

## CHAPTER SIXTEEN

### *Outline*

- A. Luke told about Jesus' lesson on the need of preparation for life after death: The parable of the unrighteous steward (1-18).
1. The facts of the parable (1-8).
    - a) The unrighteous steward had been wasting his master's goods and was called on to give account, since he was to be discharged.
    - b) The steward, facing the situation, decided on a course of action.
      - (1) He was not strong enough to work, and was ashamed to beg.
      - (2) He hit on a plan that would cause people to take him into their homes when he lost his position.
        - (a) He said to one of his master's debtors who owed a hundred measure of oil, "Change it to fifty."
        - (b) To another who owed a hundred measures of wheat, he said, "Write eighty."
    - c) The master commended him for his intelligence in providing for his future.
  2. The need of preparation for life after death (9-18).
    - a) Application of the principle: "Make friends for yourselves by means of the mammon of unrighteousness that when it fails they may receive you into the eternal tabernacles."
    - b) The need of faithfulness in the discharge of responsibility (10-13).
      - (1) The principle: Faithfulness in little leads to faithfulness in much; dishonesty in little leads to dishonesty in much.
      - (2) The question of unrighteous mammon contrasted with true riches:
        - (a) If you have been unfaithful in the use of unrighteous mammon, who will trust you with true riches?
        - (b) If you have not been faithful in what belongs to another, who will give you what belongs to you?

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- (3) The application,
  - (a) No servant can serve two masters; he will hate one and love the other, or hold to one and despise the other.
  - (b) You cannot serve God and mammon!
- c) The lesson applied to the Pharisees (14-18).
  - (1) They were lovers of money and scoffed at Jesus' views on the subject (14-15).
    - (a) Jesus said, "You justify yourselves before men, but God knows your hearts.
    - (b) He also said, "What is exalted among men is an abomination in the sight of God."
  - (2) They were out of harmony with the law (16-18).
    - (a) The law and the prophets were preached until John; since then, the gospel of the kingdom is preached.
    - (b) Everyone is trying to enter the kingdom by force.
    - (c) But it is easier for heaven and earth to pass away than for the law to fail in the least point.
    - (d) As an example of the unshakable nature of the law, Jesus added, "Every one who divorces his wife and marries another commits adultery, and the one who marries her when she is divorced from her husband commits adultery."
- B. Luke told about Jesus' lesson on the failure to prepare for life after death: The rich man and Lazarus (19-31).
  1. The contrast between the two in their lifetime (19-21).
    - a) The rich man was clothed in splendor and enjoyed himself every day.
    - b) Lazarus, a poor beggar, desired to eat what fell from the rich man's table; dogs licked his many sores.
  2. The contrast between the two in death (22).
    - a) When the poor man died, angels carried him to Abraham's bosom.
    - b) The rich man died and was buried.
  3. The contrast between the two after death (23-26).
    - a) The rich man in torment in Hades looked up and saw Lazarus in Abraham's bosom.

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- b) He called out, "Father Abraham, have mercy on me and send Lazarus to dip the tip of his finger in water to cool my tongue, for I am in anguish in this flame."
  - c) But Abraham said, "Son, remember that in your life-time you received your good things and Lazarus evil things; now he is comforted and you are in anguish."
  - d) Then Abraham added, "Besides all this, between us and you, a great chasm is fixed that prevents crossing from one side to the other."
4. The rich man's plea for his brothers (27-31).
- a) He asked to have someone go to his five brothers to warn them not to come to that place of torment.
  - b) Abraham said, "They have Moses and the prophets; let them hear them."
  - c) The rich man protested, "No, father Abraham; but if one go to them from the dead, they will repent."
  - d) Abraham said, "If they do not hear Moses and the prophets, they will not be persuaded if one arise from the dead."

