Abraham. So he asked Father Abraham to instruct that poor guy to do my bidding for me, ask him to bring some water and dip it in my tongue to quench my thirst. That should tell you about the arrogance of the rich man as Jesus tried to get to the heart of the Pharisees and the rich man said Father Abraham, let this bird come and save me, but Abraham said let me remind you, you'll receive good things during your life, but you are suffering, but look at this Lazarus guy, he received evil things, and he's been comforted.

Lazarus, Father Abraham, Father Abraham said no, they have Moses and the prophets to follow. If you are a Pharisee listening to Jesus directly on this passage, what Jesus is saying is that first they have been charged with being money lovers, I say they want to be the royal folks around here and not even understand and embrace what the scriptures have to teach, namely what law and Moses offers, but a poor man they marginalized, the one even who the unclean dogs will lick his sores, the one who will be typified in our society today to be the hopeless, the unwanted, the one who deserve not to be fed directly from the table, not even to hand food to, finds a comfortable place with father Abraham. To the Pharisees, Jesus is challenging them to comprehend the seriousness of the kingdom of God as it pertains to the poor and marginalized among us.

What I call sticker notes for the Pharisees, three of them. Remember, Jesus, is depicting something here, you know, while on earth, Lazarus will cry out for mercy and will not get and will only get the dogs to lick, but he who could not show mercy, the rich man will cry out for mercy, and the hereafter. In the coming kingdom, those who did not live their lives here according to the teachings of the scriptures will have retributive justice from God himself if you like punitive retaliation.

The other sticker notes for the Pharisees you look at God and the outcast; Jesus reminds the Pharisees that the outcast rather will find a blissful place with Father Abraham. They are worthy to be with Abraham; they are worthy to be on the side of Abraham and have all things accessible to them, even while the rich may think they are unworthy on this earth to deserve the crumbs from their table. A third sticker note Jesus is driving at as he heads towards Jerusalem is the motive of judgment, that ultimately the way we live our lives here will meet retributive justice, and for those who do not live their lives according to the scriptures, there will be a pain, there will be thirst, there will desire for a change, and that change will not happen.

They will cry out for mercy, but that mercy could not take effect. They would wish that people, even those they have left behind, would hear the good news and not repeat their mistakes, but that will not happen. The kingdom of God is now.

To the Pharisees, now is the time to consider the place of the poor among us and to count them worthy to dine at their tables with. To count them worthy in their sense of piety, reaching out in almsgiving. You see, Jesus was questioning for safe piety in terms of almsgiving, cutting to the core and raising questions about whom they choose to offer generosity to.

My dear brothers and sisters in Christ, I need to pause a little bit and say something about dealing with the poor. I think I owe it to my African heritage. I owe it to those children whose faces I saw right after the war in Bosnia, whose faces I saw in Osijek with whom I spent time, and with whom I ate frozen pizza from Germany that we eat just to be able to dine on.

I remind you Jesus came for them. The kingdom of God is for them. You see, the economic standing, the physical condition, the health condition, and whatever stigma people will impose on others, and they will be characterized as unworthy.

It's not how God perceived people he has made in his likeness and in his own image. Jesus calls us to reach out to the poor and the marginalized. First, in this text, the Pharisees and second to us.

I have seen the poor, and they afflicted. I have seen the marginalized. I have seen the rich who have been reduced to poverty as a result of war, and how I wish, how I wish we carry the mandates of the gospel of the Lord Jesus Christ.

He challenges the Pharisees here to tell those who think society has forgotten them that he came for them, too. We should show them in our acts of generosity and kindness that we are followers of Jesus Christ. In the rich man and Lazarus parable, he just challenges the Pharisees to think about this.

They cannot be selective in their almsgiving. They cannot determine and define who is worthy to be a recipient of their generosity. Even the one who is covered in sores stands to gain a blissful place with Fede Abraham just as the Pharisees were thinking about this.

