

Luke 16.19-31 mgvh notes and translation

19

NA28 Ἄνθρωπος δέ τις ἦν πλούσιος, καὶ ἐνεδιδύσκετο πορφύραν καὶ βύσσον εὐφραϊνόμενος καθ' ἡμέραν λαμπρῶς.

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

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

ESV "There was a rich man who was clothed in purple and fine linen and who feasted sumptuously every day.

NRS "There was a rich man who was dressed in purple and fine linen and who feasted sumptuously every day.

NET "There was a rich man who dressed in purple and fine linen and who feasted sumptuously every day.

NIV "There was a rich man who was dressed in purple and fine linen and lived in luxury every day.

NJB There was a rich man who used to dress in purple and fine linen and feast magnificently every day.

CEB "There was a certain rich man who clothed himself in purple and fine linen, and who feasted luxuriously every day.

NLT Jesus said, "There was a certain rich man who was splendidly clothed in purple and fine linen and who lived each day in luxury.

MSG "There once was a rich man, expensively dressed in the latest fashions, wasting his days in conspicuous consumption.

MGVH Now there was this guy who was rich, and he used to dress up in [expensive] purple garments and fine linen, feasting conspicuously every day.

- Check out what Luke has to see about those who are πλούσιος. Lk. 6:24; 12:16; 14:12; 16:1, 19, 21f; 18:23, 25; 19:2; 21:1

- What is the tense of ἐνεδιδύσκετο? IMPF How might you translate this tense? he used to dress...

- What is the point of noting that he dressed in “purple”?

πορφύρα, ας, ἡ strictly, a species of shellfish yielding costly purple dye; in the NT of expensive garments made from cloth dyed purple cf NET: Purple describes a fine, expensive dye used on luxurious clothing, and by metonymy, refers to clothing colored with that dye. It pictures someone of great wealth.

- What is a good way to render εὐφραϊνόμενος καθ' ἡμέραν λαμπρῶς?

- What is the fuller sense of λαμπρῶς suggested by the Louw-Nida lexicon?

88.255 λαμπρῶς: pertaining to living in ostentatious luxury - 'luxuriously, with ostentation, showing off.' ἐνεδιδύσκετο πορφύραν καὶ βύσσον εὐφραϊνόμενος καθ' ἡμέραν λαμπρῶς 'he dressed in fine clothes (literally 'in purple cloth') and rejoiced in living luxuriously every day'

- See who else εὐφραίνω-s in Luke 12.19. Eat, drink, and be merry...

πτωχὸς δέ τις ὀνόματι Λάζαρος ἐβέβλητο πρὸς τὸν πυλῶνα αὐτοῦ εἰλκωμένος

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

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

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

And at his gate lay a poor man named Lazarus, covered with sores,

But at his gate lay a poor man named Lazarus whose body was covered with sores,

At his gate was laid a beggar named Lazarus, covered with sores

And at his gate there used to lie a poor man called Lazarus, covered with sores,

At his gate lay a certain poor man named Lazarus who was covered with sores.

At his gate lay a poor man named Lazarus who was covered with sores.

A poor man named Lazarus, covered with sores, had been dumped on his doorstep.

But there was a poor person—his name was Lazarus—who was dropped off at his gate, covered with sores

- What is the difference between someone like Lazarus who is πτωχὸς as compared to someone who is πένης?

BDAG: πένης, ητος (πένομαι ‘to work, toil’) pertaining to being obliged to work for a living, but not being reduced to begging, for the latter aspect πτωχός, is ordinarily used

- ἐβέβλητο – tense and voice: **Pluperfect passive**

With the basic meaning of this word in mind, what picture is being drawn? **Laz is ‘deposited’ there >> “laying” in passive(?) cf. MSG**

- This is the only parable where a person is given a name. Note later on who knows his name. (BTW, what is the rich man’s name? Check the text critical apparatus for v19 and read Metzger’s *Commentary* notes.)

- Traditionally, he is often known as “Dives,” but this is simply the Latin word for “rich” that is used in the text.