*The Parable of the Unrighteous Steward*

*Scripture*

16:1-18 And he said unto the disciples, There was a certain rich man, who had a steward; and the same was accused unto him that he was wasting his goods. 2 And he called him, and said unto him, What is this that I hear of thee? render the account of thy stewardship; for thou canst be no longer steward. 3 And the steward said within himself, What shall I do, seeing that my lord taketh away the stewardship from me? I have not strength to dig; to beg I am ashamed. 4 I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. 5 And calling to him each one of his lord's debtors, he said to the first, How much owest thou unto my lord? 6 And he said, A hundred measures of oil. And he said unto him, Take thy bond, and sit down quickly and write fifty. 7 Then said he to another, And how much owest thou? And he said, A hundred measures of wheat. He saith unto him, Take thy bond, and write fourscore. 8 And his lord commended the unrighteous steward because he had done wisely: for the sons of this world are for their own generation wiser than

the sons of the light. 9 And I say unto you, Make to yourselves friends by means of the mammon of unrighteousness; that, when it shall fail, they may receive you into the eternal tabernacles. 10 He that is faithful in a very little is faithful also in much: and he that is unrighteous in a very little is unrighteous also in much. 11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? 12 And if ye have not been faithful in that which is another's, who will give you that which is your own? 13 No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon.

14 And the Pharisees, who were lovers of money, heard all these things; and they scoffed at him. 15 And he said unto them, Ye are they that justify yourselves in the sight of men; but God knoweth your hearts: for that which is exalted among men is an abomination in the sight of God. 16 The law and the prophets *were* until John: from that time the gospel of the kingdom of God is preached, and every man entereth violently into it. 17 But it is easier for heaven and earth to pass away, than for one tittle of the law to fall.

18 Every one that putteth away his wife, and marrieth another, committeth adultery: and he that marrieth one that is put away from a husband committeth adultery.

#### *Comments*

*And he said unto the disciples.*—There is an apparent connection between this chapter and the preceding one in which Jesus completely discredited the Pharisees who had complained that He was receiving sinners. He proved that He was receiving only such sinners as were willing to repent of their sins and conduct themselves in a manner that glorified the Lord. The lessons of chapter sixteen are primarily to the disciples, although He had some things to say directly to the Pharisees.

The two parables of this chapter, while dealing incidentally with the subject of riches, stress the importance of doing something about entrance into the eternal happiness of those who use the opportunities of this life to prepare for life after death. For example, in the parable of the Unjust Steward, Jesus shows that the man was commended for making preparation for the time when he

would no longer have an income. But the real lesson points to the necessity of preparing for the eternal home.

In the parable of the Rich Man and Lazarus (assuming that it is a parable) Jesus contrasts the rich man and the beggar in this life, but elaborates on their states after death. It would seem, therefore, that riches, about which Jesus said some important things, was not the primary lesson to be learned from the story of the rich man and Lazarus. Eternal life, a subject that seemed to be taken lightly by the Pharisees, was not to be taken for granted by the disciples. "Joy in heaven" is stressed in the parables of grace, and the thought continues in the parables of chapter sixteen. What Jesus said about riches in this chapter is not, of course, to be minimized. *There was a certain rich man.*—The dishonest steward is the central character in this story; he was not commended for his dishonesty, but for his wisdom in preparing for the future. Dishonesty was the occasion for his losing his position. The fact that he was about to lose his income made it necessary for him to do something about his future. Everyone faces the necessity of doing something about life after death, for "it is appointed unto man once to die, and after that cometh the judgment." The vital question is: Where will you spend eternity? The second parable of the chapter indicates that there are but two places in which to spend it.

*the same was accused unto him.*—Someone had reported to his master that he was wasting his master's goods. There must have been truth to it, for the steward immediately took steps to provide for himself when he was no longer privileged to serve his master.

*render the account of thy stewardship.*—The master demanded a statement of his accounts. He was to turn in a report of his stewardship since he was no longer to be steward.

Since the lesson deals with eternal life, it is well to think of it as having to do with one's relationship to God. It does not suggest that all men are dishonest in life's work; but all "must render account of the things done in the body, whether they are good or bad" (II Cor. 5:10).

*I am resolved what to do.*—The steward said to himself, "I do not have the strength to do hard physical labor and I am ashamed to beg. What shall I do?" Suddenly the idea struck him! "I know," he said, "I'll arrange it so they will take me in when I lose the stewardship." "They" were the ones who owed his master. This is the central idea of the parable: providing for the future.

