

Luke 16 - Parable of the Unjust Steward; The Rich Man and Lazarus; Contrasting Hades, Sheol, Gehenna, Tartarus, Abousso

IV. The Son of Man's journey to Jerusalem (Luke 9:51—19:28)

(2) Christ's instructions to his disciples as a result of this rejection (Luke 12:1—19:28)

(P) Parable of the unjust steward (16:1-12)

(Q) Story of the rich man and Lazarus (16:13-31)

Luke 16

(P) Parable of the unjust steward (16:1-12)

1 Now He was also saying to the disciples, "There was a rich man who had a **manager**, and this *manager* was reported to him as **squandering** his possessions.

1 Now He was also saying to the disciples, "There was a rich man who had a manager, and this *manager* was reported to him as squandering his possessions.

1 Now Jesus was saying to the disciples, "A rich man had a servant manager who was accused of wasting his assets.

1 And he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods.

- This is probably the most difficult parable in Luke.

- "...manager" - a financial manager; responsible for managing a large estate. He must serve his master faithfully (1 Cor 4:2)

- "...squandering" - *diaskorpizo*, squander; the use of this word connect this parable with those in Luke 15

— The connection is the prudent use of money. The younger son in the Parable of the Lost (Prodigal) Son did not manage his inheritance well.

— The story that follows gives an example of a wise use of money that a master entrusted to his prodigal servant

— The story opens with the "steward" in trouble for unwisely using his master's money (ie. behaving as the younger son in the prodigal parable)

2 And he summoned him and said to him, 'What is this I hear about you? Give an accounting of your **management**, for you can no longer be manager.'

2 And he called him and said to him, 'What is this I hear about you? Give an accounting of your management, for you can no longer be manager.'

2 So he called for him and asked him, 'What's this I hear about you? You can't be my manager any longer. Now give me a report about your management!'

2 And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.

- "...management" - *oikonoméô*, a form of the Greek word for "dispensation"

- *Each of us* will face an audit of our stewardship (Rom 14:10-12; 2 Cor 5:10ff)

— If we have been faithful, our Lord will give us His commendation and reward (Matt 25:21; 1 Cor 4:5)

— If we have not been faithful, we will lose those blessings, but will still be saved (1 Cor 3:13-15)

- There is no indication whether the manager failed his master innocently or deliberately. Whatever the rationale, the steward was fired and asked to account for his stewardship (turn over his books) to show what he had done (Cf. Matt 12:36; Acts 19:40; Heb 13:17; 1 Peter 4:5).

3 And the manager said to himself, 'What am I to do, since my master is taking the management away from me? I am not strong enough to dig; I am ashamed to beg.

3 The manager said to himself, 'What shall I do, since my master is taking the management away from me? I am not strong enough to dig; I am ashamed to beg.

3 "Then the servant manager told himself, 'What should I do? My master is taking my position away from me. I'm not strong enough to plow, and I'm ashamed to beg.

3 Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed.

- Before "turning over his books" to his boss, he hatched a plan that would enable him to get another job with one of the people who owed his boss's money

4 I know what I will do, so that when I am removed from the management *people* will welcome me into their homes.'

4 I know what I shall do, so that when I am removed from the management people will welcome me into their homes.'

4 I know what I'll do so that people will welcome me into their homes when I'm dismissed from my job.'

4 I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

- He realized he had to have a plan, since he was not strong enough for manual labor and was too proud to resort to begging to earn a living

— His plan of action would guarantee him a job and respectability, but he had to take immediate action

5 And he summoned each one of his master's debtors, and he *began* saying to the first, 'How much do you owe my master?'

5 And he summoned each one of his master's debtors, and he *began* saying to the first, 'How much do you owe my master?'

5 "So he called for each of his master's debtors. He asked the first, 'How much do you owe my master?'

