

## Luke 16:19-31 What Is it Going to Take?

Many of us have asked the question, “***What will it take for someone to see the light?***” What will it take for a brother, sister, son, daughter, mother, father, etc. to come to the truth and give their lives to the Lord? Or what will it take for them to get their act together and live right?

Concern for the eternal, or after-life, of the people we love and care about is nothing new and has plagued Believers, with unbelieving loved ones, for millennia.

In this passage of Luke, we will see how Messiah Yeshua dealt with this concern in His day and Ministry.

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

Lk 16:20 And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,

Lk 16:21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

Lk 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;

Lk 16:23 And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

Lk 16:24 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.

Lk 16:25 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.

Lk 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.

Lk 16:27 Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:

Lk 16:28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

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

Lk 16:30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

Lk 16:31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

There are several things in this passage I want to point out.

Remember, the parable is not the message, the parable is a story used to convey a message.

In Luke 8:10, Yeshua gave the reason He taught in parables to His Disciples.

Lk 8:10 And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.

Parable – **3850 παραβολή** parabole {par-ab-ol-ay'}

**Meaning:** 1) a placing of one thing by the side of another, juxtaposition, as of ships in battle 2) metaph. 2a) a comparing, comparison of one thing with another, likeness, similitude 2b) an example by which a doctrine or precept is illustrated 2c) a narrative, fictitious but agreeable to the laws and usages of human life, by which either the duties of men or the things of God,

particularly the nature and history of God's kingdom are figuratively portrayed 2d) a parable: an earthly story with a heavenly meaning

**Usage:** AV - parable 46, figure 2, comparison 1, proverb 1; 50

"parable" comes from the Greek *parabole*, which means "a placing beside"--and thus a comparison or an illustration.

Yeshua used parables more extensively as a means of teaching. They were particularly effective and easy to remember because He used familiar scenes. Although parables clarified Yeshua' teaching, they also included hidden meanings needing further explanation.

The hidden meanings challenged those who were sincerely interested to ask questions, because they taught truths that Yeshua wanted to keep from unbelievers. From parables, Yeshua' enemies had a difficult time finding statements He made to use against Him.

Yeshua preaching in parables gained some Disciples, but they also exposed the hardhearted resistance of the religious leaders.

Yeshua spoke in parables because of the spiritual dullness of the people. Yeshua taught the people in parables but used a more direct approach with His Disciples.

There are several things in this parable about the rich man that seems to correlate with the religious leaders and distinguished them from the regular everyday people they were responsible for teaching the Torah to.

Yeshua was raised in a Jewish home and as His custom was, He went to the synagogue on the Sabbath. The synagogues were led by Pharisees and teachers of the Law. These teachers taught a lot of tradition handed down to them by the sages that culminated in what we know today as the Talmud.

Yeshua was very familiar with what the religious leaders taught because He had heard their teachings since He was a little boy up until He started His own Ministry. Yeshua taught Scripture from the Law, the Prophets and the Psalms.

Yeshua did not teach like the Pharisees; He called their teachings the traditions of men. Therefore, He taught in parables which challenged the sincerely interested listener to further inquiry.

The moral of the story behind the parable is this: What is it going to take to reach some of these people?

- If they will not listen to Moses
- If they will not listen to the Prophets
- Even if someone was to come back from the dead, they will not listen to Him either.

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

The Rich Man:

- Dressed well in fine linen and purple
- Lived a joyous good life

Lk 16:20 And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,

The Lazarus in this parable is not the Lazarus that was raised from the dead that lived in Bethany. But this could be a parable illustrating his resurrection from the dead and the plot to kill him instead of receiving him and his testimony as one risen from the dead.

Lk 16:21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

Lk 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;

Lazarus was carried by angels into Abraham's bosom or side as in some versions.

Abraham's bosom is not a Biblical concept and not found in Scripture, it is a Pharisaic concept found only in the Talmud.

The rich man was buried in a grave. From the grave, "hell", he could see Abraham and Lazarus.

Ecc 3:19 For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all *is* vanity.

Ecc 3:20 All go unto one place; all are of the dust, and all turn to dust again.

