



Rice Memorial MBC

Pastor J. Harper, President of State Convention  
Apostle Walter Camp, 1<sup>st</sup> Vice President  
Minister Danny Current, Dean of Christian Education  
Pastor Michael Hansberry, Southern District Moderator

### **Rice Memorial Missionary Baptist Church**

Apostle Walter F. Camp, Presiding Senior Pastor  
Pastor David K. Baker III, 2<sup>nd</sup> Presiding  
802 W. 15<sup>th</sup>, Little Rock, AR 72202

[www.RiceMemorialBaptistChurch.org](http://www.RiceMemorialBaptistChurch.org)

## **Instruction on True Wealth**

Definitions in **bold** letters are from **Strong's** Exhaustive Concordance  
Other definitions are from **Webster's** Dictionary, 1828 Edition  
or Roget's Thesaurus – **January 26, 2014**

## **Luke 16:19-31**

**Introduction:** In early Judaism, the **parable** was a form of teaching that required some contemplation to **understand**. Some parables are more complicated than others. The parable of the rich man and Lazarus was addressed to a group of Pharisees who **loved money** and yet claimed to follow the commandments of God better than anyone else. In this parable, Jesus exposed their **hypocrisy** and showed them the way to **repentance**.

*(Source: The Bible Expositor and Illuminator, Union Press Publication-Christian Life Series)*

**Luke 16:19**, *There was a certain **rich man**, which was clothed in purple and fine linen, and fared sumptuously every day:*

**NOTE:** The Latin word for "rich man" is dives, and this is sometimes used as a proper name; but Jesus left him nameless. **Clothed in purple ...** Ancient craftsmen of Tyre discovered a process of making a very expensive and durable purple dye from the **murex shell**; and, due to its cost, it could be afforded only by royalty and the very rich. From this, "royal purple" has entered into the vocabulary of all nations. **Fine linens ... faring sumptuously ...** These are additional touches to show the extravagant luxury in which the rich man lived. It should be noted that there is no hint of any unrighteous acquisition of wealth, nor of any overt, sinful action against Lazarus, nor even any hint that he denied the crumbs desired by the beggar. It is his total indifference to human suffering at his very gate which looms so ominously in the parable.

*(Source: Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/)*

**Luke 16:20-21**, *And there was a certain **beggar (pauper [POOR person])** named **Lazarus**, (**Elazar [Eleazar])** which was LAID at his gate, full of **sores (ulcerous)**, And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.*

**NOTE:** This is the only example of Jesus using a proper name to identify a character in one of his parables, and there must have been a good reason for this. It cannot be made the basis for advocating the parable as an historical event, as noted above; but there is quite possibly, in this, a prophecy of the resurrection of Lazarus (Jn. 11). True, the **Lazarus raised from the dead** was presumably **rich**; this Lazarus was a beggar; but the use of a proper name for one who the rich man pleaded would be sent back from the dead to warn his brothers cannot fail of suggesting the fact that a Lazarus **did rise** from the **dead**, and true to the Lord's prophecy here, the Pharisees did not believe, but instead plotted to **kill** him!  
*(Source: Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/)*

**John 12:9-11**, Much people of the **Jews** therefore knew that he was there: and they came not for Jesus' sake only, but that they might SEE **Lazarus** also, whom he had

**raised** from the **dead**. But the **chief priests** consulted that they might put Lazarus also to **death**; Because that by reason of him many of the Jews went away, and BELIEVED on Jesus.

**Thought 1.** He was in so bad a condition that he could NOT walk, but had to be carried from place to place and “laid” down where he arrived. So, it’s obvious he could not work for a living, which is how God desires we meet our needs. This means he was NOT like the “able bodied” people we see on a daily basis around the city holding signs, asking for money, who just plain refuse to work.

