

LAZARUS AND THE RICH MAN

The parable of Lazarus and the rich man has been the foundation for many of the erroneous beliefs about "hell" within traditional Christianity. Some have viewed it not as a parable, but as a true story Messiah told to give details about the punishment of sinners in hell. Yet a thorough, unbiased examination of this story will show that the generally accepted interpretations of this passage of Scripture are fallacious and misleading. In this article, we will go through the parable verse by verse to determine what Messiah was truly teaching.

Those who insist that this is not a parable, but a true, literal story "Christ" told to describe the condition of the lost in hell must overlook several facts to arrive at that conclusion. First, Yahshua the Messiah never accuses the rich man of any sin. He is simply portrayed as a wealthy man who lived the good life. Furthermore, Lazarus is never proclaimed to be a righteous man. He is just one who had the misfortune to be poor and unable to care for himself. If this story is literal, then the logical implication is that all the rich are destined to

burn in hell, while all the homeless and destitute will be saved. Does anyone believe this to be the case?

If hell is truly as it is pictured in this story, then the saved will be able to view the lost who are burning there. Could anyone enjoy eternal existence if they were able to see lost friends, family, and acquaintances being incinerated in hell, yet never burning up? Additionally, if hell (as it is traditionally taught) is an abyss of fire and brimstone where sinners are tormented forever, does anyone really believe that one drop of water would relieve the pain and anguish of someone suffering in its flames?

These are just some of the difficulties we encounter when we try to make the account of Lazarus and the rich man literal, instead of realizing that it is a parable. If it is a true story, then **all** of the things Messiah said must be factual. If all the points of the story are not literal, then we must view this tale as an analogy Yahshua used to teach larger spiritual truths.

Most people think that the Messiah spoke in parables to make the meaning clearer for the uneducated people he was teaching. Reflecting this belief, an appendix to the *NKJV* says that "Jesus' reputation as a great

teacher spread far and wide. And no wonder. He taught in parables, simple stories, that made His lessons clear to all who were ready to learn" ("Man for All Times," p. 1870). Yet Messiah said his purpose for speaking to the people in parables was exactly the **opposite** of the explanation cited above.

Mat 13:1 And on that day יְהוֹשֻׁעַ went out of the house and sat by the sea. **2** And large crowds were gathered together to Him, so that He went into a boat and sat down. And all the crowd stood on the beach. **3** And He spoke to them much in parables, saying, "See, the sower went out to sow...
10 And the taught ones came and said to Him, "Why do You speak to them in parables?" **11** And He answering, said to them, "Because it has been given to you to know the secrets of the reign of the heavens, but to them it has not been given.
12 "For whoever possesses, to him more shall be given, and he shall have overflowing; but whoever does not possess, even what he possesses shall be taken away from him. **13** "Because of this I speak to them in parables, because seeing they do not see, and hearing they

do not hear, nor do they understand. **14** "And in them the prophecy of Yeshayahu is completely filled, which says, 'Hearing you shall hear and by no means understand, and seeing you shall see and by no means perceive,
15 for the heart of this people has become thickened, and their ears are hard of hearing, and their eyes they have closed, lest they should see with their eyes and hear with their ears, lest they should understand with their heart, and turn back, and I heal them.'

As this passage and the parallel Scripture in Mark 4 clearly state, Yahshua spoke to the people in parables to **hide** the spiritual meaning of what he was saying. He only intended for his disciples to understand what the parables truly meant. It is no wonder, then, that so many have misunderstood what Messiah was teaching with the parable of Lazarus and the rich man.

Let's start by getting some background information on the situation in which Yahshua told this parable. Luke tells us that all the tax collectors and sinners were coming to the Messiah to hear what he had to say (Luke 15:1). This made the Pharisees and scribes jealous and they complained, vehemently criticizing Yahshua for

receiving sinners and eating with them (Luke 15:2). They were probably envious of Yahshua's growing fame, afraid that his popularity would diminish their own authority and prestige.

So the Messiah first spoke a three-part parable (the lost sheep, the lost coin, and the prodigal son) to those gathered around him. This parable was designed to show the tax collectors and sinners (as well as the Pharisees) that Elohim was concerned for them and that He would seek out the lost and welcome them into His family when they repented and turned back to Him.

