

SEEKING THE LOST

A Study of the Lord's Parables in Luke 15-16



Class 4 The Rich Man and Lazarus Luke 16:19-31



CLASS OUTLINE

An aerial photograph of a vast desert landscape. The foreground and middle ground are dominated by rolling sand dunes in shades of tan and brown. A small, isolated settlement with several buildings and a few trees is visible in the middle distance. The background shows more rugged, darker hills under a blue sky with scattered white clouds. The overall scene is arid and desolate.

CLASS OUTLINE

I - Debunking falsehood

An aerial photograph of a vast desert landscape. The foreground and middle ground are dominated by rolling sand dunes in shades of tan and brown. A small, isolated settlement with several buildings and a few trees is visible in the middle distance. The background shows more rugged, darker hills under a blue sky with scattered white clouds. The overall scene is arid and desolate.

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1 - Debunking falsehood

2 - Understanding the story

An aerial photograph of a vast desert landscape. The foreground and middle ground are dominated by rolling sand dunes in shades of tan and brown. A small, isolated settlement with several buildings and trees is visible in the middle distance. The background shows more rugged, darker-toned hills under a blue sky with scattered white clouds. The overall scene is arid and expansive.

CLASS OUTLINE

- 1 - Debunking falsehood
- 2 - Understanding the story
- 3 - Sifting through symbols

Goals: to uncover the *true* meaning of this parable by reading carefully and examining the context—and thus, to understand the true lesson and the Lord Jesus sought to teach.

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- 1 - Debunking falsehood
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FALSE TEACHING?



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Luke 16:22

FALSE TEACHING?

A row of seven stylized, glowing orange and yellow flames against a black background. The flames are arranged horizontally and appear to be rising from a dark base. The text "FALSE TEACHING?" is overlaid in white, uppercase letters across the middle of the flames.

One of the first things to notice is that this parable doesn't even teach what mainstream Christians claim it teaches:

Luke 16:22



“Abraham’s bosom”

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“his eyes”

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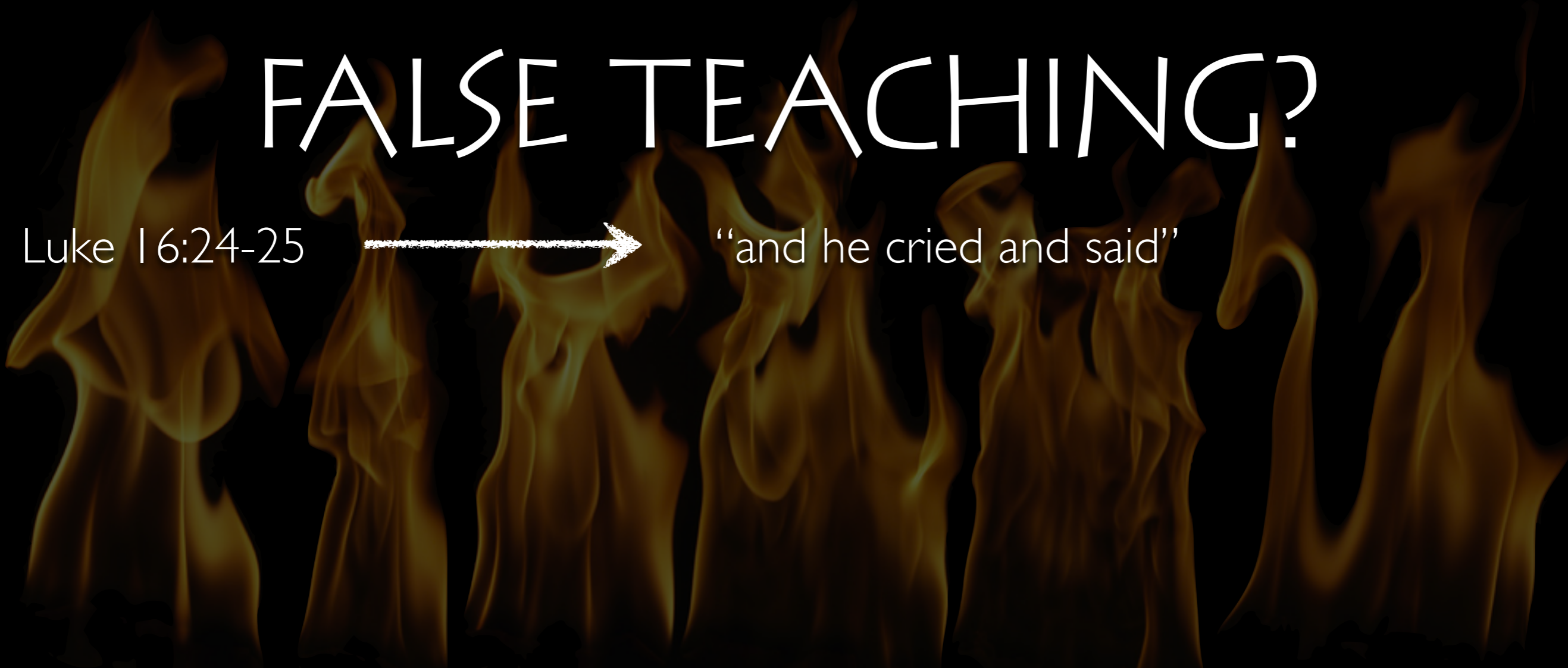
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Luke 16:24-25



