

The Rich Man And Lazarus

A Biblical Interpretation!

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Chapter One

True Story? Or Parable?

We are going to deal in some detail herein with the story of "The Rich Man and Lazarus," as it was taught by Jesus and as it is recorded in **Luke 16** in the King James Bible.

Most Christians have read a tract or heard a sermon in which this story is used. Almost invariably the speaker or author says, "The rich man was being tortured in the fires of hell and Lazarus was in heaven." They then insist this story "proves" their doctrine that "after death most human beings will spend the eternal ages screaming and crying in great heat and fire."

At the present time millions of tracts and books are in circulation in Christendom, which repeat the general claim that this story told by Jesus to His disciples is simply about "the bliss of heaven and the torment of hell."

Let us first read the whole story from the King James Bible, **Luke 16: 19-31**. As we read, you will see there are people, animals and objects in the story other than the rich man and Lazarus. These are seldom mentioned by Ministers and almost never explained.

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

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

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

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;

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

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.

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

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.

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

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

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

And he said, 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, though one rose from the dead."

(Luke 16:19-31)



In addition to the three men and hell, the following are listed: purple, fine linen, gate, sores, crumbs, table, dogs, angels, water, five brethren, Moses, and the prophets. Why did Jesus include these if they have no meaning? Is this only "a story of hell and heaven"? Or is it of something else?

Jesus Christ was careful to tell us that the "rich man" was clothed in purple and fine linen. What does this fine linen have to do with some man dying and going to hell? And why did Jesus say that *"... he fared sumptuously every day"*?

Also, *"There was a certain beggar.."* Why was he a beggar? Why was his name Lazarus? Why did *"..he lay at his gate,.."* that is at the gate of the rich man's house?

What were the crumbs from the rich man's table that Lazarus desired? Further, there is this detail that *"... dogs came and licked his sores."* What were the dogs, and why did Lazarus have sores?

If this man was just going to die and go to heaven, why in the world would Christ waste your time and mine referring to dogs licking the sores of the beggar?

It states in **verse 22** that the beggar died and was taken by the angels into Abraham's bosom. Perhaps you have never thought or been told why the beggar was taken to "Abraham's bosom," rather than to heaven. This is something that should **always** be explained, but which almost never is.

The rich man also died, but apparently he was not carried anywhere. Instead, he "was buried, and in hell (this is from the word **hades**) he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom" (**vs. 22, 23**). Is it not apparent from this that wherever this man was, he was able to **see**, not only Lazarus, who had been taken unto Abraham's bosom, but Abraham also! This man 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;...” (vs. 24).

Did you wonder why this rich man would want just the tip of Lazarus' finger in the water? A man "burning in hell" would surely ask for a pail or an ocean of water, would he not? Is there something about this request that needs further explanation?

The rich man goes on to say, *“...for I am tormented in this flame. . .”* The ministers invariably explain this as being “the fires of hell.” As we shall show later, this word here translated “flame” is used only seven times in the New Scriptures, and in the other six places the Greek word for **fire** is added to it, in order to make it mean a burning flame of fire. But in **Luke 16:24** the word is used **without** the additional word meaning “fire.” So it is very simple to see that this word “flame,” does not make it mean “fire.” Why do the ministers not explain this as they go through the story?

“But Abraham said, Son,... (Why did Abraham call this man “Son?”)... Remember that thou in thy lifetime receivest thy good things, and likewise Lazarus evil things; but now he is comforted and thou are tormented.”

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.

(vs. 25, 26)

Please note that Abraham already identified the rich man by the word “Son,” and yet he tells him that those who want to change sides cannot do so. This implies that they cannot, but that some “would,” or want to go there. Now why would anyone want to pass down from this “heaven” of the fundamentalists **down** to their “hell?”

Then the rich man said,

“...I pray thee therefore, father, that thou wouldest send him to my father's house...”

Why did he address Abraham as “father” and then request Abraham to send Lazarus to his father's house? *“...For I have five brethren...”* Now, brothers and sisters, if Jesus' story was merely to give an example of two men dying, with one of them going to heaven and the other going to a burning hell, why would He have described the man as having five brethren? God does not put meaningless things in His Word.

The rich man wanted Lazarus to warn his five brethren to repent, but Abraham refused. Why did Jesus say that the rich man's brethren had Moses and the prophets? And whose resurrection would not convince them to repent?

As we proceed in this study we shall try to show you **all** the unanswered questions in this story, which are never answered by those who preach that it is just a story of heaven and hell. It is our hope that we have whetted your appetite

enough to want to know the answers to these questions in this strange story recorded in **Luke 16:4**.

Chapter Two

Who Was The Certain Rich Man?

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

(Luke 16:19).

Why did Jesus Christ describe this man as being dressed in purple and fine linen? Some of you may remember the old saying which we use in speaking of a high-class person: "Well, he must have been born to the purple."

When the Midianites had conquered Israel, God raised up Gideon to free Israel and destroy the power of the Midianites. When the war was over, we read that Gideon collected all the Midianites' wealth:

And the weight of the golden earrings was a thousand and seven hundred shekels of gold; beside ornaments, and collars, and purple raiment, that was on the kings of Midian, and beside the chains that were about their camel's necks.

(Judges 8:26)

Notice that the kings of the Midianites wore purple.

