below.

**19.]** **Now** connects this  
directly with what goes before; being an  
answer, not immediately to *any thing*  
*said* by the Pharisees, but to their *scoffs*  
at Him;—as if He had said, ‘*hear now a  
parable.*’

**a certain rich man.]**  
Tertullian thought that *Herod* was meant,  
and by Lazarus *John*; and this view has  
been taken by others also: but surely with  
no probability. Our Lord might hint with  
stern rebuke at the present notorious  
crime of Herod, but can hardly be thought  
to have spoken thus of him. That the  
circumstances *will in some measure apply  
to these two*, is owing, as above in ch. xv.,  
to the parable taking the *general case*,  
of which theirs was a particular instance.  
Others have thought that the rich man  
sets forth the Jews and the poor man the  
Gentiles. In my view, the very name of  
the poor man (see below) is a sufficient  
answer to this.

Observe, that this  
rich man is *not accused of any fragrant  
crimes*:—he lives, as the world would say,  
*as became his means and station*; he does  
not oppress nor spoil other men: he is  
simply a **son of this generation**, in the  
highest form.

**purple and fine  
linen**, the Tyrian costly purple—and the  
fine linen (for under clothing) from Egypt.

**20.]** The significant name Lazarus  
and Eleazarus, the same as Eleazar,—and  
meaning, *God is my help*, should have  
prevented the expositors from imagining  
this to be *a true history*.

Perhaps  
by this name our Lord may have intended  
*to fill in the character of the poor man*,  
which indeed must otherwise be understood  
to be that of one who feared God.

He **was**, or **had been**—**cast down**,  
i.e. was placed there on purpose to get  
what he could of alms.

**his gate**,  
see on Matt. xxvi. 69: it was the portal,  
which led out of the *vestibule* into the  
*court*.

**21.]** It would seem that he  
*did* obtain this wish, and that the word  
**desiring**, as *would fain* in ch. xv. 16,  
must mean that he **looked** for it, **willingly**  
**took** it.

The **moreover**  
seems also to imply, that he *got the*  
*crumbs*: this verse relating the two  
points of contrast to the rich man: his  
only food, the crumbs, with which he  
longed to fill his belly, but could not:—  
his only clothing, nakedness and sores,  
and instead of the boon companions of  
the rich man, none to pity him but the  
dogs, who **licked**—certainly in pity, not  
*increasing his pain*, as Bengel thinks,—  
his sores, as they do their own. Such  
was the state of the two in this world.

**22.]** The *burial* of Lazarus is not  
mentioned, “on account of the neglect  
attending the burial of beggars,” as Euthymius.

**was carried by the  
angels]** In the whole of this description,  
the following canon of interpretation may  
be safely laid down:—Though it is unnatural  
to suppose that our Lord would  
in such a parable formally *reveal* any *new  
truth* respecting the state of the dead,—  
yet, in conforming himself to the ordinary  
language current on these subjects, it is  
impossible to suppose that He, whose essence  
is Truth, could have assumed as existing  
any thing which does not exist. It  
would destroy the truth of our Lord’s sayings,  
if we could conceive Him to have  
used popular language which *did not*  
*point at truth*. And accordingly, where  
*such* language was current, we find Him  
not adopting, but protesting against it:  
see Matt. xv. 5.

The bearing of the  
spirits of the just into bliss by the holy  
angels is only analogous to their other  
employments: see Matt. xiii. 41: Heb, i.  
14.

**Abraham’s bosom]** The above  
remark does not apply here—for this,  
a form of speech among the Jews, was  
not even by themselves understood in  
its strict literal sense; and though the  
*purposes of the parable* require this, ver.  
23, no one would think of pressing it into  
a truth, bot all would see in it the  
graphic filling up of a state which in  
itself is strictly actual. The expression  
**Abraham's bosom** signified the h*appy side  
of Hadës*, where all the Fathers were  
conceived as resting in bliss.

No preeminence  
is signified as in John xiii. 23;  
—*all the blessed* are spoken of as in  
Abraham’s bosom. See also John i. 18.