



## The Gospel of Luke - Chapter Sixteen

V. [Luke 9:51-19:27 - The Journey to Jerusalem \(continues\)](#)

V.b [Luke 13:22-17:10 - The second mention of the journey to Jerusalem \(continues\)](#)

V.b.iv [Luke 14:7-17:10 - Various Teachings and Parables \(continues\)](#)

### Summary of Chapter Sixteen

In the world, people try to take care of themselves. In essence, they try to ingratiate themselves so that they might have somewhere to go and something to belong to if bad times come upon them, even if it cheats someone else. Jesus called this wicked money and those who try to take care of themselves in such a manner as wicked servants. If a man cannot be trusted with little things then there's no way in which he will be trusted with larger things. Man cannot serve two masters at the same time.

We must be either faithful to God or drawn to money and the trappings of the world. God sees what is in our hearts. The way we treat each other and our thoughts about one another are known by God. Those who have nothing in terms of the world but serve God, are much better off than those with lots of possessions and much wealth but do not serve him. We must listen to the prophets and have faith in God in order to be saved. The story of Lazarus shows there are no second chances once life on earth is over.

V.b.iv.7 [Luke 16:1-15 - The parable of the shrewd manager](#)

On first reading, this story seems to contradict what Jesus' teaching is all about. But Jesus uses an analogy from a worldly perspective to teach disciples that they should adopt a similar attitude to those in the world who want to make provision for themselves but to do so in a way that prepares them for the kingdom life, not for the self-centred ways of this life.

It can also be linked to the idea that we should not waste either the gifts that God has given us by not fulfilling our potential or to misuse other resources that are provided for kingdom purposes.

<sup>1</sup> Jesus told his disciples: There was a rich man whose manager was accused of wasting his possessions.

## Luke 16:1

The audience for the parable of the dishonest manager (vv.1-8a) included Christ's disciples (v.1) and the Pharisees (v.14).

The **manager** is the steward in charge of the estate, a trusted servant who exercised the chief responsibility for management and distribution of the household goods. The manager acted as the agent for his master and had full authority to transact business on behalf of his master.

**Wasting his possessions** refers to the manager's dishonesty and is a central theme woven throughout the parable. The manager is clearly guilty as charged because when the master fired him (v.2), the manager made no attempt to defend himself (v.3).

**<sup>2</sup> So he called him in and asked him, 'What is this I hear about you? Give an account of your management, because you cannot be manager any longer'.**

**<sup>3</sup> The manager said to himself, 'What shall I do now? My master is taking away my job. I'm not strong enough to dig, and I'm ashamed to beg – <sup>4</sup> I know what I'll do so that, when I lose my job here, people will welcome me into their houses'.**

**<sup>5</sup> So he called in each one of his master's debtors. He asked the first, 'How much do you owe my master?'**

**<sup>6</sup> 'Eight hundred gallons of olive oil', he replied. The manager told him, 'Take your bill, sit down quickly, and make it four hundred'.**

**<sup>7</sup> Then he asked the second, 'And how much do you owe?' 'A thousand bushels of wheat', he replied. He told him, 'Take your bill and make it eight hundred'.**

## Luke 16:2-7

He admits to being **ashamed to beg** but not ashamed to abuse his employer's trust or to steal from him. Many people in today's world take things from their employer: stationary items, food, manufactured products or components and even money but do not see it as stealing. It is hoped that such people are not those that would call themselves Christians.

The dishonest manager decided that, in his last few moments as manager, he would seek to ingratiate himself with his master's debtors, **so that** they would still owe him favours thus assuring his future well-being, i.e. **welcome me into their houses**. The reduction of both bills would have amounted to about 500 denarii or 20 months' wages for an ordinary worker.

**<sup>8a</sup> The master commended the dishonest manager because he had acted shrewdly.**

## Luke 16:8a

**The master commended the dishonest manager.** Various explanations have been suggested for this seemingly undeserved commendation:

1. In giving the discounts, the manager had excluded any commission for himself but the discounts seem too high for that to have been the case.

2. The debts were hard to collect and by reducing the amounts the manager provided a sudden influx of cash for his master.
3. The master commended the manager for his shrewdness in looking out for himself but this does not mean that the master praised him for his evil.

