

# BIBLE STUDY



Let's Dig In together

# Monday 19 June, 2017

# The Great Teacher

**1 Corinthians 2:13** Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

**John 14:26** But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

# The Great Textbook

THIS BOOK contains the mind of God, the state of man, the way of salvation, the doom of sinners and the happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable. Read it to be wise, believe it to be safe and practice it to be holy. It contains light to direct you, food to support you and comfort to cheer you. It is the traveller's map, the pilgrim's staff, the pilot's compass, the soldier's sword and the Christian's charter. Here paradise is restored, heaven opened and the gates of hell disclosed. Christ is its grand object, our good is its design and the glory of God its end. It should fill the memory, rule the heart, and guide the feet. Read it slowly, frequently, and prayerfully. It is a mine of wealth, a paradise of glory, and a river of pleasure. It is given you in life, will be opened in the judgement, and will be remembered forever. It involves the highest responsibility, will reward the greatest labour, and will condemn all who trifle with its sacred contents

# Study Tools

- Bible, prayer, Holy Spirit, and an open mind
- Bible Dictionary to define people, places, and things (Smith's, Naves, Easton)
- Hebrew/Greek Lexicon to define the original word (Strong's, Brown-Driver-Briggs, Thayer's)
- Bible Commentary (Wiersbe, Spurgeon, Guzik, Henry, Barnes)

# Study Methods

- Historical/Factual context of people, places, and events
- Continuity with other scripture
- Symbolism (the story behind the story)
- Manners & Customs
- Definitions (vocabulary)

# The 10 Commandments of Bible Study

**1. Thou shalt trust the Word of God  
above all other sources.**

# The 10 Commandments of Bible Study

**2. Thou shalt not interpret scripture by thy favorite commentary, but by the Holy Spirit.**



# The 10 Commandments of Bible Study

**3. Thou shalt study periodically and efficiently.**

# The 10 Commandments of Bible Study

**4. Thou shalt not become legalistic in thy study habits or criticize thy neighbor's.**

# The 10 Commandments of Bible Study

**5. Thou shalt seek God more than trivial knowledge.**

# The 10 Commandments of Bible Study

**6. Thou shalt not seek understanding for ungodly reasons.**

# The 10 Commandments of Bible Study

**7. Thou shalt study in context.**

# The 10 Commandments of Bible Study

**8. Thou shalt not study for lesson and sermon preparation only.**

# The 10 Commandments of Bible Study

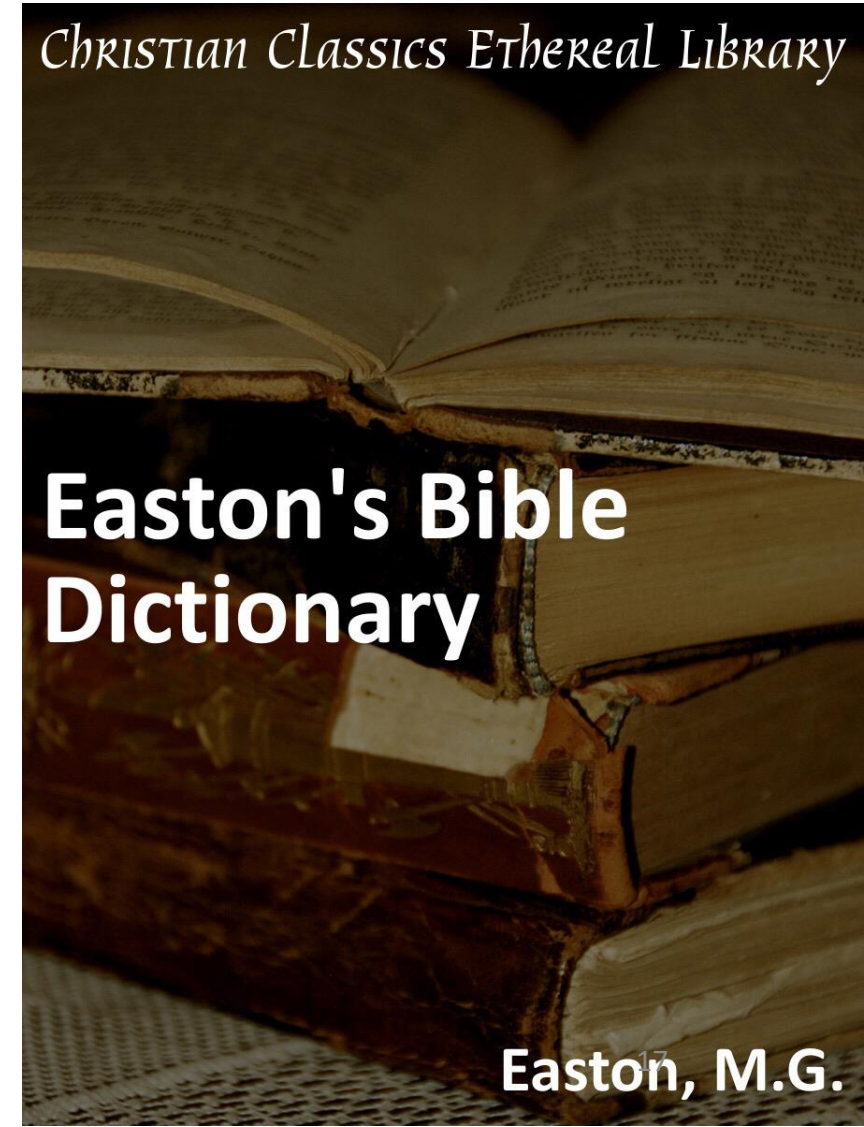
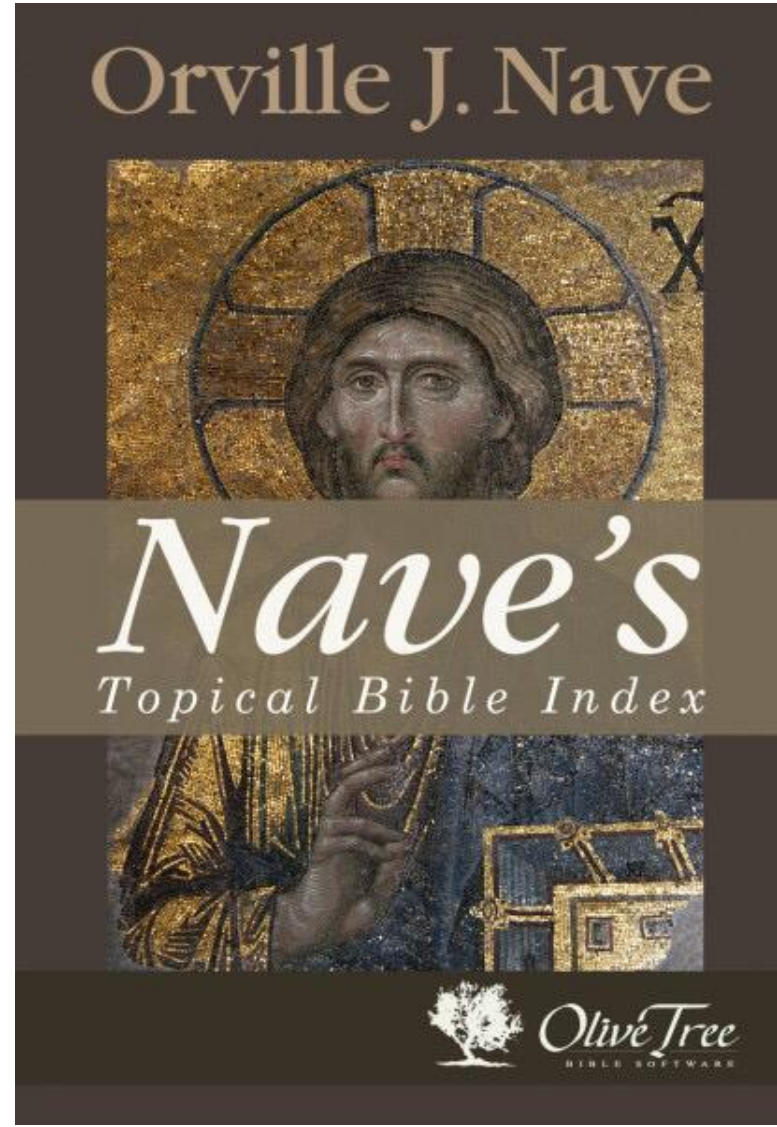
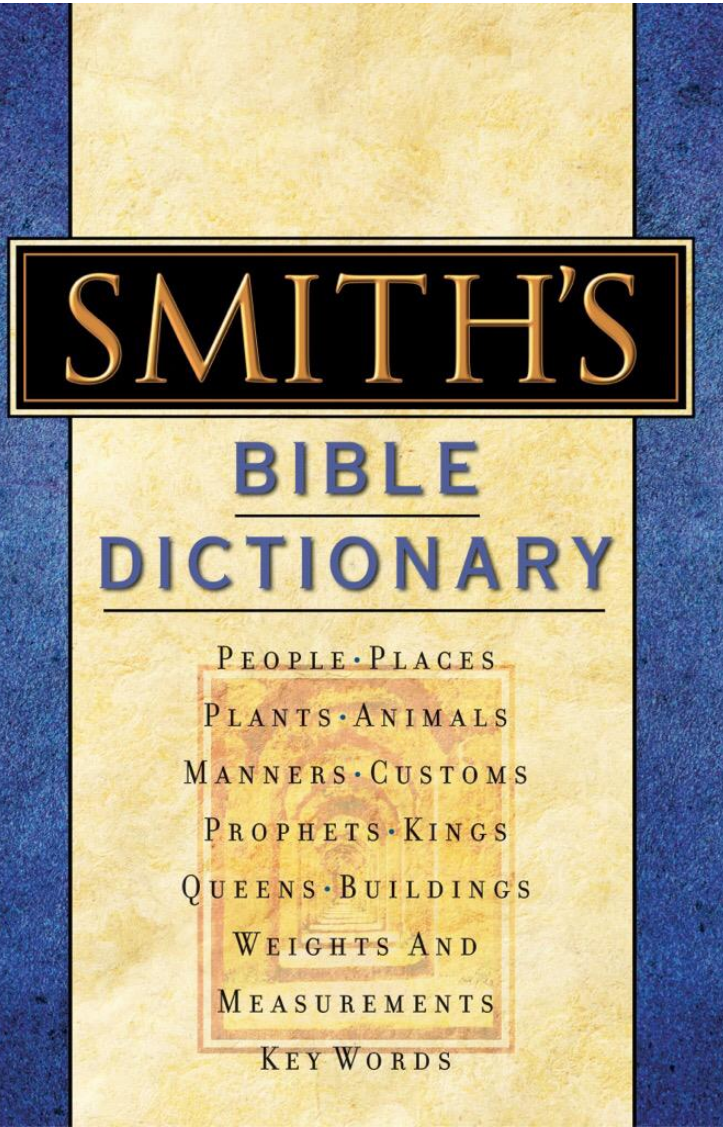
9. Thou shalt love thy study time.