Jesus moves the conversation and the look and discourse to begin to address the disciples. Now, notice what is going on between here and chapter 15, from chapter 15 onwards, and from here onwards. It seemed to be that there was a time when the Pharisees would be on the side, and Jesus will speak to the disciples directly, and when he finished with the disciples, they will move from the scene, and he will turn, and he will address the Pharisees, and that seemed to be the sequence that is going on here.

As we begin with chapter 17, Jesus tends to the disciples to begin to deal with another issue directly with them, and to that, we turn to the 17 verse 1, where he said to his disciples temptations to sin are sure to come, but woe to the one whom they can. It would be better for him if a millstone were hung around his neck and he were cast into the sea than if he should cause one of these little ones to sin. Pay attention to yourself. If your brother sins, rebuke him, and if he repents, forgive him, and if he sins against you seven times in a day and he tends to you seven times, saying I repent, you must forgive him.

In verse 5, the apostle said to the Lord increase our faith and the Lord said if you have faith like a grain of mustard seed, you could say to this mulberry tree being uprooted and planted in a sea, and it would obey you. Will any one of you who has a servant plowing or keeping sheep say to him when he has come in from the field come at once and recline at table? Would he not rather say to him to prepare supper for me, dress properly, and serve me while I eat and drink? Afterward, you will eat and drink.

Does it turn the servant because he did what he was commanded? So, you also, when you have done all that you were commanded, say we are unworthy servants. We have only done what was our duty. Notice the segue from the parable of the rich and Lazarus into the attention of the disciples, and then Jesus goes on straight to say hey guys, I just dealt with these Pharisees and made them aware that the marginalized like Lazarus have a place in the kingdom of God and we all need to cater to such needs. He goes on to remind them hey, lest you forget another group that you may think may be insignificant, the little ones. If any one of you will stand in the way of the insignificant ones to receive the kingdom, that person may have devastating consequences.

Jesus in the kingdom of God. Let me highlight three themes that will be highlighted in this passage. One is the caution that Jesus points out here.

Jesus issues a direct caution on whoever will be a stumbling block, or the word he uses is like a scandal that stands in place, and then he goes on to touch on forgiveness, and then in the forgiveness, he will talk about forgiveness in the brotherhood. I'll unpack this in a minute, and then you talk about the power of faith that if you have a little faith, you can somehow combine a mobile tree and look at that parable; it's very interesting. I mean, when I think about it, I say, why is Jesus going with this? I mean, he says you can combine that tree, and that tree will go and settle in the sea. Why sea? And if I will add a fourth thing I will not highlight undoubtedly a team but a spirit in which this dysfunction is the attitude.

Attitude. Jesus challenges the disciples and address four key pronouncements that I highlight here. Now let me say that when you read commentaries commentators will

tell you that all these passages are so disjointed and they have no connection and all that, but what I'm trying to do in this lecture is to show you the connection that is going on as Luke tells a story about Jesus on his way to Jerusalem and it seems like this crowd has some Pharisees in it some disciples in it and occasionally he addresses the Pharisees when it comes up with them and then he turns around and then sometimes he will address the disciples.

Here, he deals with the disciples about what it means to be a true disciple in these areas. Let's look at these things a little bit more closely. One.

Jesus said that there will be scandals there will be problems in the society and the world we live in. You see, the word he uses here suggests that there will be temptations, entrapments, and stunning blocks, but it is better for anyone to die a gruesome death than to cause any of the little ones to be divided or to hinder them from being participants of the kingdom of God. Jesus challenges his disciples to understand you don't want to stand in the way of somebody able to be in the kingdom of God, and the next thing is the concept of brotherhood, understanding that members in the community of faith would hurt each other would offend each other will do things against each other they will sin against each other he challenges them to be self-aware and forgive people in the group when they sin.

The rich man saw Abraham and Lazarus at Abraham's bosom and cried out for mercy in the afterlife. But you see, he was so proud, and he saw even in that situation, as you look at the text and how I frame it there for you, he was so proud that he still thought that Lazarus should be demeaned even though he saw him on the side of father Abraham. So, he asked Father Abraham to instruct that poor guy to do my bidding for me.

