

11/16/14

Luke 16

We have been studying all the things that took place on one Sabbath day, as Jesus is headed toward Jerusalem to die for the sins of the world.

Lk. 14:1-17:10

1. A Pharisee invited Jesus to eat on the Sabbath as a set up to heal a man with dropsy and He did, then He spoke a parable rebuking the guests for seeking the best seats and the Pharisee for inviting only those who would pay him back, instead of those who could not, the poor, maimed lame and blind.

Lk. 14:1-14

2. Jesus then gave the Parable of the Great Supper where the invited gave excuses for not coming, rejecting the invitation, so the Master told his servant to bring in the poor, maimed, lame and blind, for those having rejected would not taste of his supper. Lk. 14:15-24

3. Jesus then spoke to the multitudes of the cost of being His disciple, forsaking all, even if it entailed the loss of family, illustrating it by counting the cost of building a tower and assessing if one can defeat the enemy in war, being the salt of the earth.

Lk. 14:25-35

4. Then all the tax collectors and sinners drew near to Jesus to hear Him, but the Pharisees murmured against Jesus for receiving and eating with them, so he spoke a Parable to the Pharisees with three

parts, the lost sheep, the lost coin and the lost two sons. Lk. 15:1-32

5. Jesus has just spoken to His disciples the parable of the unjust steward, who was found stealing and then altered the books of those owing his master, so that when he was discharged he would not have to work of beg, so he was commended by the master for his shrewdness, not Jesus. Lk. 16:1-13

6. The Pharisees being lovers of money heard all these things, so they derided, “turned up their nose at Jesus” because they were like the unjust steward dishonestly shrewed by clever ways to get wealthy, while circumventing and disobeying the Law of God. vs. 16:14-18

16:1-13 The Parable of the unjust steward.

* This parable is found only in Luke.

16:1-2 The situation of the parable was theft.

- 1) Jesus turns to His disciples, who probably included the twelve and many others, but the Pharisees are still present listening in the crowds. vs. 1a
- 2) A certain rich man has a steward “okonomos” a house manager or super-intendant that ran all the business matters. vs. 1b
- 3) He was accused by someone of mismanaging the rich man’s finances. vs. 1c

* The word wasting “diaskorpizo”, means to scatter or squander, the same as the prodigal son. Lk. 15:13

- 4) The rich man recalled the steward. vs. 2
 - a) He was confronted with the charge.
 - b) He was ordered to show his books.
 - c) He was dismissed from his job.

16:3-4 The resolve of the unjust steward.

- 1) The steward pondered in his mind what to do, since he was going to be let go. vs. 3a-b
- 2) The steward concluded he was too proud to word and ashamed to beg. vs. 3c-d
- 3) The text indicates that the solution came to him quickly, in order to have income after being dismissed by the rich man. vs. 4

16:5-7 The gathered all who owned the rich man.

- 1) They being all present he asked the first how much he, he owed 100 measures of oil, about 800-900 gallons of oil, he told him to write 50 measures. vs. 5-6
 - a) 8-9 gallons per measure.
 - b) He had them write and said write quickly.
- 2) The next said 100 measures of wheat, he said write 80 measures. vs. 7

16:8 The response of the rich master to the resolve of the unjust steward.

- 1) The master commended the steward, not the Lord Jesus. vs. 8a
 - a) For his shrewdness not his integrity or honesty!
 - b) Shrewdly “phronimos”, means
- 2) Sons of this world are the non-believers who are more diligent tenacious in providing for themselves financially for this life for their future, than the sons of light, believers. vs. 8b

16:9-13 The principles taught by Jesus from the parable of the unjust steward.

- 1) Jesus said the believer is responsible and accountable to use money to insure eternal spiritual dividends after they die and go to heaven. vs. 9
 - a) The authority is Jesus, “And I say to you.” vs. 9a
 - b) The making of friends for yourselves by unrighteous mammon, is the use of money to benefit people spiritually. vs. 9b
 - c) The reference to “when you fail” “ekleipo” is when one leaves, ceases, come to the end and die. vs. 9c
 - d) To receive you into an everlasting home, refers to welcoming you to

heaven having invested in the things of God. vs. 9d

- 2) Jesus said there are two types of people in stewardship and it involves character. vs. 10
 - a) The one being faithful in the small things, will be so in the bigger things. vs. 10a
 - b) The one being unjust “adikos”, unrighteous or fraudulent with the small matters, will also be in the larger matters. vs. 10b
- 3) Jesus said God will not impart to irresponsible stewards of money the more valuable things, the true riches, which are the things of God. vs. 11
 - * The true riches are not the physical or temporal, but spiritual and eternal!
- 4) Jesus said irresponsible and fraudulent people in other people’s money, no one will entrust you with things. vs. 12
 - * The question is rhetorical, “Who will give you?” No one!
- 5) Jesus said you can not love two things at the same time with equal passion and dedication. vs. 13
 - a) The first illustration is the passion, “No servant can serve two masters; for either he will hate the one and love the other.” vs. 13a-b

* You can have two masters, but you can not serve them equally!

