



# STORY TIME

Discovering the Parables of Jesus



## Hebrew noun mashal מִשָּׁל

- Definition: a parable, proverb, riddle, anecdote, allegory
- It defines the unknown by using what is known.
- The mashal begins where the listener is, but then pushes beyond into a new realm of discovery.

## Greek noun parabole παραβάλλω

Definition: a comparing, comparison of one thing with another, likeness, similitude, juxtaposition

# 41 Parables of Jesus

PARABLES	MATTHEW	MARK	LUKE
Salt of the Earth ✓	Matthew 5:13	Mark 9:50	
Lamp Under a Bowl ✓	Matthew 5:14-16	Mark 4:21-22	Luke 8:16, 11:33
Wise and Foolish Builders	Matthew 7:24-27		Luke 6:47-49
New Cloth on an Old Coat	Matthew 9:16	Mark 2:21	Luke 5:36
New Wine in Old Wineskins	Matthew 9:17	Mark 2:22	Luke 5:37-39
The Two Debtors			Luke 7:40-43
The Sower ✓	Matthew 13:1-23	Mark 4:1-20	Luke 8:4-15
The Good Samaritan ✓			Luke 10:25-37
The Friend at Midnight			Luke 11:5-13
Growing Seed		Mark 4:26-29	
The Rich Fool ✓			Luke 12:13-21
The Watchful Servants		Mark 13:35-37	Luke 12:35-40
Unfruitful Fig Tree			Luke 13:6-9
The Weeds ✓	Matthew 13:24-30, 36-4		
The Seed ✓	Matthew 13:31-32	Mark 4:26-30	Luke 13:18-19
Yeast ✓	Matthew 13:33		Luke 13:20-21
The Concealed Treasure	Matthew 13:44		
The Pearl	Matthew 13:45-46		
The Casting of the Net into the Sea	Matthew 13:47-50		
Owner of a House	Matthew 13:52		
The Lost Sheep ✓	Matthew 18:12-14		Luke 15:3-7
The Unforgiving Servant ✓	Matthew 18:23-35		
The Vineyard Workers ✓	Matthew 20:1-16		

PARABLES	MATTHEW	MARK	LUKE
Lowest Seat at the Feast ✓			Luke 14:7-14
The Great Feast ✓			Luke 14:16-24
Cost of Discipleship			Luke 14:28-33
The Lost Coin			Luke 15:8-10
The Prodigal Son ✓			Luke 15:11-32
The Shrewd Manager			Luke 16:1-13
The Rich Man and Lazarus			Luke 16:19-31
Master and His Servant			Luke 17:7-10
Persistent Widow ✓			Luke 18:1-8
The Two Sons	Matthew 21:28-32		
The Vineyard Owner	Matthew 21:33-44	Mark 12:1-11	Luke 20:9-18
The Marriage Feast	Matthew 22:1-14		
Fig Tree	Matthew 24:32-35	Mark 13:28-31	Luke 21:29-33
Faithful and Wise Servant	Matthew 24:45-51		Luke 12:42-48
The Pharisee and the Tax Collector ✓			Luke 18:9-14
Ten Virgins ✓	Matthew 25:1-13		
The Talent ✓	Matthew 25:14-30		Luke 19:11-27
The Sheep and the Goats	Matthew 25:31-46		

One-third of the recorded sayings of Jesus in the Synoptic Gospels are in parables.

A person in a white robe is kneeling on a grassy field, with their hands clasped in prayer. The background shows a line of trees under a clear sky. The entire image is overlaid with a semi-transparent purple filter.

# Luke 16



Now the Pharisees, who were lovers of money, were listening to all these things and were scoffing at Him [Jesus].  
Luke 16:14



Jesus told a story... “Now there was a rich man, and he habitually dressed in purple and fine linen, joyously living in splendor every day.” Luke 16:19

\*Is this a parable or an actual event? Typically, parables do not include personal names.

\*Economic status is not the same as spiritual status.

- The rich man lived a materially comfortable life. He habitually dressed in purple and fine linen. The rich man's clothes were expensive and luxurious. Purple was a symbol of royalty in the ancient world, because its dyes were rare and difficult to manufacture. Fine linen was soft and comfortable as opposed to scratchy course clothing. It was the clothing of the rich and well-connected (Luke 7:25).
- Jesus says that this rich man delighted in these material luxuries. He was joyously living in splendor every day. The Bible does not condemn or call it sinful for people to enjoy material wealth. God gives wealth, in part, for our enjoyment (1 Timothy 6:17). But scripture is clear that we should never put our trust or place our identity in such things. Instead, we should generously use our wealth to serve others and so secure a good foundation in the New Heaven and the New Earth (1 Timothy 6:17-19).