You will also recall that at the crucifixion, Jesus was called by Pilate, "The King of the Jews (Judeans)." We read in **Mark 15:16-18** that the soldiers. . . "clothed Him with PURPLE, and plaited a crown of thorns, and put it about His head, and

began to salute Him, Hail, King of the Jews (Judeans). In making fun of Jesus Christ, the soldiers put a purple robe on Him to represent kingship, for purple is the color used by royalty.



Not only was the certain rich man dressed in purple to represent rulership over the people, but he was also arrayed in **fine linen**. When the priesthood in Israel was established, God instructed Moses in **Exodus 28**:

And take thou unto thee, Aaron, thy brother and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, even Aaron, Nadab, Abihu, Eleazar, and Ithamar, Aaron's sons.

And thou shalt make holy garments for Aaron thy brother for glory and for beauty.

And thou shalt speak unto all that are wise hearted, whom I have filled

with the Spirit, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office.

And these are the garments which they shall make: a breastplate, and an ephod, and a robe, and a brodered coat, a mitre, and a girdle; and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest's office.

And they shall take gold, and blue, and PURPLE, and scarlet, and FINE LINEN. (Exo. 28:1-5)

Leviticus 6 and Leviticus 16 also tell us that the priests were to wear a robe of fine linen, and the high priest was to wear trousers of fine linen. Ezekiel 9 and Daniel 10 and 12 tell us that the messengers of God who gave these prophets visions from God Almighty were also clothed in fine linen. Revelations 15:4-6 says:

Who shall not fear thee, O Lord, and glorify thy name For thou only art holy; for all nations shall come and worship before thee; for thy judgments are made manifest.

And after that I looked, and behold, the temple of the tabernacle of the testimony of heaven was opened; And the seven angels came out of the temple, having the seven plagues, clothed in PURE WHITE LINEN, and having their breasts girded with golden girdles.

Revelation 19:8 tells us that clothing of fine linen is symbolic of the righteousness of the saints. According to all four gospels, Jesus Christ's body was wrapped in linen cloth for His burial. So we see

that many of the things pertaining to God's priests, God's messengers, and God's Holy People who believe in Him and work for Him, are clothed in fine linen.

Thus, when Luke 16 tells us that the certain rich man was clothed in fine linen, this should tell us that the man was—or was supposed to be—working for God in the priesthood.

So this certain rich man was a priest, and he was part of the ruling class. The third and most obvious description of the man is that he was RICH. Can we find in the Scriptures any clues to help us identify this certain rich man? Revelation 16:1-3 says:

And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will show unto thee the judgment of the great whore that sitteth upon many waters;

With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

So he carried me away in the spirit into the wilderness; and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns.

Now I am not going to identify the beasts in this particular study, for at this point we are interested only in the "woman." Here is her description:

And upon her forehead was a name written: MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

And I saw the woman drunken with the blood of the Martyrs of Jesus, and when I saw her, I wondered with great admiration.

(Rev.17:5-6)

In **verse 18** of the same chapter we read:

And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

Then **verse 16** describes her fall and destruction, and the merchants say:

Alas, alas, that great city, that was CLOTHED IN FINE LINEN, AND PURPLE, and scarlet, and decked with GOLD, AND PRECIOUS STONES, AND PEARLS.

Thus, we see that Mystery Babylon fits the description of the certain rich man, with its purple, fine linen, and gold. The word **rich** indicates great financial power and points to the billionaires and money-controllers of the world. Purple fits the kings of the earth, and fine linen fits the great whore called RELIGION—the great world church—that masquerades in Clothing of righteousness to deceive the people.

Today's religious leaders, while dressed in their "fine linen," support non-Christian rulers by telling the people that these wicked rulers are really "good men who are trying to bring peace to the world." They utter no warning to Christians that most world leaders are non-Christians, even antichrist.

We have seen from the Scriptures that purple is the apparel of royalty and that it denotes authority. We have also seen that fine linen is representative of the priest-

hood, or the religious leaders of the people. So let us see if there were people at the time of Christ who fit Jesus' description.

It is indisputable that the Scribes and Pharisees were the priestly class of Christ's day. Dressed in fine linen and purple, they must have felt terribly self-conscious while Jesus described the clothing of the "certain rich man." In speaking to the multitudes and to His disciples in **Matthew 23:2**, Jesus said: *"The scribes and the Pharisees sit in Moses' seat...."* Now Moses was the CIVIL ruler of the nation. Today he would be called, "President" or "Premier." Jesus was saying the Jewish scribes and Pharisees had BOTH religious and civil authority over the people in Judea.

All therefore whatsoever they bid you observe, that observe and do; but do not thee after their works; for they say and do not.

Jesus Christ here indicates that these scribes and Pharisees had legal or ruling authority over the people. **Verses 4 and 5** say:

For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers.

But all their works they do to be seen of men; they make broad their phylacteries, and enlarge the borders of their garments.

The expression, "borders of their garments," means their law, their authority, their rulership. Jesus goes on:

And love the uppermost rooms at feasts, and the chief seats in the synagogues.

And greetings in the markets, and to be called of men, Rabbi, Rabbi.

Some will insist at this point that the Romans ruled in Palestine at the time of Christ, and that it was not the Jewish scribes and Pharisees who ruled there at all. But, Jesus Christ said that *"the scribes and Pharisees sit in Moses' seat!"*

This is also proven in **John 11:47 and 48**, when these scribes and Pharisees consulted together to kill Christ:

Then gathered the chief priests and the Pharisees a council, and said, What do we? For this man doeth many miracles.

If we let Him thus alone, all men will believe on Him; and the Romans shall come and take away both our place and nation.

