

Teen Bible Study Notes: Friday, March 13, 2020

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The Life and Teachings of Jesus Christ – Lecture #47

Book and Chapter – Luke Chapters 16 (verses 19 – all) & Luke 17

LUKE 16

The Rich Man and Lazarus

V19 There was a certain rich man who was clothed in purple and fine linen and fared sumptuously every day.

V20 But there was a certain beggar named Lazarus, full of sores, who was laid at his gate,

V21 Desiring to be fed with the crumbs which fell from the rich man's table. Moreover the dogs came and licked his sores.

There were such beggars in Judea when Jesus lived there.

V22 So it was that the beggar died, and was carried by the angels to Abraham's bosom. The rich man also died and was buried.

They both died! The beggar died *and was carried by the angels to Abraham's bosom*. What is a *bosom*? The dictionary defines it as follows: "A bosom is the breast of a human being, with the arms as an enclosure; a loving embrace by the arms of one person about another; an intimate relationship."

So Lazarus was carried into an intimate relationship with Abraham. Lazarus here is pictured as a person, perhaps even a Gentile, who received salvation. Do Gentiles, upon being converted and becoming Christ's, enter into any intimate relationship to Abraham? They certainly do! To the Gentile-born Galatians Paul wrote:

Galatians 3:28-29: V28 "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus.

V29 And if you *are* Christ's then you are Abraham's seed, and heirs according to the promise."

Through Christ they become the children of Abraham (**Galatians 3:7**). That is an intimate relationship with Abraham. Lazarus was not carried up to heaven, but into the status of a son and heir of Abraham. That is being taken into Abraham's bosom! Those who through Christ become Abraham's children, are heirs according to the promise made to Abraham. Lazarus, by Bible explanation, became one of Abraham's children, and an heir according to the promise.

What did God promise Abraham? The promise included eternal life, and eternal inheritance (**Hebrews 9:15**). Christ said, "Blessed are the meek, for they shall inherit the earth" (**Matthew 5:5**). Abraham will inherit that Kingdom which will be set up on the earth!

The son who is heir to his father's property cannot come into possession of it before his father inherits it. Abraham has not yet inherited the promises and neither has Lazarus. We read in **John 8:52** "Abraham is dead." Both Abraham and Lazarus are dead awaiting the resurrection of he just when they shall inherit the promises.

I Corinthians 15:50-53: V50 "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; nor does corruption inherit incorruption.

V51 Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed –

V52 In a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed.

V53 For this corruptible must put on incorruption, and this mortal *must* put on immortality."

Lazarus is to be carried to Abraham by angels. When do the angels *gather together His elect?* At the second coming of Jesus Christ!

Matthew 24:31 "And He will send His angels with a great sound of a trumpet, and they will gather together His elect from the four winds, from one end of heaven to the other."

The time when the angels carry Lazarus and the saints into sharing the inheritance with Abraham – and when Lazarus will enjoy his fond embrace – is the time of the resurrection. Lazarus, and all others who are a part of the first resurrection, are to be resurrected and carried by the angels through the air to meet Christ at His return. How plain!

There is no doubt as to how the Bible uses the word "bosom."

Isaiah 40:11 – Here we find God will care for His people as a shepherd does his sheep, carrying

John 1:18 – Jesus was "in the bosom" of the Father, enjoying the Father's blessings and close relationship.

Numbers 11:12 – Moses carried the children of Israel in his bosom.

To be in one's bosom is to have that one's love and protection, and share his blessings and inheritance. So it will be at the resurrection.

V23 And being in torments in Hades [*the grave*], he lifted up his eyes and saw Abraham afar off, and Lazarus in his bosom.

The Fate of the Rich Man

What happened to the rich man – and when? We see that the rich man also died. Jesus did not say that the rich man was taken immediately to an eternally burning hell – rather that he was buried (**verse 22**).

In the next verse we see that the rich man *being in torments in Hades [the grave], lifted up his eyes and saw Abraham afar off*. His eyes had been closed in death, and now there came a time when they opened.

The fact is, that the rich man was buried in the same kind of hell [*Hades*] that Jesus was buried in. Yes, Jesus died and was buried – and in Hades!

Acts 2:31 “He [*David*], foreseeing this, spoke concerning the resurrection of the Christ, that His soul was not left in Hades, nor did His flesh see corruption.”

Jesus too died and was buried. And in “hell” [*Hades* – “the grave”] He too lifted up His eyes – when He was resurrected.

