

own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved: as it is written. There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob" (Rom. 11: 25-26, 27-36).

In Luke 16: 27-31...The rich man lastly begged Lazarus to be sent to his brothers to warn them. He was told that they have Moses and the prophets: "let them hear them." But in desperation he argued, "nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, if they hear not Moses and the prophets, neither will they be persuaded, through One rose from the dead." And of course, they did not repent. For One rose from the dead—Jesus— and they did not repent, even to this day.

They, therefore, remain in torment. The gulf has been fixed, and this is for both the Gentile and for Israel; but it is not forever... Until the appointed time Israel cannot span the wide chasm, and neither can the Gentiles in Christ cross that fixed gulf and save them ...The Jews are held in unbreakable chains of darkness, and this is by God's decree—and man cannot circumvent or change it. They will remain locked in darkness until the Sons of God sound the trumpet of freedom, and they hear for the first time the Good news to return unto the Lord. Individuals may cross over as the Lord bids, which is a rarity, but not the nation. For "...Jesus beheld them, and said unto them, with men this is impossible"; but praise God, He did not stop there. He then said, "With God all things are possible" (Mat. 19:26). God certainly "... turns man from destruction; and says, return, ye children of men" (Ps. 90:3). Indeed it is impossible for man to cross that fixed gulf; but the day will shortly dawn when God will make it possible. Get ready, O ye Sons of God, for your hour to sound the Word of liberty to those across the gulf draws nigh!

\*(excerpted from: godfire.net)

## *Parable of Lazarus and the Rich Man*



*In torment,  
the rich man cries out to his father Abraham.*

## The Parable of Lazarus and the Rich Man

\*A parable is a short, fictitious story that illustrates a moral attitude or a religious principle. Parables are never meant to be taken for the letter of their word. When taken literally, at face value, the entirety of its meaning is lost.

It is interesting that of all the parables Jesus spoke, only one is commonly taught as being literal. This single parable has become a pervading factor in man's theology. It is a ruse that condemns the vast majority to a never ending realm of burning torment. That ill-applied parable, of course, is the one where "a certain beggar called Lazarus, who, upon dying found himself in Abraham's bosom, and a certain Rich Man in torment."

One reason for taking this parable at face value is due to Jesus using the word 'certain' to express His thought. In His discourse, it is argued, the word certain designates each person as being a certain 'real' individual. This is plausible, but it does not stand true in the light of many other times Jesus used the same term. There is, however, another argument, which could have merit if what Jesus was saying had not been a parable. He used a *personal name* to designate the beggar—Lazarus. It is maintained that this establishes *the parable* as being literal.

Lazarus is the Greek form of the Hebrew name Eleazar, and like all Hebrew names it has a meaning. In this case it means, *whom God aids, surrounds, protects, helps and rescues*. This is the nature or the character of Lazarus that is represented. It is also a parable concerning the Jews and the Gentiles. It is a reference to the *dispersion of the Jews and the salvation of the Gentiles*.

In Luke 16: 19-26 we read that the rich man clothed in purple and fine linen is typical of the kings and priests of God—Israel; while Lazarus (whom God aids) represents the Gentiles. We cannot help from remembering Jesus referring to dogs once before. It was with the Canaanite woman who besought Him to cast out the devils from her daughter. In essence, He told her that the *Gentiles were dogs, and His meat was not for the dogs*. She then reminded Him... *The Dogs* (not unlike those that licked the wounds of Lazarus) *eat the crumbs that fall from the master's table* (Mat. 15:27).

In torment, the *rich man* cries out to his father *Abraham*. Notice that he does not cry to God, not to Yahweh, not to Jehovah, and certainly not to Jesus; but he cries out to Abraham—the father of Israel. He begs for Lazarus to be sent with a drop of water to soothe his tongue. He yearns to have his 2,000 years of scorching pain eased; the pain of scorn and hatred he has suffered under God's hand of judgment. He is told, however, that the gulf is fixed, that neither side can go to the other. This in no way suggests an eternal condition to never be changed. It simply states that those who would cannot cross over on their own. It takes more than human desire for Israel to be relieved from centuries of torment. The Gentiles must be brought in before the Jews as a whole can be released from judgment. Israel was rich in God, and fared sumptuously, but they squandered their wealth, killed the King's Son, and now they must wait until the proper season. Paul wrote so clearly concerning this: "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your