**My interpretation of this parable is that we have an example of how a worldly steward makes best provision for himself from what the world has to offer. Followers of Jesus are stewards too. We have been given everything that we need and are expected to make the best of it that we can both for our enjoyment and for distribution to those who have more need of it. We should encourage others to do likewise.**

**For us as well, a time is coming when we must give up our stewardship and unlike the worldly steward, we often do not make the best of what we have in preparation of the life to come, when we must give an account for it. We need to convert our worldly wealth into spiritual and eternal equivalents.**

**Paul writes of this to Timothy:** <<Command those who are rich in this present world not to be arrogant nor to put their hope in wealth, which is so uncertain, but to put their hope in God, who richly provides us with everything for our enjoyment. Command them to do good, to be rich in good deeds, and to be generous and willing to share. In this way they will lay up treasure for themselves as a firm foundation for the coming age, so that they may take hold of the life that is truly life>> **(1 Timothy 6:17-19).**

**<sup>8b</sup> For the people of this world are more shrewd in dealing with their own kind than are the people of the light.**

#### Luke 16:8b

Verses 8b-13 constitute a series of teachings related to the parable of the dishonest manager (vv.1-8a). Jesus applies the parable both as a comparison and as a contrast.

In contrast to the manager, Jesus' disciples must not use their money or gifts in an unrighteous manner, but like the manager, they must use their money or gifts in such a way that they prepare for their future life.

The people of this world or this age often show more concern and skill in taking care of their earthly well-being than do the people of the light, i.e. believers, do in taking care of eternal matters.

**<sup>9</sup> I tell you, use worldly wealth to gain friends for yourselves, so that when it is gone, you will be welcomed into eternal dwellings.**

#### Luke 16:9

I tell you is a solemn expression stressing the importance of the application which Jesus now states by admonishing his disciples to be generous in their use of money and possessions.

Worldly or unrighteous wealth probably refers to the way in which the pursuit of money may often involve:

1. Unrighteous means in acquiring wealth by taking advantage of others.
2. Unrighteous desires in the use of wealth for personal gratification or selfish purposes rather than for the care and well-being of others.
3. The corrupting influence of wealth that often leads people into unrighteousness.

The word translated here for wealth is a Hebrew and Aramaic term *mammon*, Greek *Mamōnas* and English mammon, and it is used to denote wealth, possessions and money.

**So that when it is gone**, wealth will inevitably fail both to satisfy and to provide for eternal needs. Jesus exhorts his disciples to **gain friends for yourselves** in the generous use of wealth and possessions for the care and well-being of others, so that when wealth does fail **you will be welcomed into the eternal dwellings**.

Believers, who use their wealth and possessions generously in this way, give evidence of their faith and commitment to God and of their understanding that God will give eternal rewards to those who are generous in their use of the resources he has entrusted to them.

**<sup>10</sup> Whoever can be trusted with very little can also be trusted with much, and whoever is dishonest with very little will also be dishonest with much. <sup>11</sup> So if you have not been trustworthy in handling worldly wealth, who will trust you with true riches?**

#### **Luke 16:10-11**

**Worldly or unrighteous wealth** here refers to earthly money and possessions.

**True riches** refer to spiritual stewardship and responsibility in God's kingdom and ultimately heavenly reward as well. This is confirmed in Luke 12:33 <<Sell your possessions and give to the poor. Provide purses for yourselves that will not wear out, a treasure in heaven that will not be exhausted, where no thief comes near and no moth destroys>>, in Luke 18:22 <<When Jesus heard this, he said to him, You still lack one thing. Sell everything you have and give to the poor, and you will have treasure in heaven. Then come, follow me>>, and in Matthew 6:19-24 <<Do not store up for yourselves treasures on earth, where moth and rust destroy, and where thieves break in and steal. But store up for yourselves treasures in heaven, where moth and rust do not destroy, and where thieves do not break in and steal. For where your treasure is, there your heart will be also. The eye is the lamp of the body. If your eyes are good, your whole body will be full of light. But if your eyes are bad, your whole body will be full of darkness. If then the light within you is darkness, how great is that darkness! No-one can serve two masters. Either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve both God and Money>>.

**<sup>12</sup> And if you have not been trustworthy with someone else's property, who will give you property of your own?**

#### **Luke 16:12**

**Not been trustworthy with someone else's property** means faithfulness with respect to worldly possessions that God entrusts to his people for their stewardship during their lifetime. See Luke 19:11-27 for a similar account - The Parable of the Ten Minas.