- Metzger: ὀνόματι Νευης Ɱ⁷⁵ (sa) † Finees Prisc

It was probably *horror vacui* that prompted more than one copyist to provide a name for the anonymous Rich Man. In Egypt the tradition that his name was Nineveh is incorporated in the Sahidic version, and seems to be reflected also in Ɱ⁷⁵, which reads πλούσιος ὀνόματι Νευης (probably a scribal error for Νινευης). During the third and fourth centuries a tradition was current in the West that the Rich Man’s name was Phineas. The pseudo-Cyprianic treatise *De pascha computus*, which was written in the year 242/3 in Africa or in Rome, declares (ch. 17): *Omnibus peccatoribus a deo ignis est praeparatus, in cuius flamma uri ille Finaeus dives ab ipso dei filio est demonstratus* (“Fire has been prepared by God for all sinners, in the flame of which, as was indicated by the Son of God himself, that rich man Phineas is burned”). The same tradition is repeated toward the close of the fourth century in the last of the eleven anonymous treatises that are customarily assigned to Priscillian, a wealthy, highly educated layman who became the founder of a gnosticizing sect in southern Spain. Here the name is spelled Finees (in the only manuscript extant of *Tract ix* the name is spelled *Fineet* with the *t* stroked out and surmounted by *s*). The reason that the name Phineas was given to the Rich Man may be because in the Old Testament (Nu 25.7, 11) Eleazar [compare Lazarus] and Phinehas are associated. A note in the margin of a thirteenth century manuscript of the poem “Aurora,” a versified Bible written in the twelfth century by Peter of Riga, states *Amonofis dicitur esse nomen divitis* (“The name of the Rich Man is said to be Amonofis [i.e. Amenophis]”).

- Verses 19-20: There is a word play between the rich man’s feasting = εὐφρανόμενος = *euphrainomenos* and Lazarus being covered with sores = εἰλκωμένος = *heilkōmenos*.
- Note that verses 20-21 are a single sentence.

21

NA28 και ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλουσίου· ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἐπέλειχον τὰ ἕλκη αὐτοῦ.
NASB 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.
KJV And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.
ESV who desired to be fed with what fell from the rich man's table. Moreover, even the dogs came and licked his sores.
NRS who longed to satisfy his hunger with what fell from the rich man's table; even the dogs would come and lick his sores.
NET who longed to eat what fell from the rich man's table. In addition, the dogs came and licked his sores.
NIV and longing to eat what fell from the rich man's table. Even the dogs came and licked his sores.
NJB who longed to fill himself with what fell from the rich man's table. Even dogs came and licked his sores.
CEB Lazarus longed to eat the crumbs that fell from the rich man's table. Instead, dogs would come and lick his sores.
NLT As Lazarus lay there longing for scraps from the rich man's table, the dogs would come and lick his open sores.
MSG All he lived for was to get a meal from scraps off the rich man's table. His best friends were the dogs who came and licked his sores.
MGVH and longing to fill up on whatever fell from the rich guy's table. Instead, even the dogs were coming and licking his sores.

- Are these good or bad dogs? Are they acting sympathetically or with hostility?

Cf. LN 4.34-35 which distinguishes between the wild/street κύνες and the domestic κυνάριον

NET Bible note: When *the dogs came and licked his sores* it meant that he was unclean. See the negative image of [Rev 22:15](#) that draws on this picture.

NA28 ἐγένετο δὲ ἀποθανεῖν τὸν πτωχὸν καὶ ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλπον Ἀβραάμ· ἀπέθανεν δὲ καὶ ὁ πλούσιος καὶ ἐτάφη.
 NASB "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.
 KJV 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;
 ESV The poor man died and was carried by the angels to Abraham's side. The rich man also died and was buried,
 NRS The poor man died and was carried away by the angels to be with Abraham. The rich man also died and was buried.
 NET "Now the poor man died and was carried by the angels to Abraham's side. The rich man also died and was buried.
 NIV "The time came when the beggar died and the angels carried him to Abraham's side. The rich man also died and was buried.
 NJB Now it happened that the poor man died and was carried away by the angels into Abraham's embrace. The rich man also died and was buried.
 CEB "The poor man died and was carried by angels to Abraham's side. The rich man also died and was buried.
 NLT "Finally, the poor man died and was carried by the angels to be with Abraham. The rich man also died and was buried,
 MSG "Then he died, this poor man, and was taken up by the angels to the lap of Abraham. The rich man also died and was buried.
 MGvH Now it so happened that the poor man died, and he was carried away by angels into the embrace of Abraham. Now the rich man also died and was buried.

