following verse indicates the beginning of  
a better mind in the rich man.

**27.]** This is the *believing and trembling*  
of James ii. 19. His eyes are now opened  
to the truth; and no wonder that his  
natural sympathies are awakened for his  
brethren.

That a *lost spirit* should  
feel and express such sympathy, is not to  
be wondered at; the misery of such will  
be very much heightened by the awakened  
and active state of those higher faculties  
and feelings which selfishness and the  
body kept down here.

**29.]** “*Faith  
ts by hearing, and hearing by the word of  
Christ,*” Rom. x. 17. “We are saved by  
faithful hearing, not by apparitions.” Bengel.  
This verse furnishes a weighty testimony  
from our Lord Himself of the sufficiency  
*then* of the O. T. Scriptures for  
the salvation of the Jews. It is *not so now.*

**30, 31.]** {30} **Nay**—not, ‘*they will not  
hear them:*’ he could not tell that, and  
besides, it would have taken away much of  
the ground of the answer of Abraham:—  
the word deprecates leaving their salvation  
in *such uncertainty,* as the chance of their  
hearing Moses and the prophets seems to  
him to imply.—‘*Leave it not so, when it  
might be at once and for ever done by sending  
them one from the dead.*’

Abraham’s  
answer, besides opening to us a  
depth in the human heart, has a plain  
application to the Pharisees, to whom the  
parable was spoken. {31} They would not hear  
Moses and the Prophets:—Christ rose from  
the dead, but He did not go to *them*;—  
this verse is not *so* worded, ‘they would  
have rejected Him, had He done so;’—  
the *fact* merely is here supposed, and that  
in the very phrase which so often belongs  
to His own resurrection. They were not  
persuaded—did not believe, though One  
rose from the dead. To deny altogether  
this allusion, is to rest contented with  
merely the surface of the parable.

Observe, Abraham does not say, ‘they will  
not *repent*’—but, ‘they will not *believe, be  
persuaded:*’ which is another and a deeper  
thing.

Luther does not seem to conclude  
rightly, that this *disproves* the possibility  
of appearances the dead. It  
only says, that such appearances will not  
bring about *faith* in the human soul: but  
that they may not serve other ends in  
God’s dealings with men, it does not  
assert. There is no gulf between the  
*earth* and Hadës: and the very form of  
Abraham’s answer, setting forth no impossibility  
in this second case, as in the  
former, would seem to imply its *possibility,*if requisite.

We can hardly pass  
over the identity of the *name* LAZARUS  
with that of him who *actually was recalled  
from the dead,* but whose return,  
far from persuading the Pharisees, was  
the immediate exciting cause of their  
crowning act of unbelief.

**CHAP. XVII. 1–10.]** FURTHER DISCOURSES.  
The discourse appears to proceed  
onward from the foregoing.

**1.]** The words were perhaps spoken owing  
to some *offence* which had happened ;—the  
departure of the Pharisees in disgust, or  
some point in their conduct; such as the