



Increase our Faith?

— The Gospel of Luke 17:1-10 —



THE GOSPEL OF LUKE

GOOD NEWS OF GREAT JOY FOR ALL PEOPLE



King Louis XII of France

— Art by Tomasso —



King Louis XII of France

— Art by Tomasso —

**The cross which I
drew beside each
name was not a sign
of punishment but a
pledge of forgiveness
extended for the sake
of the crucified
Savior, who upon His
cross forgave His
enemies and prayed
for them.**

**We know that
we should
forgive, but
what if you
can't find it in
you to do so**





Increase our Faith?

— The Gospel of Luke 17:1-10 —



**“This man receives sinners
and eats with them.”**

— Luke 15:2 —

The Gospel of Luke 17:1-10

1 And he said to his disciples, “Temptations to sin are sure to come, but woe to the one through whom they come....”

GEEKING OUT ON GREEK

“Temptations to sin”

skandalon / σκάνδαλον



stumbling blocks

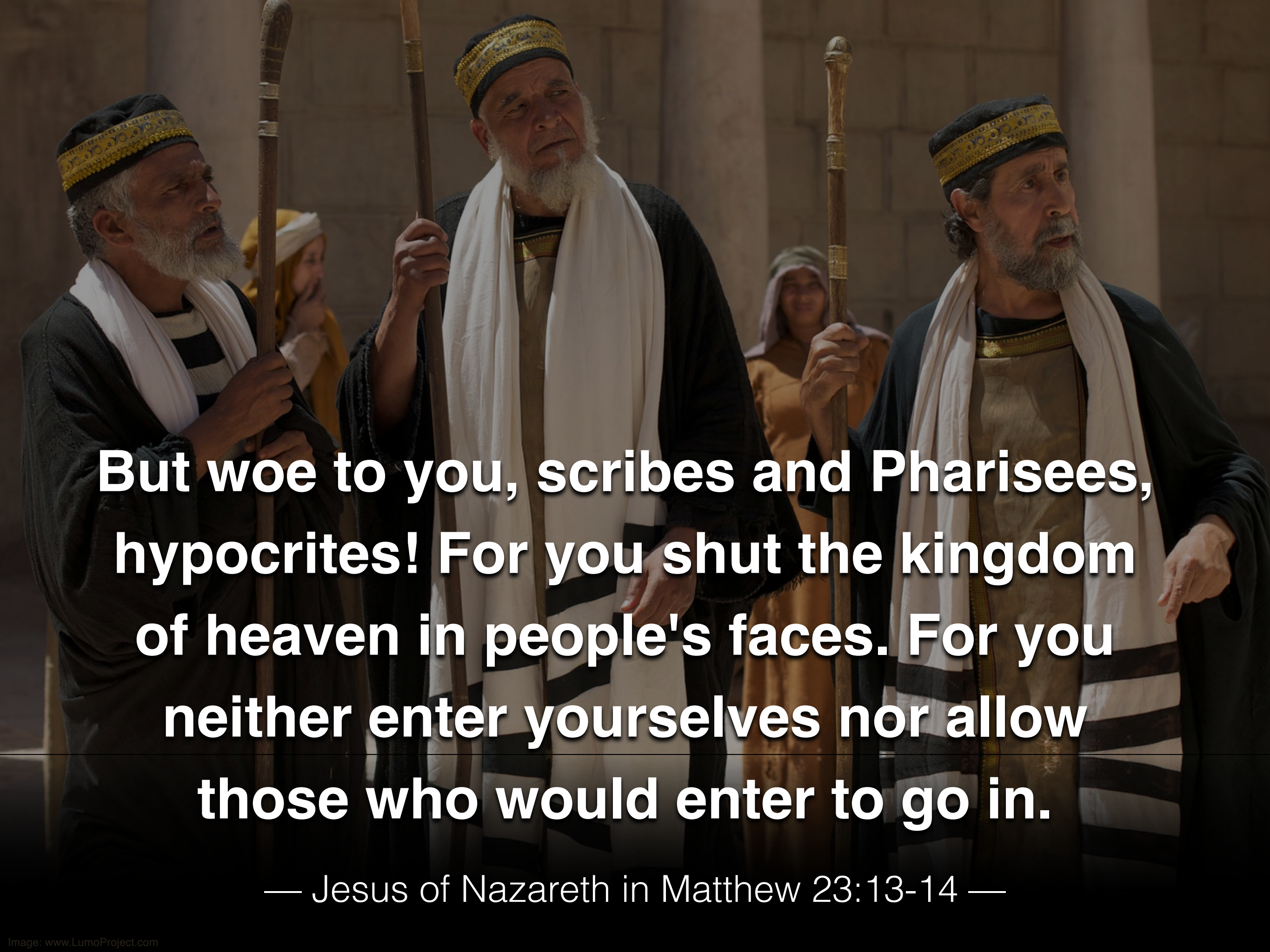
an impediment placed in the way causing one to stumble or fall; a cause of ruin, destruction, misery, etc.

—something that trips someone up —

The Gospel of Luke 17:1-10

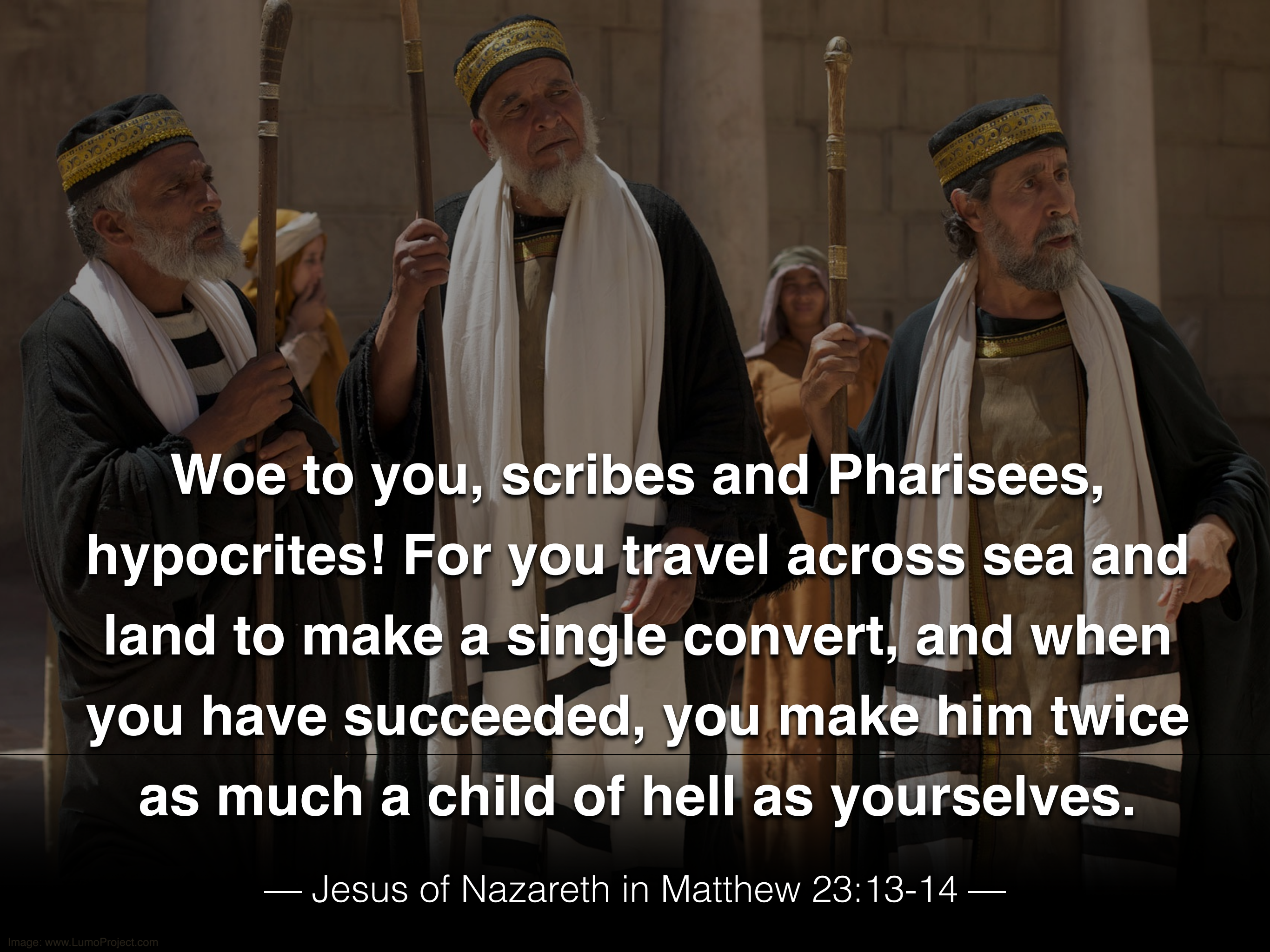
1 And he said to his disciples, “Stumbling blocks are sure to come, but woe to the one through whom they come....”



The image shows three men in traditional Jewish attire, including dark robes, white shawls, and black kippot with gold bands. They are holding wooden staffs and looking towards the right. In the background, a crowd of people is visible, some wearing head coverings. The scene is set outdoors with stone walls.

But woe to you, scribes and Pharisees, hypocrites! For you shut the kingdom of heaven in people's faces. For you neither enter yourselves nor allow those who would enter to go in.