5 So he called every one of his lord's debtors *unto him*, and said unto the first, How much owest thou unto my lord?

6 And he said, 'A **hundred jugs** of oil.' And he said to him, 'Take your bill, and sit down quickly and write fifty.'

6 And he said, 'A hundred measures of oil.' And he said to him, 'Take your bill, and sit down quickly and write fifty.'

6 The man replied, 'A hundred jars of olive oil.' The manager told him, 'Get your bill. Sit down quickly and write "50."'

6 And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

- The plan involved discounting the debts of the people who owed his boss money, probably by canceling the interest they owed

- "...hundred jugs" - about 9 gallons

7 Then he said to another, 'And how much do you owe?' And he said, 'A hundred kors of wheat.' He *said* to him, 'Take your bill, and write eighty.'

7 Then he said to another, 'And how much do you owe?' And he said, 'A hundred measures of wheat.' He *said* to him, 'Take your bill, and write eighty.'

7 Then he asked another debtor, 'How much do you owe?' The man replied, 'A hundred containers of wheat.' The manager told him, 'Get your bill and write "80."'

7 Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore.

- The discount each debtor received represented a significant amount of money, and garnered goodwill of the debtors to the steward

8 And his master complimented the unrighteous manager because he had acted **shrewdly**; for the **sons of this age** are more shrewd in relation to their own kind than the **sons of light**.

8 And his master praised the unrighteous manager because he had acted shrewdly; for the sons of this age are more shrewd in relation to their own kind than the sons of light.

8 The master praised the dishonest servant manager for being so clever, because worldly people are more clever than enlightened people in dealing with their own.

8 And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.

- "...shrewdly" - *phronimos*, practical wisdom

- "...sons of this age" - unrighteous unbelievers who live by the principles that govern most people in the present age

- "...sons of light" - people who live in the light of God's revelation, believers in fellowship with God

- Jesus' point in this parable was that prudent dealings characterize unbelievers more than believers. Disciples should learn from them (unbelievers) in the way they anticipate the future. Believers should be as shrewd and wise in their kingdom investments for God as unbelievers are in their business investments for themselves.

- Did the steward dishonestly cheat his boss out of what others owed him, or did he deduct the interest that would have come to him as the agent for each transaction?

- It's much more likely the steward deducted the interest that he would have received simply by the fact that Jesus commended the steward and held him up as an example to follow (v9)

- Also, if the steward had chosen to cheat his boss, he would have ended up in jail rather than receive favor from the debtors

- The boss did not commend the steward's earlier squandering of his money through incompetence or dishonesty, whichever trait may have characterized him. This marked him as an "unjust steward."

9 And I say to you, make friends for yourselves by means of the wealth of unrighteousness, so that when it is all gone, they will receive you into the eternal dwellings.

9 And I say to you, make friends for yourselves by means of the wealth of unrighteousness, so that when it fails, they will receive you into the eternal dwellings.

9 "I'm telling you, make friends for yourselves by means of unrighteous wealth, so that when it fails, they will welcome you into eternal homes.

9 And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

- Jesus now applies the parable to the disciples: they should spend their money purposefully; they should sacrifice their money to bring others to faith in Jesus.

- How are you going to apply this in *your* life? — You *can* "take it with you"... send it on ahead!

- Jesus was not teaching that His disciples should be dishonest. He was teaching that they should use their present material opportunities for their future spiritual benefit.

— This was a good lesson from a bad example

A foolish person lives only for the present and uses personal wealth only for the present. A wise person considers the future and uses personal wealth to reap benefits in the future.
[Pentecost]

Two Additional Lessons from the Parable of the Unjust Steward

(1) The importance of faithfulness (v10-11)

(2) The importance of undivided loyalty to Jesus (v12)

10 "The one who is faithful in a very little thing is also faithful in much; and the one who is unrighteous in a very little thing is also unrighteous in much.

10 "He who is faithful in a very little thing is faithful also in much; and he who is unrighteous in a very little thing is unrighteous also in much.

