

Luke 16

ASVh with Comments

Summary. This chapter teaches us about service positions that God has entrusted to humans, but humans have misused their authority and used it in the wrong ways; instead of glorifying God Almighty, humans have used their positions to benefit themselves. **Luke 16:1-15.** *The parable of the unrepented manager.* This parable teaches us about misusing gifts from God, justifying yourselves before men, and pride and love of money as obstacles to faith and repentance toward God. Servants of God who misuse the gifts of God for the purpose of benefiting themselves would rather deal with the dark side and give themselves up to the dark side than ask for mercy and forgiveness from the Lord. As a servant of God, you cannot serve God and money. **Luke 16:16-18.** *The New Law and the Old Law.* The Lord gives the prediction about the completion of the Old Law; the Father had fulfilled His promise to His people, but the Old Law cannot be forgotten, and the New Law will be the continuation for making the Old Law complete by the birth of the beloved Son of God, His death on the cross, and His resurrection. **Luke 16:19-31.** *The rich man and Lazarus.* This story has been given to show the righteous judgment of God regarding the treasures of earth, the way humans use them will lead to the right judgment of God. The beloved Son of God has existed before time, and nothing had happened before time that He did not know about; the people and their actions and what happens in Heaven and Hades, He knows them all.

¹ And **He** said also **to** the disciples, There was a certain rich man, who had a **manager**; and **he** was accused unto him that he was wasting his **possessions**.

Comments 16:1. In this verse, pay attention to the report they come to tell the rich man and think about what the manager's duty should be, as the Lord has set some persons to be as managers for helping and guiding in His work. The manager himself also has the duty of taking care of the things that the Lord has given, not just for himself alone, but also for him to give out and share; that is what the manager should do, and this will be the theme of the parable as we go further down. The manager is the person the Lord has set up for certain duties, but he did not do his duties accordingly as received from the Lord, and an accuser has come and reported about what this manager has done. All Christians should watch out for what they are doing with what the Lord has given them because many accusers are around them and will report to the Lord that they have wasted the Lord's gifts. The accuser here in the verse is the servant of Satan himself.

"Wasting his possessions." These possessions are not material things of this earth, but they are gifts of the Lord. The Lord is giving gifts to you to use in doing work for glorifying the Lord and also talking with people to help them realize that all things come from the Lord and all things belong to the Lord. This understanding also belongs to the Lord, and it is for you to share, not to keep it for yourself alone; if you keep what the Lord gives for yourself alone, then you have wasted all the gifts the Lord has given to you.

Q: How does the accuser have access to the Lord and make accusations? **A:** The Lord does not sit on His throne and just watch; His presence is everywhere. Also, where His presence is, the accusers, who are around all of His creation, have that chance to be close to the presence of the Lord as well. There is a wall of spiritual block, but they still can make the sound of petition, which can be made known to the Lord. That is the way the accusers can contact the Lord.

² And **having called him, he said to him**, What is this I hear **concerning you**? **Give** the account of **your management**; for **you can no longer be manager**.

Comments 16:2. "And having called him, he said to him." When the Lord has given someone duties, the time will come when the Lord will ask him personally, what did you do with the duties you have received? That is when he called and said to him, "What is this I hear concerning you? Give the account of your management."

When the accuser has come to the Lord and reported to Him, the Lord will ask you first, what did you do for what I hear? And then it is the time for you to acknowledge what you have done with your duty; your answer at this point will be the turning point of your own life, but also remember you cannot lie; the Lord knows all; the accuser may not tell the truth, but the Lord knows the truth; now is the time for honest action, you still have time to repent. When we say repent, we mean admitting the truth; the accuser has said many things, but some of it is true, and now is the time for you to acknowledge your own fault; by

acknowledging your fault, you have repented. When the Lord asks you about what you have done with your duty, the chance for you ends as well if you do not acknowledge your fault. At the end times, the Lord will ask a question, and that is the last chance during the end times; if you did not do it right, it is over for you, and you will be cast out.