— Jesus of Nazareth in Matthew 23:13-14 —

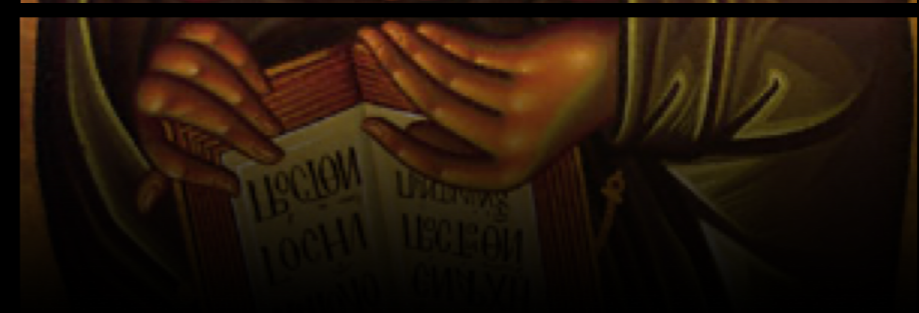
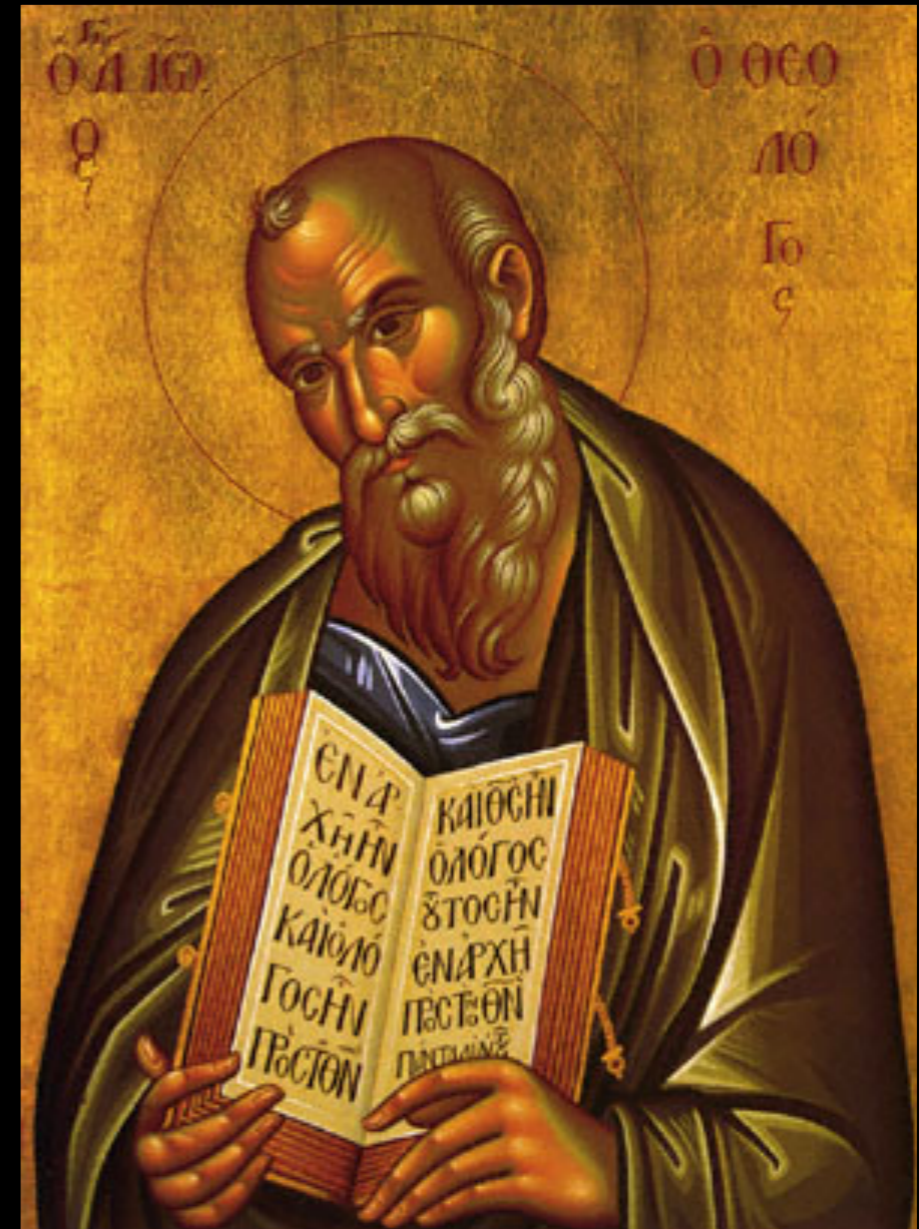
The image shows three men in traditional Jewish attire, including dark robes, white scarves, and black kippot with gold bands. They are holding wooden staffs and standing in a stone-walled setting. The text is overlaid on the image in a large, white, bold font.

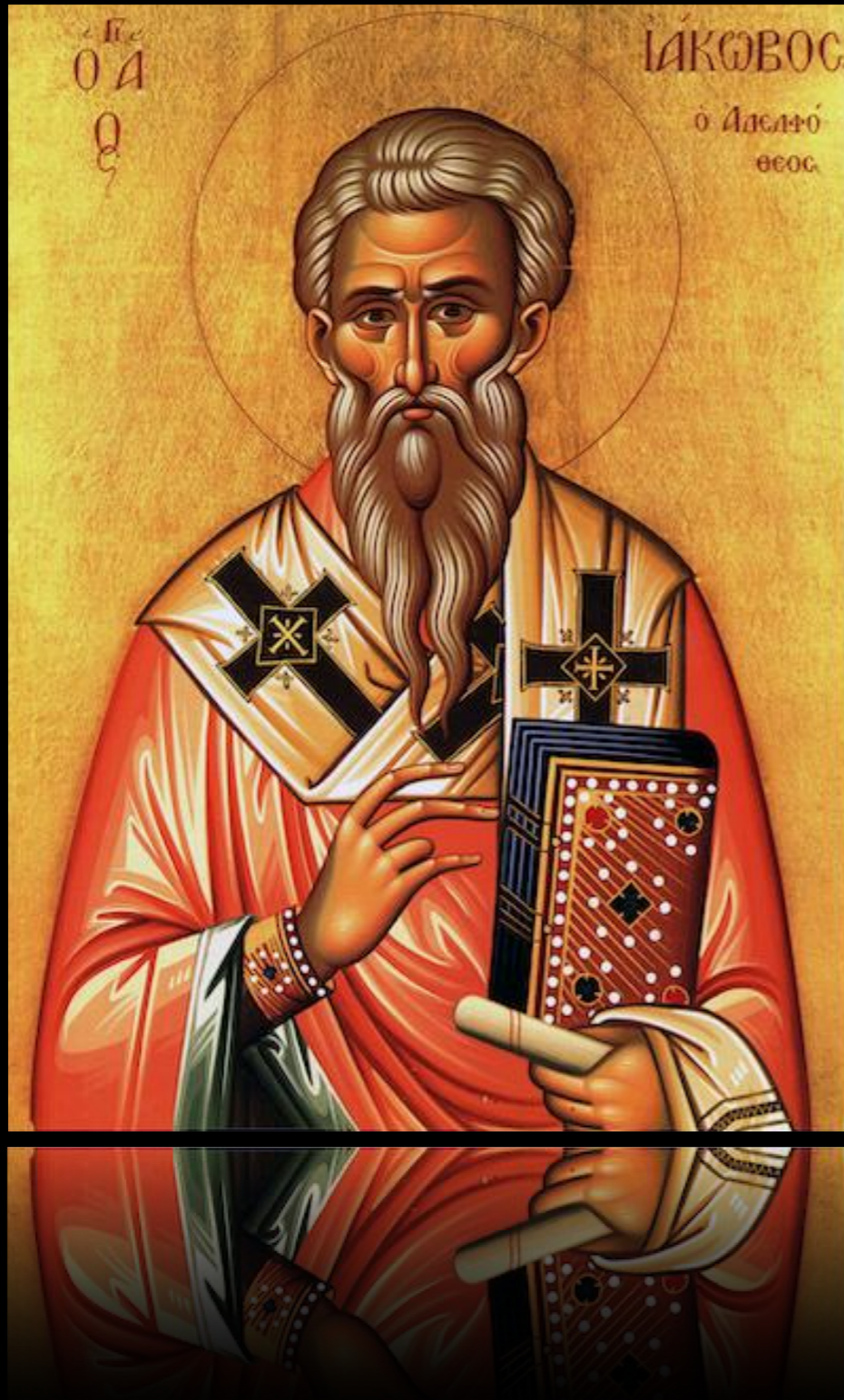
**Woe to you, scribes and Pharisees,
hypocrites! For you travel across sea and
land to make a single convert, and when
you have succeeded, you make him twice
as much a child of hell as yourselves.**

— Jesus of Nazareth in Matthew 23:13-14 —

**Whoever loves his
brother abides in
the light, and in him
there is no cause
for stumbling.**

The Apostle John
— 1 John 2:10 —





**It is my judgment
therefore, that we
should not make it
difficult for the
Gentiles who are
turning to God.**

**James, the Brother of Jesus
in Acts 15:19**

The Gospel of Luke 17:1-10

1 And he said to his disciples, “Temptations are sure to come, but **woe** to the one through whom they come. 2 It would be **better** for him if a millstone were hung around his neck and he were cast into the sea than he should cause one of these **little ones to stumble....**”

