

Luke 15-17; John 11



On a scale of 1 to 10, with 1 being low and 10 being high, how much would you want the following?

Your favorite dessert _____

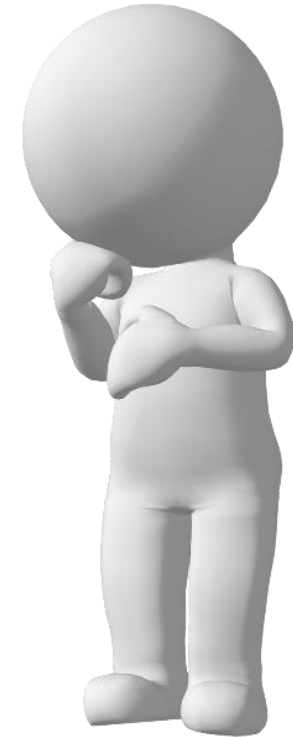
Your favorite dessert if it fell on the floor _____

Your favorite dessert if someone stepped on it _____

A \$20 bill _____

A \$20 bill if it fell on the floor _____

A \$20 bill if someone stepped on it _____



How might this analogy compare with how accurately we view our own value?

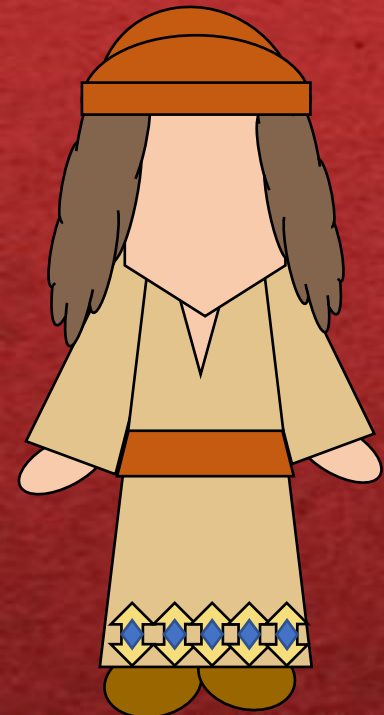
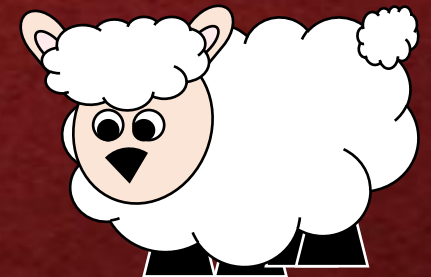
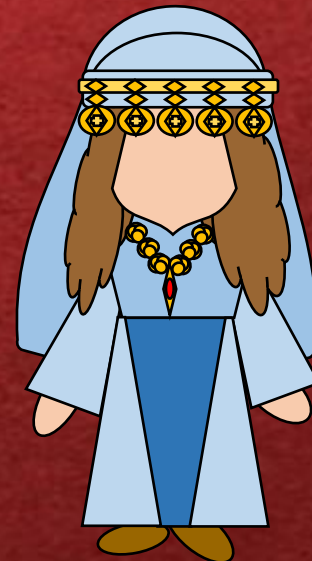
Lost Luke 15

Including:

Parable of the Lost Sheep

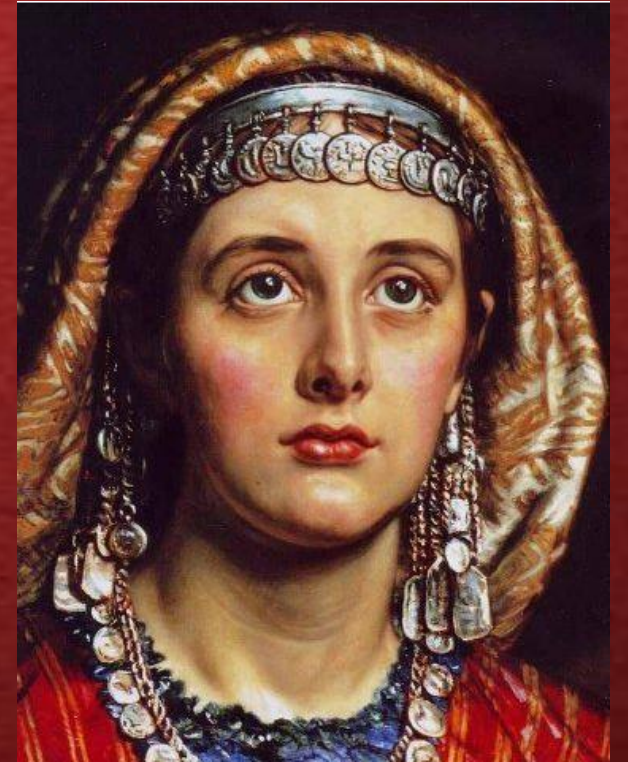
Parable of the Lost Coin

Parable of the Prodigal Son



Luke 15 is a message within the message, and the gospel within the gospel.

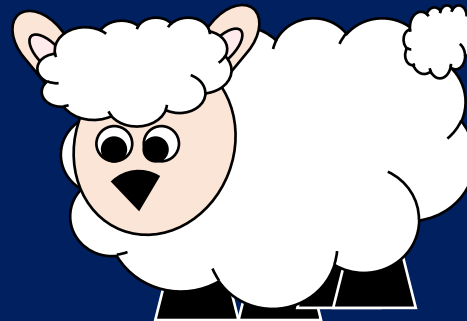
The message is: “God loves his children, all of them, and he will do everything in his power to save them.”



Three Parables in One
❖ Only found in Luke
❖ All inter-related

“...for I have
found my
sheep which
was lost.”

Luke 15:3-7





Parable of The Lost Sheep

Luke 15:3-7

“Then drew near unto him all the publicans and sinners for to hear him.”



Jesus sits with
them and
teaches

“And the Pharisees
and scribes murmured,
saying, This man
receiveth sinners, and
eateth with them”



They viewed sinners as unclean
and any person touching a sinner
was unclean themselves.

Jesus ate with
sinners, he didn't sin



His fellowship invites
discipleship

“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?”



“What man of you,…”

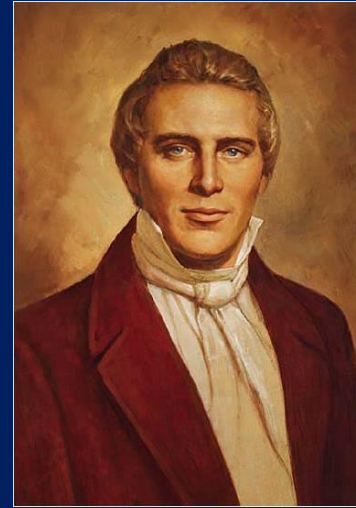


Jesus was implicating the
Pharisees and scribes.
He compare them to
shepherds.

Shepherding was a job beneath the dignity and status of his audience and to compare them to shepherds was an insult.



Joseph Smith explained:



“The hundred sheep represent one hundred Sadducees and Pharisees, as though Jesus had said, ‘If you Sadducees and Pharisees are in the sheepfold, I have no mission for you; I am sent to look up sheep that are lost and when I have found them, I will back them up and make joy in heaven’. This represents hunting after a few individuals or one poor publican, which the Pharisees and Sadducees despised.”

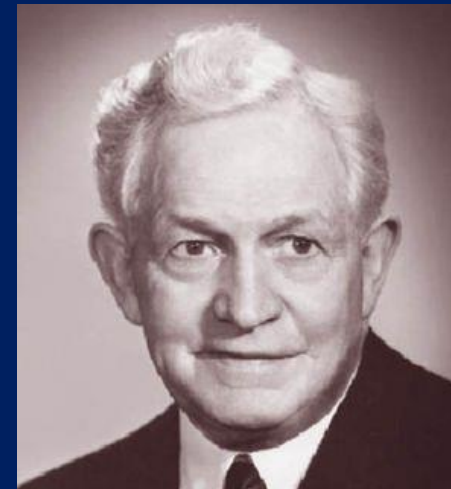
“...if he lose one of them, ...”



Middle Eastern culture one would usually not take the blame for losing something. He would say, “One of my sheep is lost” but he would not say, “I lost one of my sheep”.

President McKay asked:

“How did that sheep get lost? He was not rebellious. If you follow the comparison, the lamb was seeking its livelihood in a perfectly legitimate manner, but either stupidly, perhaps unconsciously; it followed the enticement of the fields, the prospect of better grass until it got out beyond the fold and was lost.”



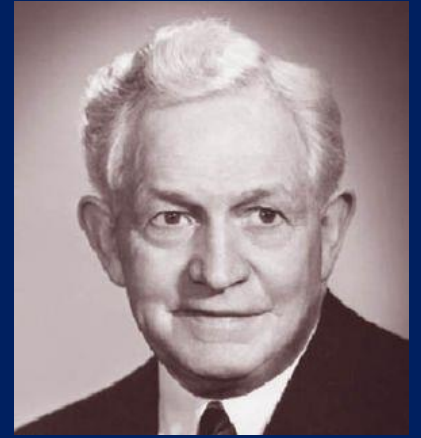
A good shepherd is one
with his sheep.
A good shepherd would
seek after any lost sheep.



A shepherd is held
responsible for the loss of his
sheep. He would be shamed
and his honor and reputation
would be questioned.

President McKay's application?

“So we have those in the Church, young men and young women, who wander away from the fold in perfectly legitimate ways. They are seeking success, success in business, success in their professions, and before long they become disinterested in Church and finally disconnected from the fold; they have lost track of what true success is, perhaps stupidly, perhaps unconsciously, in some cases, perhaps willingly. They are blind to what constitutes true success.”

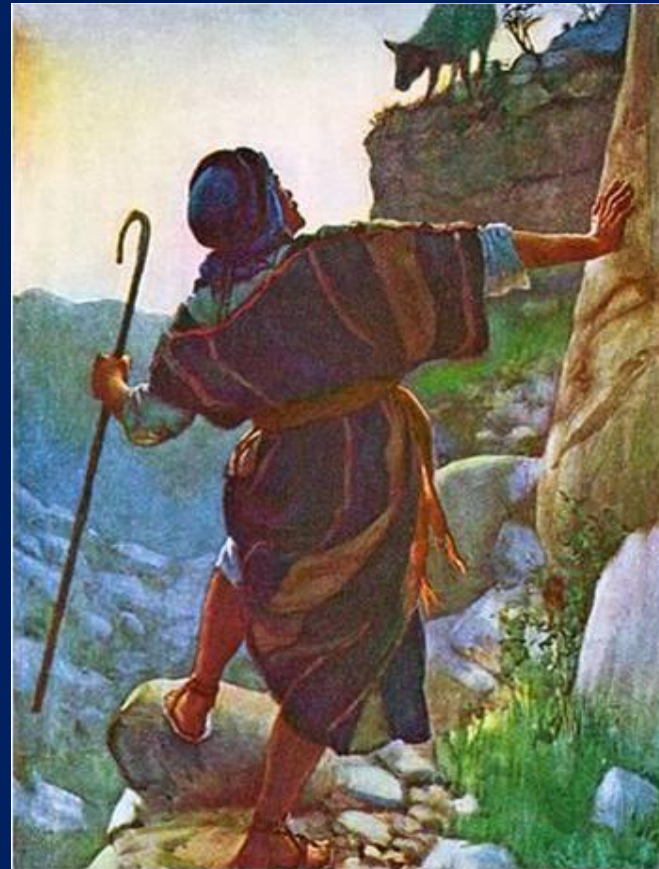


“...doth not leave the ninety and nine in the wilderness,...”

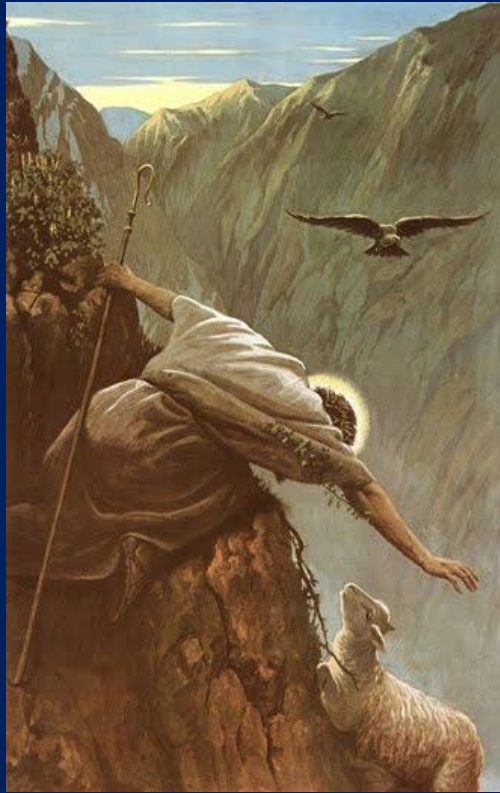


JST change: It is important to note that the King James Version says all one hundred sheep are out in the wilderness. But the JST says “...*if he loseth one of them, doth not leave the ninety and nine and go into the wilderness...*”

The shepherd leaves the sheep safely in the fold and he goes out into the wilderness to look for the lost sheep.



The wilderness is a dangerous place both for the shepherd and his sheep.



Many times the sheep has fallen down a crevice or has been attacked by a wild animal.

“...and go after that
which is lost...”



Jesus shows compassion on
His lost children.

The shepherd takes his rod to fight off predators

The rod = The Word of God that leads to the Tree of Life = Atonement



The shepherd takes his staff to use as a tool for rescuing.

The staff = Mercy = only through the grace of God are we saved

When sheep get lost they become terrified. They often collapse in a thicket and begin bleating.



When found they are too terrified to even rise to their feet. They cannot be herded or led on a rope. They must be carried.

“...until he find it.”



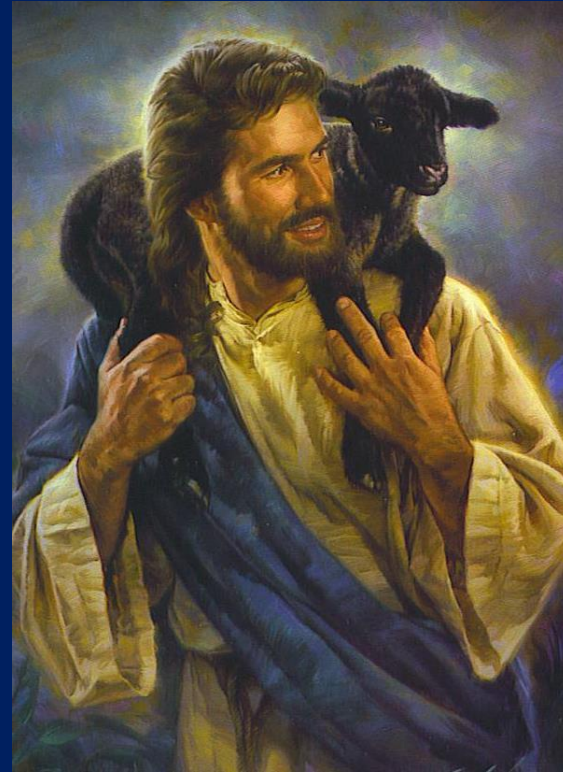
**The sheep offers no service
to the shepherd and in no
way earns or deserves his
rescue.**

“And when he hath found it...”



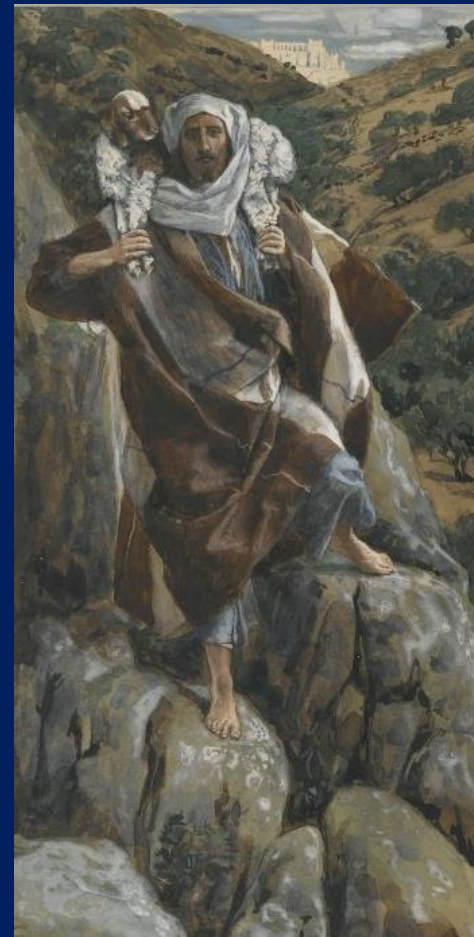
It comes as a gift. Just as we
who are undeserving, are
rescued by Christ through His
Grace

“...he layeth it on
his shoulders,
rejoicing”



An average sheep
weighs up to 70
pounds.

The terrain was rugged. The shepherd would place the sheep around his shoulders and grab his legs in front.

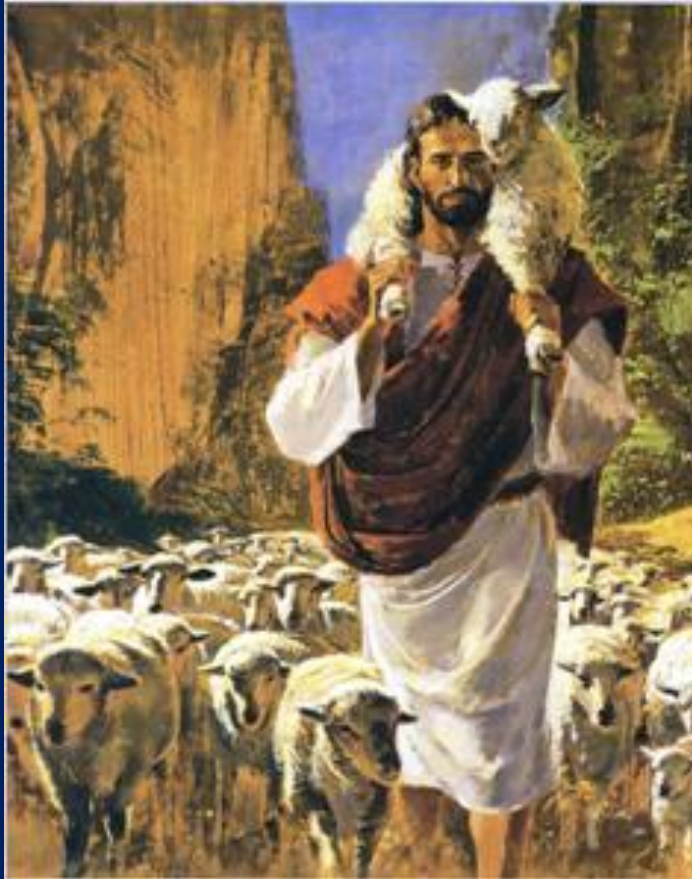


This was hard work. The Western images have Jesus carrying a little lamb under his arm...

...Most Eastern images have sheep that are as big as the shepherd indicating a heavy load that is carried.



“And when he cometh home...”



The act of the shepherd in carrying the sheep back to his home in the village and the sheep's acceptance of that act are symbolic of our acceptance of Christ's atonement...



...We can believe
that He can and will
cleans us.

“...he calleth together his friends
and neighbours, saying unto them,
Rejoice with me;...”

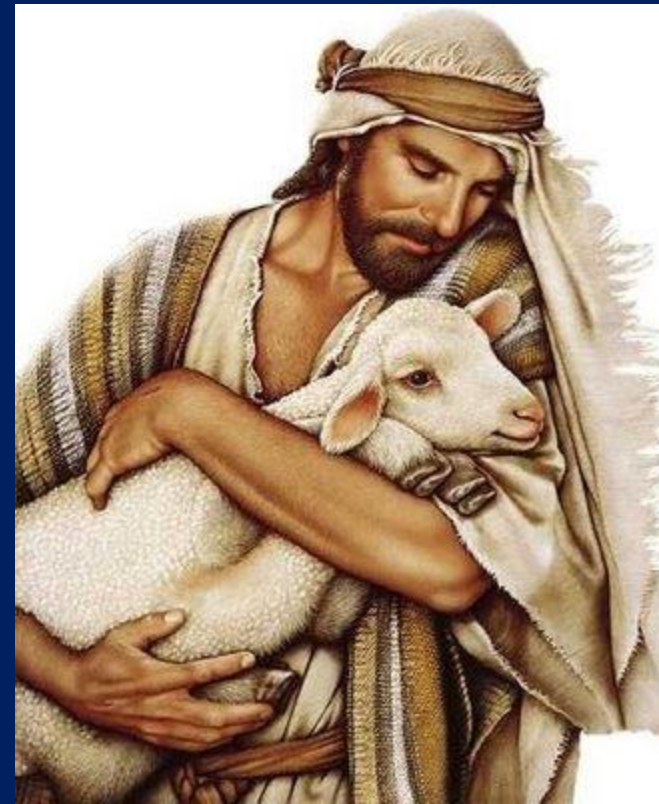


Melani Pyke

The shepherd returns home
with his lost sheep and calls
for a celebration.

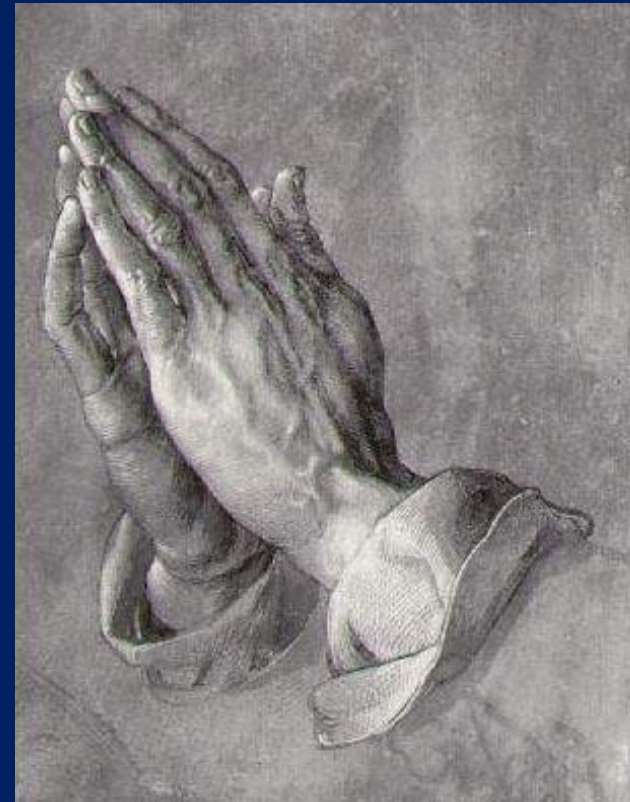
Why?

The Western tradition is that
He loves the sheep and is
relieved to find it.



