

I. Read Luke 17:1-2

- A. In verse 1, the Greek term *skandalon* is translated as *offense* in the NKJ and as *stumbling block* in the NAS. This word is also used to describe the cross in Galatians 5:11 and of Jesus Himself in Romans 9:33. Given the context, the NAS rendering of *stumbling block* conveys the best meaning in Luke 17:1. Why is the context of Luke 17:1 different from that of Galatians 5:11?

Why would the cross, mentioned in Galatians 5:11, be a *scandal* or *offense* to a lost person?

- B. Why does Jesus assure His disciples that *offenses* (v1, NKJ) will come?

Discuss circumstances in which offenses or stumbling blocks might arise in the lives of believers.

How can we be pro-active in helping to reduce the potential for offense to occur to us (particularly in terms of our relationships in church)?

- C. How should Christians heed the warning of Christ not to be a source of *offense* or a *stumbling block*?
- D. How can we apply the warning in Luke 17:1-2 to our relationships with children?

E. How are many Christians in our day buying into secular humanism's approach to child rearing?

F. Comment on the following:

* "It takes a village to raise a child."

* "People who are easily offended are often *offensive!*"

* "Render to Caesar what is Caesar's and to God what is God's."

* "I would rather have God's recognition than all the accolades and laurels the world has to offer!"