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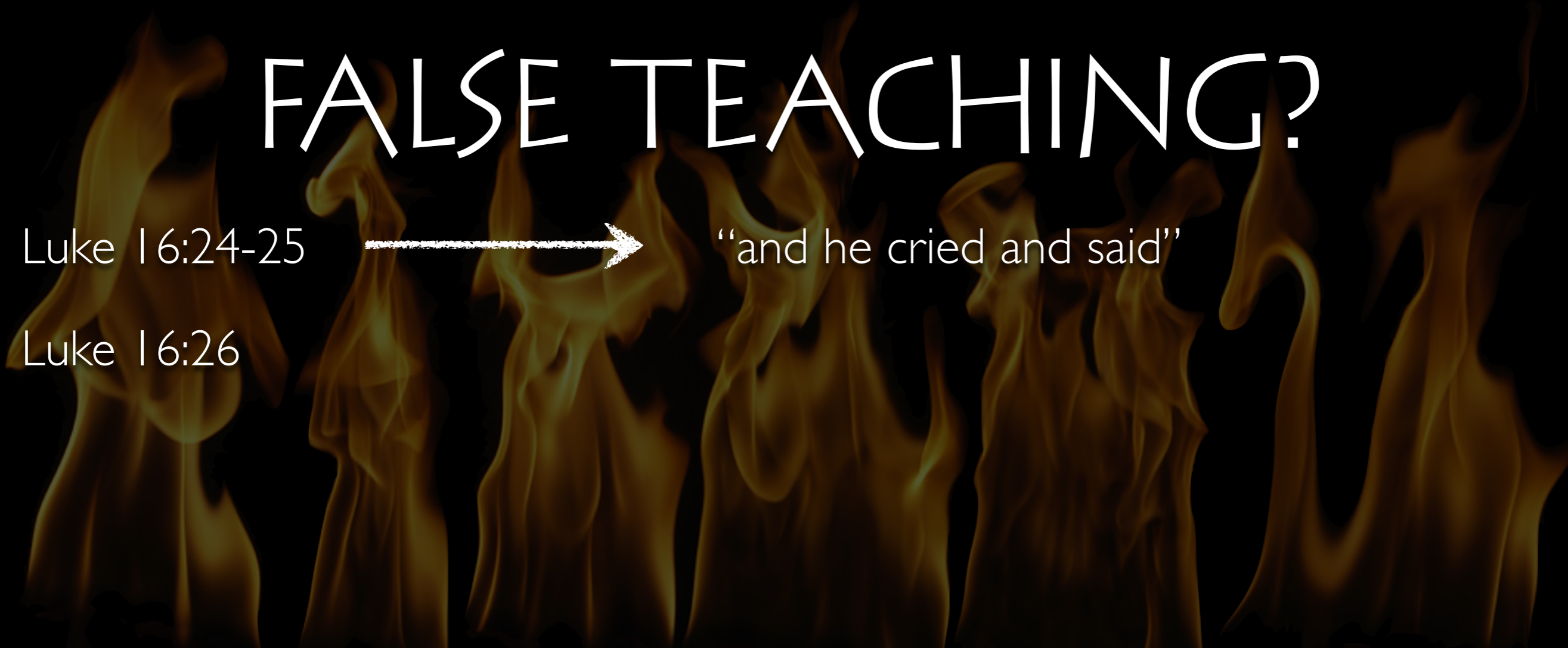
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Luke 16:24-25



“and he cried and said”

Luke 16:26



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Luke 16:24-25



“and he cried and said”

Luke 16:26



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Luke 16:27, 29

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Abraham has authority over the dead

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Luke 16:22 → "Abraham's bosom"

Luke 16:22 → "and was carried" "bosom"

Typical Christianity is presented with a problem. verses 23-24 "his eyes" "tip of his finger" "my tongue"

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But at the same time, so are we.

FALSE TEACHING?

The parable doesn't teach *our doctrine* either. Luke 16:21-29 "and he cried and said"

Luke 16:26 → "a great gulf fixed"

Luke 16:27, 29 → Abraham has authority over the dead

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Luke 16:22 → "Abraham's bosom"

Luke 16:22 → "and was *carried*" "bosom"

verses 23-24 "his eyes" "tip of his finger" "my tongue"

Thus, leaving doctrinal arguments aside, it behooves all of us to look into the story a bit deeper.

Luke 16:24-25 → "and he cried and said"

Luke 16:26 → "a great gulf fixed"

Luke 16:27, 29 → Abraham has authority over the dead

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A PARABLE



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“There was a certain rich man...” =

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Matthew 21:33

Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country.

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Matthew 22:1-2

And Jesus answered and spake unto them again by parables, and said, The kingdom of heaven is like unto a certain king, which made a marriage for his son.

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Luke 13:6

He spake also this parable; A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none.

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Recognizing that this is a parable is a key to solving the mystery.

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The parable of the sower:

Matthew 13:3-4

And he spake many things unto them in parables, saying, Behold, a sower went forth to sow; And when he sowed, some seeds fell by the way side...

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What farmer plants his crops that way?

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The parable of the great supper:

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The parable of the great supper:

Luke 14:21-23

Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled.

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The parable of the great supper:

What lord would want all of these random people off of the street?

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The lost sheep

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The unjust steward = what lord would commend that steward?

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"Let us not fear him who thinks he is killing us, for great is the struggle of the soul and the danger of eternal torment lying before those who transgress the commandment of God. Therefore let us put on the full armor of self-control, which is divine reason. For if we so die, Abraham and Isaac and Jacob will welcome us, and all the fathers will praise us." 4 Maccabees 13:14-17 RSV

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That's why "Abraham's bosom" and burning hell fire don't appear anywhere in the Old Testament!

Rather than being *part of Scripture*, they were *Jewish tradition*.

Matthew 18:33-34 → to the tormentors?

Matthew 25:14-15 → the Lord was *totally absent*

"Let us not fear him who thinks he is killing us, for great is the struggle of the soul and the danger of eternal torment lying before those who transgress the commandment of God. Therefore let us put on the full armor of self-control, which is divine reason. For if we so die, Abraham and Isaac and Jacob will welcome us, and all the fathers will praise us." 4 Maccabees 13:14-17 RSV

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1 - parables are *symbol*

"Adda bar Ahaba, a rabbi of the third century, is said to be 'sitting in the bosom of Abraham,' which means that he has entered paradise."

www.jewishencyclopedia.com; "Abraham's Bosom"; 20 | 1

4 - they don't always reflect reality

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"The bridegroom killed his bride, the mother cast her babe into the flames, the father killed his daughter saying that it was better that she should go to the bosom of Abraham, than be defiled by the Crusaders..." Gustav Pearlson; *Twelve Centuries of Jewish Persecution*; Pg. 94

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And so, what was the lesson?

PARABLES

THE CONTEXT



The context really gives us some hints.

THE CONTEXT



The context really gives us some hints.

THE CONTEXT

I - the lost sheep



The context really gives us some hints.

THE CONTEXT

1 - the lost sheep

2 - the lost coin



The context really gives us some hints.