**NOTE:** Those that are not able to help the poor with their **purses** should help them with their **pains**; those that cannot lend them a **penny** should lend them a **hand**; those that have not themselves wherewithal to give to them should either bring them, or go for them, to those that have. Lazarus, in his **distress**, had nothing of his own to subsist on, **no relation** to go to, nor did the parish take care of him. It is an instance of the degeneracy of the **Jewish church** at this time that such a godly man as Lazarus was should be suffered to perish for want of necessary food. Now observe, **[1.] His expectations** from the **rich man's table**: *He desired to be fed with the crumbs*, Luke 16:21. He did not look for a **mess** (dish or a quantity of food prepared) from off his table, though he ought to have had one, one of the best; but would be thankful for the **crumbs** from under the table, the broken meat which was the rich man's leavings; nay, the leavings of his dogs. *The poor use entreaties*, and must be content with such as they can get. Now this is taken notice of to show, **First**, What was the distress, and what the disposition, of the poor man. He was *poor*, but he was *poor in spirit*, **contentedly poor**. He **did not** lie at the rich man's gate **complaining**, and **bawling**, and making a noise, but silently and modestly desiring to be *fed with the crumbs*. This miserable man was a good man, and in favour with God.

Note, It is often the lot of some of the dearest of God's saints and servants to be greatly afflicted in this world, while wicked people prosper, and have abundance; see **Psalms 73:7, 10, 14**. Here is a child of wrath and an heir of hell sitting in the house, faring sumptuously; and a child of love and an heir of heaven lying at the gate, perishing for hunger. And is men's spiritual state to be judged of then by their outward condition?

**Secondly**, What was the temper of the rich man towards him. We are not told that he abused him, or forbade him his gate, or did him any harm, but it is intimated that he **slighted him**; he had no concern for him, took no care about him.

(Source: *The Matthew Henry Commentary on the whole Bible classic.studylight.org/com/mhc*)

**Luke 16:22**, *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...*

**Thought 1.** We see here that Lazarus was a person of “faith” in regard to his eternal destination, even though he did not have the “faith” to improve his physical condition.

**NOTE:** ...The universality and impartiality of death are shocking in a context like this. All of the rich man's wealth earned him no exemption from the final accounting which comes to all men. True, his friends might provide the pomp and circumstance by which the wealthy are usually accompanied to their tombs; but how vain and empty are such honors.

**The angels ...** This ministry of angels for them that shall be heirs of eternal life is a big subject in the New Testament; and for an essay on this the reader is referred to my Commentary on Hebrews, Heb. 1:14. One of the **seven services** provided by angels to mortals is in view here, that of bearing their souls, after death, to the abode of the blessed.

**Abraham's bosom ...** The Hadean world, as understood by the Jews, had **TWO distinct** places, one for the righteous and another for the wicked. Jesus' use of those ideas here endows them with utmost significance; for there can be no doubt that this parable was intended to shed light upon the **intermediate state** between **death** and the **eternal judgment**. As Morgan declared, "This sheds clear light on the life beyond."

(Source: *Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/*)

**Luke 16:23**, And in **HELL** he lift up his eyes, being in **torments**, and SEETH Abraham afar off, and Lazarus in his bosom.

**Hell defined 86. haides pronounced hah'-dace, i.e. "Hades" or the PLACE (state) of departed souls: --grave, hell.**

**Thought 1.** It's obvious from the scriptures "grave" is not in the context of this verse. So, it's the "place" and "state of departed souls, at that time. And since Jesus has risen, all believers are with him when they leave their bodies in death.

**2 Corinthians 5:8**, We are confident, I say, and willing rather to be **absent** from the BODY, and to be **present** with the Lord.

**NOTE: Being in torments ...** Basic teachings from this parable include the state of felicity (happiness, enjoyment of good) for the righteous and the state of torment for the wicked, with no time-lapse whatever between death and the entering of the soul into one or the other of the Hadean compartments. The wicked life will not wait one second after death to begin reaping the rewards of unrighteousness; and yet, the eternal reward for both classes will not actually begin until the **judgment**. (Source: Coffman Commentaries on the Old & New Testament [classic.studylight.org/com/bcc/](http://classic.studylight.org/com/bcc/))

**Thought 2.** This is not the place of eternal death, known as "the lake of fire." Sinners are not placed there until the judgment. So, "Hell" is just a holding place until then.

**Revelation 20:11-15**, And I saw a **great white throne**, and him that sat on it, from whose face the earth and the heaven fled away.... And I saw the **dead**, small and great, stand before God; ...the books were opened: and another book was opened, which is *the book of life*: and the dead were **judged** out of those things which were written in the books, according to their works. And the SEA gave up the **dead** which were in it; and **death** and **HELL** delivered up the **dead** which were in them: and they were judged every man according to their works. And **death** and **HELL** were cast into the lake of fire. This is the **SECOND** death. And whosoever was not found written in the **book of life** was cast into the **lake of fire**.