*And calling to him each of his lord's debtors.*—The example of what he said to two of them is sufficient to indicate his action with reference to the rest. To the one who owed a hundred measures of oil, he said, "Take your bill and write fifty." To another who owed a hundred measures of wheat, he said, "Make it eighty." The debtors apparently entered into the dishonest deal without protest. We need not be concerned about the two words for "measure"; one of them refers to liquid and the other to dry measure. It would be difficult to determine exactly—even if there were a point in doing so—how much they represent in our measures. Neither do we know why he discounted one 50% and the other 20%. It has nothing to do with the lesson of the parable. What the steward did was enough to gain his point, making friends who would later take him into their homes. *and his lord commended the unrighteous steward.*—The master of the steward who added dishonesty to his wastefulness commended the servant because he had acted intelligently in providing for the future. It was certainly not for dishonesty that he was commended, and he had already been discharged for wastefulness.

*for the sons of the world are for their own generation wiser.*—These words are added as Jesus' own comment on the situation. People of this age—this life as compared to the spiritual life that extends into heaven—are wiser toward those of their generation than "the sons of light." How often the "sons of light" act unwisely! They let the things of this material world keep them from preparing for the heavenly experience. In the parable of The Sower, Jesus spoke of those who allow the cares of the world and the deceitfulness of riches to choke out the implanted Word of God. The "sons of light" should know how to please the Heavenly Father; they should know the importance of doing His will; they should be aware of the necessity of preparing for the life after death.

*Make to yourselves friends by means of the mammon of unrighteousness.*—"Mammon" refers to material riches. It is called "mammon of unrighteousness" because it is so often used in unrighteous ways. There is no suggestion in this expression that material wealth is in itself unrighteous. Neither is there, for that matter, any virtue in poverty in itself. It is the use to which wealth is put that determines its value.

Those women who accompanied Jesus and the apostles were, no doubt, people of some financial standing. Joseph, the man who buried the body of Our Lord, was rich. Abraham, for his day, was certainly a

rich man, but he was a man of faith and looked for the city that hath foundations whose builder and maker is God.

With whom, then, are you to make friends by the proper use of wealth? Jesus indicates that it is with those who can receive you into the eternal tabernacles, heaven itself. Who are they who will receive you? The Father and the Lord Jesus Christ.

How can one use wealth to gain such an end? There are several ways in which money can be used to the glory of the Lord: (1) don't worship riches; (2) use wealth to promote the welfare of the needy (Matt. 25:40); (3) use it to promote the kingdom of God on earth (Phil. 4:41-6).

Of course, the Bible indicates that there is more to the matter of entering the heavenly tabernacles than the right attitude toward wealth. It is this plus complying with the terms of salvation under the New Covenant as set forth in the nine cases of conversion in the book of Acts. It is this plus a life that actually produces the fruit of repentance. See Gal. 5:16-24; Eph. 4:; 7:32; Col. 3:1-17; II Pet. 1:5-11. These are but a few of the many statements of Scripture on the necessity of living the Christian life. The person who does have the Scriptural view of money will, in all probability, take the other issues into consideration also.

*He that is faithful in a little*—The principle that is involved in this statement holds good whether one has little or much. If you have not been faithful in handling the wealth of this life, who will commit true riches to your trust? Jesus restated the principle in another form, "If you have not been faithful in that which belongs to another, who will give you what belongs to you?" This was the problem of the unrighteous steward; he was not faithful in managing his masters possession and could not expect him to give him a home after he was discharged. Is Jesus suggesting that the things of the world really do not belong to us? It seems so. Then the possession of heaven really does belong to the saints, for they are heirs of God and joint-heirs of Jesus Christ.

*Ye cannot serve God and mammon.*—This removes any doubt about what was commended in the steward's conduct. It was not dishonesty, but the wisdom of the dishonest servant who had the foresight to prepare for the day when riches would fail. The really wise person will see that this calls for preparation for life after death.

As a servant cannot serve two masters, Jesus said that you cannot

serve God and mammon. Why try the impossible? Apparently Judas tried it, but he failed.

*And the Pharisees.*—Jesus had been instructing His disciples, but the Pharisees who were lovers of money heard what He said and began to scoff at His views on wealth. Literally, they turned up their noses at the idea He presented. Their disgust must have shown in some manner on their faces.

*were lovers of money.*—Evidently they were loving money and trying to make it appear that they also loved God at the same time. But this was impossible, for Jesus said, "You cannot serve God and mammon." They were so sure that the favor of God rested on them that the words of Jesus seemed ridiculous to them.