Ecc 3:21 Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?

### Can the Dead speak or have conversations?

For the living know that they will die, but the dead know nothing. (Ecclesiastes 9:5)

In the grave, where you are going, there is neither working nor planning nor knowledge nor wisdom. (Ecclesiastes 9:10)

Their love, their hate and their jealousy have long since vanished. (Ecclesiastes 9:6)

His breath goeth forth, he returneth to his earth; in that very day his thoughts perish. (Psalms 146:4, KJV)

For the grave cannot praise you, death cannot sing your praise; those who go down to the pit cannot hope for your faithfulness. The living, the living - they praise you. (Isaiah 28:18-19)

No one remembers you when he is dead. Who praises you from the grave? (Psalms 6:5)

Lk 16:23 And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

Hell – **86 ᾗδης** hades {hah'-dace}

**Meaning:** 1) name Hades or Pluto, the god of the lower regions 2) Orcus, the nether world, the realm of the dead 3) later use of this word: the grave, death, hell

**Usage:** AV - hell 10, grave 1; 11

The Greek hades is equivalent to the Hebrew sheol.

Hell – **07585** הַאֵשׁ she'owl {sheh-ole'} or שְׁאֵל sheol {sheh-ole'}

**Meaning:** 1) sheol, underworld, grave, hell, pit 1a) the underworld 1b) Sheol - the OT designation for the abode of the dead 1b1) place of no return 1b2) without praise of God 1b3) wicked sent there for punishment 1b4) righteous not abandoned to it 1b5) of the place of exile (fig) 1b6) of extreme degradation in sin

**Usage:** AV - grave 31, hell 31, pit 3; 65

In the parable, the rich man referred to Abraham as his father.

Lk 16:24 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.

When John the Baptist was baptizing:

Lk 3:3 And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins;

Lk 3:7 Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come?

Lk 3:8 Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to *our* father: for I say unto you, That God is able of these stones to raise up children unto Abraham.

Lk 16:25 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.

Lk 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.

Same place but separated by a great gulf.

Lk 16:27 Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:

The rich man said if Lazarus can't come to me then send him to my father's house to testify to them, so they don't end up where he was.

Lk 16:28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

Abraham said they have Moses and the Prophets.

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

Lk 16:30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

The damning part of this parable comes directly from the mouth of the rich man. He said, "Nay, father Abraham."

Nay – **3780** οὐχί ouchi {oo-khee'}

**Meaning:** 1) not, by no means, not at all

**Usage:** AV - not 46, nay 5, not 4, not so 1; 56

The rich man's reply was to be interpreted as saying, "not so". In other words, they are not going to listen to Moses or the Prophets. Or, that Moses and the Prophets are not going to be convincing enough like someone who has resurrected or came back from the dead to tell them about this place.

Lk 16:31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, **though one rose from the dead**.

In the New Testament, there are two people who came back from the dead.

The first was Lazarus. The Chief Priests plotted to kill him because his resurrection caused many to believe in Yeshua.

Jn 12:9 Much people of the Jews therefore knew that he was there: and they came not for Yeshua' sake only, but that they might see Lazarus also, whom he had raised from the dead.

Jn 12:10 **But the chief priests consulted that they might put Lazarus also to death;**

Jn 12:11 Because that by reason of him many of the Jews went away, and believed on Yeshua.

Jn 12:12 On the next day much people that were come to the feast, when they heard that Yeshua was coming to Jerusalem,

The second Person was Messiah our Savior. The religious leaders plotted to have Him killed, pursued His Disciples to kill them, even though Yeshua Himself said He did not come to abolish the Law or the Prophets.

Yeshua came to fulfill everything that was written about Him in the Law, the Prophets, and the Psalms.

Lk 24:44 And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me.

Yeshua told the Pharisees to:

Jn 5:39 Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

And Furthermore

Jn 5:46 For had ye believed Moses, ye would have believed me: for he wrote of me.

Jn 5:47 But if ye believe not his writings, how shall ye believe my words?

Those who reject the Law ultimately reject Yeshua.

This is the position many are in today when they reject the Law.