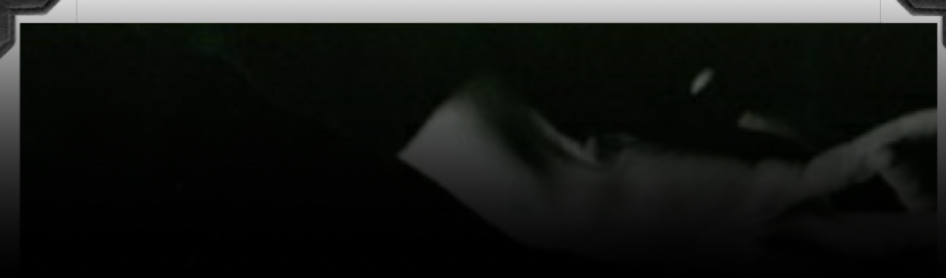




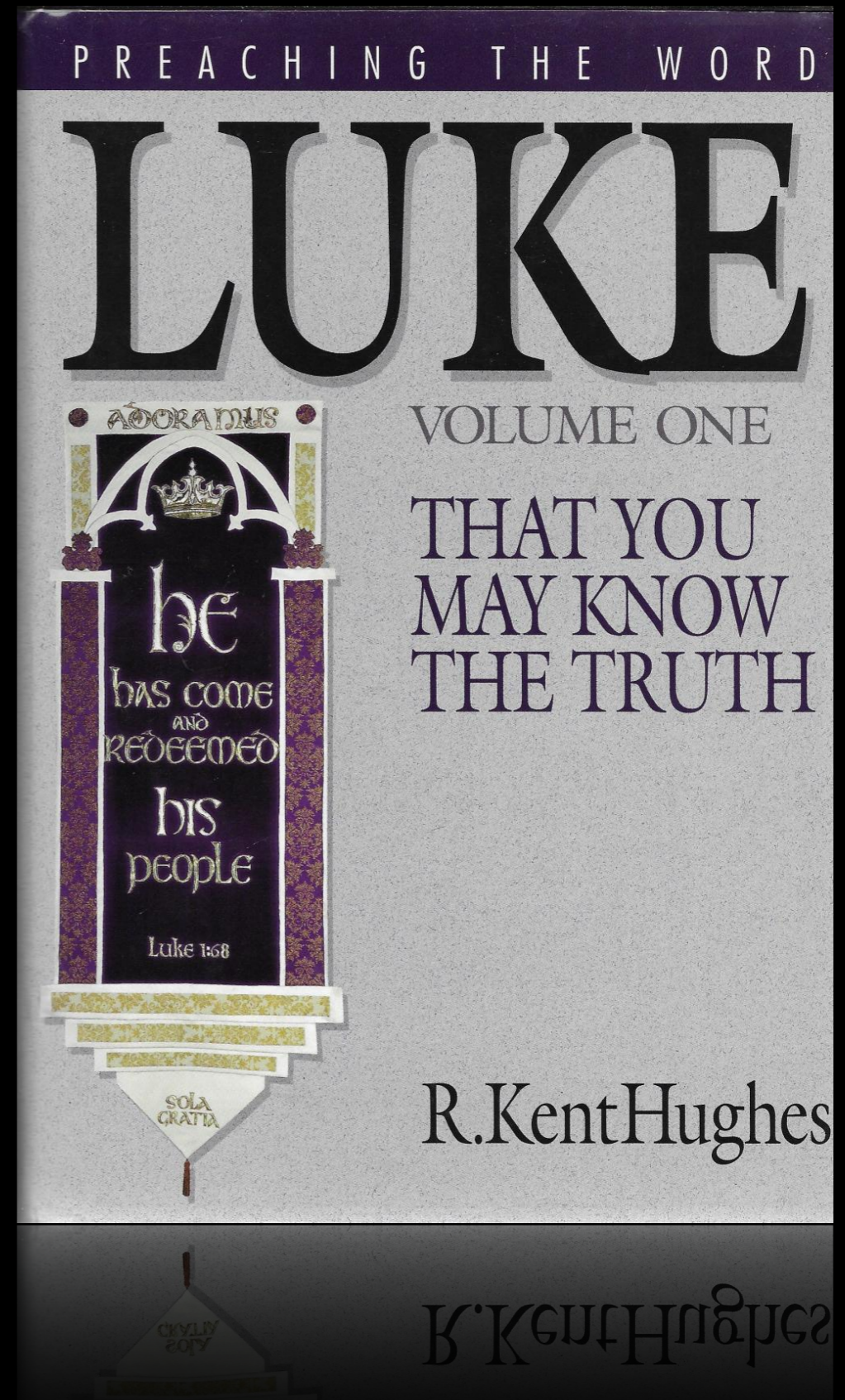
**Whoa Jesus, that's
a bit too intense.
Why would you
say such a
horrific thing?**

**...you have to make
your vision apparent by
shock -- to the hard of
hearing you shout, and
for the almost blind
you draw large and
startling figures.**

— Flannery O'Connor —



We must interpret this woe very carefully. Jesus did not say the woe upon the offender is that he will have a millstone tied around his neck and be tossed into the sea. Being cast into the sea is the way to escape the woe. The woe is far worse.





Religious Leaders: Is he talking about us?

Next Up:

Jesus is going to pivot from talking about the horror of causing someone else to sin to our responsibility to help someone who has fallen into sin.

The Gospel of Luke 17:1-10

3 **Pay attention to yourselves!**

The Gospel of Luke 17:1-10

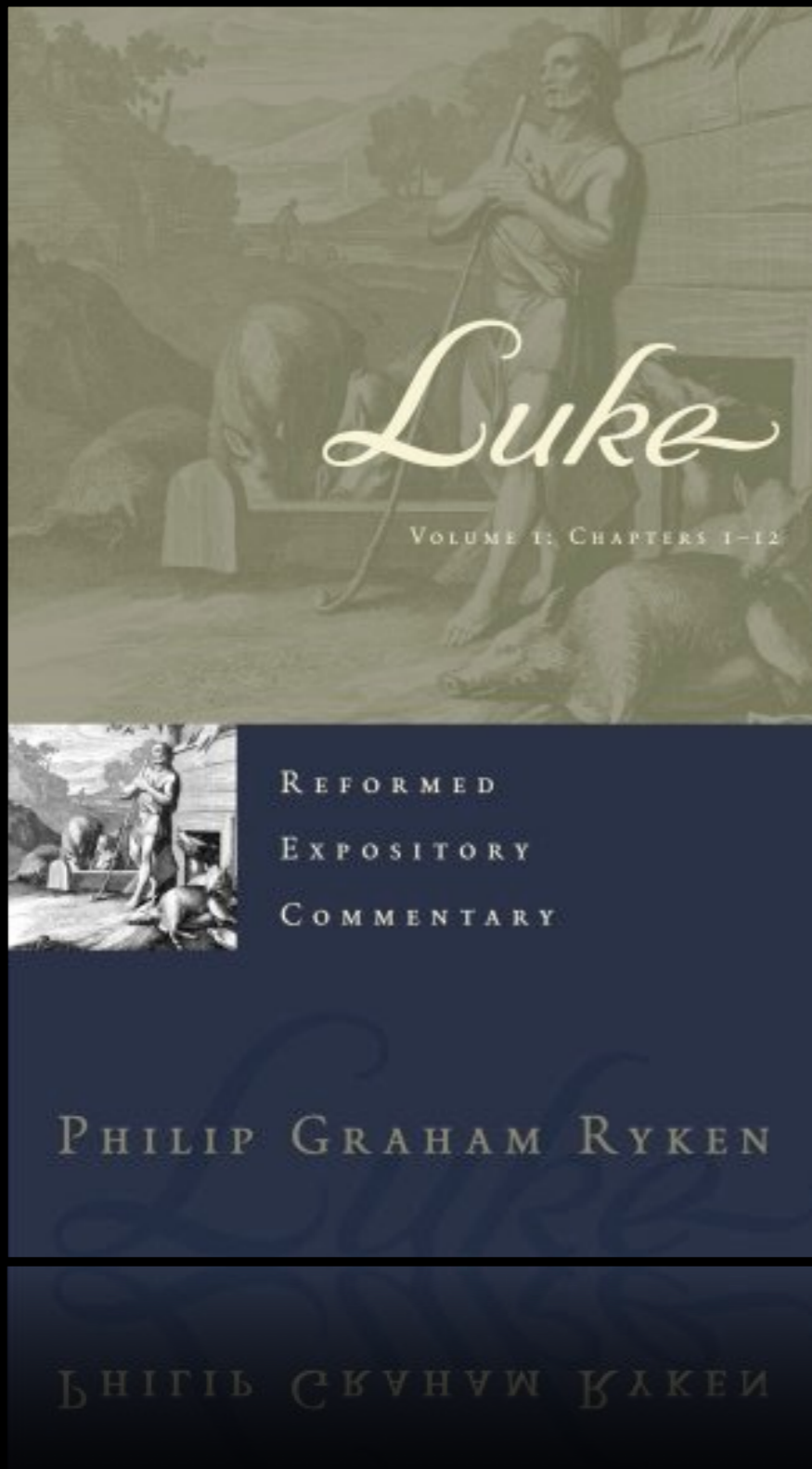
3 Pay attention to yourselves! If your brother sins, rebuke him....,



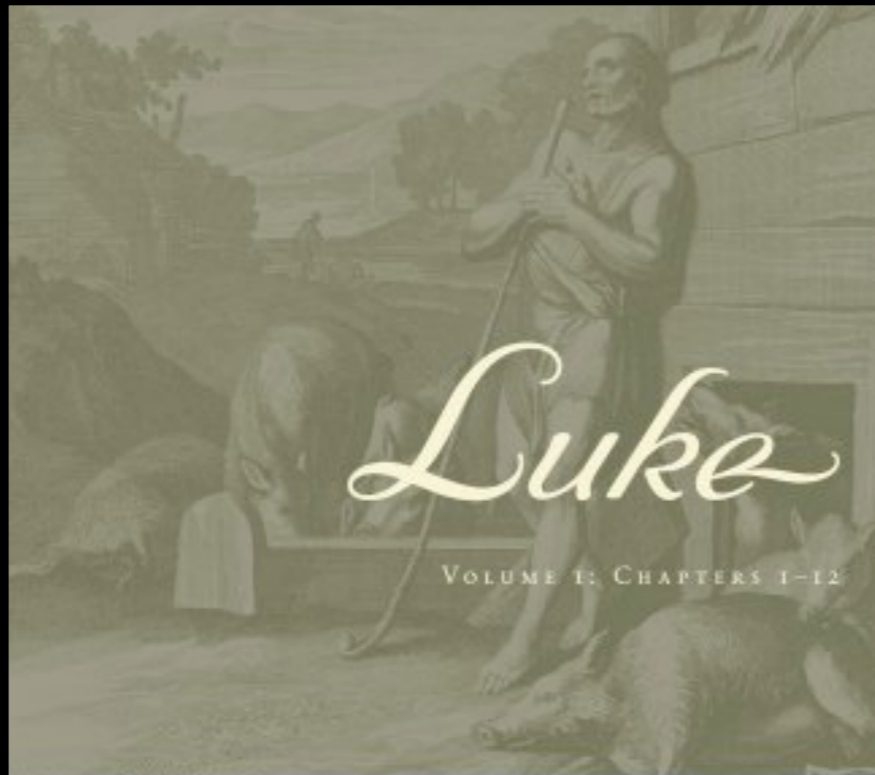
**You see, this is
exactly why I don't
want to become
a Christian.
Y'all just like
going around
rebuking people.**



The religious leaders of Jesus' day loved to rebuke and confront people.