# “And a poor man named Lazarus”

Luke 16:20a

- “Lazarus” in English is the Hebrew name אלעזר El‘āzār [Eliezer] meaning "God has helped"
- The poor man named “Lazarus” in this parable is not the beloved friend of Jesus who died and was raised from the dead. That Lazarus, who was the brother of Mary and Martha in Bethany, was not a poor beggar. That Lazarus’s story is told in John 11:1-46.



“And a poor man named Lazarus [אלעזר El‘āzār] was laid at his gate, covered with sores, and longing to be fed with the crumbs [scraps] which were falling from the rich man’s table; besides, even the dogs were coming and licking his sores.” Luke 16:20-21

- \*Did someone have to carry this man everywhere?
- \*Did he ever get food from the rich man’s table?
- \* The parable implies that the rich man did scarcely anything to alleviate the beggar’s utter misery and degradation.

Lazarus was apparently a lame beggar, who was laid at the rich man's gate to beg for money and provisions. While the rich man lived in splendor, Lazarus was longing to be fed with the crumbs which were falling from the rich man's table. In other words, the food that the rich man threw away would have been Lazarus's best meals. Moreover, Lazarus suffered some sort of affliction and was covered with horrible sores. Jesus adds that even the dogs continually came up and licked his sores. This suggests that his sores were open, untreated, and festering.



- Messiah Jesus sets up a stark contrast: an extraordinarily wealthy man unnamed, indulging himself daily, and utterly indifferent to the suffering of a starving man who is named (Eliezer/Lazarus) sitting right outside his gate. This isn't the needs of someone in a far-flung land, but a hungry, sick and dying man right there in front of him. His situation was so bad that wild dogs (which in that culture were despised animals, not pets) felt sorry for him. Eliezer received more compassion from roaming dogs than from this wealthy man. Messiah Jesus means for us to see just how cold-hearted and tight-fisted this man was.
- The issue isn't wealth. The rich man was living extravagantly, in spite of the evident need at his doorstep. Eliezer longed even for crumbs from the rich man's table, which does not refer to leftovers. The wealthy did not wipe their hands or mouths with napkins, but with pieces of bread, and toss the bread to the floor.

“Now the poor man died and was carried away  
by the angels to **Abraham’s bosom** [Greek  
noun κόλπος *kolpos*]; and the rich man also  
died and was buried.” Luke 16:22

At the Last Supper on the night before the Cross...

There was reclining on Jesus’ bosom [Greek noun  
κόλπος *kolpos*] one of His disciples, whom Jesus loved.  
John 13:23



- Jesus points out that the rich man was buried, but He makes no mention of poor Lazarus as being buried.
- It would be natural for the rich man to be buried with an elaborate funeral. His many friends and the world he lived in would have taken note of his passing and buried him with honor. Only a few people would give much thought to poor Lazarus's passing.
- The second thing Jesus may have meant when He said the rich man was buried is that all his earthly hopes and ambitions, and all the benefit of his accumulated wealth came to an end when he died and was buried with him. His riches and the daily splendor they once brought him could help him no longer—they now failed him.

- Jesus says that when Lazarus died, he was carried away by angels to Abraham's bosom. It was Lazarus's immaterial self (his spirit and soul) that was carried away by the angels. Angels are spiritual beings who serve God. Apparently one of their tasks is to help bring the souls of those who physically died to Paradise.
- Abraham's bosom, as described by Jesus, is a place or region of Hades. It is likely the same as "Paradise."
- Hades is apparently the place where people go when they die to await their final judgment at the end of the age (Matthew 25:31-36; Revelation 20:11-13). Hades has two compartments for the dead, separated by a great, uncrossable chasm. One compartment of Hades is Abraham's bosom, depicted as a place of comfort, with a pleasant cool climate and water.
- It is possible that Abraham's bosom is the place of Paradise to where Jesus promised the penitent thief on the cross he would go after death, where Jesus would be with him (Luke 23:43). The other compartment of Hades is a place of torment, agony, and flame. This is possibly the same as the Greek word "Tartarus" (hell) in 2 Peter 2:4.



