



Title

Date

Scripture

I hope that you have your Bibles turned already to Luke chapter 16 which I use obviously for our corporate reading time the gospel of Luke chapter 16 and the parable of the rich man and Lazarus. Some of you might be familiar with the fact that the rich man is given a name in non-biblical literature. He's called Dives, D-I-V-E-S or Dives. Why was he called that? Because when Jerome, an early church father, translated the scriptures into what's called the Latin Vulgate translation, the Latin word for rich is the word dive, D-I-V-E-S, D-V-E-S or dive in Latin and so people co-opted that and instead of calling him "rich man" they named him the Latin word "Dives" and that's where that comes from.

Okay, professing Christians are often labeled with the term evangel or evangelistic or evangelicals. It comes from the verb evangelize. We've just been talking about that with Child Evangelism Fellowship, and that comes from a Greek word, *euangelizō*, which is basically the Greek word for evangelize, and it means to preach the gospel; to be a messenger, an announcer of good news. You cannot give evidence of a genuine faith in Christ if by life and as much as you're allowed by lip, if you don't give testimony to your faith in Jesus Christ. You hear all the time, well I think religion is a very private thing. I believe, I think religion is a private thing. Not for a Bible believing Christian it's not. Not for a true Christian it's not. Why? Because we have been given a mandate called the Great Commission, or as we like to call it the Great Privilege, in Matthew 28:19-20 to ***Go therefore and make disciples of all the nations, baptizing them in the name of the Father, and the Son and the Holy Spirit*** and so forth and instructing them to ***observe all***, Jesus says, ***that I have commanded you***; How long are you supposed to do that? ***lo, I am with you always, even to the end of the age***. A genuine believer in Christ will at some point in time definitely share the reason for the hope that he



or she has within them. So I don't think too many Christians disagree on the mandate. We have a mandate to go and share the truth of the gospel of Christ.

Where the disagreement seems to come in is the method, the method of sharing this good news, the method of sharing this truth and it is on and on and on. You hear people get caught up in strategies and methods of manipulation and marketing and another buzzword in the last 10 words is "packaging", packaging things right and so to somehow make people more amiable towards the gospel and so the question naturally gets asked is there one method that's better than others? What is the best method for evangelism? What does the Bible say is the most effective method, and why are there so many methods? Is there one that can capture the hearts of people? Is it one that can just change people supernaturally? Is there a method that will cause people to run from hell and to run towards heaven, to run from sin and to seek God? Is there such a method? Let me give you that answer right up front. No, there is no method, at all as a matter of fact. There's absolutely no power whatsoever in a method to change anyone's life.

That is exactly one of the key points that is taught in this parable that we're focusing on, the rich man and Lazarus. It's... there is no method. The message is everything and that's why we say, "The message is in the power of the Word of God." Well you know you can't simply stand up and just didactically teach the Bible verse by verse and chapter by chapter and book by... people today in our culture generation, they don't live in that paradigm. They're not going to be responsive to that. You've got to do something else. You need a different method. Friend, let me tell you something. You can use any method you want but don't change the message. The message is the scriptures, and any method that doesn't teach the word of God is not going to change a human life. Salvation, justification, coming to a true knowledge of God through the person and work of Christ, is a miracle but it is never produced by a miracle. How do you



know that? Jesus said at the end of this passage, they won't be persuaded even if they see someone rise from the dead. They have Moses and the prophets. That's a Jewish euphemism for the scripture. And what scripture did they have? What we call today the Old Covenant, the Old Testament scriptures. In the words of our Lord, if they don't listen to Moses and the prophets, they will not be persuaded. Where are you getting that at? James 1:18, We have been begotten again ***by the word of truth***, not a method, the word of God. Psalm 19:7. It is ***the law of the Lord that is perfect***, get this, ***converting the soul***. The soul is converted by the power of understanding the truth of the word of God that is preached, explained, proclaimed, read, and ministered to people.

