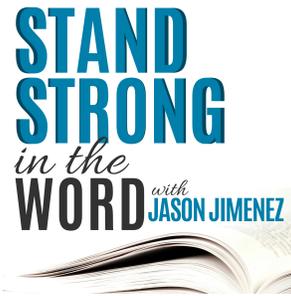


#80 RICH MAN AND LAZARUS
LUKE 16:19-31

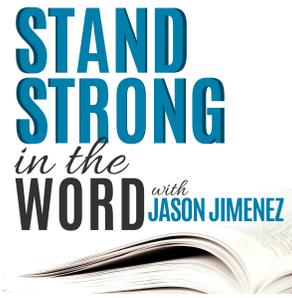
1. ¹⁹ ***“There was a rich man who was clothed in purple and fine linen and who feasted sumptuously every day*** (indications of opulence/flamboyant). Jesus transitions into telling a true story about a rich man who was unrighteous. He used the parable of the dishonest steward to expose the shrewdness of the Pharisees, and now uses this rich man to mark their coming damnation for all eternity.
2. ²⁰ ***And at his gate was laid a poor man named Lazarus*** (Eleazar, “God helps”), ***covered with sores*** (ulcers all over the body), ²¹ ***who desired*** (to long for) ***to be fed with what fell from the rich man’s table. Moreover, even the dogs*** (unclean) ***came and licked his sores.*** On the one hand you have a rich man, and on the other—a poor sick man (Lazarus) outside his gate begging for food and comfort. Lazarus’ situation was so bad that his oozing wounds became food for the dogs. It is clear that the rich man did nothing to alleviate Lazarus’ bad condition.
 - A. It would have come as a surprise that Jesus mentions the name of the poor man and not the rich man.
3. ²² ***The poor man died and was carried by the angels to Abraham’s side. The rich man also died and was buried,*** ²³ ***and in Hades*** (a temporal place of torment until judgment), ***being in torment, he lifted up his eyes and saw Abraham far off and Lazarus at his side.*** Notice the role reversal of the rich man and Lazarus. The rich man was buried and his life honored, but ends up in a place of torment (not hell). The poor man (Lazarus) has no burial, but is ushered into heaven to Abraham’s bosom (paradise—state of blessedness).
 - A. *“Hadēs, the Greek word often translated “hell,” is used 11 times in the New Testament. The Septuagint used hadēs to translate the Hebrew šē’ôl (the place of the dead) on 61 occasions. Here hadēs refers to the abode of the unsaved dead prior to the great white throne judgment (Rev. 20:11–15). “Abraham’s side” apparently refers to a place of paradise for Old Testament believers at the time of death (cf. Luke 23:43; 2 Cor. 12:3).”*¹
 - B. Hades is the first death. In Revelation 20:13-15, John receives a revelation of the second death, and final judgment of the wicked: “And the sea gave up the dead who were in it, Death and Hades gave up the dead who were in them, and they

¹ John A. Martin, [“Luke,”](#) in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 2 (Wheaton, IL: Victor Books, 1985), 247.



were judged, each one of them, according to what they had done. Then Death and Hades were thrown into the lake of fire. This is the second death, the lake of fire. And if anyone's name was not found written in the book of life, he was thrown into the lake of fire."

- C. Thus, the bodies of the unbelievers will be resurrected from Hades and will appear before the Great White Throne judgment to be sentenced to the lake of fire (permanent place of suffering for all eternity).
 - D. Proverbs 22:2, "The rich and the poor meet together; the Lord is the Maker of them all."
4. ²⁴ ***And he called out, 'Father Abraham, have mercy (show kindness to someone in serious need) on me, and send Lazarus to dip the end of his finger in water and cool my tongue, for I am in anguish (suffer greatly) in this flame.'*** Notice, the rich man is fully conscious and aware after death and able to communicate with Abraham in OT times. People who pass into heaven or Hades do not enter soul sleep. They are fully responsive and have remembrance of their earthly life. ***Dip the end of his finger***—The condemned man asks to be comforted by the one person he refused to comfort on earth. It's not clear whether his request is sincere or that it came from a spirit of entitlement.
- A. ²⁵ ***But Abraham said, 'Child, remember that you in your lifetime received your good things, and Lazarus in like manner bad things; but now he is comforted here, and you are in anguish.*** Abraham reminds the condemned man that he had everything on earth; and yet, he squandered it and neglected to comfort those in need on earth. He lived to feed his greed.
 - B. ²⁶ ***And besides all this, between us and you a great chasm has been fixed, in order that those who would pass from here to you may not be able, and none may cross from there to us.'*** This description reveals the eternalness of the afterlife.
 - C. ²⁷ ***And he said, 'Then I beg you, father, to send him to my father's house—²⁸ for I have five brothers—so that he may warn them, lest they also come into this place of torment.'*** He shows such regret in Hades and pleads for someone to help his family see the truth. During his life on earth, the condemned man showed no compassion for the poor, and no concern for the eternal state of his family. However, now that his eternal state has been actualized—his "eyes" have been opened to what awaits his brothers once they die if they don't repent.
 - D. ²⁹ ***But Abraham said, 'They have Moses and the Prophets; let them hear them.'*** ³⁰ ***And he said, 'No, father Abraham, but if someone goes to them from the dead, they will repent.'*** ³¹ ***He said to him, 'If they do not hear Moses and the Prophets, neither will they be convinced if someone should rise from the dead.'*** " The condemned man is reminded that everyone on earth has been



given enough proof to believe. You can't force or coerce someone against their will. If they refuse to believe—that is their prerogative.