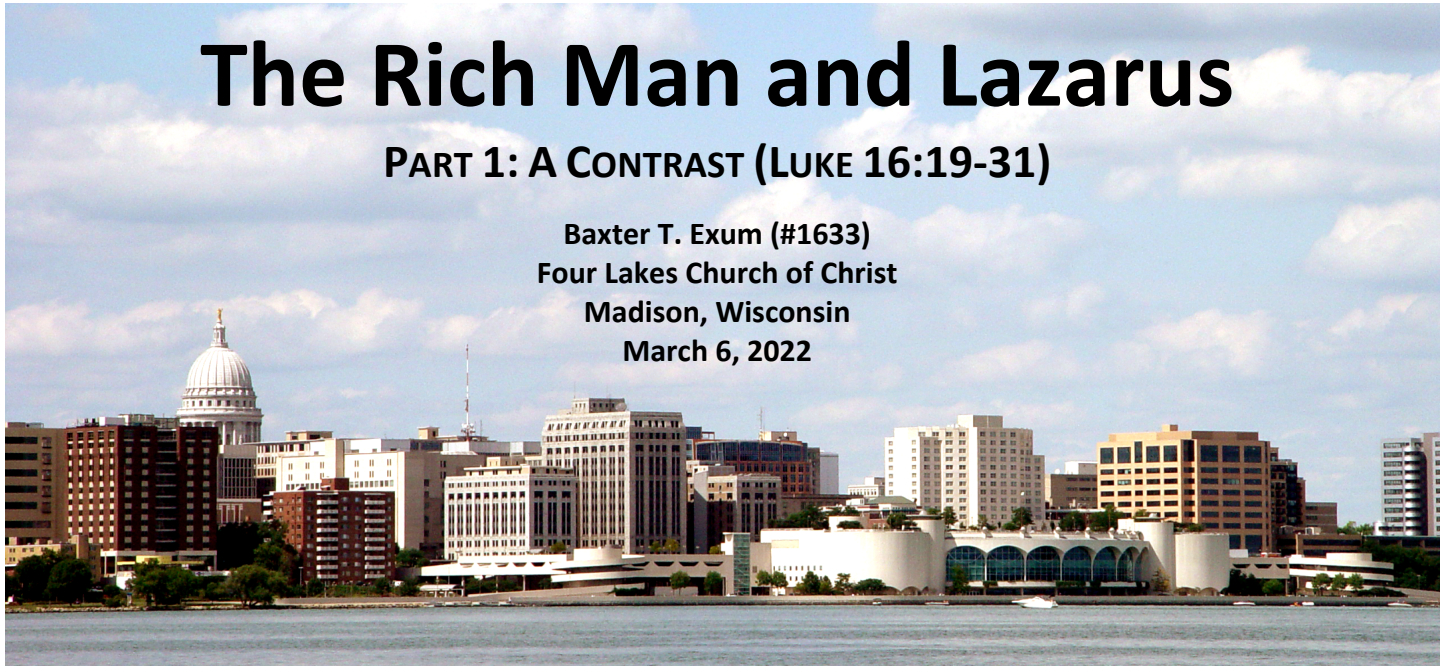


The Rich Man and Lazarus

PART 1: A CONTRAST (LUKE 16:19-31)

Baxter T. Exum (#1633)
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It is good to be truly together this morning. As most of us know, we have been divided between two services for well over a year now, but we are finally together again in one service. We are thankful, and we certainly praise God for allowing us to be together this morning. We do plan on partaking of the Lord's Supper right after we study the word of God today, so if you do not yet have the elements for the Supper, this would be a great time to get those. And if you are visiting with us, we would invite you to fill out a visitor card online. The QR code leading to a very simple Google form is on the wall up here, it's on the bulletin, it's on the bulletin board in the entryway, and it can also be found on our website at fourlakescoc.org/visitor.

We are here today to announce the good news, and the best news of all, of course, is that God loves us and made a way for us to be saved. We sinned, but the Lord Jesus took our place on the cross. We respond by obeying the good news; that is, we turn away from sin, we confess our faith Jesus as the Son of God, and we allow ourselves to be immersed with him, a burial in water, for the forgiveness of sins. At that point, our sins are forgiven, and we come up out of the water to live a brand-new life.