“For you can no longer be manager.” You have given the accuser a chance to make a report, even if it is not all true, but according to your own fault, the accuser has the basis to accuse you. The Lord Himself would not take sides with you if you did wrong in your duty, even in a small portion, because for that small portion, the accuser had a chance to use something against you and not against you alone, but they have a chance to exploit your wrongdoing against the Lord Himself for giving the duty to you.

Q: When will this discussion between the Lord and the accused manager take place? **A:** This discussion takes place at the end times. The conversation that takes place at the end times impacts the manager’s earthly life as well. If the Lord pronounces a judgment like this during the end times, this judgment has repercussions during the earthly life as well. For the Lord, there is no time, and this question is relevant at the end times and during the earthly life as well. The accuser will make accusations during the service time of the manager; between the service time and the judgment time, the accuser never stops because that is the only thing the accuser knows to do, to destroy God’s work in all directions. It is a continuous accusing process from the beginning of the duty; it never stops. If someone can make an accusation about you regarding your duty, the question from the Lord is valid at the end times, and it can always be heard.

³ And the **manager** said within himself, What shall I do, seeing that my **master takes** away the **management** from me? I have not strength to dig; to beg I am ashamed.

Comments 16:3. “And the manager said ...” We can notice what this verse says: this manager talked to himself, not to the Lord; he talked to himself because he feels that his energy in doing his duty is decreasing, and it makes him realize that he is losing the favor with the Lord. The mind of this manager starts to wonder what he will do with the rest of his duty if he has duty but has no energy; it is almost nonexistent anymore. This verse only discusses what this manager has come to realize but not what the Lord will do with him yet.

“I have not strength to dig.” This strength does not refer to physical strength; the manager’s duty is to distribute tasks to other souls with whom the Lord has given him to work. When his authority becomes limited in certain points, this makes him realize he will not be a manager of all things soon, and because of his mistakes, this makes him worry about what job he will get after this. Now, he is concerned about what he can do to help himself, but this does not make him repent and go back to the Lord and beg for mercy and ask help for himself from the Lord to be better; but, he only thinks about what he can do by his own power to help himself to prolong his influence.

“To beg I am ashamed.” Now, the servant thinks about himself more than anything else; pride has overpowered him. Because of his pride, the servant will take the power of another side just to maintain his position in the eyes of the rest, but not with the Lord; he feels ashamed to come back and beg the Lord to help him. For his pride, he rather takes the power from the dark side to maintain his job at this point in time.

⁴ I **know** what I **will** do, that, when I am put out of the **management**, they may receive me into their **homes**.

Comments 16:4. Notice what the verse says, “they may receive me into their homes.” After the manager has served the Lord, when he has been put out of service, he is willing to give himself to serve the other side (the dark side). We can notice what this verse has told us: he expects another side to take him in. He has given himself up to them without thinking about asking forgiveness from the Lord and fixing the problem with the Lord through repentance.

⁵ And calling to him each one of his **master’s** debtors, he said to the first, How much **owe you to my master?**

⁶ And he said, A hundred measures of oil. And he said **to him**, Take **your bill**, and sit down quickly and write fifty.

Comments 16:5-6. We can notice in this verse that the manager has already planned ahead: by calling all that he believes to do him a favor and by exchanging favors with each other. The question that he asks leads to a

negotiation with the dark side; he is willing to make the deal with the dark side. From the first mistake he made, he is willing to make more mistakes in committing more sins; repentance is not in his heart.

“Each one of his master's debtors.” Remember the position he was in; he was a manager; he knows those whom the Lord has given something to accomplish, those owing to the Lord in doing work; this manager has tried to take advantage of it and make a profit for himself. He does not erase the debt but changes the details instead through trickery; in human terms, we can say that he fakes the evidence to fit the story. You can think about it this way as well: you know someone who has given themselves to serve the Lord, but you have learned later on that they made a mistake, even if that mistake happened before he came to work for the Lord, but now you go to him and propose to cover it all up if you do something for me as well, even to put that person in the position to serve, but not serving the Lord but to serve the manager's own interests.