Yes, they were **fearful** that if the people began to believe on the Lord Jesus Christ, the Roman authority, which was the military occupation army, would take away the Pharisees' rulership over the people. They were afraid to lose their religious and civil authority and perhaps even be driven from the land by the Romans.

An Associated Press article, published on Sept. 27, 1969, began with this headline: "Jewish Effort to Save Jesus from Execution Told." The article began: "Jewish officials sought to save Jesus from Roman execution, but He would not cooperate, says noted authority on first century Jewish and Roman Law." Then he identifies this "noted authority" as Justice Haim Cohen, of the Israeli Supreme Court. The article proceeds to say that Haim Cohen stated that the Jews brought

Christ before the Sanhedrin, in order to save Him from Roman execution. The article continues: "Rather that being prompted by purely eithico-religious considerations, however, 'their motives were realistic and political. . .' aimed at regaining some of their lost influence among the people. 'Nothing could have been further from their intentions or more harmful to their purpose, than to arouse the discontent and disaffection of the people by lending a hand in the execution by the Romans of one in their midst.' On the other hand, 'any action on their part to prevent such an execution, would, if successful, have been likely to arouse popular applause and to reinstate them in the eyes of the people as THEIR NATURAL AND LEGITIMATE LEADERS.' "

From the above it can be seen this modern-day Jew admits that WHATEVER it was the Jews did about Jesus Christ at that time, it was not moral, but would have been 'realistic and political,' and would have been done TO REINSTATE THEMSELVES AS THE LEADERS OF THE PEOPLE, i.e. to save their "place and nation!"

He is right, but they didn't try to retain their "place and nation" over the Israelites in Palestine by SAVING JESUS' LIFE, they tried to do it by KILLING JESUS, as the Gospels attest. (For further proof obtain my book, **"Who Killed Christ?"** — see the Sheldon Emry Memorial Library at: www.sheldonemrylibrary.com)

Jesus also accused the scribes and Pharisees:

Wherefore, behold, I send unto you the prophets, and wise men and scribes; and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city.

That upon you may come all the righteous blood shed upon the earth from the blood of righteous Abel, unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar.

(Matt. 23:34, 35)

Very similar to the scribes and Pharisees is Mystery Babylon of **Revelation 18**, which is also wealthy, dressed in purple, and accused in like manner:

And in her was found the blood of prophets and of saints and of all that was slain upon the earth.

(Rev. 18:24)

The Bible makes only the scribes and Pharisees and Mystery Babylon responsible for the blood of the prophets, saints, and ALL that have been killed on the earth. The Pharisees are even today the controllers of Mystery Babylon, the world economic system, the financiers of both sides of all wars.

Jesus Christ also described the “rich man” in **Luke 16** as a person who DIED. Does this fit what Jesus Christ said about the scribes and Pharisees? **Matthew 23:27, 28** says:

Woe unto you scribes and Pharisees, hypocrites, for ye are like unto whited sepulchres, which indeed appear beautiful outwardly, but are within full of dead men's bones, and of all uncleanness.

Even so ye also outwardly appear righteous unto men, but within are full of hypocrisy and iniquity.

Jesus Christ said that the Pharisees, who wore purple and fine linen were “*within full of dead men's bones*” and

that they “*appeared like unto whited sepulchres,*” or tombs.

In **Luke 11:44** Jesus Christ again said to the Pharisees:

“Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and men that walk over them are not aware of them.”

Jesus is saying to the Jewish scribes and Pharisees, “You are spiritually and morally dead and buried in your graves, but people do not know it even as they walk among you.”

In **Luke 16** Jesus said the “rich man died,” but he kept right on complaining about his “torment,” and asked for help while he envied Lazarus' position in Abraham's bosom.

The man was rich, he ruled over the people, he was spiritually dead but physically alive, he did not want water (the Word), which would have made him “alive,” and he griped about his condition. Is it coincidence that today's Jews have great wealth and power, refuse the Word of God, complain continuously of “persecution” (torment), and try to insist Christians (Abraham's children) must help all Jews? (They do that by quoting **Gen. 12:1-3** and insist, “God will curse any one who does not help us Jews.”)

Yes, Jesus was identifying not a certain MAN, but a certain PEOPLE, and Jesus' description of the “certain rich man” fits only the Jewish scribes and Pharisees.

With this identification of “the rich man,” we can identify “the rich man” today and see Jesus' story is a parable

which relates prophetically to the end of this age.

Chapter Three

Did The Rich Man Go To a Burning Hell-Fire?

...the rich man also died, and was buried. And in hell (HADES) he lift up his eyes, being in torments...

(Luke 16:22, 23)

Usually this passage is used to “prove” that when wicked people die, they suffer the “fires in hell.” However, if one diligently studies the Bible, he will find that God’s Word teaches no such horrible, pagan doctrine as, “The Creator-God tortures most men and women in fire forever and forever.”

The Greek word BASANOS, here translated “torments,” is used only twice in the New Testament. According to Strong’s Concordance, it means “through the motion of going to the bottom,” and we get our word “base” from it. In other words, this man was ABASED, he was degraded, he was brought low, he went to the bottom.

It does NOT mean he suffered physical pain in hell, as most ministers teach. They stretch the Word to their own destruction — AND YOURS! The rich man was ABASED. . .