**Luke 16:24-25**, 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**.

**NOTE:** 1. We may safely conclude that the view which damned souls have, in the gulf of perdition, of the happiness of the blessed, and the conviction that they themselves **might have eternally enjoyed** this felicity (happiness), from which, through their own fault, they are eternally excluded, will form no mean part of the punishment of the lost. 2. The presence of a good to which they never had any right, and of which they are now deprived, affects the miserable less than the presence of that to which they had a right, and of which they are now deprived. Even in hell, a damned spirit must *abhor* the *evil* by which he is tormented, and **desire** that *good* that would free him from his torment. If a lost soul could be *reconciled* to its torment, and to its situation, then, of course, its **punishment** must cease to be such. An eternal desire to escape from evil, and an eternal desire to be united with the supreme good, the gratification of which is for ever impossible, must make a *second* circumstance in the misery of the lost. 3. The *remembrance* of the *good things* possessed in life, and now to be enjoyed no more for ever, together with the remembrance of *grace* offered or abused, will form a *third* circumstance in the perdition of the ungodly. 4. The torments which a soul endures in the **hell of FIRE** will form, through all eternity, a continual present source of indescribable woe. *Actual* torment in the **flames** of the bottomless pit forms a *fourth* circumstance in the punishment of the lost.

(Source: *The Adam Clarke Commentary* [classic.studylight.org/com/acc/](http://classic.studylight.org/com/acc/))

**NOTE:** There is a day coming when those that now hate and despise the people of God would gladly receive kindness from them.

(Source: *The Matthew Henry Commentary on the whole Bible classic.studylight.org/com/mhc*)

**Luke 16:26**, 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.

**NOTE:** The great teaching in view here is that death **seals** the soul's **destiny**. There will be no crossing from one side to another after death has closed life's day of opportunity. Such theologies as those related to the doctrine of **purgatory** are destroyed by the Saviour's words in this verse.

(Source: *Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/*)

**Hebrews 9:27-28**, And as it is **appointed (fixed; decreed)** unto men **once to die**, but after this the **judgment**: So Christ was once offered to bear the sins of many...

**Luke 16:27-28**, Then he said, I pray thee therefore, father, that thou wouldest **send** him to my father's house: For I have **five brethren**; that he may **testify** unto them, lest they also come into this **place** of torment.

**NOTE:** The iniquitous conduct of relatives and friends, who have been **perverted** by the bad example of those who are lost, is a source of present punishment to them; and if they come also to the same place of torment, must be, to those who mere (divide, limit or bound) the instruments of bringing them thither, an eternal source of anguish.

(Source: *The Adam Clarke Commentary classic.studylight.org/com/acc/*)

**NOTE:** ...there was an implied argument in this request, which was a way of asserting that he would never have come to such a place of torment, provided only that God had made proper provision to establish his faith, such as sending someone back from the dead! Are not the Pharisees continually in view here? Were they not the ones always clamoring for a sign? This rich man was one of their very own.

(Source: *Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/*)

**Luke 16:29**, Abraham saith unto him, They have **Moses** and the **prophets**; let them hear them.

**NOTE:** As Boles said, "We have here one of many testimonies of Jesus, including that of Abraham from the heavenly world, that the Old Testament **scriptures** are the **word** of God." This ties this whole parable and its teachings into Jesus' conflict with the Pharisees, due to their unwillingness to **hear, believe, and obey** the law of Moses. This shows that the **opportunities** of the rich man to know God's will were more than ample, there being no reason whatever why some special sign should have been provided for him. The same is true of every man.

(Source: *Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/*)

**Luke 16:30-31**, And he said, Nay, father Abraham: but if one went unto them **from the dead**, they will REPENT. And he said unto him, If they **hear not** Moses and the prophets, **neither** will they **be persuaded**, though one **rose** from the dead.

**NOTE:** It was not what the rich man DID that landed him in the jail, but what he did not that landed him in hell.

A striking example of the truth of what Jesus proclaimed here occurred not many days later in the **resurrection** of **Lazarus**; and there is no way to avoid the perception that Jesus actually had that miracle in mind here. Lazarus (another one) did indeed come back **from the grave** in the very presence of the Pharisees; but did they repent? No! They set about to kill Lazarus.

(Source: *Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/*)