

## 32--Journeying to Jerusalem

Luke 17:11-18:14

1. Take the time to read Leviticus 13. What process was to be followed if one was suspected of leprosy? Who was given the role of medical examination? What was one diagnosed as a leper to do to protect others? How was contagion to be avoided? What was to be done with infected clothing? How would this have made someone diagnosed with this plague feel?
2. How does this Old Testament passage help us better understand what occurs in Luke 17:11-16? How desperate would these men have been for mercy? What ought to have been their reaction?
3. Yet, what surprises Jesus about the lone response to this healing (Luke 17:17-19)? What might be the lesson we ought to learn from this example?



4. In Luke 17:20-25, what did the Pharisees think of when they thought of the “kingdom of God?” Yet, what does Jesus teach about the nature of the kingdom in this passage (17:21)? What does this mean?

5. Jesus refers back to two Old Testament examples as He simultaneously looks ahead to His “*coming*.” What two examples does He cite and what did He want people to learn from them (Luke 17:26-33)?

6. Luke 17:34-37 has been variously interpreted. Some argue it is a reference to the “rapture” (a word not found in the Bible). What would be the problems with this view? Others argue it is a reference to the coming “destruction of Jerusalem” in 70 A.D. Others view it as figurative language looking ahead to the final coming of Jesus. What, contextually, do you think would be the best understanding? Be prepared to prove your answer.

7. What is the purpose of the *Parable of the Importunate Widow* in Luke 18:1-5? Memorize 1 Thessalonians 5:17 and write it below.

8. As we read this parable, are we to understand God as being like the “unjust judge?” What point is Jesus trying to make about God by what is said about this judge (18:6-8; cp. Luke 11:5-13)?

9. What was the purpose of the *Parable of the Pharisee and the Publican* in Luke 18:9-14? Why is the problem noted in verse 9 such a great danger to our faith?

10. What attributes of the Pharisee’s prayer are inappropriate? Why (cp. Matthew 6:1-15)? What attributes of the publican’s prayer are admirable? As you think of public prayer, what are some of the habits or practices you have witnessed which ought to be corrected?