It was difficult, but I managed to cut it down to only two examples this week. The first comes to us from a friend in Marietta, Georgia, Jake Sutton, a former police officer, who now serves as a gospel preacher. He says, "This sweet lady called [the Piedmont Road congregation] a few weeks ago and said 'I've lived 53 years without Jesus and I'm tired of it.'" She lived about an hour away, so he called a friend at a church that was much closer (over in Buford, Georgia), and this is what was posted from the Buford congregation. They say, ***"Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life"*** (Romans 6:4). They then say, "Join us in welcoming a new sister to the Family of God. Kasey grew tired of all the confusion and distortion of truth in the world and sought diligently for the pattern revealed in Scripture. Now, she has left the old life behind and He has made all things new! Praise the Lord for newness of life found in Him. God is so good and provides the increase!" Amen to that! We are so thankful for Kasey's decision to obey the gospel this week.

And then, this comes to us from our Christian friends in Ukraine, one of several baptisms in Ukraine over the past week or so. Facebook has translated this for us, so it's not perfect, but they say, "A new life has been reborn in the times of present stormy events. A community that had been forced to flee war has been replenished with

a new sister in Christ while staying in our church house of prayer. May God bless her journey of life!" Again, Amen to that as well. And certainly, we continue to pray for our brothers and sisters in Ukraine.

This morning, I'd like for us to think about a request that has come in from several of our members over the last year, and it comes from those in their 20's, and it comes from those in their 70's and beyond. Several have asked the question: What happens when we die? As we just briefly mentioned last week, unless the Lord returns first, all of us will die. And not only that, but until that time comes, all of us will continue to lose our loved ones to death. And so, we wonder, and we want to know: What happens when we die?

Obviously, the best way to answer this question is to look to Jesus, who conquered death. This morning, then, I'd like for us to take some time to look at the account of the Rich Man and Lazarus. We've studied this passage at least twice in sermon form over the past 22 years – once in October 2003 and again in February 2010 – so, it has been a while. This morning, then, I would invite you to actually turn with me to Luke 16:19-31 (p. 1633). We will not have the whole passage on the wall or on your screen at home, so it's important that we turn together to Luke 16:19-31.

As we are all making our way to Luke 16, I should point out that if you are at least somewhat familiar with this passage, you may remember that one of the big questions is whether this passage is a parable or whether it is an account of something that actually happens. Is this real, or is this something Jesus just makes up to make a point? On the "parable" side of this, it is found among other parables. It also starts with, "Now there was a rich man," just like another parable at the beginning of this chapter. On the other hand, if this is a parable, it is rather unusual, because it would be the only parable where one of the characters is mentioned by name. In fact, it would be the ONLY parable where this is the case. I would lean, then, toward this being an actual account, and not "merely a parable," as some have suggested. Besides, even if it is a parable (a fictional story), there's no way Jesus would use a parable to teach something untrue. In fact, we look at all of Jesus' parables, and they are all based on real-life events – we have farmers and merchants and shepherds, a sower goes out to sow, a man finds a treasure in a field, a woman goes searching for a lost coin, and so on. So, even if we were to think of this as a parable, it still teaches some very difficult lessons. We need to think very carefully, then, about why someone would want to think of this passage as "merely" a parable. The reason is: What we read here is quite disturbing. In fact, I want this to be a parable, I want this to be a made-up story, I want this to be fictional. Ultimately, though, the lessons are the same. And really, with Jesus calling one of the characters by name (not once, but four times), this passage truly sounds more like an actual account than a parable.