The self-righteous, accusing Pharisees and scribes, whom Yahshua acknowledged as the legitimate religious teachers of the Jews (Matt. 23:1-3), should have been the ones telling these people of Yahweh's love for them. They should have been the ones teaching these sinners, exhorting them to return to Yahweh and receive His love and forgiveness. However, because of their faith in their own righteousness and their contempt for these tax collectors and sinners who didn't measure up to their standards, the Pharisees and scribes excluded them and considered them accursed (John 7:49).

Afterward, speaking primarily to his disciples but with the Pharisees (and probably the crowd) still listening in, Yahshua related the parable of the unjust steward (Luke 16:1-13). The Pharisees, who were "lovers of money" (Luke 16:14), realized that the Messiah was alluding to them with this parable and took offense. They scoffed at Yahshua. The final part of Messiah's response to the derision of the Pharisees and scribes was the parable of Lazarus and the rich man.

We'll now examine this parable in detail to grasp exactly what the Messiah was teaching about the Kingdom of Elohim.

Luk 16:19 “But there was a certain rich man who used to dress in purple and fine linen and lived luxuriously every day.

We begin by scrutinizing the description Yahshua gives us of the rich man. First, he tells us that this man is clothed in purple and fine linen. This type of clothing would not have been out of the ordinary for one of considerable wealth during this time period. However, this raiment also has symbolic meaning. *The Eerdmans Bible Dictionary* says: "The wearing of purple was

associated particularly with royalty . . ." ("Purple," p. 863). In addition, the *New Bible Dictionary* tells us: "The use of linen in OT times was prescribed for priests (Ex. 28:39). The coat, turban and girdle must be of fine linen." ("Linen," p. 702).

So we see that the garments worn by this rich man were symbolic of royalty and the priesthood. With that in mind, let's see what Yahweh told Moses just before giving the Israelites the Law on Mount Sinai.

Exo 19:6 'and you shall be to Me a reign of priests and a set-apart nation.' Those are the words which you are to speak to the children of Yisra'ël."

The clothing of the rich man identifies him symbolically with the people of Israel, who Yahweh chose to be a special people. They were called to be a witness to the nations surrounding them, confirming the blessings available to those who would obey Yahweh and keep His laws. Unfortunately, only infrequently did they live up to the high calling given to them by the Eternal. Eventually He had to send them into captivity for their refusal to honor their part of the covenant ratified at Mount Sinai. At the time of Yahshua, only the remnant of the house of Judah which had returned from the

Babylonian captivity continued to have a covenant relationship with Elohim. The rich man in this parable represents the Jews of Yahshua's day, exemplified by the religious teachers, the Pharisees and scribes.

Verse 19 also tells us that the rich man "fared sumptuously every day." Figuratively, this represents the magnificent spiritual feast available only to the Jews, who were the sole remaining part of Elohim's called people Israel. In the first century A.D., they were the only people on earth who had the true religion. Indeed, Paul recounts the glorious station of the house of Judah in Romans 9:3-5.

Rom 9:3 For I myself could have wished to be banished from Messiah for the sake of my brothers, my relatives according to the flesh, **4** who are Yisra'ëlites, whose is the adoption, and the esteem, and the covenants, and the giving of the Torah, and the worship, and the promises, **5** whose are the fathers, and from whom is the Messiah according to the flesh, who is over all, Elohim-blessed forever. Aměn.

The Jews were truly rich, feasting on Elohim's spiritual blessings. Yet these very gifts caused them to

stumble because they prompted them to self-righteousness. They basked in the gifts, without esteeming the Eternal Elohim who gave them. Instead of being a "royal priesthood" that was a blessing to all nations, they instead loathed and despised the surrounding Gentile peoples. Certainly, as Paul wrote, "Let their table become for a snare, and for a trap, and for a stumbling-block and a recompense to them," (Rom. 11:9).
Luk 16:20 "And there was a certain beggar named El'azar, being covered with sores, who was placed at his gate, **21** and longing to be fed with the crumbs which fell from the rich man's table. Indeed, even the dogs came and licked his sores.

In contrast to the rich man, we now see Lazarus. The first thing to note is that he is depicted as a beggar. This is an apt description of the Gentiles who "laid at the gate" of Judah. Paul describes the predicament of the Gentiles before they received Messiah in Ephesians 2:12.

Eph 2:12 that at that time you were without Messiah, excluded from the citizenship of Yisra'el and strangers from the covenants of promise, having no expectation and without Elohim in the world.