Ask him to bring some water and dip it in my tongue to quench my thirst. That should tell you about the arrogance of the rich man as Jesus tried to get to the heart of the Pharisees. And the rich man said, Father Abraham, let this bird come and save me.

Father Abraham said, let me remind you, you will receive good things during your life, but you are suffering. But look at this Lazarus guy; he received evil things, and he's been comforted. Said Lazarus and Father Abraham; Father Abraham said, no, they have Moses and the prophets to follow.

If you are a Pharisee listening to Jesus directly on this passage, what Jesus is saying is this. First, they were charged with being money lovers. I say they want to be the royal folks around here and not even understand and embrace what the scriptures have to teach.

Namely, what law and Moses offer. But the poor man they marginalized. The one even who the unclean dogs will lick his sores.

The one who will be typified in our society today to be the hopeless, the unwanted. The one who deserved not to be fed directly from the table, not even to hand food to, finds a comfortable place with Father Abraham. To the Pharisees, Jesus is challenging them to comprehend the seriousness of the kingdom of God as it pertains to the poor and marginalized among us.

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But he who could not show mercy, the rich man, will cry out for mercy in the hereafter. In the coming kingdom, those who did not live their lives here according to the teachings of the scriptures in the kingdom will have retributive justice from God himself. If you like, punitive retaliation.

The other of the sticker notes for the Pharisees, and you look at God and the outcast. Jesus reminds the Pharisees that the outcast will rather find a blissful place with Father Abraham. They are ready to be with Abraham.

They are ready to be on the side of Abraham and have all things accessible to them. Even while the rich may think they are unworthy on this earth to deserve the crumbs from their table, A third sticker note Jesus is driving at as he heads towards Jerusalem is the motive of judgment.

Ultimately, the way we live our lives here will meet retributive justice. And for those who do not live their lives according to the scriptures, there will be pain, and there will be thirst. They will desire for a change, and that change will not happen.

They will cry out for mercy, but that mercy cannot take effect. They would wish that people even they have left behind would hear the good news and not repeat their mistakes. But that will not happen.

The kingdom of God is now. To the Pharisees, now is the time to consider the place of the poor among us. And to count them worthy to dine at their tables with.

To count them worthy in their sense of piety reaching out in almsgiving. You see Jesus was questioning for a safe piety in terms of almsgiving. Cutting to the core and raising questions about whom they choose to offer generosity to.

My dear brothers and sisters in Christ, here I need to pause a little bit and say something about dealing with the poor. I think I owe it to my African heritage. I owe it to those children whose faces I saw right after the war in Bosnia.

Those faces I saw in Osijek. I spent time with them, and I ate frozen pizza from Germany that we would eat just to be able to dine on. I remind you, Jesus came for them.

The kingdom of God is for them. You see the economic standing or the physical condition or the health condition. And whatever such a stigma people will impose to the other and characterize them as unworthy.

It's not how God perceived people he has made in his likeness and in his own image. Jesus calls us to reach out to the poor and the marginalized. First in his text to the Pharisees and second to us.

I have seen the poor and the afflicted. I have seen the marginalized. I have seen the rich who have been reduced to poverty as a result of war.

And how I wish, how I wish we carry the mandate of the gospel of the Lord Jesus Christ. He challenges the Pharisees here to tell those who think society has forgotten them that he came for them, too.

We should show them in our acts of generosity and kindness that we are followers of Jesus Christ. In the rich man and Lazarus parable, he just challenges the Pharisees to think about this. They cannot be selective in their almsgiving.

They cannot determine and define who is worthy to be a recipient of their generosity. Even the one who is covered in sores stands to gain a blissful place with Fede Abraham. And just as the Pharisees were thinking about this.

Jesus moves the conversation and the look and discourse to begin to address the disciples. Now notice what is going on between here and in chapter 15. From chapter 15 and going forward from here.