- ἐγένετο followed by ἀποθανεῖν in INF mood and τὸν πτωχὸν in ACC case indicates what? Indirect Discourse
- καὶ ἀπενεχθῆναι αὐτὸν continues the indirect discourse
- How should you understand/translate κόλπον Ἀβραάμ? cf BDAG and LN 1.016 – note that it used again in the next verse but in the plural
 - To be at Abraham's bosom was a way of designating a position of honor at a meal. Cf. John 13.23 which uses same wording.

NA28 καὶ ἐν τῷ ᾄδῃ ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ, ὑπάρχων ἐν βασάνοις, ὁρᾷ Ἀβραὰμ ἀπὸ μακρόθεν καὶ Λάζαρον ἐν τοῖς κόλποις αὐτοῦ.

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

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

ESV and in Hades, being in torment, he lifted up his eyes and saw Abraham far off and Lazarus at his side.

NRS In Hades, where he was being tormented, he looked up and saw Abraham far away with Lazarus by his side.

NET And in hell, as he was in torment, he looked up and saw Abraham far off with Lazarus at his side.

NIV In Hades, where he was in torment, he looked up and saw Abraham far away, with Lazarus by his side.

NJB 'In his torment in Hades he looked up and saw Abraham a long way off with Lazarus in his embrace.

CEB While being tormented in the place of the dead, he looked up and saw Abraham at a distance with Lazarus at his side.

NLT and his soul went to the place of the dead. There, in torment, he saw Abraham in the far distance with Lazarus at his side.

MSG In hell and in torment, he looked up and saw Abraham in the distance and Lazarus in his lap.

MGVH And in Hades, he lifted up his eyes as he was suffering torments and sees Abraham at a distance and Lazarus in his embrace.

- Note use of Greek ᾄδης = Hades (instead of Hebrew Gehenna, Gehinnom, Sheol). What is understood by ᾄδης?
BDAG: ᾄδης, ου, ὁ (w. var. spellings Hom.+) **1**. Orig. proper noun, god of the nether world, 'Hades', then *the nether world, Hades* as place of the dead,
 What's the best way to translate this word?
- What is the tense of ὁρᾷ? **PRES (1st time in this account) > Historical present**
- Where Lazarus was side to be in relationship to Abraham in v22 should be repeated here.

- NA28 καὶ αὐτὸς φωνήσας εἶπεν· πάτερ Ἀβραάμ, ἐλέησόν με καὶ πέμψον Λάζαρον ἵνα βάψῃ τὸ ἄκρον τοῦ δακτύλου αὐτοῦ ὕδατος καὶ καταψύξῃ τὴν γλῶσσάν μου, ὅτι ὀδυνῶμαι ἐν τῇ φλογὶ ταύτῃ.
- NASB "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.'
- KJV 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.
- ESV And he called out, 'Father Abraham, have mercy on me, and send Lazarus to dip the end of his finger in water and cool my tongue, for I am in anguish in this flame.'
- NRS He called out, 'Father Abraham, have mercy on me, and send Lazarus to dip the tip of his finger in water and cool my tongue; for I am in agony in these flames.'
- NET So he called out, 'Father Abraham, have mercy on me, and send Lazarus to dip the tip of his finger in water and cool my tongue, because I am in anguish in this fire.'
- NIV 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.'
- NJB So he cried out, "Father Abraham, pity me and send Lazarus to dip the tip of his finger in water and cool my tongue, for I am in agony in these flames."
- CEB He shouted, 'Father Abraham, have mercy on me. Send Lazarus to dip the tip of his finger in water and cool my tongue, because I'm suffering in this flame.'
- NLT "The rich man shouted, 'Father Abraham, have some pity! Send Lazarus over here to dip the tip of his finger in water and cool my tongue. I am in anguish in these flames.'
- MSG He called out, "Father Abraham, mercy! Have mercy! Send Lazarus to dip his finger in water to cool my tongue. I'm in agony in this fire.'
- MGVH And he called out and said, "Father Abraham, have mercy on me! And send Lazarus to dip the tip of his finger in some water and cool my tongue, because I'm in agony in this flame."
- What mood are ἐλέησόν and πέμψον? **IMPV**
What is the rich man's relationship to Abraham?
 - ὕδατος – The **GEN** case indicates either location (*in water*), content (*with water*), or partitive (*some water*)