*that which is exalted among men is an abomination in the sight of God.*—The Pharisees were exalting material riches; but this was an abomination in the sight of God who knew their hearts.

*The law and the prophets.*—Why did Jesus mention the law and the prophets? Evidently because the Pharisees prided themselves on keeping them, but Jesus had showed how they were failing to do so. They were pretending to obey the Law of God, but, in reality, were serving material wealth.

There are several problems of interpretation in this verse. Take for example the first clause as it reads in Greek: "The law and the prophets until John." There is no verb in this clause because it is implied in the verb of the main clause. We must understand it to read, "The law and the prophets *were preached* until John; after that the gospel of the kingdom is preached." This avoids the error that assumes that the jurisdiction of the law and prophets extended only to the time of John. The facts are that it extended to Pentecost, the beginning of the jurisdiction of the New Covenant. What Jesus said, then, is that the gospel of the rule of God in the hearts of men which John preached and which He also preached held exactly the same view toward exalting material riches as the Law of Moses which forbade having any other god before the God of Israel.

What is meant by saying "Every man entereth violently into it"? This is to say that every man was attempting by force to enter the kingdom in his own way. In reality, it is impossible to force one's way into the kingdom. "No man comes to the Father but by me," said Jesus. Were the Pharisees, by setting up their own standards, trying to take over the kingdom by force? The context seems to suggest that they were. Others were also trying it. After the feeding



of the five thousand, the people came to take Jesus by force and make Him their king. He prevented it by withdrawing into the mountain to pray (John 6:15). Even Peter and James and John had their own ideas of what Jesus' kingdom should be, but they couldn't persuade Him to adopt them.

A similar statement is given in Matt. 11:12, "From the days of John the Baptist until now the kingdom of heaven suffereth violence, and men of violence take it by force," that is, they were trying to do so.

*But it is easier for heaven.*—What God had said in His law about riches stands. Jesus lived and taught under the jurisdiction of the Law, but this principle is not changed under the New Covenant. See James 5:1-6.

*Every one that putteth away his wife.*—Apparently, this is another one of those things which men were advocating that was an abomination before God. Jesus said that every one who divorces his wife and marries another commits adultery, and he that marries the divorced woman commits adultery. Divorce did not end the marriage contract. The Pharisees had been scoffing at Jesus—and there are many who scoff at His teaching on divorce today—but He did not hesitate to let them know exactly what the Law of God said on the matter.

What is said on the subject of divorce in Matt. 19:3-12—if we are to assume that there is any difference between that account and this one in Luke—does not affect the teaching of the New Covenant on the issue of marriage. According to Romans 7:2 and I Corinthians 7:7. "A wife is bound for so long time as her husband liveth." Only death severs the marriage bond. Jesus made it plain that from the beginning divorce and remarriage was not a part of the plan of God. Divorce was permitted by Moses because of the "hardness of their hearts," but it was not so from the beginning. There is a serious question on which there is no uniform opinion as to whether or not remarriage was permitted by the regulation of Moses. See STUDIES IN FIRST CORINTHIANS, chapter seven, for further discussion of the problem.

Divorce is having a serious effect on the home in our time. Civil authorities are beginning to see the evil effect of it and are suggesting ways of coping with it. But the church has the answer in the Bible. It is the duty of Christian people to teach and practice what is written in the Word. It is the only way to restore the home to the orig-

inal standard of God. The future of the nation and of the church demands a return to the divine regulation for the home where children may be brought up in the nurture and admonition of the Lord (Eph. 6:1-4). Divorce is not the only problem, but it is a major one.

*The Rich Man and Lazarus*

*Scripture*

16:19-31 Now there was a certain rich man, and he was clothed in purple and fine linen, faring sumptuously every day: 20 and a certain beggar named Lazarus was laid at his gate, full of sores, 21 and desiring to be fed with the crumbs that fell from the rich man's table; yea, even the dogs came and licked his sores. 22 And it came to pass, that the beggar died, and that he was carried away by the angels into Abraham's bosom: and the rich man also died, and was buried. 23 And in Hades he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. 24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am in anguish in this flame. 25 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and Lazarus in like manner evil things: but now here he is comforted, and thou art in anguish. 26 And besides all this, between us and you there is a great gulf fixed, that they that would pass from hence to you may not be able, and that none may cross over from thence to us. 27 And he said, I pray thee therefore, father, that thou wouldest send him to my father's house; 28 for I have five brethren; that he may testify unto them, lest they also come into this place of torment. 29 But Abraham saith, They have Moses and the prophets; let them hear them. 30 And he said, Nay, father Abraham: but if one go to them from the dead, they will repent. 31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead.