THE CONTEXT

1 - the lost sheep

2 - the lost coin

3 - the lost sons



The context really gives us some hints.

THE CONTEXT

1 - the lost sheep

2 - the lost coin

3 - the lost sons

4 - the unjust steward



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THE CONTEXT

1 - the lost sheep

2 - the lost coin

3 - the lost sons

4 - the unjust steward

- It is part of the parables of the lost!



The context really gives us some hints.

THE CONTEXT

1 - the lost sheep

2 - the lost coin

3 - the lost sons

4 - the unjust steward

- It is part of the parables of the lost!

So, it must be teaching that *something is lost*.

The context really gives us some hints.

- It is part of the parables of the lost!
- it is prefaced by the Lord *condemning the religious rulers!*

THE CONTEXT

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THE CONTEXT

Luke 16:13

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THE CONTEXT

Luke 16:13 → no man can love both God and money

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Luke 16:13 → no man can love both God and money

Luke 16:14 → the Pharisees, who were covetous, derided him

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Immediately after, the Lord told a parable about a certain rich man.

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2 - specifically, they were condemned for their love of money

Who might that man represent?

TWO MEN



Luke 16:19

TWO MEN



Luke 16:19

“a certain rich man”

TWO MEN



Luke 16:19

“a certain rich man”

“clothed in purple”

TWO MEN



Luke 16:19

“a certain rich man”

“clothed in purple” =

TWO MEN



Luke 16:19

“a certain rich man”