- b) The second illustration is the dedication, “or else he will be loyal to the one and despise the other.” vs. 13c
- c) The concluding principle is you can not have a divided heart, “You cannot serve God and mammon.” vs. 13d

16:14-18 The rebuke of the Pharisees by Jesus.

16:14 The response of the Pharisees to the parable of the unjust steward.

- 1) Jesus had been teaching His disciples, but the Pharisees were in the crowd. vs. 1
- 2) Pharisees hearing with understanding the parable they derided “ekmukterizo”, turned their nose up at Him because they were lovers of money.
- 3) They prospered by wicked shrewdness and dishonestly.

16:15 The charges of being dishonest with the word of God against the Pharisee by Jesus.

- 1) They always gave rational reasons and explanations to men for their dishonesty. vs. 15a-b
- 2) They were not fooling God, He knew their hearts. vs. 15c

- 3) They had deceived themselves by excepting and embracing the standards of man, when in fact God considered them abominable in His sight. vs. 15d
- a) They found loopholes by their teachings by their traditions and oral law.
 - b) To circumvent and disobey the law altogether.

16:16 The charge against the Pharisees of refusing to repent and by saved.

John closed the Old Testament canon

- 1) John closed the Old Testament, “The law and the prophets *were* until John.” vs. 16a
* He broke the 400 years of silence, since Malachi.
- 2) The Kingdom of God arrived with John’s message of repentance, “Since that time the kingdom of God has been preached.” vs. 16b
- 3) Many were entering in by repenting, but not the Pharisees, “and everyone is pressing into it.” vs. 16c

16:17 The charge against the Pharisees is their accountability for the word of God.

- 1) The illustration is extreme to make the message clear, “And it is easier for

heaven and earth to pass away than for one tittle of the law to fail.”

- 2) The earth is temporal and will one day be dissolved, but the word of God is for ever binding.
 - a) The tittle “keraia” was the marking to insure the proper sound and meaning of a word.
 - b) Not one of these will fail in the word of God.

16:18 The example of the dishonesty of the Pharisees in the interpretation on marriage.

- 1) The only grounds for divorce was adultery. Matt. 5:32; 19:3-9; Mk. 10:11-12; 1Cor. 7
 - a) The believer who is married to an unbeliever is to remain married and be an example but they had greater latitude, they can be released from marriage not only by adultery, but if the non-believer initiates divorce because they are a Christian and they do not want to remain married to the believer. 1Cor. 7:13-15
 - b) Two believers married can only be divorced if there is adultery.
 - c) If they separate without adultery having taken place, they are to remain unmarried or reconciled. 1Cor. 7:10-11

- 2) They had made divorce very easy by interpreting the passage, “If a man finds some uncleanness in his wife” in a very broad manner. Deut. 24:1-4
- a) Rabbi Hillel taught for any cause besides adultery.
 - b) Rabbi Akiba said if you see a more beautiful woman your wife, then your wife would become unclean.

16:19-31 The rich man and Lazarus the beggar.

* The passage is unique, only Luke has it.

16:19-21 The introduction of two men in life.

- 1) A certain rich man, who lived a very opulent life-style and invested his money well. vs. 19
 - a) The word rich “plousios”, means wealthy, having an abundance, this is his social position.
 - b) The rich man dressed luxurious and fashionable, being the color of an elite and royalty, purple and delicate fine linen, both very expensive.
 - c) The rich man delighted himself feasting in a very flamboyant way, daily.
 - * The exotic foods, the abundance, the entertainment, etc.