10 Whoever is faithful with very little is also faithful with a lot, and whoever is dishonest with very little is also dishonest with a lot.

10 He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.

- Trustworthiness does not depend on the amount for which one is responsible, but on character (Cf. 1 Tim 3:15)

— Faithfulness in using money now demonstrates a trustworthy character that God will reward with responsibility for greater riches in the kingdom

— Unfaithfulness does not just demonstrate untrustworthiness, but unrighteousness

11 Therefore if you have not been faithful in the *use of* unrighteous wealth, who will entrust the true *wealth* to you?

11 Therefore if you have not been faithful in the *use of* unrighteous wealth, who will entrust the true *riches* to you?

11 So if you haven't been faithful with unrighteous wealth, who will trust you with true *wealth*?

11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true *riches*?

12 And if you have not been faithful in *the use of* that which is another's, who will give you that which is your own?

12 And if you have not been faithful in *the use of* that which is another's, who will give you that which is your own?

12 And if you haven't been faithful with what belongs to foreigners, who will give you what is your own?

12 And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

- If disciples squander what God has entrusted to their care while on earth, who will give them their own things to manage in heaven (Cf. 1 Cor 9:17)?

— The rhetorical question answers itself: God will not

- It is tragic to see how God's wealth is being wasted by Christians who live as though Jesus never died and judgment is never coming

(Q) Story of the rich man and Lazarus (16:13-31)

13 No servant can serve two masters; for either he will hate the one and love the other, or he will be devoted to one and despise the other. You cannot serve God and wealth."

13 No servant can serve two masters; for either he will hate the one and love the other, or else he will be devoted to one and despise the other. You cannot serve God and wealth."

13 "No servant can serve two masters, because either he will hate one and love the other, or be loyal to one and despise the other. You cannot serve both God and wealth!"

13 No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

- Even though one may have both God and Mammon (be a believer and have earthly resources), it is impossible to serve them both

— Jesus personified mammon to picture it as God's rival

There are at least three lessons here regarding living among non-believers in a non-believing world:

(1) We should use our resources to win people into the kingdom. Jesus said, "The people of this world are more shrewd in dealing with their own kind than are the people of the light." Jesus also used the word "wealth" (mammon, riches) in v13 when He affirmed that one cannot serve both God and the love of wealth for its own sake. In v9 Jesus said that one is to use wealth, not store it up or be a servant of it. Wealth should be a disciple's servant, not vice versa. Wealth should be used to gain friends. The disciples would then be welcomed into eternal dwellings.

(2) If we are faithful in our use of money, then we can be trusted with greater things (v10-12). There is nothing secular before the throne of God. We cannot divorce the spiritual from the material.

(3) We are to be single-minded (v13; Cf. Matt 6:19-24). You can't have two masters any more than you can walk in two directions at once.

Dishonest Manager

“People of this World”

- Sought to make his life more comfortable
- Did so cleverly

Disciples:

“People of Light”

11:33-36; Eph. 5:8

- Should act shrewdly (wisely not dishonestly)
- Should exploit worldly wealth v.9

14 Now the Pharisees, who were lovers of money, were listening to all these things and were **ridiculing** Him.

14 Now the Pharisees, who were lovers of money, were listening to all these things and were scoffing at Him.

14 Now the Pharisees, who love money, had been listening to all this and began to ridicule Jesus.

14 And the Pharisees also, who were covetous, heard all these things: and they derided him.

- "...ridiculing" - *ekmukterizo*, to deride by turning up the nose, to sneer at, to scoff at
— The Pharisees tried to serve both God and mammon. They tried to appear pious, while accumulating all the wealth they could (Cf. 20:47). Thus, Jesus addressed their greed (Cf. 2 Tim 3:2).

15 And He said to them, "You are the ones who justify yourselves in the sight of people, but God knows your hearts; because that which is highly esteemed among people is detestable in the sight of God.