# The 10 Commandments of Bible Study

**10. Thou shalt not chase rabbits.**

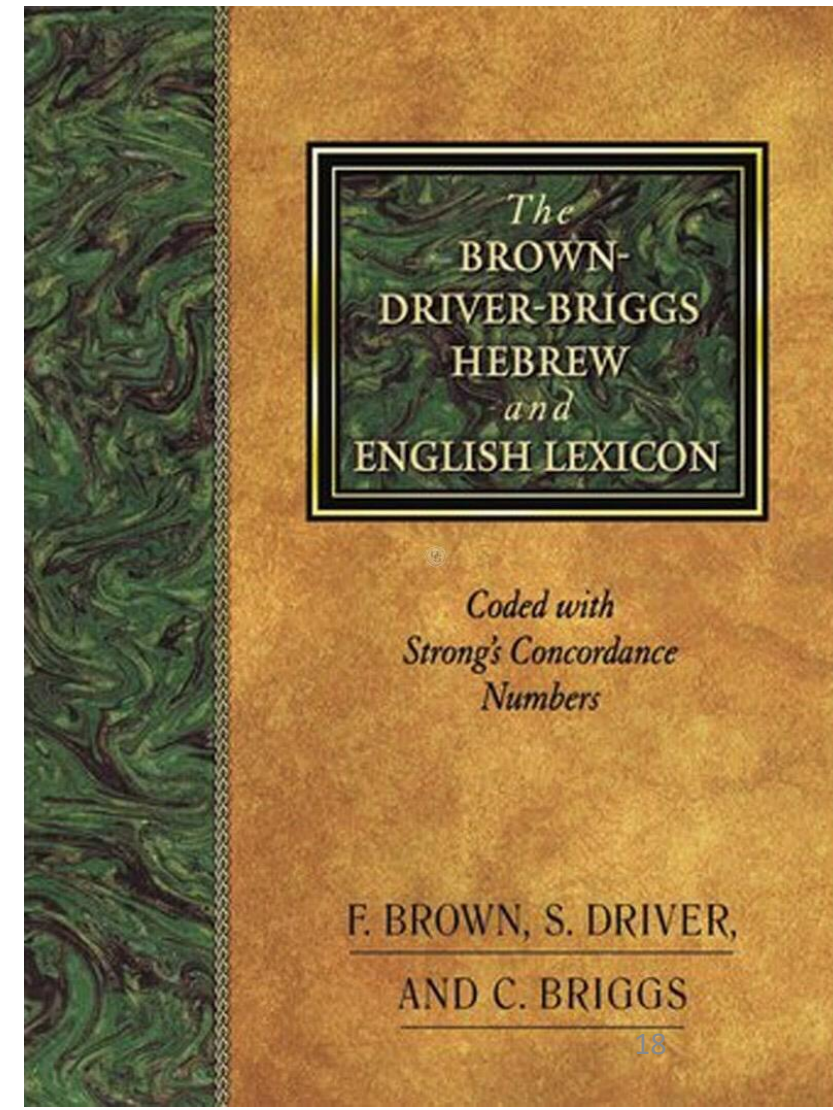
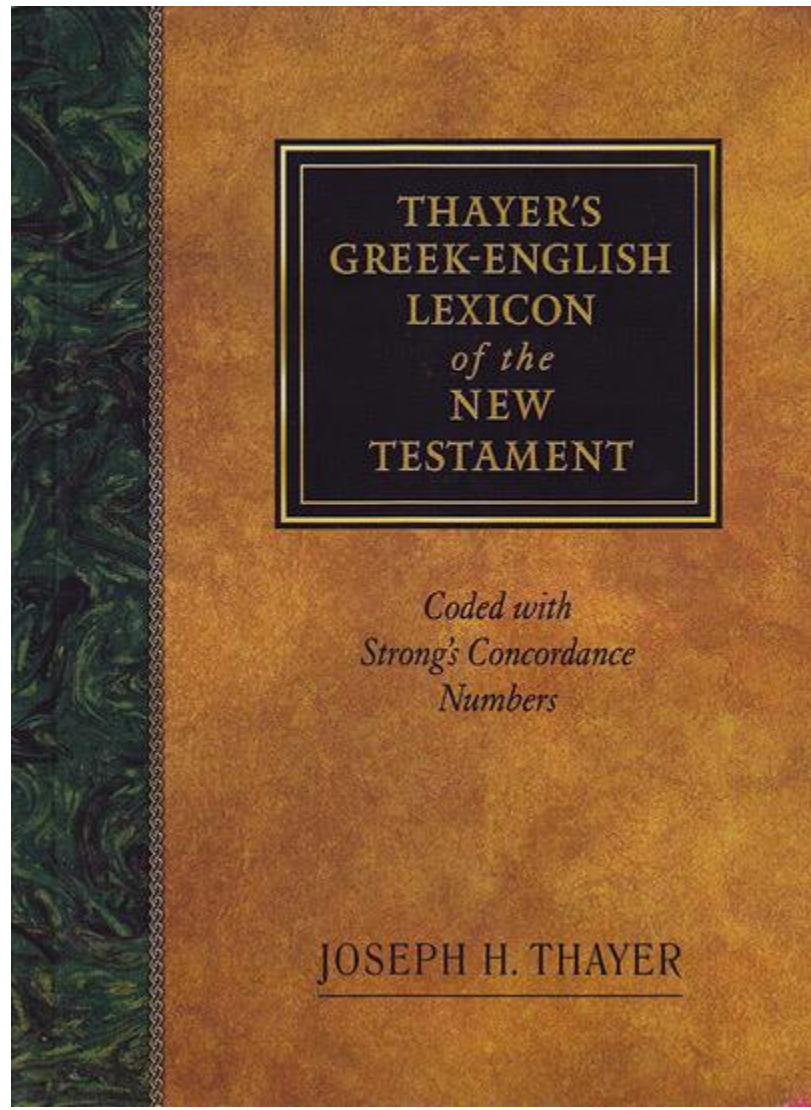
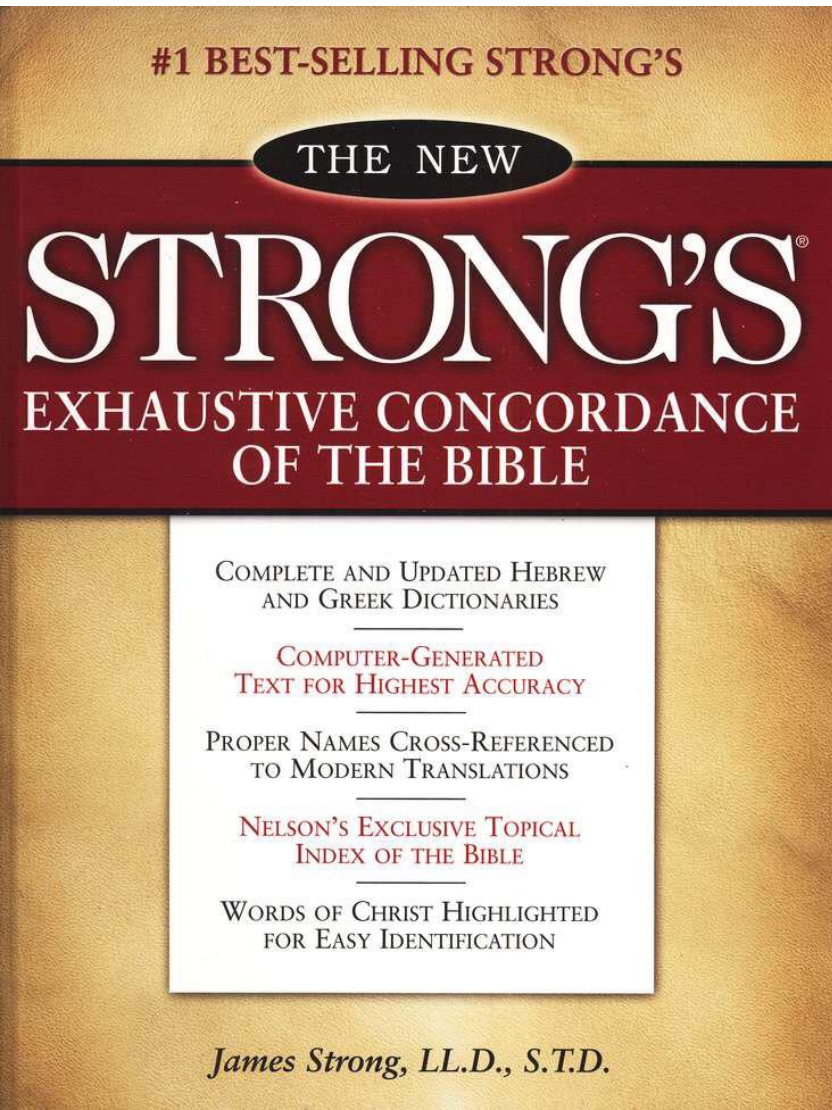