“A hundred measures of oil.” Concentrate on the word oil: the ability of oil itself, it can be used for worship, and it can also be used for living; a hundred measures of oil refers to something that people will need for living; this person owes their means for living, and this manager wants to give him the way out as we can notice from the verse. As a note here, one hundred measures of oil represent about 875 gallons of oil.

“Take your bill, and sit down quickly and write fifty.” This act shows how humans understood in the past: if you sin, you must do something and dedicate that work as a payment to the Lord, saved by works. However, repayment to the Lord is not by works; the person needs to give their whole heart to the Lord by worshiping and glorifying the Lord without wavering or delay. In order to repay the sinful action of the heart, you must repent, and this must be done right away and not by any kind of work.

Q: What really does it mean to owe one hundred measures of oil to the Lord? **A:** We can think about it this way as well: if you owe your life to the Lord, what repayment can you make to the Lord? As the Lord is teaching, everything belongs to Him; therefore, He only wants your heart, and in this place, your repayment back to the Lord is to glorify Him, worship Him, and beg for His mercy without delay. The way to worship and glorify the Lord is to give your complete heart and obedience to the Lord; also stay firm in your faith and obey all the teachings, and beg for mercy from the Lord all the time.

A: Let us assume you did something wrong, and you fail to repent: the duty of the manager is to let you know that you need repentance, and you need to glorify the Lord, and you need to stay in prayer and meditation, but not ask you to do some work for receiving forgiveness. The manager knows that you need repentance and you did something wrong towards the Lord, but instead of telling you to repent and beg the Lord for mercy and worship the Lord, he allows you some other ways to deal with your guilt and sin. For example, he offered to pray for you and asked you to make some payment in exchange for his service.

⁷ Then said he to another, And how much **do you owe**? And he said, A hundred measures of wheat. He **says** unto him, Take **your bill**, and write **eighty**.

Comments 16:7. “A hundred measures of wheat.” In this verse, wheat represents the life of the person themselves. Wheat is a true food for the body and for making money. When the person has borrowed the wheat, the person has surrendered their life already; with the manager telling him to cut down the amount to eighty, he has given a way out to this person: pay full or pay less; he wants to give this person a favor. As a note, one hundred measures of wheat represent about 1,000 to 1,200 bushels of wheat.

Q: What does it mean when a person is owing wheat to the Lord? **A:** If you owe wheat to the Lord, you owe your life to the Lord; you must serve Him all your life, for that wheat itself is your life, and it cannot be exchanged for a lesser amount. We can understand that the manager proposed to this person that he would talk to the master when the time of payment comes to have mercy on this person, and he will make a way for mercy to be given to him, but this manager did not know that the Lord would have mercy or not, but he is willing to make a deal with this person. Because this is the life of a person, your life belongs to the Lord, and He has given you life and allowed you to be born on this earth and use His blessings. If you have spent His blessings by not having any part of your soul and heart thank Him who created all things for you, and you forgot to think about the true riches that are waiting in Heaven if you glorify and obey the teachings that the Lord has given in the Holy Bible, but instead you have turned away to appreciate what humans have made and gave a price to the things humans made when your eyes have looked to the earthly treasures and the eyes have fed the heart to be grateful of earthly riches, you will own Him the full amount at the end time, no forgiveness for you. An example here would be that the manager would tell this person that he can intercede with the Lord to gain forgiveness for him, which is not possible; the only person that

can intervene for us to God the Father is the Lord Jesus; this manager's duty would be to tell the person the way to the Father.

⁸ And the master commended the unrighteous manager because he acted prudently; for the sons of this age are more prudent than the sons of the light in respect to their generation.

Comments 16:8. "And the master commended the unrighteous manager because he acted prudently." We can notice in this verse as well how the Lord deals with the unrighteous; the word "commended" in this verse does not mean the Lord recommends the bad deeds; instead, the Lord wants to point out to all to see the unrighteous actions this manager has done.

