404 ST. LUKE. XVI. 27—31.   
   
 you \* cannot ; neither can they pass to us, that would come   
 from thence. %7Then he said, I pray thee therefore,   
 father, that thou wouldest send him to my father’s house :   
 88 for I have five brethren; that he may testify unto them,   
 lest they also come into this place of torment. ° \*\* Abraham   
 saith unto him, They have Moses and the prophets; let   
 them hear them. % And he said, Nay, father Abraham :   
 but if one went unto them from the dead, they will repent.   
 81 And he said unto him, If they hear not Moses and the   
 a join ui. prophets, ® neither will they be persuaded, though one rose   
   
   
   
 from the dead.   
 a Matt, XVII. 1 ® Then said he unto the disciples, \* It is im-   
 iM Mark possible but that offences will come: but woe unto him,   
 through whom they come !   
 2 It were better for him that   
 a millstone were hanged about his neck, and he cast into   
 ® render, may not be able: and that they may not.   
   
 ¥8 +ead, But Abraham. ® render, And he said.   
 following verse indicates beginning of have rejected Him, had He done so ;’—   
 a better mind in the rich man. the fact merely is supposed, and that   
 27.) This is the believing trembling in the very phrase which so often   
 of James ii. His eyes are now opened to His own resurrection. They were not   
 to the truth; and no wonder that his jed—did not believe, though One   
 natural sympathies are awakened for his rose from the dead. To deny all   
 brethren. That a lost epirit should this allusion, is to rest content with   
 feel and express such sympathy, is not to merely the eurface of the parable.   
 be wondered at; the misery of such will Observe, Abraham does not say, ‘they will   
 be very much heightened by the awakened not repent’—but, ‘they will not be   
 and active state of higher faculties persvaded:’ which is and a deeper   
 and feelings which selfishness and the thing. Luther does not seem to con-   
 body kept down here. 29.) “ Faith clude rightly, that di. the pos-   
 ts by hearing, and hearing by word of sibility of appearances the dead. It   
 Christ,” Rom. x. 17. “ We are saved by only eee such appearances will not   
 faithful hearing, by apparitions.” Ben- bring about faith in the soul: but   
 gel. This verse furnishes a weighty that they may not serve other ends in   
 timony from our Lord Himeelf of the suf- God’s dealings with men, it does not   
 ficiency then of the O. T. Scriptures for assert. There is no gulf between the   
 the salvation the Jows. Itis not so earth and Hadés: and the very form of   
 80, 81.] Nay—not, ‘they will Abraham’s answer, setting forth impos-   
 hear them? he could not tell that, and sibility in this second case, as in the   
 besides, it have taken away much of far from would seem to imply its possi-   
 the ground of the answer of Abraham :— the immediate exciting can hardly their   
 the word deprecates leaving salvation over the act of unbelief. Lazarus   
 in such uncertainty, as chance of their with that XVII. 1—10.] actually was pis-   
 hearing Moses and the prophets seems to called from The discourse whose to pro-   
 him to imply.—‘ Leave tt not 20, when it ceed onward from the foregoing.   
 might be at once and for done by send- 1.) The words were perhaps mpoken owing   
 ing them one from the dead.’ Abra- to some offence Pharisees in di ed   
 ham’s answer, besides opening to us a some point in their conduct ; as the   
 depth in the human heart, has a plain   
 application to the to whom the   
 parable was spoken. They would not hear   
 (oses the Prophets :— Christ from   
 the dead, but He did not go to them ;—   
 this verse is not so worded, ‘they would