Back to the rich man. Jesus did not say *when* this rich man lifted up his eyes, or was resurrected. Jesus pictured him as one of the wicked, or lost. We must look to other Scriptures to tell us when the unjust will be resurrected. The resurrection of the rich man and all the unjust or unsaved will take place after the Second Resurrection (**Revelation 20:13-15**). The rich man will lift up his eyes in the third and final resurrection.

He will not be conscious of the great lapse of time? (**Ecclesiastes 9:5** “For the living know that they will die; but the dead know nothing”). To him it will seem as if he had gone immediately to this state or condition in which he finds himself rising up out of the grave.

But when he is resurrected, he sees a flame which torments him. What is this?

It is described in **Revelation 20:14-15** as the lake of fire. Scripture everywhere describes the final fate of the wicked as being burned up. Their punishment is death by fire! It is this “lake of fire” which is “the second death,” from which there shall be no resurrection. This death is for all eternity. It is an eternal *punishment* – but not an eternal *punishing*.

Now, opening his eyes in his grave, this rich man sees Abraham, and Lazarus in his embrace! He also sees this awful flame of fire – this lake that is about to destroy him forever! He is terrified! He is so paralyzed with fear that his mouth goes dry! He cries out in mental agony for some water to cool his tongue.

The flame was tormenting him. The word used for *tormenting* is translated from the Greek word *odunomai* – meaning “to cause pain, distress; pain of body,” but also “pain of mind; grief, distress.” This rich man is resurrected mortal, just as he was before he died – not immortal as Lazarus. He sees the lake of fire. He knows the frightful awful doom he is to suffer is death in the lake of fire. He is suffering mental anguish such as he never experienced before!

V24 Then 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.’

V25 But Abraham said, ‘Son, remember that in your lifetime you received your good things, and likewise Lazarus evil things; but now he is comforted and you are tormented.

Abraham and Lazarus were *afar off*, and no water was brought. The rich man had to suffer mentally for his sins. He had his reward, in the material things he sought, craved and acquired during his mortal lifetime.

V26 And besides all this, between us and you there is a great gulf fixed, so that those who want to pass from here to you cannot, nor can those from there pass to us.’

A great gulf – There is a great gulf fixed between this doomed sinner and all the glorified saints in God’s Kingdom. The great gulf mentioned by Abraham which prevents the wicked from escaping death in the lake of fire [*Gehenna fire*], and which also keeps the righteous from being burned up, is **immortality**. Those who are immortal shall never die because they are born of God (**Revelation 20:6**).

Revelation 20:6 “Blessed and holy *is* he who has part in the first resurrection. Over such the second death has no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years.”

But human beings who have not been begotten and born of the Spirit of God are still flesh, subject to corruption and death. They can be burned by fire. This is a literal fire and the rich man a human being composed of flesh and blood. Only the saved possess immortality as a gift of God (**Romans 2:7**).

V27 Then he said, ‘I beg you therefore, father, that you would send him to my father’s house,

V28 For I have five brothers, that he may testify to them, lest they also come to this place of torment.’

V29 Abraham said to him, ‘They have Moses and the prophets; let them hear them.’

V30 And he said, ‘No, father Abraham; but if one goes to them from the dead, they will repent.’

V31 But he said to him, ‘If they do not hear Moses and the prophets, neither will they be persuaded though one rise from the dead.’”

The rich man had had his chance during his lifetime. He had passed it up for this world’s material riches and pleasures. There was no hope for him. He was now doomed to die the second death in the lake of fire.

His last thought flashed finally to his five brothers. He gave one last cry to Abraham, begging him to send Lazarus to his father’s house to plead with his brothers, lest they come to the same fate he was about to suffer.

Abraham replied – ***“They have Moses and the prophets; let them hear them.”*** They had the writings of Moses and the prophets. But the rich man realized they would not hear these Scriptures.

But the rich man replied: ***“No, father Abraham; but if one goes to them from the dead, they will repent.”*** This one statement indicates that the whole experience of Lazarus and the rich man was given by Jesus to show the truth of the resurrection!

Abraham responded: ***“If they do not hear Moses and the prophets, neither will they be persuaded though one rise from the dead.”***

Jesus was saying these things to those who would not repent. What did He want to make them understand, when He gave this account about Lazarus and the rich man? Jesus answers the question for us in – **Luke 13:27-28.**

Luke 13:27-28: V27 “But He will say, ‘I tell you I do not know you, where you are from. Depart from Me, all you workers of iniquity.’

