



LUKE 15 & 16
THE FIVE PARABLES

LEWIS FRAYER

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The theme of these two chapters is found in ...

LK. 19:10 For the Son of man is come to seek and to save that which was lost.

Today, either we are moving towards the Lord or we are going away from Him. There is no standing still! **So, let us draw nearer to the Lord!** (Jms. 4:8) (Lks. 15 and 16: The Five Parables, p. 1 of 2)

LK. 15:1-3 Then **drew near unto him** all the publicans and sinners for to hear him. And **the Pharisees and scribes murmured**, saying, This man receiveth sinners, and eateth with them. And **he spake this parable unto them**, saying,

DREW NEAR UNTO HIM — The Jewish publicans and sinners **drew near** to Him. They discerned their “lost” condition in God.

THE PHARISEES AND SCRIBES MURMURED — The Pharisees and scribes **criticized** Him. They feared for their positions in life (Mt. 23:2), and did **not** discern their “lost” condition in God.

HE SPAKE THIS PARABLE UNTO THEM — He spoke parables to the two groups, (1) **the publicans and sinners**, and (2) **the Pharisees and scribes**.

The purpose of the first three parables: the value of the “lost”:

1. Lk. 15:4-7 — The parable of the **lost sheep**. *Man* = Jesus’ (and by extension, His ministry’s) view of the lost. (See the four applications explained below.)
2. Lk. 15:8-10 — The parable of the **lost piece of silver**. *Woman* = Early Church’s view of the lost. (See the four applications explained below.)

EX. 21:20-21 And if a man smite **his servant, or his maid**, with a rod, and he die under his hand; he shall be surely punished. Notwithstanding, if he continue a day or two, he shall not be punished: **for he is his money**.

PROV. 7:20 He hath taken a **bag of money** with him, and will come home at the day appointed.

3. Lk. 15:11-32 — The parable of the **lost son**. *Father* = Father’s Spirit’s view of the lost. Elder son = Pharisee’s view of the lost. (See the four applications explained below.)

The purpose of the second two parables: the righteous use of spiritual “wealth”:

4. Lk. 16:1-18 — The parable of the **unjust steward**. *Lord* = Jesus' view of the Pharisees. (See the "not lost" side of the four applications.)
5. Lk. 16:19-31 — The parable of **Lazarus and the rich man**. *Lazarus* = Jesus' view of the lost. *Rich man* = Jesus' view of the Pharisees. (See the four applications explained below.) Note that both Lazarus and the rich man were **alike** in their condition.

Only two times in the gospels does the name *Lazarus* occur: (1) as the name of an actual man; and (2) as a man in a parable. The raising of the man Lazarus from the natural dead in Jn. 11, and the teaching parable of Lazarus and the rich man in Lk. 16 happened very close to each other in actual time during the ministry of Jesus! Are these two occurrences related to each other? Yes!!

The gospel will go a full circle in 2,000 years (Ecc. 1:5). In Lk. 16:19-31, **the first application** of "lost" Lazarus was to the Jewish publicans and sinners who drew near to Jesus. **Then, the fourth, or last, application** of "lost" Lazarus will be the restored seeking Jews, starting with Rev. 7:1-8.

During the forty years of the Early Rain Church, there were two distinct moves of God: (1) First, among the Jews; and (2) then, among the Gentiles. Generally speaking, in our day and during the 7½ years of the Latter Rain Church (as well as during the following 7½ years), there will also be two distinct moves of God: (1) First, among the Gentiles; and (2) then, among the Jews.

Now compare the following: During the ministry of Jesus, He raised three people from the natural dead (Lk. 7:11-15; Mk. 5:22-24,35-43; Jn. 11:43-44). The third person, raised at the **end** of His ministry, was the young man, Lazarus (Jn. 11), a type of the restored Jewish ministry. Thus, **in our day, the two "Lazarus" accounts ultimately show the same truth**. The "lost" one (natural Israel) will have been found, and will be used of God to redeem the "lost nations" of the world during the 1,000-year reign of Christ!

Progressive Applications Over 2,000 Years for the Five Parables in Luke 15 and 16	
THE LOST	THE NOT LOST
In the time of Jesus’ ministry and the Early Church:	
1. Jewish publicans and sinners	1. Jewish Pharisees and scribes
2. Gentile seeking world	2. Jewish rejecting world
Then came AD 70 and the end of the Jewish “world.”	
In the time of the Latter Church:	
3. Gentile common people	3. Gentile religious leaders
4. Restored Jews	4. Gentile religious world
Then comes the battle of Armageddon and the end of the Gentile “world.”	

