



From Feast to Unbridgeable Chasm (A Historical Criticism Analysis of Luke 16:19-31 and its Relevance in the Context of Poverty and Economic Injustice)

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ABSTRACT

This study examines the parable of the rich man and Lazarus in Luke 16:19–31 through a historical-critical approach to uncover its relevance in the context of poverty and contemporary economic injustice. The Gospel of Luke, which emphasizes Jesus' preferential option for the poor and the oppressed, presents a contrasting narrative between the lavish life of the rich man and the suffering of the poor Lazarus. After death, a radical reversal takes place: Lazarus receives comfort in Abraham's bosom, while the rich man suffers in torment. The great chasm (*chasma mega*) that cannot be crossed illustrates the definitive separation caused by social indifference rooted in neglect of God's word. An etymological analysis of key terms such as *ptōchos* (poor), *plousios* (rich), *chasma* (chasm), and "Abraham's bosom" reveals a theological depth that underscores God's solidarity with the weak.

INTRODUCTION

The Gospel of Luke is a synoptic gospel that contains a lot of information about Jesus' childhood and also his work during the preaching of the gospel on Earth. Compared to other gospels, Luke's Gospel contains many accounts that emphasize Jesus as a universal Savior who is compassionate to the poor, oppressed, and marginalized. In historical studies, Luke, the physician (Col. 4:14), is known as a writer with a Greek intellectual background. The book was written around 80-90 AD with the main audience being the non-Jewish community (Greek-Roman), who were facing social, political, and religious challenges. A distinctive feature of theology in Luke's gospel is how Jesus' pro-poor approach to the poor and also the emphasis on the reversal of circumstances, where the humble will be exalted, and the proud and the oppressive will be humbled (Luke 1:52-53). The themes of social justice, compassion, and God's concern for the marginalized become a common thread in Luke's narrative, making it the most powerful gospel in the socio-economic dimension.

One of the texts that contains this is Luke 16:19-31. Luke 16:19-31 tells the story of a rich man who lived in debauchery and a poor man named Lazarus who was lying full of ulcers at the door of his house. Jesus used this story symbolically to explain that after death, there was a radical reversal. Lazarus found comfort in Abraham's lap, while the rich man suffered in the torment of fire. The integration of this narrative is not just an allegorical story about the afterlife, but a sharp social critique of the moral insensitivity of the rich to the suffering of the poor. This parable is given only the poor man the name, Lazarus, while the rich man remains anonymous. This indicates that in God's perspective, the poor and marginalized actually have an identity, dignity, and a special place.

Although this text on the one hand speaks of a vast gulf between the place of the righteous with God and the condemned in the burning fire. But in theological studies, this narrative tries to reveal the unbridgeable chasm between the rich and the poor, both in the world and in eternal life. The gap did not appear suddenly, but was the result of the systematic neglect of Lazarus during his lifetime. Social indifference turns into an eternal curse. Luke wants to emphasize that wealth that is not used for sharing will turn into a source of punishment. Furthermore, this passage also asserts that the word of God through Moses and the prophets is sufficient as a basis for social ethics, refusing to hear the word is the same as closing oneself to God's call to be just.

In today's context, Luke's message in chapter 16:19-31 is relevant to the reality of poverty and economic injustice. In many countries, including Indonesia, the gap between rich and poor is huge. A handful of people enjoy luxury while many live in structural poverty. The socio-economic gap seems to be unbridgeable, not solely because of limited resources, but because of an unequal system, corruption, and unfair distribution of wealth. It is in this case that the church as the body of Christ is invited back to voice the message in this gospel, where wealth must be seen as a means of sharing, not a tool to strengthen the dividing gulf. This narrative invites Luke's community and believers to be compassionate, compassionate and seek just social transformation.

METHODS

In developing this study, the method used is a qualitative method, and in analyzing the interpretation, a critical historical method will be used. This method looks at the history behind the writing of the text, its context and also how the keywords are analyzed so that the hermeneutics can be developed. This method is also used because it is able to dig deep into the meaning of the text, not only in a theological framework, but also in the socio-historical context of the time of the Gospel writer of Luke. The critical historical method seeks to understand the text not simply as a moral story, but as a product of a particular historical, cultural, and theological context that shapes the message of this passage.

