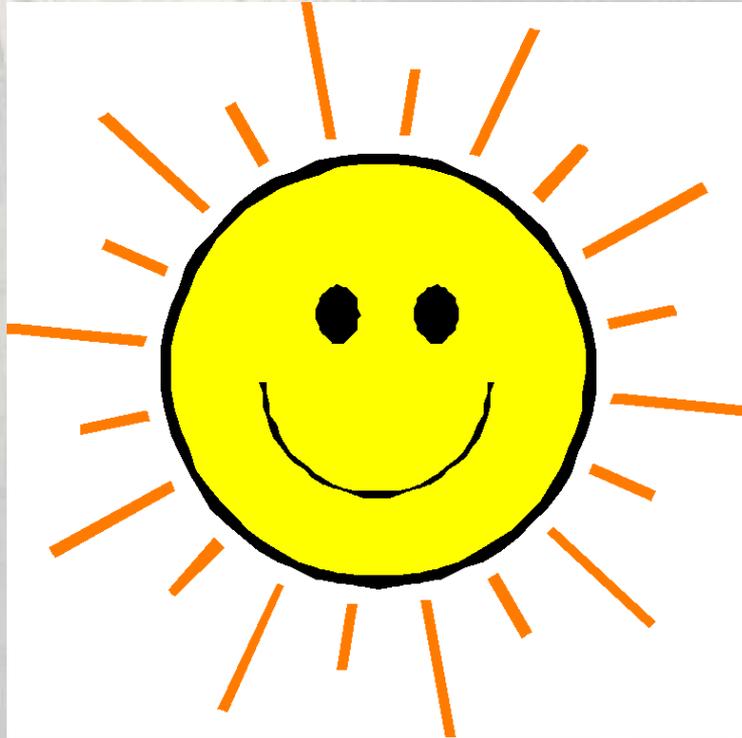


Wayne Stewart

Man: His Nature and Destiny. The Rich man and Lazarus



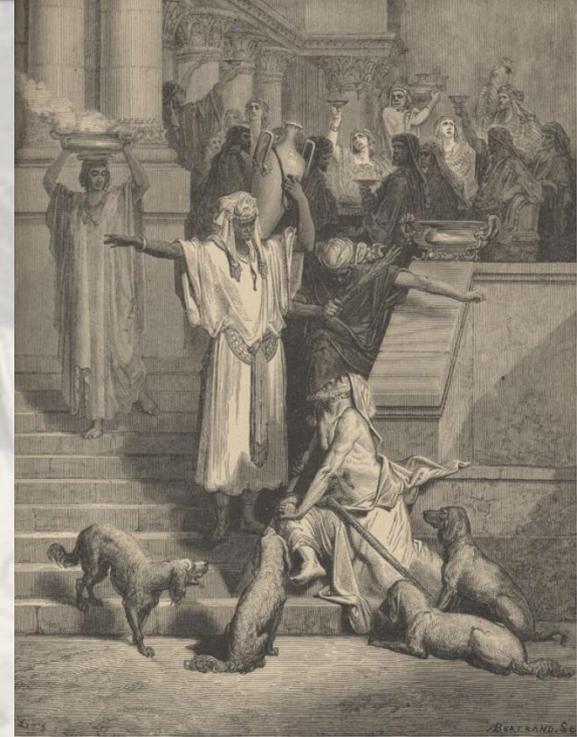
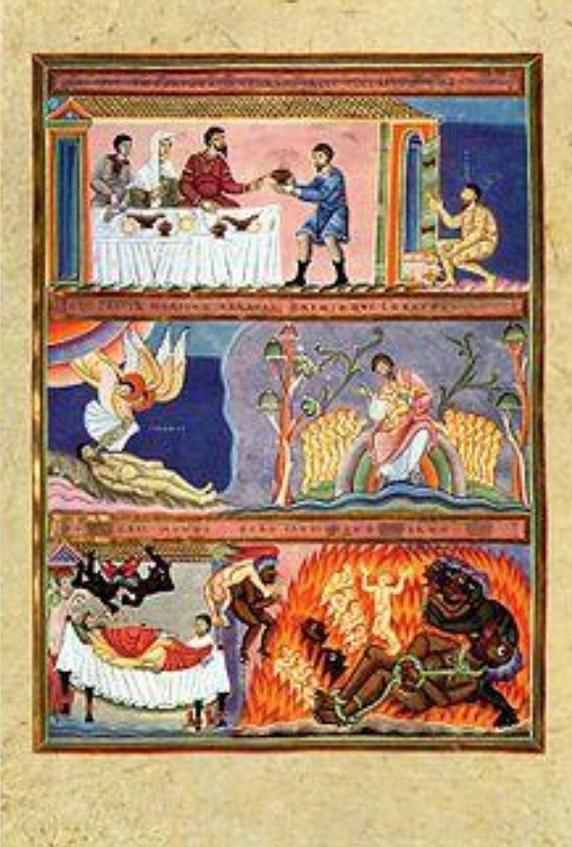
Last time