- NA28 εἶπεν δὲ Ἀβραάμ· τέκνον, μνήσθητι ὅτι ἀπέλαβες τὰ ἀγαθὰ σου ἐν τῇ ζωῇ σου, καὶ Λάζαρος ὁμοίως τὰ κακά· νῦν δὲ ὧδε παρακαλεῖται, σὺ δὲ ὀδυνᾷσαι.
- NASB "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.
- KJV 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.
- ESV But Abraham said, 'Child, remember that you in your lifetime received your good things, and Lazarus in like manner bad things; but now he is comforted here, and you are in anguish.
- NRS But Abraham said, 'Child, remember that during your lifetime you received your good things, and Lazarus in like manner evil things; but now he is comforted here, and you are in agony.
- NET But Abraham said, 'Child, remember that in your lifetime you received your good things and Lazarus likewise bad things, but now he is comforted here and you are in anguish.
- NIV "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.
- NJB Abraham said, "My son, remember that during your life you had your fill of good things, just as Lazarus his fill of bad. Now he is being comforted here while you are in agony.
- CEB But Abraham said, 'Child, remember that during your lifetime you received good things, whereas Lazarus received terrible things. Now Lazarus is being comforted and you are in great pain.
- NLT "But Abraham said to him, 'Son, remember that during your lifetime you had everything you wanted, and Lazarus had nothing. So now he is here being comforted, and you are in anguish.
- MSG "But Abraham said, "Child, remember that in your lifetime you got the good things and Lazarus the bad things. It's not like that here. Here he's consoled and you're tormented.
- MGVH But Abraham said, "Child, remember that you received your good things in your lifetime, whereas Lazarus received bad things. So now, here he is being comforted, but you are in agony.
- What does this verse suggest about the importance of being a “child of Abraham”? **not much! cf John 8.39**
 - παρακαλεῖται – Be sure to note what is the most appropriate way to translate this verb in this context. **comfort, console**
 - There is a bit of rhyme with παρακαλεῖται and ὀδυνᾷσαι.

- NA28 και ἐν πᾶσιν τούτοις μεταξύ ἡμῶν καὶ ὑμῶν χάσμα μέγα ἐστήρικται, ὅπως οἱ θέλοντες διαβῆναι ἔνθεν πρὸς ὑμᾶς μὴ δύνωνται, μηδὲ ἐκεῖθεν πρὸς ἡμᾶς διαπερῶσιν.
- NASB '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.'
- KJV 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.
- ESV And besides all this, between us and you a great chasm has been fixed, in order that those who would pass from here to you may not be able, and none may cross from there to us.'
- NRS Besides all this, between you and us a great chasm has been fixed, so that those who might want to pass from here to you cannot do so, and no one can cross from there to us.'
- NET Besides all this, a great chasm has been fixed between us, so that those who want to cross over from here to you cannot do so, and no one can cross from there to us.'
- NIV And besides all this, between us and you a great chasm has been set in place, so that those who want to go from here to you cannot, nor can anyone cross over from there to us.'
- NJB But that is not all: between us and you a great gulf has been fixed, to prevent those who want to cross from our side to yours or from your side to ours."
- CEB Moreover, a great crevasse has been fixed between us and you. Those who wish to cross over from here to you cannot. Neither can anyone cross from there to us.'
- NLT And besides, there is a great chasm separating us. No one can cross over to you from here, and no one can cross over to us from there.'
- MSG Besides, in all these matters there is a huge chasm set between us so that no one can go from us to you even if he wanted to, nor can anyone cross over from you to us.'
- MGVH And besides all this, between us and you a great chasm has been set up, so that those who want to pass over from here to you can't do so, nor can anyone cross over from there to us."
- ἐν πᾶσι τούτοις – How will you translate this phrase? Check on the possible ways of translating ἐν.
 - ὅπως οἱ θέλοντες διαβῆναι ἔνθεν πρὸς ὑμᾶς μὴ δύνωνται – Sort out how the verbs function.
Following ὅπως, we find δύνωνται (and later διαπερῶσιν) in ___SUBJN_____ mood. >> Purpose/result
θέλοντες — position: ATTRIB function: SUBST >> the ones who are wanting
Following θέλοντες, we find διαβῆναι in _____INF_____ mood complementing the idea of the wanting.