"For the sons of this age are more prudent than the sons of the light in respect to their generation." The unrighteous manager is an example of how humans act between humans if they don't have faith. They don't care if you are on their side or not as long as they can gain some benefit from you. They will use you and step on you, unlike the sons of light; as this verse has said, the sons of light will be opposite to the unrighteous managers of the world.

⁹ And I say to you, Make to yourselves friends by means of the wealth of unrighteousness; that, when you may fail, they may receive you into the eternal dwellings.

Comments 16:9. "Make to yourselves friends by means of the wealth of unrighteousness." If you use the treasures of this world that you get from unrighteous ways, and you befriend the same type of people that have the same unrighteous ways as the treasures you have used, then you can say about yourself that you belong to the unrighteous people; you use your unrighteous deal with another unrighteous people, shrewd against shrewd, both will go along together well. If you are black, then white can see your color, and you can damage the white; keep yourself with the black, and you will not damage the white (the color in this place is the person's faith). It is the same way for the white: if you know that they are black, do not involve yourself with them, as the Lord has told, do not yoke yourself with the unbelievers (See 2 Corinthians 6:14).

Q: Why doesn't the Lord ask them to repent, but instead, He says make friends with your own kind? **A:** Here, the Lord has clearly pointed out that if you are black and are not willing to change, at the end, you will have nothing else left; even the Lord Himself will reject you, so you will be with the same color as you are.

"That, when you may fail, they may receive you into the eternal dwellings." If you go to join with the unrighteous people, you become one of them, and you will both fall at the end. When they both fall, they will both join together for the hell of eternity; all readers should pay attention to where the end of the unrighteous people is.

¹⁰ The one faithful with very little is also faithful with much; and the one unrighteous with very little is also unrighteous with much.

Comments 16:10. For both of these sayings in this verse, there is one meaning: if you can be trusted with small things, small little things that the Lord has given you, and you know and give praise to the Lord who gives it to you and from the depths of your soul you have treasured those little things, in that way, the Lord Himself will give you more because you have appreciated the little things He has given you.

¹¹ If therefore you have not been faithful in the unrighteous wealth, who will entrust to you the true riches?

Comments 16:11. "If therefore you have not been faithful in the unrighteous wealth." This verse talks about the wealth of this earth: if you gained all your wealth from the things the Lord has given you by ways of mistreatment and misuse and through untrusty dealings and doubled them in unrighteous ways, those are the treasures that are called unrighteous wealth. But you will never be faithful to that wealth you have because that wealth is not from the Lord, and it was obtained in the wrong way of making wealth: by misusing what the Lord has given you. You are a servant of the Lord, but you gained earthly wealth in unrighteous ways, then you say to yourself and others that you gained this wealth from the Lord, and you are faithful to it, thinking that it is from the Lord's blessing, but it is a false faith, the Lord is not involved here. In your unrighteous ways, you believe that the Lord has blessed all things, even the unrighteous ways, but that is untrue; the Lord does not bless unrighteous dealings.

"Who will entrust to you the true riches." If during life on this earth, you already have everything humans need, the Lord has already blessed you with a good life, but you have not appreciated what the Lord has given you on this earth, then in the new earth to come, what true treasure will the Lord give to you because

He has already blessed you in this earth and you have not appreciated His mercy? In the new earth to come, you will not receive the true treasure that remains forever.

¹² And if **you** have not been faithful in that which is another's, who will give **to** you that which is **yours**?

Comments 16:12. “And if you have not been faithful in that which is another's.” This place talks about the fact that the Lord has given you a gift, but you never used that gift to glorify God, but you used that gift to glorify yourself; that is why the verse says, “not been faithful in that which is another's” (“another” here refers to the Lord).

“Who will give to you that which is yours.” If you cannot be trusted for what the Lord has given you at the beginning of your life on this earth, how can you expect the Lord to give you the true treasures of Heaven? You have been working for the Lord on this earth to collect the treasures in Heaven, which are your own treasures, but if you do not use the gift the Lord has given you first, that treasure, which should be yours, will disappear according to your own actions.