“clothed in purple” = wealth and royalty

TWO MEN

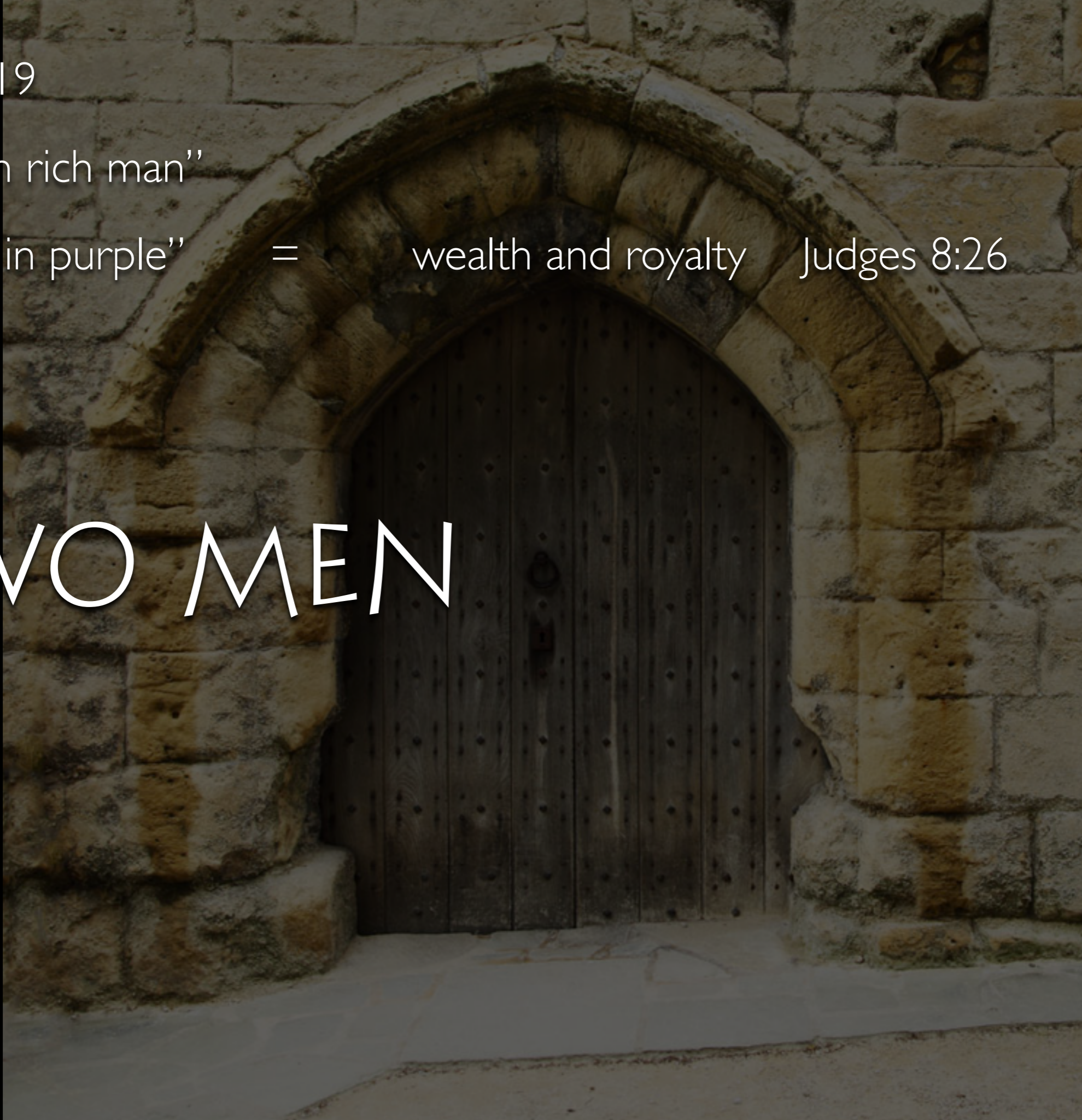


Luke 16:19

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TWO MEN

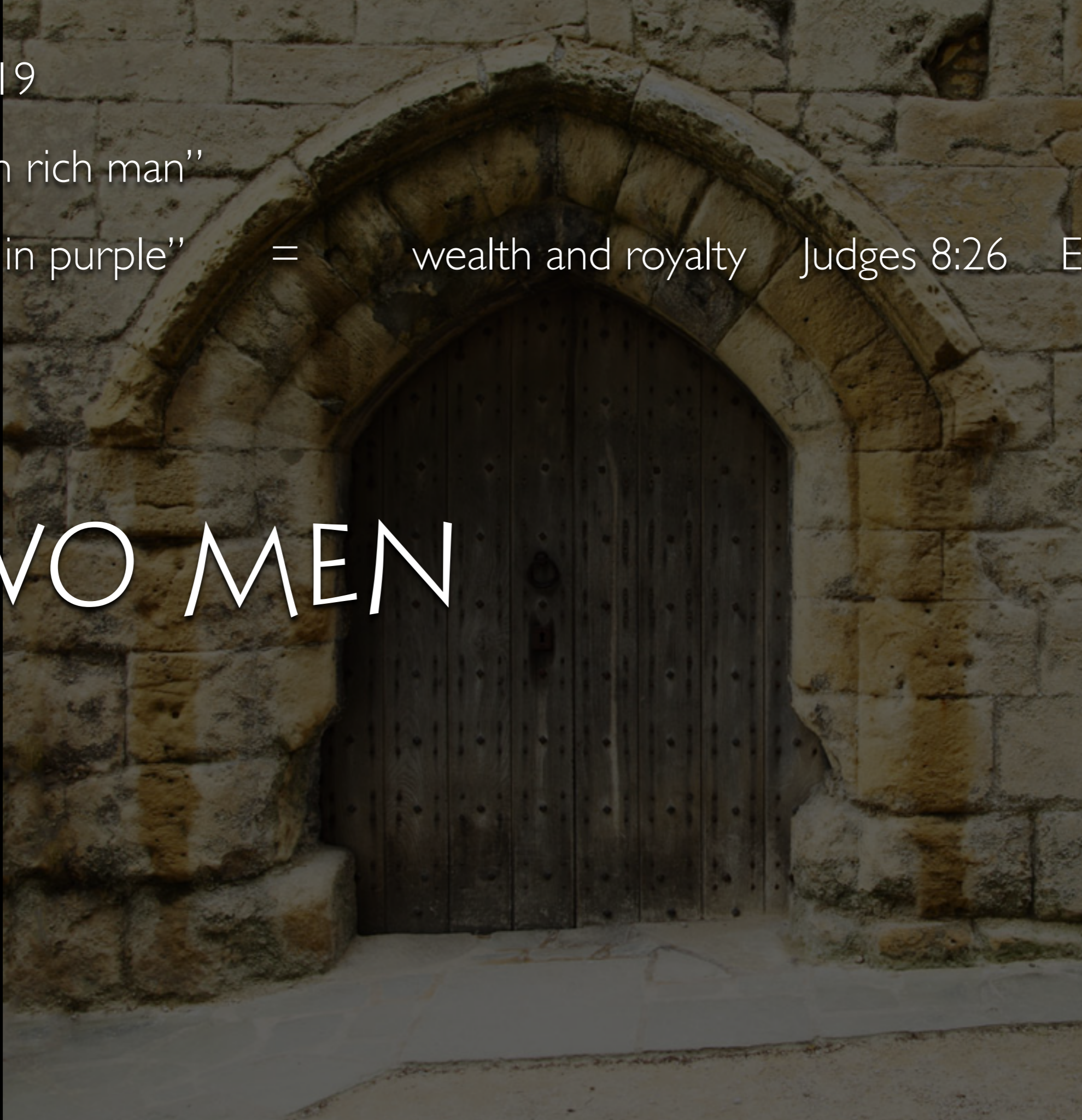


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Luke 16:20-21

“Lazarus”

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Thus, he desired to eat from the rich man's table.

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TWO MEN *Why?*

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John 9:2

And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

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And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

John 9:34

They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

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Unlike the rich man, he had nothing.

Unfortunately, it seems as though this was misunderstood and consistently applied to individuals.

The rich man knew who he was. Luke 16:24 “and send Lazarus”

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Luke 16:19

“a certain rich man”

“clothed in purple” = wealth and royalty Judges 8:26 Esther 8:15

“fared sumptuously every day”

This man was extremely rich!

To the Pharisees, it would have been clear who was “blessed” by God and who was “cursed.”

Unlike the rich man, he had nothing.

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TORMENTS

COMFORT

But everything was backwards!

TORMENTS

COMFORT



But everything was backwards!

LAZARUS

COMFORT

TORMENTS



But everything was backwards!

LAZARUS

COMFORT

TORMENTS

RICH MAN

But everything was backwards!

LAZARUS

COMFORT

TORMENTS

RICH MAN

What had happened?

But everything was backwards!

TORMENTS

Luke 16:24-26

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. 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. 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.

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It totally contradicted the prevailing teaching!

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It totally contradicted the prevailing teaching!

And, it totally went against what the *Pharisees believed!*

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Lazarus would not be sent to the rich man.

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Lazarus would not be sent to the rich man.

thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all

Luke 16:27-28

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.

It totally contradicted the prevailing teaching!

And, it totally went against what the *Pharisees believed!*

Luke 16:9

COMFORT

What had happened?

But everything was backwards!

TORMENTS

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Luke 16:27-28  but what about to his brothers?

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the answer was "no"

It totally contradicted the prevailing teaching!

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Luke 16:9

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A DEEPER MEANING

But, like all parables, it wasn't about the literal story.



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Rich man

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EACH OF THESE FIT PERFECTLY
WITH THE HIGH PRIEST!

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Matthew 26:3

Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas.

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Exodus 28:2, 6

And thou shalt make holy garments for Aaron thy brother for glory and for beauty...and they shall make the ephod of gold, of blue, and of purple, of scarlet, and fine twined linen, with cunning work.

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Acts 3:2

And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple.

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Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

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John 18:13

And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year.

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“This eldest Annus proved a most fortunate man: for he had five sons, who had all performed the office of a high-priest to God, and he had himself enjoyed that dignity a long time formerly.” Flavius Josephus; *Antiquities of the Jews*; 20.198

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John 11:47-50 = Caiaphas, the high priest

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And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go. Then 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.

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A DEEPER MEANING

LAZARUS



The religious rulers received their reward in this life.



LAZARUS

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But, because of their riches, they saw themselves as blessed.