# Why Abraham?

- Abraham was the patriarch of Israel. He was a man of faith, and for his faith, God accounted him as righteous (Genesis 15:16; Romans 4:3). God blessed and promised that He would make Abraham a father of many nations (Genesis 17:4-8). The Greek word translated as bosom is “kolpos.” “Kolpos” literally describes the front of the body between the arms, the space of embrace or the span that a person can carry or hold in their arms against their body. “Kolpos” can also mean the loose fold of a garment above the chest that is bound by a girdle or sash and is used for carrying heavy things. In this sense, “kolpos” is like a large pocket used to transfer things from one place to another.
- The literal image that the term Abraham’s bosom invokes is what Abraham carries or embraces. It is what Abraham’s arms or the fold of his garment hold and carry from one place to another. The term, Abraham’s bosom, is used to describe the holding place that carries the souls of those who were righteous by faith (like Abraham) until the end of this earth until the New Heavens and the New Earth are ready to be inhabited after the final judgment.

“In Hades he [the rich man] lifted up his eyes, being in torment, and saw Abraham far away and **Lazarus in his bosom** [embrace].” Luke 16:23

- *Hades* is not “the eternal lake of fire” mentioned in Revelation 19-20, because *Hades* will be thrown into the lake of fire when the old heaven and earth are destroyed (Revelation 20:14). - <https://thebiblesays.com/commentary/luke/luke-16/luke-1619-31/>
- For any Jew at the time, this seating arrangement would have been a mark of the highest honor. - <https://www.thegospelcoalition.org/article/is-rich-man-and-lazarus-a-parable/>
- Lazarus was righteous not because he was poor but because he depended on God. – Bible Knowledge Commentary
- Spiritual salvation is not works-based or pity-based. Lazarus/Elazar must have had a biblically informed faith in God.



- Eliezer/Lazarus was being comforted. The unnamed rich man was in torment. The two men are described as far away from each other, but obviously within sight of each other, and within earshot. From the midst of his agony, the rich man cries out to Abraham for relief.

- Rabbi Glenn Harris <https://shema.com/messiahs-musings-on-money-management-luke-161-9-and-19-31-17004>

- As Jesus describes these places in Hades within this parable, we see that neither Abraham's bosom nor the place of agony eradicate a person's identity or consciousness. Selfhood remains intact after we die. It is also clear that sensations of pain and pleasure can also be experienced.

- <https://thebiblesays.com/commentary/luke/luke-16/luke-1619-31/>

“And he [the rich man] cried out and said,  
‘Father Abraham, have mercy on me, and send  
**Lazarus** [אלעזר El‘āzār] so that he may dip the tip  
of his finger in water and cool off my tongue,  
for I am in agony in this flame.’” Luke 16:24

\* This rich man has the gall to ask that Lazarus quench his  
thirst—the very thing he wouldn’t do for Lazarus.

- <https://www.thegospelcoalition.org/article/is-rich-man-and-lazarus-a-parable/>



- The first request was for Abraham to have mercy on him. The formerly rich man saw both Lazarus, whom he recognized, and Abraham who he would only have known by reputation, and he called out to Father Abraham. This is most likely because he recognized Father Abraham as an authority in Hades and the person who would be the most likely to render aid. The fact that Abraham is still recognizable and retains his identity is noteworthy.
- This simple act would mean a great deal of relief to the formerly rich man, for he was in agony in this flame. It is comparable in meaning to taking the effort to go retrieve a cup of cool water from a well and giving it to someone in Jesus's name. Christ promised that anyone who does this will not lose his reward (Mark 9:41).
- The formerly rich man was not merciful to poor Lazarus when they both lived on earth. We know he did not bring the poor sick man into his home and take care of him. The most we are told that the rich man did for poor Lazarus was to perhaps allow him to eat the crumbs that fell from his table. Now as the formerly rich man was unmerciful to poor Lazarus, he was now receiving the same measure of mercy in Hades (Matthew 7:2; Luke 6:38).

“But Abraham said, ‘Child, **remember** that during your life you received your good things, and likewise Lazarus bad things; but now he is being comforted here, and you are in agony [torment].’” Luke 16:25

- Jesus said, “For in the way you judge, you will be judged; and by your standard of measure, it will be measured to you.”

Matthew 7:2

- The rich man’s love of money has bloomed into a callous, self-justifying negligence of others’ needs. His lack of mercy finds its miserable echo in mercy not received.



