

The Rich Man and Lazarus (Luke 16:19-31)

Sunday, March 3rd, 2024

Framing the Story

- What parable is told in Luke 16:1-13?
- What are the additional teachings in Luke 16:14-18?
- What do the pharisees love? (v. 14)
- Who is the rich man? (vv. 24 & 25)
- Who is Lazarus? (v. 20)
- What does Lazarus' name mean?
 - Eliezer =



Let's Read the Story

- How is the rich man described? (v. 19)
- How is Lazarus described (vv. 20-21)
- Compare and contrast the death of Lazarus and the death of the rich man. (v. 22)
- How does the rich man incriminate himself and demonstrate his lack of repentance? (v. 24)
- Is Abraham claiming that the rich go to hell and the poor go to heaven? (v. 25)
- What does the great chasm communicate about the permanence of heaven and hell? (v. 26)
- What does the rich man demand from Abraham? (v. 27)
- Why are there five brothers? (v. 28)
- Why are Moses and the Prophets sufficient? (vv. 29 & 31)
- "They will not be convinced even if someone rises from the dead." What is this in reference to? (v. 31)
- What is the over-arching message of this story?

Now for the Question(s) You've All Been Waiting for!

- Is this a literal description of heaven and hell?
- Is this a proper description of heaven and hell?
- But before we can consider the previous questions, what is the intermediate state?

Quote 1:

“The departed souls remain in heaven or in hell until the Day of Judgement, when they shall be reunited with their own bodies. The believers shall in their flesh see God, (Job 19:26), and the unbelievers shall in body and soul be consigned to eternal torment (Matt. 10:28)” (Koehler, *A Summary of Christian Doctrine*, p. 294).

Quote 2:

“Accordingly, the way in which he has descended into hell can be grasped less with words or thoughts. But because we must grasp in thoughts and pictures that which is told us in words and cannot think or understand anything without a picture, it is meet and right that one recognizes the word in the picture: Christ descending with the standard, breaking hell’s gates and destroying them. The high incomprehensible thoughts should be left alone.

Therefore such a painting shows well the power and usefulness of this article, and why it is used, preached, and believed that Christ destroyed hell’s power and has taken all of the devil’s might. When I have this, I have the right essence and understanding of it and should not ask or ponder again how it might have happened or have been possible, just as in other articles such pondering and mastering of the understanding is forbidden and cannot achieve anything. Otherwise, if I also wanted to be as smart as some who proudly raise themselves above others and ridicule our simplicity, I could also jest and ask what he had for a standard, whether it was made from cloth or paper, and how it happened that it did not burn in hell. Also, what kind of gates and locks hell has etc.; and so just like a pagan, I could make fun of the Christians as the greatest fools that they believe such” (Luther, *The Third Sermon, on Easter Day*, p. 41).

Quote 3:

“The hearer might also trust that Jesus would not describe the kingdom or the age to come in a way that would be misleading or contrary to the fact. The surest route of interpretation, however, is to emphasize the main points on the story that relate to Jesus’ teaching in the context of the chapter: the proper use of possessions in view of the coming age and the OT testimony, including resurrection, that prepares people for the Gospel and the life to come” (Just, *Concordia Commentary: Luke 9:51-24:53*, p. 643).