Jesus does, though, share this account to make a point. This is not random, but rather, the context in Luke 16 is WEALTH. We have the parable of the unrighteous manager at the beginning of this chapter, and then we have verses 13-14, where Jesus says, ***"No servant can serve two masters; for either he will hate the one and love the other, or else he will be devoted to one and despise the other. You cannot serve God and wealth."*** Luke then explains, ***"Now the Pharisees, who were lovers of money, were listening to all these things and were scoffing at Him."*** Jesus, then, shares this account in response to the Pharisees who were publicly mocking Jesus for his teaching on money. And I should probably at least mention that the issue is not money itself. The issue is that the Pharisees were ***"lovers of money."*** It is possible to be wealthy and also to be pleasing to God at the same time. I hope we can keep this in mind as we study. This is the context. This is what leads up to what Jesus says about the rich man and Lazarus.

Let's start today by looking at the text, and I hope we can listen to it as if we have never heard it before – this is Luke 16:19-31, the words of Jesus,

¹⁹ *“Now there was a rich man, and he habitually dressed in purple and fine linen, joyously living in splendor every day. ²⁰ And a poor man named Lazarus was laid at his gate, covered with sores, ²¹ and longing to be fed with the crumbs which were falling from the rich man’s table; besides, even the dogs were coming and licking his sores. ²² Now the poor man died and was carried away by the angels to Abraham’s bosom; and the rich man also died and was buried. ²³ In Hades he lifted up his eyes, being in torment, and saw Abraham far away and Lazarus in his bosom. ²⁴ And he cried out and said, ‘Father Abraham, have mercy on me, and send Lazarus 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.’*

²⁵ *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. ²⁶ 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.’*

²⁷ *And he said, ‘Then I beg you, father, that you send him to my father’s house— ²⁸ for I have five brothers—in order that he may warn them, so that they will not also come to this place of torment.’ ²⁹ But Abraham said, ‘They have Moses and the Prophets; let them hear them.’ ³⁰ But he said, ‘No, father Abraham, but if someone goes to them from the dead, they will repent!’ ³¹ But he said to him, ‘If they do not listen to Moses and the Prophets, they will not be persuaded even if someone rises from the dead.’”*

As we think about what happens to us when we die, I’d like to divide this study into three parts. Today, we will look at the contrast between these two men in life and in death (in verses 19-21). Next week, we’ll plan on looking at the “eternal” aspect of what happens here (in verses 25-26). And then, we hope to wrap it up the week after that by looking at the rich man’s special request and Abraham’s answer (in verses 27-31). This morning, though, I want us to start by looking at the CONTRAST between these two men – in life and in death.

I. And we’ll start where Jesus starts, by looking at the contrast between these two men IN THIS LIFE (and we see this in verses 19-21).

In verse 19, Jesus starts with the rich man, and the way this is arranged, I think the Lord does this on purpose. He starts by emphasizing the rich man’s wealth. Notice, he dresses in purple and fine linen. Purple was outrageously expensive. The dye was made from the gland of some mollusk, and it was incredibly labor-intensive, even to the point that only royalty and the extremely wealthy could afford it. We remember that Lydia was a *“seller of purple fabrics”* (in Acts 16). Those purple garments were almost always worn on the outside – some kind of coat or a cloak, for maximum visibility. But notice, Jesus also points out that this man dresses in *“fine linen”* as well. Linen was usually imported from Egypt and for those who could afford it, it was often worn as an undergarment. It was soft. So, this guy has purple on the outside, but also has some fancy underwear. This guy is expensive through and through. But not only does he wear these items, but he dresses in purple and fine linen *“habitually.”* In last week’s Bible class, John talked about having some old clothes that he wears to mow the grass. Well, this rich man doesn’t have any old clothes. This guy doesn’t mow grass. No, he wears purple and fine linen *“habitually.”* He is always dressed in purple and fine linen.

Not only this, but Jesus also says that he is ***“joyously living in splendor every day.”*** What a description! To live ***“joyously”*** is to ***“celebrate”*** (as this word is translated elsewhere). His life is one constant celebration, an ongoing party. As I understand it, Jesus only uses this word six times in the gospel accounts (translated here as “joyously living”) – once here, once in describing the Rich Fool as he celebrated a massive and unexpectedly huge harvest (in Luke 12:19) and four times in describing the father celebrating the return of the Prodigal Son (in Luke 15). The rich man here in Luke 16, though, he doesn’t need a reason to celebrate – not a massive harvest, not his son coming home, but he celebrates continuously, ***“joyously living in splendor every day.”*** The word ***“splendor”*** is a word referring to something that is bright or shiny. Ultimately, it’s goes back to the basis of our word “lamp.” We might say that he was dressing and living in a way that was opposite of what Paul was suggesting back in 1 Timothy 2. Instead of dressing modestly, this man was dressing brilliantly. His life was one continual party.