V28 There will be weeping and gnashing of teeth, when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, and yourselves thrust out.”

They were going to be in exactly the same position as this rich man! Jesus was using the rich man as an illustration to show them what is to befall them. They are to be thrust out – into the lake of fire which shall consume them! The message was clear – refuse to hear Moses and the prophets – and you have no hope of salvation. Repent or perish! The Scriptures are able to make us wise unto salvation (**II Timothy 3:15**). We must live by every word of God.

LUKE 17

Jesus Warns of Offenses

V1 Then He said to the disciples, “It is impossible that no offenses should come, but woe *to him* through whom they do come!

Offend – The word is the verb form of a Greek noun that means “stumbling block” or “snare.” The term refers to the trigger which springs a trap. In the New Testament it means anything that hinders someone from doing what is right or cause one to sin or fall way from the truth.

Jesus emphatically warns that stumbling blocks are sure to come our way. Nonetheless, He condemned those who cause others to stumble.

V2 It would be better for him if a millstone were hung around his neck, and he were thrown into the sea, than that he should offend one of these little ones.

He says that death by drowning would be preferable to offending “one of these little ones” in the faith.

There were two common sized millstones in use during the time of Christ. The word for millstone used here indicates the larger millstone (one which an ass was used to turn), as distinguished from the smaller millstone used at a hand-mill used in – **Luke 17:35**. Here, Christ uses the strongest language to convey the seriousness of the matter!

Jerome states (in a note on this passage) that, the punishment was practiced in Galilee. Although this was not a practice of the Jews – it is possible that the Romans used this punishment in dealing with insurrectionists.

V3 Take heed to yourselves. If your brother sins against you, rebuke him; and if he repents, forgive him.

V4 And if he sins against you seven times in a day, and seven times in a day returns to you, saying, ‘I repent,’ you shall forgive him.”

God always forgives a truly repentant person. We need His forgiveness and we therefore must be willing to forgive others. We should strive to be forgiving and merciful like God is.

Faith and Duty

V5 And the apostles said to the Lord, “Increase our faith.”

V6 So the Lord said, “If you have faith as a mustard seed, you can say to this mulberry tree, ‘Be pulled up by the roots and be planted in the sea,’ and it would obey you.

The disciples recognized that without faith – they would not be able to keep His commands to forgive and avoid causing offense.

The reason that Jesus used the ***mulberry tree*** was because it has a vast root system that allows it to live up to six hundred years, making it incredibly difficult to remove. Nothing short of a miraculous power could pluck it up by the roots! Yet, even a little faith (faith the size of a tiny ***mustard seed***) has miraculous results!

V7 And which of you, having a servant [*more correctly translated “slave”*] plowing or tending sheep, will say to him when he has come in from the field, ‘Come at once and sit down to eat’?

V8 But will he not rather say to him, ‘Prepare something for my supper, and gird yourself and serve me till I have eaten and drunk, and afterward you will eat and drink’?

V9 Does he thank that servant because he did the things that were commanded him? I think not.

Servant – The Greek word used in this context describes – ***a slave*** – rather than a servant. In the first century slavery was common. People generally entered into slavery in five ways: 1) They

were born of slave parents, 2) They were purchased as slaves, 3) Because of failure to pay a debt, 4) As prisoners of war, or 5) Self-sale.

Jesus asks a rhetorical question: Does the master offer to fix dinner for the slave, or the other way around? Of course, the slave had to prepare the meal and serve the master and his family before he could eat himself – and all that – after a hard day’s work in the fields. Is it fair? No. But it’s required by the responsibilities of the slave.

The point here, is not whether or not it is fair or not that the slave was expected to work in the fields and then fix the food. That was his duty. The master wasn’t there to serve the slave, but the other way around.

V10 So likewise you, when you have done all those things which you are commanded, say, ‘We are unprofitable servants. We have done what was our duty to do.’”

Does God owe us something if we obey His commands and do what He tells us to do as disciples? As Christ’s disciples, we must dispense with an attitude of “entitlement” and instead see ourselves as “unworthy slaves.”

Jesus directed this parable at the Pharisees who felt that God owed them something for their righteous acts.

Ephesians 2:8-10: V8 “For by grace you have been saved through faith, and that not of yourselves; *it is* the gift of God,

V9 Not of works, lest anyone should boast,

V10 For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.”