The word "**remember**", spoken by Abraham, is important because it draws a clear link to each man's respective place in Hades to their life on earth. This is another reminder that how we live on earth matters in the next life.

See: Matthew 10:32-33; Matthew 19:28-29; Luke 9:23-26; Romans 8:17-18; 1 Corinthians 3:11-15; 1 Corinthians 9:23-27; 2 Corinthians 5:9-10; Colossians 3:1-4; 2 Timothy 2:11-13; Hebrews 10:35-39; Hebrews 11:6; James 1:12; 1 Peter 1:3-6; 1 Peter 4:12-19; 2 Peter 1:5-11; Revelation 2:7; 2:11; 2:17; 2:26-28; 3:5; 3:12; 3:21

- The connection between this current life and the life after death in Hades is explained by Father Abraham. He pointed out to the formerly rich man how both he and poor Lazarus found the good that they sought: the formerly rich man sought and found luxury on earth; poor Lazarus sought true riches in the next life (Matthew 7:7; Luke 11:9; 16:10-11).
- The formerly rich man had received the full extent of his reward of the good things that he sought in his life. He got to enjoy the splendor of fine clothes, etc. But those things were buried with him and were no more. There was no more splendor in the rewards he sought. The good of those things had run out and was no more. Abraham told the rich man that you have received all your good. In other words, “You had gotten all you had wanted, you have had your reward in full, but now it’s gone.”



- Now poor Lazarus was receiving his good. Apparently Lazarus followed the principles that Jesus advised His disciples to seek treasure from their Father in heaven and not from men or the things of earth (Matthew 6:1; 6:19-21; Luke 16:8-13). Lazarus seems to have trusted God through the trials of his sufferings—things we typically consider bad, but actually working for our eternal weight of glory beyond all measure (2 Corinthians 4:17). He was now being comforted and rewarded with the crown of life (James 1:2-4, 9-12). In the parable, Lazarus was now receiving the good that he sought during this life. The formerly poor man was being helped by God (his name).
- The formerly rich man sought temporary good, which he enjoyed for a time but now failed him and left him in agony. Poor Lazarus endured his suffering (like Job) and sought to please God and was now receiving the lasting and true good he hoped to gain. Each man was ultimately reaping the consequences of what they did in life. It would be unjust to alter things now.

Abraham said, “And besides all this, between us and you there is a **great chasm fixed**, so that those who wish to come over from here to you will not be able, and that none may cross over from there to us.” Luke 16:26

- Even though the rich man could see people across the chasm in Abraham’s bosom and communicate with Abraham, neither side could cross the chasm to the other. Jesus was explaining how Hades is laid out—with Abraham’s bosom being a place for the faithful dead and a place of torment for the unfaithful dead with a wide chasm separating these two compartments. Jesus was not only speaking in metaphor but giving real details about the afterlife.

- <https://thebiblesays.com/commentary/luke/luke-16/luke-1619-31/>

- Many of those who sleep in the dust of the ground will awake, these to **everlasting life**, but the others to disgrace and **everlasting contempt**.  
Daniel 12:2



- From across the great chasm of Hades in paradise, Father Abraham answered the formerly rich man who was in the place of torment. It is interesting that they are able to communicate across the chasm. He addressed the formerly rich man as Child. This indicates that the man was Jewish and a descendant of Father Abraham.
- It is notable that Abraham seems to know the deeds of the formerly rich man, even though Abraham has been dead for roughly two thousand years at the telling of this story. We are not told how Abraham gained this knowledge. The Book of Revelation contains another glimpse of earthly knowledge by those who are in heaven, when saints martyred for their testimony ask Jesus how long He is going to wait before He judges those who murdered them (Revelation 6:9-10).

That gulf is not fixed because God is nursing a cosmic grudge; it's fixed by the justice of God and the obstinacy of the ungraced human heart. The rich man is all too aware of his own suffering. What the rich man cannot see—because he will not see it—is that he is the cause of it. He won't admit that all his wealthy opulence brings him no closer to heaven's doorstep than it brought him to his own doorstep to help poor Lazarus. His great need is to recognize his greatest need—and that he will not do. The suffering of Hades has done nothing to dull his sense of self-importance. In this profound sense we can speak of God's divine judgment as **self-imposed**.



