

# The Rich Man and Lazarus Luke 16:19-31

by R.A. Torrey

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*The story of the rich man and Lazarus teaches us that our actions in this life have consequences in the life to come, and that the proper use of wealth is to use it to benefit others.*

**Scripture:** Luke 16:19

**Topics:** "Eternal Consequences", "Wealth and Responsibility"

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## Description

R.A. Torrey explores the parable of the Rich Man and Lazarus, emphasizing the stark contrast between the lives of the wealthy man and the beggar, Lazarus. He highlights that the rich man's indulgent lifestyle led to his eternal torment, while Lazarus, despite his suffering, found comfort in the afterlife. Torrey stresses the importance of using wealth responsibly and the dangers of self-indulgence, reminding listeners that both wealth and poverty come with their own spiritual responsibilities. The sermon concludes with a call to recognize the eternal consequences of our earthly choices and the need for genuine repentance and faith. Ultimately, Torrey urges the congregation to focus on the life to come and the importance of living in accordance with God's will.

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## Transcript

### DISCOVERY OF THE FACTS

1. The Life that Now is, vv. 19-22 Is this an actual event or an imaginary incident? (Compare 18:9-14.) Who is the first man mentioned? What do we know about him? Did he go to hell because he was rich? Why then? What was his fault? (v. 25.) How did he live? Is it a wrong use of wealth according to God's Word to spend it on fine clothes and rich fare? (Ezek. 16:49; Amos 6:1, 4-6; Rev. 18:7.) Is this a common use of wealth? What is the proper use of wealth? (16:9; 1 Tim. 6:17-19.)

Did this man get any real, solid satisfaction out of his sumptuous living even while here? (Ecc. 1:8.) What was right before the rich man's eyes that took away all excuse for his sumptuous living? Do men today ever spend their money in self-indulgence while misery and want lie at their very gates crying for help? What do we know about Lazarus? Which is better, to be rich and clothed in purple and fine linen and fare sumptuously every day and go to hell hereafter, or to be a beggar full of sores and hungry and go to heaven hereafter?

Which was really the happier on earth? Was Lazarus a godly man? Does the fact that a man is in poverty and distress of body prove God is displeased with him? What does the name Lazarus mean? Did it really

look as if God was his help? What is God's promise to us in regard to the supply of our needs? (Phil. 4:19.) Does that mean we shall never hunger? (1 Cor. 4:11; 2 Cor. 11:27; Phil. 4:12.) Did Lazarus have any friends? Did the rich man know he was there (v. 24)? What did he want?

What is all the rich often give the poor? Do they always give them even that? What was the issue of both lives? What is one thing neither riches nor poverty can ward off? What did death bring the poor man? The rich man? What was all the rich man's wealth could bring him at his death? Did that do him much good? What did the poor man's piety bring him? Which had the best of it? Whom did the rich man have for his pallbearers? Whom did the poor man have for his? Which would you rather have for yours? 2.

The Life that is to Come, vv. 23-31 Where did the rich man find himself as soon as his eyes were closed on earth? Was his condition there a conscious one? Of what was he principally conscious? (Rev. 14:10, 11; 20:10.) Where had he seen Lazarus during his lifetime? Where does he see him now? What did he do in his distress? Did that cry reveal a real desire for heaven? Is the condition of the lost that of torment in literal fire? (Frequency of the image, Matt. 13:24-30, 36-42, 25:41; Mark 9:43-48; Rev. 14:10, 11; 19:20; 20:15; 21:8.)

What was the relation between the character of the rich man's suffering and the character of his life? Is it wise to develop strongly desires for which the world to come has no satisfaction? What desires should we cultivate? (Col. 3:1, 2.) What did Abraham tell the rich man to do? What does every one carry into the other world with him? Will that have anything to do with our joy or our sorrow there? With what had we best store our memory? Why was it, according to Abraham, that the rich man was in torment?

Will a godly man always get evil things in this life? (John 16:33; Acts 14:22; 1 Thess. 3:3; 2 Tim. 3:12.) What awful thought is there in v. 26 for those who die impenitent? What joyful thought is there for those who die in Christ? Where must a man make his choice for eternity? What was the rich man's next request? Did that indicate a real repentance on his part? Does his request imply a covert excuse for himself? Was it from sin he wished to save his brethren, or merely from torment?

What was Abraham's reply? Were there sufficient warnings in Moses and the prophets against such lives as they were leading? Have all impenitent sinners today sufficient light to keep them from such lives as they lead? Was it more light that his brothers needed? What was it? What is it that the impenitent need today? What did the rich man think would be the result of their seeing a resurrected man? Would it? (Rev. 16:9-11; John 11:43-53; 12:10, 11.) What was Abraham's reply? What does that imply? When has a man a right to ask more light and claim he would live up to it if he had it? CLASSIFICATION OF TEACHINGS

### 1. Wealth

Brings with itself great responsibilities, 19, 20; great perils, 19; great and eternal anguish when wrongly used, 23-26.

### 2. Poverty

Often times the earthly lot of godly men, 20; brings neglect by man, 20; may lead men to set their affections on things above and so secure comfort and honor and joy hereafter, 25.

### 3. Suffering and Glory

Suffering of others a call to service, 20;

Suffering on earth no sign of God's displeasure, 20;

Suffering hereafter the doom of those who seek self-indulgence on earth, 25;

Suffering of the godly in this present time not worthy to be compared with the glory that shall be revealed in them in the life to come, 20-22;

Glory of the self-indulgent in this present time not worthy to be compared with the agony that shall be endured by them in the life to come, 19, 23, 24.

#### 4. Death

The lot of all, rich and poor, 22; brings sweet release, angelic ministry and eternal blessedness to the godly poor, 22, 25; brings a big funeral, the end of hope, and eternal and unbearable anguish to the worldly rich, 23-25.

#### 5. The Life to Come

A conscious state--for the godly of indescribable joy, for the worldly of indescribable torment and anguish, 23-25; we carry our memories into it, its issues depend on conduct in the life that now is, 25; its issues are unalterable, 26; its torments along the line of earthly indulgences, 19, 24.

#### 6. Worldliness

Its cruelty, 21; end, 22; penalty, 23-25.

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