It seemed to be that there was a time where the Pharisees would be on the side and Jesus would speak to the disciples directly. And when he finished with the disciples, they would move from the scene and he would turn and he would address the Pharisees. And that seemed to be the sequence that is going on here.

As we begin with chapter 17, Jesus turns to the disciples to begin to deal with another issue directly with them. And to that we turn. To the 17 verse 1. And he said to his disciples, temptations to sin are sure to come.

But woe to the one whom they count. It would be better for him if a millstone were hung around his neck and he were cast into the sea. Than that he should cause one of these little ones to sin.

Pay attention to yourself. If your brother sins, rebuke him. And if he repents, forgive him.

And if he sins against you seven times in a day and he turns to you seven times saying, I repent. You must forgive him. Verse 5. The apostles said to the Lord, increase our faith.

And the Lord said, if you have faith like a grain of mustard seed, you could say to this mulberry tree, be uprooted and planted in a sea, and it would obey you. Will anyone of you who has a servant plowing or keeping sheep say to him when he has come in from the field, come at once and recline at table? Will he not rather say to him, prepare supper for me and dress properly and serve me while I eat and drink, and afterward you will eat and drink.

Does he turn to seven because he did what he was commanded? So, you also, when you have done all that you were commanded, say, we are unworthy servants. We have only done what was our duty. Notice the segue from the parable of the rich and Lazarus into the attention to the disciples.

And then Jesus goes on straight to say, hey guys, I just dealt with these Pharisees and made them aware that the marginalized, like Lazarus, have a place in the kingdom of God. And we all need to cater to such needs. He goes on to remind them, hey, lest you forget another group that you may think may be insignificant, the little ones.

If any one of you will stand in the way of the insignificant ones to receive the kingdom, that person may have devastating consequences. Jesus in the kingdom of God. Let me highlight three themes that will be highlighted in this passage.

One is the caution that Jesus points out here. Jesus issues a direct caution on whoever will be a stumbling block or the word he uses is like a scandal that stands in the place. And then he goes on to touch on forgiveness.

And then in the forgiveness, he will talk about forgiveness in the brotherhood. I'll unpack this in a minute. And then he talks about the power of faith, that if you have a little faith, you can somehow command a mobile tree.

And look at that parable. It's very interesting. When I think about it, I ask myself, why is Jesus going with this? I mean, he says, you can command that tree, and that tree will go and settle in the sea.

Why sea? Then, I will add a fourth theme that I will not highlight as directly a theme, but a spirit in which these themes function is the attitude. Attitude. Jesus challenges the disciples and addresses four key pronouncements that I highlight here.

Now, let me say that when you read commentaries, commentators will tell you that all these passages are so disjointed and have no connection. But what I'm trying to do in this lecture is to show you the connection that is going on as Luke tells a story about Jesus on his way to Jerusalem. And it seems like this crowd has some Pharisees in it, some disciples in it.

And occasionally, he addresses the Pharisees when it comes up with them, and then he turns around, and then sometimes he will address the disciples. Here, he deals with the disciples about what it means to be a true disciple in these areas. Let's look at these things a little bit more closely.

One. Jesus said that there would be a scandal. There will be problems in the society and the world we live in.

You see, the word he uses here suggests that there will be temptations, entrapments, and stumbling blocks. But it is better for anyone to die a gruesome death than to cause any of the little ones to be divided or to hinder them from being participants in the kingdom of God. Jesus challenges his disciples to understand.

You don't want to stand in the way of somebody who is able to be in the kingdom of God. And the next thing is the concept of brotherhood. Understanding that members in the community of faith would hurt each other, would offend each other, would do things against each other.

They would sin against each other. He challenges them to be self-aware and forgive people in the group when they sin. The third thing there is the faith that I mentioned earlier on.

That one does not need a whole lot of faith to be able to make extraordinary things happen. But a disciple should know that they need only a small amount of faith to cause extraordinary things to happen in the kingdom. The demands of discipleship then must be understood in this attitude.

