No. 130

On the parable of Dives & Lazarus.

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This parable is one of the most highly wrought figurative representations, as occur in the discourses of Jesus. The subject is highly important, and the manner of portraying it very remarkable. By some, this sketch has been supposed to allude to events actually occurring at that day; but we have every reason to believe that this, like other parables, is an invention to illustrate and embellish a great truth. All that part of the representation which sets forth the nature of the future state, is evidently full of fitted modes of speaking and description, as adapted by its bold, striking scenes powerfully to affect the imagination. It is one more instance of the great felicity of the first writer.
with and upon savana, accommodated his instructions to meet the actual views of the real state of mind then existing among his countrymen.

Let us consider the several parts of this picturesque representation; what instruction may be drawn from it. There was a certain rich man, who was clothed in purple and fine linen, and paraded sumptuously every day. Yet his gate was open to beggars, and yet

If a man see to dogs, talking only for the count, he will be from the rich man's table. Thus it is in life. Some are rolling in the luxury of wealth, others are grinning under the pressure of poverty. The rich man in the parable was not less human than the beggar. In the midst of his abundance, he could bow down and cry with the eye of annoyance. What he was seated perhaps in his mansion of gold, surrounded by every thing that could stimulate to enjoyment; yet casting a mild, however delicate, smile, and might be by flattery be the companion of his riot, with the hundred of the boughs and the fruits, he

behold with the eyes, who stood his gate, discarding, of boasting like, be beggar a Beck with the reave of the bough. 

For Dorn is the natural effect of luxurious indulgence. It makes man hard hearted, selfish; so for this reason you will often observe, that those whose means are scanty, are more willing to assist others, as fast as they can. Then these are when future has

found us in abundance of wealth. If one constantly go pure in the habit of plenty, and our path with others, will become tame, cold, and insipid, you yourselves are aware, but they that the wealthy man sees around him is contributary to his personal enjoyment. He stands in a centre where all sorts of services that money can command flow in his gift. In time, if he soon acquires the habit of regarding himself as connected with him, as the only beings who have any claim to attention and kindness. Of course the heart is not against the feeling of the sufferings of others, and against the occasion to relieve those sufferings. But they, who have not the means of such luxurious indulgence, are unequal to feel and to assist. The feeling is not more readily allowed to altogether. The representation in the parable is therefore perfectly just. The man of wealth may hear Dorn and all the competing influences of pride and flesh indulgence; of these misguided folly...
at his gate is not be seen, it is cry could never reach the end. After this bringing before us the character of Abraham's sons, the parallel is ready to open a different scene: what follows, with regard to their subsequent condition is of necessity more important, because it is a substitute scene. "The rich man die young born?" a long funeral train probably attached himself to his mansion in the court, mourners on the edge, a group of magnificent sorrow, great beauty, but one felt the loss. The beggar also cried, "yes, he is another of the being called the grave with plentiful ceremony, probably an eye dropping a tear as he was born. But, in the language of the parable, he was carried by the angels into Abraham's bosom. This, we are to understand, is a picture of a scene of prosecution, is used by the account similar to their mean. Shows