“ And seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham (he called Abraham “Father”) 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. (Luke 16:24)

The word "tormented" comes from another Greek word ADUNAO, and it means “to grieve, to be dejected, sorrowful, or tormented” (Strong’s Concordance). It does not refer to physical torment. ADUNAO is also used in Acts 20:37,38, when Paul told his friends that he would never see them again:

And they all wept sore, and fell on Paul’s neck, and kissed him, SORROWING (ADUNAO) most of all for the words which he spake, that they should see his face no more. . .

Their torment, like that of the rich man in “hades,” was one of mental grievance, dejection, or sorrow. The rich man said, *“I am tormented, I am sorrowful in this FLAME.”*

This word “flame” comes from the Greek word PHLOX, and it is used seven times in the New Scriptures as follows: **Luke 16:24; Acts 7:30; Hebrews 1:7; Revelation 1:14; Revelation 2:18; Revelation 19:12; and 2 Thess. 1:8.**

In every case but that of the rich man in **Luke 16:28** the word “fire” is added, in order to make it mean “flame of fire” or “flaming fire.” God saw in His wisdom to leave out the word for “fire” in speaking of the condition of the rich man, so that we would not think that we must interpret the flame literally.

However, Minister after Minister preaches about how this rich man was in the “fires” of a burning hell, and that he will suffer physical torments forever. No, he is dejected and sorrowful in his base, or low, condition; he is suffering “flame.”

In order to understand the Bible’s teaching how the rich man suffers from this “flame,” we must first identify the

rich man's "five brethren" who were destined for the same suffering.

Then he said, *"I pray ye therefore, Father, that thou wouldest send him to my father's house;*

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

(Luke 16:27, 28)

Genesis 36 tells the story of a man who had five brethren. As we read this genealogical account, we shall see how this fits the description of the five brethren of **Luke 16**.

Now these are the generations of Esau, who is Edom (**Gen. 36:1**).

Edom means "RED," and as we go along in this study we learn that Edom fits the Biblical description of Mystery Babylon of **Revelation 18**, which is RED-COMMUNISM.

Esau took his wives of the daughters of Canaan: Adah, the daughter of Elon the Hittite, and Aholibamah, the daughter of Anah, the daughter of Zibeon the Hivite.

And Bashemoth, Ishmael's daughter, sister of Nebajoth.

And Adah bare unto Esau (1) Eliphaz, and Bashemoth bare (2) Reuel.

And Aholibamah bare (3) Jeush, and (4) Jaalam, and (5) Korah. These are the sons of Esau, which were born unto him in the land of Canaan.

(Gen. 36:1-5)

ESAU HAD FIVE SONS, and throughout the Scriptures you will find occasional places where the word "brethren" includes parents and children. Esau clearly fits this description of having five "brethren" in his house.

Thus dwelt Esau in Mount Seir: Esau is Edom (**Gen. 36:8**).

These are the sons of Esau, who is Edom, and these are their dukes (**Gen. 36:19**).

... the children of Seir in the land of Edom. (Gen. 36:43)

... he is Esau, the father of the Edomites. (Gen. 36:43)

We see here that "Seir," the name of the place where Esau-Edom settled, is interchangeable with the name "Edom."

According to **Genesis 36**, Esau married into the line of the Canaanites, and for some strange and prophetic reason Esau was thereafter known by the name EDOM, which means RED, and is now the color of world communism.

You will recall that the Edomites are the age-long enemies of Israel. Esau's grandson, Amalek, was the father of the Amalekites, who were the first enemies to attack Israel after they came out of Egypt. God said of the Amalekite branch of Edom:

... I will utterly put out the remembrance of Amalek from under heaven.

... Because the Lord hath sworn that the Lord will have war with AmAZek from generation to generation. (Exo. 17:14, 16)

The book of Obadiah the prophet is a one-page prophecy of the House of Esau-Edom (including Amalek) being burned in a flame:

The vision of Obadiah. Thus saith the Lord God concerning Edom; we have heard a rumor from the Lord, and an ambassador is sent among the heathen, arise ye, and let us rise up against her in battle.

Behold, I have made thee small among the heathen, thou art greatly despised. (Obadiah 1, 2)

The next thirteen verses describe how Edom was to work against Jacob-Israel all down through the ages. He accused Edom of coming against Jacob and Judah in the day of their calamity; he accused them of trying to conquer Jerusalem. Then beginning with **verse 15, Obadiah** shows that this is an end-time prophecy:

For the day of the Lord is near upon all the heathen; as thou hast done, it shall be done unto thee; thy reward shall return upon thine own head.

In other words, God said, the thing you are attempting to do will turn and destroy you.

For as you have drunk upon my Holy Mountain, so shall all the heathen drink continually; yea, they shall drink, and they shall swallow.

But upon Mount Zion shall be deliverance and there shall be holiness; and the House of Jacob shall possess their possessions.

And the House of Jacob shall be afire, and the House of Joseph a

FLAME, and the House of Esau a stubble, and they shall kindle in them, and devour them. . . (Obadiah 15-18)

In other words, Esau in Obadiah and the rich man in **Luke 16** were to have an identical fate; they would both be in a "flame." Obadiah continues:

. . . and there shall not be any remaining of the House of Esau; for the Lord hath spoken it. (vs. 18)

That this is a prophecy that is yet to be fulfilled at the end of the age is shown by the last verse in Obadiah, which reads:

And saviours shall come up on Mount Zion to judge the mount of Esau; and the Kingdom shall be the Lord's. (vs. 21)

In **Luke 16** the rich man appealed to someone in authority, "Father Abraham," and asked him for a little water. We know that water represents the Word of God, and that according to the New Scriptures, if anyone asks for the Word of God, that God will pour out His Spirit upon them and give them understanding of the Word. (**James 1:5**)

Now this rich man wanted only a tiny bit of the Word, hardly enough to make a difference. If he was in such a flame, why did he want just a tiny drop of water on his tongue?