Why is this wretch man in hell? We already learned he isn't of the wrong race. He was a Jew, "chosen people", chosen to receive special blessings from God. He's the right race. Well, maybe he is just irreligious. No, he's not irreligious. He even talks about having his brothers "repent". That's not a word that's just bandied about by people that don't know something about spiritual things. And what did we say repent meant? To repent, you had to know something about sin. To know something about sin, you had to know something about law. To know something about law, you had to know something about a lawgiver. And he knew there was a God who was a lawgiver. And he knew that he was a sinner and had broken that law because his entire time he never says, "I need a recount. I need a relook at this. I shouldn't be here. I don't deserve to be here." No, the only thing he's asking for is some temporary symbolic relief of a drop of water from Lazarus's finger to remove the agony. He knows, he's got a super active perfect conscience now that is constantly reminding him he deserves to be there. Well, maybe it's because he was just such a heinous sinner. He committed some huge sin. Jesus doesn't even talk about his sinfulness or any immorality in his life in this entire parable. Well, maybe it's because he was rich. No, we already resolved that one. Abraham,



Solomon, they're all in glory. They're very rich. Job, many others. Well, maybe it's because he was selfish and stingy and didn't help Lazarus. Well, we said again, that's sinful and that's wrong. And you can be sure your sins and mine will send you to hell. But that's only, remember, half the truth because guess what? Everybody who's in hell right now live for self was selfish and a sinner. And guess what? Everybody who's in heaven right now in this life was also selfish and a sinner as well. So yeah, your sins send you to hell, but that's only half the truth.

What is it that sends a human being to hell? It's missing the message. It's not obeying the scriptures. It's sad to say that's exactly why Jesus says, no, we're not going to have Lazarus come back. By the way, that's why I remember Lazarus was given a name in the parable because in order to appreciate the fact that he'd risen from the dead, his brothers, that rich man's brothers would have to know who Lazarus was. If some guy just walked up to him on the street, they didn't know and said, hey, I just rose from the dead, that's not gonna do it. But if it's Lazarus, who they knew was that guy Lazarus at his doorstep that died and was just basically buried, now, he's come back, that would have the power that the rich man wants. You can also see that hell is not remedial at all. Why? Because he's still thinking that he doesn't ask Abraham to go. He says, send Lazarus. See, he's still thinking in his earthly mentality. He was a sick, sickly servant of mine when he was on earth. He can still serve. Go send [Lazarus]. He's still thinking with a mindset of earth and hell is not remedial.

Well, okay. It wasn't any of those things. We said it was a failure to heed the message. Well, then that led us to, well, wait a minute. What did people believe in Old Testament times that would get them to heaven? What did they have to know? What did they have to believe? And we actually covered four of them so far. We said they have to believe that a God is a creator who's a sovereign God. He's a lawgiver. He's holy. He's a God of judgment. Second of all, they



had to understand the need to repent that they were sinners in need of repentance. Third, we saw that God is a gracious God. I am gracious and forgiving, passing over the sins of many and so forth. They had to know that God was a God of grace. They also had to know that God was a God of forgiveness, that He would forgive. And we left off last time, by the way, reading Micah 7:18, saying that I pass over their sins. And then we tied it in to Romans 3:21, 22, 25, and 26. I wanted you to go back there again just to see it with the eye gate. This is where I left off the sermon last week.

In Romans 3:21, what's he say? ***But now, apart from the law***, meaning what? The law, meaning the do's and the don'ts of the Old Testament, the Ten Commandments and all the rituals and all the ordinances and so on and so forth, apart, separate, totally distinct from the law, ***the righteousness of God has been manifested, being witnessed by the law and the prophets***. It's witnessed in the word of God. The righteousness of God is set forth in the only word of God that existed at the time, the only word of God that existed when Paul wrote this, the 39 books of the Old Covenant. Drop down to verse 22, ***even the righteousness of God through faith***, and here we go. This is the next thing you have to have. They had this, this righteousness of God in the Old Testament, just like in the New, is appropriated through faith in Jesus Christ. Look down at verse 25. ***Whom God displayed publicly as a propitiation in His blood through faith***. There it is again. ***This was to demonstrate His righteousness because in the forbearance of God***, here's our word from Micah 7, ***He passed over the sins previously committed; for the demonstration, I say, of his righteousness*** so that now in time, space, dimension, history in which we live, Paul says, ***in this present time, He would be just***. He punishes sin. He shows everybody He's just. He passed it over beforehand based on their faith in a coming Messiah, but He's just. He punished that Messiah at the cross, ***and*** he's



also ***the justifier*** through the shed blood of Christ that we sang so fabulously about this morning ***of the one who has faith in Jesus.***