¹³ No servant **is able to serve** two masters; for either he will hate the one, and love the other; or he will **be devoted** to one, and despise the other. **You are not able to serve God and money.**

Comments 16:13. “You are not able to serve God and money.” When people have more money, they believe that with their own money, they will have wealth in Heaven as well, and they believe money is a god for themselves because that money has given them the confidence of riches.

¹⁴ And the Pharisees, who were lovers of money, **were listening to** all these things; and they scoffed at **Him**.

Comments 16:14. This verse tells us about those who are lovers of money. People who love money more than they love the Lord will never respect the Lord; even when the Lord teaches in front of them as a Teacher, they will not accept it; as the verse says, “they scoffed at Him.”

¹⁵ And **He** said **to** them, **You are those** that justify yourselves **before** men; but **God knows** your hearts; for that which is exalted among men is an abomination **before God**.

Comments 16:15. Notice the way the Lord has answered them. Linking both types of people together, lovers of money and the Pharisees, this second group of people act righteously; these people represent themselves as God's messengers on earth because they think that only they can know God's will. The beloved Son of God has told them here: you may look right, but God sees deep into your heart; you want to be exalted by men, but for God Himself, you are just the abomination of the abominations; that is who they were. Pharisees themselves acted as messengers of God and claimed to know God's will, but these people who justify themselves before men are not righteous in front of God.

“Which is exalted among men is an abomination before God.” This saying is just for this group of people because they use the name of the Lord to make profits.

¹⁶ The law and the prophets were until John; from that time the gospel of the kingdom of **God** is **proclaimed, and everyone forces his way into it**.

Comments 16:16. See also Comments Matthew 11:12.

“The law and the prophets were until John.” John came at that time to start the new generation of believers who will follow the mercy and grace of God through the beloved Son of God; it is the end times of the prophets that talk in the name of the Lord because the new generation will follow the Word of the beloved Son of God.

“From that time the gospel of the kingdom of God is proclaimed.” This time refers to the Son of God's coming; in the old times, people followed by the prophets, and everyone tried to enter into the kingdom of God by following that preaching, but from now on, people must enter into the kingdom of God by the mercy and love of God through the beloved Son of God.

“And everyone forces his way into it.” Now, people use the love of God to force their way into the kingdom of God; think of it this way as well: people say I will not follow the old law anymore, but I will follow the law of the beloved Son of God, I have more rights than the prophets because now I am not just a follower but I have become a child of God, the beloved Son of God is the fulfillment of the law. Some enter by using the beloved Son of God's love and mercy and ignore the Father, but they also forget that the beloved Son of

God has come to fulfill the Word of the Father; the beloved Son of God has become the complete law for all humans because He became the perfect sacrifice for the Father, so people do not need to follow the prophets, but they must follow completely the teachings of the beloved Son of God that have been written down in the Holy Bible.

Whoever thinks that the Holy Bible is the Word of the beloved Son of God only and they do not need to read the Old Testament of the Holy Bible will not completely follow the teachings of the beloved Son of God because the Old Testament is the story of the Father Himself that leads to Him sending the beloved Son of God for humans. So, if they forget the part of love of the Father shown by sending His Son, they will not follow completely the teaching of the beloved Son of God as well.

“Forces his way.” Forces because they use the Son’s Word against the Father’s Word. The Father uses punishment, but the Son uses love, so they feel that they have a better, straightway to enter and do not need to follow the old law. However, both Father and Son also keep the old law because the beloved Son of God became the true sacrifice for the Father. The way to be saved is only through the beloved Son of God; the Bible tells us that the beloved Son of God said, “I am the way” (John 14:6), and they use His Word to go against the Father’s Word. For the reason to ignore the Old Testament, they use the beloved Son of God’s Word, which says, “I am the way.” That is the reason they want to overlook the Old Testament because it has become the way for them to believe: just only believe what the beloved Son of God has said, and that will be enough to enter into the kingdom of Heaven; but, doing this it is completely wrong because they cannot enter without both the Father and the beloved Son, so, believe in the beloved Son of God, but you also need to have faith in what the Father has proclaimed.