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LAZARUS

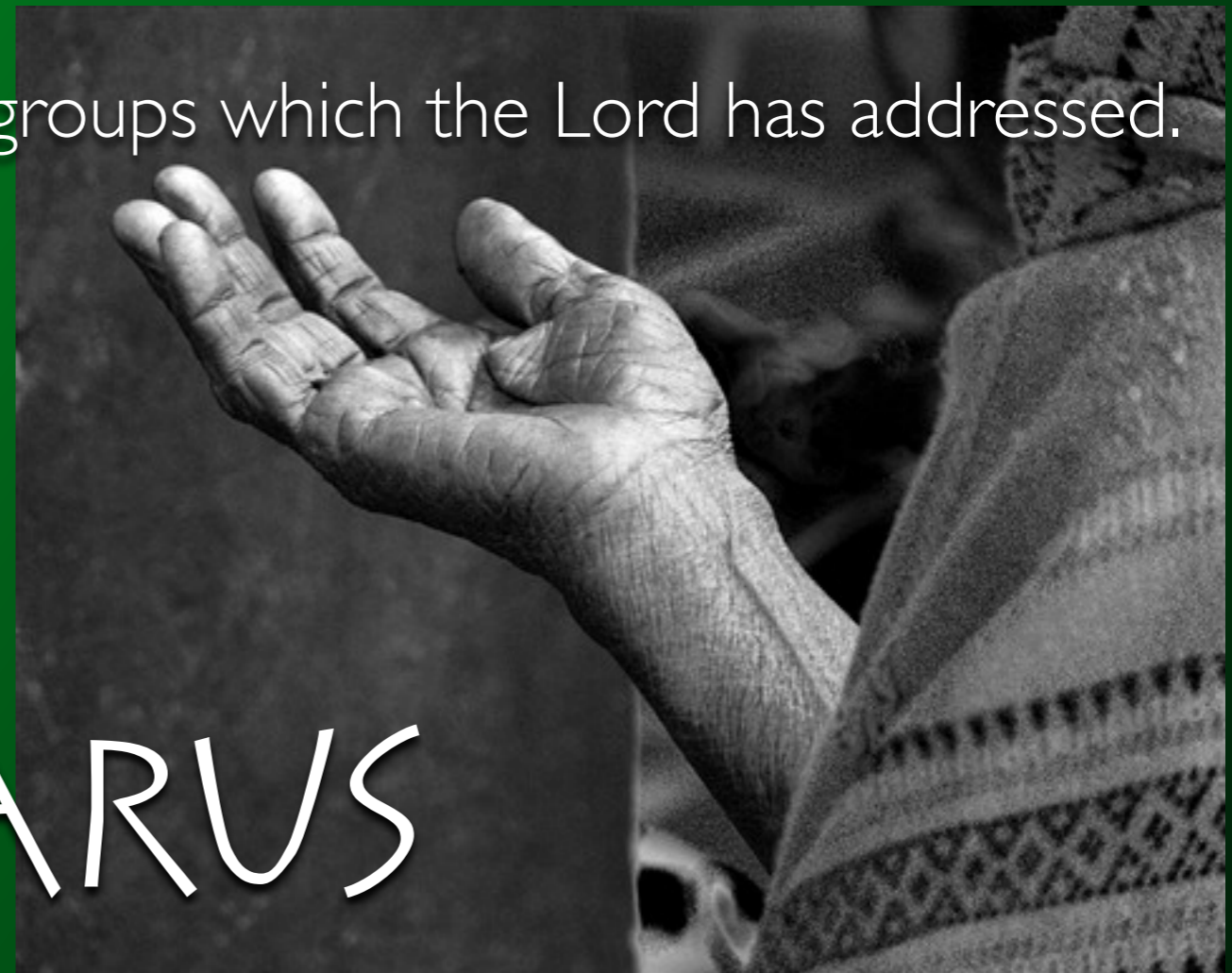
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With our context, there are only two groups which the Lord has addressed.