# Study Library - Dictionaries



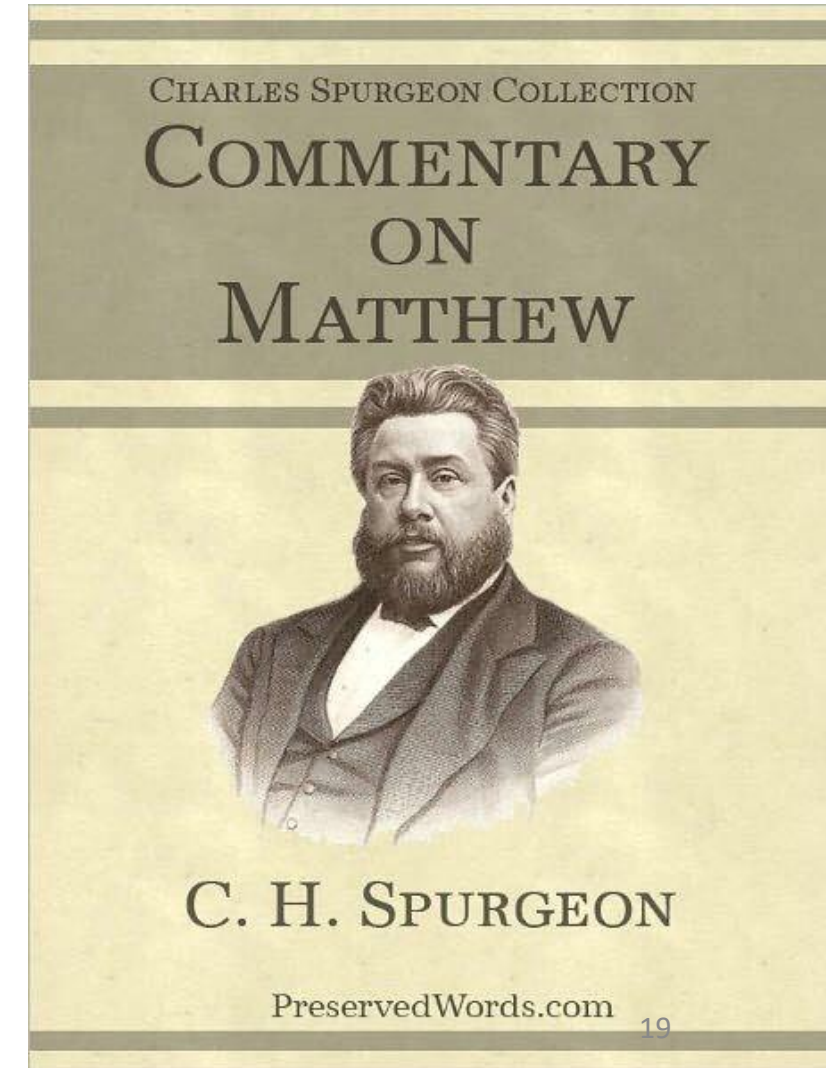
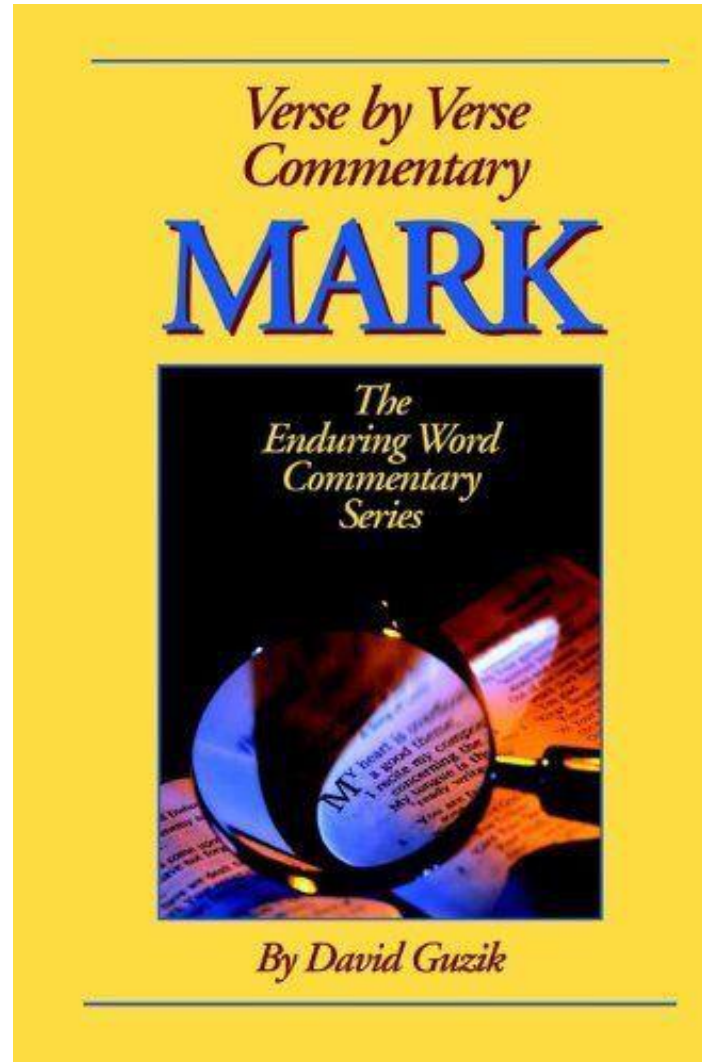
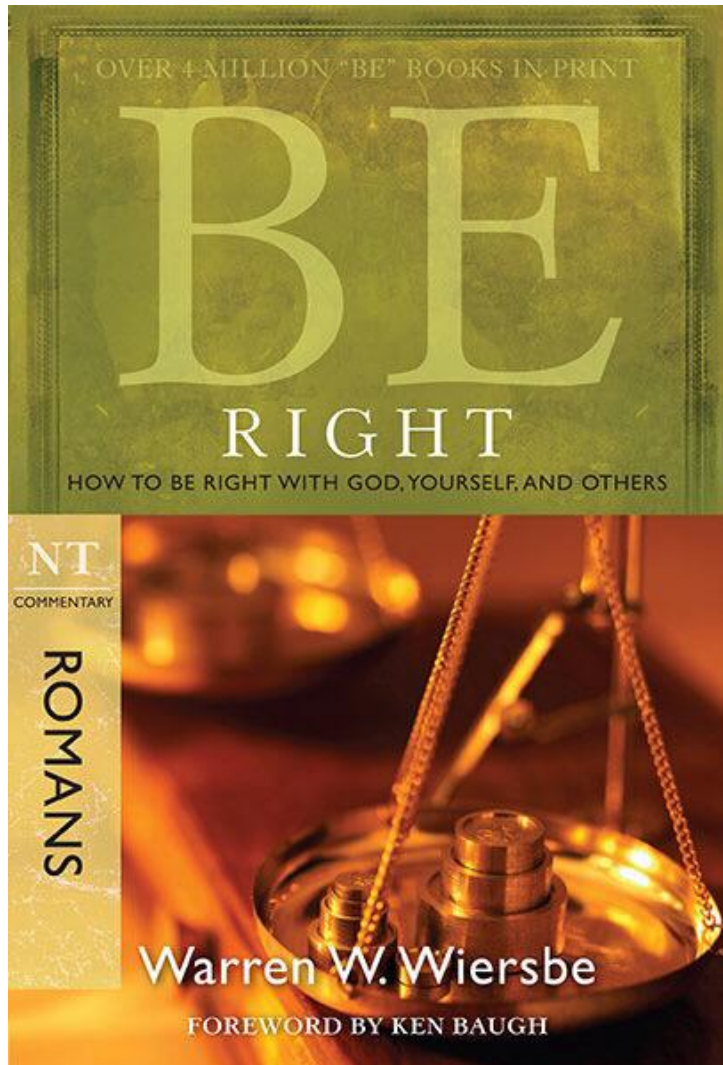