In verse 20, we will find that the rich man has a ***“gate,”*** indicating that he probably has a rather large house and some property. I have known some wealthy people here in Madison, I’ve been in some rather large homes, but I have not yet had to be buzzed through a gate to get to someone’s house. In all of this, though, I would emphasize that the rich man is anonymous. We don’t have a name, do we? And this is probably the opposite of the way we would tell a story like this today. We might tell a story about “Bill Gates” and a poor man, or something like that. Jesus, though, doesn’t even give him the honor. The rich man is unnamed. In fact, everything we learn about him is external – how he celebrates, what he wears, and where he lives.

On the other hand, we are now introduced to a ***“poor man named Lazarus.”*** As I understand it, the word Jesus uses for ***“poor”*** in this passage refers to someone who “crouches” or “cowers,” as in, someone who begs. We think of those who crouch by our stoplights here in Madison. This man is poor. And as I mentioned earlier, we know his name. Lazarus is a form of Eleazar, a name that means “God is My Helper.” And we will get to this in a week or so, but later in this passage, we find that the rich man knows Lazarus by name. In other words, there has most likely been some kind of interaction between these two men. They know each other somehow.

Back to verse 20, though, we find that Lazarus is ***“laid at [the rich man’s] gate.”*** The word Jesus uses here (the word ***“laid”***) is most often translated as ***“throw.”*** It’s the basis of our English word “ball.” Lazarus, then, was ***“thrown”*** at the rich man’s gate. We don’t know who is doing the throwing, but it seems that somebody who knows Lazarus is not able to provide for him, but they are able to “drop him off” at the rich man’s gate. Lazarus, then, is abandoned. And the fact that he is ***“thrown”*** at the gate probably indicates that Lazarus is unable to walk. He is unable to get himself from place to place, but he is dropped, he is thrown, he is ***“laid”*** at the rich man’s gate.

We also find (in verse 20) that Lazarus is ***“covered with sores.”*** It keeps getting worse, doesn’t it? Lazarus has some issues. Often (even today), being poor, has a way of leading to some untreated medical issues. And these things have a way of getting worse and worse over time. I think of a homeless man we met in Janesville, whose feet were covered with sores. His socks were literally fused to his feet. Poverty and disease are often linked. Either poverty leads to disease or disease leads to poverty. Either way, it’s awful, and there’s often no way out.

And on top of this, we throw in some extreme hunger. In verse 21, Lazarus was ***“longing to be fed with the crumbs which were falling from the rich man’s table.”*** This is a bit similar to the Prodigal Son (from Luke 15) who ***“...would have gladly filled his stomach with the pods that the swine were eating, and no one was giving anything to him.”*** And like the Prodigal Son, I would note: It doesn’t say that Lazarus was actually being ***“fed”*** with the crumbs, but he was ***“longing”*** to be fed with those crumbs. He was hoping for those crumbs. Assuming

he could somehow get to those crumbs, the reference is basically to scraps, isn't it? At our house, we have always had a compost. I think we have five compost bins right now – coffee grounds, avocado pits and skins, orange peels, those moldy blueberries that were long forgotten in the bottom drawer of the fridge, and so on – anything that's plant-based that decays. It makes some awesome soil for the garden, but we can hardly imagine eating it. This, though, is what Lazarus is ***"longing for."*** Eating compost would have been a great blessing to this man.