*Comments*

*Now there was a certain rich man.*—Some raise the question whether or not this is a parable in the true sense. Luke does not say that it is a parable, but it has the general characteristics of a parable and may be treated as one. This does not weaken the truth taught by

it nor permit us to indulge in fanciful interpretation. The flames in which the rich man found himself and the torment which he was experiencing cannot be explained away by saying that this is just a parable. In this illustration, Jesus contrasted the lives of the two men in this life and in death and after death.

*and a certain beggar.*—Jesus had just been warning the Pharisees about their practice of exalting the love of money above their love for God. The rich man in the parable had been doing just that. But a poor man can be guilty of doing the same thing, although it is clear that Lazarus was not.

*laid at his gate.*—The language does not suggest that he was gently laid at the rich man's gate; rather, it appears that he was "dropped off" in a rough manner and left to take care of himself. His condition was unbearable; his body was full of sores and his suffering was made worse by the fact that unclean dogs of the street came and licked his sores. There is no indication that his desire to eat what fell from the rich man's table was granted.

*the beggar died.*—Nothing is said about his funeral, but angels carried him to Abraham's bosom. This was the place of highest honor in the kingdom of heaven.

Angels are "ministering spirits sent forth to do service for the sake of those who shall inherit salvation" (Heb. 1:14). To be absent from the body is to be at home with the Lord (II Cro. 5:8). In the resurrection, the disease-ridden body of the beggar will be fashioned anew to conform to the glorious body of the Lord (Phil. 3:20).

*the rich man also died, and was buried.*—The contrast is striking; and after death it is even greater. Jesus said, "In Hades he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom." Hades is the abode of the dead, the intermediate state between life and heaven or hell. Hades is not hell, although the wicked who are in Hades are in torment. But the righteous are in Paradise (Luke 23:43), a term equivalent to Abraham's bosom.

Peter says that Jesus was not left in Hades (Acts 2:22-36), a fact that shows that the righteous dead are in Hades but certainly not in torment.

*Son remember.*—There are some pertinent facts about the state of the wicked in these words of Jesus: (1) the rich man was conscious; (2) he was able to recognize Abraham and Lazarus; (3) he was in

torment and anguish; (4) he was able to remember his own life and that of his five brothers.

*a great gulf fixed.*—The chasm was fixed so that those who would cross from one side to the other could not. After death, there is no opportunity to prepare for heaven. It is true that sin separates sinner and saint in this life, but there is a way to cross it, the way of the cross of Christ. It calls for faith in Christ, repentance of sins, and baptism for the remission of sins (Acts 2:38). Those who cross from a state of sin to a state of forgiveness and remain faithful unto death will receive the crown of life (Rev. 2:10). Those who fail to continue steadfastly will be with the wicked in Hades (Acts 2:42; II Thes. 1:7-10; Heb. 3:7-4:11; II Pet. 2:20-22).

*I have five brethren.*—The time to have helped them was while he was living. He wanted Lazarus to go from the dead to warn them not to come where he was in that place of torment. But Abraham said, "They have Moses and the prophets; let them hear them." The Word of God gives all the necessary direction, motivation, and help that a sinner could possibly use to help him to escape the bondage of sin in this life. "The word of the cross is to them that perish foolishness, but to us who are being saved it is the power of God." If a sinner will not hear the Word, he will not be persuaded though one arise from the dead to urge him to do so. Jesus was soon to prove the point by His own resurrection.

Hardship, persecution, tragedy—these seldom produce repentance (Rev. 9:20-21; 16: 10-11). Let those who imagine that persecution such as existed in the days of the martyrs would lead to repentance ponder these Scriptures. It is the preaching of the Word that leads to repentance as men learn of the goodness of God and find their way out of the sorrow of sin, (Rom. 2:4; II Cor. 7:10).