Luke 16:19-31

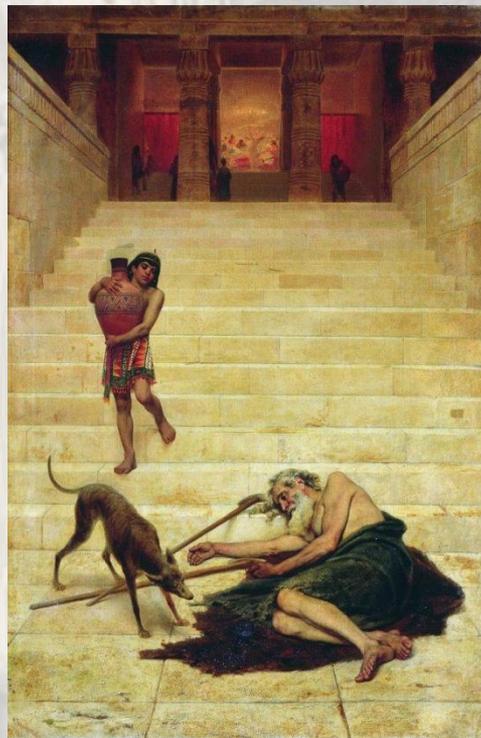
- 19 ¶ There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:
- 20 And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,
- 21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.
- 22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;
- 23 And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.
- 24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.
- 25 **But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.**
- 26 And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.
- 27 Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:
- 28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment.
- 29 Abraham saith unto him, They have Moses and the prophets; let them hear them.
- 30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.
- 31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

Folio 78 recto from the Codex Aureus of Echternach, Lazarus and Dives



Print by Gustave Doré

Fyodor Bronnikov



The Run Up

- Luke 14: 1 – Pharisee's home
- Healing of the man with dropsy (Edema)
- Luke 14:6 – It is lawful to heal on the Sabbath
- Luke 14: 7 Parable – to those bidden
- Don't take the highest seats
- Luke 14:11 – He that humbles will be exalted.

The Run Up (cont.)

- Luke 12:1 To the man that bade him
- Don't simply invite those who have the means to invite you in return.
- Invite the poor, maimed, lame and blind
- Then you will be recompensed at the resurrection of the Just!! **WHEN?????**

The Run Up (cont.)

- Luke 14:15 - One of those eating said: Blessed is he that shall eat bread in the Kingdom of God
- 16-20 – those bidden would not come (excuses)
- Others bidden
- Luke 14:24 – None bidden will taste of my supper.

The Run Up (cont.)

- Luke 14:25 Speaking to the Multitude
- 14:26-33 Count the cost of being His disciple
- This includes not only hating Father and Mother but also “his own life”

- Luke 14:34-35 Salt of no savour is cast out “but men cast it out”

The Run Up (cont.)

- Luke 15: 1-2 Pharisees and scribes murmured – receives sinners and eats with them.
- Verse 3 – parable spoken to them.
- Lost sheep
- Verse 7 **Joy in heaven** over one sinner that repents more than over **99 just persons which need no repentance**

SEE LK 18:10-14

The Run Up (cont.)

- Luke 15: 8 What woman – Pharisees would thank God they were not born a woman.
- Vs 8-10 lost coin
- Vs 10 Joy in the presence of the angels over one sinner that repenteth.