I should also point out another custom of the time. Those who were wealthy would often use scraps of bread almost like we might use napkins. They would make these little pieces of bread, almost like tortillas, just to wipe their fingers on. So, they might eat that rack of ribs, they would wipe their fingers on those little tortillas, and then they would just drop those on the floor for the dogs to come pick up. Well, Lazarus was ***"longing"*** for something like this. It's pretty disgusting, isn't it? What do we do when we go to a restaurant and get that giant lipstick mark on our coffee mug? We send it back, don't we? Years ago, I was eating at a local diner (I will protect them by not mentioning the name), but they had a new guy (a manager type) who decided to start scrubbing the vent hood as the cook was cooking my eggs. I remember thinking, "This cannot be good." And sure enough, my eggs came out mixed in with little spiraled shreds of what looked like copper or stainless steel Chore Boy. Nope! I really try not to complain, but this is not okay. I don't plan on eating shredded steel with my breakfast this morning. Lazarus, though, would have LONGED for something like that. He was ***"longing"*** to eat those little bread napkins that the rich man was wiping his face and fingers with.

And then, at the end of verse 21, we find that ***"even the dogs were coming and licking his sores."*** Earlier in my life, I assumed that this might have been comforting in some way. But looking at it again, I don't think so, and I say this because of how Jesus says, ***"besides."*** It's as if the Lord is saying, "On top of all of these terrible things, it gets even worse: Even the dogs were licking his sores." We think of dogs a bit differently than they did in that culture. When our kids were little, I remember teaching them to approach our dog, "If you love me, lick my finger!" It never failed! It was the best thing ever for a 2-year-old! But I don't think that this is what's going on here. These were not Togos, and Coconuts, and Watsons, Chicos, and Harpers, and Reeses, and Hanks, and Mojos, and Remys – these are not Goldendoodles, and Beagles, and adorable little fluffballs – no, these are wild dogs, scavengers. To be unable to walk and to have dogs licking your sores on the streets would be annoying (at the least), if not outright dangerous.

And so, in this passage, then, we have a contrast in LIFE. On one hand, we have a rich man whose life is one continual party, ***"habitually dressing in purple and fine linen, joyously living in splendor every day,"*** and then we have this poor man (Lazarus) dropped off at his gate, unable to walk, covered in sores, longing to be fed with scraps. And the rich man is apparently blind to this man at his gate (at least in terms of doing anything to actually help). We can almost imagine the rich man riding up to his gate in a fancy carriage and looking down at Lazarus in disgust: This man is repulsive. So, we have a contrast in LIFE.

II. **However, as we move into verse 22, we now have a contrast between these two in DEATH.**

And there is an interesting structure in this passage (in verses 19-21): It goes RICH MAN, POOR MAN, POOR MAN, RICH MAN. And to me, Jesus does this to emphasize the change with Lazarus. In verse 22, ***"Now the poor man died and was carried away by the angels to Abraham's bosom."*** So we have Lazarus, unable to walk, sick and hungry, harassed by wild dogs, but he dies, and the next thing he knows he is being escorted by the angels to a place Jesus describes as ***"Abraham's bosom."*** I don't think most people use the word ***"bosom"*** on a regular basis these days. Other translations refer to ***"Abraham's side"*** or ***"Abraham's lap."*** It's the picture of a banquet.

In those days, people would recline on one side on a couch or cushion around a low table. They were really close to each other, and the guest of honor would be closest to the host of the meal. The host here is Abraham, and we find in this passage that Lazarus has a front row seat, right next to the host of this meal.

Lazarus, then, goes from being excluded and hungry outside the gate to being welcomed into a lavish banquet, hosted by Abraham, and Lazarus is not a servant, he's not begging for scraps, but Lazarus is given a place of honor. And all of this happens immediately, in the blink of an eye. There is no gap. There is no purgatory. There is no 2000-year-long nap. But, he's at the rich man's gate, he dies, and he is immediately escorted by angels to Abraham's side.

On the other hand, Jesus tells us that the rich man also dies and is buried. The rich man, though, in Hades (in the place of the dead – we will look at this in greater detail next week), but in Hades he lifts up his eyes and discovers that he is ***“in torment.”*** And what I find amazing is that as soon as he opens his eyes, he has this “Oh no!” moment, and he immediately starts trying to find a way to fix it. This is not good! There has been a terrible mistake! This is not what was supposed to happen. The rich man is clearly shocked. So, he cries out, ***“Father Abraham, have mercy on me, and send Lazarus 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.”*** How interesting! Even in torment, the rich man still seems to think that he can tell people like Lazarus what to do. And really, he seems to be telling Abraham what to do! “Hey, I need you to send that poor man Lazarus to come serve me!” Isn't that about what's going on here? Even in torment, the rich man is still thinking like a rich man! “Send Lazarus!”