This Scripture is also a fitting representation of the position of the Gentile nations (*most of whom were non-practicing Israelites from the so called "lost" ten tribes) before the Messiah's sacrifice for the world's sins. They were certainly "excluded from the commonwealth of Israel," "strangers to the covenants of promise," and "without hope and without the True Elohim in the world." The Gentiles* (including the non-Torah practicing Israelites) were beggars, located outside Judah and longing to be fed spiritual crumbs from the table of the divinely blessed Jews.

Additionally, we are told that dogs came and consoled Lazarus in his misery, licking his sores. The Jews considered the surrounding Gentiles to be unclean "dogs." Even Messiah Himself used this unflattering comparison when He conversed with the Greek Syrophoenician woman while in the region of Tyre (Mark 7:24-30).

Also important to the story is the meaning of the name Lazarus. This Greek name is a form of the Hebrew *Eleazer* (significantly the name of Abraham's servant in Genesis), and it literally means "he whom El helps." The use of this particular name is very significant to the message of the parable, for the Gentiles* (Yahshua said

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He was sent to the “lost sheep” of the house of Israel; **Mat 10:6** But go rather to the **lost sheep** of the house of **Israel.**) would indeed become "those whom Elohim helped" through the sacrifice of His son, Yahshua. **Luk 16:22** “And it came to be that the beggar died, and was carried by the messengers to the bosom of Abraham. And the rich man also died and was buried.

The next events recorded in this parable are the deaths of Lazarus and then the rich man. Since the parable has been figurative up until this point, there is no reason to assume it becomes literal now.

First, to prove that this language is symbolic and not meant to be taken literally, let's examine exactly what we are told by Yahshua. He says that **first**, Lazarus dies and is taken to the bosom of Abraham. Notice, there is no mention of his burial here. Then **later** the rich man dies, and he is buried (in Hades, according to verse 23). So the time sequence given indicates that upon his death, Lazarus was taken immediately to Abraham's bosom, while afterward the rich man was buried in Hades after his death.

If this story is literal, then we have a contradiction in the

Scriptures. Here, Lazarus is shown to have immediately received the promise of eternal life. Yet the author of Hebrews clearly tells us that Abraham, as well as all the other Old Testament saints, have not yet received the promises given to them by Yahweh.

Heb 11:13 In belief all these died, **not having received the promises**, but seeing them from a distance, welcomed and embraced them, and confessed that they were aliens and strangers on the earth. . . . **39** And having obtained witness through the belief, **all these did not receive the promise**, **40** Elohim having provided what is better for us, that they should not be made perfect apart from us.

The great men and women of faith listed in Hebrews 11 have **not yet** been made perfect and given eternal life. They, along with all the saints of Yahweh from every age, are currently sleeping in their graves (Job 3:11-19; Psa. 6:5; 115:17; Ecc. 9:5, 10; I Cor. 15:20; Isa. 57:1-2; Dan. 12:2; Acts 2:29, 34; 13:36). These saints are awaiting the first resurrection, which will take place when Yahshua the Messiah returns at the sounding of the seventh trumpet (Matt. 24:30-31; I Cor. 15:51-52;

I The. 4:16; Rev. 11:15-18).

Clearly, there is no way to reconcile the numerous Scriptures listed above with a literal understanding of the story of Lazarus and the rich man. What, then, does the death of these two men represent?

The deaths of both the rich man (who represented the Jews) and Lazarus (who represented the Gentile nations*) are symbolic in this parable. Here, their demise depicts an elemental change in the status and position of the two groups.

To confirm this, let's look at the meaning of Lazarus being "carried to Abraham's bosom." The figurative meaning of being in one's bosom is to be in a position of closeness, to be highly regarded. This symbolism is indicated by the ancient practice of having guests at a feast recline on the chest of their neighbors. The place of highest honor would therefore belong to the one seated next to the host, calling to mind the example of John at Yahshua's last Passover (John 13:23). Paul explains this imagery in Galatians 3:6-9 by telling us how the Gentiles could be in this place of highest honor.

Gal 3:6 Even so Abraham "did believe Elohim, and it

was reckoned unto him as righteousness." 7 Know, then, that those who are of belief are sons of Abraham. 8 And the Scripture, having foreseen that Elohim would declare right the nations by belief, announced the Good News to Abraham beforehand, saying, "All the nations shall be blessed in you," 9 so that those who are of belief are blessed with Abraham, the believer.