Now, people get hung up and they say, wait a minute, Old Testament. Back in time, space, dimension, history, an Old Testament believer has faith in the coming Messiah. Okay, but still, the shed blood of Christ, He hasn't gone to the cross yet, so how can the cross atone for his sins? Now, think about it. Old Testament times, what are we saying? The cross hasn't happened in history yet for that Old Testament believer, but his sins are placed on Christ in the future. Well, look what happens in the New Testament. It's really the same thing, only a little bit of a flip. I'm now in New Testament. In August 26, 1975, I give my life to Christ. The cross already happened in time, but guess what? I just got born after the cross, and I got born again after the cross, and guess what? I'm going to commit some sins in the future. As a matter of fact, sad to say, I'm liable to commit a sin next week, but those sins are already laid on the cross. How could they be laid on the cross back here in 30, 31, 32, 33 AD if I hadn't committed them yet? How can their righteousness be given to them based upon their faith in a cross that hasn't happened yet? It's the same thing in reverse, and the answer is simply this: He's the lamb slain before the foundation of the world. God doesn't exist in time. I'm saying it again. God is just as close to the cross as He is to everybody in the Old Testament, as He is to all of us in the New Testament, as He is to the creation of the world, as He is to the end of the world. Don't denigrate Christ. In time, the cross hasn't happened. From God's perspective, and by the way, He's the one that grants salvation. He's the one that looks at the human hearts. This atoning work of the Christ, of the Messiah, that happened in history is appropriated by a God who lives out of history and applied based upon the faith of the people marching through history. It's not that tough when you think it through from the only perspective that counts, God's perspective. So they had to not only believe in what we've talked about already, but



they had to believe that they could appropriate this forgiveness that this gracious, sovereign, law-giving God wants to provide that is appropriated through faith. ~~Abraham~~, Genesis 15:6. What's it say? ***Abraham believed God and it was reckoned***, King James, credited to him, New American standard, I think, credited ***to him as righteousness***. Here's your word, Scott. It's a good Puritan word, imputed. The righteousness of Christ, God imputes, lays to the account of the believer Abraham, even though in time, space, dimension, history, Christ hasn't been crucified yet. But from God's perspective, He's the lamb slain before the foundation of the world. God is honoring his faith in that Messiah to come. Was it really in a Messiah to come? We haven't got there yet. So far, it's just God, sovereign, law-giver, need to repent, God's gracious, need to forgive, appropriated by faith. Faith. Okay. So now, the other thing, an Old Testament believer, by the way, what is faith? Let's don't forget our definition of faith. Faith is, remember what we've always said, ***it's the God-given ability to believe in the person and character of God as revealed in the scriptures and the God-given ability to entrust your life to the promises, provisions, precepts, proscriptions as set forth in the scriptures***. And that's why in Romans 4, Abraham is used as the prototype, as the massive example of saving faith. Habakkuk 2:4, Old Testament, ***the just [righteous] will live by his faith***. It's all over the Old Testament. They simply missed it. And by the way, here's another thing that they had to believe in. Fifth thing was faith.

Here's a sixth one. They had to believe that based on their faith, God would grant them this gracious forgiveness by granting them an alien righteousness. An alien. We hear a lot of talk about illegal aliens, aliens from outer space, alien righteousness, a foreign righteousness, a righteousness that was not of themselves. See, that's where the Pharisees and so many others blow it. Oh God, I'm a great guy. I'm not like that publican over there. What does Jesus say? That publican over there is sitting there saying, God, forgive me a sinner. The publican went



down justified because he knew there was no righteousness, no right thinking, no birth, no race, no money, no good deeds, nothing he could do to get into a right relationship with God. Righteousness has to be imputed by God. And it's imputed by God on the basis of faith.