¹⁷ But it is easier for the Heaven and the earth to pass away, than for one stroke of a pen of the law to fail.

Comments 16:17. See also Comments Matthew 5:18.

Give attention to what this verse says: regardless of what teachings people may have, the law of the Lord stays firm forever. The beloved Son of God Himself came on earth to fulfill the law; He did not come to wipe off the law, but He lifted up the law to fullness with His own death and shedding of blood on the cross.

Verses 1 and 2 are the prediction of the completion of the Old Law; the Father fulfilled His promise to His people; the Old Law cannot be forgotten, but the New Law will be the continuation for making the Old Law complete by the birth of the beloved Son of God, His death on the cross, and His resurrection to fulfill the promise of the Father.

¹⁸ Everyone that divorces his wife, and marries another, commits adultery; and he that marries one that is divorced from a husband commits adultery.

Comments 16:18. See also Matthew Comments 5:32.

Q: Why does this verse appear unrelated to the rest of the chapter’s teachings? **A:** It does not need to relate because this is the point to show: follow the beloved Son of God’s teaching; from this point on, the beloved Son’s law is His Word.

In this context, the Lord Jesus says this teaching as it relates to the Old Law versus the New Law. In the old law, if one commits adultery, the marriage for life ends there, but in the Lord of love law, the marriage can stay if both repent and reconcile; if the one that is wrong repents, the other one has the right to forgive or not; if there is no forgiveness, then the marriage ends, but if there is forgiveness, the marriage for life can continue.

¹⁹ Now there was a certain rich man, and he was clothed in purple and fine linen, feasting sumptuously every day;

Comments 16:19. This story is a real story, and the Lord used these characters for the purpose of teaching. This verse clearly talks about this rich man’s life: the way he dresses and the food he eats; not many have as him.

²⁰ and a certain poor man named Lazarus was laid at his gate, full of sores,

Comments 16:20. Notice from this verse that the poor man’s name is mentioned. The Lord lifts him up by mentioning his name in the story, unlike the rich man whose name is not acknowledged. This man Lazarus,

we can see the picture of his life clearly: besides being poor, he had sores covering his body, and he suffers for lack of food and pain on his body.

²¹ and desiring to be fed with **what** fell from the rich man's table; **yes**, even the dogs, **came** and licked his sores.

Comments 16:21. This poor man was set at the same level as the animals until he himself desired to eat the food from the floor. His situation was so bad that even the dogs licked his sores. That is his life that we can think about: very poor, and he had nothing in his life.

²² And it came to pass, that the **poor man** died, and that he was carried away by the angels into the Abraham's bosom – and the rich man also died and was buried.

Comments 16:22a. As the verse tells, the end of earthly life for this poor man came. He did not have a comfortable life on this earth, but he was carried by the angels into Abraham's bosom as a beloved child; we should all think about this poor man's name in our lives as well. He has a name that has been written down in the Holy Bible, and the beloved Son of God used him as a tool for teaching.

"Abraham's bosom." For the Lord's people, Abraham is considered as the father figure for all. The Lord has let people know that for Lazarus to be in Abraham's bosom, the father figure of nations, the Lord did not select someone to be in Abraham's bosom because they are rich, but because of His mercy, this poor man has been chosen. Abraham is in the realm of Heaven: by Lazarus being sent into his bosom, the Lord has told all readers that the poor man is in Heaven as well.

Q: From this story, it appears that Lazarus's selection for Heaven was based on his poverty, suffering, and humble life, and the rich man's selection for Hades was based on his wealth and lack of mercy on Lazarus. Why does the Lord Jesus not tell about these people's faith?