27
NA28 εἶπεν δέ· ἐρωτῶ σε οὖν, πάτερ, ἵνα πέμψῃς αὐτὸν εἰς τὸν οἶκον τοῦ πατρός μου,
NASB "And he said, 'Then I beg you, father, that you send him to my father's house--
KJV Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:
ESV And he said, 'Then I beg you, father, to send him to my father's house--
NRS He said, 'Then, father, I beg you to send him to my father's house--
NET So the rich man said, 'Then I beg you, father-- send Lazarus to my father's house
NIV "He answered, 'Then I beg you, father, send Lazarus to my family,
NJB 'So he said, "Father, I beg you then to send Lazarus to my father's house,
CEB "The rich man said, 'Then I beg you, Father, send Lazarus to my father's house.
NLT "Then the rich man said, 'Please, Father Abraham, at least send him to my father's home.
MSG "The rich man said, "Then let me ask you, Father: Send him to the house of my father
MGVH So [the rich guy] said, "I ask you, then, father, that you send him to my father's house,

NA28 ἔχω γὰρ πέντε ἀδελφούς, ὅπως διαμαρτύρηται αὐτοῖς, ἵνα μὴ καὶ αὐτοὶ ἔλθωσιν εἰς τὸν τόπον τοῦτον τῆς βασάνου.

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

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

ESV for I have five brothers-- so that he may warn them, lest they also come into this place of torment.'

NRS for I have five brothers-- that he may warn them, so that they will not also come into this place of torment.'

NET (for I have five brothers) to warn them so that they don't come into this place of torment.'

NIV for I have five brothers. Let him warn them, so that they will not also come to this place of torment.'

NJB since I have five brothers, to give them warning so that they do not come to this place of torment too."

CEB I have five brothers. He needs to warn them so that they don't come to this place of agony.'

NLT For I have five brothers, and I want him to warn them so they don't end up in this place of torment.'

MSG where I have five brothers, so he can tell them the score and warn them so they won't end up here in this place of torment.'

MGVH for I have five brothers, so that he may warn them, that they don't also come to this place of torment."

- ὅπως διαμαρτύρηται αὐτοῖς, ἵνα μὴ καὶ αὐτοὶ ἔλθωσιν... – Both ὅπως and ἵνα are followed by verbs in the ____ **SUBJN** ____ mood.
 ὅπως is being used to indicate: **SUBST** (What question is it answering?) **What is he to do?**
 ἵνα is now being used to indicate: **PURP** (What question is it answering?) **Why is he to do it?**

29

NA28 λέγει δὲ Ἀβραάμ· ἔχουσιν Μωϋσέα καὶ τοὺς προφήτας· ἀκουσάτωσαν αὐτῶν.

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

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

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

NRS Abraham replied, 'They have Moses and the prophets; they should listen to them.'

NET But Abraham said, 'They have Moses and the prophets; they must respond to them.'

NIV "Abraham replied, 'They have Moses and the Prophets; let them listen to them.'

NJB Abraham said, "They have Moses and the prophets, let them listen to them."

CEB Abraham replied, 'They have Moses and the Prophets. They must listen to them.'

NLT "But Abraham said, 'Moses and the prophets have warned them. Your brothers can read what they wrote.'

MSG "Abraham answered, "They have Moses and the Prophets to tell them the score. Let them listen to them.'

MGVH But Abraham says, "They have Moses and the prophets. They should listen to them."

- What is the tense of λέγει? **PRES > Historical present**

30

NA28 ὁ δὲ εἶπεν· οὐχί, πάτερ Ἀβραάμ, ἀλλ' ἐάν τις ἀπὸ νεκρῶν πορευθῆ πρὸς αὐτοὺς μετανοήσουσιν.

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

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

ESV And he said, 'No, father Abraham, but if someone goes to them from the dead, they will repent.'

NRS He said, 'No, father Abraham; but if someone goes to them from the dead, they will repent.'

NET Then the rich man said, 'No, father Abraham, but if someone from the dead goes to them, they will repent.'

NIV "'No, father Abraham,' he said, 'but if someone from the dead goes to them, they will repent.'