For the teaching of the Scriptures on the second coming of Christ and the resurrection and the judgment see Heb. 9:27; John 5: 28-29; I Cor. 15:50-58; Matt. 25:31-46; Rev. 20:11-15. Death and Hades will be abolished; heaven and hell follow. See Rev. 21:1-8; 21:26-27; 22:1-5, 14-15.

### *Summary*

The two parables of this chapter complete a series of five which begins with the three parables of grace given in chapter fifteen. The series has a common topic since the parables of grace have to do with

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saving the lost sinner while the parables of this chapter are about the necessity of preparing for life after death.

The parable of The Unrighteous Steward teaches the lesson of wisdom in preparing for the future. The unrighteous steward was commended by his master, not because of his dishonesty, but because he had the wisdom to prepare for the future. Jesus indicated that it is necessary to make friends by means of the mammon of unrighteousness that when it fails these friends, the heavenly Father and the Lord Jesus Christ, may receive you into the eternal home.

Jesus said, "You cannot worship God and mammon." Wisdom indicates the necessity of worshipping God in this life in order to have that eternal home in heaven.

The Pharisees who were lovers of money were listening and began to scoff at Jesus' views of wealth. He said, "The thing that is exalted by men is an abomination in the sight of God." The Pharisees were proud of their claim to be keeping the Law of Moses. Jesus reminded them that no part of it was to fall and indicated that their views on the subject of divorce contradicted what God had said on the matter.

The story of the Rich Man and Lazarus enforces the same lesson by showing what happens after death. The state of the two was not determined by riches or poverty, but by the use to which the rich man put his wealth and the manner in which Lazarus conducted himself in poverty and sickness. In Hades, the abode of the dead, the rich man lifted up his eyes and saw Lazarus in Abraham's bosom—the place of highest honor for a Jew. But the rich man was in torment, and begged that Lazarus might be sent to relieve his suffering. Abraham reminded him that in his lifetime he had enjoyed good things, but Lazarus had evil things. Besides, the chasm that separated them made it impossible to grant his request.

Then the rich man remembered his brothers and begged that someone be sent to warn them not to come to the place where he was. But Abraham said, "They have Moses and the prophets; let them hear them, for if they do not neither will they hear one from the dead."

The time to prepare for life after death is now!

### *Questions*

1. What is there to suggest the connection between the subject of this chapter and that of the preceding one?

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2. What is the subject of this series of parables?
3. Why did Jesus use the story of the dishonest steward to illustrate the necessity of preparing for life after death?
4. For what did his master commend him?
5. What do the Scriptures teach about every one giving account of his life?
6. What did the steward do when he learned that he was to lose his position?
7. Why did he have the debtors change the records?
8. In what way are the "sons of the world" wiser than the "sons of light"?
9. What does "mammon" mean? Why called "unrighteous"?
10. Can men of wealth also be men of faith?
11. How can one use wealth so as to have God's approval?
12. What did Jesus say about faithfulness in much or in little?
13. Why did He say that no man can serve two masters?
14. How did Jesus' statements about money apply to the Pharisees?
15. What were men doing that was an abomination in the sight of God?
16. Why did Jesus mention the Law and the prophets in this connection?
17. What does "the law and prophets *were* until John" mean?
18. In what way was the kingdom suffering violence?
19. What does this mean? How can one enter the kingdom?
20. How did Jesus show that the Law could not be set aside?
21. What did this have to do with the Pharisees views on divorce?
22. What does the New Covenant say about the duration of marriage?
23. What can the church do to uphold the dignity and sanctity of the home?
24. What may be said about treating the story of the Rich Man and Lazarus as a parable?
25. What similarity between the rich man and the Pharisees?
26. How did Jesus describe the condition of the beggar?
27. What happened to him when he died?
28. What service do angels render those who inherit salvation?
29. What change in the beggar's body will there be in the resurrection?
30. What does "Hades" mean?

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31. What was the state of the rich man in Hades?
32. What does this story teach about recognition after death?
33. What does it teach about consciousness after death?
34. What is said about the impossibility of changing one's state after death?
35. How and where may a change of state be made?
36. What was the rich man's concern for his brothers?
37. Why was his request refused? Of what significance is this to the Christian?
38. What leads to repentance?
39. When will Hades be abolished?
40. What is to follow after that happens?

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