The rich man, then, transitions from his lavish clothing and banquet, he dies, and he finds himself immediately in torment – thirsty and surrounded by flames. By the way, in chronological order, I would put the burial at the end of this passage. As I see it, the rich man dies and lifts up his eyes, and all of this happens before his friends and family ever have a chance to have a funeral. By the way, I would also point out the contrast between the two burials. The rich man is buried, it's probably an elaborate funeral with mourners, and music, and speeches, and tributes, and flowers, and spices, and the man is probably laid to rest in the family tomb, sparing no expense – as this man is burning in torment. On the other hand, nothing is ever said about the burial of Lazarus. Often, the poor were either buried in a common grave or were thrown into the city dump in the Valley of Hinnom, a garbage pile that was constantly on fire. How interesting: As the body of Lazarus is perhaps thrown on a flaming garbage heap while his soul goes to be with Abraham, the rich man is taken from his life of pleasure, his body is respectfully buried, and his soul is thrown into a lake of fire. What a contrast! Everything about the next life is completely different for these two men, a complete reversal.

If I could make just a few comments about funerals. Over the past 30 years or so, I have preached a few funerals here and there, and whenever I am asked for advice (or if I have the opportunity to speak up), my advice has always been that a family should in no way feel obligated to go all out on a funeral. Especially if your loved one is a Christian, there is no need to go for the most expensive casket, and there is no need for all the upgrades. For a Christian, by the time you even have a chance to think about the funeral, your loved one is already with the Lord and doesn't really care what the casket is made of or what it is lined with! They don't care about flowers, and trinkets, and headstones – they don't care! They are with God. There is no need to go deep into debt for something that really means nothing to the one who has passed away. Now, if it makes you feel better, okay. I'm just saying that it really makes no difference to the one who has passed on – if they are saved, they are with the Lord, and if they are lost, well, a funeral is the least of their worries. Years ago, I was with someone getting the hard sell for the upgrades, and I kept saying, “Nope, you don't need that. Nope, you don't need that,” and so on, and finally, the funeral director said, “Excuse me, but can you please leave?” I got kicked out

of a funeral home! The funeral industry does an amazing service, but I hope we are able to keep things in perspective here: The rich man has a lavish burial as he is already burning in flames, while the poor man has no funeral at all as he is being comforted in the presence of Abraham. The same thing goes for the decision as to whether we are buried or cremated: It doesn't really matter.

Before we move on from this point, let's note that the rich man is ***"in agony in this flame."*** And I think this is why some people would love to dismiss this as nothing but a parable. Surely, this must be figurative! And we understand the argument; but, we also know that this isn't the only time Jesus speaks like this. In fact, Jesus says more about eternal torment than just about anybody else in scripture. We remember how he said in the Sermon on the Mount (in Matthew 5:22, ***"...whoever says, 'You fool,' shall be guilty enough to go into the fiery hell."*** In Mark 9:48, he refers to hell as a place where the ***"...WORM DOES NOT DIE, AND THE FIRE IS NOT QUENCHED."*** Several times, Jesus describes hell as a place of ***"darkness,"*** where there will be ***"weeping and gnashing of teeth"*** (Matthew 8:12, Matthew 13:42, and so on). In Revelation 20:14-15, hell is described as being a ***"lake of fire."*** The word we normally translate as ***"hell,"*** in fact, goes back to that burning garbage dump I referred to earlier. My grandparents used to burn their trash down in Tennessee, and whenever we went down there to visit, the grandkids had the great honor of taking the trash out to the burn barrel. We had to keep that fire burning, we had to keep poking it and messing with it so that it would keep burning. For me (as a city kid from the Chicago suburbs), we didn't get to burn our trash. That was really cool! But this is the word Jesus uses to describe the torment that is coming for many in the life to come. He describes hell as "Gehenna," the Valley of Hinnom, this eternally burning garbage dump just outside Jerusalem. I'm just saying that this concept of eternal suffering is neither new nor unique. And if we dismiss this passage as being a parable, we still need to deal with all of those other passages.