A: This story has been told mainly to emphasize God's mercy. God's mercy comes to anyone whom the Lord pleases to have mercy on; the complete reason for choosing one and not another is not given for us to know.

²³ And in Hades **having** lifted up his eyes, being in torment, he **sees** Abraham afar off, and Lazarus in his bosom.

Comments 16:23. The verse tells us what the end situation of this rich man of earth is and also lets us know what the situation of Lazarus, the poor man, is at the end of his earthly life.

"Being in torment." Everyone knows the meaning of torment, but nobody knows the feeling of how tormenting it would be to see far off the people in Heaven; the torment is greater than words can tell.

"He sees Abraham afar off." This is the reason why the Lord tells this story here: you are in Hades, and you can see Heaven; you can see it, but you cannot go there; this is the part of the torment for the soul to receive.

In verses 20 and 21 versus verse 23, we see a contrast between the life of this poor man on earth, suffering hunger and sickness, and the life of the rich man after death, suffering torment in Hades.

Q: How can the rich man in Hades recognize Lazarus and Abraham, who are far off in the realm of Heaven?

A: The soul's world doesn't use eyes as we use here on earth; looking and knowing is the way the soul sees, but the soul does not see the details of what it is. Think in this way: you are looking at something, and the picture that you see has meaning, and that meaning has been given to you to recognize what it is, but you will not think about why you see it that way. Think of how you see and hear in a dream.

²⁴ And he cried **out** 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.

Comments 16:24. The verse shows the suffering of the soul by knowing where the water is but remaining thirsty and not being able to get it: the internal torment is greater than the outward appearance of suffering. This verse tells that the anguished soul is in the flame of fire: the outward appearance is suffering from the flame, and also, there is internal suffering from thirst. All readers should think about this torment; it is too great to carry.

"He may dip the tip of his finger in water, and cool my tongue." The way of the soul's body in that time is not the same as we are now: the tongue is not the part of thirst for the body, the tongue of the soul is the heart of the living of the soul, the suffering of the heart itself. The water in this verse is not the water that

we all drink; this water is the mercy of God that the soul needs, for the soul being in torture will need the mercy of God to help eliminate the feeling of thirst.

²⁵ But Abraham said, Son, remember that you in your lifetime received your good things, and Lazarus in like manner evil things; but now here he is comforted and you are in anguish.

Comments 16:25. “Son, remember that you in your lifetime received your good things.” In this place, Abraham, the father, wants to remind him that he already had everything before, when Lazarus had nothing, and he did not use what he had to do good for others in order to build treasures in Heaven for his soul so his soul would not be in torment. The Lord always teaches us to do to others as we want them to do to us; if you do not do good to anyone, then do not expect anyone to do good to you in return.

The reason the Lord gives this story to us is for everyone to think about it; the Lord wants everyone to think about one person’s actions versus another person’s actions: what the rich man did and what Lazarus did; that is the main purpose of this story. Faith is in the heart of the person, and it is not only the actions that come out to show faith; however, if someone has faith and does not act, that counts as well (see James 2:14-26). The rich man had everything, so if he had faith, would he give Lazarus something to eat? He did not act on any of the Lord’s teachings, and that has already been shown to all, so does he have faith or not when there is no mercy in him? Lazarus was humbled and suffering; he did not have actions here in the story beyond showing humbleness and not wishing evil to the rich man even if the rich man did not give him any food (see verses 19 to 21).

“And Lazarus in like manner evil things.” As the verse says, Lazarus had sores all over his body; besides being poor, he suffered as well; so, what else would a man need to feel bad and wish bad to anyone who has everything? Life on this earth is short, but Lazarus has joy for eternity in Heaven, so even the rich man wants to trade places with him. Also, the point of the story is not that the blessings of this earth count towards going to Heaven or not, but also that the heart must follow the teachings of the Lord.

“But now here he is comforted and you are in anguish.” Abraham tells all that Lazarus is there in Heaven with him; there will be no further torture for Lazarus. Unlike the rich man, Lazarus, the poor man ended up in comfort after death. This story is a lesson for all to learn: what you did to others here on earth will be counted for you or against you at the end.