**Your own** refers back to the true riches of v.11, regarding spiritual responsibility in God's Kingdom and heavenly reward.

**<sup>13</sup> No servant can serve two masters. Either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve both God and Money.**

### Luke 16:13

You cannot serve both God and money or mammon. Jesus does not say ‘*should not serve*’ but ‘*cannot serve*’. Although God created the world, it is now fallen and corrupted through sin. We have God’s promises at one end of the scale and men’s desires, promoted by Satan, at the other end. They are poles apart and cannot both be served without division.

Serve is the Greek word *douleuō* and indicates the work of a slave not an employee. Since a slave is the sole property of one master, he must give the master exclusive service. A disciple’s loyalties cannot be divided. That is, one is either a slave to God or to money.

Those who are Jesus’ true disciples must make an either/or choice between serving God and serving money. Money is personified here in parallel with God indicating the way in which money can often take on an idolatrous place in one’s life. The way to serve God rather than money is to put one’s resources to the service of others and the work of the kingdom.

**<sup>14</sup> The Pharisees, who loved money, heard all this and were sneering at Jesus.**

### Luke 16:14

For examples of the Pharisees who loved money we have: <<Then the Lord said to him, Now then, you Pharisees clean the outside of the cup and dish, but inside you are full of greed and wickedness>> (Luke 11:39), and: <<Beware of the teachers of the law. They like to walk around in flowing robes and love to be greeted in the market-places and have the most important seats in the synagogues and the places of honour at banquets. They devour widows’ houses and for a show make lengthy prayers. Such men will be punished most severely>> (Luke 20:46-47). Pharisees and teachers of the law were primarily wealthy men and they thought this proper under God’s law, for so were Abraham, Isaac, Jacob, Joseph, Moses and David to name but a few. But what they failed to recognise is that true wealth is in our spiritual relationship with God, not with the trappings of the world.

Sneering indicates the opposition of the Pharisees is now escalating from grumbling as we saw in Luke 15:2 to ridicule.

**<sup>15</sup> He said to them, You are the ones who justify yourselves in the eyes of men, but God knows your hearts. What is highly valued among men is detestable in God’s sight.**

### Luke 16:15

Justify yourselves. As we saw in Luke 10:29 <<But he wanted to justify himself, so he asked Jesus, And who is my neighbour?>>. People who seek to appear righteous before others typically are not righteous before God, for God knows your hearts.

What is highly valued or exalted among men includes any kind of human achievement not done for the glory of God. If it does not overtly bring honour or glory to God then it is detestable in God’s sight. This is also the ‘them’ we will see in ‘The Parable of the Pharisee and the Tax Collector’ in Luke 18:9-14.

### **V.b.iv.8 Luke 16:16-18 - Additional teachings**

In this brief passage, Jesus is showing that the Kingdom of God is breaking through, not as a replacement for the OT teachings but as a fulfilment of all that has been promised by God.

**<sup>16</sup> The Law and the Prophets were proclaimed until John. Since that time, the good news of the kingdom of God is being preached, and everyone is forcing his way into it.**

### Luke 16:16

The Law and the Prophets represents the old covenant age that is now superseded by the Kingdom of God, inaugurated by the first coming of Jesus.

Until John. John the Baptist was still part of the old covenant age, so that his ministry served as the culmination of a long history of OT prophecy that looked forward to the coming age of the Messianic Kingdom.

Since that time, i.e. since John's ministry, which overlapped with the beginning of Jesus' ministry, which of course signified that the new covenant period has begun.

Everyone is forcing his way into it is a puzzling and much debated statement. The Greek word *biazō* means 'to use force' but the verb form here *biazetai* could be in the middle voice 'everyone is using force' to enter into it or in the passive voice 'everyone is being forced or forcefully urged' to enter into the kingdom.

By this interpretation, the verse suggests that exercising the faith that brings one into the kingdom and keeps one there involves a kind of holy violence toward oneself in the form of repentance and self-denial. Some interpreters object however that this view does not fit well in the context for *not everyone* is forcing their way into the kingdom, and in fact *many are rejecting it*.