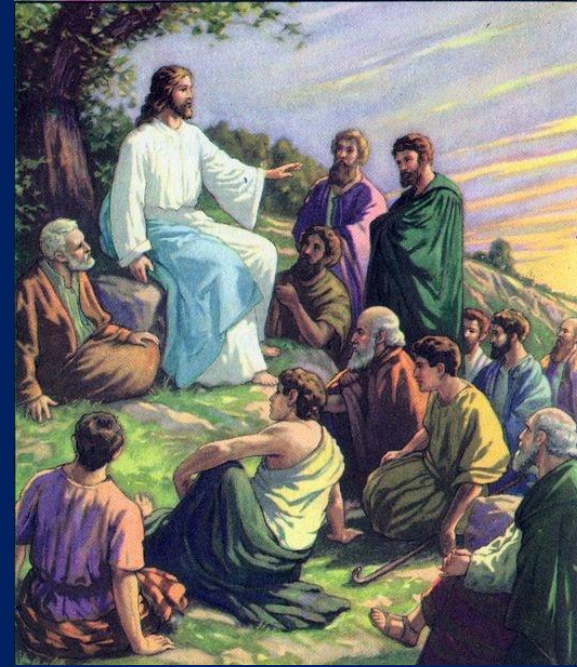
The Eastern tradition, if the
shepherd loses the sheep, he
loses his character and
reputation.

“I say unto you, that likewise joy shall be in heaven over one sinner that repenteth,…”



Through the Atonement we can be forgiven, and Heavenly Father will rejoice at our return.

“...more than over ninety and nine just persons, which need no repentance.”



What about the ninety-nine?

They are already safe in the fold.

Who would those people be?

Who exactly needs no repentance?



This jab was directed to the Pharisees and Scribes who were striving to live the Law perfectly so that they would be “justified” for heaven and would need no Savior.

**What does the lost sheep
do to save himself?**

Do you need a Savior?



At most, he bleats so he may be found.

Salvation comes only from the Shepherd.

Psalms 14:3

“There is none that doeth good,
no not one.”

Romans 3:23

“All have sinned, and come
short of the glory of God”

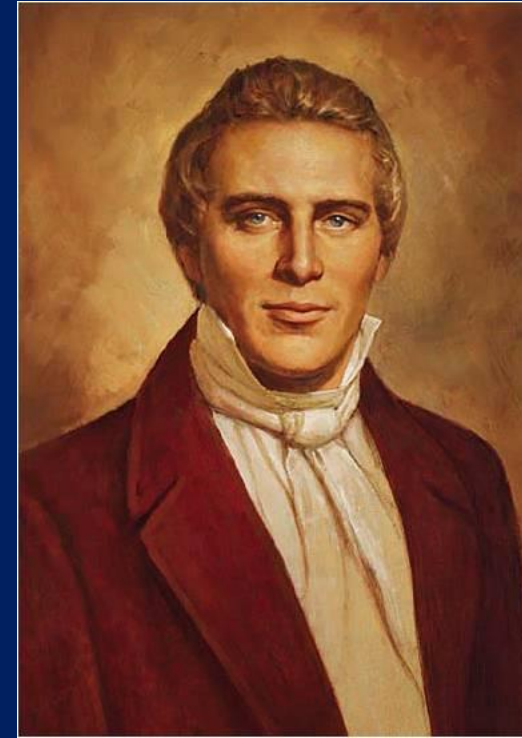
Chiasmus

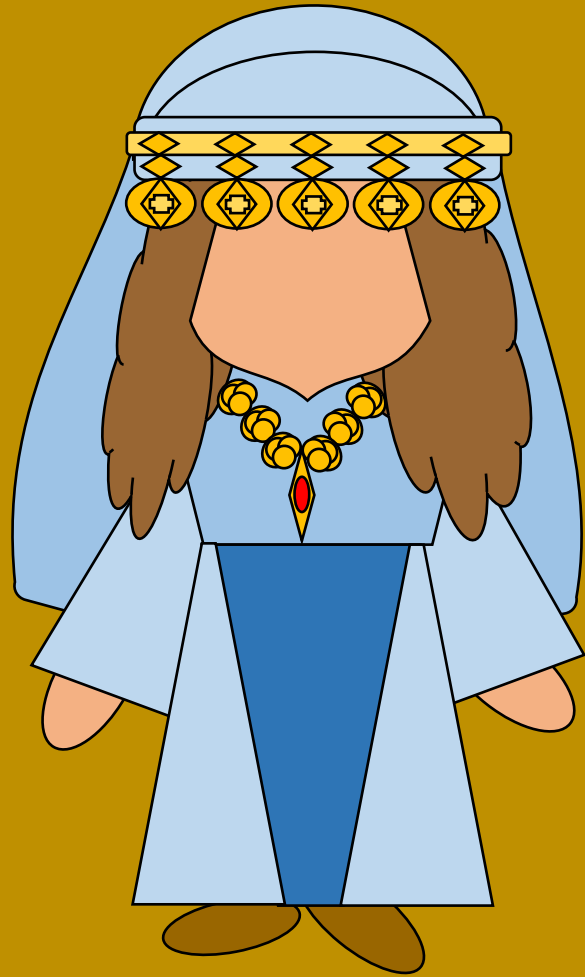
The Lost Sheep

1. **YOU** 4 "Which one of you, having a hundred sheep
2. **ONE** and losing one of them,
3. **NINETY-NINE** does not leave the ninety-nine in the wilderness
 - A. **LOST** and go after the one
 - B. **FIND** that is lost until he finds it? 5 When he has found it,
 - C. **REJOICE** he places it on his shoulders, rejoicing.
 - D. **RESTORE** 6 And when he comes home,he calls together his friends and neighbors,
 - C. **REJOICE** saying to them, 'Rejoice with me,
 - B. **FIND** for I have found my sheep
 - A. **LOST** that was lost.'
4. **YOU** 7 Just so, I tell you, there will be more joy in heaven
5. **ONE** over one sinner who repents
6. **NINETY-NINE** than over ninety-nine righteous persons who need no repentance.

Joseph Smith stated:

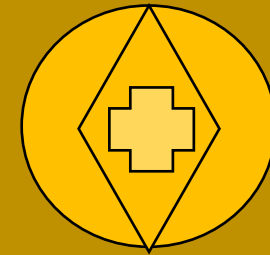
“There is joy in the presence of the angels of God over one sinner that repenteth, more than over ninety-and-nine just person that are so righteous; they (the prideful ones) will be damned anyhow; you cannot save them.”





*“Rejoice With
Me”*

*The Parable of the
Lost Coin*



Luke 15:8-10

*Jesus speaks of a
woman in this
parable.*



*A speaker in Middle Eastern culture
cannot compare a male audience to
a woman without giving offense.
Jesus does it anyway with the intent
of elevating the status of all women.*

“Either what woman having ten pieces of silver, ...”



Drachmas

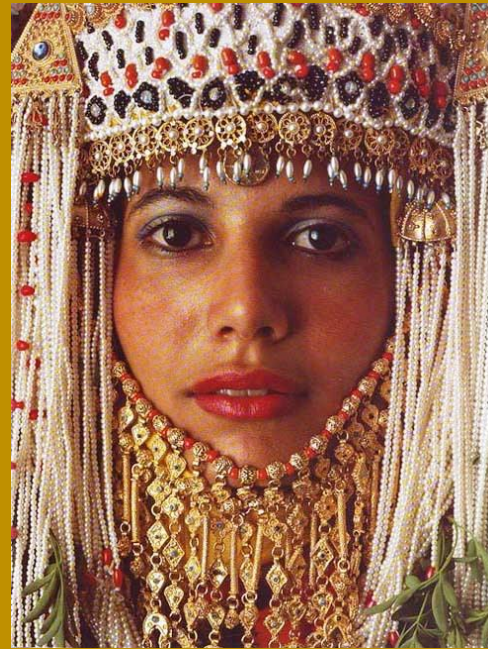
*The coins were her
insurance that if she
ever lost her
husband she would
have the coins to
support her*



*A drachma is
about one
day's wages.*



Bride Price



Paid by husband at the betrothal.



*If the woman is found
unfaithful her husband
might take the coins away
to her disgrace*

*If the husband
discovers a coin
missing he might get
the wrong idea*



*A complete set
of coins
represented a
faithful wife.*



*“...if she lose
one piece,...”*

Middle Easterners do not take direct blame for such an act. They might say, “The coin is lost” but would not say “I lost the coin.”



Jesus emphasizes that this woman has indeed lost the coin and she take responsibility for having done so

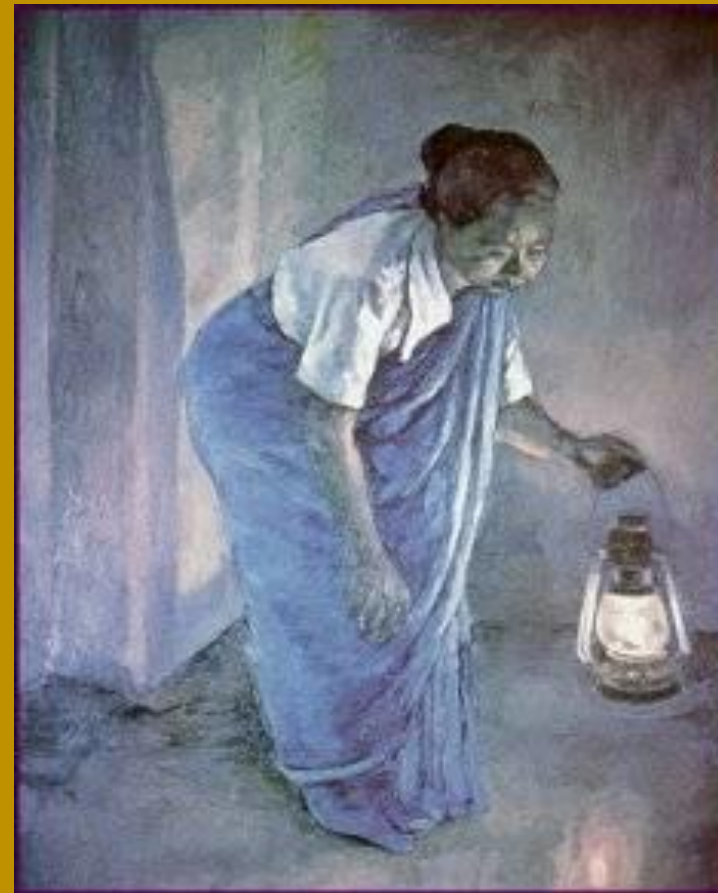
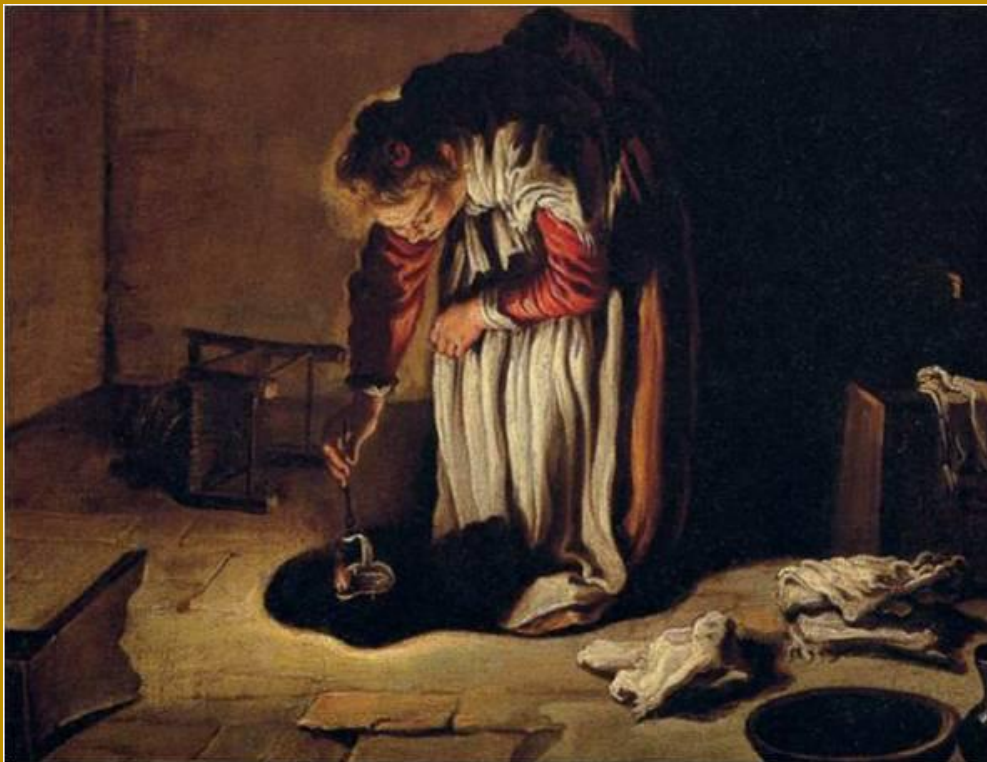
*“...doth not light
a candle...”*



The homes were made with basalt (black volcanic rock) floors. The rooms were about 7 feet high with six inch slits near the top for the only windows. The floors were stones pieced together, with numerous cracks where the stones met. The woman must light a lamp in the dark room and painstakingly search for the coin.



*“...and sweep the house,
and seek diligently till
she find it?”*



*Transgression or neglect, that which is lost,
perhaps virtue or chastity, needs to be found*





In order to get back what is lost, we need to repent by searching and praying for forgiveness.

How do you know when you have been forgiven?

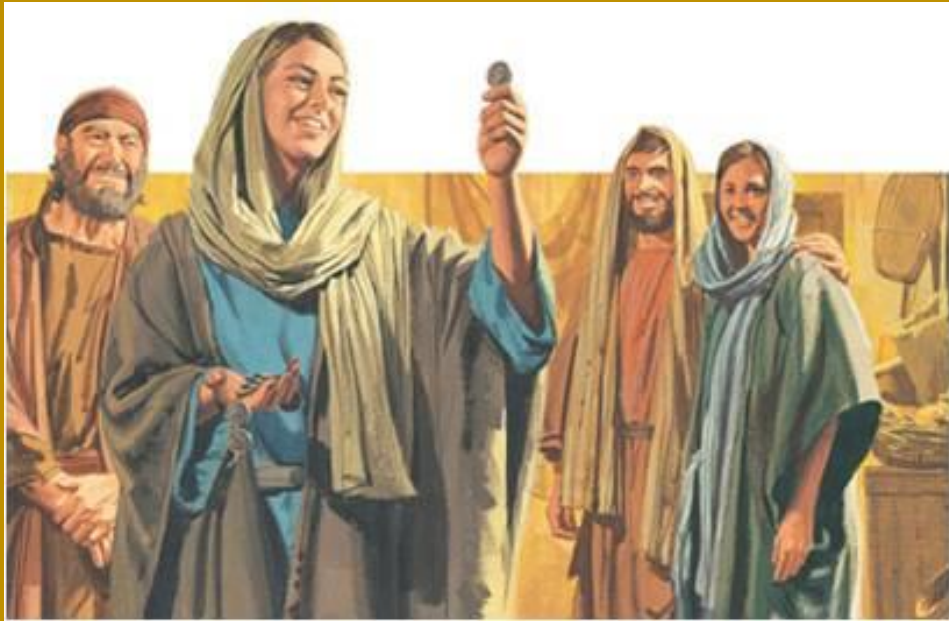


Joy in Finding

*Knowing that you
had done everything
possible to find that
which was lost*



“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.”



The woman finds the coin and invites the neighbors to a celebration.

Having found the coin she has proven her faithfulness and it is her success that she wants to celebrate.



*So it is with us,
when we fully
repent we rejoice to
be able to return to
the Savior*

*“Just so, I say unto you, there is joy
in the presence of the angels of God
over one sinner that repenteth.”*



Chiasmus

INTRODUCTION "Or what woman having ten silver coins"

1. **LOST** if she loses one of them,
2. **FOUND** does not light a lamp, sweep the house, and search carefully until she finds it?
3. **REJOICE** When she has found it, she calls together her friends and neighbors, saying, 'Rejoice with me,
4. **FOUND** for I have found the coin
5. **LOST** that I had lost.

CONCLUSION "Just so, I tell you, there is joy in the presence of the angels of God over one sinner who repents."

*“...he was lost,
and is found”*

*Parable of
the Prodigal
Son*



Luke 15:11-32

*“And a
certain man
had two
sons...”*



Luke 15:11

“ And the younger of them said to his father, Father, give me the portion of that falleth to me...”



The Younger Son Requests his Inheritance

**Cultural:
Betrayal
of Family and Community
Values**

**Akin to wishing the Father
was dead**

**He would have
been shunned
by the community**

Luke 15:12

The prodigal asked not only for his inheritance, but the right to dispose of it as he pleased.

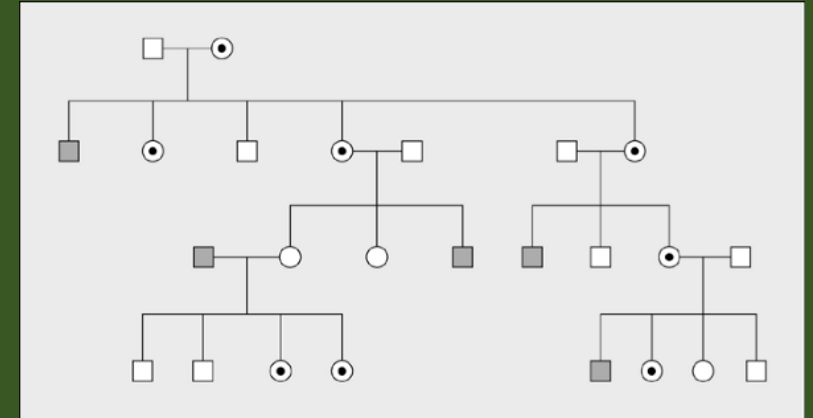


According to tradition, a father had claim on all his property and the income from it until his death.

*Why did the Father give this inheritance to his son?
Land was given to each tribe of Israel as an eternal inheritance.*

By complying, the father wrecked the family generational estate.

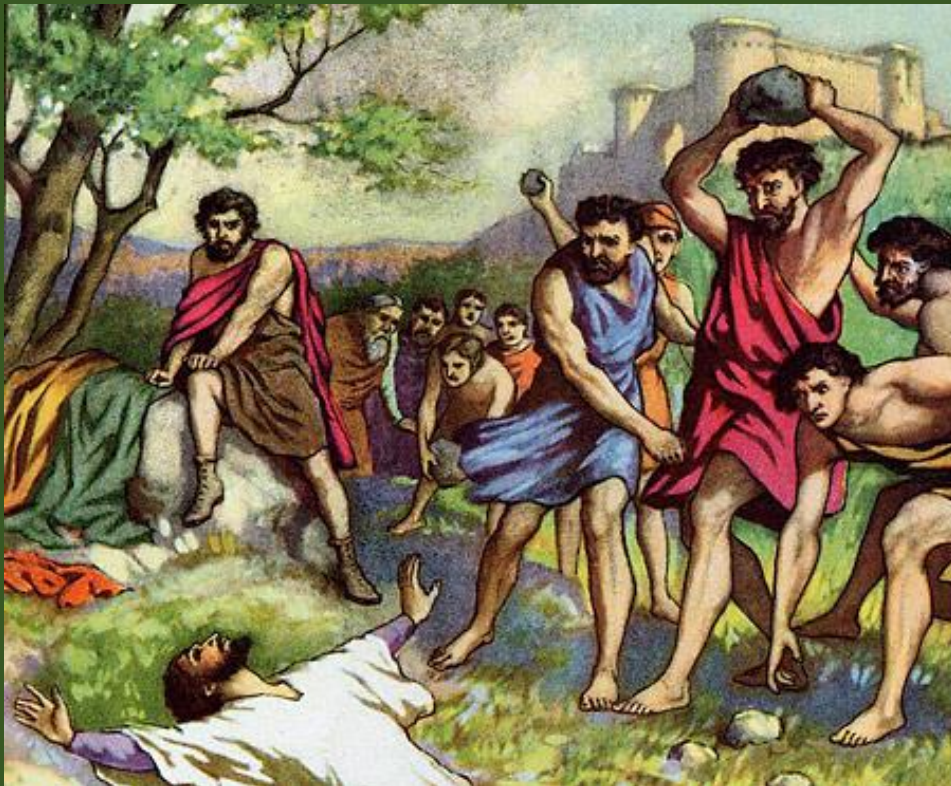
Then it was divided within each tribe into family inheritances that were passed generation to generation intact.



The father would have had to liquidate the son's portion, keep the property and give the son the money.



Deuteronomy 21:18-21
The Law of Moses



*A Rebellious Son
could be stoned to
death*

“...And he divided unto him his living.”



The father had to sell 1/3 of the family's generational estate and convert it to cash.

Luke 15:11

*The Father allowed
his son to experience
the consequences.*

Tough Love

*He wanted his son to
learn through life's trials.*



*“And **NOT** many days after the younger son gathered all together, ...”*



Luke 15:13

“...and took his journey into a far country...”



Gentile country—Babylon.

Luke 15:13

*As long as you had money in
Babylon you were treated well*



*If a Jewish boy spent his inheritance among the Gentiles,
his home community would perform a “Kutzash”*



Like the prodigal son, we too can go to “a far country” is not measured by miles but by how far our hearts and minds are from Jesus!

Fidelity, not geography, really determines the distance.

*Neal A. Maxwell
Conference October 2000*



“...and there wasted his substance with riotous living...”



Luke 15:13

What did he want?

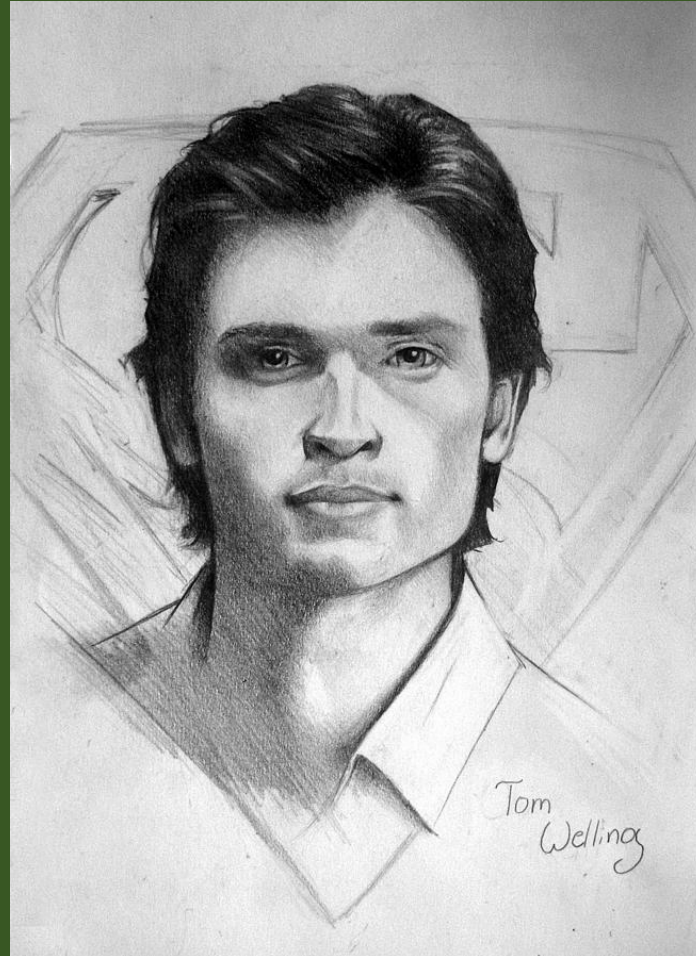
The 4 P's

✓ *Popularity*

✓ *Power*

✓ *Possession*

✓ *Passions*



Luke 15:13

*“...And when he had spent
all...”*



The King James Version is incorrect in their translation of “riotous living.” We assume this speaks of his dissipated, immoral life. The Greek word, “asotozs” means “a glutton.” There is no hint of immorality from the language. He is simply living an expensive, carefree life as a spendthrift.