the popular notion among them, as well as among Heathens Romans, that the souls of the being in death are attended by angels, conduct to the abodes of the blessed. Thus, representation arose from the depredation on common in the ancient world, the idea that the universe with spirits of human agents is to suppose them concerned in offices of affection is duty for mankind. The expression being called Abraham's bosom is familiar on a literal particularity. They regard it an cate to Abraham with unembarrassed fancy, forming a conception of the happiness of heaven, they could see their entire happiness, their joy in the bosom of Abraham, in his arms. His arm is round his neck, his face turned upward, his eyes looking into it. In the feet, the face, the side, the head, the knee, the arm, the hand, the foot, the body, the head, the face, the eye, the mouth, the ear, the nose, the tongue, the hand. Of the rich man we are told, after being informed of his death, he "shall be lifted up longer be in torment. The word here translated "be lifted up" signified the general acquittal for the spirits of the dead, she should not have been condemned or as to suffer in this place of punishment. It was an opinion common to most of the nations of the ancient world, that there was a region or sorts to dwell in after their departure from the body. If this region was divided into two mutually distinct portions, the one full of joy and delight, the other full of pleasures, in common with the holy, as in the world of gods. In the body, a strange, strange, with every kind of
that the years imagined a communication to exist between
the two separate states of being in the future world, and
the inhabitants of the one might see & converse with those
of the other. The punishment of the wicked is here as well
as in many other places, represented under the image of
fire... If the rich man is cast to be tormented in the flame
no one can be a moment to think of understanding this
literally. The penalty of sin, dullness consists in the de-
trees or mind; consequense, in all the evils, whereas moral
consequences. These are as bitter a punishment, as can well
be conceived; as fire inflicts the most alarming pain, so
are natural enough. What fire should be used as an im-
age to express the dreadful effects of moral indolence.
And one soul can result from the use of this expression,
as long as one bears in mind, that it is merely an image
designed to express it must forcibly the natural effects
consequent of life. He has annexed to pains, in all its forms.
When therefore the rich man entreats that Lazarus might
be sent to drip the tip of his finger in water cool his tongue, he
sent to drip the tip of his finger in water to cool
his tongue, no art to console it as the finger of agency,
naturally arising from a distant mind... And then was
This cannot be answered. Abraham is represented as
looking on the rich man's sufferings, that he had received by
the egress of good things in his happy time, and having seen
the embers of hell being burning for his only good, he must
submit to the sad consequences: while sitting at a very
afflicted or distressed on earth, was receiving the reward
from heaven. "And besides, he continues, there is fixed a great
gulf between you and us, so that they who would pass from
hence to you cannot, neither can they pass to us that could
come from hence." By this highly figurative language
is intended the idea of mighty difference between the
gods of virtue and vices. The awful contrast of spirits
between the respective conditions to which they heald. They
are as far removed as light from darkness, day from
darkness, joy from agony, heaven from hell. When we imagine the rich man to have heard the damming and
wrest of Abraham, how must his heart have sunk within
him, with what anguish must he have looked back
on his life, remembered all his guilty, broken and
withered pleasures, his inhumanity, his abuse of God's
bounties! of his godliness, mutiny, profanity,