First of all, the author translated the text from the original language i.e. that of Koine Greek to get an accurate understanding. This translation concerns not only the literal meaning, but also the linguistic nuances it contains. Second, an analysis of key words, such as "poor", "rich", "abyss" or "Abraham's lap" which have important theological and social meanings is carried out. Third, the text is executed, which is interpreted by taking into account the historical background, socioeconomic context, and religious traditions of the Jewish and Hellenistic world. Fourth, the results of exegesis are drawn in the form of hermeneutics and are relevant to the contemporary context.

RESULTS AND DISCUSSION

Hermeneutika

In this passage, verse 19 highlights ἄνθρωπος πλούσιος (anthropos plusios) which is etymologically translated as a rich man or a rich man, clothed in purple cloth and fine linen, indicated by the word "πορφύρα καὶ βύσσος" (porphura kai bussos). It is a symbol of luxury and status. In contrast, Lazarus is described as πτωχός (ptokhos), the poor, who lay wounded (v. 20). This contrast emphasizes the real social injustices in verses 22-23 changing perspective. Shown after death, Lazarus is carried to Abraham's lap, a symbol of eschatological consolation, while the rich suffer in ᾗδης (hades). The emphasis is not merely on punishment, but on the divine reversal that the suffering are now comforted, that the earthly and abundant enjoy the riches and abundance are now suffering. This passage highlights three important themes. First, God's justice is demonstrated through reverse suffering and consolation (v. 25). Second, the existence of χάσμα μέγα (mega chasma) of the great gap asserts the definitive disconnection between the two conditions (v. 26). Third, the emphasis on Moses and the prophets shows that Scripture is sufficient as a basis for faith (vv. 29-31). And the culmination goes to verse 31.

Context Luke 16:19-31

Socio-Political Context

The parables of the rich man and Lazarus (Luke 16:19–31) are deeply rooted in the socio-economic realities of first-century Jewish society. The ancient Mediterranean world was characterized by an agrarian economic system with a very uneven structure. Most of the people were subsistence farmers, wage laborers, or beggars, while a handful of elites-controlled land, agricultural products, and trade routes. Wealth is rarely acquired through social mobility, but rather is inherited or associated with patron-client relationships, which are the main mechanisms of resource distribution.

Lazarus symbolizes those who are excluded from this economic system. He is not just poor, but "lying" (*ebebleto*) at the door of the rich, helpless and without access to food, health, or social networks. This picture shows how fragile the poor are in the economic order: dependent on mercy that they often do not get. In fact, the dogs, a symbol of helplessness further lick her ulcers, an image that emphasizes physical and social degradation.

Instead, the rich "feast daily in luxury" (v. 19), an indication of an economic surplus displayed without regard for the suffering around them. In the Jewish socio-economic context, such an attitude is an ethical failure, for the Torah emphasizes the duty to help the poor, widows, and orphans (Deut. 15:7–11). In other words, the rich not only do not care, but also reject the socio-economic responsibilities that are part of Israel's faith identity.

This parable presents a sharp criticism of the exploitative economic system. Injustice is not just the result of individuals, but the result of social structures that allow for extreme inequality. Luke, who in his Gospel consistently sides with the poor (Luke 1:52–53; 4:18), affirms that God's Kingdom turns the world's economic logic upside down. The humble Lazarus was lifted up into Abraham's lap, while the rich man fell into eternal torment. Luke 16:19-31 reveals the theological dimension of economics. Wealth that is not accompanied by solidarity will end in perdition, while poverty that is faithfully suffered by faith results in glory. This

message reminds us that the socio-economic context is not neutral, but rather an ethical and spiritual field in which faith is tested.

Political Context

The political context in Luke 16:19-31 is closely tied to the hegemonic Roman rule. The Roman Empire enforced a strict political order through governors, armies, and a system of taxation supported by local Jewish elites, including high priests and Sadducees. In this system, wealth cannot be separated from proximity to the power structure. The rich man in the parable is not just a wasteful personal symbol, but a representation of people who benefit from the political system of the empire. Rome's political policies encouraged the accumulation of wealth in the hands of a few, while the majority of the people lost their land and fell into poverty. The parties that the rich hold every day are not just a sign of the bourgeois lifestyle, but a critique of the political system that perpetuates injustice. In Roman politics, feasts and banquets were also a means of affirming political status and loyalty. The contrast between the rich man who lives in luxury and Lazarus who is left to suffer at his doorstep, reveals the irony of a politics that fails to protect the lives of ordinary people.