Luke 15:14

*“...there arose a mighty famine
in that land,...”*



Luke 15:14

“...and he began to be in want.”



The natural thing to do would be to return home, but in the Middle East, cultural life is governed by honor and shame.

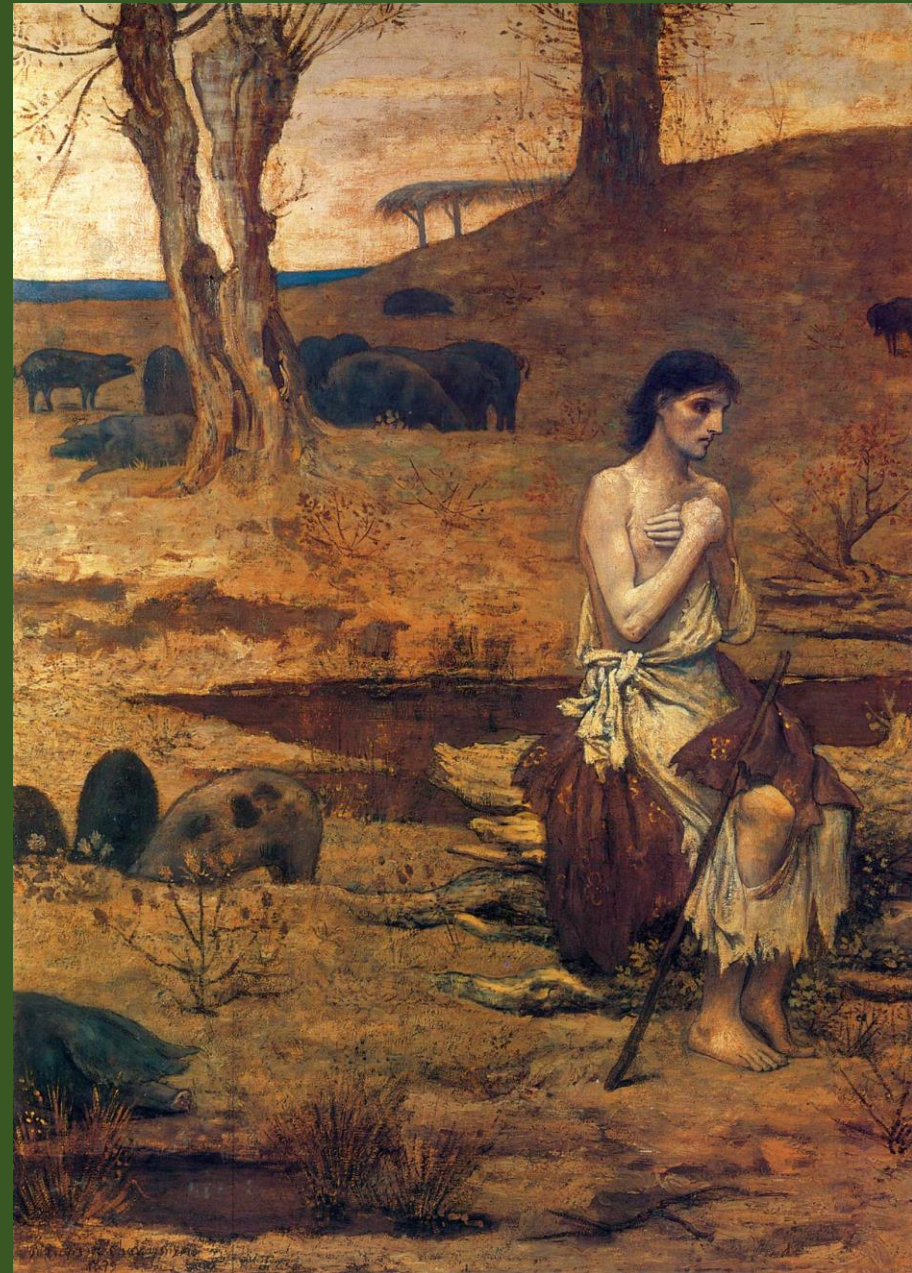
Luke 15:14



He loses everything...if he was with family they would of helped, but he has departed from them...he is an alien in a Gentile country and had no family to return to.

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

He goes to work for the lowest job and the lowest pay



Luke 15:15

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



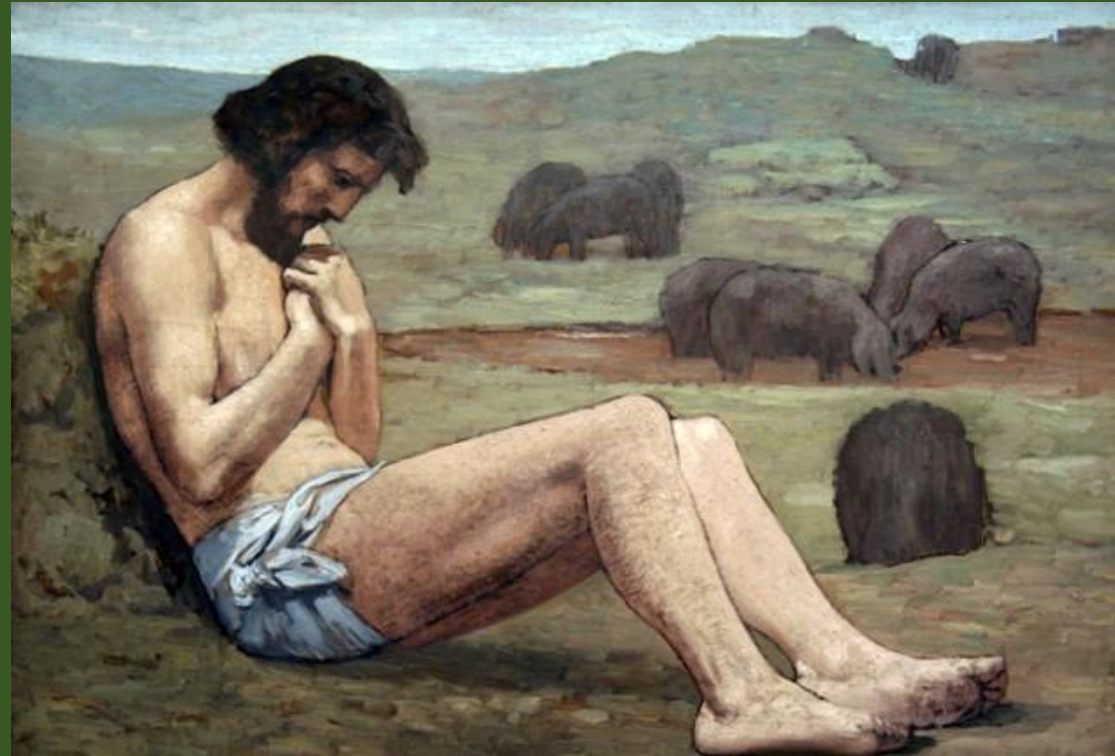
According to Jewish law, this makes him ritually unclean. He has sunk to the lowest a Jewish boy could get. He also was not allowed to eat the pig's food.

The Son left home seeking his freedom.

Where is his freedom now?



“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!”



During the famine the swine would have been worth more than the Prodigal who was no more than a slave.

Luke 15:17

“Came to Himself”

*The repentance process begins when he starts being honest with himself over his situation. He is now “compelled” to be humble which prepares him to even think of submitting to a higher power.
The spirit can begin his work within the son.*





"The returning prodigals are never numerous enough, but regularly some come back from "a far country". Of course, it is better if we are humbled "because of the word" rather than being compelled by circumstances, yet the latter may do!

Famine can induce spiritual hunger."

“I will arise and go to my father, and will say unto him, Father, I have sinned against heaven and before thee,...”



Realizing he needs his father's help and he makes his plan to return to his father.

Luke 15:18

“And am no more worthy to be called they son...”



He has broken the law of Moses, sinned against his father by humiliating him publicly and bringing dishonor to his family name.



Luke 15:19

“If you have repented from serious transgression and mistakenly believe that you will always be a second-class citizen in the kingdom of God, learn that is not true...find encouragement in the lives of Alma the Younger and the sons of Mosiah. They were tragically wicked. Yet their full repentance and service qualified them to be considered as noble as righteous Captain Moroni.”



“And am no more worthy to be called thy son: make me as one of the hired servants.”

He is now hoping his father will take him back as a servant



3 types of servants:

Bondsmen—a native Israelite sold for a debt or crime—freed on the 7th year.

Lower-class slaves—purchased slaves from heathen tribes.

Hired hands—day laborers—outsiders who had no job security and lived in destitution.

Luke 15:19

“And he arose, and came to his father...”

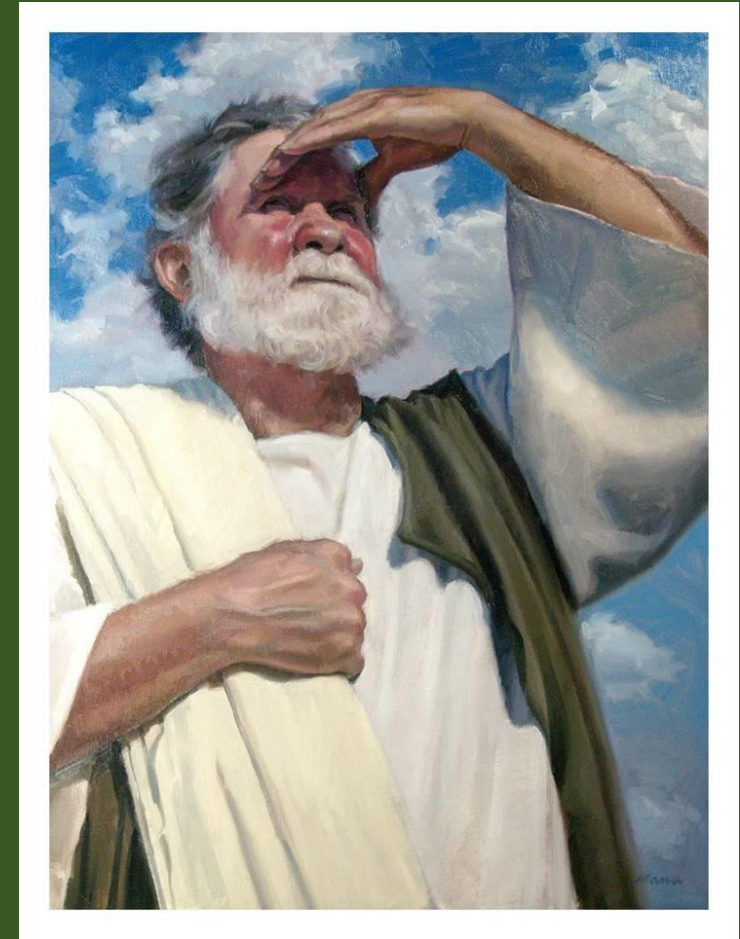


Joe Cavazos

Luke 15:20

“...But when he was yet a great way off, his father saw him,...

The Prodigal’s father has been watching and waiting for his son. The father knows the son and that he had failed in the world. He also knows his son is proud and will not come back until he falls to his lowest point.



Luke 15:20

When his father sees him, he knows he needs to greet him before the son gets to the village and is seen by the community and openly shamed.



The Village would expect the father to yell and berate the son when he see him.

Protecting the boy the father runs to greet him before he gets to the village



In the near east, for an elderly gentleman to run was disgraceful. He often has long flowing robes, and running would require him to roll up his robes, allowing people to see his legs, this would be humiliating.

‘gird up his loins’

Gird(up) your loins-- to prepare yourself mentally to do something difficult Usage notes: This phrase comes from the Bible, where girding up your loins meant to tie up long, loose clothes so that they were more practical when you were working or travelling. Both sides are presently girding their loins for the legal battles that lie ahead.

“Kutzasah”

Or

“Kezazah”

Once a vessel became ritually unclean, it had to be taken out of use. An impure pottery vessel, for example, had to be broken.



The community would throw down an earthen pot, breaking it. It signifies that the Jewish boy is dead to them unless he brings his inheritance back.

“...and had compassion, and ran, and fell on his neck, and kissed him.”



The father's kiss was a sign of reconciliation and forgiveness.

Luke 15:20

When a serious quarrel has taken place in the village and reconciliation is achieved, a part of the ceremony enacted as a sacrament of reconciliation is a public kiss by the leading men involved.





In the Law of Moses the Scribes and Pharisees would have required a ritual cleansing of the son before they would even have touched him.



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

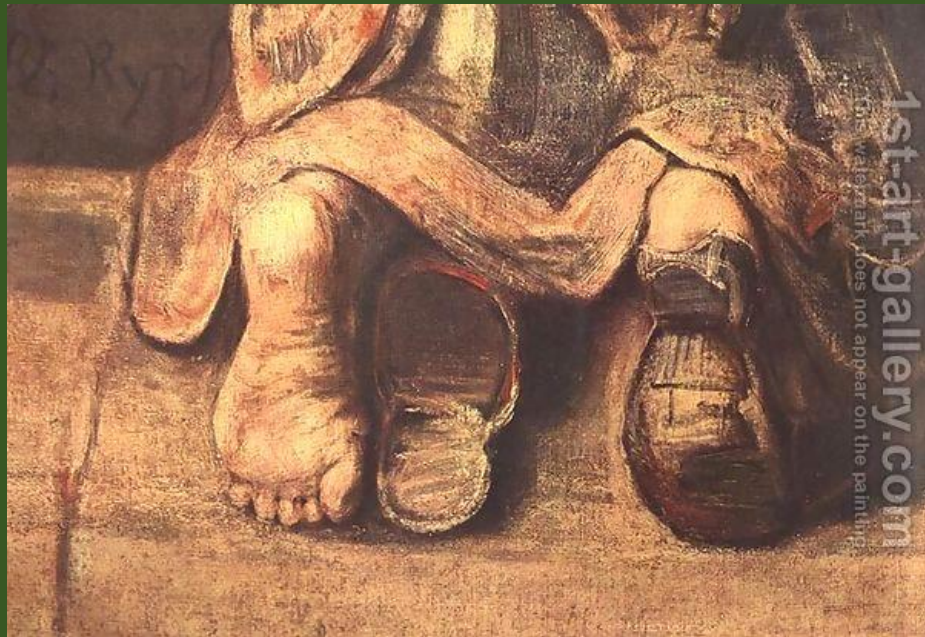


Luke 15:21

“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:”



*Clothing his son is symbolic:
It is a public statement of his
unconditional acceptance.*



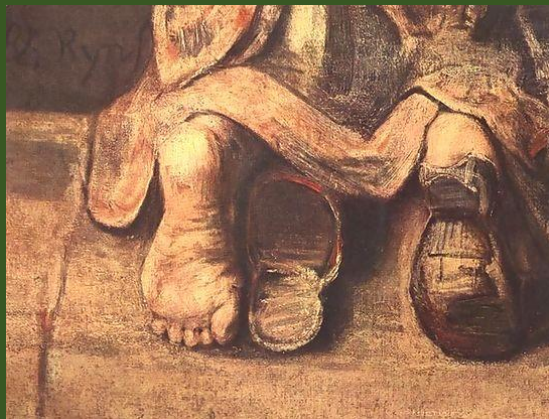
Luke 15:22



Best Robe....Putting on the spirit or Righteousness



Ring...access to the estates most important documents and possession authority as part of the family



Freedom...no slave would wear shoes...only freemen. Shoes were worn by the master, not the guest, who removed them when they entered the house.

The servants are asked to place the shoes on the son, thus suggesting his reinstatement as a member of the family.



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



The father modeled for the townspeople how they should accept his son.

A fatted calf was kept only for sacred festivals...it would have fed over 100 people. This would have been no small gathering to celebrate.

Luke 15:23

*The Fatted calf = Sacrifice of an animal
Christ's atonement*



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

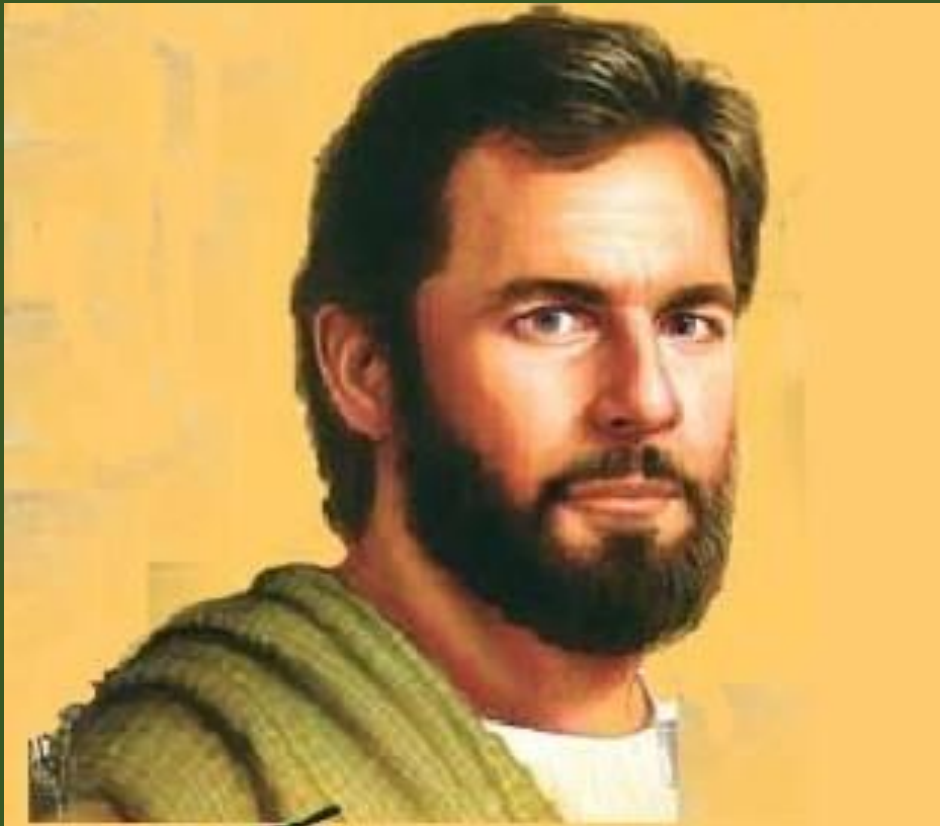


Ary Scheffer



Luke 15:24

“Now his elder son was in the field: and as he came and drew night to the house, he heard music and dancing.”



The devoted son hears music and dancing and asks a servant about it.

Luke 15:25



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

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.”

Luke 15:25

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



The devoted son feels betrayed, because he has served and worked while his brother had gone and squandered his inheritance

Luke 15:28

“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:”



You are always with me

Luke 15:29

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



Almost as if he were saying, “I am slaving for you, and he has done nothing, and yet you have treated him with more favor than me.”

Luke 15:30

“The older son forgets for a moment that he has never had known filth or despair, fear or self-loathing. He forgets for a moment that every calf on the ranch is already his and so are all the robes in the closet and every ring in the drawer. He forget for a moment that his faithfulness has been and always will be rewarded.”



Luke 15:29

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



*Keep in mind the older son is
the “birthright” son which
means his inheritance is a
“double portion”.*

Luke 15:31

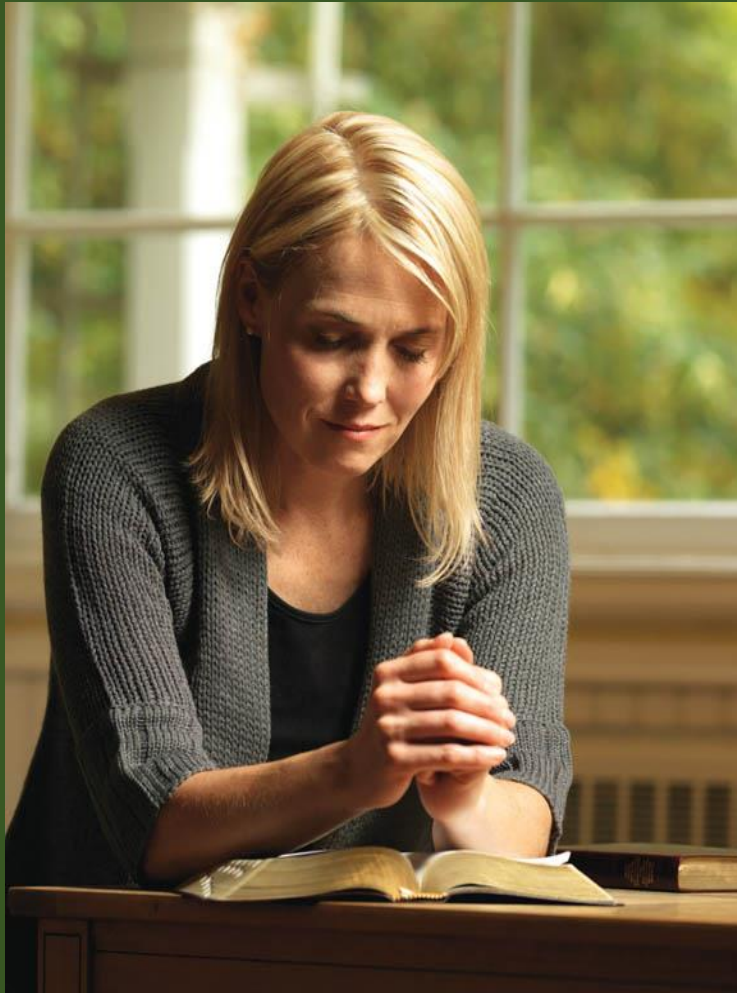
“It was meet that we should make merry, and be glad; for this thy brother was dead, and is alive again; and was lost, and is found.”



His father reminds him that this is his brother. That he was faithful all along and that he has not lost anything. This is what Christ would do, forgive his brothers.

Luke 15:32

There is no limit to the number of lost souls who can be welcomed back.



We can tell how close we are to Heavenly Father by checking how we feel about people who are in sin.



"Nothing is so much calculated to lead people to forsake sin as to take them by the hand, and watch over them with tenderness....."

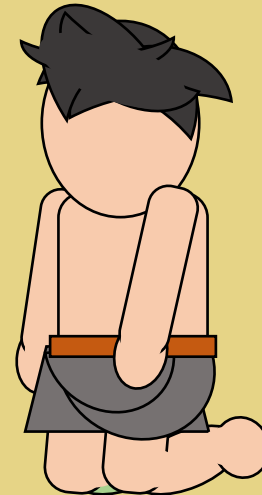
...The nearer we get to our Heavenly Father, the more we are disposed to look with compassion on perishing souls; we feel that we want to take them upon our shoulders, and cast their sins behind our backs.

Joseph Smith TPJS 240-241

Message of Hope

“The Other Prodigal” Elder Jeffrey R Holland May 2002 Ensign

Lessons learned from the Prodigal Son



Lessons learned from the Prodigal Son

- ❖ Coming to Christ is true freedom from bondage
- ❖ It's never over 'til it's over. Do we really know the final outcome in the lives of our spiritual sibling? It's in God's hands. Joseph Smith said, "A soul is never too old to repent." TPJS p 191
- ❖ Be careful not to condemn. Remorse is not repentance but it is a good beginning.
- ❖ The lowest point (rock bottom) is someone's life can be a switch point for turning back to God. There also is "Foxhole" religion" Repentance borne of desperation is not always lasting. Time will tell for the younger son.

