

The Parables of Jesus

Lesson Sixteen – The Rich Man and Lazarus - Handout

I. Luke 16:19

a. "...purple and fine linen..."

i. Purple

1. Very expensive dye used for _____ and the _____.

ii. "Fine linen"

1. Most expensive material from _____

2. "He moved in constant splendor."

b. "...lived in luxury..."

i. "His whole life was one _____ celebration."

II. Luke 16:20

a. "...a poor man named Lazarus..."

i. Means "God has _____."

b. "...covered in sores..."

i. Festering ulcers

c. "...left..."

i. Literally means "planted, thrown, dumped"

d. "...at his gate..."

i. The symbolic _____ between the two contrasts.

ii. The entrance where the rich man and his guests had to enter.

III. Luke 16:21

a. "...filled with what fell..."

i. See Matthew 15:27

ii. Refers to the _____ used to wipe their hands and then thrown under the table.

iii. Food scraps thrown into the street as garbage.

b. "...dogs...lick his sores."

i. Two possibilities.

1. Too _____ to fend them off.
2. The dogs were the only ones to show him _____.

IV. Luke 16:22

- a. "...the poor man died..."
 - i. Most likely, his disease caused his death.
- b. "...carried away by angels..."
 - i. The purpose of this story is not to give explicit details, so we just accept that angels will be at the death bed of God's people.
 - ii. No mentioned of being buried.
 1. If they had no family, they were buried in a _____ grave in the Valley of Hinnom.
- c. "...Abraham's side (bosom)"
 - i. Jewish title for _____.
 - ii. A place of peace and comfort.
- d. "And the rich man died..."
 - i. The only thing they had in _____.
- e. "...and was buried."
 - i. An _____ affair commensurate with his position.

V. Luke 16:23

- a. "...looked up..."
 - i. Common belief that the "bad" go left or down and the "good" go right or up.
- b. "...long way off..."
 - i. Must remember that time and space is not limited to our understanding.
- c. "...Hades..."
 - i. Two possibilities:
 - ii. Hades actually being _____, the final realm of eternal punishment and Abraham's side being _____.

iii. These two “locations” referring to an _____ state.

VI. Luke 16:24

a. “Father Abraham...”

i. Recognized Abraham

ii. Was a Jew

1. Salvation _____ based on either one.

b. “...Lazarus...”

i. Recognized him, therefore, couldn't use the _____, “I never saw his condition.”

VII. Luke 16:25

a. “...your good things...”

i. See Luke 16:15b

b. “It would be wrong to take this statement to mean that because a man has good things in this life therefore, he is _____ in hell, and because a man has bad things in this life, therefore he is _____ in heaven.”

VIII. Luke 16:26

a. This is not declaring that such _____ can take place within this realm.

b. They are to illustrate the point Jesus wants to make.

c. “...a great chasm has been fixed...”

i. Death decides _____ and for all our eternal destiny and _____ can change that.

IX. Luke 16:27-28

a. “...then...”

i. Here's Plan B

ii. Still no repentance for his behavior.

iii. "Yes, he is more concerned about his brothers than God is, knows better than God how to save them, and blames God for his terrible fate."

b. "...send him..."

i. Still views Lazarus as an _____.

X. Luke 16:29

a. "...they have Moses and the prophets;..."

i. God has long revealed through the Old Testament, His expectations of the behavior He _____ of His people, especially in this case, the use of wealth and the _____ of the poor.

XI. Luke 16:30

a. "No,..."

i. The phrase used literally means, "On the contrary, you are _____!"

XII. Is NOT Parable

- a. This teaching assigns a proper name to the major character. No parable does this.
- b. It covers experiences outside human existence.
- c. Doesn't call itself a parable.
- d. No other parable covers the topic of the afterlife.

XIII. Is a Parable

- a. The Lazarus is symbolic as it means "God who helped".
- b. It is part of a teaching series that uses parables beginning is Luke 14:15-17:10.
- c. Consistent with the first parable in this chapter, the Shrewd Manager which teaches the wise use of wealth in contrast with this one condemning the wrong use of it.

- d. It begins the same way as the parables found in Luke 10:30, 14:16, 15:11, 16:1, and 19:12
- e. It covers the same three topics that Jesus condemns the Pharisees for in Luke 16:14-18
 - i. Love of money
 - ii. Self-justification
 - iii. Disregard for OT authority

XIV. Lessons to learn

- a. If it is parable:
 - i. How we make use of our worldly possessions in this life has consequences for eternity, especially with regards to the treatment of others.
 - ii. The man was condemned, not because he was _____, but because he was _____.
- b. If it is not parable:
 - i. Jesus is giving insights into the actual conditions in the afterlife.
- c. Which is right?
 - i. _____
- d. It corrects two errors:
 - i. The rich are rich because God _____ them and the poor are poor because _____ them.
 - ii. The rich _____ go to Hell and the poor _____ go to Heaven.
- e. Outward appearances are not a ground to determine who is _____.
 - i. Earthly _____ does not determine eternal _____.
- f. Earthly _____ have eternal _____.
- g. After death, our eternal destiny cannot be _____.
- h. God's word and authority are the _____ means to _____.

