

### Question Sheet #4

1. Is Luke 16:16-31 a parable? What is Christ teaching? What do we learn of hell from this passage?

Beginning in Luke 15 Christ utilizes the teaching tool of a parable four times. The parable of the lost sheep (15:1-7); the parable of the lost coin (15:8-10); the parable of the lost son (15:11-32); and the parable of the unjust steward (16:1-13).

Beginning in Luke 16:15 Christ changes back from the use of parables to that of direct speech addressing the Pharisees. This is clear up through 16:18.

The question arises with 16:19, is this the beginning of another parable? It seems to begin in the same way as the parable in 16:1, which has caused some to claim that it is in fact another parable.

However there are some key differences between Luke 16:19-31 and the other parables of Christ that validate the position that this is not a parable.

- a. The parables of Christ do not use actual names of individual people. The characters in the parables are always referred to in descriptive 3<sup>rd</sup> person terms. However, in Luke 16:20 we are given the name of the one of the individuals in this story, Lazarus.
- b. Abraham is mentioned as someone in this story, an actually historical person.
- c. This passage does not end with typical second person address from Christ to His listeners (15:7; 10; 16:13).

This passage teaches us several truths about hell.

- a. It is a real place. Since this is not a parable and real historical people are involved, this is a real event and this place is real.
- b. It is a place of conscience torment (16:23).
- c. It is a place one goes immediately after death (16:22) if he/she has rejected truth in this life (one must be careful not to formulate an entire doctrine on hell from one passage) (16:28).
- d. It is impossible to escape or receive comfort (16:26).
- e. From this passage it seems that those in hell can see those who are not in hell (however, see not on 'c.') (16:23).
- f. One can be free from this eternal destiny by simply repenting and obey God's word (16:30,31).

2. What does 2 Corinthians 5:1-10 teach us about death?
  - a. Death is inevitable, except for Christ's return (15:1; if...destroyed).
  - b. Death for the believer brings a new body free from the burdens we experience in this mortal body (15:1-5).
  - c. This promise of a new body and eternal life is guaranteed by the indwelling of the Spirit in the believer's life (15:5).
  - d. After death comes a judgment for believers where they will be rewarded to the degree they have pleased the Lord (15:9,10).
  
3. List at least 10 "key words" from 2 Corinthians 5:1-10 and give a summary statement/definition for each. What do we learn about death from these?
  - a. Eternal (15:1) [αἰώνιον] = pertains to a period of unending duration, without end. In this verse Paul is using this term as an adjective to describe our glorified bodies. They will be eternal or unending, unlike our earthly bodies.
  - b. Mortality (15:4) [θνητὸν] = pertains to what is subject to death. Paul uses this term to describe our temporal bodies which are perishing.
  - c. Swallowed (15:4) [καταπίνω] = can mean to swallow up, destroy completely or devour. Paul is using this word to express the completeness of our transformation. There will be nothing of our mortality left.
  - d. Life (15:4) [ζωῆς] = specifically means life in the physical sense opposite to that of death. This completes the picture of our transformation. Not only will there be nothing of our mortality left, we will be completely described as 'life' incapable of dying.
  - e. Guarantee (15:5) [ἀρραβώνα] = literally means a down payment or a first installment. The Spirit is God's down payment on our eternal future. Our eternal future is a guaranteed as though God were making payments and He can never default on a loan!
  - f. Absent (15:6) [ἐκδημέω] = literally means to be in a strange land. This is descriptive of how our existence on earth in these mortal bodies is a pilgrimage, we are strangers in a strange land waiting to be called home.
  - g. Walk (15:7) [περιπατέω] = pertains to the way we live and behave our life. The life we live in this mortal flesh is to be lived by faith.

- h. Confident (15:8) [θαρρέω] = have certainty in a matter, be full of courage. We should have a confident desire to be present with God, and not hold on too dearly to this mortal life.
- i. Aim (15:9) [φιλοτιμέομαι] = literally it is to have as one's ambition, aspire to. Our ambition for as long as we are living this mortal life should be to please God.
- j. Judgment Seat (15:10) [βήματος] = literally this describes a platform that would have to climb steps to ascend for a tribunal. Paul uses this word in a technical sense to describe the place of judgement where we as Christians will stand before Christ and be judged for our actions, the way we lived our lives, how well we fulfilled our "aim." This is not for the purpose of letting us into heaven, that has already be determined, but for the purpose of assessing our rewards.