

LESSON IV—April 26th, 1896.

The Rich Man and Lazarus. LUKE 16: 19-31.

(Commit to memory verses 25, 26).

GOLDEN TEXT: "Ye cannot serve God and mammon." Luke 16: 13.

PROVE THAT—There is only one way of salvation. Acts 4: 12.

SHORTER CATECHISM. Quest. 56. *What is the reason annexed to the third commandment?*

A. The reason annexed to the third commandment is, that however the breakers of this commandment may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous judgment.

LESSON HYMNS. *Children's Hymnal*—Nos. 187, 114, 202, 195.

DAILY PORTIONS. *Monday.* The rich man and Lazarus. Luke 16: 19-31. *Tuesday.* Dangerous ease. Amos 6: 1-8. *Wednesday.* Unsafe trusting. Luke 12: 13-21. *Thursday.* Wealth without goodness. Eccl. 6. *Friday.* "Love not the world." 1 John 2: 8-17. *Saturday.* Treasure in heaven. Matt. 6: 19-34. *Sabbath.* The eternal reward. Matt. 25: 31-46. (*The I. B. R. A. Selections*).

HELPS IN STUDYING.

INTRODUCTORY. The parable in our lesson connects immediately with that of the unjust steward. In that he urged upon his hearers the necessity of preparing for death. In this he shews the inevitable consequences of living without any regard to the future world.

LESSON PLAN. I. Here. vs. 16-22. II. Hereafter. vs. 23-31.

19. A certain rich man—His name is not given, it was not "written in heaven." The name usually given to him "*Dives*" is simply the Latin for "a rich man," it is not a proper name at all. **Purple**—He wore, as his ordinary dress, garments of the costliest materials. **Fared sumptuously**—Lit. "making merry every day, splendidly," (ch. 12: 19). His life was a continual round of pleasure. 20. **Lazarus**—Contracted for El-e-azar (*Helped of God*). This is the only parable in which a character is named. From this comes the word "*Lazar-house*," or "*Lazaretto*," a hospital for persons afflicted with contagious diseases. **At his gate**—The word means the stately portals of his mansion. So that he could not help seeing him every day. **Full of sores**—Ulcers all over his body. He was in constant agony. 21. **Desiring**—Watching eagerly for. **The crumbs**—The pieces of soft bread on which the fingers had been wiped. The orientals did not use knives and forks. **Yea, even the dogs came** (R. V.)—To a Jew this would be a deeper degradation. The dogs were considered unclean, but Lazarus was not able to drive them off. They added to his misery and suffering. 22. **Abraham's bosom**—One of the Jewish names for heaven. Men buried his poor diseased body in a pauper's grave, but angels conveyed his spirit to paradise, where Abraham and all the holy ones were. **Died and was buried**—All the pomp and glory were in this world. No good angels greeted his disem-

bodied spirit (Job 21: 13; Ps. 49: 10; Ecc. 8: 8). 23. **In hell**—R. V. "*Ha'des*," as we would say, "in the other world." Both the rich man and Lazarus were in "*hades*," the one in torment and the other in bliss. **Being in torments**—The just punishment of a selfish, godless life (Ps. 9: 17; Prov. 5: 5; Luke 13: 28; Rev. 14: 10, 11). **In his bosom**—Reclining at the heavenly feast next to Abraham (John 13: 23). 24. **In this flame**—The sufferings of a lost soul are best represented by the most excruciating pain of which we are sensible, that of burning. Even this gives but a slight hint of the awful reality (Isa. 66: 24; Mark 9: 44). 25. **Thy good things**—He does not say that the rich man had been very wicked but only that he had been satisfied with worldly things (Luke 12: 19; 18: 23; 16: 14; Luke 6: 24). Lazarus, on the other hand, had laid up treasure in heaven (Rev. 7: 14; Rom. 2: 6-11; 5: 3-5; Matt. 6: 19-21). 26. **A great gulf fixed**—An impassable chasm separates the saved and the lost. 27, 28. **I pray thee, therefore**—Since for me it is too late, let my five brothers be warned. 29. **Moses and the prophets**—The Bible, including all the religious worship and ordinances connected with it (Isa. 8: 20; 34: 16; John 1: 45; 5: 39, 45-47; Acts 17: 11). 30, 31. Another Lazarus came back but they sought to kill him (John 12: 10), and Jesus rose again but they still refused to believe (Matt. 28: 11-13).

LESSONS. 1. The good things of this world are not apportioned according to merit. 2. We are responsible for the want and suffering that we might relieve, but do not. 3. One's true riches or poverty are only known in the other world. 4. Our destiny is fixed at death. 5. Those who neglect to prepare for death are without excuse.