# Study Library - Lexicons



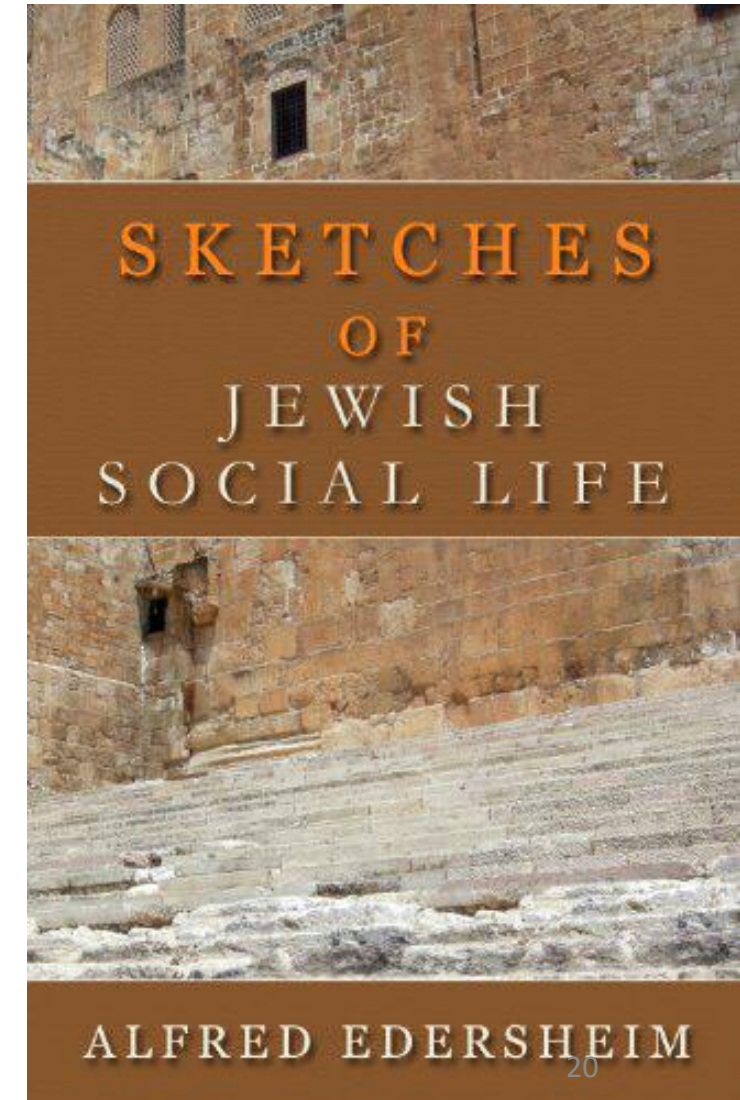
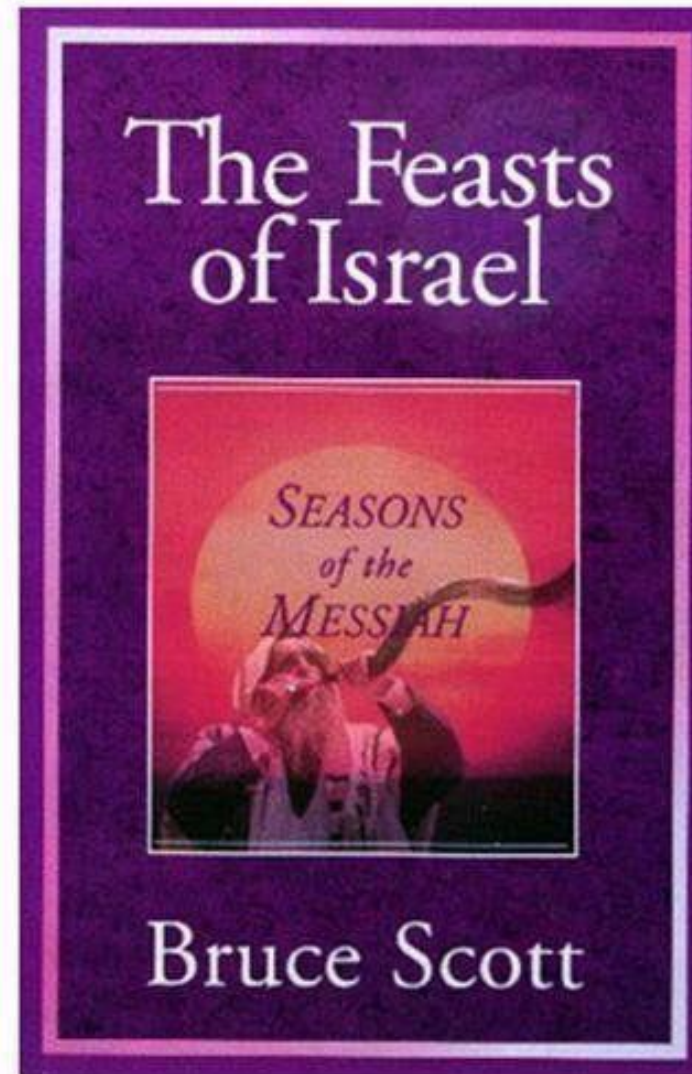
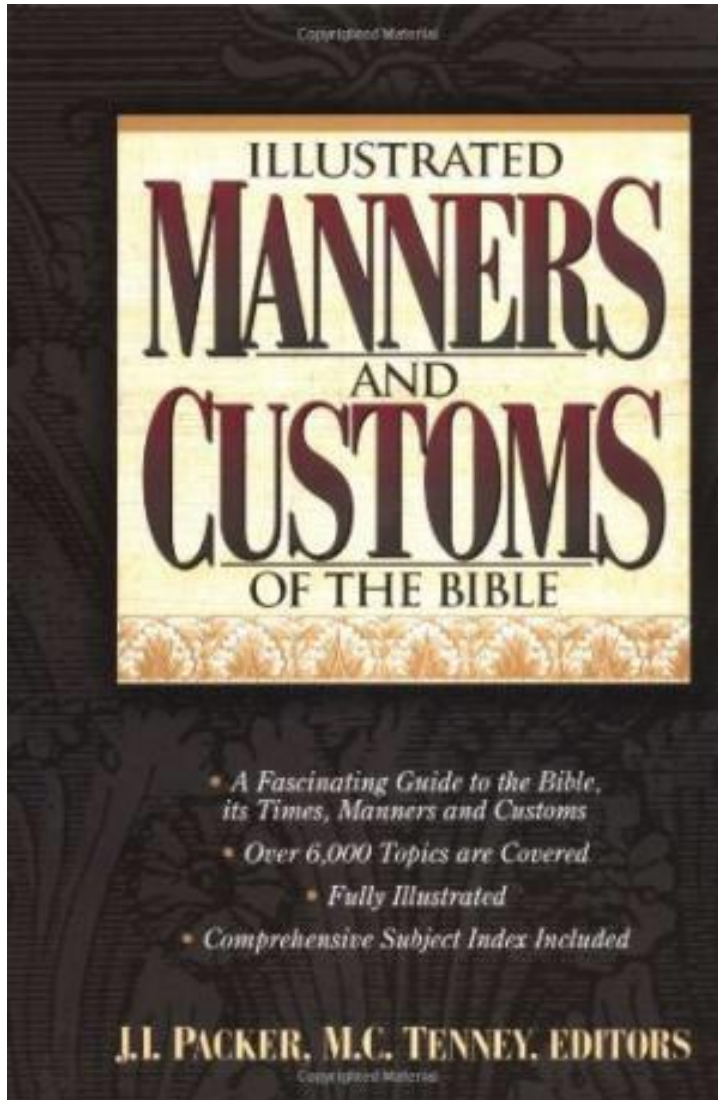