❖ Repentance is not a work we perform on our own. We must allow God to “find” us. The lost sheep and coin didn’t regret---they were found.

❖ There are limits to the mercy of God. We don’t sin so that mercy can abound. We could lose something we can never reclaim.

❖ It is always better to “prepare and prevent” than to “repair and repent.” You ALWAYS lose something during a period of rebellion.

❖ Ask yourself: Would I have attended the banquet of the returning prodigal? Would I feel I am condoning the actions of the guilty: Remember: All of us fall short of perfection. God cheers on every runner, calling out that the race is against sin, not against each other.

❖ In order to have faith in Jesus Christ and God the Father, we must understand their character and attributes. This parable should be “the parable of the Loving Father’ The Father of the prodigal sons is our father. He is the “hero”.

“When we are lost, we can **‘come to ourselves’** but we may not always be able to **‘find ourselves,’** and, worlds without end, we cannot **‘save ourselves.’** Only the Father and His only Begotten Son can do that. Salvation is in Them only.

So we pray that They will help us, that They will **‘come out’** to meet and embrace us and bring us into the feast They have prepared.”



Sources:

1. Neal A. Maxwell, CR October 2000
2. *Elder Richard G. Scott Conference Oct. 2000*
3. Elder Jeffrey R. Holland *The Other Prodigal* May Ensign 2002

Inspired by Poway Institute:

By Becky Davies and Lesley Meacham

Amazing Grace

<https://www.youtube.com/watch?v=X6Mtpk4jeVA>

<https://www.youtube.com/watch?v=GYMLMj-SibU>

Event	Matthew	Mark	Luke	John
Parable of the Lost Sheep			15:1-7	
Parable of the Lost Coin			15:8-10	
Parable of the Prodigal Son			15:11-37	

“The three parables ... are as one in portraying the joy that abounds in heaven over the recovery of a soul once numbered among the lost, whether that soul be best symbolized by a sheep that had wandered afar, a coin that had dropped out of sight through the custodian’s neglect, or a son who would deliberately sever himself from home and heaven. There is no justification for the inference that a repentant sinner is to be given precedence over a righteous soul who had resisted sin. ... Unqualifiedly offensive as is sin, the sinner is yet precious in the Father’s eyes, because of the possibility of his repentance and return to righteousness. The loss of a soul is a very real and a very great loss to God. He is pained and grieved thereby, for it is His will that not one should perish” James E. Talmage (*Jesus the Christ*, 3rd ed. [1916], 461)

The Prodigal Son:

“The tender image of this boy’s anxious, faithful father running to meet him and showering him with kisses is one of the most moving and compassionate scenes in all of holy writ. It tells every child of God, wayward or otherwise, how much God wants us back in the protection of His arms”

The Other Son:

“This son is not so much angry that the other has come home as he is angry that his parents are so happy about it. Feeling unappreciated and perhaps more than a little self-pity, this dutiful son—and he is *wonderfully* dutiful—forgets for a moment that he has never had to know filth or despair, fear or self-loathing. He forgets for a moment that every calf on the ranch is already his and so are all the robes in the closet and every ring in the drawer. He forgets for a moment that his faithfulness has been and always will be rewarded. ...

“... He has yet to come to the compassion and mercy, the charitable breadth of vision to see that *this is not a rival returning*. It is his brother. ...

“Certainly this younger brother had been a prisoner—a prisoner of sin, stupidity, and a pigsty. But the older brother lives in some confinement, too. He has, as yet, been unable to break out of the prison of himself. He is haunted by the green-eyed monster of jealousy”

Elder Jeffrey R. Holland (“The Other Prodigal,” *Ensign*, May 2002, 62).

Searching for the Lost:

“Some of our own ... cry out in pain and suffering and loneliness and fear. Ours is a great and solemn duty to reach out and help them, to lift them, to feed them if they are hungry, to nurture their spirits if they thirst for truth and righteousness. ...

I would hope, I would pray that each of us ... would resolve to seek those who need help, who are in desperate and difficult circumstances, and lift them in the spirit of love into the embrace of the Church, where strong hands and loving hearts will warm them, comfort them, sustain them, and put them on the way of happy and productive lives” President Gordon B. Hinckley (“Reach with a Rescuing Hand,” *Ensign*, Nov. 1996, 86).

Chiasmus

The Lost Sheep

- YOU 4 "Which one of you, having a hundred sheep
2. **ONE** and losing one of them,
 3. **NINETY-NINE** does not leave the ninety-nine in the wilderness
 - A. **LOST** and go after the one
 - B. **FIND** that is lost until he finds it? 5 When he has found it,
 - C. **REJOICE** he places it on his shoulders, rejoicing.
 - D. **RESTORE** 6 And when he comes home, he calls together his friends and neighbors,
 - C. **REJOICE** saying to them, 'Rejoice with me,
 - B. **FIND** for I have found my sheep
 - A. **LOST** that was lost.'
 4. **YOU** 7 Just so, I tell you, there will be more joy in heaven
 5. **ONE** over one sinner who repents
 6. **NINETY-NINE** than over ninety-nine righteous persons who need no repentance.

Chiasmus

The Lost Coin

INTRODUCTION "Or what woman having ten silver coins,

1. **LOST** if she loses one of them,
2. **FOUND** does not light a lamp, sweep the house, and search carefully until she finds it?
3. **REJOICE** When she has found it, she calls together her friends and neighbors, saying, 'Rejoice with me,
4. **FOUND** for I have found the coin
5. **LOST** that I had lost.

CONCLUSION Just so, I tell you, there is joy in the presence of the angels of God over one sinner who repents."

Eternal Riches

Luke 16

Including:

Parable of the Unjust Steward
Parable of the Rich Man and Lazarus



But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.

For where your treasure is, there will your heart be also.

3 Nephi 13:20-21





What are some items that people often set their hearts on and try to obtain?

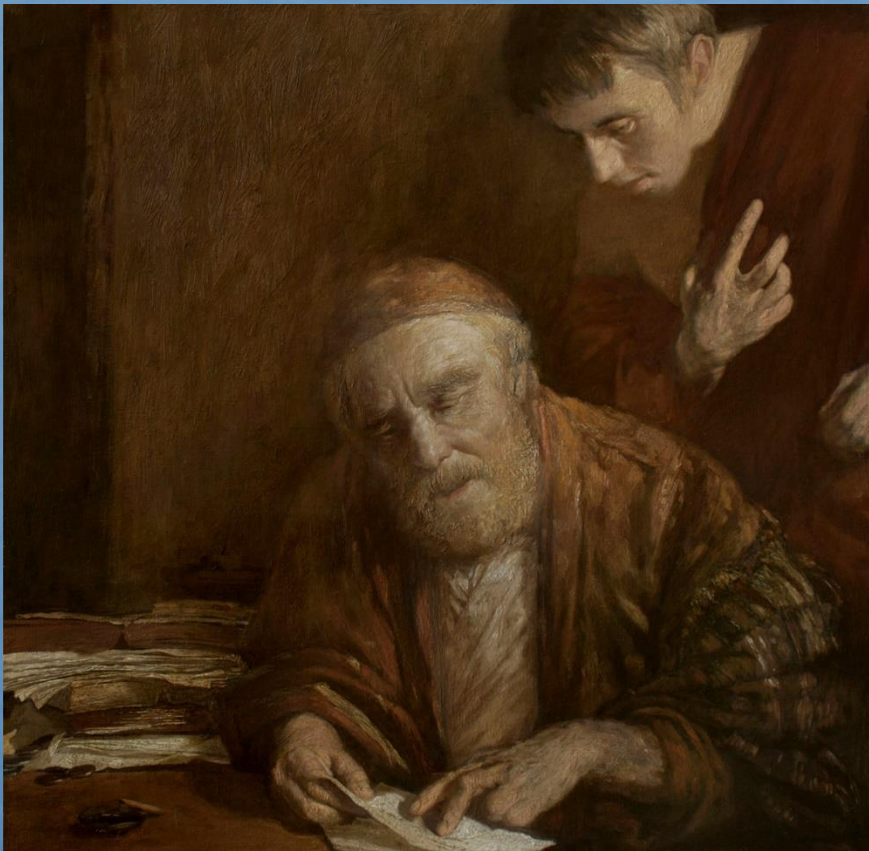


What are some riches that Heavenly Father wants us to seek?



Parable of the Unjust Steward

Steward = someone who is given authority to oversee or to manage his master's property.



What had the steward be doing with the rich man's goods?

Was the steward about to lose his job because of his wastefulness?

The steward worried about what he would do when he lost his job because he did not feel he could do manual labor and was too ashamed to beg.

The Plan

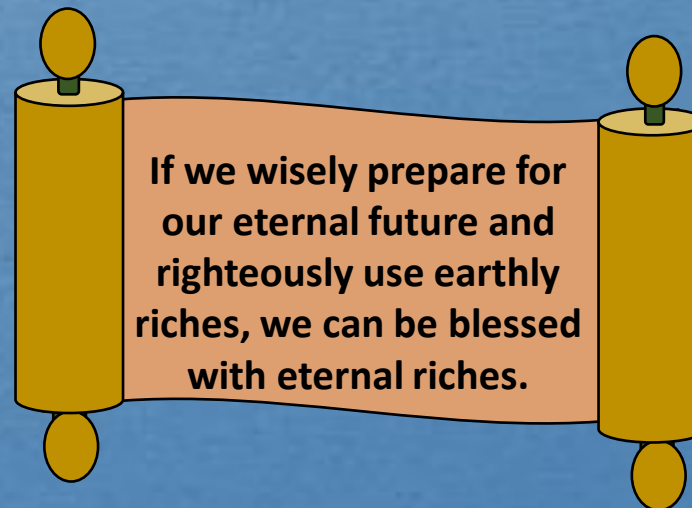
The steward devised a plan that he thought might lead to job opportunities in other households.

He visited two of the rich man's debtors and significantly discounted their debts, which he hoped would earn their favor.

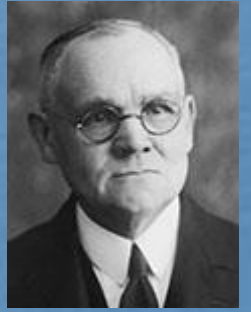


Preparation for Temporal Future

This parable does not encourage us to be dishonest or to cheat others in any way; rather, it encourages us to prepare for our eternal future with the same energy and effort as this steward prepared for his temporal future.



“Our Lord’s purpose was to show the contrast between the care, thoughtfulness, and devotion of men engaged in the money-making affairs of earth, and the half hearted ways of many who are professedly striving after spiritual riches. ...



“... Take a lesson from even the dishonest and the evil; if they are so prudent as to provide for the only future they think of, how much more should you, who believe in an eternal future, provide therefor! ...

Emulate the unjust steward and the lovers of mammon, not in their dishonesty, cupidity [selfish greed], and miserly hoarding of the wealth that is at best but transitory [temporary], but in their zeal, forethought, and provision for the future.” (4)

We Cannot Serve God and Mammon

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.



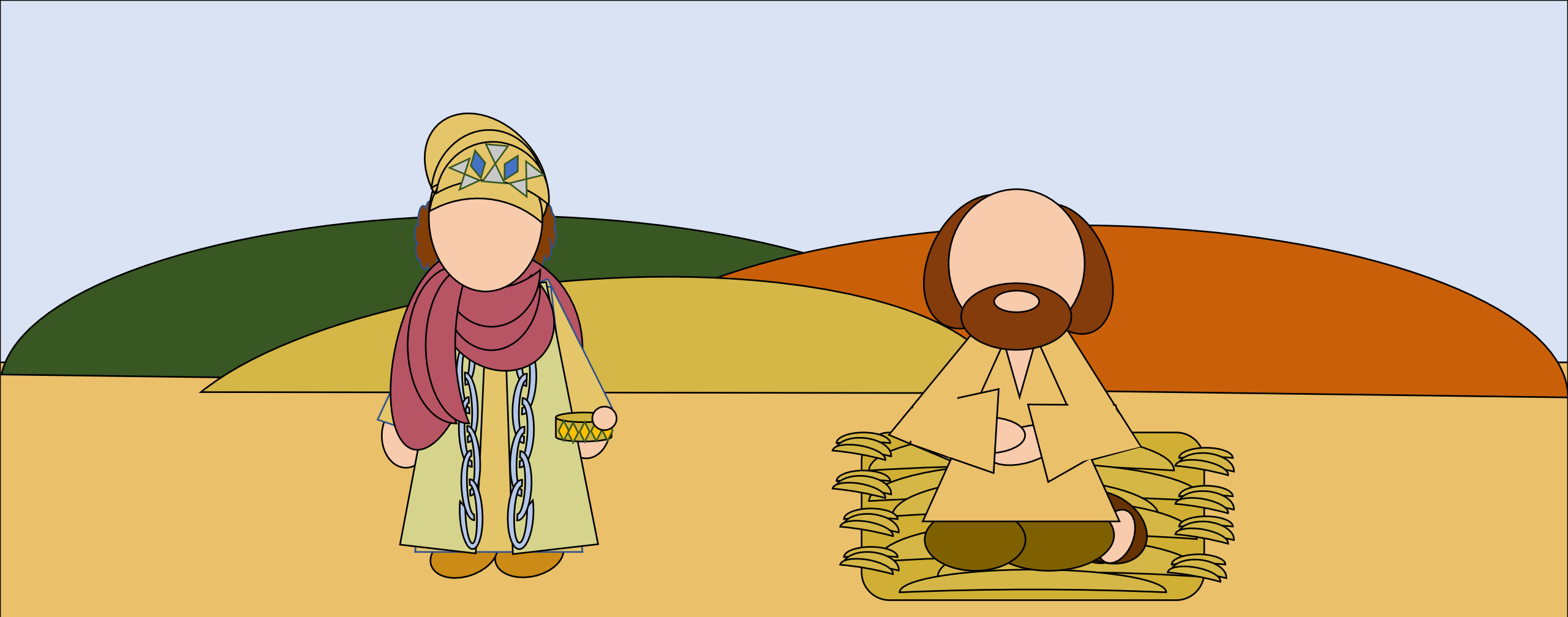
"We know that 'a double minded man is unstable in all his ways' (James 1:8) and that we cannot 'serve two masters.'

President Marion G. Romney wisely observed that there are too many of us 'who try to serve the Lord without offending the devil.'"

Parable of the Rich Man and Lazarus

Luke 16:13-31

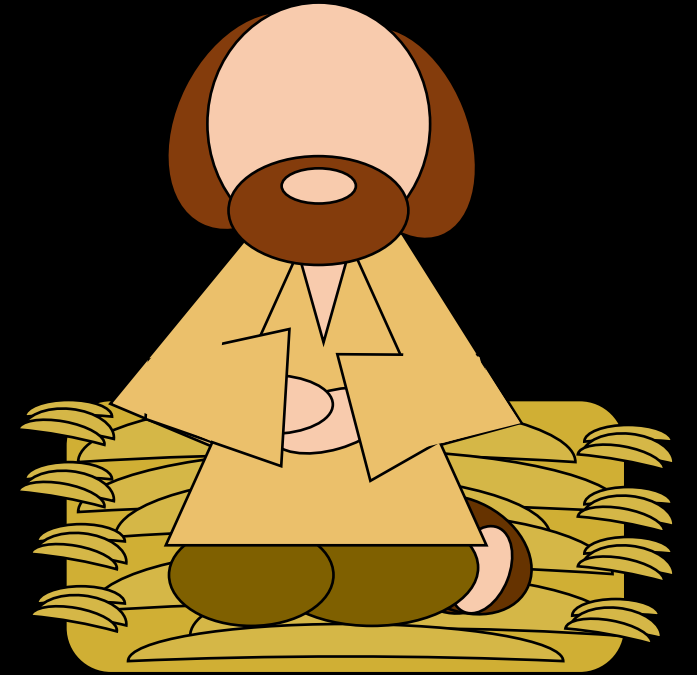




Folktale brought out by
Jesus to teach a lesson

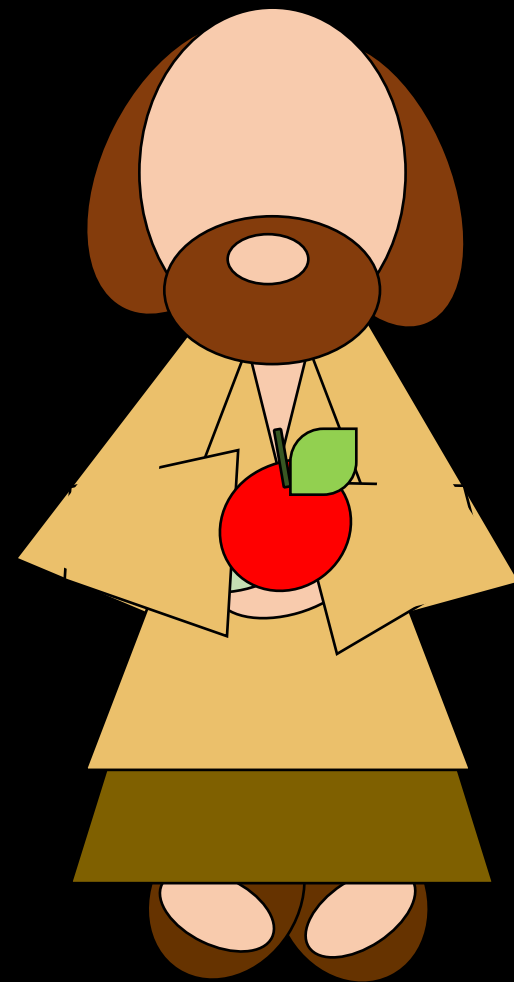


Before Jesus there was an Egyptian folktale circulating depicting a rich man dressed in fine linens and a poor man on a straw mat, whose roles were reversed after death...

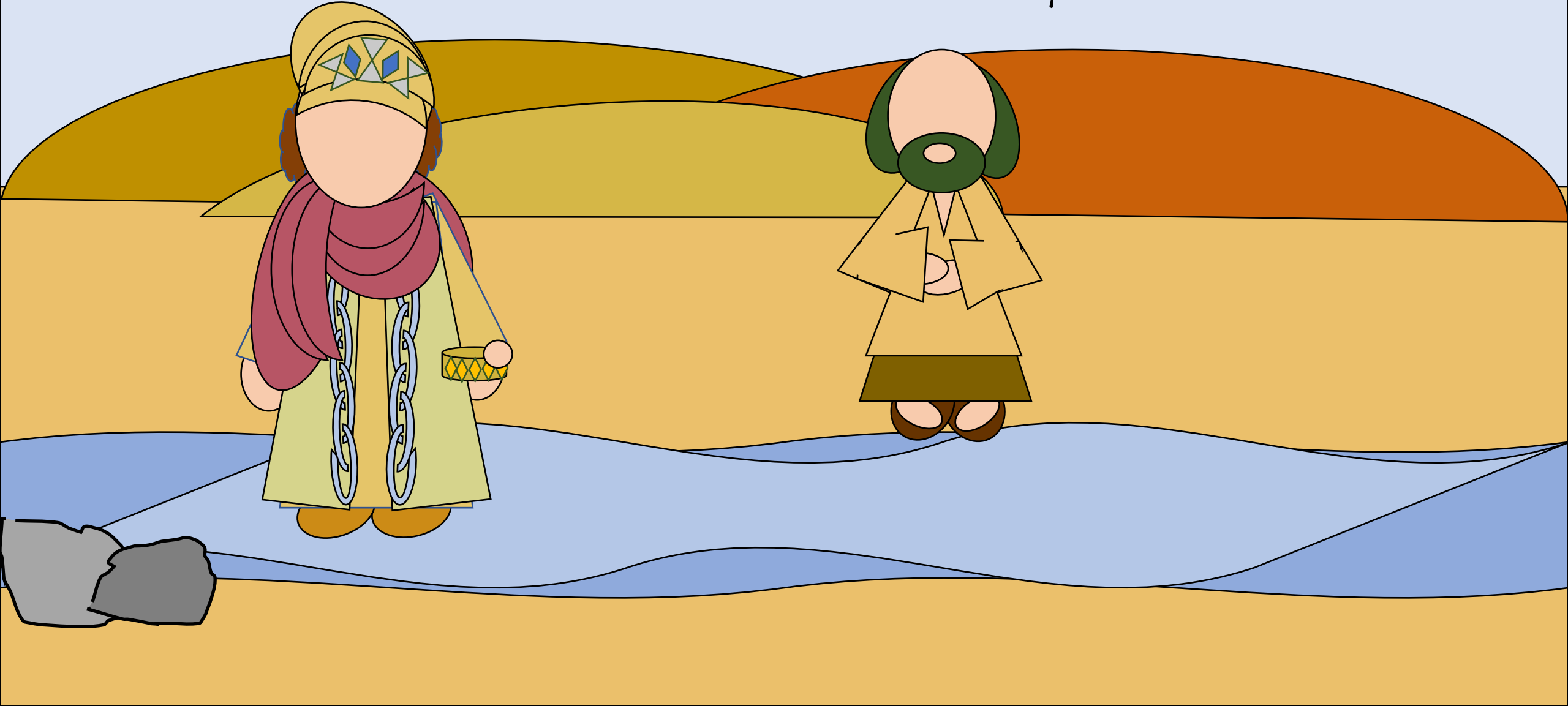




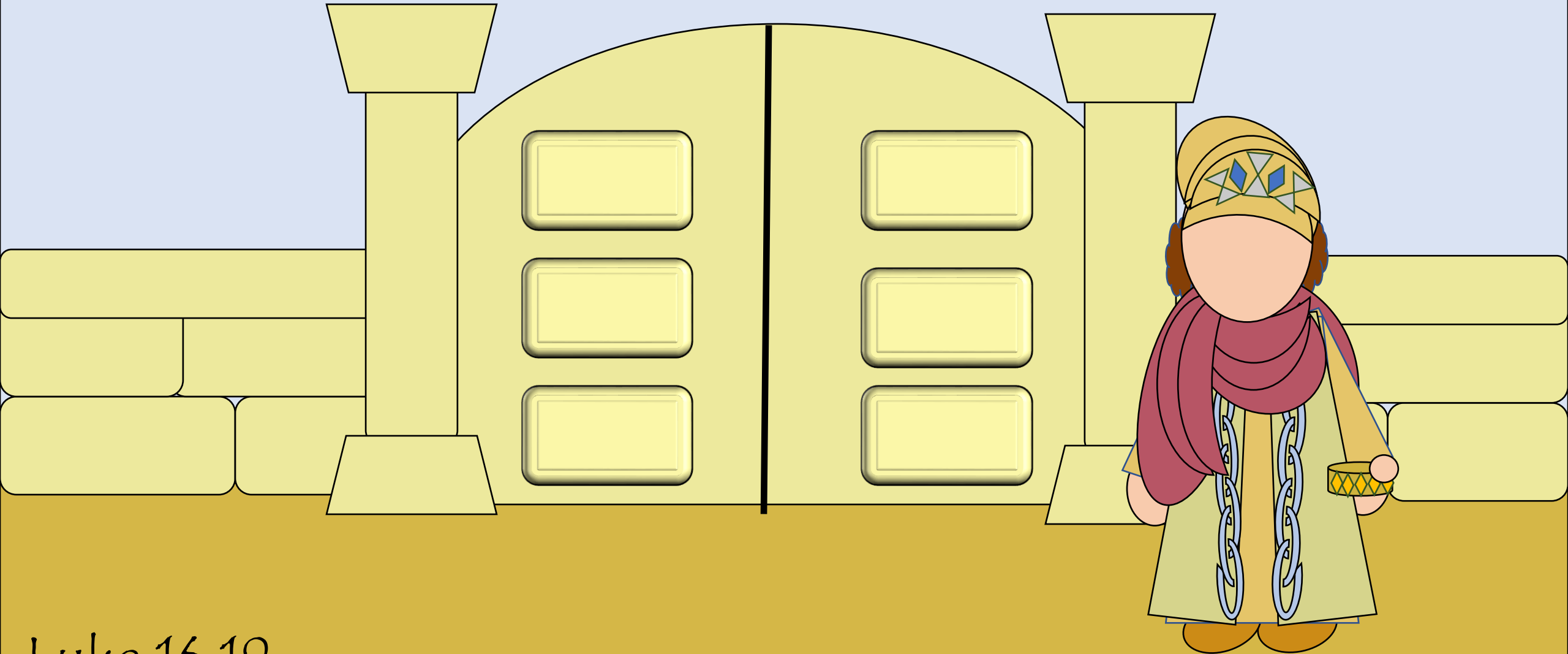
Brought to Israel by
Alexandrian Jews, the
folktale was altered to a
rich tax collector
by the name of
Bar Ma'jan and a poor
teacher of the law...