There's a right way and a wrong way to confront sin. We need to go to one another courageously, not timidly, willing to say what needs to be said, no matter the cost. We need to go to one another gently, not judgmentally, demonstrating the tender mercy of Christ.

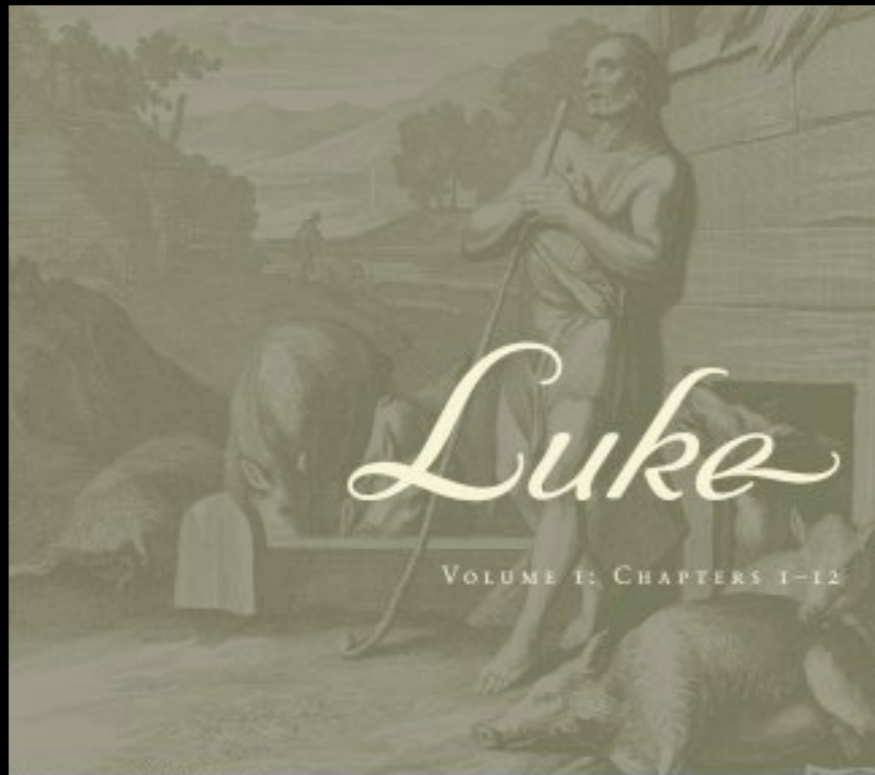


REFORMED
EXPOSITORY
COMMENTARY

PHILIP GRAHAM RYKEN

КНИГА СВЯТАГО ЛУКЕИ

We need to go to one another humbly, not proudly, having already confessed our own great sin. We need to go to one another affectionately, not harshly, showing how much we love our brother or sister in Christ.



REFORMED
EXPOSITORY
COMMENTARY

PHILIP GRAHAM RYKEN

БНІГЬ СВЯНА РҀКЕН

We need to go to one another prayerfully, not impulsively, asking God to glorify himself through our ministry of reconciliation. But we do need to go to one another.... It takes grace to do this well.

The Gospel of Luke 17:1-10

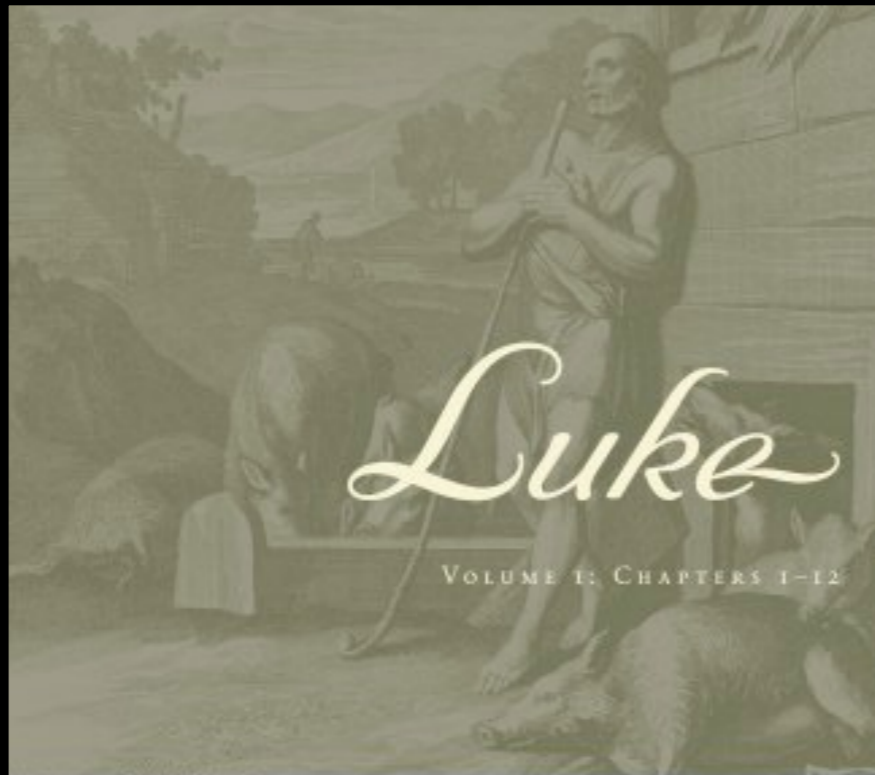
3 Pay attention to yourselves! If your brother sins, rebuke him, and if he repents, forgive him....,

The Gospel of Luke 17:1-10

3 Pay attention to yourselves! 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.

**Um Jesus, this
doesn't seem
very wise. I mean,
what about**



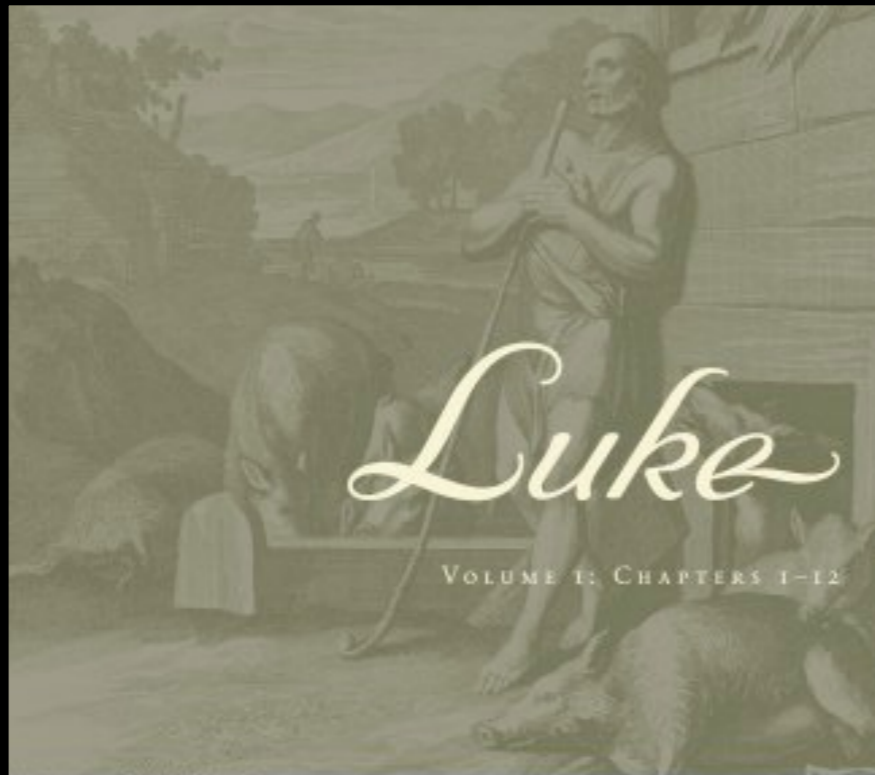


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КНИГА СВЯТАГО ЛУКЕИ

Immediately we think of all kinds of objections. What about accountability and church discipline? How can someone really be repentant if he has to keep repenting again and again? And so on.