As the passage above (as well as the fourth and ninth chapters of Romans) shows, Gentile* believers become "sons of Abraham" through belief in Messiah. This belief allows Gentiles* to no longer be "strangers and foreigners, but fellow citizens with the saints and members of the household of Elohim" (Eph. 2:19). For centuries the Jews had received the benefits of being Elohim's chosen people by virtue of being Abraham's physical descendants. But after the sacrifice of Messiah, this place of honor and blessing would be restored to the people represented by Lazarus. This is the meaning of being "carried to the bosom of Abraham" in this parable.

In contrast to Lazarus, the rich man was **buried** in Hades. An understanding of the original meaning of the Greek word *hades* is necessary to grasp the message of

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the parable. Regarding the possible etymology of this word, the *The New International Dictionary of New Testament Theology* states that *hades* ". . . comes from *idein* (to see) with the negative prefix, *a-*, and so would mean the invisible . . . In the LXX *hades* occurs more than 100 times, in the majority of instances to translate Heb. *she'ol*, the underworld which receives all the dead. It is the land of darkness . . ." (vol. 2, p. 206).

Most likely, *hades* originally meant "unseen." Later, it came to refer to the hidden state of those buried in the earth. Symbolically, this parable shows that a point would come when the house of Judah would become "unseen" by Yahweh, out of favor because of their unbelief. There would come a time when the Jews as a whole would be surpassed in favor (if only for a time) by those represented by Lazarus. Their hard hearts would lead them to reject their Messiah (John 1:11).

Luk 16:23 "And while suffering tortures in the grave, having lifted up his eyes, he saw Abraham far away, and El'azar in his bosom.

What did Yahshua mean by saying here that the rich

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man was in "torments in Hades"? The key to discovering the symbolic meaning of this verse is the Greek noun *basanois*, translated "torments" above.

According to Friberg's *Analytical Lexicon of the Greek New Testament*, *basanois*, which is a form of the noun *basanos*, means "strictly, a *touchstone* for testing the genuineness of metals by rubbing against it . . ."

The etymology of *basanos* found in Kittel's *Theological Dictionary of the New Testament* is very helpful in correctly understanding this verse:

In non-biblical Gk. [*basanos*] is a commercial expression, or is used in relation to government. It then acquires the meaning of the checking of calculations, which develops naturally out of the basic sense of [*basanos*, *basanizein*] . . . **In the spiritual sphere it has the figur[ative] sense,**

which is closely related to the original concrete meaning, of a means of testing . . .

The word then undergoes a change in meaning. The original sense fades into the background. [*Basanos*] now comes to denote "torture" or "the

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rack," espec[ially] used with slaves . . . [*Basanos*] occurs in the sense of "torment" . . .

The change in meaning is best explained if we begin with the object of treatment. If we put men instead of metal or a coin, the stone of testing become[s] torture or the rack. The metal which has survived the testing stone is subjected to harsher treatment. Man is in the same position when severely tested by torture. In the testing of metal an essential role was played by the thought of testing and proving genuineness. The rack is a means of showing the true state of affairs. **In its proper sense it is a means of testing and proving, though also of punishment.** Finally, even this special meaning was weakened and only the general element of torture remained (vol. I, pp. 561, 562, emphasis mine).

In this verse, *basanois* simply conveys a sense of testing and proving through punishment. When this understanding is combined with a proper discernment of the symbolism of Hades, we can begin to see the point Yahshua is making. As a whole, the house of Judah would to be cut off and replaced during this current age by those Gentiles who in faith would accept the

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sacrifice of the Messiah.

If the Pharisees and scribes understood this prophetic parable, it must have astonished and infuriated those who listened as Yahshua spoke. The implication that the house of Judah and the Gentile nations were to change places, with the Jews becoming alienated from Elohim while the Gentiles were to become the "seed of Abraham," would have been almost impossible for them to believe.

Luk 16:24 "And crying out he said, 'Father Abraham, have compassion on me, and send El'azar to dip the tip of his finger in water and cool my tongue, for I am suffering in this flame.'