...after death, the teacher of the law strolled along the broad streams of Paradise while the tax collector standing next to the water was unable to reach it to quench his thirst

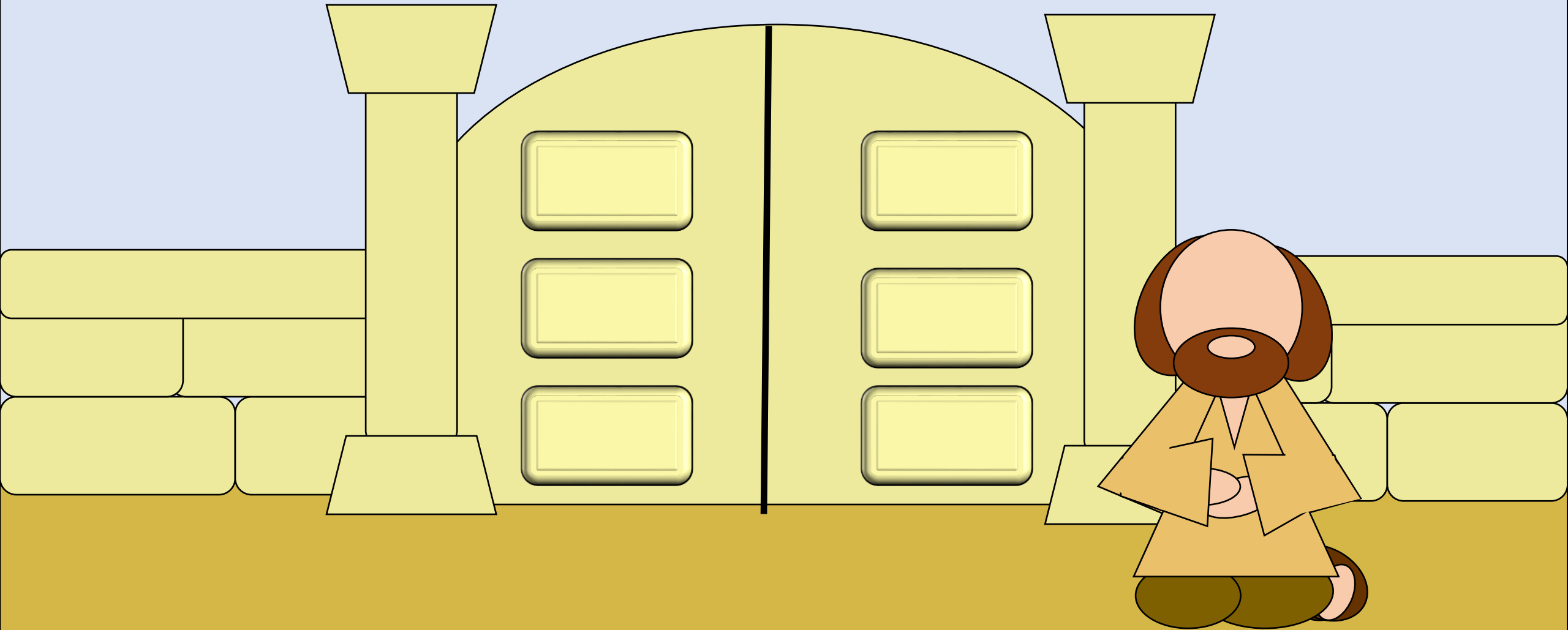


A Certain rich man, clothed in purple and fine linen, did very well for himself



Luke 16:19

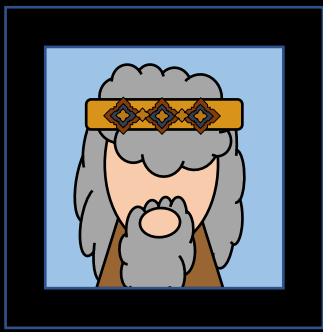
A poor man, Lazarus, begs for crumbs from the table



Luke 16:21

They both die and Lazarus was taken by angels
into Abraham's bosom, and the rich man was
buried



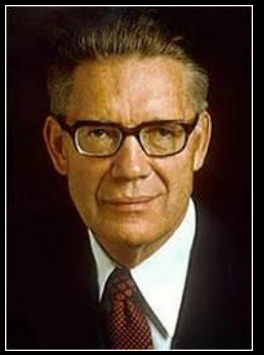


"Abraham's Bosom"

This is the only phrase used in the entire Bible. It meant Paradise to the rabbis

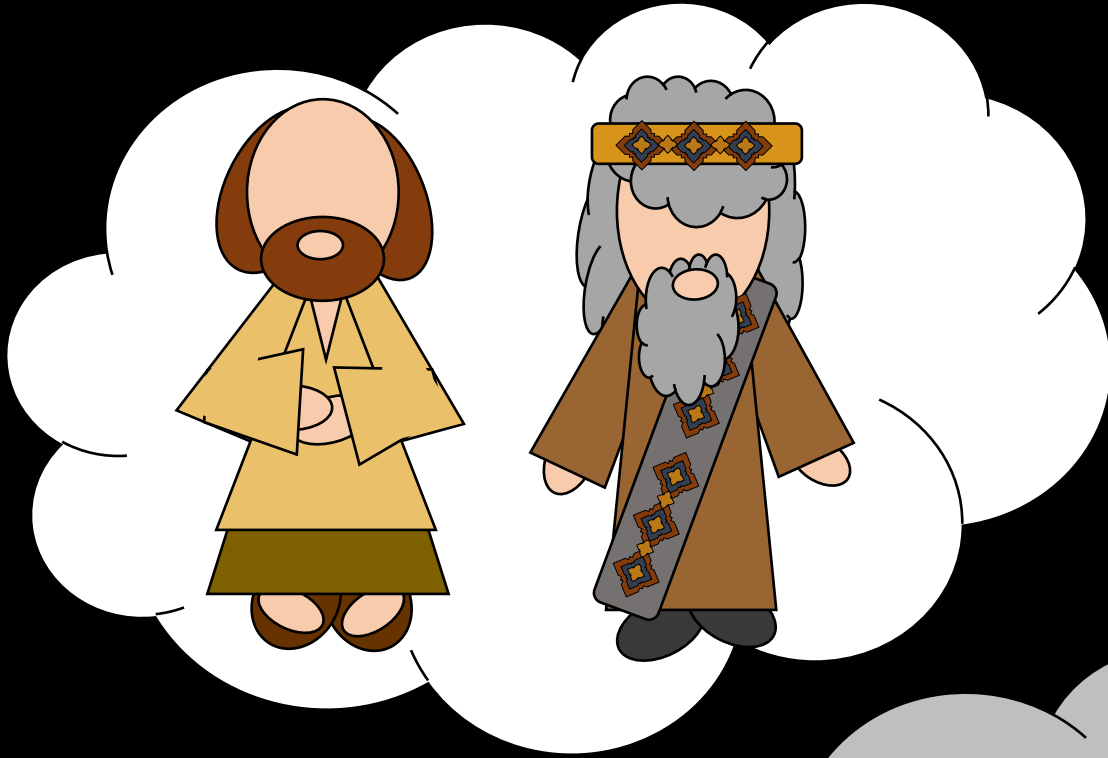
To sit on someone's right side during dinner was to recline in their "bosom", which is also a position of close friendship.

Lazarus was now at Abraham's bosom, a place where every Jew wanted to be.

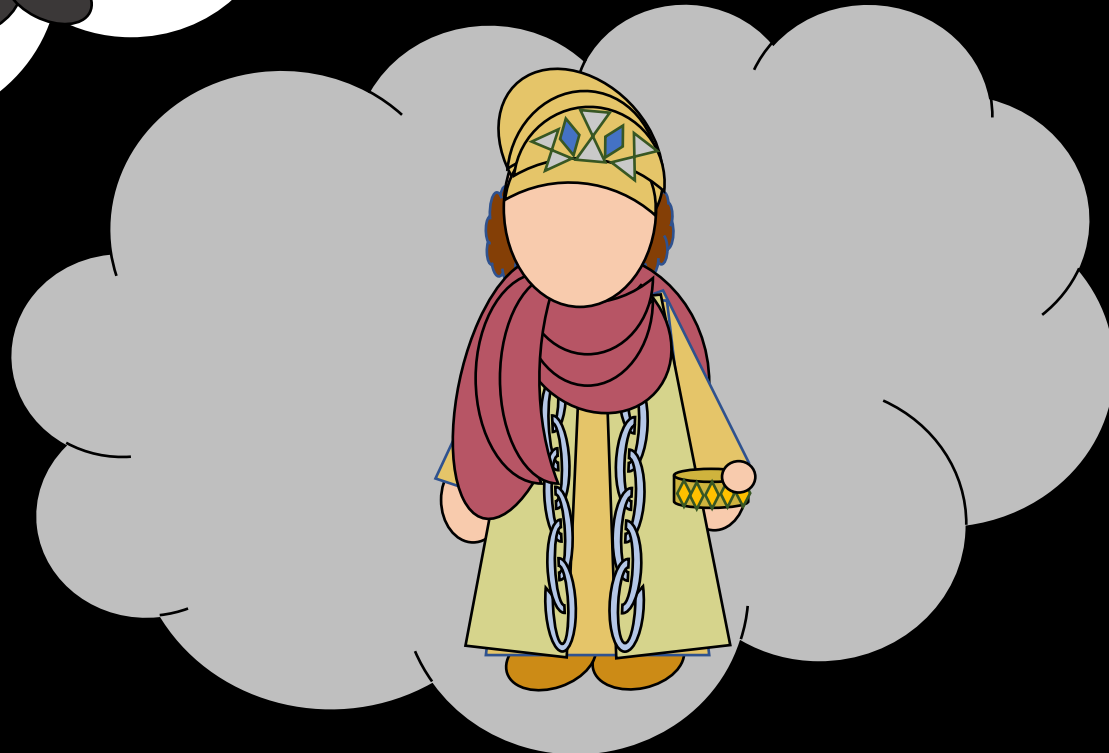


"Paradise, the temporary abode of righteous Abraham as he awaited the day of his resurrection."





The tables had been turned. Lazarus was with Abraham in Paradise and the rich man in torment



Luke 16:22-23

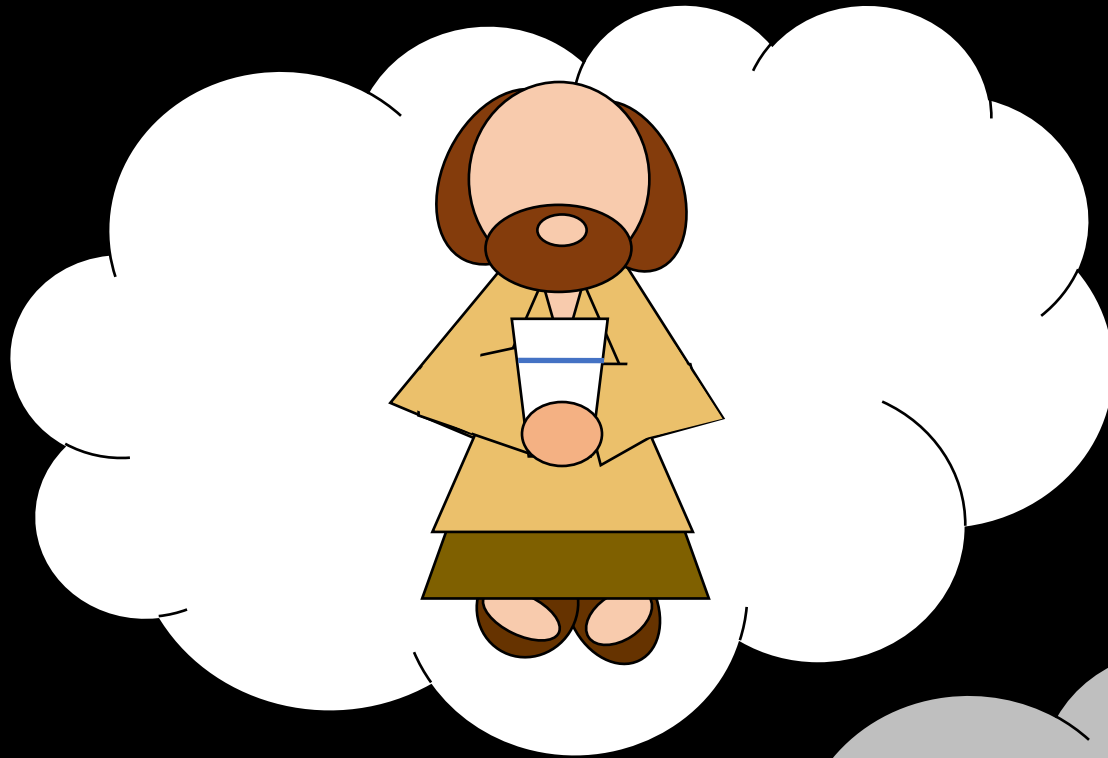


Lazarus had received evil things in life, while the rich man had received good things.

Now Lazarus is comforted, while the man is tormented

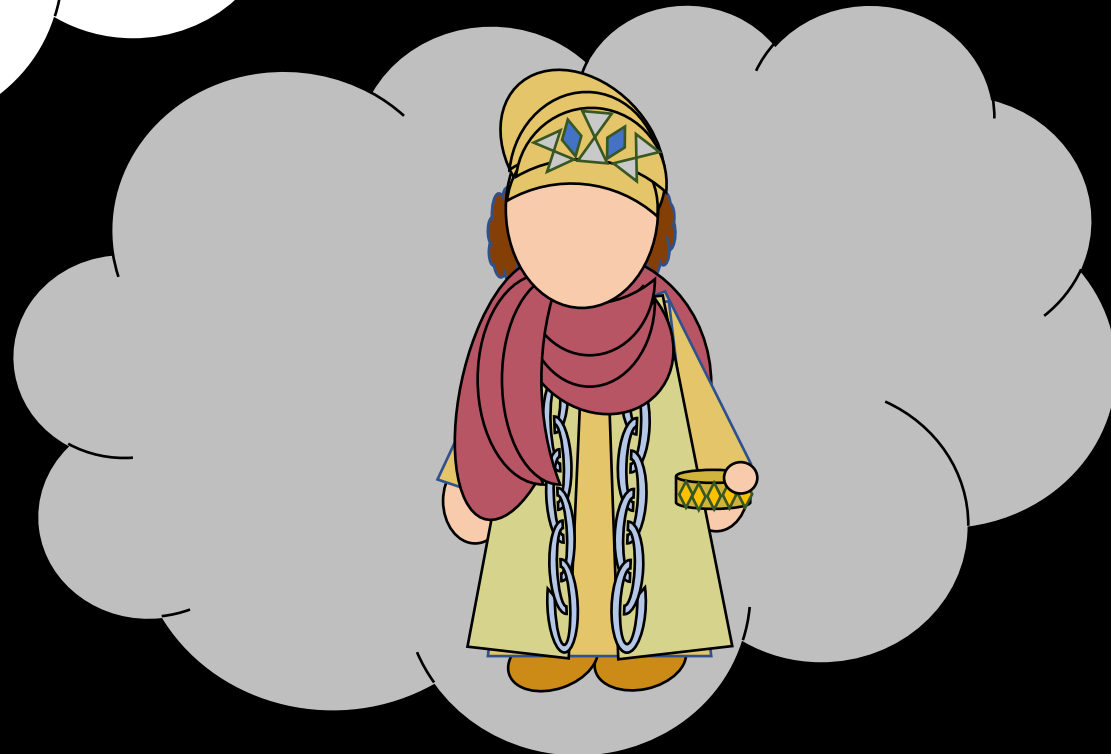
"And beside all this, between us and you there is a great gulf fixed..."

Luke 16:25-26



Lazarus could not
bring the man
water because of
the "great gulf"
between them

One can not move
from one kingdom
to another until
after the
resurrection.





I desire these things be known to my 5 brothers.



They have the prophets to hear the Word of God.



But if they see me, they will believe. (A sign)



If they haven't already listened to the Word of God, they will not now.

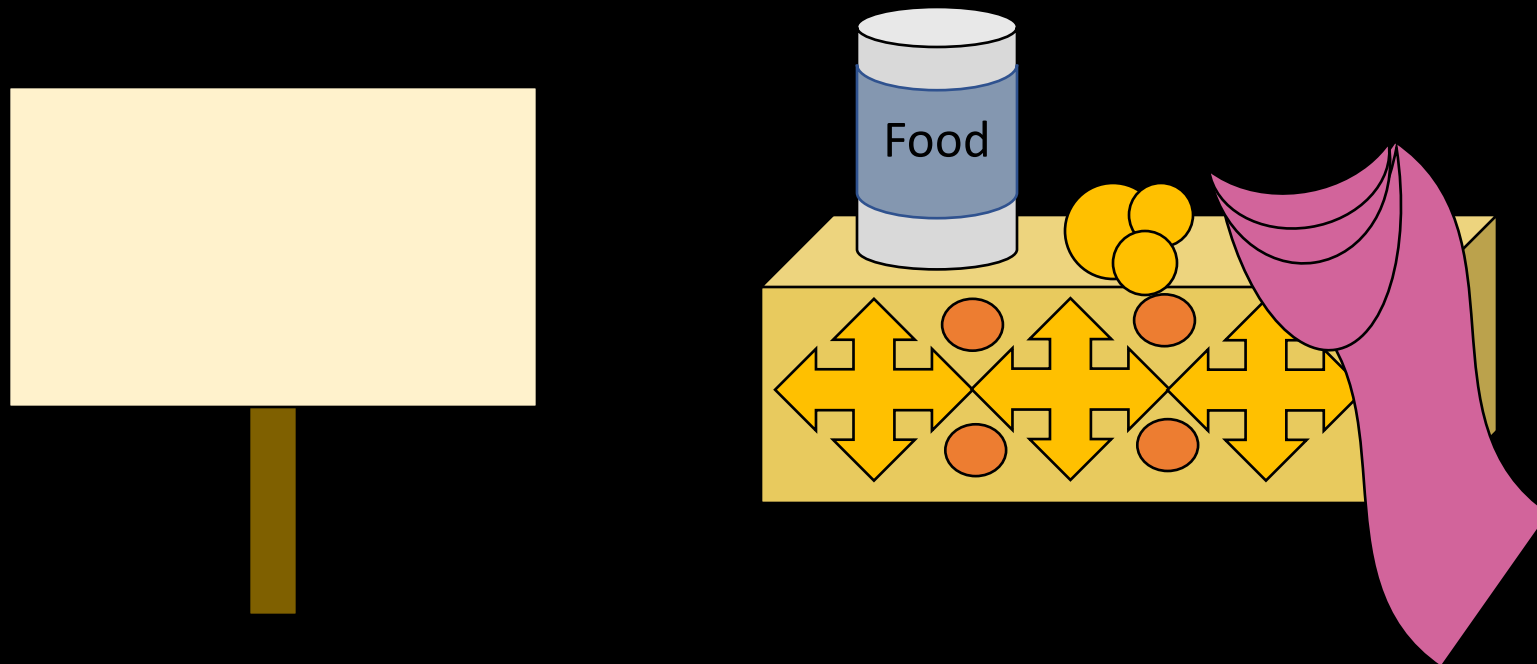
Luke 16:27-31

Jesus gave the beggar a name, Lazarus, he may have used this name because of his good friend Lazarus (Mary and Martha's brother) Lazarus' name means "Helped of God"

This parable came just before the raising of Lazarus from the dead

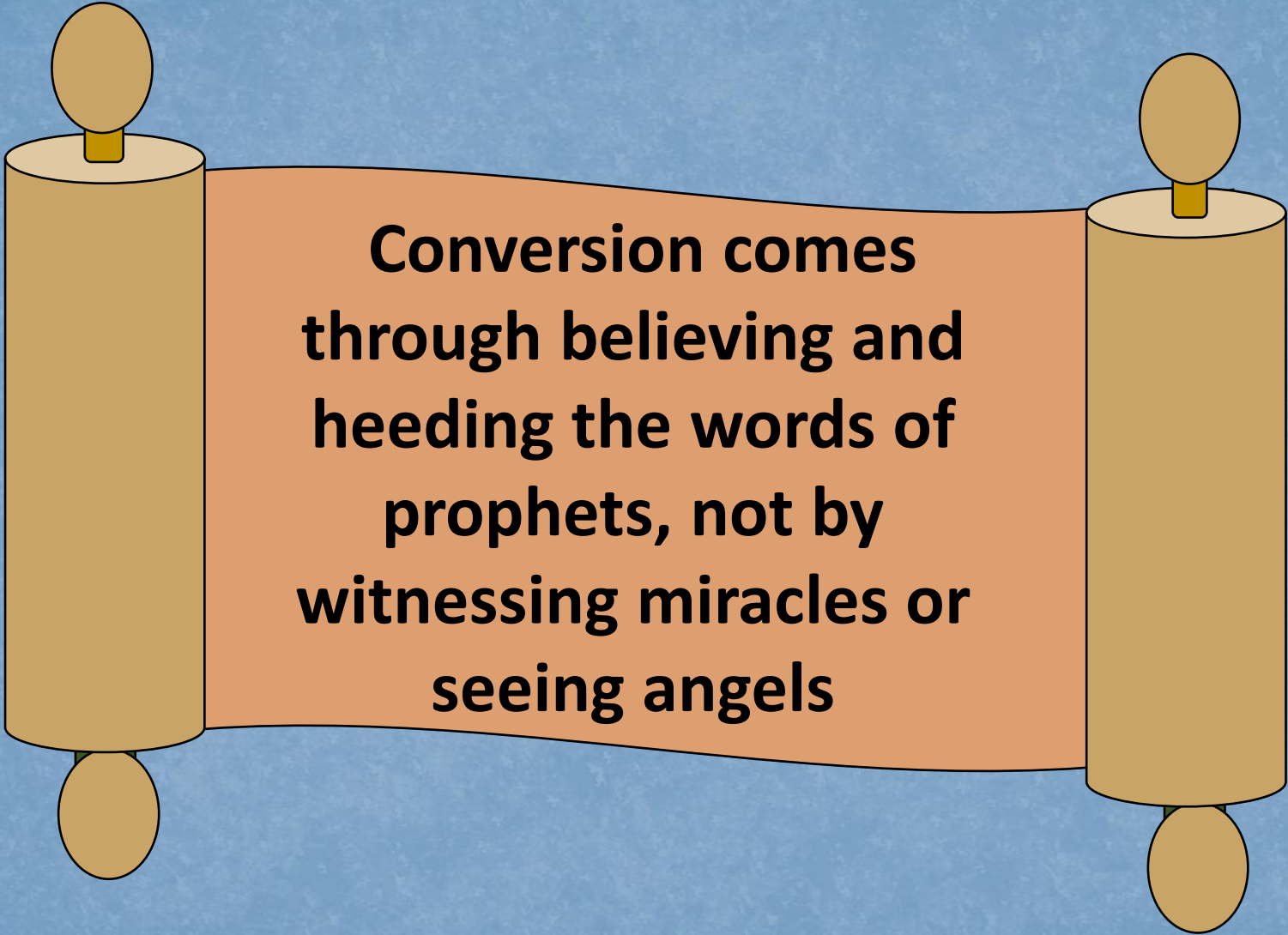


Perhaps this parable condemns those who seek for a sign but also reminds the Pharisees to take care of the poor.



""Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment"

D&C 104:18

A graphic of a scroll with a light orange center and tan ends, held by four golden rings. The text is centered on the scroll.

**Conversion comes
through believing and
heeding the words of
prophets, not by
witnessing miracles or
seeing angels**

Sources:

1. New Testament Institute Teacher Manual Chapter 18 and Student Manual
2. Elder Bruce R. McConkie *New Testament Commentary 1:521*
3. *Bible Dictionary*
4. James E. Talmage (*Jesus the Christ*, 3rd ed. [1916], 463, 464).
5. Joseph B. Wirthlin ("True to the Truth," *Ensign*, May 1997, 16)

Event	Matthew	Mark	Luke	John
Parable of the Unjust Steward			16:1-13	
Hypocrisy of the Pharisees			16:14-18	
Parable of the Rich man and Lazarus			16:19-31	

Serving God or Mammon Luke 16:13-14:

“The scriptures say to have thoughts of God always within our hearts. Many people now fill their hearts with thoughts of riches, power, and fame. They worship their possessions, loving things without life.”

- “We serve ourselves much too often when we should be serving the Lord. We must not worship our time—a graven image that takes the place of God in many cases. God asks us to sacrifice our time, making sure that he, not our own selfish interests, is first in our lives.”
 - “The graven images I see people worshiping are clothing, cars, homes, hobbies, and recreation. The fact that I spend more time deciding what to wear each morning than I do in prayer is very telling.”
- “Alma 1:32 says, ‘Those who did not belong to their church did indulge themselves in sorceries, and in idolatry or idleness.’ This is something that I had never contemplated before: idleness as a form of idolatry.”
- “Money is one of the most common images that people bow down to today. They bow down by giving up their integrity and honesty in dealing with others in order to obtain it. They bend their principles as they are bowing down.”
 - “Too often people make *man* their graven image. Because we are afraid of others’ opinions, we won’t serve others or be kind to those society looks down on. We worship others’ praise and honor; we desire above all else the prestige others can give us. We want the right titles and awards. We want to wear the right clothing. We want to be popular.” By Dennis Largey *Refusing to Worship Today’s Graven Images march 1998 Ensign*

Exchanged Between Jesus and the Pharisees Luke 16:16-23:

The Pharisees claimed that the law of Moses and other prophetic scripture (the Old Testament) served as their law, and they therefore rejected Jesus as their judge. Jesus explained that the law of Moses and the prophets had testified of Him. He questioned the Pharisees for denying what had been written and rebuked them for “pervert[ing] the right way” (Joseph Smith Translation, Luke 16:21). To help the Pharisees, whose hearts were set on worldly riches and power, to understand their behavior and the consequences of it, the Savior likened them to the rich man in the parable recorded in Luke 16:19–31.

The parable of the rich man and Lazarus teaches us about the principle of divine justice. In the parable, the rich man found that after his death, he would have to suffer for a time because of the decisions he had made as a mortal. Lazarus found that after his death, he was blessed and comforted. This teaches us that all the inequities of this life will be made up to the righteous in the next life. Justice is the friend of those who rely on the Atonement of Jesus Christ. As Abraham said to the rich man in the parable, in the next life the injustices of mortality are made right: “Remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou are tormented” (1)

Lazarus:

A short time after the parable was given, the Savior’s close friend Lazarus died and the Savior restored him to life (see John 11). In literal fulfillment of Jesus’s prophecy that someone who had risen from the dead would not persuade the wicked to repent, Jewish leaders responded to the raising of Lazarus from the dead by seeking to have him killed (see John 12:10–11). Not too many months later, Jesus Himself would be slain and would rise from the dead, and the Jewish leaders would continue to refuse to be persuaded.

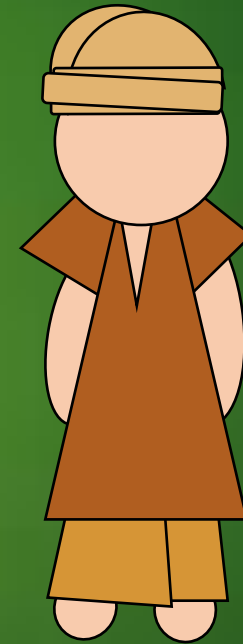
“Thy Faith Hath Made Thee Whole”

Luke 17



Including:
Forgiveness

Parable of the Unprofitable Servant
The 10 Lepers Are Cleansed



Leading Others Astray

The Savior warned that those who lead others astray or persuade them to sin will be held accountable.



The Savior's disciples must watch themselves so they do not cause others to stumble

Forgive—7 Times a Day

Jesus also taught us to forgive others, even if they trespass “seven times in a day” and then repent each time.



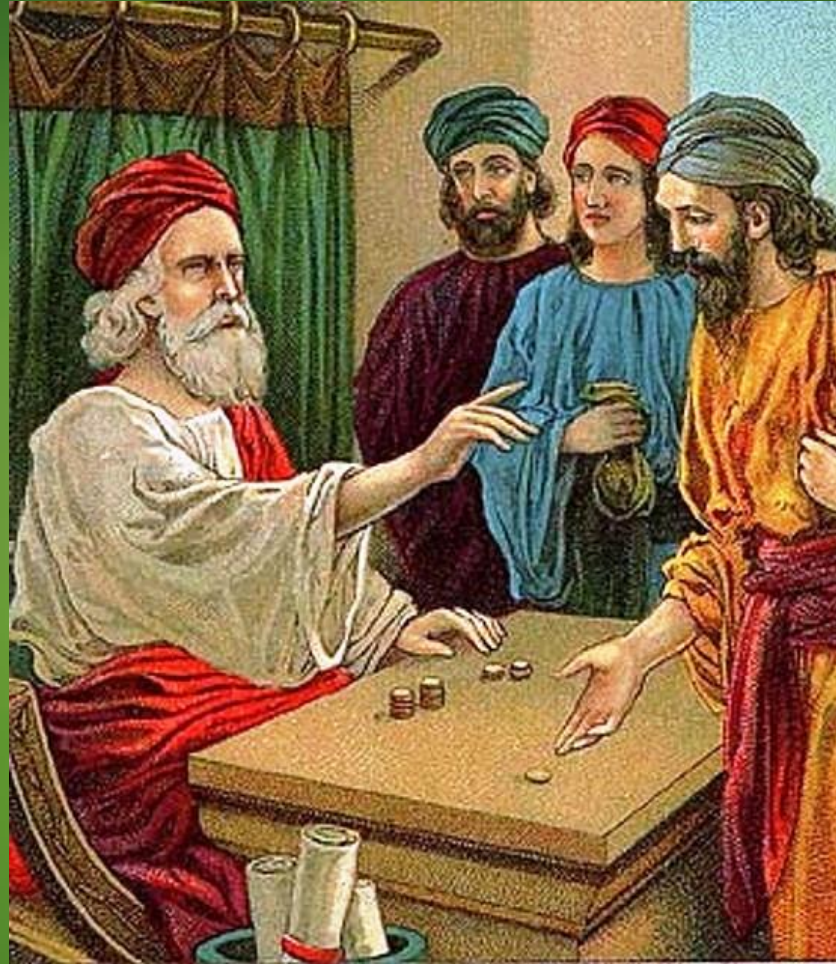
Forgiveness is required of everyone

Wherefore, I say unto you, that ye ought to forgive one another; for he that forgiveth not his brother his trespasses standeth condemned before the Lord; for there remaineth in him the greater sin.

D&C 64:9

Parable of the Unprofitable Servant

The servant should not expect any special reward or adopt a sense of entitlement simply because he had done his duty.



A master provided all the necessities of life to his servant as the servant faithfully fulfilled his expected duties.

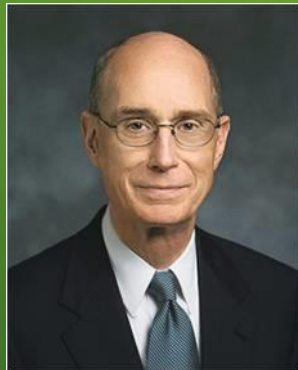
Because of this, there was no need for the master to give special thanks to his servant or to feel indebted to him for performing his duties...

No matter how well a servant performed his duties, he was still in his master's debt for all that he had.

Indebted

We are eternally indebted to our Heavenly Father and can never fully pay Him back or place Him in our debt.

Thus, in answer to the Apostles' request to strengthen their faith, the Savior taught that faith in God involves recognizing our indebtedness to Him and dependence on Him.



"You will not be surprised that the Lord responded by speaking of a seed. The first thing to know about how faith in him increases is to think of its growth like that of a tree. You remember how Alma used that illustration. The seed is the word of God. It must be planted in the heart of the person you serve and whose faith you want to see increase."

"...thy faith hath made thee whole."

Cleansing the 10 Lepers



“And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.”



"And as he entered into a certain village...



"...there met him ten men that were lepers, which stood afar off:"



Leprosy

The term “leprosy” (including leper, lepers, leprosy, leprous) occurs:

68 times in the Bible—

55 times in the Old Testament
(Hebrew = *tsara'ath*) and
13 times in the New Testament
(Greek = *lepros, lepra*).



Leviticus 13

Laws of Leprosy: Those who have the appearance of a skin disorder

Brought to a Priest (Aaron)

Pronounce unclean

White, not deep...shut up for 7 days

If not cleared up then shut up for 7 more days



If plague does not spread, the priest pronounces clean

If plague is spread Priest pronounces unclean.

His clothes shall be burned,
He head shall be bare
He puts a covering upon his upper lip,
and cry, "unclean, unclean."

He shall dwell alone; without the camp.



In the Old Testament, the instances of leprosy most likely meant a variety of infectious skin diseases, and even mold and mildew on clothing and walls.



Aaron pleads for Miriam:

Numbers 12:10-12

"...and behold, Miriam became leprous, white as snow; and Aaron looked upon Miriam, and behold, she was leprous.



"Let her (Miriam) not be as one dead, of whom the flesh is half consumed..."

Leviticus 14:2-57

"This shall be the law of the leper."

God's law for lepers: Get two birds. Kill one. Dip the live bird in the blood of the dead one.

Sprinkle the blood on the leper seven times, and then let the blood-soaked bird fly away.

Next find a lamb and kill it. Wipe some of its blood on the patient's right ear, thumb, and big toe.

Sprinkle seven times with oil and wipe some of the oil on his right ear, thumb and big toe. Repeat.

Finally find another pair of birds. Kill one and dip the live bird in the dead bird's blood.

Wipe some blood on the patient's right ear, thumb, and big toe.

Sprinkle the house with blood 7 times.

That's all there is to it.

The precise meaning of the leprosy in both the Old and New Testaments is still in dispute, but it probably includes the modern Hansen's disease (especially in the New Testament) and infectious skin diseases.

Mycobacterium leprae,
the infectious bacterial
agent of leprosy.



Leprosy is reported as early as 600 BC in India, China, and Egypt.



Leprosy was considered a curse of God, often associated with sin.

Leprosy did not kill, but neither did it seem to end.



Leprosy lingered for years, causing the tissues to degenerate and deform the body.

Many thought leprosy to be a disease of the skin...



It is better classified as a disease of the nervous system, because the bacterium attacks the nerves.

Patients with leprosy experience disfigurement of the skin and bones, twisting of the limbs, and curling of the fingers to form the characteristic claw hand. Facial changes include thickening of the outer ear and collapsing of the nose.





"Leprosy was nothing short of a living death, ...a poisoning of the very springs of life; a dissolution, little by little, of the whole body, so that one limb after another actually decayed and fell away.

The disease was incurable
by the art and skill of
man..."

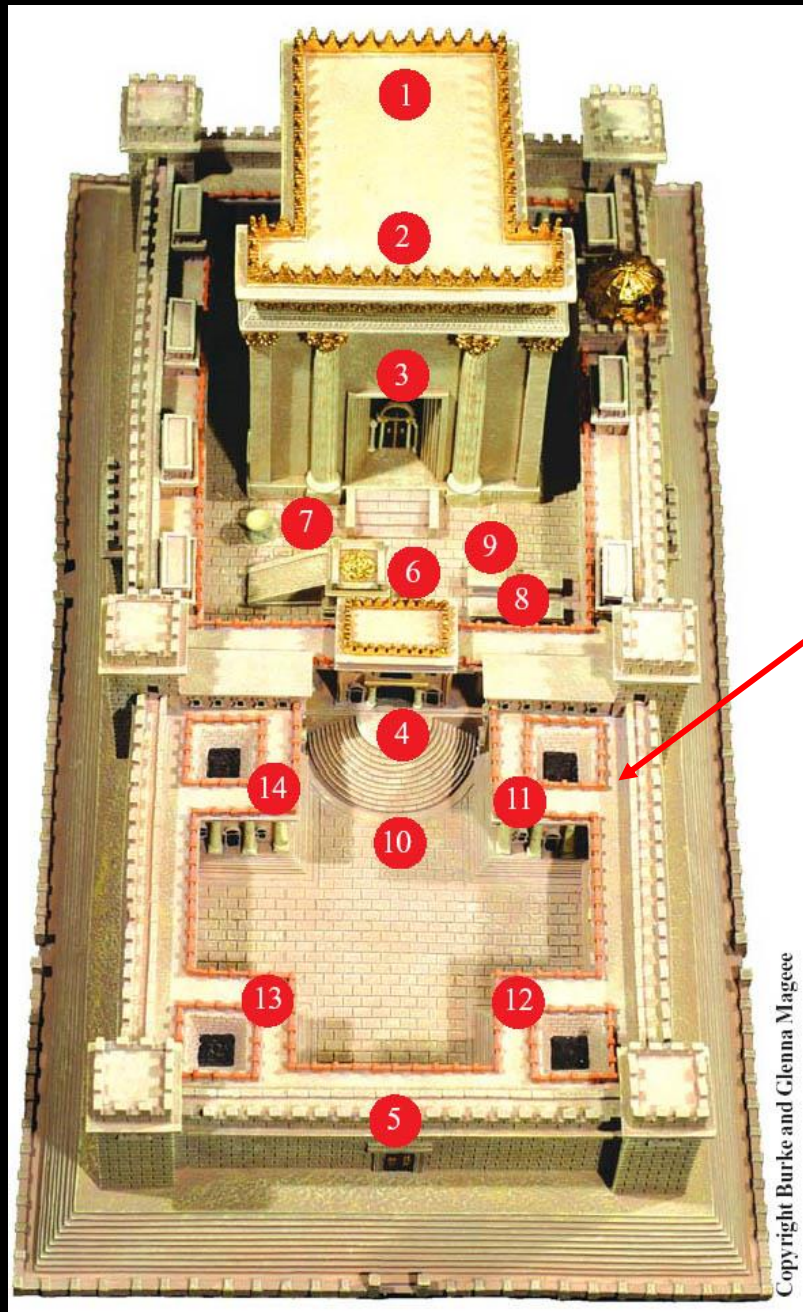




...The leper, thus fearfully bearing about the body the outward and visible token of sin in the soul, was treated throughout as a sinner."



Considered unclean, they were shut out from society.



Copyright Burke and Cienna Magee

11 Chamber of Leper (Metzora)

This chamber served as a gathering place for people with a Biblical skin disease caused by speaking slander. It was only diagnosed by a qualified Priest (Kohain).

Leprosy is related to the tuberculosis bacterium...Leprosy is spread by multiple skin contacts, as well as secretions transmitted from person to person



To touch a person with Leprosy you were considered unclean.

Jesus freely touched people with leprosy. While people with leprosy traditionally suffered banishment from family and neighbors...



...Jesus broke from the tradition. He treated lepers with compassion, touching and healing them.

Like leprosy, sin starts out small but can then spread, leading to other sins and causing great damage to our relationship with God and others.



Inner Leprosy



Although we can't know all the reasons that God allows disease into our lives, biblical leprosy is a powerful symbol reminding us of sin's spread and its horrible consequences.

"And they lifted up their voices, and said..."



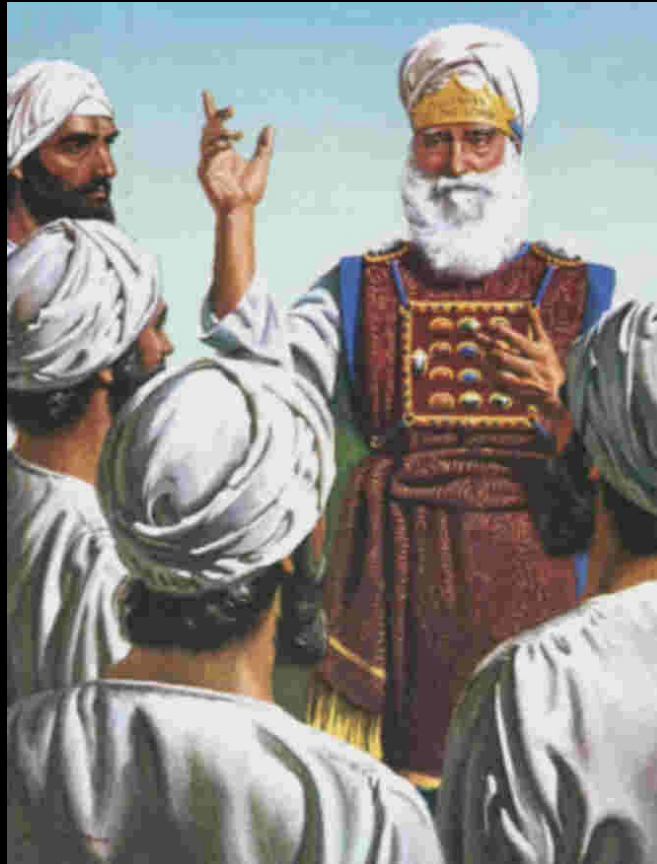
"Jesus, Master, have mercy on us."

“And when he saw them, he said unto them...



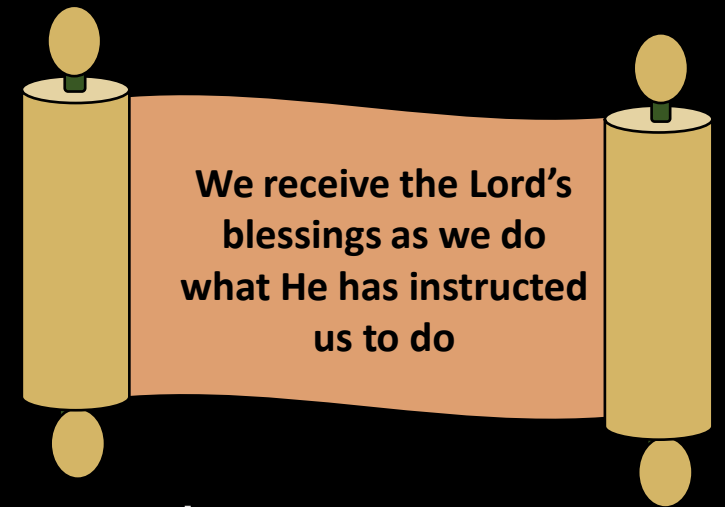
...Go shew yourselves unto the priests...

Obedience would be their test of faith



No one who had been leprous could be lawfully restored to the community until pronounced clean by a priest

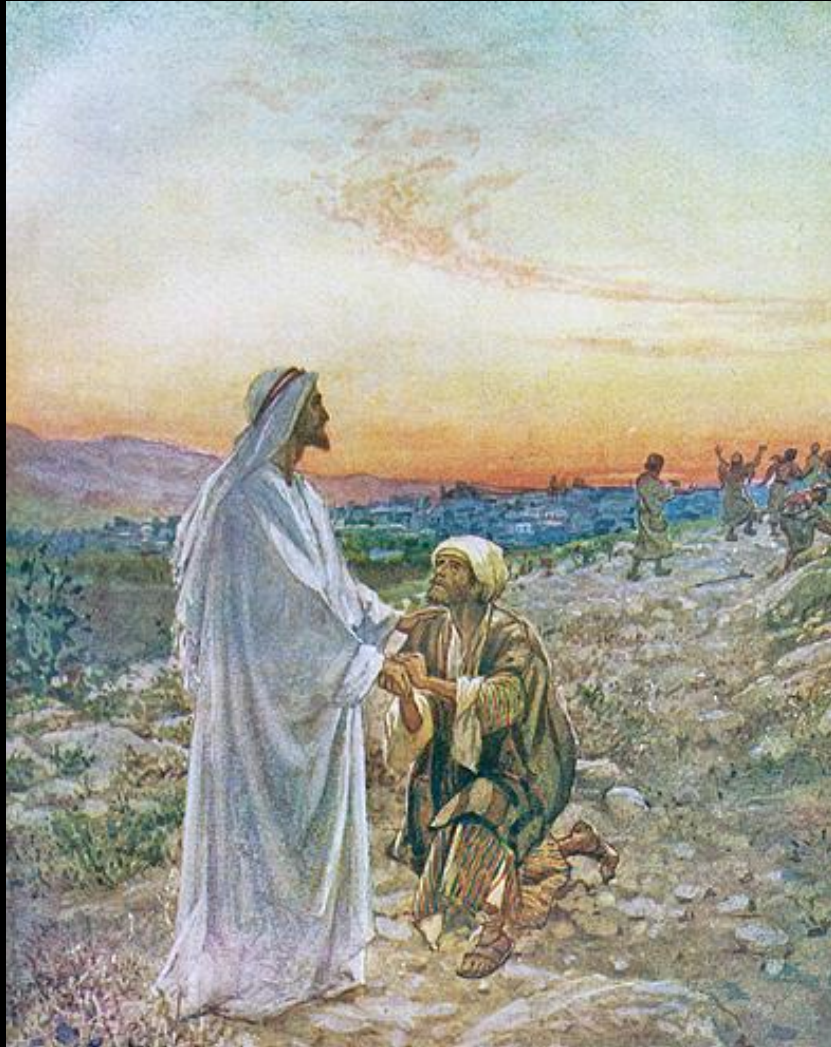
“...as they went, they were cleansed.”