# Study Library - Commentaries





# Study Library – Other Resources

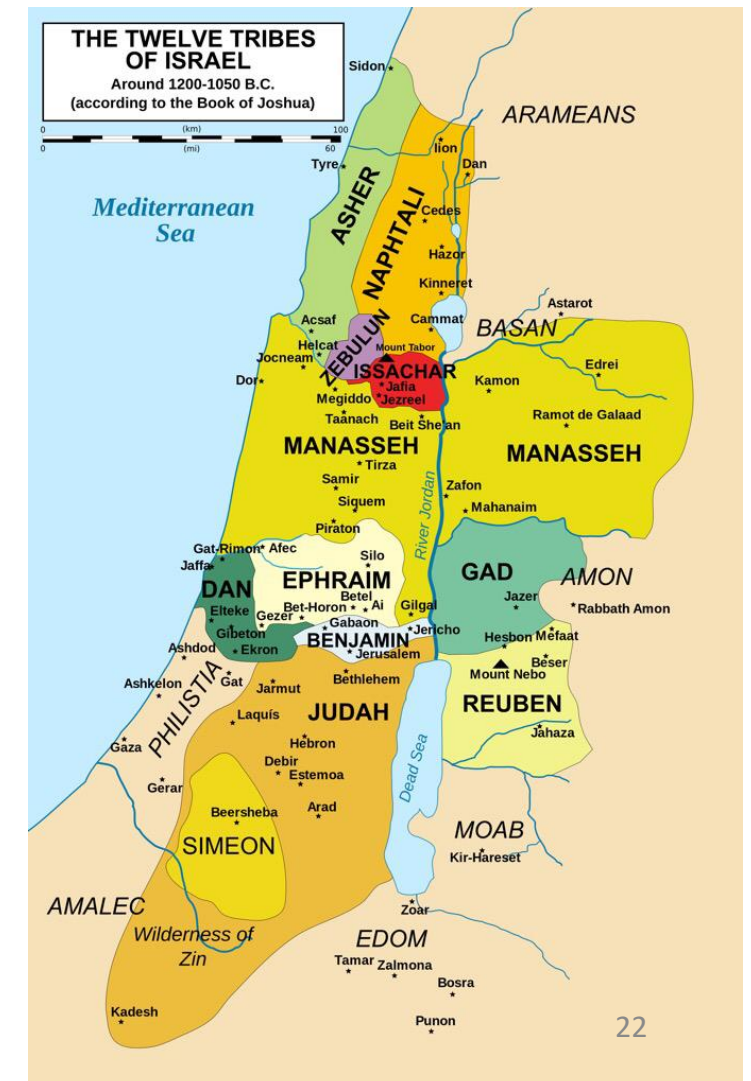
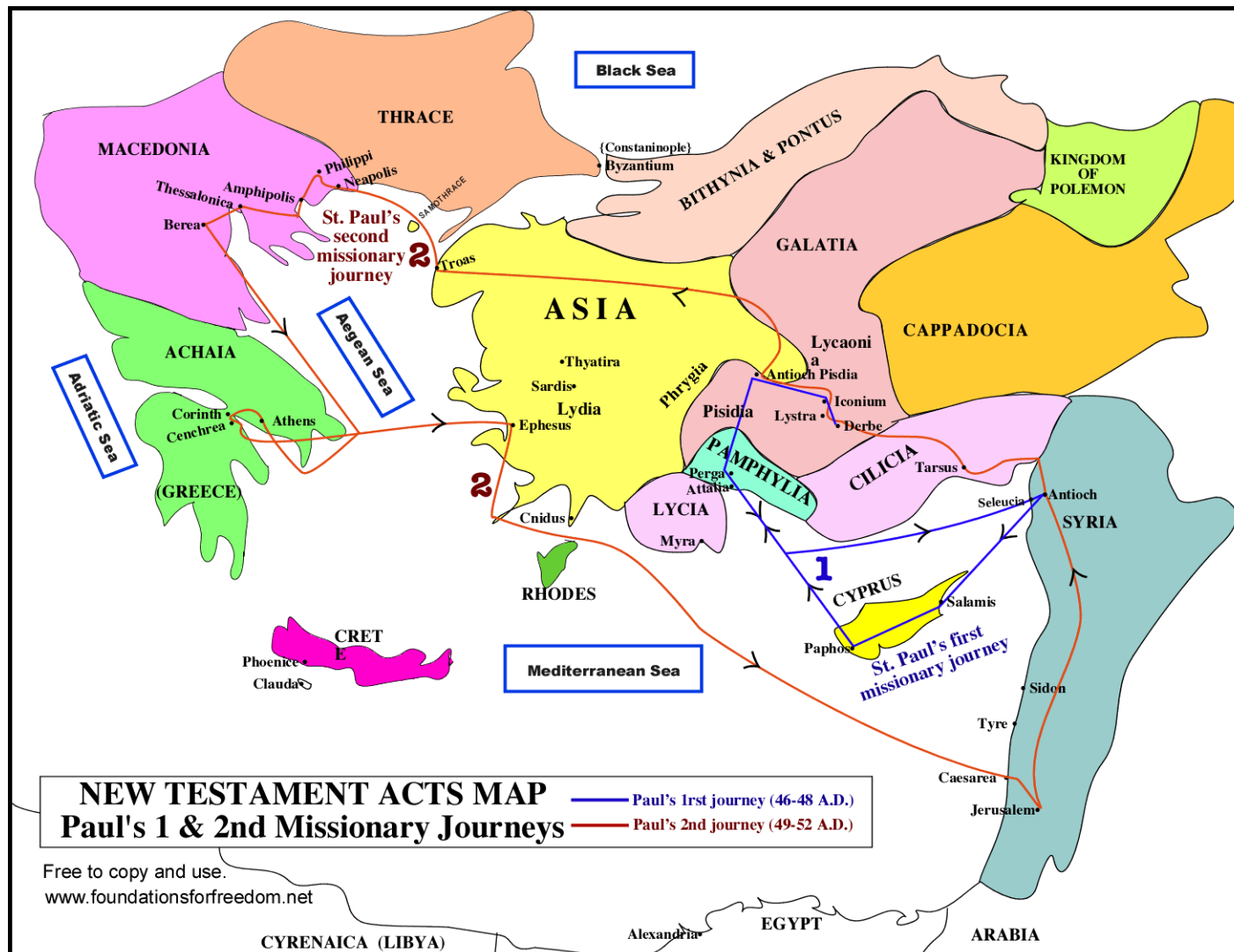