Such is the representation, and this parable gives us of
the invisible world. And on must to consider it, he continues,must
that it is throughout a highly figurative representation.
The design of the Lord was probably to teach, that the out
condi of men on this world is to expect the
judgment from God will pass on them in the future
world. The latter he will cast down, of the humble he
will exalt. To show this truth, he selects two men, one
from the highest class of the wealthy and humdrum, the
other from the most degraded of the prosensible. The
Lord proceeds to show that the future condition of each will
be the reverse of the present condition. That the rich,
reasonably, shamed by these of the rich man would despair
him to punishment, despair, while the humble, prosperity, prosperity of the poor man would be the envy of all,
as surely make him to glory and happiness. In referring this
great truth, a description of the future world is of
course involved, in making this description one reveals
the utmost misery awaiting his enemies to the glory of the
countrymen. The being carried by angels to Abraham,
by the request of the rich man that Caesar might be sent to dip his fingers in water to bring relief to his parched tongue, the great gulf fixed between the two different parts of the invisible world, the conversation with the dead. These are other things: but images used, in conformity with the popular idea, to embody great truths, a principle in fact purely spiritual... And in truth, after all we can say, some such figurative representations must be used in speaking of this subject. The invisible world is not the object of our senses. It is unreal, in our imagination, as room to wandering, of course, the mind paints the objections, and colors, as we adapt to her condition, however defective, into conceptions that may appear to reason. Accordingly, we find that all nations, being good-natured have framed representations of the unseen world, as have corresponded to their character, habits of thinking; they have supposed an abode for the good, through the good they have assigned everything that could charm the senses, fill the imagination, open the fountains of joy; they have depicted its appearance for the wicked, in the future state, in this have been built together all those circumstances as would excite, beyond, of course, any agency. And these modes of representing are almost as available, it is frequently boldly used in Scripture... Thus that seeks I, mental, of spiritual happiness, we can be the only happiness of the virtuous in heaven, as set forth under the circumstances of large cities, pompous buildings, precious stones, arms, of the noblest objects, of adornment or facility; on the other hand, the horrors of vice, the terrors of a guilty mind, are powerfully brought before the imagination by such devices as produce the most intense pain, fire, hornet's, burning hives. And which we keep in mind that these are figurative delineations, they may not only lead to no avowed conclusions, but may falsely strike the imagination and to feel more readily caused by the slightest words of virtue or the organizing principles of guilt. But inciting this strong of words language has been much abused. The names of punishments of the invisible to come are so imperfectly understood, as to afford room for little certainty, but much conjecture, consequently much error. For where our knowledge is the least, imagination flatters the place of reason, and most being is extravagant. Some can join writers, in describing future rewards of punishments,
...have given a description of an unalterable regime to their
own fancy; and particularly in the latter case, have derived
suggestions of a dark and orage imagination rather than the
 dictates of sober reason or the sense of holy scripture. They
have described the guilt in the outer world, as full with
importing unpaid rage against the Almighty, and bringing
unbearable fury to involve others in the same abandonment
& the aggravate their miseries. There may be Mahometan
sentiments, but certainly not these. Let us be careful in
reflecting on the nature of the future and of the attainable
misdemeanors. The rewards of punishments of a future life directly
less affect the heart of man only; we cannot suppose that
the happiness of heaven is literally to consist in song &
exaltation & vague satisfactions, quixomizing transmutes, 
or that hell is to be like some vast prison house, where at his
chains & scourges, if these are to do the work of punishment,
& inflict the unalterable anguish. There is something in this
on resulting to reason, so incongruous with what we know
of the divine government, & so irreconcilable to the spiritual
nature of all the dispensations of God to man, that there
must be in a very sacred state what it can touch upon such
sentiments as literally correct the intimations. The true ideas of
what are to form a future state is, that it is a condition of
being in all the consequences of our actions are to follow us,
& constitute our several & punishment. God has instituted
a moral government over mankind, according to that one
government certain consequences will flow from a certain
degree of conduct, & happenings will be the natural & necessary
results. Money will be the natural & necessary penalty
vice. They will take place in the world, through no
perfectly, & in the world to come, they will have a place.