The Run Up (cont.)

- Luke 15: 11 certain man had two sons
- One wasted inheritance
- Verse 28-30 The other was angry
- Verse 32 thy brother – was dead and is alive again, lost and is found.

The Run Up (cont.)

- Luke 16: 1 Said unto His disciples vs 14 Pharisees heard also
- Verses 1-9 Steward wasted his master's goods – but uses the threat of possible extortion vs 4 to secure his future.
- The master commended the unjust steward
- The Lord Jesus said v 9 Make to yourselves friends of the mammon of unrighteousness.

The Run Up (cont.)

- Luke 16:10-13 – A complete CONTRADICTION of the Pharisaical teaching and doctrine which the Lord IRONICALLY used in verse 9.

The Run Up (cont.)

- Luke 16:14-18 – Law and Prophets were unto John – every man presseth into it.
- One tittle will not pass away.

Summary

- Hypocrisy of Sabbath observance
- High seats – humble yourselves
- Invite lower cast – don't just set yourselves up for pay back – your real payback will be at the resurrection of the just.
- Those bidden didn't make it
- Lost and Found
 - Sheep
 - Coin
 - Son
- Steward – unjust – commended ironically then exposed.

Interpretation

- Use of Irony – using the ideas familiar to the Jews and particularly the Pharisees.
- They cared more for money than God while pretending to Love God.
- The parables showed the failure of the Pharisees to care for the other groups less materially fortunate than them.
- The children of the world were in their generation wiser than the Pharisees.

Luke 16:19-31 – some content issues

- **An Extract out of Josephus's Discourse to the Greeks Concerning Hades**
- 3. For there is one descent into this region, at whose *gate* we believe there stands an archangel with an host; which *gate* when those pass through that are conducted down by the angels appointed over souls, they do not go the same way; but the just are guided to the *right hand*, and are led with hymns sung by the *angels* appointed over that place, unto a region of *light*, in which the just have dwelt from the beginning of the world; not constrained by necessity, but ever enjoying the prospect of the good things they see, and rejoice in the expectation of those new enjoyments which will be peculiar to every one of them, and esteeming those things beyond what we have here; with whom there is no place of toil, no burning heat, no piercing cold, nor are any briars there; but the countenance of the *fathers* and of the just, which they see, always smiles upon them, while they wait for that rest and *eternal new life in heaven*, which is to succeed this region. This place we call *The Bosom of Abraham*.