It is the attitude of serving in God's community. In God's household. Where members are brothers and sisters.

Where no one is doing anything to try to be a stumbling block in the way of the other. Where the brothers and sisters forgive one another and wrong each other. And where there is a true sense of faith to believe in God for extraordinary things to happen.

And while we serve in God's kingdom, he tried to really nail down to show the disciples that one should not pat himself or herself on the back for just doing their job. One should count it a privilege to be able to be a participant in God's service. A key issue here I'd like to underscore before I move on to verse 11.

The way Jesus discusses forgiveness. Again, when I'm in a classroom, one of the things that will come up is when I pause on the issue of forgiveness, and I begin to ask students to explore the principles on issues like Jesus and divorce. And Jesus and forgiveness, prayer, almsgiving, marriage, and all that.

So, let's pause on forgiveness here and look at what Jesus is doing here. Jesus first sets the framework to the framework of brotherhood. What if a brother sins against you? That means people in the in-group of the community of the faith.

They are bound to offend each other. Notice the language he used there if they sin. Sin is a social term.

Sin is not these abstract theological terms that I was brainwashed in Europe to believe that I refuse to accept. Sin is a social terminology. To sin is to say that one is moving away from the divine mandate of the community in the way community members deal with each other.

To sin against a brother is to deny a brother what God has established in a relationship that is supposed to be a decent and honorable relationship between you and your brother or your sister in the community of faith. Sin is violating God's order for humanity or God's order for society. If one sins against a brother because one has hurt a brother, one has treated a brother anything other than love as God would like us, that person should be forgiven.

But notice the principle in Luke. In Luke's account here in Luke 17, Luke demands that the person who offended the brother should repent. Repentance is a very, very important language in this conversation.

Repentance requires that the offender is sorry for their behavior. The offender takes responsibility for their behavior. The offender is ready to change their behavior.

The offender is ready to turn around and leave the exact opposite of the bad habit that has wronged the other. J. W. McGarvey defines repentance, as I said earlier on in this lecture series quite appropriately, and I memorized this, believe it or not, in 1990 when I was a student and read J. W. McGarvey's commentary on Acts. He says that repentance is the change of will caused by sorrow for sin and leads to the transformation of life.

I think he gets it brilliantly. All these years later, I like that definition because it's one of the best summations of what repentance entails. In other words, when you offend a brother or sister, you must be ready to change your will to take full responsibility you understand that you have deep sorrow within you for the cause of sin, for the wrongdoing you have caused, and you are ready to alter that behavior with immediate effect.

Why? Because it undermines God's order for humanity. That is why it is sin. Luke seems to suggest that when there is no repentance, there is no sin.

There is no forgiveness. Luke suggests to us that people must be rebuked when they sin and when they repent, and then you forgive them. Oh, how I wish so many pastors had the courage to rebuke offenders today.

I know so many pastors who would rather say everything than make the crowd cheer. I know one particular pastor who is a big church pastor. It seems like somebody is trying to use a screwdriver to remove his teeth, even if he needs to talk about sin.

It is painful. But friends, let me remind you, I am a sinner saved by grace. I stand to cause so many mistakes and errors.

And if I am reminded of the wrongdoing on my part, what a good thing for the sake of the brotherhood and for the welfare of my brothers and sisters that I take responsibility for my behavior. I ask God for the forgiveness of sin. And I ask God for the grace to reach out to my brother and show a clearance of repentance and cease my wicked ways.

If I did not cause pain to others, would that not be a good thing for our social cohesion? You see, when preachers don't want to address these things, you wonder whether they want to run a Christian club or a church. We need the Holy Spirit to convict us of wrongdoing and repent.

We need Christian brothers and sisters to rebuke us for wrongdoing and repent. And when we repent, he says, forgive. Let me just talk about the word forgiveness in a minute.

Forgiveness and reconciliation are not the same. To forgive is to let go of the pain or the hurt. To forgive is to say, I accept that I have been wrong if the person apologizes.