²⁶ And besides all this, between us and you there is a great chasm fixed, that they desiring to pass from here to you are not able, nor from there to us can they pass.

Comments 16:26. “Between us and you there is a great chasm fixed ...” The chasm is a big space (opening), which in this place is between Hades and Heaven. This chasm is a place that no one from Hades can cross to come to Heaven, and in the same way, no one from Heaven can go to Hades, but all this according to permission only. The way to cross between these two places is only by permission of the Lord Himself because the Word of the Lord will be a bridge to use it. Think about it this way as well: Heaven is on one side, Hades is on the other side, and the Lord has fixed the chasm (a blockage) in the middle of them all; that is why the verse has told us that there is “a great chasm fixed.”

Q: The Bible tells us that our chance to go to Heaven is by believing in the Lord Jesus while we are on this earth. Is there any other way to go to Heaven? **A:** There is only one way to Heaven, and that is only by faith in the Lord Jesus, as the Bible tells us. The crossing between these places in this comment refers to angels to which the Lord gives permission to cross between the two places.

²⁷ And he said, I implore you therefore, father, that you would send him to my father’s house;

²⁸ for I have five brothers; that he may testify to them, lest they also come into this place of torment.

Comments 16:27-28. Everyone who reads this verse should notice that this person still remembers the brothers he has on earth and is concerned for them. Something must be done to help them; otherwise, they all will end up in torment like him. The soul still has memory, and that memory is a part of the soul as well. He tries to ask help for them, but it is too late.

²⁹ But Abraham says, They have Moses and the prophets; let them hear them.

³⁰ And he said, No, father Abraham, but if one may go to them from the dead, they will repent.

Comments 16:30. This person, within his heart, thinks there is only one way to make his siblings believe: they must meet the dead. He expects them to repent by seeing the dead, which he is wrong. If they did not

believe the men of God telling them about God, the dead coming back would not help them. The men of God have told them the good news to be saved; they don't need the word of the dead to tell them. They can only repent if they come to acknowledge God Almighty, repent and confess their sins, and beg for mercy.

Q: How was it possible for Abraham to be in Heaven and the rich man's soul to be in Hades, and there being a chasm between them, to communicate with each other as given here in these verses? **A:** First, we must understand that this is a true story that the Lord gives to us. In the spiritual realm, conversation can be made, and distance is not a problem; the conversation will be as face-to-face, even if it is far away, a farther distance than any human can imagine.

Q: Why would souls from the Heaven side entertain communication with souls from the Hades side? **A:** Normally, they would not have any communication, but in this case, it is the will of the Lord; when Abraham has talked with this soul, he has done accordingly to the will of the Lord Himself, and the beloved Son of God has used this case as a teaching.

³¹ And he said **to** him, If they hear not Moses and the prophets, neither will they be persuaded, if one **should** rise **out** from the dead.

Comments 16:31. The meaning of this verse is clear in its own.

Comments 16:19-31. The characters from this story, the rich man and Lazarus, lived on earth before the Lord Jesus was born on earth. The Lord has given this story to make all humans realize that the beloved Son of God exists before time; nothing has happened before time that He does not know about it; the people and their actions, He has seen them all and knows them. What happens in Heaven and Hades, He knows them all.

Life and Faith Application. 1) Do not use "in unrighteous ways" the gifts the Lord has given you in order to make a profit for yourself. 2) Remember who your true master is; if you do wrong, come to the Lord and repent; do not sell your soul to the dark side. 3) Show mercy and use your earthly treasures to help others in need. 4) Have faith and apply the teachings of the Lord to your life so your soul will not end up in Hades, where it will be in great torment and anguish. 5) Read and meditate on the entire Bible, both the Old and New Testament, to understand the Father's teaching and the Son's teaching; we are saved by the mercy of the Father through faith in the Lord Jesus and through the Lord Jesus we fulfill the Old Law and the New Law.