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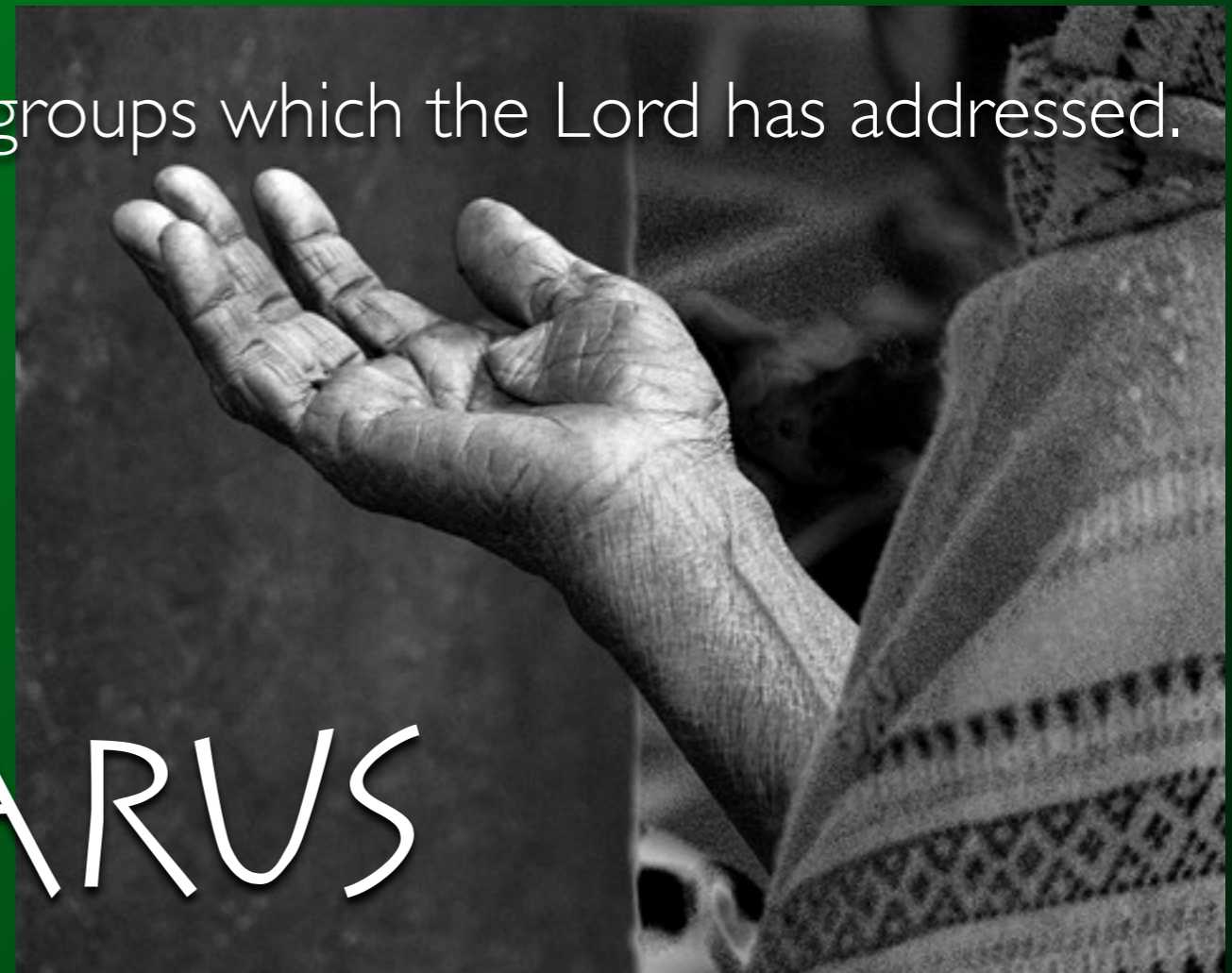
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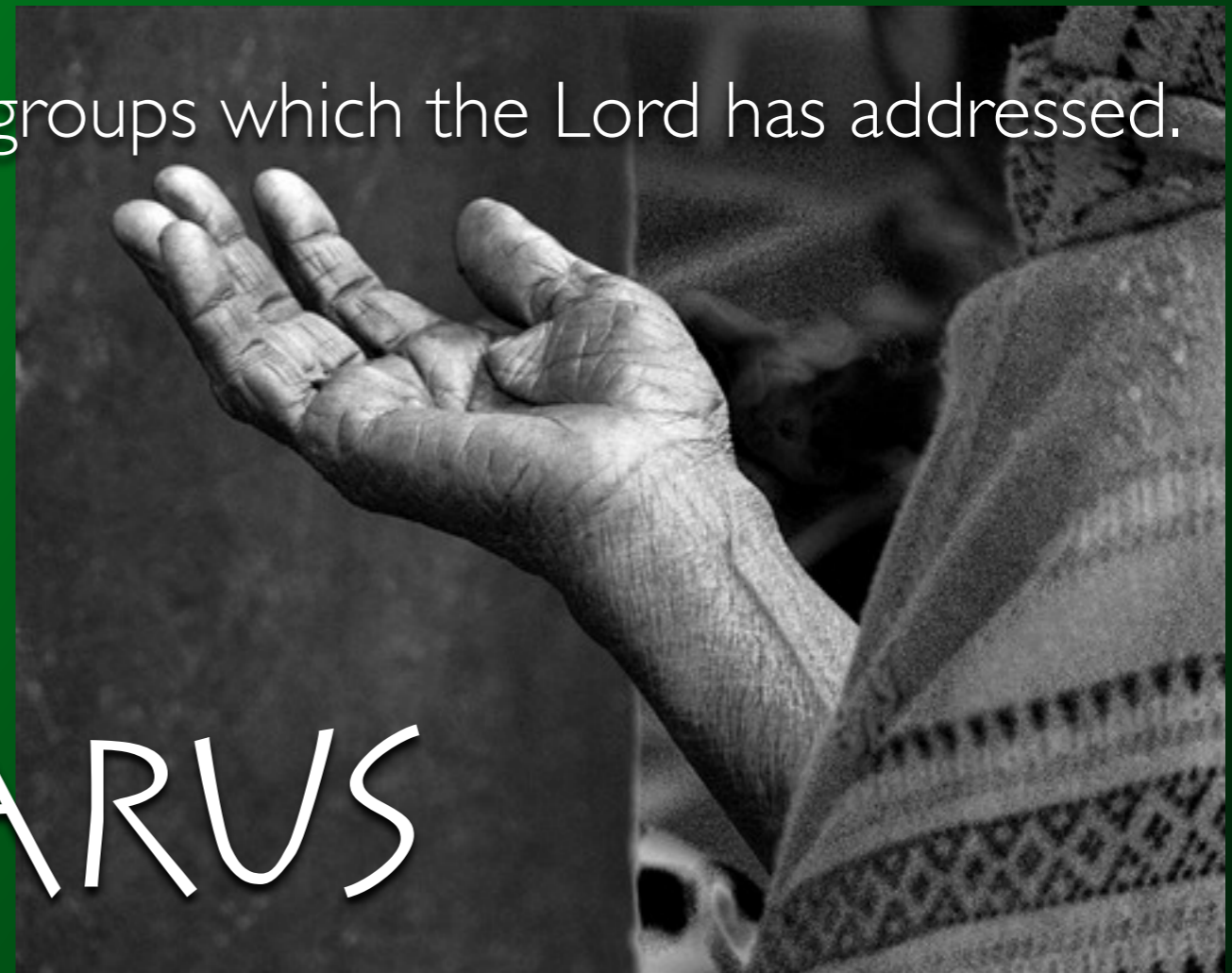
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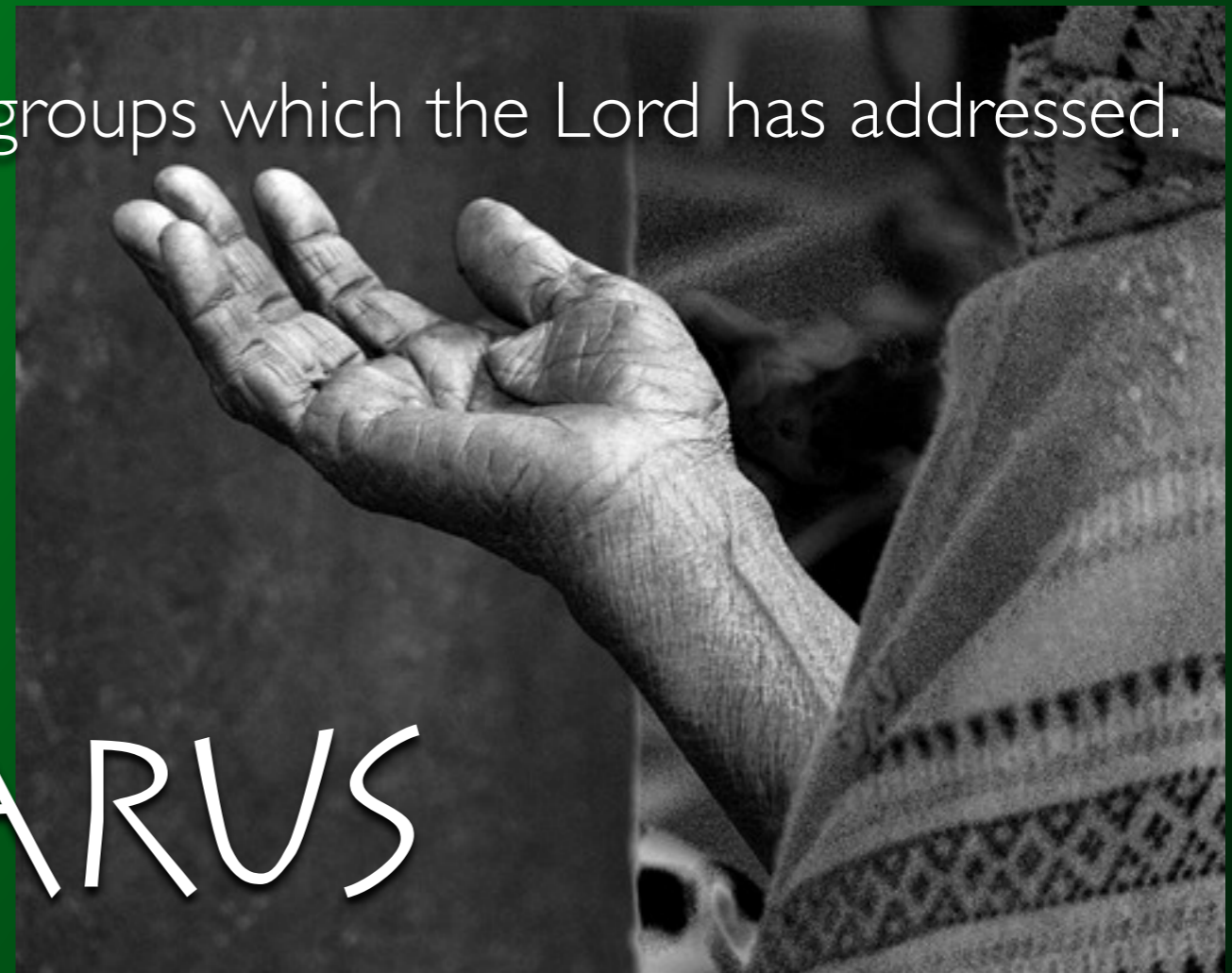
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Lazarus = ?

