

The answer is fatherly, calm, and solemn, without mocking. **Son.** Abraham does not disown his relationship. "Son" here is the same word the father uses to the elder son in the parable of the prodigal son. **Remember.** (9) *Memory survives the grave, a fact of terror for the sinner. Thou in thy life-time.* Every man makes choice of the sort of joys he will indulge in. Lazarus had chosen the eternal things and had had a hard time till the dawn of eternity brought him bliss. The rich man had chosen temporal things, and now his joys were exhausted. **Thou art tormented.** Having laid up no treasure in heaven nothing remains for him but misery. **A great gulf.** The line between good and evil, which men may easily cross on earth, in eternity widens to an impassable gulf. **Neither can they pass.** There is no hint here of a purgatory, a progression, or an "eternal hope."

27, 28, 29. Send him to my father's house. Perhaps from a burning desire to save others; perhaps in weak attempt to accuse God of not having given him opportunity enough. **Moses and the prophets.** Sufficient to warn any heedful man from wicked self-indulgence. (10) *But how much clearer light have we with the New, as well as the Old Testament.*

30, 31. From the dead. The Jews were by nature peculiarly susceptible to the marvelous. A messenger from the dead would be peculiarly impressive. **Neither will they be persuaded.** Infidelity and humble faith in God are alike produced, in most instances, not by outward circumstances, but by a man's own decision. There are few men indeed who have not within handy reach all the means necessary to secure their salvation. (11) *They who spurn God's word would sneer at a voice from the grave.*

CRITICAL NOTES.

The present lesson affords another glimpse of the noble polemic of Jesus against the religious leaders of his day. We saw in 15, 2, how as a matter of principle these persons kept themselves aloof from the morally outcast classes; we shall learn from this new chapter (16, 14) that they quite as studiously avoided and neglected the poor and suffering (compare Matt. 23, 14), and that from motives of simple avarice. When Jesus, therefore, once more teaches his disciples that earthly riches should be so used as not to forfeit but to increase one's heavenly riches (16, 9; compare 12, 33), it is not surprising that the Pharisees vented their scorn upon a rabbi who, though he had not so much as a place to lay his head, uttered the boldest doctrines concerning the use of wealth. As a reply to their disdain the parable of Dives and Lazarus, giving the negative side of the teaching of 16, 1-13, was uttered. As the former parable had shown the wisdom of finding in earthly riches the opportunity for spiritual gain, the present one teaches how the neglect of such opportunities entails everlasting loss upon the soul.

Verse 19. A certain rich man. A concrete case such as this promises to be will arrest the attention of the scoffers. v. 14. **Purple.** The unobtrusive black which Europeans wear would find little favor in the Orient, where both sexes delight in striking colors. The color here mentioned was the most expensive and gorgeous of all. **Fine linen.** For a luxurious undergarment. **Faring sumptuously.** See margin of Revised Version, which is much nearer the Greek.

20. Named Lazarus. The beggar is probably given a proper name to facilitate the dialogue of verses 24-31, as Hofmann suggested. This view seems preferable to that which makes the name a symbolical one. **At his gate.** At the outer portal toward the street, where the rich man could not fail to see him as often as he passed out or in. **Full of sores.** The word "full" is not in the Greek. The participle employed means "ulcerated," and was a technical term used by Greek medical writers.

21. Desiring to be fed. We are not told whether his desire was granted, because his abject condition is one of the necessary details of the story. **Crumbs.** This word is not in the original. Fragments of food larger than crumbs may have been thought of. **Dogs came.** In Syrian cities dogs are half wild and prowling night and day at large in the streets. They are not petted, as with us, but are regarded as unclean and repulsive as buzzards and hyenas are among us. The dogs are thought of as adding to the beggar's misery rather than as alleviating it.

22. Died. Of disease and hunger, doubtless. No

mention is made of his burial. Perhaps we are to understand that no one cared enough for him to give him a decent interment. **Carried away.** His soul was led into the hidden world. **Abraham's bosom.** This was a current Jewish phrase for paradise. **Was buried.** With the pomp and display of a costly oriental funeral, no doubt.

23. Hades. This word, whose literal meaning is "The Invisible," is applied to the realm of disembodied spirits, both good and bad. The word "hell" of the Authorized Version is, therefore, too restricted a term. **Being in torments.** The participle suggests the torment as a permanent condition of one in that part of Hades. As the rich man's body had been buried the torment is thought of as afflicting his soul. **In his bosom.** Reclining at table with the father of the Jewish nation and occupying the post of honor at the banquet.

24. Father Abraham. Like the Pharisees, he thinks his Jewish descent will have saving efficacy for him. Luke 3, 8. **Send Lazarus.** He knows the name of the beggar, it seems. He has never acknowledged him as a neighbor before, but, like the wounded Jew, he will gladly enough acknowledge him now. **Cool my tongue.** With the drops of water that trickle from his finger-tip. His request is as moderate as had been the desire of Lazarus. v. 21. **In anguish.** In his lifetime he had lived in mirth every day. v. 19. He has now come to himself. **This flame.** Fire which produces such sudden and excruciating pain to the flesh is a suitable symbol for the sorrow and remorse which have power to produce alike effect upon the soul.

25. Son. Note how tenderly the lost soul is addressed, and that the sonship of the lost is sadly acknowledged. **Received.** In Greek, received what you could reasonably expect. **Thy good things.** Like the rich man of 12, 19, the rich young ruler of 18, 23, and the Pharisees of verse 14, he had chosen the things of this life in preference to being rich toward God. **Evil things.** Not "his" evil things, for he had not chosen them.

26. Beside all this. Even if the granting of the request were not unjust, it would be impracticable. **Great gulf.** The Greek word is "chasm," which is allied to our word "yawn," and indicates a canyon-like opening with steep walls and profound depth. **Fixed.** The separation between the righteous and the wicked in Hades is permanent. **Would pass...to you.** "You" is plural; you and your companions. In life the wicked are permitted to mingle freely with the righteous; in the other world the righteous are not permitted to mingle with and minister to the wicked.

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