

5/5/19

NT #18

Luke 12-17, John 11

GT

Rejoice With Me; for I Have Found My Sheep Which Was Lost

Luke 12:

parable of the rich fool

key comes at the end → v. 21 - "is not rich toward God"

gives context to the words of Jesus before he sent out the 12:

take no thought for raiment, etc.

lay up treasures in heaven

v. 30 your Father knoweth ye have need of these things

v. 32 it is your Father's good pleasure to give you the kingdom

vv. 35-48 watchful servants & the time of the Lord's return.

- not necessarily just about 2nd coming, but teaching the general principle that at the time of accountability, the time for choice has passed
- this is → teaching of pure love, even though it often comes across as harsh
- similar message is repeated with weather & lawsuit metaphors

Ch. 13

Barren fig tree - mention again.

Otherwise skip ch. 13 - we studied already

ch 14

healing of man w/ dropsy on the sabbath

parable of wedding feast - don't choose the best seat for yourself

- those who were invited don't show up
- those who end up eating are everyone who can be dragged in
- he's talking about all these dinners he has with publicans, harlots, and sinners
- don't invite your friends or rich neighbors to your feast - they'll invite you back (recompense)
- invite the poor, maimed, lame & blind (i.e. I can't invite those who think they deserve it (cf. Luke 11))

In these chapters Jesus is on a big long road trip from Galilee to Jerusalem

Luke 13:22

14:28-33 who ~~then~~ starts building → tower without knowing if he can finish?

- so make sure you're willing to walk with me when you follow me

- salt that has lost its savor - not even good for compost. The whole point of salt is the savor. So it's a total waste. Jesus is warning us about the kind of choices that make a waste of our lives

parable of lost sheep until he find it

- lost coin until she find it

- prodigal son

Unjust steward

rich man & Lazarus

Cleanses 10 lepers

signs of kingdom

bethany-beyond-Jordan ↔ Bethany
baptism Lazarus

John 11:

Every story & symbol in John is showing how much Jesus loves us & is willing to do on our behalf.

John 1:14 we beheld his glory

v. 2 "the Mary who anointed the Lord with oil" - flash forward - John is proving that he intends this to be read multiple times (12:3)

v. 25 "I am the resurrection and the life." similar to "I am the bread," "I am the water," and "I am the light"

- Genesis 1-3 stuff w/ Lazarus' death - humans experience death because of the brokenness & evil of our world, and Jesus is the resurrection

John 1:12-13 he gave power to those who believed to become the sons of God not born of man or flesh, but of God. - Lazarus comes forth from the tomb wrapped in swaddling clothes, to a new life

apparent contradiction

Jesus allows Lazarus' ailment to worsen to the point of death, even though he could have hurried and healed him. He could have prevented the suffering of Mary and Martha, but he didn't. Remember the blind man in Ch. 9, "the power of God might be made manifest in him." Showing the power of God is a big enough deal that Jesus is even prepared to let us die to accomplish it. And when he does, he weeps with us. He felt the pain of Mary & Martha even though he knew it would soon end in happiness. This is how he is with all of us. Immanuel - God with us, means that he walks through this broken world with us.

v. 8 Jesus going to bring life to Lazarus is possibly at the cost of his own life
v. 16 Thomas expresses his willingness to die along with Jesus.

v. 39 "Roll back the stone." - presages Christ's resurrection

Lazarus, come forth! - 4 cries - 7:28, 37 & I am the living water, this chap., 12:44 - If you believe me - you believe him that sent me - Matthew 27:46 why hast thou forsaken me

21, 32 - Lord if you'd been here x2 - My God! My God! why have you left [me] alone?

4 days in the tomb - he is certainly dead. Not mostly dead. He's dead.

grave clothes mentioned - presages burial clothing of Jesus. Also, confining (swaddling)

Modern prophets are careful to characterize the raising of Lazarus as a return to his fallen state - this is to make clear that it was Jesus who was the "firstfruits of them that sleep." John doesn't care as much about this distinction - his purpose is to draw as many parallels as possible between Lazarus & Jesus

The Jews hear about this, and plan to kill Jesus. Caiaphas makes his unwitting prophecy. And John puts this account right after to show that Jesus is laying down his life for his sheep why does he do this - because Jesus doesn't hang around after his resurrection, but Lazarus does Long after Jesus' ascension, people can go meet Lazarus as proof Jesus could also be alive. So the more their deaths are seen as like each other, the better.

END WITH THIS

John 10:10 Life more abundantly