Luke through this parable reveals the prophetic dimension of the gospel. The rich are asked to be responsible not only morally personally, but also politically indifferent to Lazarus as much as allowing the system of injustice to persist. When the rich man died, he realized the regret was too late but the abyss that lay could no longer be crossed. The gap is a political picture of God's Kingdom that refuses to compromise with oppressive structures. By asserting that Moses and the prophets had already given warnings, Luke emphasized that Israel's faith traditions should be the basis for resistance to the politics of oppression. In other words, the right politics in the eyes of God is one that prioritizes social justice.

Context Agama

Religiously, Luke 16:19-31 speaks to a Jewish community that is familiar with the teachings of the Torah and the prophets. However, this text also criticizes the narrow understanding of religion. At that time, wealth was often considered a sign of God's blessing, while poverty was perceived as a punishment or the consequence of sin. This paradigm makes the poor even more excluded, even religiously. The rich in the parable symbolize those who feel secure because of their socio-economic status while also feeling religiously justified. Jesus reversed that assumption. Lazarus, who had nothing, was instead placed on "Abraham's lap," a symbol of eschatological glory. On the other hand, the rich who enjoy the luxuries of life are actually separated from salvation. This shows that true religion is not a justification for social stability, but a partiality for those who suffer. Luke affirms that an authentic religion is one that is bound by mercy and justice, not ritual or status.

The religious dimension is also seen in the request of the rich man that Lazarus be sent to warn his brothers. Abraham's answer was clear: "Among them were Moses and the prophets; let them listen to him" (v. 29). This statement emphasizes that the testimony of faith is clear enough, the Torah and the prophets already teach social justice. Thus, the failure of the rich is not due to a lack of religious knowledge, but rather to ignore the true message of religion. In this case, Luke presents religion as a moral and spiritual critique of injustice. He emphasized that salvation cannot be separated from the attitude towards others, especially the poor.

Exegese

Individual Accountability Before God (verses 22-23)

The text of Luke 16:22-23 presents a dramatic picture of man's existential transition from earthly life to the afterlife, where individuals are faced with accountability before God. In this text, death is not just a biological event, but a theological moment that opens up the reality of judgment. There is a strong eschatological tone in this text. On the other hand, with a broader perspective, it can be seen that this verse emphasizes the difference in circumstances, after the eschatological event between the two figures depicted in contrast. Jesus begins by introducing two figures. One is called by name, and the other is only called by his financial status, which is rich or poor. Lazarus is shown as a poor man, he is taken to Abraham's lap, while the rich man suffers in the realm of death. The focus on this verse reveals Luke's theological understanding of eschatological justice and man's personal responsibility for his life and postlife on earth.

Reading into the social context of that time will help in understanding this text. The Eastern world, especially in the Mediterranean region in the first century, was filled with glaring social inequalities. Wealth is often understood as a sign of divine blessing, while poverty is considered the result of sin or curse. However, this text reverses that paradigm. The rich man who lived in luxury ended up in misery, while the marginalized Lazarus received comfort. This contrast does not merely reveal social criticism, but also shows a pattern of individual accountability before God that is not measured by social status, but by the integrity of life and relationship with the will of God.

In verse 22 Luke uses the verb ἀποθανεῖν (apothanein) which is literally translated dead. This is to designate the event of death for both Lazarus and the rich. Death became a point of universal equality that knew no social class. However, differences arose soon after, Lazarus is described as ἀπενεχθῆναι (apenechthenai) being carried by an angel into Abraham's lap. The passive verb here confirms that Lazarus did not gain salvation through

his own power, but rather through divine gifts. The angel's actions as God's agents affirm that man's ultimate destiny is under God's authority, and that individuals are accountable directly to Him.

On the other hand, the rich man is depicted as being ᾗδης (hades) of the realm of death while ἐπάρων τοὺς ὀφθαλμοὺς (eparon tous ophthalmous) raises his eyes and is in a βασάνοις (basanois) state of suffering or torment. The word *hades* in Greek tradition refers to the world of the dead, a neutral place for all souls. However, in the Jewish tradition of the intertestamental period, the term began to acquire ethical and eschatological connotations as a place of punishment for the wicked. Luke uses this development to affirm that the rich man not only dies, but also enters a state of suffering due to his moral responsibility before God.

The focus on individual accountability is evident in the construction of this text. There is no explicit explanation of the specific sins of the rich man, but the text emphasizes the contrast of his abundant life with the suffering condition of Lazarus. Implicitly, his indifference to Lazarus is indicative of his failure to live up to God's required ethical responsibilities. Individual accountability before God in this verse emphasizes that social status or wealth is not a guarantee of salvation. On the contrary, the attitude of the heart and the real action in responding to the presence of a fellow sufferer are the benchmark before Allah.