As Christians our service is not unlike that of a slave to his master. And, at the end of the day, he have “merited nothing,” nor have we laid God under any “obligation.” As Christians we must obey God and practice servant leadership which simply is *our duty to do*. If God rewards us it will not be out of obligation but as a matter of unmerited, undeserved favor.

Ten Lepers Cleansed

V11 Now it happened as He went to Jerusalem that He passed through the midst of Samaria and Galilee.

V12 Then as He entered a certain village, there met Him ten men who were lepers, who stood afar off.

Jesus was traveling *through the midst of Samaria and Galilee*. Samaria borders Galilee. This explains why the lepers include both Jews and Samaritans. Under normal circumstances, Jews

would have nothing to do with Samaritans. Here, Jewish and Samaritan lepers were drawn together by their common misery. They all lived in isolation as lepers.

The Jews loathed Samaritans whom they considered to be religiously compromised half-breeds. Therefore, it is especially significant that Jesus would hold up the *Samaritan* as a model of faith in this story – as Jesus does in others too.

V13 And they lifted up *their* voices and said, “Jesus, Master, have mercy on us!”

V14 So when He saw *them*, He said to them, “Go, show yourselves to the priests.” And so it was that as they went, they were cleansed.

Jesus healed the lepers but sent them to the *priests* to verify their cleansing, just as He did the leper in – **Luke 5:14**. To be restored to a normal life required the priest’s judgment that the person was no longer unclean. This is one reason Jesus sent them to the priest. However, He also had another underlying purpose. These lepers would bear testimony to the priests of Jesus’ great healing power!

It is also important to note that the healing only took place after they obeyed Jesus’ command.

V15 Now one of them, when he saw that he was healed, returned, and with a loud voice glorified God.

V16 And fell down on *his* face at His feet, giving Him thanks. And he was a Samaritan.

The only one that returned to give Him thanks *was a Samaritan*. A hated foreigner was the only one healed of leprosy that returned to give Jesus *thanks!* This man saw: 1) that he was healed, 2) that God deserves praise, and 3) that Jesus deserved thanks.

V17 So Jesus answered and said, “Were there not ten cleansed? But where *are* the nine?”

V18 Were there not any found who returned to give glory to God except this foreigner?

V19 And He said to him, “Arise, go your way. Your faith has made you well.”

Jesus is critical of the nine for not returning *to give glory to God*. However, how eager must they have been after being in isolation, to rejoin their families and resume a normal life? Under the same circumstances would we have stopped to give thanks? How often do we pause to give God thanks for our blessings? How often do we forget to thank God?

The Coming of the Kingdom

V20 Now when He was asked by the Pharisees when the kingdom of God would come, He answered them and said, “The kingdom of God does not come with observation;

V21 Nor will they say, ‘See here!’ or ‘See there!’ For indeed, the kingdom of God is within you.”

The kingdom of God is within you – may also be translated “in your midst.” This indicates that there was an aspect of the kingdom of God involved in His first coming – that being, that Jesus Christ was in their midst. At His Second Coming He will assume the role of being the King of kings and Lord of lords (**Revelation 19:16**) and will restore the Government of God on the earth – as Jesus makes plain in the verses to follow.

V22 Then He said to the disciples, “The days will come when you will desire to see one of the days of the Son of Man, and you will not see *it*.

V23 And they will say to you, ‘Look here!’ or ‘Look there!’ Do not go after *them* or follow *them*.

V24 For as the lightning that flashes out of one *part* under heaven shines to the other *part* under heaven, so also the Son of Man will be in His day.

Lightning – flashes suddenly and is visible to all! The Greek word ***astrape*** used may mean the lightning of thunderstorms, or any brilliant illumination. What brilliant light “comes out of the east and shines even unto the west? The SUN of course! Christ’s presence will be “like the sun shining in its strength” (**Revelation 1:16**).

The Second Coming of Jesus Christ will happen quickly, and will be visible to all! There will be no doubt as to what has occurred!

Revelation 1:7 “Behold, he is coming with clouds, and **every eye will see Him...**”

Matthew 24:30 “Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn, and **they will see the Son of Man coming** on the clouds of heaven with power and great glory.”

Christ’s visible, loud, unmistakable coming is plainly described in the Bible in great detail!

V25 But first He must suffer many things and be rejected by this generation.