We receive the Lord's
blessings as we do
what He has instructed
us to do

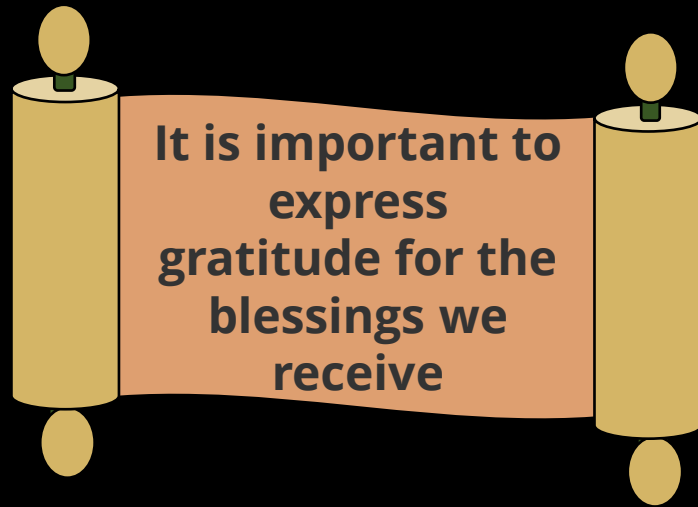
In hast they went in obedience of the Lord.

"...And one of them, when he saw that he was healed...



...turned back, and with a loud voice glorified God."

"And fell down on his face at his feet,
giving him thanks...



...and he was a Samaritan."

"...Were there not ten cleansed?..."

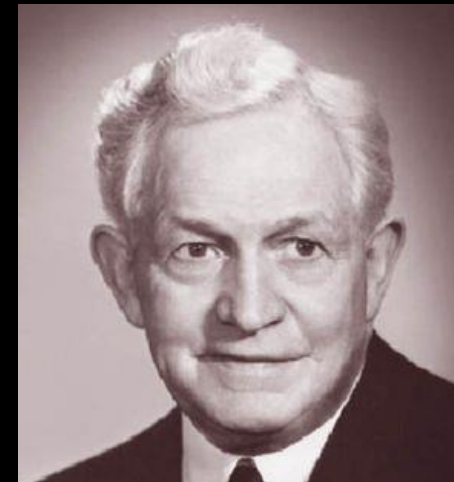


Doubtless the nine who did not come back were obedient to the strict letter of the Lord's command...



...but their lack of gratitude and their failure to acknowledge the power of God was in contrast to the one filled with the spirit.

"Gratitude is deeper than thanks. Thankfulness is the beginning of gratitude. Gratitude is the completion of thankfulness. Thankfulness may consist merely of words. Gratitude is shown in acts."



“There are not found that returned to give glory to God...



...save this stranger.”

Through faith and obedience and repentance we
can be made clean

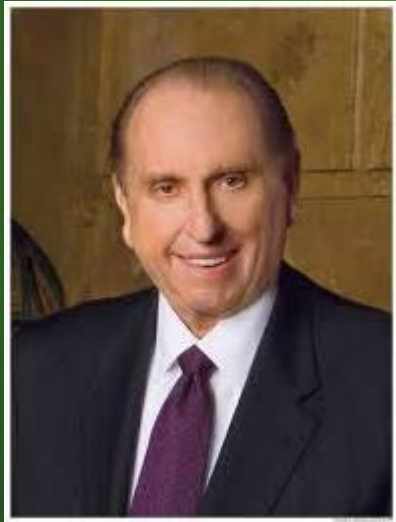


"...Arise, go thy way...



...thy faith hath made thee whole."

*"Thou shalt thank the
Lord thy God in all
things."
D&C 59:7*



"My brothers and sisters, do we remember to give thanks for the blessings we receive? Sincerely giving thanks not only helps us recognize our blessings, but it also unlocks the doors of heaven and helps us feel God's love"

The Habit of Saying Thankyou



“The habit of saying thank you is the mark of an educated man or woman. ...

“... Let a spirit of thanksgiving guide and bless your days and nights. Work at it. You will find it will yield wonderful results.”



Sources:

1. New Testament Institute Student Manual Chapter 18
2. President Henry B. Eyring ("To Touch a Life with Faith," *Ensign*, Nov. 1995, 38)
3. Leprosy notes from: Dr. Alan Gillen, a biology professor at Liberty University and James E. Talmage "Jesus the Christ" pg. 201,470-471 and Bible Dictionary
4. David O. McKay (Improvement Era, Nov. 1964)
5. President Thomas S. Monson "The Divine Gift of Gratitude," *Ensign* or *Liahona*, Nov. 2010, 87).
6. President Gordon B. Hinckley ("A Prophet's Counsel and Prayer for Youth," *Ensign*, Jan. 2001, 4, or *Liahona*, Apr. 2001, 32).

Event	Matthew	Mark	Luke	John
Sin, forgiveness, Faith, and Duty			17:1-4	
Parable of Unprofitable Servant (Faith as a Mustard Seed)	17:20		17:5-10	
Jesus Goes North into Samaria and Galilee			17:11	
Jesus Cleanses Ten lepers			17:12-19	
Signs and Times of the Kingdom of God			17:20-37	

Mustard Seed Luke 17:5-10:

Elder John K. Carmack taught: “No matter how difficult and impossible the circumstances we face, we must retain the attitude that we are still in the Lord’s debt. Just keeping the commandments, while laudable, may be enough to maintain our faith but not enough to increase it. We must continue sacrificing and serving with no thought of reward. We do it out of love and gratitude for the Lord, to whom we owe everything” (“Lord, Increase Our Faith,” *Ensign*, Mar. 2002, 56).

Dr. Alan Gillen, a biology professor at Liberty University, is the author of *Body by Design* and *The Genesis of Germs*. He has also written more than 30 papers on topics in microbiology, zoology, and anatomy. Dr. Gillen is a regular contributor to various creation-based magazines, journals, and books.

Healing Inside Luke 17:11-19

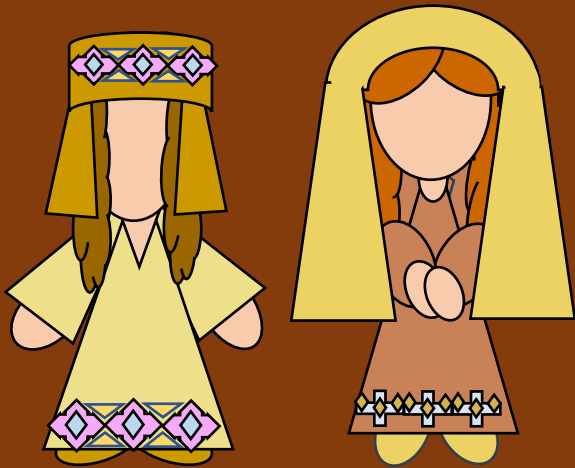
“In becoming a whole person, the grateful leper was healed inside as well as on the outside. That day nine lepers were healed skin deep, but only one had the faith to be made whole”
Bishop Merrill J. Bateman, (“The Power to Heal from Within,” *Ensign*, May 1995, 14).

Kingdom of God Luke 17:21:

The Prophet Joseph Smith taught the following about the “kingdom of God”:
“Some say the kingdom of God was not set up on the earth until the day of Pentecost, and that John [the Baptist] did not preach the baptism of repentance for the remission of sins; but I say, in the name of the Lord, that the kingdom of God was set up on the earth from the days of Adam to the present time. Whenever there has been a righteous man on earth unto whom God revealed His word and gave power and authority to administer in His name, ... there is the kingdom of God” (*Teachings of Presidents of the Church: Joseph Smith* [2007], 82).

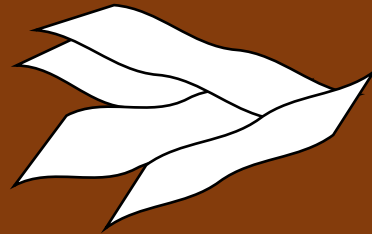
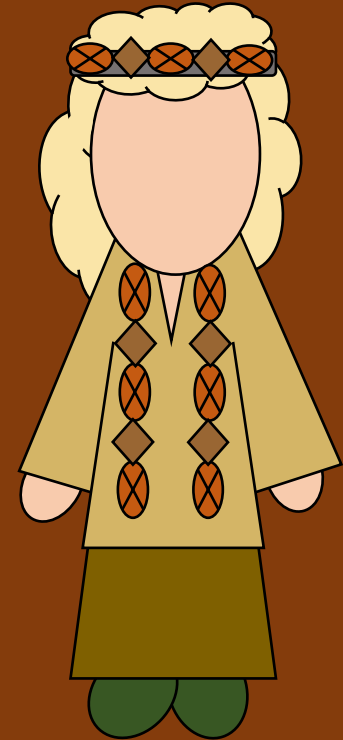
“...Thy Brother Shall Live.”

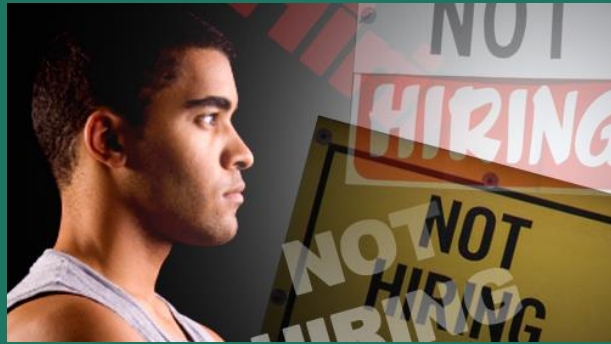
A Power Over Death John 11



Yea, and are willing to mourn with those that mourn; yea, and comfort those that stand in need of comfort, and to stand as witnesses of God at all times and in all things, and in all places that ye may be in, even until death, that ye may be redeemed of God, and be numbered with those of the first resurrection, that ye may have eternal life.

Mosiah 18:9





Trials



What are some ways people's faith in Jesus Christ may be affected as they experience trials?

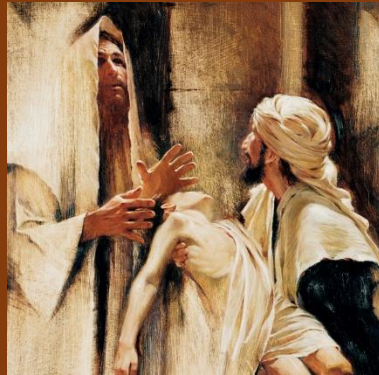
7 Miracles in John

Turning water to wine
(John 2:1–11)



Power to
create or to
change
something
from one
condition to
another

Healing a
nobleman's son
(John 4:46–54)



Walter Rane

Power to restore
us to health

Healing of an invalid
at the pool of
Bethesda
(John 5:1–15)



Nathan Greene

Power to heal us
both physically
and spiritually

Feeding the five
thousand
(John 6:1–14)



Brian Jekel

Power to create
in order to
satisfy physical
hunger

7 Miracles in John

Walking on
water
(John 6:16–21)



JOHANN VON KLEVER

Power over
nature

Healing a man
born blind
(John 9:1–7)



Walter Rane

Power over
physical sight

Raising Lazarus from
the dead
(John 11:1–45)



James R C Martin

Power over
physical death

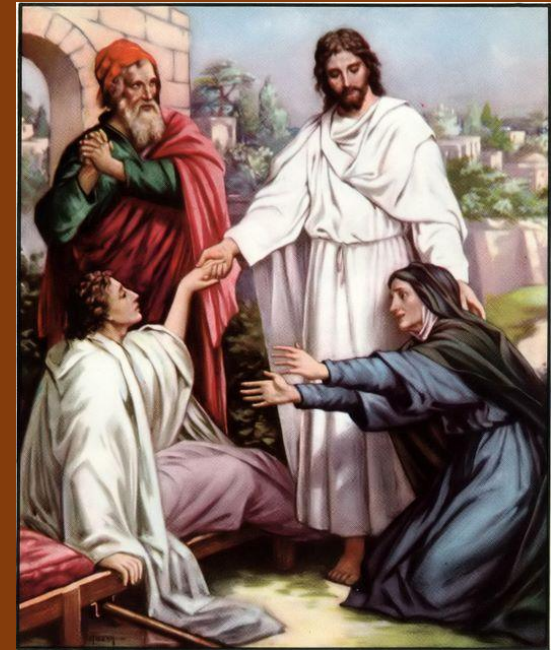
Previously...

The Savior had brought two individuals back to life:

The daughter of Jairus



And the son of the widow of Nain.



Lazarus, brother of Mary and Martha

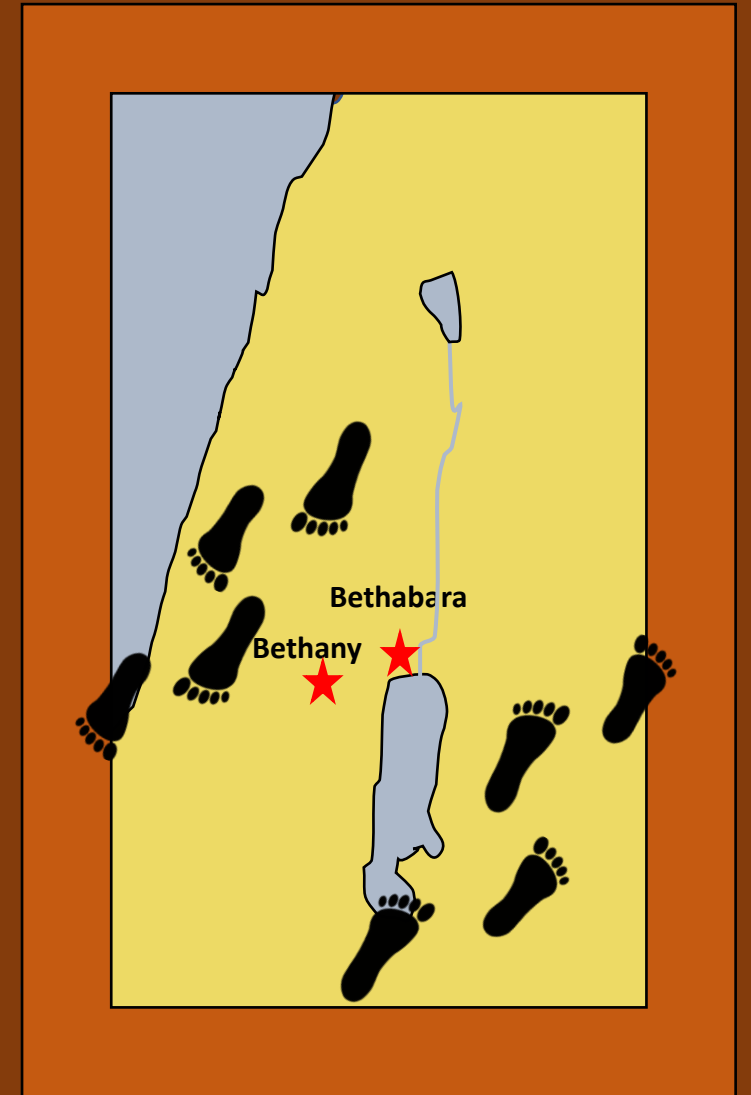


“...behold, he whom thou lovest is sick.”



A message was sent by Mary and Martha to Jesus

Jesus was in Bethabara of Perea, which was approximately a day's journey from Bethany.



It would have taken at least one day for a person to bring this message to Jesus and another day for Jesus to travel to Bethany.

An Expectation?

Was Jesus willing to immediately travel to Bethany and heal Lazarus;

or perhaps speak and heal him from a distance, as Jesus had done for a nobleman's son



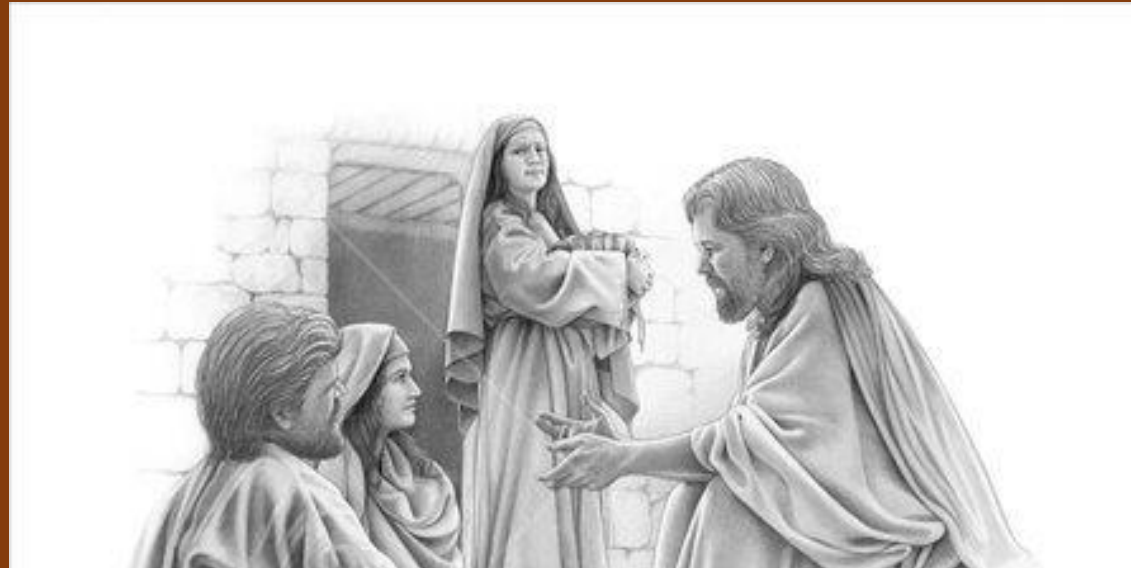
“...this sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.”

The Savior decided to stay where He was for two days before departing to visit the ailing Lazarus.

This statement Jesus said
was probably the word
sent back to the sisters.



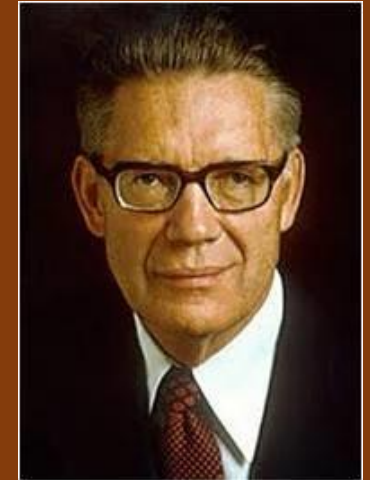
“Now Jesus loved Martha,
and her sister, and
Lazarus.”



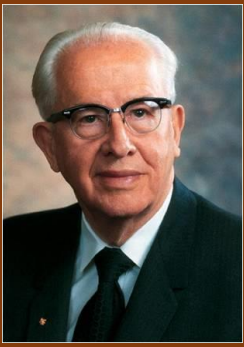
“When he had heard therefore that he was sick, he abode two days still in the same place where he was.”



Jesus with full knowledge of Lazarus' sickness, did nothing to prevent his death; [and] allowed his body to be prepared for burial; (2)



Was this a test of faith for Mary and Martha?



“...let us go to Judaea”

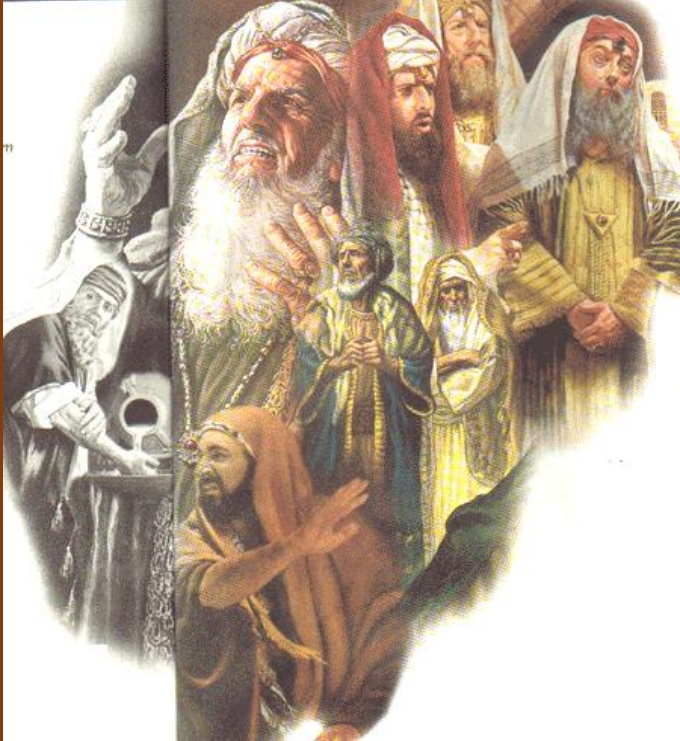
"The custom among the Jews was to bury their deceased on the same day of death; they held a superstition that the spirit lingered around the body for three days and then departed on the fourth day.

Jesus was very familiar with their beliefs, and He therefore delayed His arrival in Bethany until Lazarus had been in the grave for four days.

In that way there would be no question about the miracle He was to perform." (3)



“...the Jews of late sought to stone thee...”



“Certainly Jesus would go to Judea in spite of the threats of death that faced him there.

‘Though it be the eleventh hour of my life, yet there are twelve hours in the day, and during that designated period, I shall do the work appointed me without stumbling or faltering.’ (2)

“...If any man walk in the day, he stumbleth not, because he seeth the light of this world.”

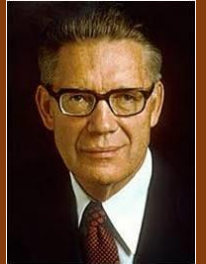


"Jesus made clear to them that He was not to be deterred from duty in the time thereof, nor should others be; for as He illustrated, the working day is twelve hours long; and during that period a man may walk without stumbling, for he walks in the light, but if he let the hours pass and then try to walk or work in darkness, he stumbles.

It was then His day to work, and He was making no mistake in returning to Judea." (4)



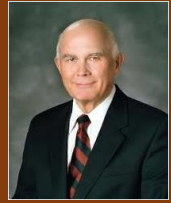
“But if a man walk in the night, he stumbleth, because there is no light in him.”



“This is the time given me to do my work. I cannot wait for the night when perchance the opposition will die down.

He that shirks his responsibilities and puts off his labors until the night shall stumble in the darkness and fail in his work.” (2)

The Lord's Time Table



“The first principle of the gospel is faith in the Lord Jesus Christ. Faith means trust—trust in God’s will, trust in His way of doing things, and trust in His timetable. We should not try to impose our timetable on His. ”



“The issue for us is trusting God enough to trust also His timing. If we can truly believe He has our welfare at heart, may we not let His plans unfold as He thinks best? ...’ “Indeed, we cannot have true faith in the Lord without also having complete trust in the Lord’s will and in the Lord’s timing.”

“Our friend Lazarus sleepeth;
but I go, that I may awake him
out of sleep.”



*Then they also which are fallen asleep in Christ are
perished. 1 Corinthians 15:18*

It was very common among the Jews
to express death by sleep...*falling
asleep—sleeping with their fathers...*

The Hebrews probably used this form
of speech to signify their belief in the
immortality of the soul, and the
resurrection of the body.

It is certain that our Lord received no
intimation of Lazarus's death from any
person, and that he knew it through
that power by which he knows all
things.