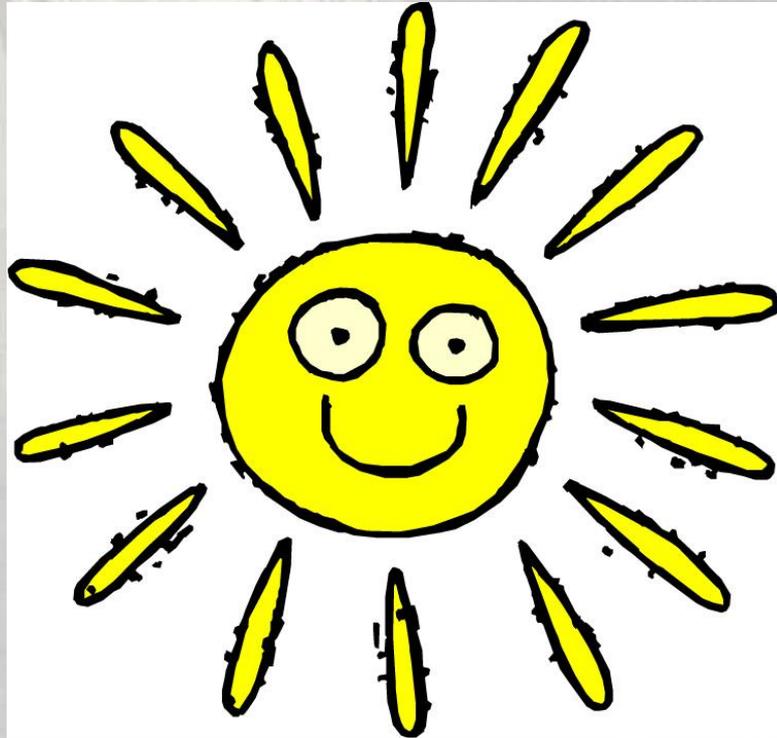
Further Discourse from Josephus

- 4. But as to the unjust, they are dragged by force to the left hand, by the angels allotted for punishment, no longer going with a good-will, but as prisoners driven by violence; to whom are sent the angels appointed over them to reproach them and to threaten them with their terrible looks, and to thrust them still downwards. Now those angels that are set over these souls, drag them into the neighbourhood of hell itself; who, when they are hard by it, continually hear the noise of it, and do not stand clear of the hot vapour itself; but when they have a nearer view of this spectacle, as of a terrible and exceeding great prospect of fire, they are struck with a fearful expectation of a future judgment, and in effect punished thereby; and not only so, but when they see the place [or choir] of the fathers and of the just, even hereby are they punished; for a chaos [other translations say chasm] deep and large is fixed between them; insomuch that a just man that hath compassion upon them, cannot be admitted, nor can one that is unjust, if he were bold enough to attempt it, pass over it.

The rich man would represent ?

- Lk 16:14,15 – And he said unto them (Pharisees)
- 16:22 Abraham's bosom
- Rich man (Dives in Latin) in Hell
- ^{KJV} **Luke 16:23** And **in hell** he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.
- ^{TBT} **Luke 16:23** καὶ **ἐν τῷ ᾅδη** ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ, ὑπάρχων ἐν βασάνοις, ὁρᾷ τὸν Ἀβραὰμ ἀπὸ μακρόθεν, καὶ Λάζαρον ἐν τοῖς κόλποις αὐτοῦ.

Today



Hades=Sheol=Grave

- Matt. 11:23
- Matt. 16:18
- Lk. 10:15
- Lk. 16:23
- Acts 2:27, 31
- 1 Co. 15:55
- Rev. 1:18
- Rev. 6:8