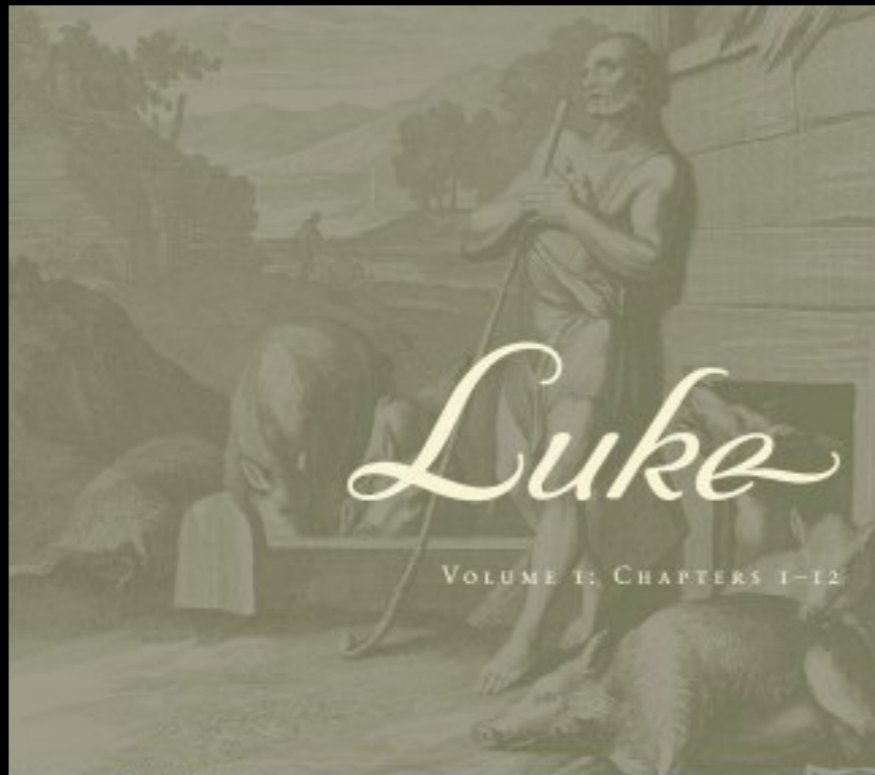


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PHILIP GRAHAM RYKEN

БНІГІВ СЬВЯНАВ РҮКЕНІ

These are legitimate questions, and the Bible speaks to them at other places. But here Jesus is telling us to forgive and forgive and forgive....



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PHILIP GRAHAM RYKEN

БНІГЬ СВЯНАМ РYКЕН

Jesus wants us to have a heart of forgiveness, and when we have the heart of Jesus, we are able to forgive and again and again.

‘They knew and let it happen’:

The Spotlight Team revealed the church’s secret protection of pedophile priests in a series with global repercussions.

— The Boston Globe, 2002



HOUSTON CHRONICLE

Sunday, February 10, 2019 | Houston Chronicle and Chronicle | 1st Fl. 36, 35 | 8401 | [C](#) Daily 84¢ Sat, 1.00



HC INVESTIGATION

ABUSE *of* FAITH

20 YEARS, 700 VICTIMS: SOUTHERN BAPTIST
SEXUAL ABUSE SPREADS AS LEADERS RESIST REFORMS

Five of five parts
By Robert Downen, Lisa Olsen and John DeLoach

Thirty-five years later, Debby Yangon's wife remembered as she described her father to a group of Southern Baptist leaders.

She was 11, she said, when she was first molested by her pastor in Saigon, a city 100 miles from Hanoi in North Vietnam. It was the first of many assaults that Yangon said occurred over the next 15 years and, until, left her pregnant by the Southern Baptist pastor, a married man more than a dozen years older.

In June 2006, she paid her way to Chicago, where she and others asked leaders of the Southern Baptist Convention and its 42,000 churches to track sexual predators and take action against congregations that harbored or covered up them. Yangon, by then in her 40s, implored them to consider protective policies like those adopted by other faiths that include the Catholic Church.

"Listen to what God has to say," she said, remembering the meeting, which she recorded. "... All that will stand in the end, is the truth. ... Please help me and others that will be hurt."

Days later, Southern Baptist leaders rejected nearly every proposal she and others brought forward. They've kept hundreds more.

In the decade since Yangon's appeal the faith, more than 200 people who worked or volunteered in Southern Baptist churches have been charged with sex crimes, an investigation by the Houston Chronicle and the San Antonio Express-News reveals.

It's not just a recent problem. In all, since 1991, roughly 300 Southern Baptist church leaders and volunteers have faced allegations of sexual misconduct, the newspapers found. That includes those who were convicted, credibly accused and successfully sued, and those who confessed or resigned. Most of them worked in Texas due to its conservative laws.

They left behind more than 700 victims, many of them abused by their churches, left to themselves to rebuild their lives. Some were urged to forgive their abusers or to get abortions.

After continues on A18

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WATCH THE VIDEO
Watch a video and report to describe the damage of [houstonchronicle.com/coverstory](#)

This collection of mug shots includes many of the 700 people who worked or volunteered in Southern Baptist churches and, since 1991, were convicted of or pleaded

ABUSE *of* FAITH

— Houston Chronicle, February 10, 2019 —

Larry Nassar - Serial Predator

Former USA Gymnastics Team Doctor & Prof at Michigan State



- Assaulted at least 265 girls
- Over 200 testified in court to assaults dating back to 1992
- Sentenced to 60 years in federal prison in 2017
- Sentenced to 175 in state prison in 2018
- Sentenced to an additional 40-125 years in 2018



— **Rachel Denhollander** —
Attorney & Former Gymnast

Time Magazine's 100 Most
Influential People of 2018




If you have read the Bible you carry, you know the definition of sacrificial love portrayed is of God himself loving so sacrificially that he gave up everything to pay a penalty for the sin he did not commit. By his grace, I, too, choose to love this way.



**But Larry, if you have
read the Bible you
carry, you know
forgiveness does not
come from doing good
things, as if good
deeds can erase what
you have done.**



**It comes from repentance
which requires facing
and acknowledging the
truth about what you
have done in all of its
utter depravity and
horror without mitigation,
without excuse, without
acting as if good deeds
can erase what you have
seen [in] this courtroom
today.**



**...the Bible you carry
says it is better for a
stone to be thrown
around your neck and
you thrown into a lake
than for you to make
even one child stumble.
And you have damaged
hundreds.**



The Bible you speak [of] carries a final judgment where all of God's wrath and eternal terror is poured out on men like you. Should you ever reach the point of truly facing what you have done, the guilt will be crushing.



And that is what makes the gospel of Christ so sweet. Because it extends grace and hope and mercy where none should be found. And it will be there for you.



**I pray you experience
the soul crushing
weight of guilt so
you may someday
experience true
repentance and true
forgiveness from
God, which you need
far more than
forgiveness from me
— though I extend
that to you as well.**



Do you hold any grudges towards someone? Is there anyone that comes to mind that you find difficult to forgive?

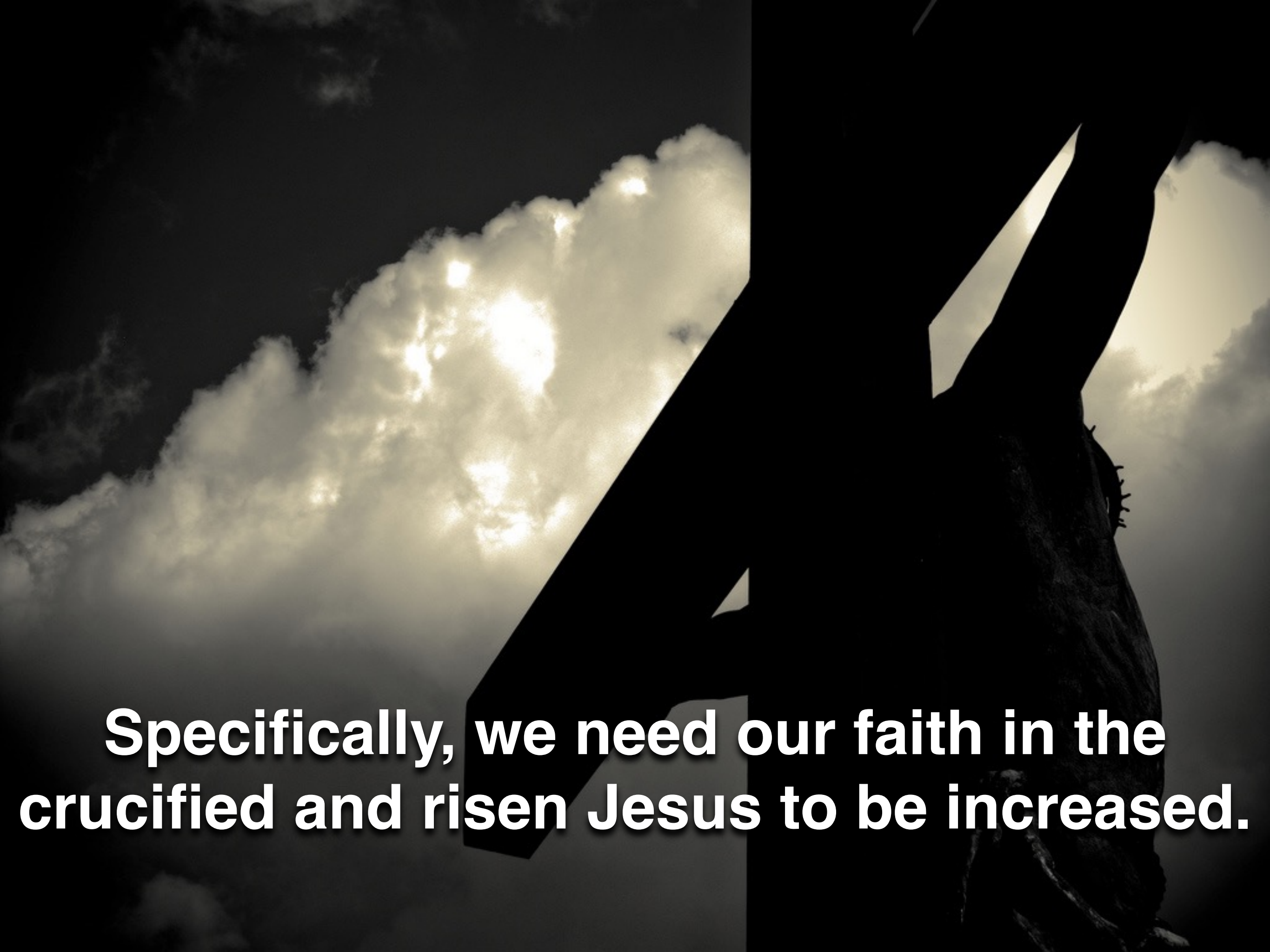


The Gospel of Luke 17:1-10

3 Pay attention to yourselves! If your brother sins, rebuke him, and if he repents, forgive him, 4 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. 5 And the apostles said to the Lord, “Increase our faith!**”**

— “ ” —

Increase our faith.



Specifically, we need our faith in the crucified and risen Jesus to be increased.