- 2) A certain beggar named Lazarus, plagued with sores. vs. 20
 - a) His social position is a contrasting to the rich man, laid at his gate.
 - b) The word beggar “ptochos” always indicates a person that is destitute of wealth, position, and influence.
 - c) His name Lazarus “Lazaros”, means “whom God helps”, as seeming contradiction to his condition.
 - * The name comes from the Hebrew name Eleazar.
 - d) The fact that his personal name is stated has caused many to believe this is not a parable, but a true story.
 - 1) First it is not said to be a parable.
 - 2) Second those identified as parables, never use a personal name.
 - e) The phrase, full of sores “ballo helkoo”, means his entire body was covered with pus oozing ulcerated sores.
 - * Such individuals lay outside of the Damascus Gate begging and in other parts of the Old City.
- 3) He was hoping to be fed the scraps off the table, while competing with the dogs vs. 21
 - a) A piece of bread that would be used to clean their hands and then tossed to the ground to the dogs.

- b) The dog had to have been a newsense, yet as they licked his sores, it might have given some relief?

16:22-26 The translation of two men into eternity after death.

- 1) Lazarus dies and is ushered to the bosom of Abraham. vs. 22a-b
 - a) He most likely die all alone.
 - b) His body probably was cast into the Valley of Himmon, the trash sight of the city, where the fires probably cremated his body.
 - c) The bosom of Abraham is identified as Hades in verse 23. vs. 23a
 - d) Angels are ministering spirits to the heir of salvation, the bosom of Abraham has the idea of reclining back when dinning in an atmosphere of peace and comfort, with the father of faith. Heb. 1:14
- 2) The rich man also died, but he was buried. vs. 22c
 - a) His funeral without doubt was elaborate and luxurious, according to his manner of life-style.
 - b) The rich man was instantly present in Hades being tormented, as he saw Abraham at a distance and Lazarus in his bosom.

* The word torments “basanos”, means acute pain and discomfort.

- c) He was not ushered by angels, but just found himself in Hades. vs. 23a

1)) The word Hades “hades” is the Greek word for the location and place of departed spirits of men and women. vs. 23a

- 2) Hades is equivalent to Sheol of Old Testament, the place of departed spirits. 1Pet. 3:19-20; Eph. 4:8-10; Col. 2:15, Lk. 23:43; 2Cor. 12:4; 2Cor. 5:1-8; Phil. 1:21, 23

* Notice he could see and he had consciousness.

- 3) The rich man called on Abraham to relieve his pain. vs. 24
- a) He knew who Abraham was, so he could have been a Jew.
 - b) He still thought he could give order and Lazarus was his inferior to relieve his pain.

* The agony is literal, not symbolic, it is at this point that Jesus informs us that the Sheol or Hades was a two-fold compartment for the dead, of suffering and comfort.

- 4) Abraham asked the rich man to reflect on his life on earth in contrast to Lazarus. vs. 25

- a) The rich man delighted in the good “agathos” things, indicating in nature of useful, salutary or pleasant, he was not in torment because he was a rich man, but because he was not concerned with the things of God.
- b) Lazarus delighted himself in the things of God, even though he received evil “kakos” thing, indicating in nature of troublesome, injurious and sufferings.
 - * The rich man considered himself a wise investor in his earthly future, but never bother with eternity.

- 5) Abraham revealed to the rich man that there was a separation between, those who died in faith and those who died without faith, they were eternal. vs. 26
- * The word gulf fixed “chasma”, is a gaping opening or literally chasm.

16:27-31 The two regrets for all eternity.

- 1) The rich man regretted the thought of his five brothers ending up in the same place of torment. vs. 27-28
 - a) His petition was respectful to Abraham, but the time to humble oneself is too late. vs. 27
 - * The word beg “erotao”, means to beseech or entreat.

- b) His concern was to warn his brothers living on earth about eternal torment. vs. 28
 - * The word testify “diamarturomai”, simply means to personally speak to them about life after death.
- 2) The rich man regretfully heard his petition denied by Abraham. vs. 29-31
 - a) The response of Abraham was that they had sufficient revelation they needed to repent and be saved. vs. 29
 - * Their need was to hear “akouo” to attend, consider and respond to the writings of Moses on how to live and the Prophets to repent.
 - b) The rich man did not believe Scripture was sufficient, “And he said. vs. 30
 - 1) He was still rebelling against God.
 - 2) He was saying God is not fair.
 - 3) He believed he knew better, saying if someone who has died goes to them, they would repent.
 - 4) He knew His five brothers would not pay heed to the Scriptures and end up just like him.
- 3) The words of Abraham assured him his brothers would not believe Lazarus. vs. 31
 - a) The word persuaded “peitho”, means to induce one by words to believe.

- b) The evidence had been verified when Lazarus the brother of Mary and Martha was raised from the dead by Jesus, rather than believing the chief priest tried to put Lazarus to death. Jn. 12:10