The death of the rich man *last*  
should be remarked; Lazarus was taken  
soon from his sufferings; Dives was left  
longer, that he might have space to  
repent.

**and was buried]** There can  
be no doubt that the *funeral* is mentioned  
as being congruous to his station in life,  
—and, as Trench observes, ‘in a sublime  
irony,’—implying that he had all things  
*properly cared for*; the purple and fine  
linen which he wore in life, not spared at  
his obsequies.

**23. in Hadës]** Hadës,  
in Hebrew Sheöl, is the abode of *all disembodied  
spirits* till the resurrection; not,  
the place of torment,—much less *hell*, as  
understood commonly, in the A. V.  
Lazarus was *also in Hadës*, but separate  
from Dives; one on the blissful, the other  
on the baleful side. It is the *gates of  
Hadës, the imprisonment of death,* which  
shall not prevail against the Church (Matt.  
xvi. 18);—the Lord holds the *key of  
Hadës* (Rev. i. 18):—Himself went into  
the same Hadës, of which Paradise is a  
part.

**in torments**—*not eternal condemnation;*—for the judgment has not yet  
taken place; men can only be judged *in  
the body,* for the deeds *done in the body*:  
—but, *the certainty and anticipation of it.*

**he lift up his eyes**, not necessarily  
*to a higher place*, though that *may* be  
meant.

**24.]** “The proud man of  
earth is the beggar in hell,” Augustine.

On **Father Abraham** see Matt. iii. 9.

**this flame**, not subjective (i.e. confined  
to his own feeling) *only*, though  
perhaps mainly. But where lies the limit  
between inner and outer to the disembodied?  
Hardened sinners have died crying  
‘Fire!’—Did the fire leave them,  
when they left their bodies?

**25.]** The answer is solemn, calm, and  
fatherly;—there is no mocking, as is found  
in the Koran under the same circumstances;  
no grief, as is sometimes represented  
affecting the blessed spirits for the  
lot of the lost.

**remember]** Analogy  
gives us every reason to suppose, that in  
the disembodied state the whole life on  
earth will lie before the soul in all its  
thoughts, words, and deeds, like a map  
of the past journey before a traveller.  
That which he was to remember is not  
sufficiently expressed by ‘*receivedst,*’ A. V.:  
—it is analogous to the word in Matt. vi.  
2, 5, 16,—and expresses the receipt *in full,*  
the exhaustion of all claim on.

Those  
that were good things to *thee,* **thy** *good  
things came to an end* in thy lifetime:  
there are no more of them.

What a  
weighty, precious word is this **thy**: were it  
not for it, De Wette and the like, who  
maintain that the only meaning of the  
parable is, ‘*Woe to the rich, but blessed  
are the poor,*’ would have found in this  
verse at least a specious defence for their  
view.

**evil things**—not, **his** *evil  
things,*—for to him *they were not so.*

**comforted**: see ch. vi. 24.

**26.]** *Even  
if it were not so,*—however, and for whatsoever  
reason, God’s decree hath placed  
thee there,—thy wish is *impossible.*

**a great gulf]** In the interpretation,—the  
irresistible decree—*then* truly so, but *no  
such on earth*—by which the Almighty  
Hand hath separated us and you, **in order  
that,** not merely *so that*, none may pass it.  
In the graphic description, a yawning  
chasm impassable.

**is fixed]** for ever.  
This expression precludes all idea that the