And by the way, there's a double exchange there. He passes over your sins, your iniquity. Remember we saw last time when David and the psalmist says, he's laid our transgressions, our sins on Him. He imputes our sinfulness to Christ. And He passes over, He doesn't kill us immediately because in the Old Testament we had faith in a coming Messiah. And He places those sins on Christ, but He also at the same time gives us the righteous life of Christ. It's an imputed righteousness. It's an alien righteousness. It's not of our own. God be merciful to me, a sinner. I can't get right. John Newton had it right in Amazing Grace. Grace *who saved a wretch*. I hope we never change that word. It expresses what we are almost onomatopoeically. Can't wait for Lia Fusaro to type that one in the transcript. *A wretch like me*. Psalm 103:17, Old Testament, Psalm 103:17. ***But the loving kindness of the LORD is from everlasting to everlasting on those who fear Him, listen to this, And His righteousness to children's children, ...*** He keeps giving His righteousness out to every generation of people who believe in Him.

Let me give you a seventh thing that the Old Testament saints had to believe in. A substitutionary atonement. Someone else is going to die in your place to atone for your sins. Where did they get that idea? Good grief. Centuries and centuries and centuries of slain blood and lambs and goats and doves and on and on and on. Old Testament, Leviticus 17:11. ***For the life of the flesh is in the blood.*** [Hebrews 9:22] ***without shedding of blood...*** I couldn't have sent you a hundred bucks and said pick out four hymns for us to sing. It was perfect. And God did it all. Brian did it. I did it. Holy Spirit did it through both of us. Without the shedding of blood that we sang about, ***...there is no forgiveness*** of sins. There's no salvation apart from



a blood sacrifice. Adam sins. [Genesis 2:17] **...in the day you eat of it, you shall surely die.**

Bang! He sinned. Did God kill him on the spot? No. He lives a thousand years before he dies.

But what did God do? God, first animal in creation, first life of creation ever snuffed out. He

kills an animal and covers Adam and Eve with those skins. John the Baptist comes on the scene and says, [John 1:29] **Behold, the Lamb of God who takes away the sin of the world.**

There wasn't a Jew within the sound of his voice that did not know what he was referring to.

The Lamb of God. They understood substitutionary sacrifice for my sins.

Now it wasn't in the blood of the animal. It was to give them the concept that a Savior, a

Redeemer, a Messiah who would die for their sins was coming. Genesis 3:21 is when he killed

an animal and covered them with the animal skin. I love what this one author said, quote, *they*

didn't really receive salvation through the death of that animal. They received salvation the

same way you do, through the death of Christ. Because even the sins of Adam and Eve were

imputed to Jesus Christ on the cross, along with everybody else who has ever lived. But the

animal was a model to demonstrate that God, in His grace, will kill a substitute to let the sinner

live. Good grief, that's Exodus 12. That's the Passover, the same word Passover that Micah

uses, pass over our sins and lay them on him. Isaiah 53, one of the greatest testimonies to this

fact of all.

As a matter of fact, flip over to Isaiah 53. We quote it all the time and maybe we don't take the

time to actually look at the text enough. Isaiah 53, how could you be an Old Testament saint

and miss this? But miss it, they do. The rich man did in Jesus's parable. By the way, in case I

forget this week or next to share this, you know another reason why I believe they named the

man, Jesus named the poor man, Lazarus in the parable? Because Jesus knew a few years later,

just a couple miles away in a town called Bethany, right before His triumphal entry and right

before He went to the cross and paid the penalty for our sins as that sacrificial lamb of God,