“Lazarus is dead”



4 days



“Decomposition was well under way; death had long since been established as an absolute certainty. ...

To the Jews the term of four days had special significance; it was the popular belief among them that by the fourth day the spirit had finally and irrevocably departed from the vicinity of the corpse.”
(2)

In ancient times depicted in the bible, people buried their dead in various ways.

Sometimes bodies were buried in the dirt, but most often, bodies were buried in caves that were naturally occurring or chiseled out of rock.

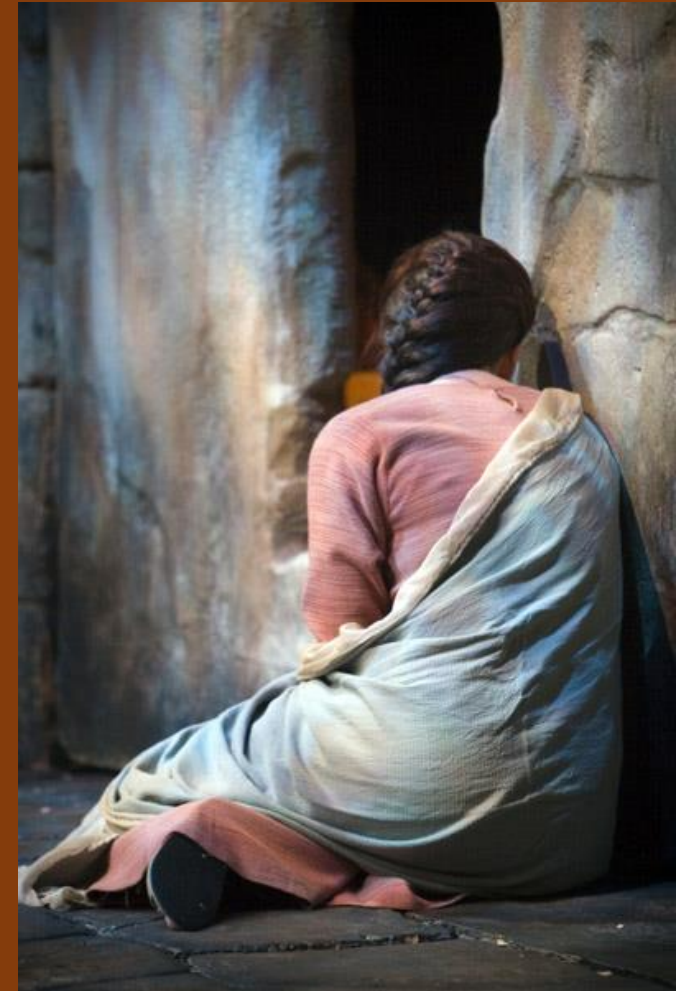
The way people sealed the tomb depended on the type of tomb, and also upon who they buried inside.



A burial took place, if possible, on the same day. The body was laid without coffin on a bier, and carried out beyond the town walls to the place of burial.

The tomb was visited by family and friends for at least the first three days.

Tombs were carefully marked and generally kept whitewashed in order that people might not be defiled by walking over them unawares.



“...Thy Brother Shall Rise”





“...I am the resurrection, and the life; he that believeth in me, though here dead, yet shall he live...”

“Frequently death comes as an intruder. It is an enemy that suddenly appears in the midst of life’s feast, putting out its lights and gaiety. Death lays its heavy hand upon those dear to us and at times leaves us baffled and wondering.

In certain situations, as in great suffering and illness, death comes as an angel of mercy. But for the most part, we think of it as the enemy of human happiness.



“The darkness of death can ever be dispelled by the light of revealed truth.”



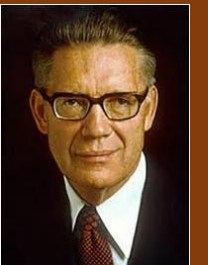
“This reassurance—yes, even holy confirmation—of life beyond the grave could well provide the peace promised by the Savior when He assured His disciples: *‘Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.’*” (John 14:27)



“And whosoever liveth and believeth in me shall never die. Believest thou this?”



"This raising of Lazarus from the dead is thus a witness, for all the world and through all the eternities, that the Man who did it is the resurrection and the life; that immortality and eternal life come by him; that he is the Son of the Living God." (2)



Faith of the Sisters

“...Yea, Lord; I believe that thou art the Christ, the Son of God, which should come into the world.”

Martha testified that she knew her brother, Lazarus, would rise again in the Resurrection.

Her knowledge was expressed in her testimony to the Savior on this occasion.



“...Lord, if thou hadst been here, my brother had not died.”

Mary also knew that if He would have been there her brother would have been saved.

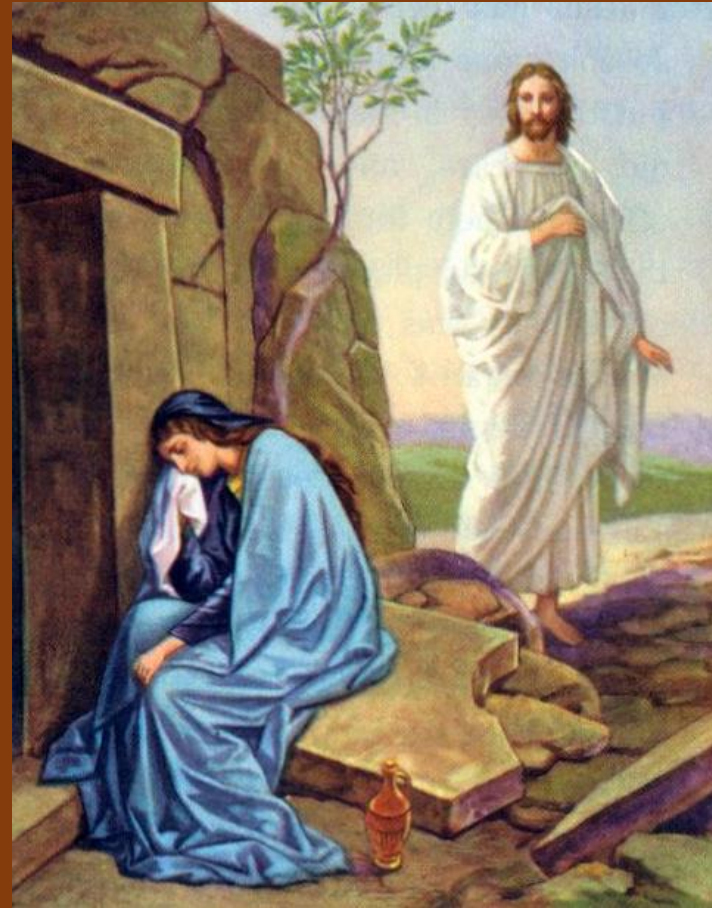


“...Jesus was not yet come
into town...”



As the Jewish burying places were without their cities and villages, it appears that the place where our Savior was, when Martha met him, was not far from the place where Lazarus was buried. (6)

“...When Jesus saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled.”



Jesus shows himself to be truly man; and a man, too, who, notwithstanding his amazing dignity and excellence, did not feel it beneath him to sympathize with the distressed, and weep with those who wept. (6)

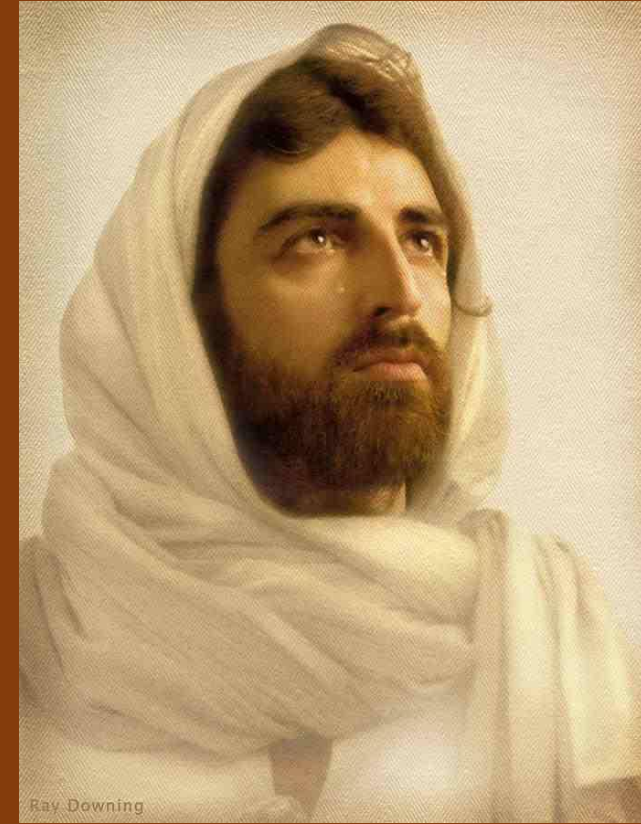
Read Mosiah 18:9

“Jesus wept.”



The Jews presumed that Jesus wept because he was sad that Lazarus was dead. Such was not the case, for he knew that Lazarus would be raised from the dead in only five minutes.

Others have presumed that Christ wept because of his love and tender feelings for Mary and Martha. Certainly, he "mourned with those that mourned, and comforted those that stood in need of comfort," (Mosiah 18:9) but Christ knew that this mourning would shortly be turned into joy.



Although Jesus Christ knew that He would raise Lazarus from death, His tears on this occasion show His compassion for all those who suffer and mourn.

Those Who Still Don't Believe

The greatest tragedy of the story of Lazarus is that some of the Jews who would witness this miracle would still not believe. Jesus knows that the leaders of the Jews will hate him even more for performing this miracle.



Jesus wept at the wickedness of those who could witness the raising of Lazarus and yet would not repent. He wept over the wickedness of Jerusalem (Lu. 19:41)

and lamented that they would not be gathered together, 'even as a hen gathereth her chickens under he wings'

O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Matthew 23:27

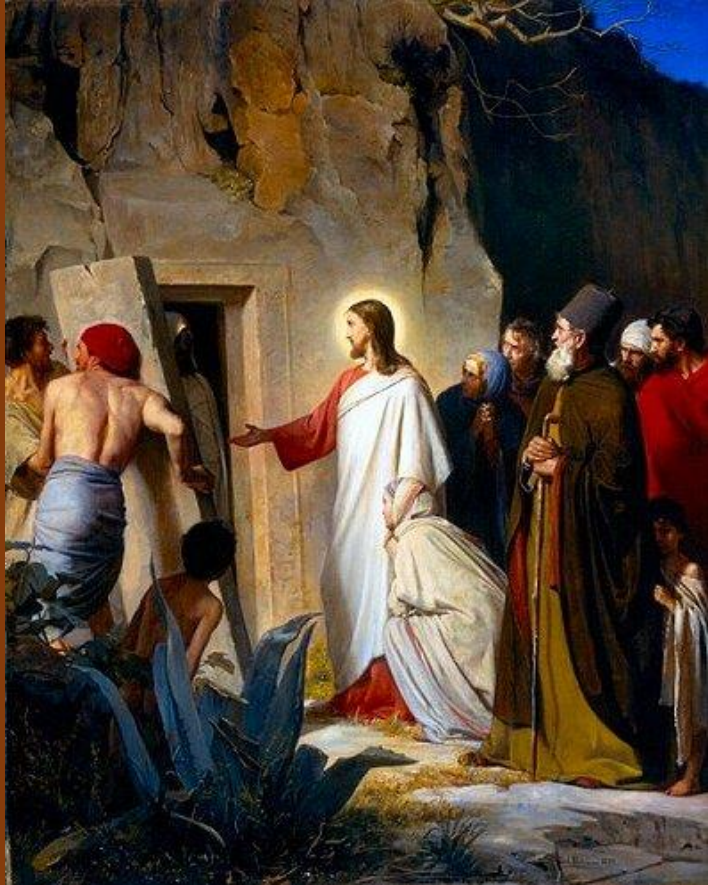
“...Take ye away the stone...”



Why didn't Jesus remove the stone, why didn't he unwrap the corpse?



In raising Lazarus from the dead after four days, Jesus showed that He has power over death in a way that Jews could not deny or misinterpret.



A man must do all he can and when he has reached his limits, when he has asserted all his mental, moral, and spiritual energies, then will the powers of heaven intervene.

Man could remove the stone and unwrap the body, so he must do it; but only the power of God could call the dead to life.”

“...said I not unto thee, that, if thou
wouldest believe, thou shouldst see the
glory of God?”



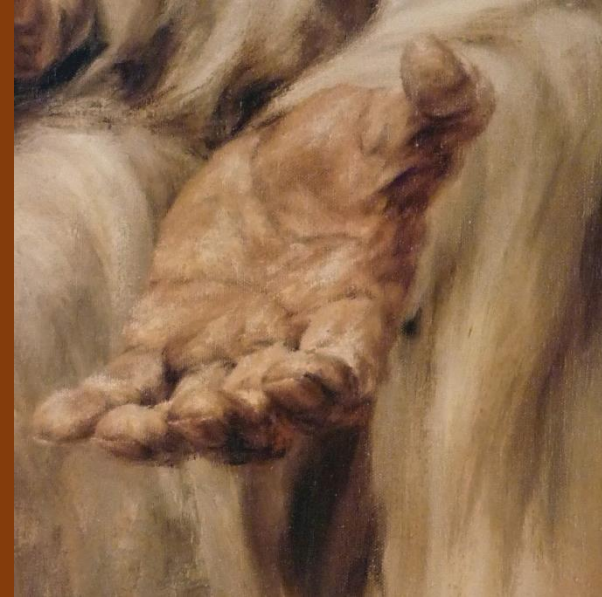
“...they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me.”



“...Lazarus, come forth.”



"The passage of time has not altered the capacity of the Redeemer to change men's lives. As He said to the dead Lazarus, so He says to you and me: 'Come forth.'..."



A Message to Us:

...Come forth from the despair of doubt. Come forth from the sorrow of sin. Come forth from the death of disbelief. Come forth to a newness of life. Come forth."

“And he that was dead came forth,
bound hand and foot with
graveclothes...”



Graveclothes

Jewish Custom

After death the body was washed, covered with spices, and wound round and round with long cloths of linen or other material.



“...Loose him, and let him go.”



“...many of the Jews
which came to Mary,
and had seen the
things which Jesus did,
believed on him.”



“But some of them
went their ways to the
Pharisees, and told
them what things Jesus
had done.”

Caiaphas, the high priest, advocated that Jesus should be killed to prevent their nation's destruction by the Romans.

He also unwittingly prophesied of the effects the death of Jesus would have on God's children.

The Jewish leaders determined to put Jesus to death and commanded that those knowing of His whereabouts should notify them so He could be taken.



James Tissot



But because of priestcrafts and iniquities, they at Jerusalem will stiffen their necks against him, that he be crucified. 2 Nephi 10:5

Sources:

1. New Testament Institute Student Manual Chapter 25 and 1999 Teacher Resource Manual (New Testament)
2. Bruce R. McConkie (*Doctrinal New Testament Commentary*, 3 vols. [Salt Lake City: Bookcraft, 1965-1973], 1: 530-533.) and ("Drink from the Fountain," *Ensign*, Apr. 1975, 71)
3. Ezra Taft Benson (*Come unto Christ* [Salt Lake City: Deseret Book Co., 1983], 5.)
4. James E. Talmage (*Jesus the Christ*, 491)
5. Elder Dallin H. Oaks and Neal A. Maxwell ("Timing" [Brigham Young University devotional, Jan. 29, 2002], 2; speeches.byu.edu).
6. Adam Clarke New Testament Commentary
7. Bible Dictionary
8. President Thomas S. Monson ("Now Is the Time," *Ensign*, Nov. 2001, 59). And ("The Paths Jesus Walked," *Ensign*, Sept. 1992, 6)
9. Gospeldoctrine.com
10. Tad R. Callister page 188 "Inevitable Apostasy"

Event	Matthew	Mark	Luke	John
Jesus Raises Lazarus from the Dead				11:1-46
Chief Priest and Pharisees Counsel to Kill Jesus				11:47-53
Jesus Seeks Refuge in Ephraim				11:54

7 Miracles in the Gospel of John

MIRACLE	POWER DEMONSTRATED	ASSOCIATED TEACHINGS
Turning water to wine (John 2:1–11)	Power to create or to change something from one condition to another	This “beginning of miracles” may be considered an introduction to the Savior’s teachings to Nicodemus and to the woman at the well in Samaria (see John 3–4). Both individuals experienced a change in their spiritual condition.
Healing a nobleman’s son (John 4:46–54)	Power to restore us to health	This “second miracle”—restoring the nobleman’s son from sickness to health—may be considered a conclusion to the Savior’s teachings recorded in John 3–4, which resulted in both Nicodemus and the Samaritan woman being spiritually healed.
Healing of an invalid at the pool of Bethesda (John 5:1–15)	Power to heal us both physically and spiritually	Jesus Christ will bring to pass the Resurrection of all mankind—the time when all physical problems will be healed—and be the Final Judge of all (see John 5:21–29).
Feeding the five thousand (John 6:1–14)	Power to create in order to satisfy physical hunger	In the Bread of Life discourse, Jesus Christ taught that He is divine and we must believe in Him to have everlasting life (see John 6:25–59). Just as Jesus satisfied physical hunger, He can satisfy spiritual hunger as well.
Walking on water (John 6:16–21)	Power over nature	The Savior can overcome natural elements, and we can have faith that He will help us overcome the natural man; we can walk with Him even when His sayings are hard (see John 6:60–69).
Healing a man born blind (John 9:1–7)	Power over physical sight	Just as the Savior can restore physical sight, He can give spiritual sight to those who believe in Him (see John 9:8–41).
Raising Lazarus from the dead (John 11:1–45)	Power over physical death	Jesus Christ is “the resurrection, and the life” (see John 11:20–32). Through Him, all mankind will live again and can receive eternal life.

Difference Between Raising Daughter of Jairus and Son of Widow:
“With ‘our friend Lazarus’ it was different. ... Two reasons in particular stand out.
(1) As our Lord neared the climax of his mortal ministry, he was again bearing testimony, in a way that could not be refuted, of his Messiahship, of his divine Sonship, of the fact that he was in very deed the literal Son of God; and
(2) He was setting the stage, so as to dramatize for all time, one of his greatest teachings: That he was the resurrection and the life, that immortality and eternal life came by him, and that those who believed and obeyed his words should never die spiritually.”
Bruce R. McConkie (*Doctrinal New Testament Commentary*, 3 vols. [1965–73], 1:531).

The Light: John 11:9:
Life is the time to fulfill the will of God, and to prepare for glory. Jesus is the light of the world; he that walks in his Spirit, and by his direction, cannot stumble - cannot fall into sin, nor be surprised by an unexpected death. But he who walks in the night, in the darkness of his own heart, and according to the maxims of this dark world, he stumbles - falls into sin, and at last falls into hell. Reader! do not dream of walking to heaven in the night of thy death. God has given thee the warning: receive it, and begin to live to him, and for eternity.) (6)

Mourning John 11:19
Mourning, among the Jews, lasted about thirty days: the three first days were termed days of weeping: then followed seven of lamentation. During the three days, the mourner did no servile work; and, if any one saluted him, he did not return the salutation. During the seven days, he did no servile work, except in private - lay with his bed on the floor - did not put on his sandals - did not wash nor anoint himself - had his head covered - and neither read in the law, the Mishnah, nor the Talmud. All the thirty days he continued unshaven, wore no white or new clothes, and did not sew up the rents which he had made in his garments. (6)

Weeping at the Grave John 11:31:
It appears that it was the custom for the nearest relatives of the deceased to go at times, during the three days of weeping, accompanied by their friends and neighbors, to mourn near the graves of the deceased. They supposed that the spirit hovered about the place where the body was laid for three days, to see whether it might be again permitted to enter, but, when it saw the face change, it knew that all hope was now past. It was on this ground that the seven days of lamentation succeeded the three days of weeping, because all hope was now taken away. They had traditions that, in the course of three days, persons who had died were raised again to life. See Lightfoot. (6)

“I Am the Resurrection” John 11:25-26:
"The whole purpose of the plan of salvation is to provide immortality for all men and to make eternal life available for those who overcome the world and qualify for such a high exaltation. 'For behold, this is my work and my glory,' saith God, 'to bring to pass the immortality and eternal life of man.' (Moses 1:39.) This is accomplished through the redemption of Christ, by virtue of which all men are 'raised in immortality,' thus being redeemed from the temporal fall, and by virtue of which the saints are 'raised [also] unto eternal life,' thus being 'redeemed from their spiritual fall.' (D&C 29:43-44.)
"Immortality/Salvation is in Christ. Immortality comes through him; his resurrection brings to pass the resurrection of all men. Eternal life is his gift to those whose sins he has borne. 'I am the resurrection, and the life,' he said. 'Both immortality and eternal life come because of my atoning sacrifice.' 'He that believeth in me, though he were dead, yet shall he live.' Temporal death and spiritual death are both swallowed up in Christ. 'And whosoever liveth and believeth in me shall never die.' (John 11:25-26.)" Elder Bruce R. McConkie (*A New Witness for the Articles of Faith* [Salt Lake City: Deseret Book Co., 1985], 153.)

Graveclothes: John 11:44
These were long slips of linen a few inches in breadth, with which the body and limbs of the dead were swathed, and especially those who were embalmed, that the aromatics might be kept in contact with the flesh. But as it is evident that Lazarus had not been embalmed, it is probable that his limbs were not swathed together, as is the constant case with those who are embalmed, but separately, so that he could come out of the tomb at the command of Christ, though he could not walk freely till the rollers were taken away. But some will have it that he was swathed exactly like a mummy, and that his coming out in that state was another miracle. But there is no need of multiplying miracles in this case: there was one wrought which was a most sovereign proof of the unlimited power and goodness of God. Several of the primitive fathers have adduced this resurrection of Lazarus as the model, type, proof, and pledge of the general resurrection of the dead.

The Messiahship of Jesus John 11:47:

“[The miracle of raising Lazarus] was such irrefutable proof of the Messiahship of Jesus that the Sanhedrin determined Jesus must die because, they said, He ‘doeth many miracles’ which will cause the people to believe (see John 11:47). Sadly, however, John also recorded, ‘But though he had done so many miracles before them, yet [the people] believed not on him’

“Today there are unbelievers among us who would spread seeds of heresy that Jesus could not cast out evil spirits, did not walk on the water or heal the sick or miraculously feed 5,000 or calm storms or raise the dead. They would have you believe that such claims are fantastic or that there is a natural explanation for each alleged miracle. Some have gone so far as to publish psychological explanations for His reported miracles. ... But I say, Jesus’ entire ministry was a mark of His divinity. He spoke as God, He acted as God, and performed works which only God Himself can do. His works bear testimony of His divinity” President Ezra Taft Benson (“Five Marks of the Divinity of Jesus Christ,” *Ensign*, Dec. 2001, 11).

Caiaphas’ Prophecy:

The great miracle of restoring Lazarus to life caused many Jews who witnessed it to believe in Jesus Christ. When word of this reached the Pharisees, they met in council to deal with the threat to their power and influence with the people. Rather than exercising righteous leadership, they employed priestcraft, fulfilling the prophecy of Jacob uttered centuries earlier: “Because of priestcrafts and iniquities, they at Jerusalem will stiffen their necks against him [Jesus Christ], that he be crucified”