The Pharisees had the Scriptures at their disposal, but they did not want more than a tiny bit of it. They preferred to follow the "tradition of the elders," (**Mark 7:5**) while only believing and teaching a tiny portion of the Scripture. Jesus said to them:

. . . Full well ye reject the commandment of God, that ye may keep your own tradition.

Making the Word of God of none effect through your tradition, which ye have delivered. . .

(Mark 7:9, 13).

Thus, the rich man, who called Abraham “Father” can be identified with both the Esau-Edomites and the Pharisees. How can the rich man represent both at the same time? The answer is to be found in Jesus' words recorded in **John 8**:

They answered Him, We be Abraham's seed, and were never in bondage to any man. (vs 33.)

Jesus then admitted they were Abraham's SEED.

I know that ye are Abraham's seed...

On the one hand, they were Abraham's descendants (seed), even admitted to be so by Christ, yet they denied they were ever “in bondage to any man,” and Jesus did NOT contradict them.

Since they were never “in bondage to any man,” they were not in the Egyptian bondage with Israel. What people could be “Abraham's seed,” yet not in the Egyptian bondage? The descendants of Jacob's brother, Esau-Edom, of course! Although Esau was Abraham's grandson, as was Jacob (they were twins), neither he nor his descendants went into Egypt with Jacob and his children.

After Jesus confirmed the Pharisees' claim they were “the seed of Abraham,” He DENIED they were Abraham's CHILDREN:

If ye were Abraham's children, ye would do the works of Abraham. (verse 39)

In this passage, by Jesus' own words with the Pharisees, we find the Jewish Pharisees could claim descent from Abraham, but could NOT (never?) be called “the children of Abraham.”

In **Genesis 22**, God called Abraham's son, Isaac, “thine only son,” (**vs. 2**) and He said that “in Isaac shall thy seed be called.” (**Gen. 21:12**). In other words, those who are descended from Abraham through Ishmael and Esau can claim to be called the SEED of Abraham, but only those who are born from Isaac and Jacob can be called the CHILDREN of Abraham. The Bible NEVER calls the Ishmaelites and Edomites CHILDREN, but both the Old and the New Scriptures call the Israelites CHILDREN many hundreds of times. For example, Paul excluded Ishmael and Esau with the words:

Neither, because they are the seed of Abraham, are they all children, but in Isaac shall thy seed be called. (Rom. 9:7)

Thus, the Bible identifies the Jewish Pharisees as being the seed of Abraham, but NOT Abraham's children. We know of course, from historical sources that nearly two centuries earlier, the Judeans conquered the entire Edomite nation and forced them to adopt the religion of the Judeans (**see Josephus, Ant., Bk. 13, ch. 15, par. 4**). Later, Herod, a half-Edomite, obtained rulership over the Israelites in Palestine by killing all but one of the members of the Sanhedrin, the judicial and religious body of the Judeans, replacing them with men of his own race. Thus, the Edomites took civil and religious rule over the Israelites. The Edomites were called “Ioudians,” translated “Jews,” in the King James Bible, but Jesus bitterly denounced the Edomite Pharisees at every turn.

In the story Jesus had Abraham tell the rich man in **verse 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.***

From this it appears the descendants of the people represented by the rich man are totally prevented from coming to Abraham or "Abraham's bosom." The "gulf" is "fixed," i.e. it cannot be breached, changed, or passed.

This phraseology fits the future state of the Pharisee descendants of the Esau-Edomites for Esau lost the Abrahamic birthright when he sold it to Jacob (**Gen. 25**). The New Testament in **Hebrews 12:16-17** verifies that although Esau wanted the birthright back, he was unable to regain it, "for he found no place of repentance (no way to change his mind), though he sought it carefully with tears." Esau's act of despising the birthright and selling it to his brother Jacob (Israel) "fixed" the "great gulf" between his progeny and Jacob's progeny who would inherit "Abraham's bosom," the Abrahamic promises.



The almost 2,000 year history of Christianity has proven there is a great gulf between the Jewish-Pharisee descendants of Esau-Edom and the inheritors of the Abrahamic birthright promises. This was put into words by the Jewish writer, Maurice Samuels in his book "You Gentiles" on page 9 where he writes, "I suspected from the first dawning of Jewish self-consciousness, that between you gentiles (Christians) and us Jews lies an unbridgeable gulf."

That total inability of Edomite Jews to become Christian inheritors of the Abrahamic promises is what Jesus was revealing when he had Abraham tell the rich man there was no point in preaching a risen Christ to the Esau-Edomites as they could not inherit the Abrahamic covenants and promises anyway. The "gulf" was "fixed."

That the Esau-Edomites did not even believe Moses and the Prophets, let alone a risen Jesus, is then revealed by Jesus in Abraham's answer to the rich man after the rich man asked Abraham to send Lazarus to his five brethren. . .

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

And he said, 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, though one rose from the dead.

(Luke 16:29-31)

Abraham's answer may sound like an unchristian reply, so let us see how Christ

Himself handled a similar situation. In John 5, Jesus spoke to the scribes and Pharisees, whom we have already identified as fitting the description of the rich man. They hated Jesus and were plotting to kill him. **(John 5:18)**

And ye have not His Word abiding in you; for whom He hath sent, Him ye believe not.

Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of me.

And ye will not come to me, that ye might have life.

(John 5:38-40)

Do not think that I will accuse you to the Father; there is one that accuseth you, even Moses, in whom ye trust (or CLAIM to trust).

For had ye believed Moses, ye would have believed me; for he wrote of me.

But if ye believe not his writings, how shall ye believe my words?

(John 5:45-47)

Jesus said that the scribes and Pharisees did have the Scriptures, and they claimed to believe the writings of Moses. The rich man of **Luke 16** also claimed Abraham as his father, and his brethren had the writings of Moses. But because they refused to believe Moses and the prophets, they would also refuse to believe Christ, though He rose from the dead.

We conclude, therefore, that the rich man of **Luke 16** is NOT just some wicked person who died and then was tortured in a literal fire. Instead, in the story, he rep-

resents a specific people, the descendants of Esau-Edom, the age-old enemies of Jacob-Israel, known at Jesus' time as the Jewish scribes and Pharisees.

Modern Ministers, by wrongly interpreting parts of the story, and by not explaining other parts of it at all, completely hide from Christians the Truth that Jesus was revealing in this parable, that not only are the people called "Jews" actually Esau-Edomites and not Israelites, but that God Almighty has "fixed" a "great gulf" so they will never become believers or followers of Jesus Christ.

In the parable, Jesus had the rich man say in **verse 30** that his brethren (Esau-Edomites, as we have seen) would repent "if one went unto them from the dead." Jesus had Abraham answer in **verse 31** that they would NOT repent, "*though one rose from the dead.*" It was Jesus Christ Himself who later rose from the dead and His Truth was proven when not only did the Edomite Jews NOT repent when Jesus appeared after His resurrection, they set about persecuting and killing all who did believe and follow the Resurrected Jesus. Their descendants have continued to hate, ridicule, malign, and secretly make war against the followers of Jesus for almost 2,000 years. There has been no repentance by the Edomite Jews and this parable taught by Jesus teaches quite plainly that there will be none.

Because of the false interpretation of this parable by the Ministers and Evangelists, most Christians do not know that Jesus taught that these Edomite Jews, who masquerade as Israelites, will NOT be converted, that the great gulf is "fixed," they cannot cross over. Their father Esau sold his, and their, birthright

and they cannot regain it, though they seek it with tears!

Because this parable is not taught correctly in churches, most Christians are totally deceived about the modern Jews and their true place in Bible Prophecy. May this book open their eyes to the Truth.

Chapter Four

Who Was Lazarus, The Beggar?

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

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

The reader probably has recognized already that Lazarus is symbolic of TRUE ISRAEL, which had been divorced from God and cast off over 700 years before Christ. The name LAZARUS is the Greek form of the Hebrew name ELEAZAR. Eleazar means "God is helper," and before Israel was divorced, she used to be able to say of God, *"thou art my help and my deliverer."* (Ps. 40:17)

However, after Israel's divorcement (Jer. 3:8), she was cast off and made a "beggar." In Luke 16 Jesus called Israel by the Greek name LAZARUS, which means "without help" (Young's Concordance).

The Greek word translated BEGGAR in Luke 16 is only used in the Bible twice, both times here in this parable. The word is PTOCHOS, which means "crouching, cringing." Not necessarily poor monetari-

ly, but one in a subservient state before another. Lazarus was not necessarily poor monetarily, but he was in a subservient state.

Now this beggar, Lazarus, had to beg for the crumbs from the table of the rich man. The Pharisees of Christ's day had become wealthy by means of USURY, which they had learned in Babylon (see Nehemiah 5). History tells us that the Pharisees set up their usurious banking system all through the Roman Empire, and this practice continued throughout the middle ages, finally climaxing in our present international and world banks.

In America today the Edomite Pharisees are again removing God's Word from our schools and from government. They confiscate billions of dollars from the taxpayers each year as usury payments, and the people have to beg to obtain higher wages to pay the rich men. Just as the true Judeans of Christ's day had to crouch and cringe before the Edomite Pharisees, so also today the true Israelites of Christian Anglo-Saxondom must beg from the banks to remain solvent.

Christ pictured Israel in this parable as one who had to crouch before the rich man. He further said that the *"dogs came and licked his sores."* What or who are the "dogs?" Jesus identified them in Matthew 15:

Then, Jesus went thence, and departed into the coasts of Tyre and Sidon.

And, behold, a woman of Canaan came out of the same coasts, and cried unto Him, saying Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil.

But He answered her not a word. And His disciples came and besought Him, saying, Send her away; for she crieth after us.

But He answered and said, I am not sent but unto the lost sheep of the house of Israel.

Then came she and worshipped Him, saying, Lord, help me.

But He answered and said, It is not meet to take the children's bread, and to cast it to DOGS.

Here Jesus called the true Israelites CHILDREN, but the Canaanite woman, being a non-Israelite, he called a DOG.

And she said, Truth, Lord, yet the dogs eat of the crumbs which fall from their master's table.

Then Jesus answered and said unto her, O woman, great is thy faith; be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

(Matt. 15:21-28)

This passage verifies the Scriptural principle. that non-Israelites can come under the bond of the Covenant and become Christians by faith in the Lord Jesus Christ. But they are NOT called the CHILDREN OF ABRAHAM, but simply BELIEVERS, or CHRISTIANS.