As soon as we start talking about forgiveness, we are talking about something very close to the heart of the gospel... The cross fully acknowledges the sinfulness of sin by placing it under the wrath and curse of God. But it also atones for sin, providing a way for sinners like us to be forgiven.



The way we learn to forgive, therefore, is by looking to Jesus and his cross.... As we wrestle with God's call to forgive, we need to keep going back to the cross of Christ.

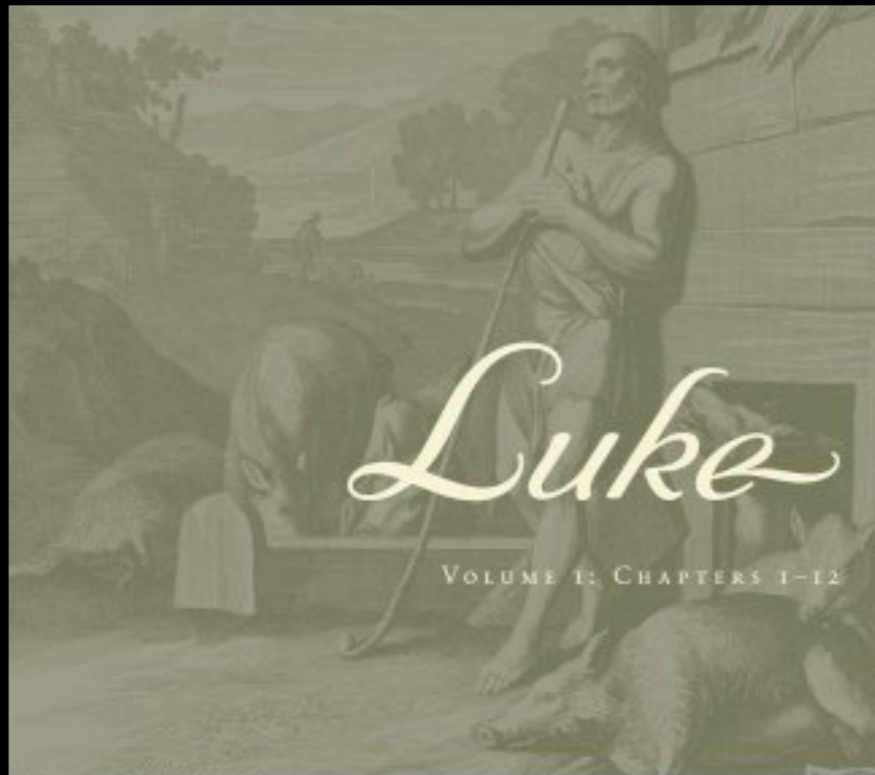


That is where we find our own forgiveness, and also where we find the courage, the freedom, and the grace to forgive others for their unforgivable sins. This is where I must go every time I feel I cannot forgive: to the cross where Jesus forgave me.

— Philip Ryken —

The Gospel of Luke 17:1-10

5 The apostles said to the Lord, **“Increase our faith!”** **6** And the Lord said, **“If you had faith like a grain of mustard seed, you could say to this mulberry tree, ‘Be uprooted and planted in the sea,’ and it would obey you.**

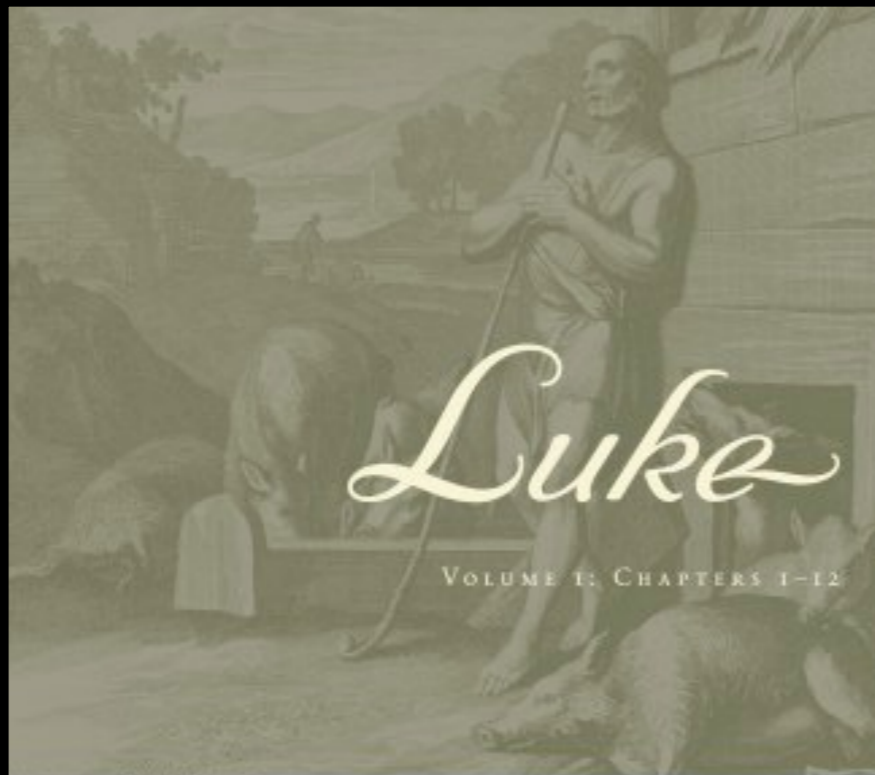


REFORMED
EXPOSITORY
COMMENTARY

PHILIP GRAHAM RYKEN

БІГІВ СЬВЯЩА ВУКЕН

Jesus uses this illustration to show that we need to trust God to do what only God can do. This is what it means to have faith: it means believing that God is able to do what is impossible for us.

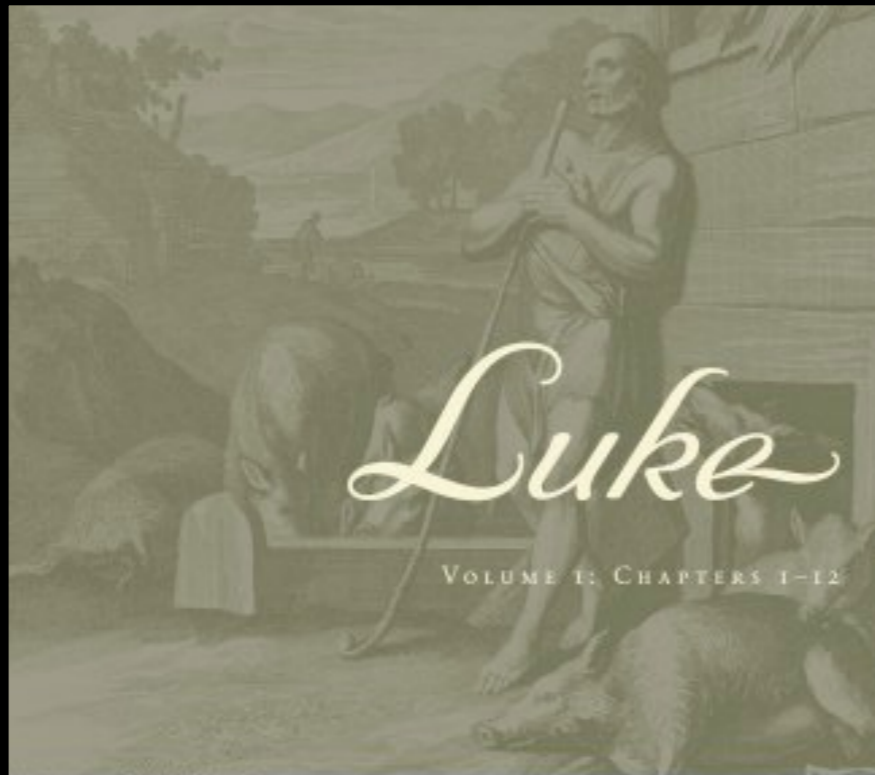


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БНГІВЪ СЪВНЧМЪ РЪКЕН

Jesus is not saying that faith will give us magic powers, like some kind of supernatural force. Nor is he saying that we should use our faith to do something trivial, like transplant a tree. Moving the tree is simply an illustration of do something we cannot [on our own] but God can.



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COMMENTARY

PHILIP GRAHAM RYKEN

БНІГІВ СЬВЯНАВ РҮКЕНІ

The point is that if God calls us to do something impossible (like forgiving someone seven times a day), we need to trust in his enabling power.

Key Point

Jesus knows that our faith needs to be increased, but he's also challenging us to do what he is calling us to do with the faith that we do have by trusting that God's power meets us in our weakness.

The Gospel of Luke 17:1-10

7 “Will any 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’?”

The Gospel of Luke 17:1-10

8 “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’?”

The Gospel of Luke 17:1-10

8 “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’?”