But sometimes, one may have to forgive without the offender rendering an apology. To forgive is to let go of that pain, to let go of that hurt. Because when you harbor that hurt and cease that longer, that anger will turn into bitterness.

And of all you know, it starts destroying you. So, you allow the offender to continue to offend you and to destroy you for the rest of your life if you do not forgive. To forgive is to let go.

And forgiveness, in a sense, is that if the person repents, you forgive them so you can restore the relationship. It has that reconciliation component to it. But you see, the same difference between forgiveness and reconciliation is forgiveness. You let go of the pain.

Reconciliation, you restore the broken relationship with the person you have offended or the person who offended you. Forgiveness does not always lead to reconciliation. But forgiveness is an integral part of every mode of reconciliation.

Sometimes, you may forgive someone who may not even accept their responsibility just for your own sake. And for you to live at peace with God. Sometimes, you may forgive someone who has actually repented and has done very horrible things against you.

They may have repented to that, but they don't have the ability to stop their behavior. So, if you get to be in a space, they will hurt you again like someone who is a sexual predator.

Those you don't reconcile, but forgiveness can take place. In the brotherhood, the principle is this. Rebuke those who sin.

If they repent, forgive them. In Luke, forgiveness is contingent on repentance. There is no shortcut.

Luke is not saying that I have hurt a lot. In American churches, that disturbs me. There are pastors who try to suggest to their congregation that no matter what you do to somebody, you can go to the closet and settle it with God and just go your way.

In the hope that when you settle with God, you leave the other person behind because it is too difficult for you to come and face your wrongdoing. No, no, no, and no. In Luke, the person is a brother.

In the community, you need to repent, and that forgiveness needs to take place for that mutuality to take effect. Forgiveness will have important ramifications in how we live in the community only when we take responsibility and reach out to the ones we have offended—verse 11 of chapter 17.

Luke will go on and tell us a story about some lepers. Let's take a look at that story. On the way to Jerusalem, Luke wants to remind us in case we have forgotten that Jesus is still going to Jerusalem.

He was passing between Samaria and Galilee when he entered a village. He was met by ten lepers who stood at a distance and lifted up their voices, saying, Jesus, Master, have mercy on us. And when he saw them, he said to them, Go and show yourselves to the priest.

And as they went, they were cleansed. Then one of them, when he saw that he was healed, turned back, praising God with a loud voice, and he fell on his face at Jesus' feet, giving him thanks. Now he was a Samaritan.

Then Jesus answered, Were not ten cleansed? What are the nine? Was no one found to return and give praise to God except this foreigner? And he said to him, Rise and go. Your way, your faith has made you well, or your faith has saved you. Now, I like to use business language when I talk about appreciation or gratitude in this particular passage.

Jesus is, in effect, demonstrating that appreciation appreciates in value. When you appreciate someone, you increase your value in the person's sight. But I also suggest something you should not think about in this particular account of the healing.

Jesus was dealing with lepers. It was the custom that leprosy was so contagious, so lepers would always be left out of town to stay outside the town until they recovered. When they recover, they typically show themselves to the priest, and the priest will make sure when they are clean, they go through a ritual ceremony.

If you like, let's use modern language. When you have leprosy, which refers to every form of skin disease, you will be quarantined. Now we are actually recording when social distancing takes place, so we understand what quarantine means.

You will be quarantined. In your case, you will be quarantined outside town, just so that you don't infect more people with the skin disease. When you are healed, you

go to the priest, and some of the rituals that the priest will put together for your cleansing to reenter society will basically include herbs with certain put in water to the extent that you are able to, how do you call it, take a shower, take baths, and then end from there, so that your, how do you call it, the infections you have on you and all that will not be transmitted to society.

Having that in mind, let me highlight this quickly. The geographical location of these lepers is very significant. They are situated, Luke tells us, between Galilee and Samaria.