“And he [the rich man] said, ‘Then I beg you, father, that you send him [Lazarus/Eliezer] to my father’s house—for I have five brothers—in order that he [Lazarus] may warn them [the brothers], so that they will not also come to this place of torment.’” Luke 16:27-28

- Are the brothers also rich?
- Do the brothers also ignore people in need?
- Understanding that his own situation is hopeless, and resigned to be in eternal judgment, the once-rich man pleads with Abraham to send Lazarus/Eliezer back from the dead to warn his brothers to repent while they can, so that they don’t share his horrible fate. - Rabbi Glenn Harris

The rich man was able to converse with Abraham. He first begged to have Lazarus sent over to give him some water. Abraham replied that that was not possible and that he should remember that during life he had everything he wanted while Lazarus had had nothing. Even so, the rich man had never helped Lazarus during the course of his life. Furthermore, a great chasm separated paradise and hades so that no one could cross from one to the other. The rich man next begged that Lazarus be sent to earth to warn his brothers. It was his contention that if one came back from the dead then his brothers would listen.



# “But Abraham said, ‘They have Moses and the Prophets; let them hear them.’” Luke 16:29

- The reply given by Abraham was that the teaching they possessed in the Old Testament should be enough. Not even somebody returning from the dead could influence those who had shut their ears to God’s voice in Scripture. Failure to practice the love and the mercy commanded in the Old Testament leads to loss in the next life. – New Bible Commentary
- Abraham’s reply (and let’s remember that it is Yeshua telling this story) is something every human being had better take to heart. Abraham says, “They have Moses and the Prophets...” In other words, the Scriptures themselves are more than sufficient guidance and warning on how we need to live our lives in this world, if we hope to have a good outcome in The World-To-Come. If you ignore the Word of God, you do so to your own eternal peril. - Rabbi Glenn Harris

# Finding Messiah Jesus in the Old Testament/Tanakh

- And He [Jesus] said to them [people on the road to Emmaus], “O foolish men and slow of heart to believe in all that the prophets have spoken! Was it not necessary for the Christ to suffer these things and to enter into His glory?” **Then beginning with Moses and with all the prophets, He explained to them the things concerning Himself in all the Scriptures.** Luke 24:25-27
- Now He [Jesus] said to them, “These are My words which I spoke to you while I was still with you, that **all things which are written about Me in the Law of Moses and the Prophets and the Psalms must be fulfilled.**” Then He opened their minds to understand the Scriptures, Luke 24:44-45



“But he [the rich man] said, ‘No, father Abraham, but if someone goes to them from the dead, they will repent!’ But he [Abraham] said to him, ‘If they do not listen to Moses [Torah] and the Prophets [Old Testament / Tanakh], they will not be persuaded even if someone rises from the dead.’ ” Luke 16:30-31

\*That is where the story ends. We do not know what happened next.

\*Abraham replied that if they refused to listen to the Scriptures (Moses and the Prophets), then they would refuse to listen to one who came back from the dead. - Bible Knowledge Commentary

\*Why not tell the brothers to read the New Testament? It was not yet written.

This verbal exchange in the parable puts to rest the notion that people who otherwise want nothing to do with God the Father or Messiah Yeshua, who can't be bothered to read the Bible, will be convinced if they experience a supernatural phenomenon. Messiah said that isn't true. We are either lovers of the truth or we aren't. Those who love the truth will find it in abundance, all that we could ever need, in the Scriptures. If people do not respect the Scriptures, no miracle will convince them. Those who are inclined to dismiss the truth of God would likely attribute the miracle to a hallucination, or some other naturalistic explanation.



The formerly rich man's request was considerate of those he loved, namely his five brothers in his father's house. He did not want them to experience the torment that he was experiencing. And he knew that if they continued to live their lives as he had lived his, that they would be sent to the place of agony within Hades and not Abraham's bosom. He wanted to warn them to repent and change their ways before it was too late. It is notable that the formerly rich man remembers his life on earth, and has compassion for his family who still live there.

<https://thebiblesays.com/commentary/luke/luke-16/luke-1619-31/>

What about in our families? Are there people who do not know God and want nothing to do with Jesus? Are we intentional about telling the story of salvation to the ones we love?