15 And He said to them, "You are those who justify yourselves in the sight of men, but God knows your hearts; for that which is highly esteemed among men is detestable in the sight of God.

15 So he told them, "You try to justify yourselves in front of people, but God knows your hearts, because what is highly valued by people is detestable to God.

15 And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.

- Though the Pharisees justified themselves (v7,15; 15:7), God, who judges the inward man, will be the ultimate Judge

— The Pharisees justified themselves by reasoning that their own wealth was a sign of God's blessing on them

16 "The Law and the Prophets *were proclaimed* until John *came*; since that time the gospel of the kingdom of God has been preached, and everyone is forcing his way into it.

16 "The Law and the Prophets *were proclaimed* until John; since that time the gospel of the kingdom of God has been preached, and everyone is forcing his way into it.

16 "The Law and the Prophets remained until John. Since then, the good news about the kingdom of God has been proclaimed, and everyone entering it is under attack.

16 The law and the prophets *were* until John: since that time the kingdom of God is preached, and every man presses into it.

- The *dispensation* of the law and the prophets were *until* John the Baptist (Cf. Matt 11:7-15)

- The Pharisees misunderstood the blessings of God's covenant. They apparently assumed that a person's wealth was God's blessing in return for righteous conduct. They completely neglected the fact that many righteous people in the OT lacked material things, while many unrighteous people had plenty.

- V16-18 illustrates that the Pharisees justified themselves but were judged by God

17 But it is easier for heaven and earth to pass away than for **one stroke of a letter** of the Law to fail.

17 But it is easier for heaven and earth to pass away than for one stroke of a letter of the Law to fail.

17 However, it is easier for heaven and earth to disappear than for one stroke of a letter in the Law to be dropped.

17 And it is easier for heaven and earth to pass, than one tittle of the law to fail.

- Regardless of the Pharisee's views, the OT would stand as the final authority

— This is a very strong attestation to God's preservation of Scripture; the implication was that Jesus' teachings would likewise endure

- "...one stroke of a letter" - the tiny decorative "hook" on some of the Hebrew letters (Cf. Matt 5:17-18)

18 "Everyone who divorces his wife and marries another commits adultery, and he who marries one who is divorced from a husband commits adultery.

18 "Everyone who divorces his wife and marries another commits adultery, and he who marries one who is divorced from a husband commits adultery.

18 Any man who divorces his wife and marries another woman commits adultery, and the man who marries a woman divorced from her husband commits adultery."

18 Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from *her* husband committeth adultery.

- Jesus gives an example of the continuing validity of the OT, and the Pharisees' disregard of it

- The Pharisees justified themselves but were not living according to the Law

— One Example—Divorce: Divorce and remarriage = adultery. Jesus gave one exception to this (Deut 24:1-4; Matt 5:32; 19:9; 1 Cor 7). The Pharisees permitted a man to divorce his wife, then remarry another woman, but did not grant the woman the same privilege.

— See notes on Matt 19:9.

The Rich Man & Lazarus

19 "Now there was a rich man, and he habitually dressed in purple and fine linen, enjoying himself in splendor every day.

19 "Now there was a rich man, and he habitually dressed in purple and fine linen, joyously living in splendor every day.

19 "Once there was a rich man who used to dress in purple and fine linen and live in great luxury every day.

19 There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

- The "rich man" lived selfishly, in the splendor of luxury, and rejoicing in his present earthly prosperity (v1,13)

— Obviously, the rich man had disregarded the OT teaching that the Israelites should care for the poor among them (Cf. Prov 14:21; 19:17; 21:13; 28:27)

20 And a poor man named Lazarus **was laid** at his gate, covered with sores,

20 And a poor man named Lazarus was laid at his gate, covered with sores,

20 A beggar named Lazarus, who was covered with sores, was brought to his gate.

20 And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,

- Lazarus is the Greek form of the Hebrew name *Eleazar*: "God is my help"

- "...was laid" - Lazarus was sick, and possibly crippled; someone put him at the gate

- There's only one who has returned from the grave: He alone "has the floor." This is one of the few reliable passages on this subject. Notice that this is *not* a parable: this is an actual incident; these are real historical characters with names.