# Reference Warnings

- When researching a topic, most resources cannot afford the space to provide excessive context for the subject matter and scripture references, quotes, etc. will be dedicated to the exact point being made by the author
- While this is understandable, the reader must be disciplined to search further into the context to verify the accuracy of the author's statements
- Verse-by-verse commentaries are highly recommended as they hold the author more accountable to the scriptures and are easily searched when referencing specific verses at a later date



# Study Library – Maps/Charts



[www.logos.com](http://www.logos.com)



**LOGOS**  
Bible Software

# www.e-sword.net

- E-sword Bible Software
- Free for PC and iPhone
- iPad version \$5.99
- A lot of free downloads for Bible translations, commentaries, dictionaries, lexicons, maps, devotions, etc.





# Strong's numbers

11 And G1161 he said, G2036 A  
certain G5100 man G444 had G2192 two G1417 sons: G5207

12 And G2532 the G3588 younger G3501 of  
them G846 said G2036 to *his* father, G3962 Father, G3962 give  
G1325 me G3427 the G3588 portion G3313 of goods G3776 that  
falleth G1911 *to me*. And G2532 he divided G1244 unto  
them G846 *his* living. G979

# 1 Corinthians 8:4-5

4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol *is* nothing in the world, and that *there is* none other God but one.

5 For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,)

# 1 Corinthians 8:6-7

**6** But to us *there is but* one God, the Father, of whom *are* all things, and we in him; and one Lord Jesus Christ, by whom *are* all things, and we by him.

**7** Howbeit *there is* not in every man that knowledge: for some with conscience of the idol unto this hour eat *it* as a thing offered unto an idol; and their conscience being weak is defiled.

# 1 Corinthians 8:8-9

**8 But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse.**

**9 But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak.**

# 1 Corinthians 8:10-12

**10** For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols;

**11** And through thy knowledge shall the weak brother perish, for whom Christ died?

**12** But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

# Historical Context

- The topic: meats offered to idols
- The problem: why is Paul addressing this issue?
- The question: why would meats be offered to idols and why would people be eating them?

# David Guzik Commentary

The meat offered on pagan altars was usually divided up into three portions: one portion was burnt in honor of the god; one portion was given to the worshipper to take home and eat; and the third portion was given to the priest. If the priest didn't want to eat his portion, he sold it at the temple restaurant or meat market.

The meat served and sold at the temple was generally cheaper; and then, as well as now, people loved a bargain (including Christians!).

# Principles

- After studying the background of the issue addressed in this passage, we must, through the Holy Spirit's help, discern the correct application for today
- In our culture, we do not see meats offered to idols with special pricing in the store deli – what then becomes our application for these passages?
- The Bible will not always contain an exact example of your situation, but it will have a principle that applies to your need



# Discernment

- Now that we have a greater knowledge of the historical context of this passage, it is time to discern what the Holy Spirit is instructing me about this passage
- On a spiritual level, this goes far beyond what I pay for meats at the market
- The principle of this passage is how my conduct affects other believers around me (especially those less mature)

# Application

- True Bible study is not a gathering of knowledge only, but gaining understanding that is applied in our daily walk
- Our increase in knowledge should lead to an increase of spiritual fruits (love, peace, joy, temperance, patience, etc.) and not an increase in pride, condemnation, legalism, etc.

# Homework

- Read Luke 15:11-32 The Parable of the Prodigal Son (or Elder Brother)
- Without any other reading, answer the following:
- What is the meaning of “prodigal”?
- Who is the audience?
- What is the main emphasis of the text?
- Who are the main characters?
- How is this scripture typically presented in teachings and sermons?

# Tuesday 20 June, 2017

# The Prodigal Son... or is it?

- Reading a passage again... for the first time
- Study without the preconceived notions from past studies, sermons, movies, etc.
- Studying with an end result in mind will often yield that very result

# 3 rules to get started

1) Context

2) Context

3) Context

If you remove the "text" from context, all you have left is a "con"!

# Study in context

- Begin with reading the text in its entirety
- Do not base in depth study on portions of scripture before exploring the context
- Remember, scholars added chapter and verse numbers – not the authors, sometimes the context may extend to the previous or following chapters

# A.W. Tozer on “context”

Heresy is not so much rejecting as selecting. The heretic simply selects the parts of the Scripture he wants to emphasize and lets the rest go. This is shown by the etymology of the word heresy and by the practice of the heretic. "Beware," an editorial scribe of the fourteenth century warned his readers in the preface to a book. "Beware thou take not one thing after thy affection and liking, and leave another: for that is the condition of an heretique. But take everything with other." The old scribe knew well how prone we are to take to ourselves those parts of the truth that please us and ignore the other parts. And that is heresy. - A.W. Tozer



# Luke 15:11-13

11 And he said, A certain man had two sons:

12 And the younger of them said to *his* father, Father, give me the portion of goods that falleth *to me*. And he divided unto them *his* living.