1 - spurned by the rich man ✓

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Matthew 21:23

And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority.

2 - seen as "unclean"

3 - received future comfort with Abraham



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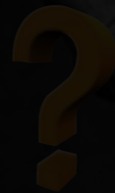
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Matthew 21:31-32 publicans and sinners

Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him.

1 - spurned by the rich man
2 - scorned by the crowd
3 - received future comfort with Abraham



LAZARUS

The religious rulers received their reward in this life.
Think about the power of Christ's total message here!
But, because of their riches, they saw themselves as blessed.

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Lazarus = the publicans and sinners

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Thus, the scenario was really the opposite of how they saw it!

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Luke 15:1-2

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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.

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The publicans and sinners could have murmured against the Pharisees!

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Lazarus = the publicans and sinners

But, their future was even worse.

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LAZARUS

A PROPHECY

The image features a dramatic, dark landscape under a stormy sky. A bright, yellow lightning bolt strikes down from a large, dark, orange-hued cloud formation in the center. The foreground is dominated by dark, rolling hills or mountains, with a few small, dark structures visible on the left. The overall atmosphere is ominous and powerful.

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A PROPHECY



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More specifically, the rulers would find themselves in torments.

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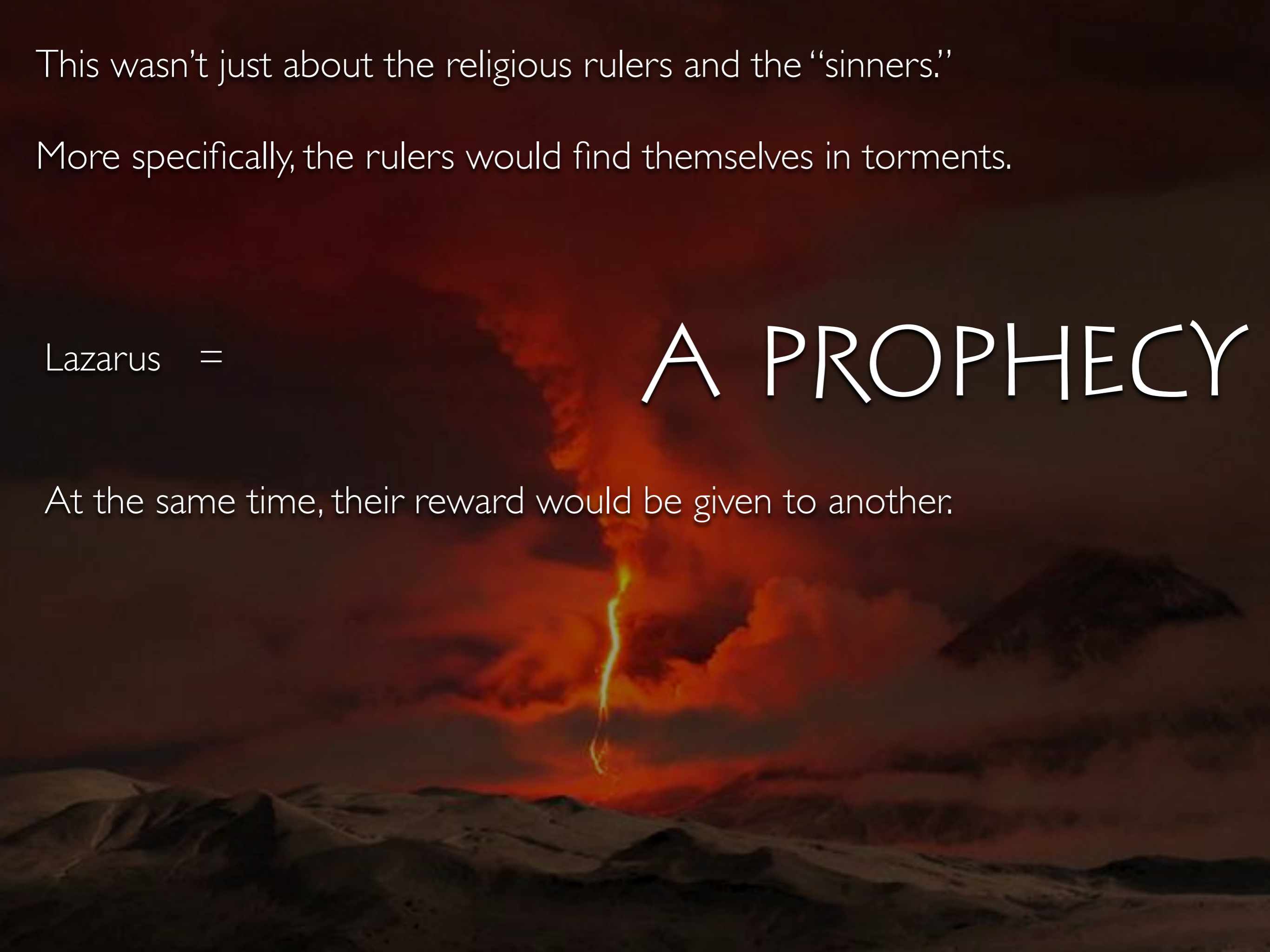
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More specifically, the rulers would find themselves in torments.