Jesus' words show that “dogs” refer to non-Israelite people. The lost sheep of the house of Israel had been cast out of the land of Palestine and had migrated north and west among the nations, the “dogs.” **Ezekiel 34** describes their cast-off condition. They were ill-fed, for they no longer had God's Word to eat; their sicknesses

(from sin) were not healed, and they were oppressed cruelly by their Civil and religious leaders. **(Ezek. 34:3-4)**

When Isaiah pictured Israel in her sinful state, he said:

From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying SORES; they have not been closed, neither bound up, neither mollified with ointment.

(Isa. 1:6)

Thus, Jesus pictured Lazarus (Israel) as having sores and living without property or wealth with “dogs” to comfort him. Like Lazarus' dogs, although they can do little for us, as the Christians of America and other Western nations are being reduced in status, wherever the “dogs,” i.e., the colored, or non-Israelitish People, are not totally antagonized against us by Red Bolshevik, antiChristian propaganda, they express respect and veneration for “the Christians,” most preferring the Christian nations to the Communist ones.

Lazarus was said to have DIED and gone to his reward, Abraham's bosom. Paul wrote:

He that is dead is freed (literally, "justified") from sin.

Now if we be dead with Christ, we believe that we shall also live with Him.

(Rom. 6:7, 8)

In other words, a Christian is one who dies with Christ. This is the only way one qualifies to inherit “Abraham's bosom.” Since we are told that Lazarus was rewarded in this way, his “death” must have been his acceptance of a belief in Jesus Christ.

But what is meant by “Abraham's bosom?”

A Roman centurion who had an ill servant came to Jesus once, asking that Jesus heal him. Jesus said of the centurion:

... Verily I say unto you, I have not found so great faith, no not in Israel.

And I say unto you, many shall sit down with Abraham, Isaac, and Jacob IN THE KINGDOM OF HEAVEN.

But the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth.

(Matt. 8:10-12)

Where shall these believers be with Abraham, Isaac and Jacob? In the Kingdom of Heaven (or of God). “Abraham's bosom” is “the kingdom of God.” Where is it? **Luke 13:28-29** tells us:

There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the Kingdom of God, and you yourselves thrust out.

And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.

This passage does not say that all these godly people will go UP INTO HEAVEN, but that they will come from all directions to one place on the earth.

Matthew 13 gives a parable which proves beyond a shadow of a doubt that the Kingdom of God is on the earth:

Another parable put He forth unto them, saying, The Kingdom of heaven is likened unto a man which sowed good seed in his FIELD.

But while men slept, his enemy came and sowed (ares among the wheat, and went his way.

(Matt. 13:24, 25)

This is the parable of the tares and the wheat. The disciples did not understand the meaning of the parable, so later they asked Jesus for the explanation. So Jesus gave them the true interpretation:

... He that soweth the good seed is the Son of man, (Christ)

THE FIELD IS THE WORLD; the good seed are the children of the Kingdom; but the tares are the children of the wicked one.

(Matt. 13:37, 38)

Where is the Kingdom of heaven? It is in the FIELD, and THE FIELD IS THE WORLD. Therefore, the Kingdom of heaven is in the world, where the tares could be sown in it. In fact, Jesus Christ described the Kingdom of God as being a place where both the tares and the wheat would grow up together until the harvest, which is “the end of the world (age).” The Kingdom is here on the earth NOW.

Jesus said in the same parable that God would send His angels. . .

... and they shall gather out of His Kingdom all things that offend, and them which do iniquity.

And shall cast them into a furnace of fires; there shall be wailing and gnashing of teeth.

Then shall the righteous shine forth as the sun (where?) IN THE KINGDOM OF THEIR FATHER. Who hath ears to hear, let him hear.

(Matt. 13:41-43)

Shall these wicked tares be tortured in a burning hell forever? No. for we have already shown that Esau-Edom would be burnt in a flame kindled by the house of Israel (**Obediah 18**), and **Malachi 4** extends this punishment toward "all that do wickedly:"

For behold, the day cometh, that shall burn *as an oven; and all the proud, yea, and all that do wickedly, shall be stubble, and the day that cometh shall burn them up, saith the Lord of hosts. that it shall leave them neither root nor branch (or, descendants).*

And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts.

(Malachi 4:1, 3)

Isaiah also describes this day, when the wicked shall be burned up (not tortured forever):

For, behold, the Lord will come with FIRE, and with His chariots like a whirlwind, to render His anger with fury, and His rebuke with flames of fire.

For by FIRE and by His SWORD will the Lord plead with all flesh; and THE SLAIN of the Lord shall be many.

And they shall go forth, and look upon the CARCASSES of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.

(Isa. 66:15, 16, 24)

By wrongly teaching Jesus' story of the rich man and Lazarus, the ministers commit two crimes against the people:

#1. They fortify their false teaching on hell, and

#2. They hide Jesus' true teachings which would reveal that the world is already ruled by "the antichrist" (which rule ministers insist is "yet future"). Most churches are a part of that present, "antichrist," world-ruling system!

Jesus said in **Matthew 24:4-5**, "Take heed that no man deceive you, for many shall come in My Name (come in Jesus' Name), saying, I am Christ (saying that Jesus is the Christ), and shall deceive many." You are not deceived by open antichrists; you are deceived by those who come in Jesus' Name and then teach falsehoods!

I pray this little book on The Rich Man and Lazarus will lead many of you to examine all church doctrines (traditions).