In this passage it is also called the phrase κόλπον Ἀβραάμ (colpon Abraham) Abraham's lap). This phrase appears only in the *Lukan* tradition (Luke's Tradition) and is not found in other literature identically. In Judaism, Abraham is seen as the nation's forefather and a symbol of God's promise. The image of Lazarus in Abraham's lap contains the meaning of closeness, intimacy, and comfort. Metaphorically, this confirms that Lazarus gained acceptance in God's covenant community. The placement of Lazarus in this position indicates that the responsibility for his life is acceptable to God, as well as a contrast to the rich who experience separation.

In this case the use of the word **βασάνοις** (*basanois*) is important to highlight the plight aspect of the rich. The word initially referred to a touchstone to test the authenticity of metals, later evolving into a term for torture or suffering that revealed the truth. In this context, the suffering of the rich is not just a punishment, but also a form of revelation of the moral reality of his life that has been hidden behind luxury. Individual accountability before God is not only declarative, but also the revelation of man's existential truth.

From an editorial perspective, Luke emphasizes the uniqueness of his theology by adding details of the contrast between Lazarus and the rich man. In other synoptic gospels no similar narrative is found. This indicates Lukas' concern for social justice issues and personal responsibility. Luke consistently highlights the role of the poor and oppressed as special recipients of God's love. By placing Lazarus in Abraham's lap, Luke confirms the message that God defends those who are marginalized, and instead affirms individual moral responsibility toward them.

The literary structure in verses 22-23 builds dramatic tension. The transition from death to two eschatological destinations confirms the message of the double reality that awaits man. The contrasting differences in fates reinforce the doctrine of individual responsibility before God. This narrative is not intended as a metaphysical account of the afterlife in detail, but as a story of moral teaching that affirms the justice of God. Luke emphasizes that every individual, regardless of social status, will face the existential consequences of his or her life.

From a theological perspective, this verse reveals the idea of eschatological justice. Worldly life with all its social injustices is not the final word. God as a just judge ensures that each individual is held accountable according to his actions. The rich man who failed to show mercy did not escape judgment, while the suffering Lazarus received consolation. This principle affirms the conviction that God acts as a defender of the oppressed and as a judge of those who neglect ethical responsibility.

This text teaches that humans cannot take refuge behind social status, wealth, or religious traditions alone. What determines is how a person responds to the presence of a fellow sufferer. Accountability before God is personal and non-transferable. Luke emphasizes that the final judgment is not just about grave sins but also about the attitude of the heart toward those in need.

God's Justice for the Oppressed (vv. 25-26)

The text in Luke 16:25-26 features a dialogue between Abraham and the rich man who was in distress after his death. This verse expressly states the reversal of the eschatological state. Lazarus, who used to have tribulation, now finds comfort, while the rich who once enjoyed abundance are now in suffering. In addition, it is also emphasized that there is an impassable chasm, which signifies the final separation between the fate of the oppressed and the oppressive or ignorant of the suffering of others.

Abraham began his answer with the call **τέκνον** (*techno*) my son. The use of this word gives a pastoral feel and is full of familiarity, not anger. This calling signifies that the rich remain part of Abraham's descendants ethnically and religiously, but that status does not guarantee salvation. Religious identity that is only outwardly inherent does not exempt human beings from moral responsibility. This reveals an important aspect of God's justice, salvation and condemnation not based on lineage or social status, but on an ethical response to life.

Furthermore, Abraham affirmed, **ἀπέλαβες τὰ ἀγαθὰ σου ἐν τῇ ζωῇ σου** (*apelabes ta agatha sou en te zoe sou*) you have received your good things in your life. The verb **ἀπέλαβες** (*apelabes*) you have received, in the *aorist* form expressing a completed and final action. This phrase suggests that the rich man has enjoyed the whole "share" of goodness he has in the world. There is no room to demand additional in the hereafter, because all good has been consumed in mortal life. God's justice comes in the form of a balanced distribution, those who refuse to share and turn a blind eye to

suffering will realize that the abundance enjoyed is only temporary and cannot transcend death.