NJB The rich man replied, "Ah no, father Abraham, but if someone comes to them from the dead, they will repent."

CEB The rich man said, 'No, Father Abraham! But if someone from the dead goes to them, they will change their hearts and lives.'

NLT "The rich man replied, 'No, Father Abraham! But if someone is sent to them from the dead, then they will repent of their sins and turn to God.'

MSG ""I know, Father Abraham,' he said, "but they're not listening. If someone came back to them from the dead, they would change their ways.'

MGVH But he said, "Not so, father Abraham! But if someone should go to them from the dead, they will repent."

- How should μετανοήσουσιν be translated?

31

NA28 εἶπεν δὲ αὐτῶ· εἰ Μωϋσέως καὶ τῶν προφητῶν οὐκ ἀκούουσιν, οὐδ' ἐάν τις ἐκ νεκρῶν ἀναστῆ πεισθήσονται.

NASB "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.'"

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

ESV He said to him, 'If they do not hear Moses and the Prophets, neither will they be convinced if someone should rise from the dead.'"

NRS He said to him, 'If they do not listen to Moses and the prophets, neither will they be convinced even if someone rises from the dead.'"

NET He replied to him, 'If they do not respond to Moses and the prophets, they will not be convinced even if someone rises from the dead.'"

NIV "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.'"

NJB Then Abraham said to him, "If they will not listen either to Moses or to the prophets, they will not be convinced even if someone should rise from the dead."

CEB Abraham said, 'If they don't listen to Moses and the Prophets, then neither will they be persuaded if someone rises from the dead.'"

NLT "But Abraham said, 'If they won't listen to Moses and the prophets, they won't listen even if someone rises from the dead.'"

MSG "Abraham replied, "If they won't listen to Moses and the Prophets, they're not going to be convinced by someone who rises from the dead.'"

MGVH Then Abraham said to him, "If to Moses and the prophets they won't listen, neither will they be persuaded even if someone should arise from the dead."

- A conditional statement (ἐάν τις ἐκ νεκρῶν ἀναστῆ πεισθήσονται) within a conditional statement!

ἐάν τις ἐκ νεκρῶν ἀναστῆ πεισθήσονται is the same construction as in verse 30. i.e., **condition of uncertainty**

It stands within the primary conditional statement formed by εἰ followed by ἀκούουσιν in the **INDIC** mood. What kind of condition is this? **Simple Condition of Fact**

Note the significance of these different conditional types.

>> **If they don't listen to Moses (and we'll assume they don't), neither if (it should happen that) someone should rise from the dead...**

Luke 16.19-31 mgvh translation

¹⁹ Now there was this guy who was rich,
and he used to dress up in [expensive] purple garments and fine linen,
feasting conspicuously every day.

²⁰ But there was a poor person—his name was Lazarus—
who was dropped off at his gate,
covered with sores

²¹ and longing to fill up on whatever fell from the rich guy's table.
Instead, even the dogs were coming and licking his sores.

²² Now it so happened that the poor man died,
and he was carried away by angels into the embrace of Abraham.
Now the rich man also died
and was buried.

²³ And in Hades, he lifted up his eyes as he was suffering torments
and sees Abraham at a distance and Lazarus in his embrace.

²⁴ And he called out and said,
“Father Abraham, have mercy on me!
And send Lazarus to dip the tip of his finger in some water and cool my tongue,
because I'm in agony in this flame.”

²⁵ But Abraham said,
“Child, remember that you received your good things in your lifetime,
whereas Lazarus received bad things.
So now, here he is being comforted,
but you are in agony.

²⁶ And besides all this, between us and you a great chasm has been set up,
so that those who want to pass over from here to you can't do so,
nor can anyone cross over from there to us.”

²⁷ So [the rich guy] said,
“I ask you, then, father, that you send him to my father's house,
²⁸ for I have five brothers,
so that he may warn them,
that they don't also come to this place of torment.”

²⁹ But Abraham says,
“They have Moses and the prophets. They should listen to them.”

³⁰ But he said,
“Not so, father Abraham!
But if someone should go to them from the dead, they will repent.”

³¹ Then Abraham said to him,
“If to Moses and the prophets they won't listen,
neither will they be persuaded even if someone should arise from the dead.”