Two reasons to emphasize Lazarus' name:

(1) To demonstrate it really happened; it wasn't merely a rhetorical device.

(2) The rich man likely did not know the man's name. Jesus knew his name.

21 and longing to be fed from the *scraps* which fell from the rich man's table; not only *that*, the dogs also were coming and licking his sores.

21 and longing to be fed with the *crumbs* which were falling from the rich man's table; besides, even the dogs were coming and licking his sores.

21 He was always trying to satisfy his hunger with what fell from the rich man's table. Even the dogs used to come and lick his sores.

21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

- Lazarus was poor, incapacitated, begging, diseased, hungry, unclean, and despised
- The two descriptions, of the rich man and Lazarus, set the stage for the dramatic reversal of condition of these two men that follows (v22-24)

22 Now it happened that the poor man died and was carried away by the angels to Abraham's arms; and the rich man also died and was buried.

22 Now the poor man died and was carried away by the angels to Abraham's bosom; and the rich man also died and was buried.

22 "One day, the beggar died and was carried away by the angels to Abraham's side. The rich man also died and was buried.

22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;

- *Death is not the end.* It is the beginning of a whole new existence in another world.

- Lazarus was righteous, not because he was poor, but because he depended on God

- The rich man was not condemned because he was rich, but because he didn't use his resources properly

- Abraham was among the wealthiest in the world of his day, yet he was not in torment in Hades. He's an idiom for the "good place."

23 And in **Hades** he raised his eyes, being in torment, and *saw Abraham far away and Lazarus in his arms.

23 In Hades he lifted up his eyes, being in torment, and *saw Abraham far away and Lazarus in his bosom.

23 In the afterlife, where he was in constant torment, he looked up and saw Abraham far away and Lazarus by his side.

23 And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

- "...Hades" - "Abraham's bosom" becomes an idiom for a place of paradise for OT believers at the time of death (Luke 23:43; 2 Cor 12:4)
- Theologians believe Abraham's bosom was evacuated after the cross and resurrection (Eph 4:8-10)
- Christ was the first fruits of them that slept (1 Cor 15:20)
- For the Christian, death means to be present with the Lord (2 Cor 5:1-8; Phil 1:21). For the unbeliever, death means to be separated from God's presence; it results in a tormented state (v24-26).

24 And he cried out and said, '**Father Abraham**, have mercy on me and send Lazarus, so that he may dip the tip of his finger in water and cool off my tongue, for I am in agony in this flame.'

24 And he cried out and said, 'Father Abraham, have mercy on me, and send Lazarus so that he may dip the tip of his finger in water and cool off my tongue, for I am in agony in this flame.'

24 So he shouted, 'Father Abraham, have mercy on me! Send Lazarus to dip the tip of his finger in water to cool off my tongue, because I am suffering in this fire.'

24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

- "...Father Abraham" - the rich man appealed to his racial connection with the father of the Jews was ineffective

— This fact should have warned the listening Pharisees not to count on their Jewish heritage to admit them to the kingdom

- The rich man still viewed Lazarus as a servant—who could help him—rather than an equal. His judgment had not led him to repent of his selfishness, even in death.

- The punishment of lost sinners is not remedial: it does not improve them. *Hades* and *Gehenna* are not hospitals for the sick; they are prisons for the condemned.

25 But Abraham said, '**Child**, remember that during your life you received your good things, and likewise Lazarus bad things; but now he is being comforted here, and you are in agony.

25 But Abraham said, 'Child, remember that during your life you received your good things, and likewise Lazarus bad things; but now he is being comforted here, and you are in agony.