Edens will be filled by the full amount of the happy consequences, & he will conduct its followers,
& visit it will taste unalloyed the full measure of its sin
ishment in the dreadful consequences cut off what it will have
to spare. Our heaven your hell are already begun in this
life, but in the future they will be perfectly complete.
Already our actions last to these months as if God had inflicted
them has afield to us. Already our condemnation punishing
are become the tormentors of them who possess them. Also
eternal punishment occurs to them under the inheritance
of pain, disease, wofolly. Already a guilty an accomplis...
nothing like a serpent's
strength like an adder. Already anger, like a
storm, the soul of man, who gives it a place. For these
foreboding feelings are warning ofan entering into the heart. Already
the, who despises God, tramples in his hands, who occurs
an evil dream of hellish darkness in upon him, by a
struggle, as if God had called out to him, where are they? He
already, the man, who can thirst what death becomes, feels
the height of terror, the depths of hell, entering
into the heart, of some solitary moments of thought, bring them
to the remembrance of what he is, for what has been done for
him. And if these consequences follow when the seeds of
vice sprout in this world, shall we not say that the hell
of the wicked has already begun? Yes, when it has set
but it is not finished. In a future world, the storm of
conscience will follow the mind deeper, into the soul. The
storm of passion will be more violent, burning, excessive feeling will
got more with bash the mind, a sense of (on the meaning
of the world, means of grace will be more dreadful, by pouring
into the heart. And when you have put all these things to
gather, have you not found an image of hell? Yes, you
went into the auditorium of scenes and flames to complete
the dreadful picture. The mind becomes its own hell, if the
mind finds its tormentors within. On the other hand, the
good actions of men bring something of their remembrance
them in this life. Already benevolence, makes managures
as well as him who receives. Already a peace with knowing,
the essence. God's eternal happiness on the earth becomes
as the completion of creation. God's perfection has decided
it. Already we are greater powers being their reward
in the columns of men, consistency of character, grace, talent,
gives a happiness with the world cannot give us this any
 Already the sense of God of his perfection, if providence
does the evil, supports it in trials, gives it strength.
beauty, makes it resigned to the injury, to be ready to bear a long
way, to be his fellow in love in truth, to bear the suffering
of the world, makes us peace, easy, and burden light. And the
blessings consequences. When in the steps of virtue in this
life, may we not say that the heaven of the good has
already begun? To tell it has, but it has not finished?
Now, it is still in this state of imperfection. On the morning
of the resurrection it will commence a bright day. Glory
and being elevated, being more susceptible of purity,
all these virtues of grace, we have brought with them so much happiness in this life, we should bear them in mind, and take more heart of happiness. The pleasures of benevolence will be yet more refined, exquisite. The remembrance of such a formed of good works will seem like an angel of heaven, living joy of gladness. The spirit of charity, to God, will be made more intense, so that we will communicate with more power of elevation of soul, purity of purpose; the feeling of gratitude for what we have done, will be still more evident, in the heart. A great deal of cheerfulness is more desirable. All these emotions of compassion of the soul will find more subjects for their more vigorous display, and character will go on increasing, growing as it improves. And when you have put all these things together, have you not drawn an image of heaven? Yes, would you find it necessary to add the idea of man and human happiness? Of human happiness? For, the mind must be its own means, the great man must find his joy within. Thus it appears, that heaven is hell; that invention, consist in the state of the mind, the heart, the affection. In perfection as there are peace, quietness, still, they make heaven; in perfection as they are defined, polluted, vicious, they make hell, of all the hellish, most terrible, and in Scripture to represent the idea of punishment, to express perfectly the pains of the one. And as the means, not to forget and with accuracy the real nature. Heaven & hell, we should always remember, are not so much places, as states of mind. They consist of some of different degrees, no virtue or vice exist in different degrees. And yet, though the word this in most cases seems to be like a great empty gulf between them. And where the case of two men, one of whom has all his life observed his mind by bent to good habits, the other, has discharge his duty with fidelity, the other, has discharged all his nature, benevolent, and for this reason, he has constantly done. If we hear this, we may understand it as a natural imitation of God's ways. If we, then, have conceived of the other has for the same time been treating an opposite course, has given himself up to the force of uncontrolled passions and impure desires, has become degraded, has made his mind, after every thing serious, to his detriment even to God's decrees at the last, if we should have observed, to see these two men, after closing their eyes in death, to make
together in the region beyond the grave, can you conceive of two beings who shall be more different from each other than they are with respect to their moral character, is there not a "great gulf" between them, oh it would seem almost impossible to pass. Leave one to the natural consequences of the character he has formed, if you will give him all the heaven he could desire, leave the other to the natural consequences of his character, if you will give him as terrible an hell, as he can conceive.

This removes the remembrance of the face that another opportunity. Meanwhile God give us all the grace to consider well, of how much importance is the time we are now spending, of the character we are now forming. It is a fearful solemn thought, that eternity is hanging on time, that to every year we live it will belong to do something to make us happy or miserable in the scenes beyond the grave. May we ever be conscious of the importance of doing all that we can for the eternal welfare of others, as well as for our own, and may God give us the grace to do it with all our hearts.

Dec. 1824.

God of all lives, who dwellest in heaven and on earth, to whom angels or men yield the offering of praise, do thou hear us, for the instruction of them below, we especially bless thee for what it teaches us of our future state of being, that he has brought before us as a picture of what we may expect in the consequences of our actions, to follow scene after scene after scene. The consequences of our actions are to follow scene after scene after scene.

Remember the pride of us as a blessing in our case. O may it be the pride of us as a blessing in our case. O may it be the pride of us as a blessing in our case. O may it be the pride of us as a blessing in our case. O may it be the pride of us as a blessing in our case. O may it be the pride of us as a blessing in our case.
At home Dec. 16th, 1824, forenoon.