13 And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

# Luke 15:14-16

**14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want.**

**15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.**

**16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.**

# Luke 15:17-19

**17 And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!**

**18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,**

**19 And am no more worthy to be called thy son: make me as one of thy hired servants.**

# Luke 15:20-22

20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

22 But the father said to his servants, Bring forth the best robe, and put *it* on him; and put a ring on his hand, and shoes on *his* feet:

# Luke 15:23-25

23 And bring hither the fattened calf, and kill *it*; and let us eat, and be merry:

24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing.

# Luke 15:26-28

26 And he called one of the servants, and asked what these things meant.

27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

28 And he was angry, and would not go in: therefore came his father out, and intreated him.

# Luke 15:29-30

29 And he answering said to *his* father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends:

30 But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

# Luke 15:31-32

**31 And he said unto him, Son, thou art ever with me, and all that I have is thine.**

**32 It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.**



# Pray for understanding



# Luke 15:1-2 Context

**1 Then drew near unto him all the publicans and sinners for to hear him.**

**2 And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.**

# Context: Audience

- The opening verses of Luke 15 not only present the audience, but also their responses to the ministry of Jesus
- In passages such as this, the tone is more easily discerned
- Study is more about asking the right questions than knowing the right answers
- Who are the groups named in this account?
- How do we define these groups?

# Context: Conflict

- Jesus' ministry was highly controversial in its methods, message, and membership
- Most accounts are surrounded by some conflict over something Jesus said, did, or those receiving His attention
- In this chapter, the conflict is surrounding those touched by Jesus' ministry (namely, publicans and sinners)
- Knowledge of the conflict helps to discern the tone of the conversation and the aim of the message

# Context: Continuity

- There are two additional parables recorded in Luke 15
- Is there a common theme between these three parables?

# Luke 15:3-5

3 And he spake this parable unto them, saying,

4 What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

5 And when he hath found *it*, he layeth *it* on his shoulders, rejoicing.

# Commentary – David Guzik

The rabbis believed that God would receive a sinner who came to Him the right way. But in the parable of the shepherd and the sheep, Jesus teaches that God actively *seeks out the* lost.

i. God does not grudgingly receive the lost. Instead, He searches after them. God finds the sinner more than the sinner does find God.

ii. This was a completely alien thought to Jesus' audience of religious leaders. They believed they were more righteous than others were because they had diligently sought God and others had not.

# Luke 15:6-7

6 And when he cometh home, he calleth together *his* friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.

7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.



# Luke 15:8-10

8 Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find *it*?

9 And when she hath found *it*, she calleth *her* friends and *her* neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.

10 Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

# The Lost Sheep & Coin

- Both parables deal with a lost valuable
- Both people search until their property was found
- Both people rejoiced and invited others to rejoice with them

# Context: Continuity

- Jesus was a master storyteller and able to produce life lessons from situations and items familiar to His audiences
- Why would Jesus use these two parables leading into the story of "the Prodigal Son"?
- How do these parables set the stage for what He is about to tell?

# "Prodigal" Defined (Webster's)

## Definition of prodigal

**1:** characterized by profuse or wasteful expenditure : lavish a *prodigal* feast *prodigal* outlays for her clothes

**2:** recklessly spendthrift the *prodigal* prince

# Homework

- Read Luke 15 in its entirety
- Who is the audience?
- Is there a division in the audience (groups, demographics, etc.)?
- What is the conflict in the audience?
- Does this affect your interpretation of the text?

# Wednesday 21 June, 2017

# Luke 15:11-13

11 And he said, A certain man had two sons:

12 And the younger of them said to *his* father, Father, give me the portion of goods that falleth *to me*. And he divided unto them *his* living.

13 And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

# Commentary – Alexander MacLaren

The purpose of the three parables in this chapter has to be kept in mind. Christ is vindicating His action in receiving sinners, which had evoked the murmurings of the Pharisees. The first two parables, those of the lost sheep and the lost drachma, appeal to the common feeling which attaches more importance to lost property just because it is lost than to that which is possessed safely. This parable rises to a higher level. It appeals to the universal emotion of fatherhood, which yearns over a wandering child just because he has wandered.



# Commentary – Alexander MacLaren

We note a further advance, in the proportion of one stray sheep to the ninety-nine, and of one lost coin to the nine, contrasted with the sad equality of obedience and disobedience in the two sons. One per cent., ten per cent., are bearable losses, but fifty per cent. is tragic.

# Commentary – Albert Barnes

- What do we know about older and younger sons as pertaining to inheritance?
- His property, or “means” of living. The division of property among the Jews gave the older son twice as much as the younger. (Albert Barnes)

# Year of Jubilee (Wikipedia)

The Jubilee (Hebrew יובל *yūbāl*) year is the year at the end of seven cycles of *shmita* (Sabbatical years), and according to Biblical regulations had a special impact on the ownership and management of land in the Land of Israel; there is some debate whether it was the 49th year (the last year of seven sabbatical cycles, referred to as the Sabbath's Sabbath), or whether it was the following (50th) year. Jubilee deals largely with land, property, and property rights. According to Leviticus, slaves and prisoners would be freed, debts would be forgiven, and the mercies of God would be particularly manifest.

# Year of Jubilee (Wikipedia)

- Note: in this case, Wikipedia cited Leviticus 25:8-13 as further reference on the subject
- Reliable study aids will provide evidence supporting their statements
- Refer to the footnotes and bibliographies to determine the credibility of sources, look for published works and reputable authors
- Beware sources that only cite other websites, blogs, etc.

# Historical Context

- Every 50th year was the Year of Jubilee where all debts were forgiven and lands returned to the family
- Most of the inheritance given to sons would not be "liquid assets"
- Livestock and lands would have to be sold before the youngest son could leave town
- The value of the lands would be subject to the next Year of Jubilee as the buyer would consider how long his purchase would benefit himself before returning to the original family

# Manners & Customs

- For a son to demand his inheritance before the father's death, was to wish his father dead already
- This was shameful behavior on the part of the younger son and, in similar cases, families would often hold a mock funeral to demonstrate the son to be "dead" to them

# Luke 15:14-16

**14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want.**

**15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.**

**16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.**



# Manners & Customs

- Jesus pulls the audience deeper into the story as, at this point, it appears the son's actions are met with the appropriate consequences
- The Jews believed physical ailments, disabilities, and natural events such as famine, drought, and storms revealed God's hand of judgment against the guilty party

# Manners & Customs

- The "far country" is assumed to be Gentile
- The son not only squanders his inheritance, but is now forced to hire himself as labor on a pig farm
- The pig was considered unclean and no self-respecting Jew would associate with a pig farmer much less feed hogs or share their food
- Jesus pulls the Pharisees and scribes deeper into the story as it unfolds as they expect

# Luke 15:17-19

**17 And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!**

**18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,**

**19 And am no more worthy to be called thy son: make me as one of thy hired servants.**

# Manners & Customs

- To the Pharisees and scribes, the only thing better than the realization of the son's situation would be the response he would receive upon returning home
- The disobedient and disrespectful son would receive a just punishment of losing his position within the household and becoming a slave of the family

# Luke 15:20-22

20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

22 But the father said to his servants, Bring forth the best robe, and put *it* on him; and put a ring on his hand, and shoes on *his* feet:

# Manners & Customs

- Jesus derails the story for the Pharisees and scribes
- The Son that should have been long forgotten is met by a father who has been watching for his return the entire time
- Is there any reason, besides the father's love, that would have required such vigilance on the father's part?

# Deuteronomy 21:18-19

**18 If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and *that*, when they have chastened him, will not hearken unto them:**

**19 Then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place;**



# Deuteronomy 21:20-21

20 And they shall say unto the elders of his city, This our son *is* stubborn and rebellious, he will not obey our voice; *he is* a glutton, and a drunkard.

21 And all the men of his city shall stone him with stones, that he die: so shalt thou put evil away from among you; and all Israel shall hear, and fear.