First, notice that the rich man identifies Abraham as his father, just as the Pharisees did (John 8:39). The rich man (Judah) is now shown to be undergoing reproof, testing, and punishment in "this flame" (singular, **not** "these flames"). It is quite obvious that the flame is not literal, because a wet fingertip on the tongue would do nothing to quench the pain inflicted by real flames.

The word rendered "torment" here is a form of the Greek verb *odunao*, which literally means "grief,"

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"pain," or "suffering." Predominantly, it conveys the sense of mental anguish, **not** physical pain. Forms of this word are found only four times in the Scriptures, all in the writings of Luke. It appears twice in this parable, in verses 24 and 25. In Luke 2:48, it is used to describe the anxious distress that Mary and Joseph felt after they discovered the 12-year old Yahshua missing on the trip home from Jerusalem after the Passover feast. In Acts 20:38, it depicts the sorrow the elders of the Ephesian Congregation felt at Paul's farewell announcement that they would never see him again.

The rich man cries out from the symbolic darkness of Hades for comfort because of the suffering caused by

the flame. The explanation of the symbolism of the flame will require a little background information.

In Deuteronomy 11 and 28, Moses delineates Yahweh's part in His covenant with Israel. Moses told them that if they obeyed Yahweh, they would be the most blessed nation on earth. Conversely, if they disobeyed, Yahweh promised to curse and eventually destroy them because of their sins.

As the history of Israel in the Tanakh shows, only rarely did they obey Yahweh. Although Yahweh was patient

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and forgave them many times when they repented and turned back to Him, eventually He was forced to curse Israel as He had vowed to do.

First the house of Israel, the ten tribes that composed the northern kingdom with Samaria as their capital, was carried into captivity by Assyria (c. 722 B.C.) and lost their identity. Hosea, who prophesied during the end of the northern kingdom, said this about Yahweh's chosen people who were called to be a royal priesthood and a set-apart nation.

Hos 4:6 “My people have perished for lack of knowledge. Because you have rejected knowledge, I reject you from being priest for Me. Since you have forgotten the Torah of your Elohim, I also forget your children.

Then, about 135 years later, the southern kingdom of Judah was subdued and finally conquered by Babylon (c. 587 B.C.). Yahweh had delivered His people to their enemies, as He had promised.

The people of Judah were given another chance. After the Persians defeated the Babylonians, the Jews were

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allowed to return to Judea (c. 538 B.C.) and eventually they rebuilt the Temple. Chastened and aware that their sins had brought about the captivity, many sought to obey Yahweh's laws upon their return to the land.

But by the time of Messiah, once again unbelief had become a major problem. Many of the religious teachers of the day had substituted human traditions for the laws Elohim had given Israel (Matt. 15:1-9; Mark 7:1-13). Because of their lack of faith, they didn't really believe the very Scriptures they professed to follow (John 5:39, 45-47). In the end, they as a nation, rejected the

anointed one Yahweh sent to them and had the Romans crucify him.

Now back to the question at hand. What does the flame in the parable represent?

When one looks at the history of the Jewish people from the time of Messiah until today, one theme remains constant -- persecution. With the quashing of the Jewish revolts against Rome (66-70 A.D. and 132-135 A.D.), the saga of the Jewish people in the Diaspora has been one of persistent and harsh persecution from virtually all quarters. The Inquisition of the 15th century and the Holocaust of the 20th century are two of the more well-

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known anti-semitic episodes, but many more are recorded on the bloody pages of history. For their unbelief and rejection of truth and knowledge, the Jews have been cursed by Yahweh with the "flame" of suffering and grief down through the centuries. Unfortunately, most of that mistreatment has come at the hands of those who called themselves "Christians."

The Jews pictured by the rich man in this parable are in their present state because of their unbelief, which ultimately manifested itself in the rejection of the

Messiah, Yahshua. Unfortunately, this parable shows that the punishment and testing they would undergo would not **immediately** lead them to Messiah. Instead of calling on the Messiah, the rich man calls on his ancestor Abraham to help ease his suffering.

Luk 16:25 “But Abraham said, ‘Son, remember that in your life you received your good, and likewise El’azar the evil, but now he is comforted and you are suffering.

Abraham clearly identifies the rich man as his descendant by calling him "son." He tells him that things have changed. When the Judah was in Yahweh’s

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favor, they enjoyed the spiritual blessings associated with that status. But now, Abraham says, Lazarus is enjoying those blessings while the rich man is grieving and in sorrow. "Tormented" here is another form of *odunao*, the same Greek verb found above in verse 24.

