

Is This  
Anything?

Jerry  
Seinfeld



'70s



'80s



'90s



'00s



'10s

Comedians seemed to hurdle through space and time untethered to anything but the sound of a laugh. I thought, “Oh my God. I want to do that. But—What if I can't? What if I'm not funny?” I remember thinking, “Well, but I wouldn't have to be that funny anyway. I would just have to be funny enough to buy a loaf of Wonder bread and a jar of Skippy peanut butter a week.” I could easily survive on that. It was all I ate in my parents' house, anyway.



And even if that's all I had, it would be a better life than any other I could envision. I was more than happy to accept being a not-that-funny comedian over any other conceivable option. Without realizing it, of course, this attitude is the exact right way to start out in the world of comedy.

Expect nothing. Accept everything.



*Not Just*



*Another Story*

# A Quick Overview



# Introduction to the Story

## Luke 16:19–21

<sup>19</sup> “There was a rich man who was clothed in purple and fine linen and who feasted sumptuously every day. <sup>20</sup> And at his gate was laid a poor man named Lazarus, covered with sores, <sup>21</sup> who desired to be fed with what fell from the rich man’s table. Moreover, even the dogs came and licked his sores.

# Compare the Two Characters



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## “Rich Man”

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- Purple = Of consequence, royalty, attended by others
- Feasted sumptuously or made merry
  - Palatial owner
- Self-sufficient, Self-reliant



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  - Palatial owner
- Self-sufficient, Self-reliant

## “Poor Man”

- “Clothed” in sores
- Of no social benefit, attended to by dogs
- Desired satisfaction from leftover crumbs
  - Laid at the gate
    - A beggar

# The Twist to the Story

**Luke 16:22–23**

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Is the lesson "Rich = Bad and Poor = Good"?

Is the lesson "If you want to void Hades, be compassionate"?

~~MM~~ Just



Another Story

# A Reversal Occurred Plain and Simple

## Luke 16:24–25

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# The Teaching of the Kingdom Part 1

## Luke 16:26

<sup>26</sup> And besides all this, between us and you a great chasm has been fixed, in order that those who would pass from here to you may not be able, and none may cross from there to us.'



# The Rich Man's Appeal

## Luke 16:27-28

<sup>27</sup> And he said, 'Then I beg you, father, to send him to my father's house — <sup>28</sup> for I have five brothers — so that he may warn them, lest they also come into this place of torment.' <sup>29</sup>

But Abraham said, 'They have Moses and the Prophets; let them hear them.' <sup>30</sup> And he said, 'No, father Abraham, but if someone goes to them from the dead, they will repent.' <sup>31</sup> He said to him, 'If they do not hear Moses and the Prophets, neither will they be convinced if someone should rise from the dead.' "

# The Teaching of the Kingdom Part 2

## Luke 16:29–31

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# The Teaching of the Kingdom Part 2

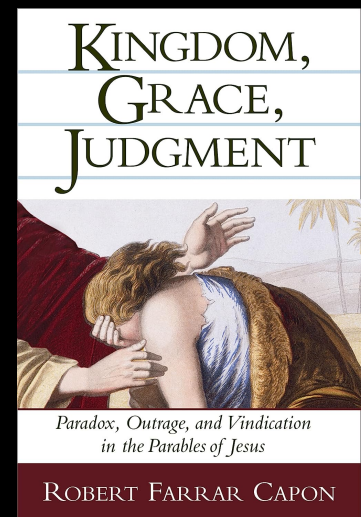
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The world's woes are beyond repair by the world's successes: there are just too many failures, and they come too thick and fast for any program, however energetic or well-funded. [The rich man], for all his purple, fine linen and faring sumptuously, dies not one whit less dead than Lazarus. And before he dies, his wealth no more guarantees him health or happiness than it does exemption from death. Therefore when the Gospel is proclaimed, it stays light-years away from reliance on success...

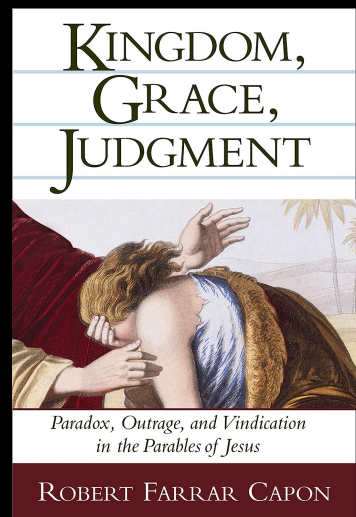
Robert Farrar Capon, *Kingdom, Grace, Judgment: Paradox, Outrage, and Vindication in the Parables of Jesus*, Combined edition. (Grand Rapids, MI; Cambridge, U.K.: William B. Eerdmans Publishing Company, 2002), 313.



In our time...the shipwreck of history drags on unchanged and unchangeable *now*. And the only bridge between the *now* in which our times are so disastrously in our own [hands] and the *now* in which [our times] are triumphantly in his hand is *faith*.

The accomplished reconciliation can only be believed; it cannot be known, felt, or seen – and it cannot be rendered, by any efforts of ours, however good or however successful.

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# The Good News of Jesus Christ



There are several common reasons why people struggle to ask for help. Some people may fear that asking for help would make them appear incompetent, weak, or inferior...Some people are concerned about being rejected, which can be embarrassing and painful. Others may be concerned about burdening and inconveniencing others...These concerns may feel more relevant in some contexts than others, but they are all very relatable and very human.

**Xuan Zhao**, Ph.D., **Stanford University**, Department of Psychology,  
Research Scientist, Social Psychological Answers to Real-World Questions  
<https://news.stanford.edu/2022/09/08/asking-help-hard-people-want-help-realize/>





## **Verse 1**

In tenderness He sought me; weary and sick with sin  
And on His shoulders brought me back to His fold again  
While angels in His presence sang, until the courts of heaven rang

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### **Verse 2**

He died for me while I was sinning—needy and poor and blind  
He whispered to assure me, "I've found thee; thou art Mine"  
I've never heard a sweeter voice, it made my aching heart rejoice. **(To chorus 1x)**

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## **Chorus**

**O - o - oh the love that sought me!**  
**O - o - oh the blood that bought me!**  
**Oh the grace that brought me to the fold of God**  
**Grace that brought me to the fold of God**

The passage communicates that cheer and splendor resulting from self-reliance impedes our looking to God for help.

In a spiritual sense, have you abandoned the belief that you are capable and self-reliant to secure your intended hopes and dreams for the future—that, truly, you need to be “helped by God”?

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In a spiritual sense, have you abandoned the belief that you are capable and self-reliant to secure your intended hopes and dreams for the future—that, truly, you need to be “helped by God”?

Can we identify 1 or 2 areas where it would bless (y)our souls to be carried by Christ across the chasm from self-reliance to God’s presence?