25 "But Abraham said, 'My child, remember that during your lifetime you received blessings, while Lazarus received hardships. But now he is being comforted here, while you suffer.

25 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

- "...Child" - *teknon*, a tender title that expressed compassion
- God did not sentence the rich man to torment to "balance things out" after his life of luxury
- He had chosen a life of personal comfort rather than a life of allegiance to God's Word (Cf. 12:21)
- His sin was not that he had done something bad, but that he had done nothing, when he should have done something good. It was too late for repentance.

26 And besides all this, between us and you **a great chasm** has been set, so that those who want to go over from here to you will not be able, nor will *any people* cross over from there to us.'

26 And besides all this, between us and you there is a great chasm fixed, so that those who wish to come over from here to you will not be able, and *that* none may cross over from there to us.'

26 Besides all this, a wide chasm has been fixed between us, so that those who want to cross from this side to you cannot do so, nor can they cross from your side to us.'

26 And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that *would come* from thence.

- "...a great chasm" - *chasma*, a gaping opening, a chasm, a gulf (from a form of *chao*; to "gape" or "yawn")

— Some conjecture that the *Aboussou* is involved in this geocentric topology. The only place topologically one can have a "bottomless" pit would be at the *center* of the earth.

27 And he said, 'Then I request of you, father, that you send him to my father's house—

27 And he said, 'Then I beg you, father, that you send him to my father's house—

27 "The rich man said, 'Then I beg you, father, send Lazarus to my father's house—

27 Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:

- People in Hades (apparently) have a concern for the lost, but can't do anything about it

28 for I have five brothers—in order that he may warn them, so that they will not come to this place of torment as well.'

28 for I have five brothers—in order that he may warn them, so that they will not also come to this place of torment.'

28 because I have five brothers—to warn them, so that they won't end up in this place of torture, too.'

28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

- The Rich Man knew what they would have to do to avoid his predicament
- He also doesn't argue with the justness of his punishment...he doesn't argue that it's harsh, unfair or unjust
- This statement condemned the Pharisees who were listening to Jesus, but had explained away the OT revelation about the Messiah, and asked Jesus to perform more signs (11:16)
- It also implies that they would not believe on Jesus, even though He would rise from the dead (Cf. 9:22; 11:29-30; 13:32)
- Not long after this teaching, Jesus did raise someone from the dead: another Lazarus. What was the reaction of the Pharisees? They tried to kill both Jesus and Lazarus (John 11:45-53; 12:10-11).

The primary use of miracles in Scripture was not to convince people of the truth by replacing the Bible, but rather to confirm the truth of Scripture.

29 But Abraham *said, 'They have Moses and the Prophets; let them hear them.'

29 But Abraham *said, 'They have Moses and the Prophets; let them hear them.'

29 "Abraham said, 'They have Moses and the Prophets. They should listen to them!'

29 Abraham saith unto him, They have Moses and the prophets; let them hear them.

30 But he said, 'No, father Abraham, but if someone goes to them from the dead, they will repent!'

30 But he said, 'No, father Abraham, but if someone goes to them from the dead, they will repent!'

30 "But the rich man replied, 'No, father Abraham! But if someone from the dead went to them, they would repent.'

30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

- The testimony of Scripture (in this case, the OT) was more convincing than any testimony from a person who might return to the living with a message from Hades

31 But he said to him, 'If they do not listen to Moses and the Prophets, they will not be persuaded even if someone **rises from the dead.**'"

31 But he said to him, 'If they do not listen to Moses and the Prophets, they will not be persuaded even if someone rises from the dead.'"

31 "Then Abraham told him, 'If your brothers do not listen to Moses and the Prophets, they will not be persuaded, even if someone were to rise from the dead.'"

31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

- "...rises from the dead" - one did. It is interesting that his name was also Lazarus (John 11).

— The response of the chief priests was to plot to kill him (John 11:46-50; 12:10)

— Faith that is based *solely* on miracles is not a saving faith (John 2:23-25)