Luk 16:26 ‘And besides all this, between us and you a great chasm has been set, so that those who wish to pass from here to you are unable, nor do those from there pass to us.’

What is the "great gulf" which stands between the rich man and Lazarus? Paul aptly explains it to us in the eleventh chapter of Romans. He tells us that because of the Jews' unbelief, "Elohim has given them a spirit of stupor, eyes that they should not see and ears that they should not hear, to this very day" (Rom. 11:8). Paul goes on to say that "a partial hardening would happen to Israel until the fullness of the Gentiles had come in" (Rom. 11:25). In II Corinthians 3:14-15, Paul tells us that the Israelites' "minds were blinded. For until this day the same veil remains unlifted in the reading of the Old Testament, because the veil is taken away in Messiah. But even to this day, when Moses is read, a veil lies on their heart."

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The "great gulf" mentioned by Abraham is nothing less than Yahweh's blinding in this age of Judah as a whole to the truth about their Messiah! It's not that the Jewish nation won't acknowledge Messiah; they **cannot** recognize his true identity because of Yahweh's actions! Yet because of the Eternal's great mercy, this state of affairs will not last forever (Rom. 11:26).

Luk 16:27 “And he said, ‘Then I beg you, father, that you would send him to my father’s house, **28** for I

have five brothers, let him warn them, lest they also come to this place of torture.’

Yielding himself to his destiny, the rich man asks one more thing of his forefather Abraham. He pleads with him to send someone to warn his brothers, so that they may escape "this place of **torment**" (*basanou*), the testing and punishment that he was undergoing.

The fact that the rich man has **five** brothers is a vital clue to his true symbolic identity. Judah, the progenitor of the Jews, was the son of Jacob through Leah (Gen. 29:35). He had five full-blooded brothers: Reuben, Simeon, Levi, Issachar, and Zebulun (Gen. 35:23).

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While the significance of this seemingly pointless detail has been neglected by scholars throughout the centuries, you can be certain that it did not escape the notice of the Pharisees and scribes to which Yahshua was speaking. They thoroughly knew their history and were extremely proud of their heritage. Yahshua wanted those self-righteous Pharisees to know exactly who He was referring to with this parable. This detail cements the identity of the rich man as the house of Judah, the Jews!

Luk 16:29 “Abraham said to him, ‘They have Mosheh and the prophets, let them hear them.’

Once again Abraham refuses the rich man's request, telling him that the brothers already have a witness in the writings of Moses and the prophets that will allow them to escape his fate. Moses, as well as the prophets, are shown several times in the New Testament to support Yahshua's identity as the Messiah (Luke 24:27, 44; John 1:45; 5:46; Acts 3:22-24; 7:37; 26:22-23; 28:23). Abraham tells the rich man that his brothers would have to recognize the prophesied Messiah because of the things written about him in the Tanakh. This echoes what Yahshua told the Jews in John 5:45-47.

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Joh 5:45 “Do not think that I shall accuse you to the Father. There is one who accuses you: Mosheh, in whom you have set your expectation. **46** “For if you believed Mosheh, you would have believed Me, since he wrote about Me. **47** “**But if you do not believe his writings**, how shall you believe My words?”

As the Scriptures show, the Jewish leaders of Messiah's day generally failed to recognize the very one Moses wrote about (Deu. 18:15, 18).

Luk 16:30 “And he said, ‘No, father Abraham, but if someone from the dead goes to them, they shall repent.’ 31 “But he said to him, ‘If they do not hear Mosheh and the prophets, neither would they be persuaded even if one should rise from the dead.’ ”

Yahshua uses the last two verses of this parable as an amazing prophecy of his pending resurrection from the dead. The rich man says that although his brothers may not accept the scriptural evidence for the identity of the Messiah, they will accept the evidence of one who is raised from the dead.

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But Abraham answers and plainly tells him that anyone who rejects Yahweh's Word about the Messiah will also refuse to acknowledge the evidence of a miraculous resurrection. This last verse is a sad prophecy about the Jews and about all the Israelites who have not, despite Yahweh's resurrection of His son from the power of the grave, recognized Yahshua as the Messiah.