Lazarus =

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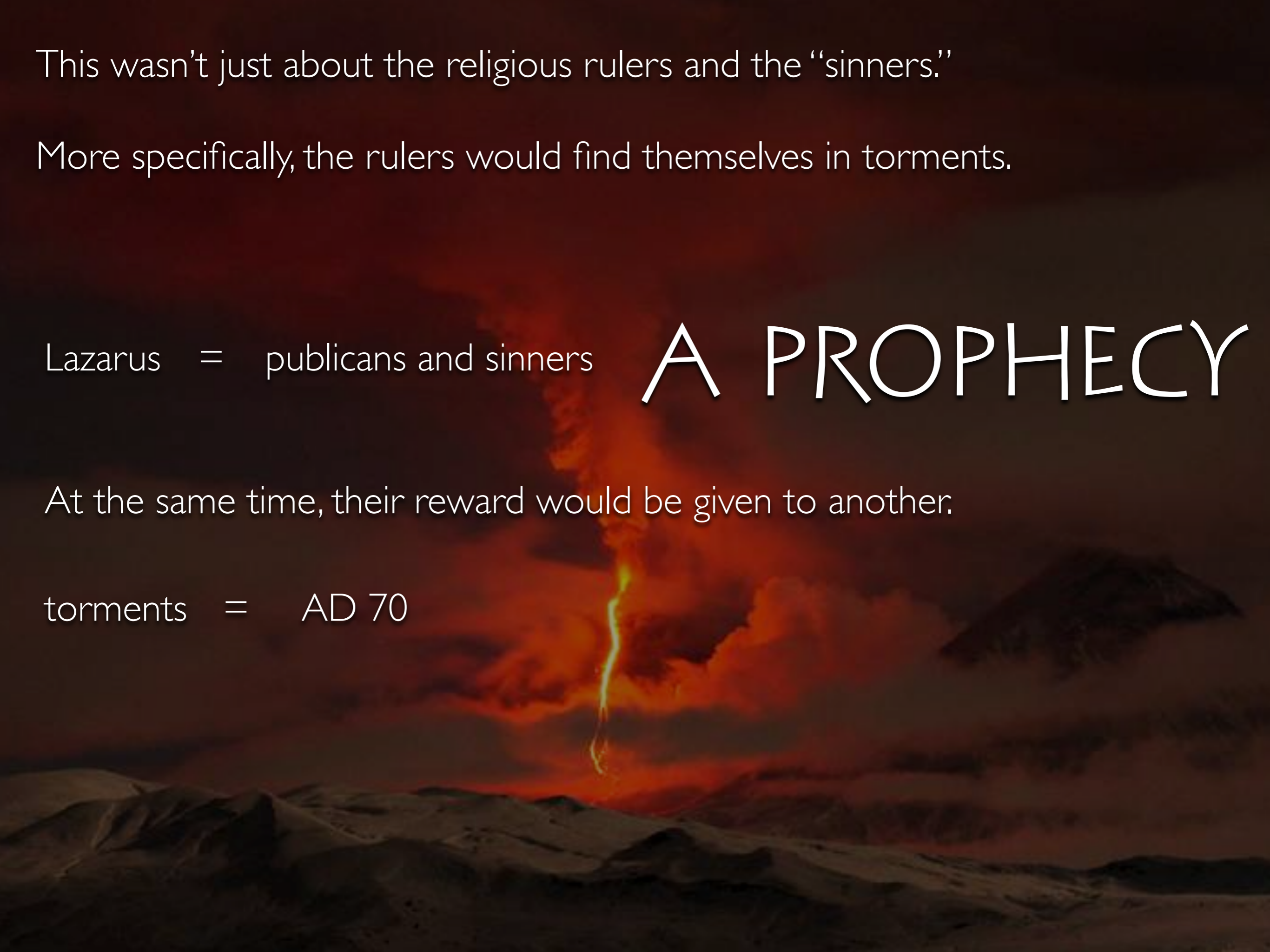
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torments = AD 70

Acts 2:19-20

And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke: the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come.

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2 Peter 3:7

But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

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Luke 13:28-29

There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.

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THE WORD OF GOD

A scenic landscape featuring a calm lake in the center, surrounded by rolling hills and a rocky shoreline. The sky is filled with soft, white clouds. The foreground shows tall grasses and a large rock. The overall tone is serene and natural.

The scribes and Pharisees, again, were the ones who were lost.

THE WORD OF GOD

A landscape photograph of a lake with hills and rocks, overlaid with the text 'THE WORD OF GOD'. The scene is dimly lit, suggesting dusk or dawn. The lake is in the middle ground, reflecting the sky. The foreground is dominated by tall, thin grasses and a rocky bank. The background shows rolling hills under a cloudy sky.

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THE WORD OF GOD

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WE NEVER GIVE UP.

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