

kill one-fourth of the earth's inhabitants. Are these all wicked persons? If this Scripture is placed beside Matthew 16:18, so that it is seen that the gates of ἄδης cannot prevail over the members of Christ's Church, then Death and ἄδης could here be seen as swallowing up only wicked persons.

Revelation 20:13-14 -- "And the sea gave up the dead which were in it, and death and ἄδης gave up the dead which were in them; and they were judged, every one of them according to their deeds. And death and ἄδης were thrown into the lake of fire. This is the second death, the lake of fire."

It is important to note that those who are judged at this "white throne" judgment are unsaved. They are the wicked dead, whose names are not written in the book of life. The combination of the sea, death, and ἄδης delivering up their dead would appear to be a reference to the reuniting of bodies and disembodied spirits at the resurrection. Out of the sea and the graves on land the bodies of the wicked dead are reconstituted and made alive, and out of ἄδης come the disembodied souls/spirits of the wicked dead; their reunited bodies and souls/spirits are judged and cast into the lake of fire.

Luke 16:19-31 -- "Now there was a certain rich man, and he habitually dressed in purple and fine linen, gaily living in splendor every day. And a certain poor man named Lazarus was laid at his gate, covered with sores, 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. Now it came about that the poor man died and he was carried away by the angels to Abraham's bosom; and the rich man also died and was buried. And in ἄδης he lifted up his eyes, being in torment, and saw Abraham far away, and Lazarus in his bosom. And he cried out and said, 'Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water and cool off my tongue; for I am in agony in this flame.' 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. And besides all this, between us and you there is a great chasm fixed, in order that those who wish to come over from here to you may not be able, and that none may cross over from there to us.' And he said, 'Then I beg you, Father, that you send him to my father's house -- for I have five brothers -- that he may warn them, lest they also come to this place of torment.' But Abraham said, 'They have Moses and the Prophets; let them hear them.' But he said, 'No, Father Abraham, but if someone goes to them from the dead, they will repent!'" But he said to him, 'If they do not listen to Moses and the Prophets, neither will they be persuaded if someone rises from the dead.'

Since this is the classic passage on the intermediate state, it deserves extended treatment.

Analysis of Luke 16:19-31

- (a) What is the genre of this discourse? Is it fiction? If fiction, is it a parable, an allegory, or an illustrative story? Or is it non-fiction?

It appears to have some characteristic elements of parabolic teaching, in that the characters could be representative and the truth clearly illustrated. And yet if it is parabolic, it is the only such instance in the Gospels in which a character is given a proper name. It therefore seems to have both parabolic and non-fictional elements.