On the other hand, it is said that Lazarus received evil/bad things. The word **κακά** (kaka) is bad things, including suffering, poverty, and social marginalization. In earthly life, Lazarus was in a situation that was considered unworthy, outcast, and despised. However, the next phrase states *nun de hode parakaleitai* but now he finds solace here. The verb **παρακαλεῖται** (parakaleitai) it is entertained, it is reinforced) is passive, which signifies the action of God as a hidden subject. This shows that God's justice works by restoring and uplifting the dignity of those who previously suffered. God's presence is seen not only as a punishing judge, but also as a source of comfort that brings lasting relief to the oppressed.

Verse 26 expands the affirmation of justice by mentioning the existence of **χάσμα μέγα** (mega abyss). The word **χάσμα** refers to an unbridgeable gap or separation. The phrase **μέγα** emphasizes the size and impossibility of crossing the abyss. Abraham's statement that no one can cross from one side to the other confirms the final nature of God's decision. There is no negotiation or second chance after death. Allah's justice is absolute and permanent, inviolable.

Two main aspects of God's justice are seen here. First, justice is restorative for the oppressed. The suffering Lazarus was no longer despised, but restored in divine comfort. This consolation is not just the elimination of suffering, but also a form of restoration of dignity. Second, justice is retributive to those who ignore ethical responsibility. The rich who enjoy abundance without caring for others are now suffering. This consequence shows that social injustice will not last forever, for God acts as the judge who weighs all things.

From a historical perspective, this verse speaks to early communities accustomed to the sharp socio-economic inequality of the Roman Empire. Many believers from the poor and oppressed find hope in this text, for God does not remain silent over their suffering. Instead, the wealthy are warned that neglect of social responsibility will lead to judgment. Luke affirms the identity of the church as a community that lives in the light of God's justice that defends the weak.

God's justice is inseparable from solidarity with those who suffer. In a world full of injustice, God is present as a defender who upholds the dignity of oppressed people. The great gulf that separates Lazarus and the rich man reflects the final consequences of a life that fails to live love. God's justice reminds us that mortal life is a space of opportunity to show care, and that after death there is no room to make up for it.

The Call to Repentance and Hearing the Word (verses 29-31)

At the end, Luke 16:29-31 closes the passage with a strong emphasis on the authority of God's word as the primary means of the call to repentance. Abraham confirmed to the rich man that his brothers had the testimony of **Μωϋσέα καὶ τοὺς Προφῆτας** (Mousea kai tous Prophetas (Moses and the prophets), which is a distinctive expression for the entire Hebrew Scriptures. This phrase affirms that authoritative sources for knowing God's will are readily available, and that it is the responsibility of mankind to listen and obey.

The verb **ἀκουσάτωσαν** (akousatosan) let them hear, appears as an *imperative*, which emphasizes the act of listening seriously and responsibly. Listening in the biblical tradition does not just mean passive listening, but it includes obedience and life change. Repentance is not born of spectacular signs, but rather of an openness of heart to internalize the word of God.

The rich man responded with rejection, stating that if a man rose from the dead, only then would his brother repent. The word *methanoesousin* they will repent, exposing the erroneous belief that repentance can be triggered by sensational experiences or miracles. Abraham refuted this assumption emphatically, emphasizing that if a person rejected the testimony of Scripture, even resurrection from the dead would not

change their hearts. This statement reveals the stubbornness of man who often looks for outward signs, but ignores God's call present in the word.

Verse 31 uses a form of assumption that highlights stubbornness and spiritual blindness. The resurrection, which many consider to be the most convincing sign, would be meaningless if the foundation of faith, the word of God, was rejected. Luke emphasizes that true faith is born from hearing the word, not from compelling empirical evidence. This message is in harmony with *Lukan theology* (the Lukan tradition) which places the proclamation of Scripture at the center of the call to mission and repentance.

From a historical perspective, this text speaks to a community that is dealing with different responses to the message of Christ's resurrection. Many Jews rejected the prophecies of Moses and the prophets pointed to the Messiah. Luke emphasizes that the main problem is not a lack of evidence, but rather a refusal of the heart to hear and obey the word. True repentance is an existential response to the divine authority present in Scripture. The theological message of this verse is an urgent call to every generation to hear the word with earnestness. Repentance is not born of compulsion by miraculous signs, but of a relationship of faith formed through the word.

Application

Solidarity and Pros for the Poor and Marginalized

Luke 16:19-31 reveals a stark contrast between the lives of the rich man and the poor Lazarus. This contrast is not merely a social picture, but a prophetic critique of the structural indifference that deprives the poor of access to a decent life. In a historical perspective, this text speaks to a society with extreme economic inequality, where an elite minority enjoys luxury, while the majority lives in misery. Luke affirms that God sided with Lazarus, a figure representing the poor and marginalized, by placing him in Abraham's lap.