Jesus came to fulfill the role of the Lamb of God – to be beaten and shed His blood to make salvation possible for humankind at His first coming. At His Second Coming He will return as a conquering King to establish His Kingdom and bring peace to this planet.

V26 And as it was in the days of Noah, so it will be also in the days of the Son of Man:

V27 They ate, they drank, they married wives, they were given in marriage, until the day that Noah entered the ark, and the flood came and destroyed them all.

V28 Likewise as it was also in the days of Lot: They ate, they drank, they bought, they sold, they planted, they built;

V29 But on the day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed *them* all.

V30 Even so will it be in the day when the Son of Man is revealed.

Jesus relates two incidents well-known to his listeners: 1) The Great Flood in Noah's time (**Genesis 6-7**), and, 2) The destruction of Sodom and Gomorrah (**Genesis 19**). These two events have several things in common: 1) People are going about their normal lives as if nothing is going to happen, 2) Their destruction comes suddenly, and 3) The people paid little attention to God and faced judgment as a result. The same will be the case at Christ's return.

II Thessalonians 5:1-3: V1 "But concerning the times and the seasons, brethren, you have no need that I should write to you.

V2 For you yourselves know perfectly that the day of the Lord so comes as a thief in the night.

V3 For when they say, 'Peace and safety!' then sudden destruction comes upon them, as labor pains upon a pregnant woman. And they shall not escape."

V4 "But you, brethren, are not in darkness, so that this Day should overtake you as a thief."

V6 "Therefore let us not sleep, as others *do*, but let us watch and be sober."

V31 In that day, he who is on the housetop, and his goods [*possessions*] are in the house, let him not come down to take them away. And likewise the one who is in the field, let him not turn back.

V32 Remember Lot's wife.

The command was clear, not to look back or linger (**Genesis 19:17**). Lot's wife disobeyed and *looked back*. By implication she was reluctant to leave. Her destruction was sudden.

V33 Whoever seeks to save his life will lose it, and whoever loses his life will preserve it.

Verses 31-33 – show that for His disciples, His coming will result in a test of faith. They will have to be willing to leave everything behind – their homes, their possessions, even their loved ones – in order to obey God.

God requires His followers to have more allegiance to him than to members of their own families. Perhaps this is why He reminds us to "Remember Lot's wife." The day will come again that the members of God's Church will have to heed God's warnings without hesitation and flee. This time to the place of safety. This will be a great test!

V34 I tell you, in that night there will be two *men* in one bed: the one will be taken and the other will be left.

V35 Two *women* will be grinding together: the one will be taken and the other left.

V36 Two *men* will be in the field: the one will be taken and the other left."

Christ judges each of us individually.

V37 And they answered and said to Him, “Where, Lord?” So He said to them, “Wherever the body is, there the eagles [*vultures*] will be gathered together.”

Where Lord? Jesus doesn’t answer his disciples directly with a location. The term for *eagles* here refers to vultures that gather over dead animals. When the judgment comes, it will be final and terrible. It will be accompanied with the stench of death, and the presence of vultures. No one will need to look for the place of judgment, the presence of the birds will reveal where the carcasses are – as this is a scene of great carnage (**Revelation 19:11-21; Zechariah 14:1-5**).

Jesus’ lessons in these verses were intended to instruct His disciples – that includes us. What do we learn here about His Second Coming?

- 1) Jesus will return when everything is going on normally. People will be living their usual lives, working in the fields, grinding at the mill, and so forth (**Matthew 24:40-41**), when the Great Tribulation falls upon them unexpectedly.
- 2) Jesus will come suddenly (**II Thessalonians 5:3**).
- 3) When He returns society will be degenerate and wicked, just as it was before the Flood came, and before God destroyed Sodom and Gomorrah (**Genesis 6:5-7; Genesis 18:20; Genesis 19:1-11**).
- 4) Death or slavery will take half the population – one of every two individuals. Christ said this to emphasize the terrible calamity which is to come upon the modern descendants of Israel at the end of the age. This passage can be applied in principle to another future event. These verses can also be taken to mean that at Christ’s return there is to be a separation made between those who attain to the first resurrection and those who do not (**John 3:3-8; I Corinthians 15:50-53; Revelation 20:6**). See *Personal Correspondence Department – L006*.
- 5) When Christ returns his location will be obvious from afar. It will not be hidden or secret.
- 6) Jesus is describing real circumstances, real people, and real places. He speaks of a literal kingdom, which He will rule over, that will grow to fill the whole earth after His Second Coming.