- One of Jesus's points was that those who do not listen to the scriptures will not listen to the resurrected Messiah.
- **Jesus would be that Someone who rises from the dead.** He was the One who fulfilled the Law of Moses (Deuteronomy 18:15-19; Matthew 5:17) and the Messiah whom the Prophets foretold (Matthew 1:22-23; 12:17-21; 21:5; John 1:45). Even though the Pharisees taught the scriptures, they did not follow them or listen to Moses and the Prophets.
- If you do not listen to the scriptures, you will not listen to the Messiah even after He has been raised from the dead. If you reject one, you will reject the other also.
- This was also a prophecy that the Pharisees would continue to scoff at His teaching and reject Him as the Messiah, even after His resurrection. We observe this to be the case in Acts, where the religious authorities continued to reject the kingdom message of Jesus even after He was raised from the dead.



- We cannot earn our way into Heaven. **Salvation is the gift of God, and it is by His kindness and grace**, not by our deservedness. There is only one way of salvation, and that is to embrace the Son of God and ask that His full and final atonement for sin be credited to you.
- But make no mistake about it: **how we live our lives matters**. To be generous towards those around us, looking for and meeting the needs of others, especially the poor or oppressed, those things are noticed and appreciated by the God of Israel. If we turn our eyes away and ignore the suffering of others; if we are tight-fisted with the money, the goods, the resources God has given us (also known as having an evil eye), God notices that, and it reflects disbelief in Him.

“But when the Son of Man comes in His glory, and all the angels with Him, then He will sit on His glorious throne. All the nations will be gathered before Him; and He will separate them from one another, as the shepherd separates the sheep from the goats; and He will put the sheep on His right, and the goats on the left. Then the King will say to those on His right, ‘Come, you who are blessed of My Father, inherit the kingdom prepared for you from the foundation of the world. For I was hungry, and you gave Me something to eat; I was thirsty, and you gave Me something to drink; I was a stranger, and you invited Me in; naked, and you clothed Me; I was sick, and you visited Me; I was in prison, and you came to Me.’” Matthew 25:31-36



“Then the righteous will answer Him, ‘Lord, when did we see You hungry, and feed You, or thirsty, and give You something to drink? And when did we see You a stranger, and invite You in, or naked, and clothe You? When did we see You sick, or in prison, and come to You?’ The King will answer and say to them, ‘Truly I say to you, to the extent that you did it to one of these brothers of Mine, even the least of them, you did it to Me.’” Matthew 25:37-40

“Then He will also say to those on His left, ‘Depart from Me, accursed ones, into the eternal fire which has been prepared for the devil and his angels; for I was hungry, and you gave Me nothing to eat; I was thirsty, and you gave Me nothing to drink; I was a stranger, and you did not invite Me in; naked, and you did not clothe Me; sick, and in prison, and you did not visit Me.’ Then they themselves also will answer, ‘Lord, when did we see You hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not take care of You?’ Then He will answer them, ‘Truly I say to you, to the extent that you did not do it to one of the least of these, you did not do it to Me.’ These will go away into eternal punishment, but the righteous into eternal life.” Matthew 25:41-46



- The consequences of our response to God's Laws will carry over to the afterlife. Moral consequences do not end with our physical death. Rather, they appear to be more fully revealed and intensified in the next life.
- Now (in this life) is the time to listen to God and follow His commands in order to experience better outcomes later in the afterlife. Those who do not listen to God and follow His Word (in this life), will experience torment (after physical death).
- The perspective we have in this life and who we listen to will matter a great deal in the next. Will we listen to men who highly esteem and put their trust in earthly riches that will fail (Luke 16:15, 16:9)?
- Or will we listen to God and His prophets and faithfully choose His perspective in how we live and serve (Luke 16:10, 16:13)?

Our status with God, the disposition of our soul, at the time of our death is fixed. Whatever your spiritual condition when you die, that will determine your eternity. There is no opportunity after we die to repent or make amends for our unbelief or our misdeeds in life. God's judgment is infinitely just and righteous, but it is also final. There is no 'court of appeals' in eternity.



In this you greatly rejoice, even though now for a little while, if necessary, you have been distressed by various trials, so that the proof of your faith, being more precious than gold which is perishable, even though tested by fire, may be found to result in praise and glory and honor at the revelation of Jesus Christ; **and though you have not seen Him, you love Him, and though you do not see Him now, but believe in Him**, you greatly rejoice with joy inexpressible and full of glory, obtaining as the outcome of your faith the salvation of your souls.

1 Peter 1:6-9

# Parable of Rich Man and Lazarus

You have learned about Messiah.

Will you believe in Messiah?