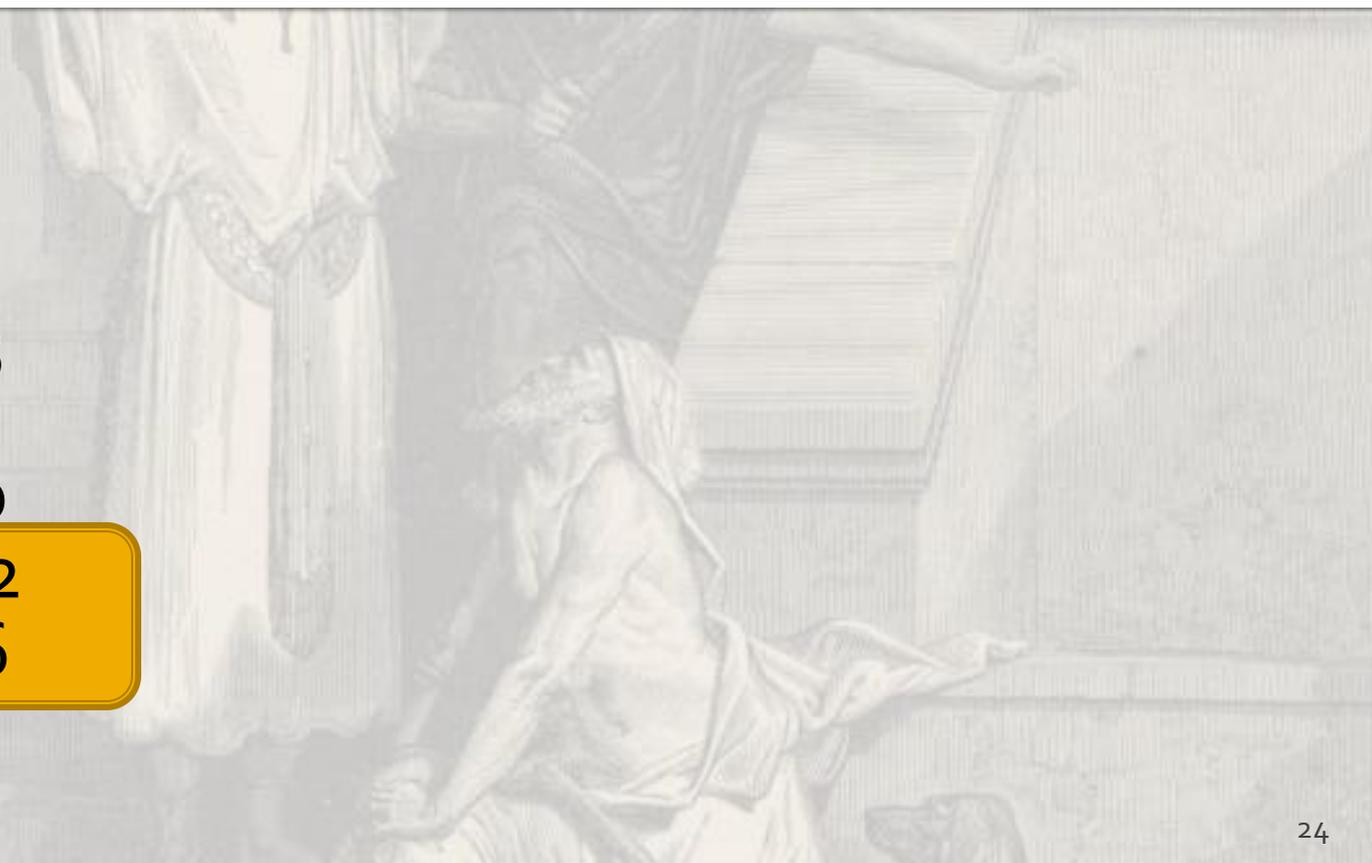
Rev. 20:13-14

Valley of the Son of Hinnom (Gehenna)

- Matt. 5:22, 29-30
- Matt. 10:28
- Matt. 18:9
- Matt. 23:15, 33
- Mk. 9:43, 45, 47
- Lk. 12:5
- Jas. 3:6

Hinnom

- Jos. 15:8
- Jos. 18:16
- 2 Ki. 23:10
- 2 Chr. 28:3
- 2 Chr. 33:6
- Neh. 11:30
- Jer. 7:31-32
- Jer. 19:2, 6
- Jer. 32:35



A closer look at Luke 16

- Pregnant Irony
 - KJV Luke 16:8 And the lord commended the unjust steward,
 - because he had done wisely:
 - for the children of this world are in their generation wiser than the children of light. (Luk 16:8 KJV)

Levels of Irony with sarcasm

- for the children of this world are in their generation wiser than the children of light. (Luk 16:8 KJV)

■ A) Pharisees wiser than children of Light

■ B) Non Pharisees wiser than Pharisees

Tents



- **KJV Luke 16:9** And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, **they may receive you into everlasting habitations.**¹
- **TBT Luke 16:9** καὶ γὰρ ὑμῖν λέγω, Ποιήσατε ἑαυτοῖς φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας, ἵνα, ὅταν ἐκλίπητε, **δέξωνται ὑμᾶς εἰς τὰς αἰωνίους σκηνάς.**



Men of faith looked for foundations

- ^{KJV} **Hebrews 11:10** For he looked for a city which hath foundations, whose builder and maker *is* God. (Heb 11:10 KJV)

Spills the Beans (Vs 10-13)

- **KJV Luke 16:10** He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. ¹¹ If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true *riches*?¹² ¹² And if ye have not been faithful in that which is another man's, who shall give you that which is your own? ¹³ 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. (10-13 KJV)

Conclusion

- Lk 16: 1-8
- Story of UNJUST steward (parody)
- Lk 16:9 Ironical statement “I say”
- Verses 10- 13 Complete exposure of UNJUST steward and the truth about mammon.
- Parody and Irony is used to teach.

Luke 16:19-31

- This is best seen as a parody of the Pharisees teaching on the intermediate state and their notion that the chasm which they perpetuated in life would continue in death.
- The Lord turns this around and makes them suffer and a good example of the extreme of the other groups experience joy.
- Abraham points to Moses and the Prophets – this would exclude the current notions of the intermediate state for Moses and the Prophets have no such witness.