In addition, there is arguably some tension between forcing one's way into the kingdom and the emphasis throughout the Gospels on entering the Kingdom of God by faith. These interpreters have favoured the meaning 'everyone is forcefully urged into it'. The verb takes that sense elsewhere. Examples are: <<Please accept the present that was brought to you, for God has been gracious to me and I have all I need. And because Jacob insisted, Esau accepted it>> (Genesis 33:11), and: <<No, my son, the king replied. All of us should not go; we would only be a burden to you. Although Absalom urged him, he still refused to go, but gave him his blessing. Then Absalom said, If not, please let my brother Amnon come with us. The king asked him, Why should he go with you? But Absalom urged him, so he sent with him Amnon and the rest of the king's sons>> (2 Samuel 13:25-27).

The Greek word *parabiazomai* has this meaning in Luke 24:29 <<But they urged him strongly, Stay with us, for it is nearly evening; the day is almost over. So he went in to stay with them>>, and in Acts 16:15 <<When she and the members of her household were baptised, she invited us to her home. If you consider me a believer in the Lord, she said, come and stay at my house. And she persuaded us>>.

This is similar to the idea of Luke 14:23 <<Then the master told his servant, 'Go out to the roads and country lanes and make them come in, so that my house will be full>>.

On this view, the meaning of *biazō* would be different from its sense in Matthew 11:12 <<From the days of John the Baptist until now, the kingdom of heaven has been forcefully advancing, and forceful men lay hold of it>>, but the verses appear in different contexts and the meaning may be different as well. That the kingdom has suffered violence, again the Greek word *biazō*, probably indicates opposition from the religious establishment; and the violent take it by force, probably refers to the actions of specific evil people, like Herod Antipas, who had arrested John.

**<sup>17</sup> It is easier for heaven and earth to disappear than for the least stroke of a pen to drop out of the Law.**

### Luke 16:17

This seems to indicate how Jesus was changing some things about the traditional way in which people thought about and related to God. Jesus taught that God was much more accessible, much more forgiving, more loving, more with us. These were new concepts and it was hard for the religious leaders to lay aside their old ideas about God and accept the new ideas that Jesus taught. It would be easier for heaven and earth to disappear than for them to look at their well established ideas in a different way. In Luke 21:33, Jesus ascribes his own teaching the same permanence and authority: <<Heaven and earth will pass away, but my words will never pass away>>.

**<sup>18</sup> Anyone who divorces his wife and marries another woman commits adultery, and the man who marries a divorced woman commits adultery.**

### Luke 16:18

Anyone or everyone who divorces and marries another commits adultery. No exception is mentioned in Mark or Luke, but Matthew adds: <<except for marital unfaithfulness>>, in both Matthew 5:32 and 19:9. Paul allows for divorce in the case of desertion by an unbelieving partner in 1 Corinthians 7:15 <<But if the unbeliever leaves, let him do so. A believing man or woman is not bound in such circumstances; God has called us to live in peace>>.

**For more on marriage, divorce and remarriage see the separate series document.**

### V.b.iv.9 Luke 16:19-31 - The rich man and Lazarus

Just as the telling of the Prodigal Son in Luke Chapter 15 gave us an insight into God's grace, so we have a parable that tells of the judgement to come. There is nothing inherently wrong with being rich; being wealthy is not a sin but a blessing. However, the rich man here is a poor steward of what he has been allowed to have and pays the price accordingly.

**<sup>19</sup> There was a rich man who was dressed in purple and fine linen and lived in luxury every day. <sup>20</sup> At his gate was laid a beggar named Lazarus, covered with sores**

### Luke 16:19-20

There was a rich man. Jesus continues to address and repudiate the abusive uses of riches with this additional dramatic parable contrasting the excesses of the rich man and the destitute condition of Lazarus.

The rich man is dressed in regal splendour, i.e. dressed in purple and lived in luxury every day, while the beggar named Lazarus lies at his gate starving and covered with sores, a picture that conveys the utter disregard of the rich man for the poverty-stricken person living in the shadow of his own opulent self-indulgence.

Purple is seen in many areas of opulence, wealth and places of quality, such as the Tabernacle (Exodus 26:1), in the high priests ephod (Exodus 28:6), in the plunder of the kings of Midian (Judges 8:26), in the refurbishment of Solomon's temple (2 Chronicles Chapters 2 & 3), the mocking robe of Christ (Mark 15:17 & John 19:2), Lydia of Thyatira was

a dealer in such cloth and was an early convert of Paul's in Philippi (Acts 16:14), and the woman on the beast in Revelation Chapter 17 was dressed in purple or scarlet.