Solidarity with the poor is born from the realization that God's presence is real in their suffering. The refusal of the rich man to acknowledge the existence of Lazarus on his doorstep shows a serious ethical failure. He closed himself off from social responsibility. The narrative in this text affirms that true faith is inseparable from a concrete commitment to the oppressed. Solidarity

is not an additional option, but a fundamental expression of a just relationship with God.

In the contemporary context, the gap between rich and poor is still very striking. The Church is called to proactively position itself on the side of those marginalized, both through charitable action and structural struggle. This solidarity includes the defense of their rights, economic empowerment, and the elimination of the social stigma that labels poverty as the result of personal error. Luke 16 confirms that the silence of the rich man of the world turns into a vain cry in the realm of death, because he fails to live up to his social responsibilities. Christian solidarity requires the courage to look at the present Lazarus who is present all around us: the urban poor, the exploited workers, or the unrecognized minority group. The call to be pro to them is a tangible form of loyalty to God that brings justice.

Love and Justice as a Sign of God's Presence

Love and justice are not abstract concepts, but reality that is a sign of God's presence among mankind. The love in this text is seen through the images of comfort that Lazarus received. God affirmed the dignity of a man who had been despised during his life, and raised him into an intimate relationship with Abraham. This consolation shows the dimension of God's love that heals the social and existential wounds of oppression.

However, God's love always goes hand in hand with His justice. The rich man who ignored Lazarus accepted the consequences of his life in the form of suffering in the afterlife. God's justice works as a counterweight to social injustices that have never been corrected in earthly life. The concept of *χάσμα μέγα* (*the great abyss*) in verse 26 becomes a permanent symbol of God's justice. Those who close themselves off from love and justice in the world no longer have the opportunity to make amends after death.

Love and justice in this text must be read as a whole. Love without justice will end in sentimentality without transformation, while justice without love has the potential to turn into legalism. Luke presents a God who is present in the love that comforts Lazarus as well as in the justice that punishes the negligence of the rich. In this way, God shows himself as a God who cares about suffering and is consistent in upholding justice.

In the context of today's church, love and justice need to be lived out in real praxis. Love is embodied in pastoral care for those who suffer, while justice is embodied in social advocacy against oppressive structures. The Church is called to be a witness of God by presenting healing love and liberating justice. Luke 16 is a reminder that the sign of God's presence lies not in the liturgy alone, but also in the courage of the faith community to fight for love and justice in the midst of an unequal world.

CONCLUSION

Jesus' parables of the rich man and Lazarus in Luke 16:19-31 reveal the theological significance of God's justice, man's ethical responsibility, and eschatological reversal. This text is not only interpreted as an allegory about life after death, but also as a sharp social critique of the structure of economic injustice and the ignorance of the people of the country towards the suffering of others. Luke, with his stratified Greco-Roman social background, affirms that wealth is not a sign of automatic blessing, but rather a moral mandate that must be used to build solidarity and love.

The uniquely named identity of Lazarus shows how God gives dignity to the poor, sick, and marginalized. In contrast, the rich remain anonymous, a symbol of identity scattering before God when wealth is made the center of life. The presence of the phrase the great abyss becomes a metaphor for the final separation between the love of God and those who close themselves off to social responsibility. The abyss is not born suddenly after death, but is formed from a habit of life that nurtures indifference. This parable warns that man's actions

and ethical choices in daily life carry eternal consequences.

Abraham's assertion that "they have the testimony or teaching of Moses and the prophets" shows that God's word has become a sufficient basis for social ethics. Unwillingness to listen to the word is tantamount to rejecting the path of repentance that God provides. Thus, Luke wants to emphasize that the renewal of life does not depend on spectacular signs, but on the willingness of the heart to hear, meditate, and carry out God's will in relation to others.

This text has a profound relevance to the reality of poverty and economic injustice. The social gap that seems to be widening is not only caused by economic factors alone, but also because of unequal socio-political structures and practices of systemic legitimization. This parable encourages the church to view wealth not as a means of maintaining status and comfort, but as a gift that must be shared for the common good. The Church, as the body of Christ, is called to affirm solidarity with the poor, to fight for justice, and to build a more humane social order. Luke 16:19-31 goes beyond the eschatological dimension, it echoes the ethical and prophetic call for believers to live in love, justice, and social responsibility.

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