May God bless you as you seek His Truth, in Jesus Christ,

Pastor Sheldon Emry



CONCLUSION

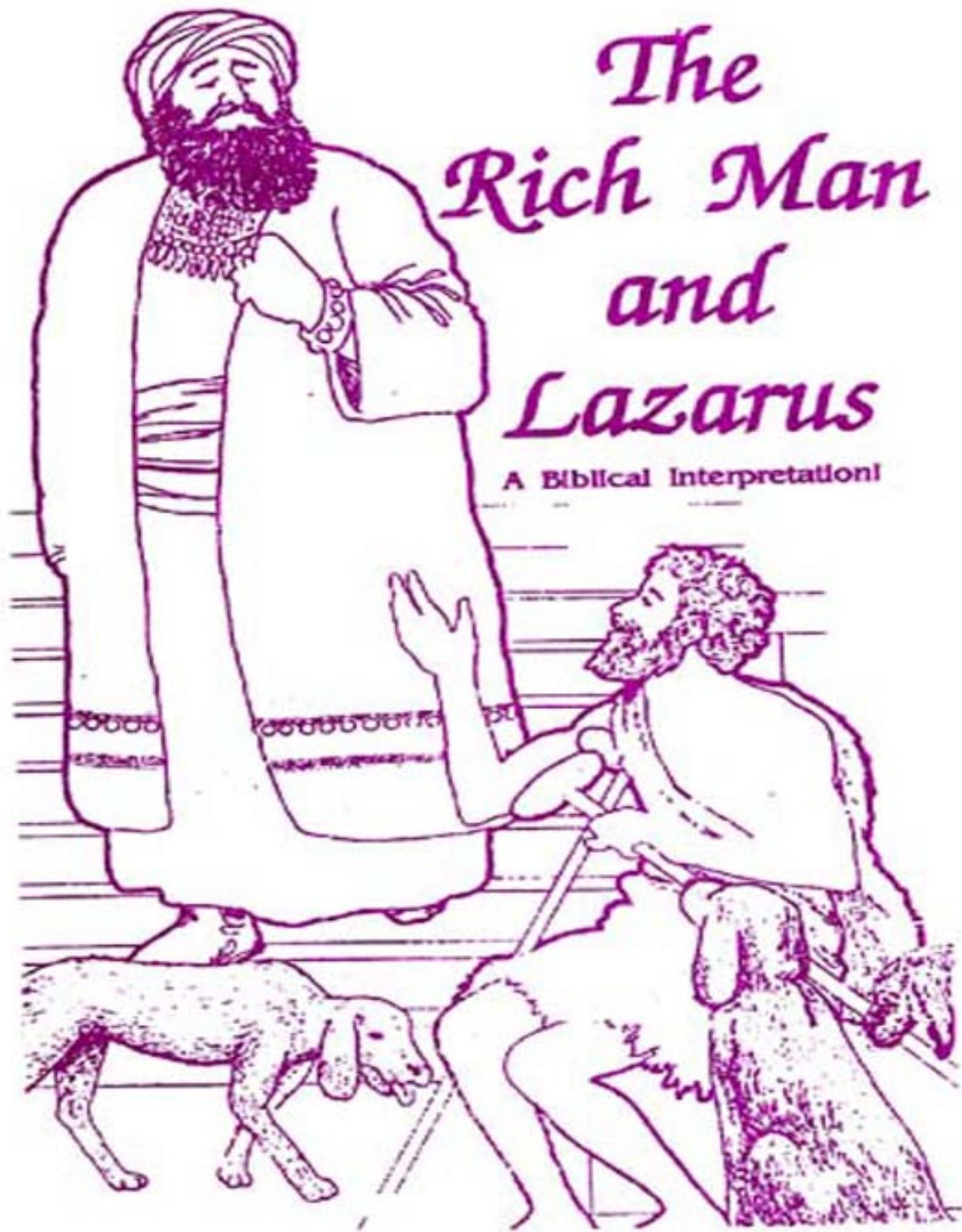
Upon fair analysis, one must admit that the parable of the rich man and Lazarus is just that: A PARABLE. It is not a literal picture, of heaven and hell, as claimed by most preachers. The purpose of parables is to present a teaching by illustration. Both of these characters, "the rich man," and "Lazarus," were used as illustrations depicting something else. Editorial cartoonists often employ this same style to make a point. Editorial cartoons are usually parables in picture form; "the rich man and Lazarus" is a parable in word form.

Lazarus depicts ISRAEL, and the rich man depicts Esau-Edom. "Abraham's bosom" depicts the Christian "rest," described in **Hebrews 4**; the result of accepting Christ and "dying" with Him, or "mortifying the flesh" (**Romans 8:12,13; Co!. 3:1-10**). "Hell" and "torments," in which the rich man found himself, depicts being brought low, and abased due to depravity and faithlessness. The "great gulf fixed" between Lazarus and the rich man, depicts that gulf between depravity, and repentance: an impossible journey for all but the repentant. The rich man was not repentant; he was only abased. He was sorry about his present predicament, but not for his past actions which had placed him there. The rich man's brothers were of the same faithless stock who refused to believe Moses, and therefore would also refuse to believe Jesus (**verse 31**).

With these symbolic keys, and the explanation that you've just been given, the truth of this often misunderstood parable can be plainly understood by anyone.

The Rich Man and Lazarus

A Biblical Interpretation



BY SHELDON EMRY