**<sup>21</sup> and longing to eat what fell from the rich man's table. Even the dogs came and licked his sores.**

### Luke 16:21

Although Lazarus would have eaten even what fell from the rich man's table, there is no indication that the rich man gave him anything. Some may ask 'Why doesn't God do something in these situations?' You might well ask, 'Why didn't the rich man do something?', 'Why didn't the church do something?', or 'Why didn't I do something?'

In reality, God so often does intervene but we must also remember: <<Shall we accept good from God, and not trouble?>> (Job 2:10). Whatever we receive in this life we know that unrepentant sinners will only receive trouble in the life to come, whereas faithful believers will know only good! We must always remember that: <<God is just: He will pay back trouble to those who trouble you and give relief to you who are troubled, and to us as well. This will happen when the Lord Jesus is revealed from heaven in blazing fire with his powerful angels>> (2 Thessalonians 1:6-7).

Dogs came and licked his sores. The culmination of the poor man's misery; the reference here is not to friendly household pets but to dangerous unclean dogs that ran wild in the streets. We read of similar dogs in the OT: <<On the plot of ground at Jezreel dogs will devour Jezebel's flesh>> (2 Kings 9:36b).

**<sup>22</sup> The time came when the beggar died and the angels carried him to Abraham's side. The rich man also died and was buried. <sup>23</sup> In hell, where he was in torment, he looked up and saw Abraham far away, with Lazarus by his side.**

### Luke 16:22-23

The beggar died and received no burial in contrast to the rich man who was buried. Death is something that rich and poor, godly and ungodly all have in common. For <<Side by side they lie in the dust, and worms cover them both>> (Job 21:26). The rich man was no doubt buried with honour and dignity, with eulogies read by his many friends who had shared at his table; then to have his grave marked with a subscribed monument but all is meaningless in death in this world. <<Meaningless! Meaningless! says the Teacher. Utterly meaningless! Everything is meaningless>> (Ecclesiastes 1:2).

Angels carried the poor man to Abraham's side, literally to his bosom, which means he was welcomed into the fellowship of other believers already in heaven, particularly by Abraham the father of the Jewish people.

But the rich man went to Hell or Hades, which is the place of the wicked, the dead and a place of torment.

That the rich man saw Abraham far away indicates the unbridgeable gulf between heaven and hell. The previous earthly situations of the rich man and Lazarus are completely reversed. As in Luke 13:28, the unbelieving dead seem to have some awareness of the blessedness of believers in heaven. Although this is a parable and thus it is unclear how far the actual details should be pressed, the story seems clearly to teach that immediately after death both believers

and unbelievers have a conscious awareness of their eternal status, and enter at once into either suffering or blessing.

**<sup>24</sup> So he called to him, ‘Father Abraham, have pity on me and send Lazarus to dip the tip of his finger in water and cool my tongue, because I am in agony in this fire’.**

#### Luke 16:24

Have pity. The merciless one now seeks mercy but will not receive it (vv.25-26) because: <<the year of the Lord’s favour>> (Luke 4:19b), has passed.

Send Lazarus. The rich man knows Lazarus’ name and thus knew his earthly plight, although he had ignored it. He will not be sent to ease the former rich man’s situation as there will be no abatement or mitigation of torment for those who choose not to turn to God during this life, which is the only opportunity we get.

The conversation between the rich man and Abraham may be one of those details of the parable that should not be pressed for doctrinal significance, for nowhere else in scripture is there any indication that there will be personal communication between those in heaven and those in hell.

**<sup>25</sup> But Abraham replied, ‘Son, remember that in your lifetime you received your good things, while Lazarus received bad things, but now he is comforted here and you are in agony.**

#### Luke 16:25

Abraham calls the rich man son for that is what he once was and could have remained. This makes it all the more poignant when his plea is rejected by a father and how hard for a father to reject a son he still loved?

Although physically a son of Abraham, the rich man was not one of Abraham’s true offspring as confirmed in John 8:39 <<Abraham is our father, they answered. If you were Abraham’s children, said Jesus, then you would do the things Abraham did>>, because he lacked Abraham’s faith. Paul states similar views in Romans 9:6 <<It is not as though God’s word had failed. For not all who are descended from Israel are Israel>>, in Galatians 3:9 <<So those who have faith are blessed along with Abraham, the man of faith>>, and in Galatians 3:29 <<If you belong to Christ, then you are Abraham’s seed, and heirs according to the promise>>. Had he remained a true son of Abraham he would have enjoyed the privileges that those of us who follow Christ will also share in the next life. Those who reject Christ in this life will share eternity with this rich man and others like him.