# Spiritual Symbolism

- Compare the son's prepared speech to the conversation between the father and son
- The Son had made plans to earn his way once he returned, but the father stopped him after his admission of guilt

# Spiritual Symbolism

- The father calls for his own robe, ring, and shoes to be placed on his son
- Thinking back to the situation the Son had gotten into, what would the robe cover?
- Why did the father go out to meet the son?

# Luke 15:23-25

**23 And bring hither the fatted calf, and kill *it*; and let us eat, and be merry:**

**24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.**

**25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing.**

# Context: Continuity

- Remember the two other parables leading to this one?
- The lost possession was found and there is rejoicing
- Of everything these parables have in common, what would be the major differences?

# Luke 15:26-28

26 And he called one of the servants, and asked what these things meant.

27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

28 And he was angry, and would not go in: therefore came his father out, and intreated him.

# Spiritual Symbolism

- Notice the care and tenderness of the father with both sons (which in Jewish culture was owed to neither)
- Of the audience discussed previously, who is represented by each son?



# Luke 15:29-30

29 And he answering said to *his* father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends:

30 But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

# "Serve" defined (Strong's)

douleuō

*dool-yoo'-o*

From G1401; to *be a slave* to (literally or figuratively, involuntarily or voluntarily): - be in bondage, (do) serve (-ice).

Total KJV occurrences: 25

# Luke 15:31-32

**31 And he said unto him, Son, thou art ever with me, and all that I have is thine.**

**32 It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.**

# "Meet" defined (Strong's)

dei

*die, deh-on'*

Third person singular active present of G1210;  
also δεόν deon which is neuter active participle of the  
same; both used impersonally; *it is (was,*  
*etc.) necessary (as binding)*: - behoved, be meet, must  
(needs), (be) need (-ful), ought, should.

Total KJV occurrences: 105

# Spiritual Symbolism

- The parable has no defined conclusion as the sermon ends with a decision to be made

# Homework

- Read Luke 15 again “for the first time”
- What is the major emphasis of this text?
- List some new things you have learned in this study of the passage?
- Has your opinion of this text changed?
- What principle(s) have you learned?

**Thursday 22 June, 2017**



# Luke 16:1-3

1 And he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods.

2 And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.

3 Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed.

# Strong's Number

*oy-kon-om'-os*

From G3624 and the base of G3551; a *house distributor* (that is, *manager*), or *overseer*, that is, an employee in that capacity; by extension a fiscal *agent* (*treasurer*); figuratively a *preacher* (of the Gospel): - chamberlain, governor, steward.

# Compare and Contrast

- In contrast to the Parable in Luke 15, this account begins with the one that remained in his master's house
- The indiscretions of the steward do not take place in a “far country”, but rather, in his master's home
- The steward will take any measure required to maintain his position, while the younger son in chapter 15 was willing to give up all to come home again

# Luke 16:4-6

4 I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

5 So he called every one of his lord's debtors *unto him*, and said unto the first, How much owest thou unto my lord?

6 And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

# Luke 16:7-9

7 Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore.

8 And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.

9 And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

# Luke 16:10-12

10 He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.

11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true *riches*?

12 And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

# Continuity

- This parable ties into the argument of the elder brother in the previous chapter
- He did those things that were “highly esteemed” in the eyes of men while his brother openly shamed the family
- Jesus’ theme of “lost and found” continues, but his concentration shifts to points of “open sin” versus “hidden sin”

# Luke 16:13-15

**13 No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.**

**14 And the Pharisees also, who were covetous, heard all these things: and they derided him.**

**15 And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.**



# Continuity

- Remember the (2) major groups as outlined in Luke 15:1-2?
- The “open sin” of the publicans and other social outcasts brought shame to them
- The “hidden sins” of the Pharisees gained them favor with the social elite

# Continuity

- Just as the elder brother “slaved” for his father’s possessions and not of his love for his father, the unjust steward did not faithfully serve his master, but rather covered his own tracks so he would not lose his position among men

# Luke 16:16-18

16 The law and the prophets *were* until John: since that time the kingdom of God is preached, and every man presseth into it.

17 And it is easier for heaven and earth to pass, than one tittle of the law to fail.

18 Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from *her* husband committeth adultery.

# Manners and Customs

- The Pharisees gained favor with many of the social elite by providing “writings of divorcement”
- These actions were often accompanied with bribes
- Jesus is exposing the secret sins of the religious rulers and revealing their heart of service, not to the true Law, but to worldly gain
- Just as the elder brother, their actions appeared to serve the Father, but their hearts revealed otherwise

# Luke 16:19-21

**19** There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

**20** And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,

**21** And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

# Building Blocks

- In chapter 15, we reviewed the belief of the Jews regarding those blessed by God and those cursed by Him
- Sickness, famines, loss, and finances were often viewed as God's blessing or curse upon a person or family
- Jesus will once again set the stage with the stereotypical scenario to introduce His characters

# Outward vs. Inward

- Jesus describes in detail the outward appearance of each man
- Rich man in robes of royalty (scarlet coloring was expensive and only affordable to the extremely wealthy), eating feasts with enough to spare
- Lazarus as homeless and infected by sores (unclean) that were licked by dogs (mongrels – also unclean)

# Manners and Customs

- Dogs were not viewed in the same light in Jewish culture as we do in our culture today
- Dogs were not pets and roamed the slums in wild packs devouring any source of food they could find
- These animals were unclean and the source of many diseases



# Luke 16:22-24

22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;

23 And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

# Stereotypes

- Jesus' parables once again upset the status quo of society
- Just as the younger brother was welcomed home after his rebellion, this homeless beggar would be welcomed into Paradise where the rich man would open his eyes in Hell
- Also, Jesus would give the homeless man the honor of a name, while the rich man remains anonymous

# Outward vs. Inward

- Notice the description of the “burials” of these two men
- The rich man’s funeral was probably the best money could afford, with hired mourners parading through the streets so all would know he had passed
- Lazarus was probably discovered some days after his passing and was disposed of in Gehenna, the burning trash heap outside the city

# Luke 16:25-27

25 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

26 And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that *would come* from thence.

27 Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:

# Luke 16:28-31

28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

29 Abraham saith unto him, They have Moses and the prophets; let them hear them.

30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

# Legalism vs. Grace

- In scripture, 5 is the number of grace
- The rich man pleads grace for his brothers (representing the Pharisees and other religious leaders)
- Legalism always begs grace for self and judgment for others
- The rich man begs a special favor for his brethren, but Abraham responds with their access to the law and the prophets (the same access all in Israel had been given)

# Continuity

- The parable comes full circle
- In Luke 15, the father rejoices that a son that had been “dead” had returned to “his father’s house”
- In Luke 16, the rich man requests Lazarus be sent to his brothers in “his father’s house”

# Spiritual Symbolism

- In the last (3) parables, we see those remaining in “the house” had hearts corrupted and just as far away as the son who left for a “far country”
- In the parables of the lost sheep and coin, we see one sheep was found outside the sheepfold, but the coin was just as lost inside the house
- All (5) parables combine into one sermon



# Spiritual Symbolism

- Lost vs. found
- Rejoicing vs. anger
- Far vs. near
- Outward sin vs. inward sin (open vs. hidden)

# Prophecy

- This parable ends with a prophetic hint of the Messiah's resurrection
- Those most depending on the scriptures for their righteousness before men would be the ones to miss the Redeemer when He came, sacrificed Himself, and rose again

# Review

- In this sermon, Jesus is teaching “all have sinned and come short of the glory of God”
- “Far away lost” and “near lost” are still lost
- “Outward sin” and “inward sin” are still sin
- Both groups in the audience were given the opportunity just as the father approached both sons

# Closing Thoughts

- In this sermon, Jesus is teaching “all have sinned and come short of the glory of God”
- “Far away lost” and “near lost” are still lost
- “Outward sin” and “inward sin” are still sin
- Both groups in the audience were given the opportunity just as the father approached both sons