He was going to raise a real human being named Lazarus. And as proof of the fact that people wouldn't believe even if one was raised from the dead, what did they do when He raised Lazarus? Not one person from the Sanhedrin or anybody else said, let's grab that Lazarus guy. He was dead for four [days]. Let's do what they did back in the days of Ezra when they found the word of God. Let's build a pulpit and get this guy up here and have him tell us and start answering some questions about where he was for four days and what happened to him and how he got raised. No, you know what they plot to do? They plot to not only kill Jesus, they plot to kill Lazarus as well. That's the human heart. That's not just the Jew. That's the Gentile too. That's all men and women who will not listen to Moses and the prophets, who will not listen to the word of God. Listen to the word of God. Isaiah 53 verse 4, ***Surely our griefs He himself bore, and our sorrows He carried;*** Christ hasn't even come yet. Isaiah's talking in the past tense. Why? Because He is the lamb of God slain before the foundation of the world [Revelation 13:8]. In God's economy, whom Isaiah is a spokesperson, a prophet for, Almighty God, Christ has already been crucified. That's why it's past tense. ***Surely our griefs He Himself bore, and our sorrows He carried; Yet we ourselves esteemed Him stricken, smitten of God, and afflicted. But He was pierced through for our transgressions, He was crushed for our iniquities; The chastening for our well-being fell upon Him and by His scourging we are now, Old Testament times, healed. All of us like sheep have gone astray. Each of us has turned to his own way, but the LORD has caused, look at this, the iniquity of us all, all our sins, to be what? to fall on Him.*** That's imputation. There's my theological word again. That's impute. The sins are imputed. They fall on Him. Old Testament. He was oppressed. He was afflicted and so forth. But then look down at verse 10, ***But the Lord was pleased to crush Him, putting Him to grief, if He would render Himself as a guilt offering.*** What happened to the guilt offering in the temple? It was killed and it's blood was shed. He,



Messiah, who took our sins, renders Himself a guilt offering. He's killed. He dies. But look at the next part of the verse. ***He will see His offspring, He, God the Father, will prolong His, Messiah's, days, and the good pleasure of the LORD will prosper in His hand. As a result of the anguish of his soul, He will see it, He, Christ, will see it, and be satisfied; By His knowledge, the Righteous One, My Servant, will justify the many, as He will bear their iniquities.*** Imputation. There it is again. Sins laid on Christ. ***Therefore, I will allot Him a portion with the great, And He will divide the booty with the strong; because He poured out Himself to death and He was numbered with the transgressors; Yet He Himself bore the sin of many...*** There it is. Imputation. By the way, the sins of many. Not everybody. Just those who in faith cry out and believe. Just that Old Testament, New Testament believing remnant in the truth of the scriptures. ... ***and, He, interceded for the transgressors.*** How can He do that? Because, as He quotes in Psalm 16, as He quotes in Psalm 2, as Peter quotes over in Acts 13:8, He, literally, will not allow His Holy One, Messiah, to undergo decay. His body goes down to the grave, but it does not undergo decay. Why? Because after three days He's risen again. It's the resurrection. It's all through the scriptures. There is a resurrection. Isaiah talks about it. Revelation 13:8, by the way, is where that phrase comes from. The ***Lamb of God slain before the foundation of the world.*** Abraham is such a perfect type of this. What happens to him in Old Testament? Old Testament. Genesis 22. All of these Jews in Jesus' day, they know this story in their sleep. What does he do? Abraham. Abraham. Take your son. Your only son. The son you love, Isaac. And I want you to go three days' journey. And I want you to slay him. I want you to kill him. And what does Abraham do? Abraham goes and does it. Why? He believed in a resurrection. He believed in the scriptures. He believed in the God of the scriptures. Of course, he raises his hand to slay Isaac. We know the story. An angel stops his



hand and there's a ram. Substitutionary atonement. Someone else dies in his place. You see it again.

But the best way to explain it, as always, is in the Word of God. Listen to the words from Hebrews 11, God's hall of faith, verses 17 through 19. ***By faith Abraham, when he was tested, offered up Isaac, And he, Abraham, who had received the promises, God's word told to him, was offering up his only begotten son; it was he to whom it was said, "IN ISAAC YOUR DESCENDANTS SHALL BE CALLED."*** Wait a minute. My descendants are going to come through Isaac. And God has got me out here taking Isaac's life. How could a guy do that? He believed the Word of God. He believed why? Verse 19. ***He, Abraham, considered that God is able to raise men even from the dead, from which he, Abraham, also received him, Isaac, back to himself as a type.*** As a symbol, as an example.