Good bad but now. This seems to indicate a complete reversal of fortunes for our eternal life although that would only seem relative. There are plenty of people who experience good things in this life and who are followers of Jesus. They will share in all the good things to come in the next life. People who are not saved and who have bad things in this life have the worst of all things!

**<sup>26</sup> And besides all this, between us and you a great chasm has been fixed, so that those who want to go from here to you cannot, nor can anyone cross over from there to us’.**

## Luke 16:26

A great chasm has been fixed by God between heaven and hell so that the fate of the dead is irreversible. There are no second chances for anyone!

<sup>27</sup> He answered, 'Then I beg you, father, send Lazarus to my father's house,  
<sup>28</sup> for I have five brothers. Let him warn them, so that they will not also come to this place of torment'.

<sup>29</sup> Abraham replied, 'They have Moses and the Prophets; let them listen to them'.

<sup>30</sup> 'No, father Abraham', he said, 'but if someone from the dead goes to them, they will repent'.

<sup>31</sup> He said to him, 'If they do not listen to Moses and the Prophets, they will not be convinced even if someone rises from the dead'.

## Luke 16:27-31

Then I beg you and I pray are offered in various translations. Prayer should have been a natural and regular part of his earthly life. Had it been so there would be no need to beg now!

If someone from the dead or so the rich man believes that if Lazarus returns from the dead he will be a sign confirming what the OT says and therefore his brothers will repent. As seen by the context and the content of the parable, such repentance would need to include a change of heart and a change in behaviour involving the use of the brothers' wealth and possessions for the care and well-being of those who are destitute and impoverished as Lazarus once was. But the refusal to repent and the corresponding refusal to believe the Gospel is not primarily due to lack of evidence but to a hardened heart as in Mark 8:17 <<Aware of their discussion, Jesus asked them: Why are you talking about having no bread? Do you still not see or understand? Are your hearts hardened?>>, in John 11:37-40 <<But some of them said, Could not he who opened the eyes of the blind man have kept this man from dying? Jesus, once more deeply moved, came to the tomb. It was a cave with a stone laid across the entrance. Take away the stone, he said. But, Lord, said Martha, the sister of the dead man, by this time there is a bad odour, for he has been there four days. Then Jesus said, Did I not tell you that if you believed, you would see the glory of God?>>, in Hebrews 3:7-15 <<So, as the Holy Spirit says: Today, if you hear his voice, do not harden your hearts as you did in the rebellion, during the time of testing in the desert, where your fathers tested and tried me and for forty years saw what I did. That is why I was angry with that generation, and I said, 'Their hearts are always going astray, and they have not known my ways'. So I declared on oath in my anger, 'They shall never enter my rest'. See to it, brothers, that none of you has a sinful, unbelieving heart that turns away from the living God. But encourage one another daily, as long as it is called Today, so that none of you may be hardened by sin's deceitfulness. We have come to share in Christ if we hold firmly till the end the confidence we had at first. As has just been said: Today, if you hear his voice, do not harden your hearts as you did in the rebellion>>, and in Hebrews 4:7 <<Therefore God again set a certain day, calling it Today, when a long time later he spoke through David, as was said before: Today, if you hear his voice, do not harden your hearts>>.

Luke will later point out that Moses and the Prophets all testify to Jesus as the true Messiah: <<And beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself>> (Luke 24:27).

Nowhere in this parable does it say the rich man was a bad man. He had been given his good things in life and had shared them with his friends, but he had clearly neglected God and the need to be a good neighbour to those in need, as the Gospel requires, or more accurately, motivates us to be. We encounter many people, including Christian ministers, who proclaim that all people who are good in this life will share eternal life with God. This parable and many other scriptures are quite clear that this is not the case. Eternal life with God comes only through repentance of our sins, acceptance of Christ as our saviour and living a life of faith and obedience to our God and Creator. Any other message is misguided or more accurately wrong; and the consequences are eternally dire.

**The resurrection of Christ is one of the best attested facts in history and yet millions of people do not accept it or understand the consequences of not doing so. This hardening of the heart or having a closed mind is mainly due to the innate human nature to want God to be in their own image.**