In reality, Jesus pictures the rich man as being in so much pain that he is begging for mercy, asking Abraham to allow Lazarus to ***"dip the tip of his finger in water and cool off [his] tongue."*** Who is the beggar now? How hot would you need to be before asking a homeless beggar covered in sores to come put his wet finger on your tongue? I've been thirsty, but never that thirsty. The rich man is in torment, a total CONTRAST from his previous life of luxury and ease.

Conclusion:

This morning, then, we've notice that two men die and in death their situations are completely reversed. Even in the first few verses, we've learned some valuable lessons about what happens when we die. And we will learn quite a bit more over the next two weeks as we look at the rest of this passage. This morning, though, as we bring this to a close, I hope we remember the context. Back when we started this study, we noted that Jesus is teaching about money in this chapter.

And you may remember what the Lord said leading up to this account, starting in verse 13, when he said, ***"No servant can serve two masters; for either he will hate the one and love the other, or else he will be devoted to one and despise the other. You cannot serve God and wealth."*** Luke then says that ***"...the Pharisees, who were lovers of money, were listening to all these things and were scoffing at Him."*** After that reference, Jesus said to them, ***"You are those who justify yourselves in the sight of men, but God knows your hearts; for that which is highly esteemed among men is detestable in the sight of God."*** And that is what we've seen in the account of the rich man and Lazarus. He's telling us this, not so we can feel morally superior to a bunch of self-righteous jerks who lived nearly 2000 years ago, but he's telling us this, because this is a danger for us! God knows our hearts, and what is highly esteemed among men truly is detestable in the sight of God. The rich man had money,

but his love for money had blinded him, making him completely unable to see Lazarus right there at his gate. We will touch on this a little bit more next week, but since we're not really given some terrible sin the rich man has committed, it almost seems like the reason he's lost is that he has failed to "see" Lazarus. So, let's imagine how this story might have been different if the rich man had "seen" Lazarus a little sooner. He knows his name, but he doesn't care. He sees him, but he doesn't really "see" him. But what if the rich man had invited Lazarus into his home? Oh, how this story could have been so different!

So yes, we've learned something about what happens to us when we die, but the deeper lesson here is about the danger of not "seeing" people here and now; the deeper lesson is that all of us are surrounded by people like Lazarus – in need financially, emotionally, in need of friendship, and kindness, and love. And instead of justifying ourselves in the sight of men (as the Pharisees were doing), "That guy wouldn't be homeless if he would only stop drinking. He should have earned a master's degree like me, and he wouldn't be in that situation." We need to realize that what is highly esteemed among men is often detestable in the sight of God. God hates it when our stuff, when our wealth, when our privilege, keeps us from loving, as we should. By loving others, we follow Jesus. He came to this earth to serve the sick, and the poor, and the outcast. Of all people, Jesus is the one who had every right to stay behind his gate, ***"habitually dressed in purple and fine linen, joyously living in splendor every day."*** But he didn't. He left the luxury of heaven to come here, to save us, and to show us how to live. We were Lazarus, but through ***"the grace of our Lord Jesus Christ, though He was rich, yet for our sake He became poor, so that we through His poverty might become rich"*** (2 Corinthians 8:9). When we ignore the people around us, we forget what he did for us. Our challenge this week is to open our eyes and to "be Jesus" to the world around us.

With that, before we sing a song to prepare our hearts for the Lord's Supper, let's go to God in prayer:

Our Father in Heaven,

Thank you for all that you've done for us. This morning, we pray that we would open our eyes to the needs all around us. Help us to see people as you see people. Father, we ask that you use us, that you would use our wealth, in any way you see fit. We pray that we would be a blessing.

We ask this in Jesus' name. AMEN.

To comment on this lesson: fourlakeschurch@gmail.com