The Word of God is the best commentary on the Word of God, and it explains exactly what was going through Abraham's mind at the time. If you're a Jew, in Old Testament times, sacrifice after sacrifice after sacrifice after sacrifice, they're going on all the time. And you'd say, like those Jews, when is the final sacrifice going to come? And what do we see in Luke chapter 2, at Christmas time, when we studied about Simeon and Anna, an older man, Simeon, a godly man. It says, ***looking for the consolation of Israel.*** All true believers, Jew and Gentile alike, all true Old Testament believers, were looking for that final ultimate fulfillment, that one true sacrifice, that Messiah in Luke chapter 2, verses 25 and 26, it says, ***and behold, there was a man in Jerusalem whose name was Simeon, and this man was, guess what, righteous and devout.*** How could he be declared righteous? Christ is a baby at this time. God's Word calls Simeon, this Old Testament Jew, righteous. You know why? Because he believed in all these things that we've been talking about, that a genuine believer believed in, and he was looking for this alien righteousness that was going to come about through a



substitutionary atonement brought about by this Messiah, this Lamb of God who would take away the sins of the whole world that would come one day. And what's it say? This man was righteous and devout, ***looking for the consolation of Israel. And the Holy Spirit was upon him, and it had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord's Christ.*** Guess what? Christ doesn't die for 29, 28, 30 years after this. Simeon and Anna died before Christ ever went to the cross. They go to some good side of a place called Sheol? No! Went immediately into the presence of the Lord in heaven.

Why? Because the righteousness of that Christ was absolutely applied to them based upon their faith at that time. Just like that righteousness of that Christ can be applied to you, sinner, if you repent of your sins and ask Him to forgive you of your sins and come into your life, He'll make you whole. And the righteousness of that Messiah will be placed to your account as well.

And so let's don't leave the distaff side out. Let's get to Anna, verses 37 and 38 of Luke 2. ***And then as a widow to the age of 84. She, Anna, never left the temple serving night and day with fastings and prayers. At that very moment, she came up and began giving thanks to God, and continued to speak of Him,*** this Christ that she just laid her eyes on, ***to all those who were*** what? ***looking for the redemption of Jerusalem.*** A euphemism in that sense, the redemption of the Jew, the redemption of the Gentile, the redemption of the world.

Flip over real quick to 2 Timothy. No, no, I'll tell you what, we're going to stop right there because I just noticed the time. And we'll conclude with this next week because there's several, several more things to share and to unpack. And I think they'll be rich and they'll be a blessing to you. As Brian comes to lead us in this closing hymn. Let's just go to God in prayer and ask Him to just, first of all, we need to thank Him. Thank Him. Think about it, Old Testament and new. Is there any difference in what you believe in? And is it a God who's holy



and unjust? He gave laws that we broke, we're sinners. We need to repent. He's a God who extends grace. If we ask for forgiveness, we need to come to Him in forgiveness, not trusting in a righteousness of our own, but an alien righteousness that will be bestowed upon us that we appropriate through faith in a substitutionary atonement performed by God in the person of the Messiah. Is there any difference in the content of that faith and the content of New Testament faith? I'll answer it for you: No.

Let's pray. Father, thank You for the cross of Christ. Thank You for giving us the word of God. Thank You that the scriptures then, and the complete revelation of the scriptures now, speak as they've always spoke of only one way for Jew or Gentile to get into a right relationship with You. They speak of the only reason why the rich man, or any man or woman has, or ever will, go to hell, because they refuse to be attentive to follow the message of Your sacred holy word. There is no name given under heaven whereby men must, or can, be saved other than the name, the matchless name of Jesus the Christ in whose matchless name we proclaim it, and all God's evangelists said amen and amen.