That is to say that it is a very good place for a Samaritan and Jews to meet as lepers. One will come from, nine will come from the side of the Jews, and the other one will come from the side of Samaria. The common thing they share is the border between the two, and they will be able to camp there.

The lepers, as required by law to camp, are required not only for the Jews but also for the Samaritans. The pronouncement of salvation we will find here will be so significant. And before I go on to highlight more of that, let me remind you that the central issue with these lepers will play a key role before we go on to see more.

I mean, soon, we will not be able to follow from the screen, but I also want to highlight some key things that you need to know about these lepers and their story. Imagine ten lepers, nine from the Jewish side and one from the Samaritan side. They cried out loud when they saw Jesus.

They cried out specifically for mercy. Jesus shows them mercy. But Jesus did not heal them immediately.

He asked them to go and show themselves to the priest, presuming almost that they had been healed. In other words, Jesus required an act of faith from these lepers to go out and meet the priest. As they were going, what I don't want you to believe is the image I showed you earlier on.

It's this image. Don't believe that the Jews and the Samaritans were all going in the same direction. And then the Samaritan said, Ouch! Now I remember.

I need to go and see Jesus of Nazareth and say thank you to him. No. On the other hand, what I would like you to imagine is this.

Jesus said, go and show yourself to the priest. The Samaritan will have to go to the Samaritan side. The nine Jews will go to the Jewish side.

If you like, call it suppression by healing. As they went in their different ways, the Samaritan realized he was healed. Come back to Jesus to say thank you.

The Jews are still going their way to the priest. They are probably healed. We don't know.

We don't know the response on whether they should come back or not. Or they'll come back or not. But the idea is not that the ten were together, and one came out.

The idea for Luke is that the most outcast, the outcast of the outcast, the Samaritan, was the one who recognized the hand of God and came to express appreciation. In the Lukan emphasis on the gospel for the outcast, the Samaritan leper, if all the lepers were outcasts, then the Samaritan was the outcast of the outcast. He was the one who recognized the need to come back to Jesus.

There is a need to come and recognize the messiahship of Jesus. On that note, Jesus will make this great pronouncement and say, Your faith has saved you. Your faith has saved you has both therapeutic and eschatological connotations.

That your faith has sozo, you are to say your faith has healed you now, and you may stay healed. But it will also have an eschatological connotation in the sense that perhaps your faith has given you the opportunity to enter into the kingdom and that now you can be assured of eschatological salvation as Jesus offers. What a grand scheme of things to see how Jesus will reach out to the marginalized.

One thing you should notice so far, Jesus has been talking about in Luke 16 and 17. He has highlighted the place of the marginalized, like Lazarus. He's talking about the little one not causing stomach block for the little one.

Here, he has put in a perfect note that there is an outcast of an outcast who becomes a recipient of this grand pronouncement of today: your faith has saved you. You see, Jesus picking up on his teaching is, in effect, trying to show that the coming of the Son of Man has a real, real effect. And the kingdom of God has a place for those who are not so significant in the society we live in.

His disciples should know the kingdom of God is for all. The Pharisees should know the insignificant is significant. When we all come to grasp what God is doing, we should pause to realize that if today we call ourselves Christians, Christ followers, that would be expected of us too.

To what extent do we find the poor, the marginalized, and the outcasts to be important in our space? I pray that God grants us the grace to see the world the way he sees it. To see people the way he sees them. Above all, in this particular series, I

pray that we are able to come to that point, highlighting the aspect I emphasize a lot, forgiveness, in this lecture.

We develop an attitude of heart and true repentance. We want to be able to reach out to our brothers and sisters and live in a community that typifies and embodies what God desires for his true family. May the good Lord bless you.

May he empower and quicken you. Maybe as a touch of forgiveness, it really hit them somewhere. I pray that God heals your heart.

I pray that God brings healing to you. And I pray that we all find salvation as the Samaritan Leper found in Christ Jesus. Now and forever.

God bless you. This is session number 26, Parables and the Ten Lepers, Luke chapter 16, verse 19 through chapter 17, verse 19.