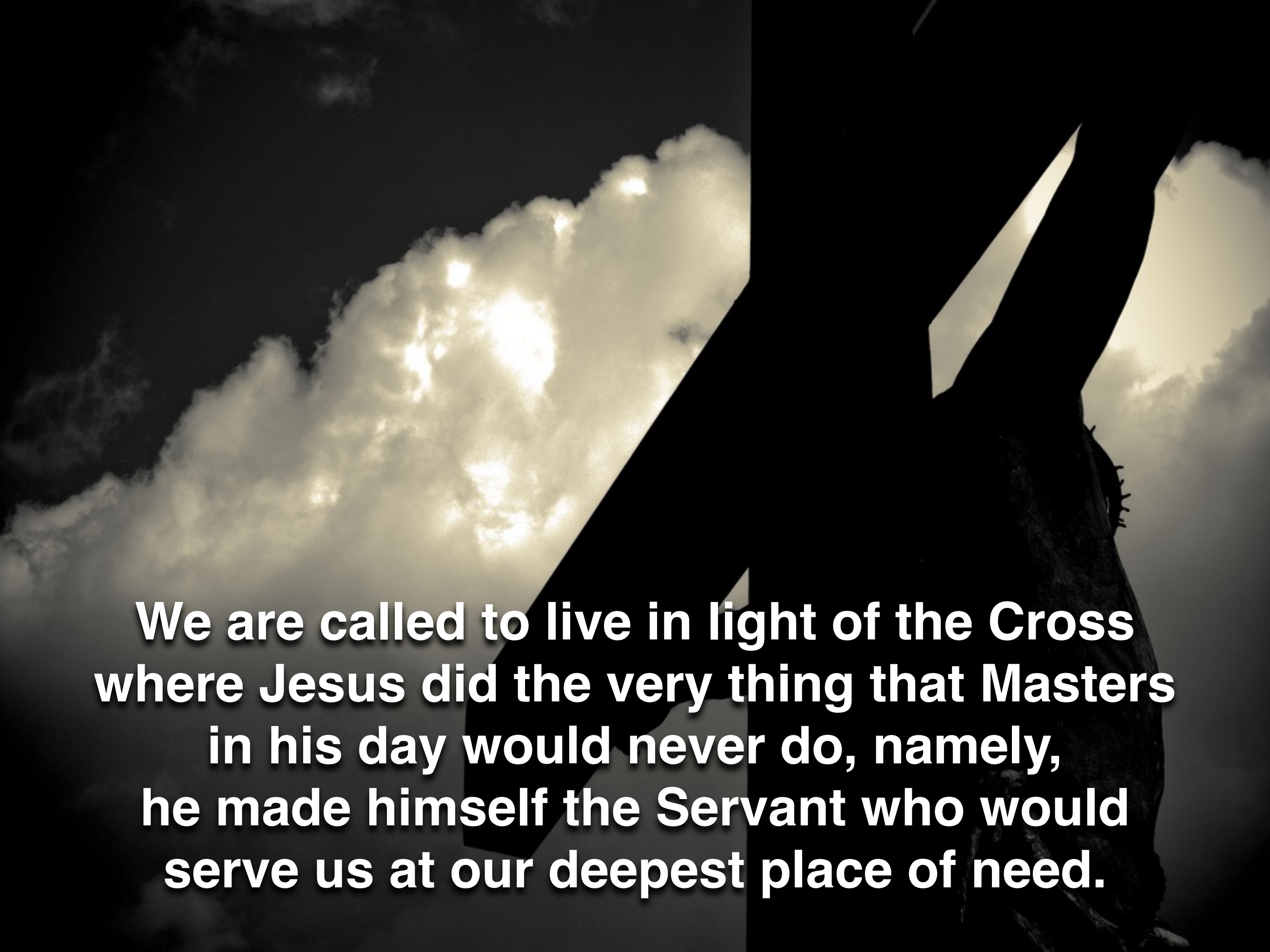
9 **Does he thank the servant because he did what was commanded?**

The Gospel of Luke 17:1-10

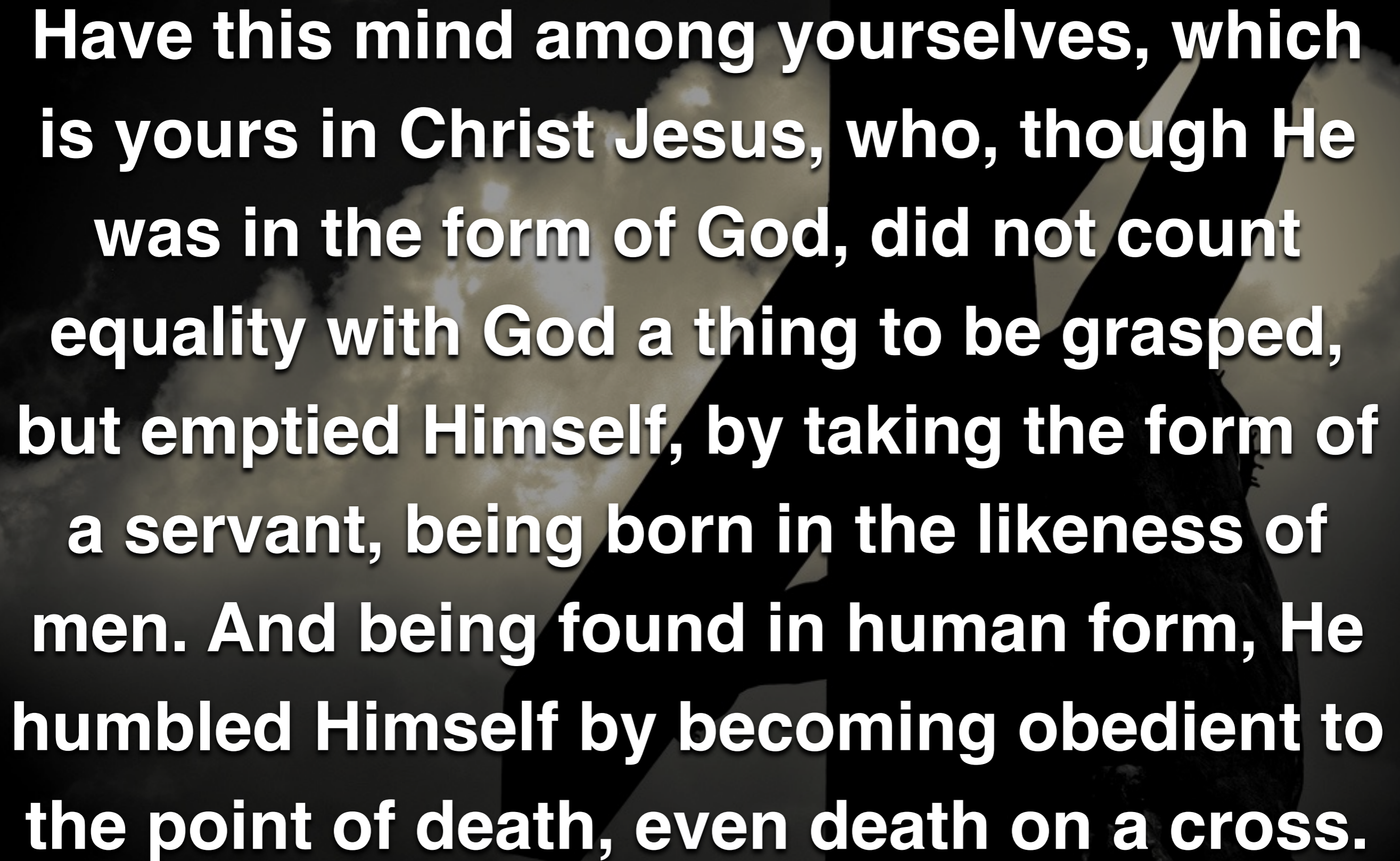
10 So you also, when you have done all that you were commanded, say, “We are unworthy servants; we have only done what is our duty.”



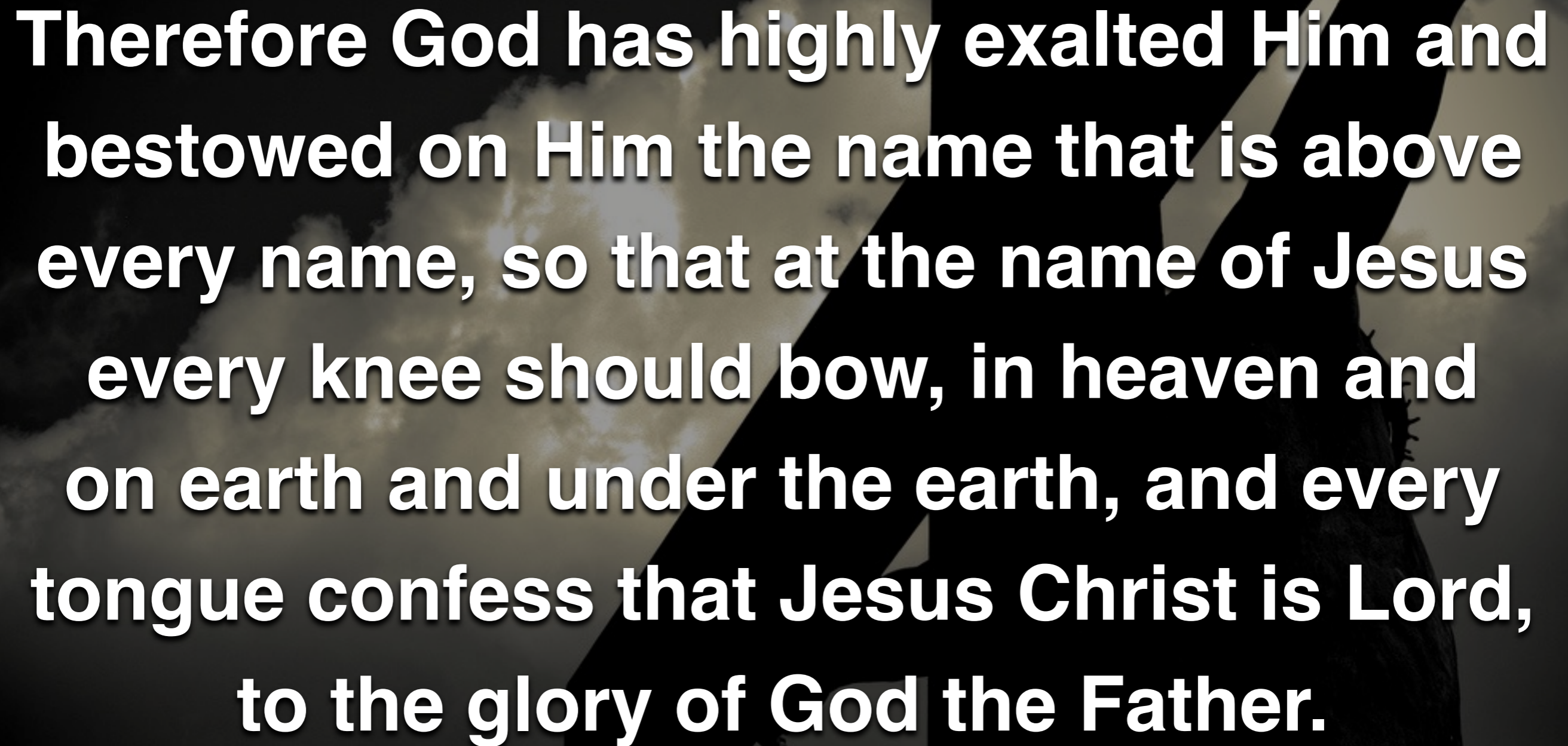
Do you think that Rachel Denhollender wants us to view her as some kind of hero or super saint, or simply as a servant of Jesus who is doing what Jesus calls His servants to do?