Yahshua ends this parable abruptly, with no real resolution presented. The picture presented is a bleak one, yet there is hope for the Jews and for all Israel. In

Romans 11, Paul laid out that hope in such a manner that scarcely few today have really believed it.

In Romans 11:1 Paul rhetorically asks if Yahweh has cast away His people, Israel. He answers his own question emphatically by saying "Certainly not!" He tells us that Yahweh has not cast away His people whom He foreknew. Paul writes that there is currently a remnant of Israel, analogous to the seven thousand reserved to Yahweh in Elijah's time (I Kings 19:18), that Yahweh has elected by grace (favor). The rest Yahweh hardened, that the Gentiles might also be included in salvation through favor. He gives the resolution of the situation in verse 26.

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Rom 11:25 For I do not wish you to be ignorant of this secret, brothers, lest you should be wise in your own estimation, that hardening in part has come over Yisra'el, **until the completeness of the gentiles¹ has come in.** :26 And so all Yisra'el shall be saved, as it has been written, “The Deliverer shall come out of Tsiyon, and He shall turn away wickedness from Ya'aqob, 27 and **this is My covenant with them, when I take away their sins.**” 28 Truly, as regards the Good News *they are* enemies for your sake, but concerning the choice *they are* beloved for the sake of the fathers. 29

For the gifts and the calling of Elohim are not to be repented of. **30** For as you also at one time disobeyed Elohim, but now have obtained compassion through their disobedience, **31** so also these have now disobeyed, that through the compassion shown you they also might obtain compassion. **32** For Elohim has shut them all up to disobedience, in order to have compassion on all. **33** Oh, the depth of riches, and wisdom and knowledge of Elohim! How unsearchable His judgments and untraceable His ways!

The same Elohim that blinded Israel unto disobedience

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will have mercy on all that have been rebellious due to that blindness. To quote Paul once again, "Oh, the depth of the riches both of the wisdom and knowledge of Yahweh! How unsearchable are His judgments and unfathomable His ways!" Praised be the Eternal Creator of all things!

CONCLUSION

The parable of Lazarus and the rich man, long used by mainstream ministers to teach the reality of "hell,"

really has nothing to say about punishment or reward in the afterlife. Yahshua used this story, which fit the common misconception about life after death in his day, to show the fate that awaited the Jewish nation because of the unbelief and faithlessness which led them to reject him as the Messiah. They still suffer from that fate to this very day. Yet the time is soon coming when Yahweh will pour on the Jews the Spirit of favor and supplication; then they will look on Messiah whom they pierced, and they will mourn for Him as one mourns for his only son, and grieve for Him as one grieves for a firstborn (Zec. 12:10).

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Note: *Gentiles: Yahshua said He was sent to the lost sheep of the House of Israel. Gentiles, in Scripture, sometimes refer to these "lost" Israelites or at least includes those of Israel who were NOT practicing the Hebrew belief.

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LAZARUS AND THE RICH MAN

A PARABLE OF YAHSHUA

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Luk 16:14 And the Pharisees, who loved silver, also heard all this, and were sneering at Him, **15** so He said to them, ...
20 “And there was a certain beggar named El’azar, being covered with sores, who was placed at his gate, **21** and longing to be fed with the crumbs which fell from the rich man’s table. Indeed, even the dogs came and licked his sores. **22** “And it came to be that the beggar died, and was carried by the messengers to the bosom of Abraham. And the rich man also died and was buried. **23** “And while suffering tortures in the grave, having lifted up his eyes, he saw Abraham far away, and El’azar in his bosom. **24** “And crying out he said, ‘Father Abraham, have compassion on

me, and send El'azar to dip the tip of his finger in water and cool my tongue, for I am suffering in this flame.' 25 "But Abraham said, 'Son, remember that in your life you received your good, and likewise El'azar the evil, but now he is comforted and you are suffering. 26 'And besides all this, between us and you a great chasm has been set, so that those who wish to pass from here to you are unable, nor do those from there pass to us.' 27 "And he said, 'Then I beg you, father, that you would send him to my father's house, 28 for I have five brothers, let him warn them, lest they also come to this place of torture.' 29 "Abraham said to him, 'They have Mosheh and the prophets, let them hear them.' 30 "And he said, 'No, father Abraham, but if someone from the dead goes to them, they shall repent.' 31 "But he said to him, 'If they do not hear Mosheh and the prophets, neither would they be persuaded even if one should rise from the dead.' "