We are called to live in light of the Cross where Jesus did the very thing that Masters in his day would never do, namely, he made himself the Servant who would serve us at our deepest place of need.



Have this mind among yourselves, which is yours in Christ Jesus, who, though He was in the form of God, did not count equality with God a thing to be grasped, but emptied Himself, by taking the form of a servant, being born in the likeness of men. And being found in human form, He humbled Himself by becoming obedient to the point of death, even death on a cross.



Therefore God has highly exalted Him and bestowed on Him the name that is above every name, so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

— The Apostle Paul in Philippians 2:4-11 —

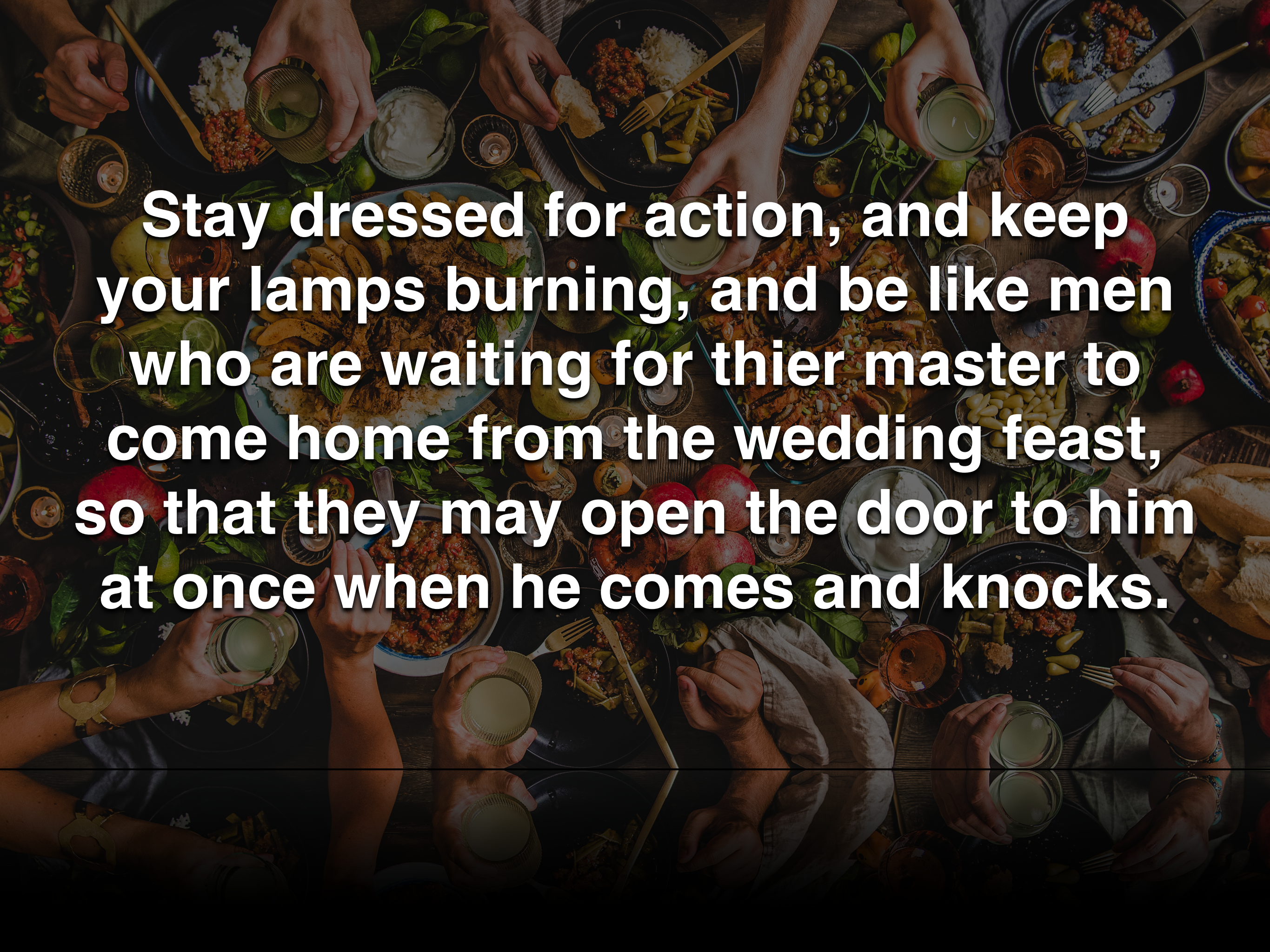
His master said to him, “Well done, good and faithful servant. You have been faithful over a little; I will set you over much. Enter into the joy of your master.”

— Jesus in The Gospel of Matthew 25:23 —

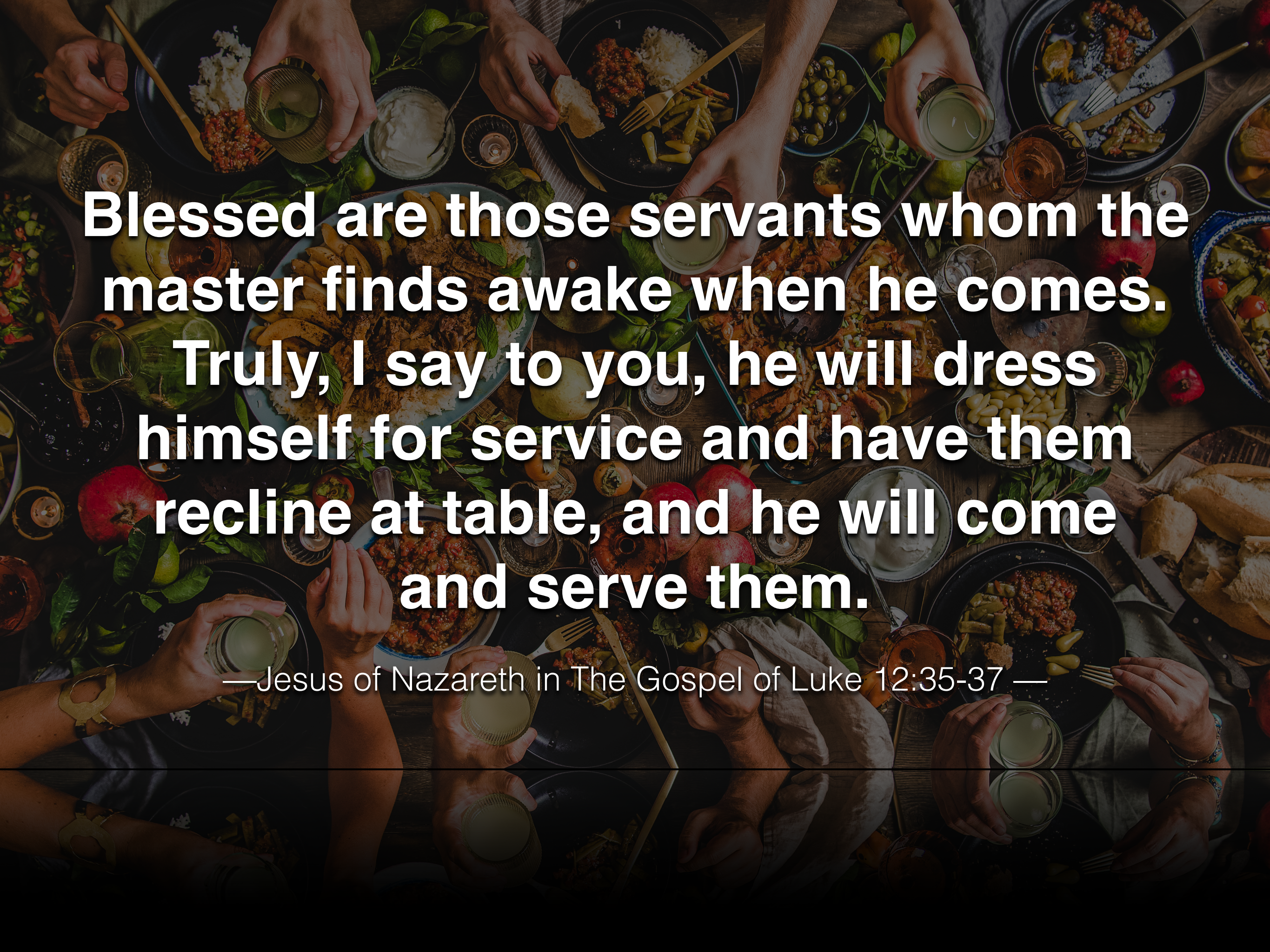




The Kingdom of God is a Feast



Stay dressed for action, and keep your lamps burning, and be like men who are waiting for thier master to come home from the wedding feast, so that they may open the door to him at once when he comes and knocks.



**Blessed are those servants whom the
master finds awake when he comes.
Truly, I say to you, he will dress
himself for service and have them
recline at table, and he will come
and serve them.**

—Jesus of Nazareth in The Gospel of Luke 12:35-37 —

**What kind of me is
God calling me to be?**





**What kind of me is
God calling me to be?**

A servant who is:

- ✓ courageous**
- ✓ forgiving**
- ✓ faithful**
- ✓ dependent**
- ✓ humble**

unpacking
FORGIVENESS

biblical answers for complex
questions and deep wounds

chris
BRAUNS

