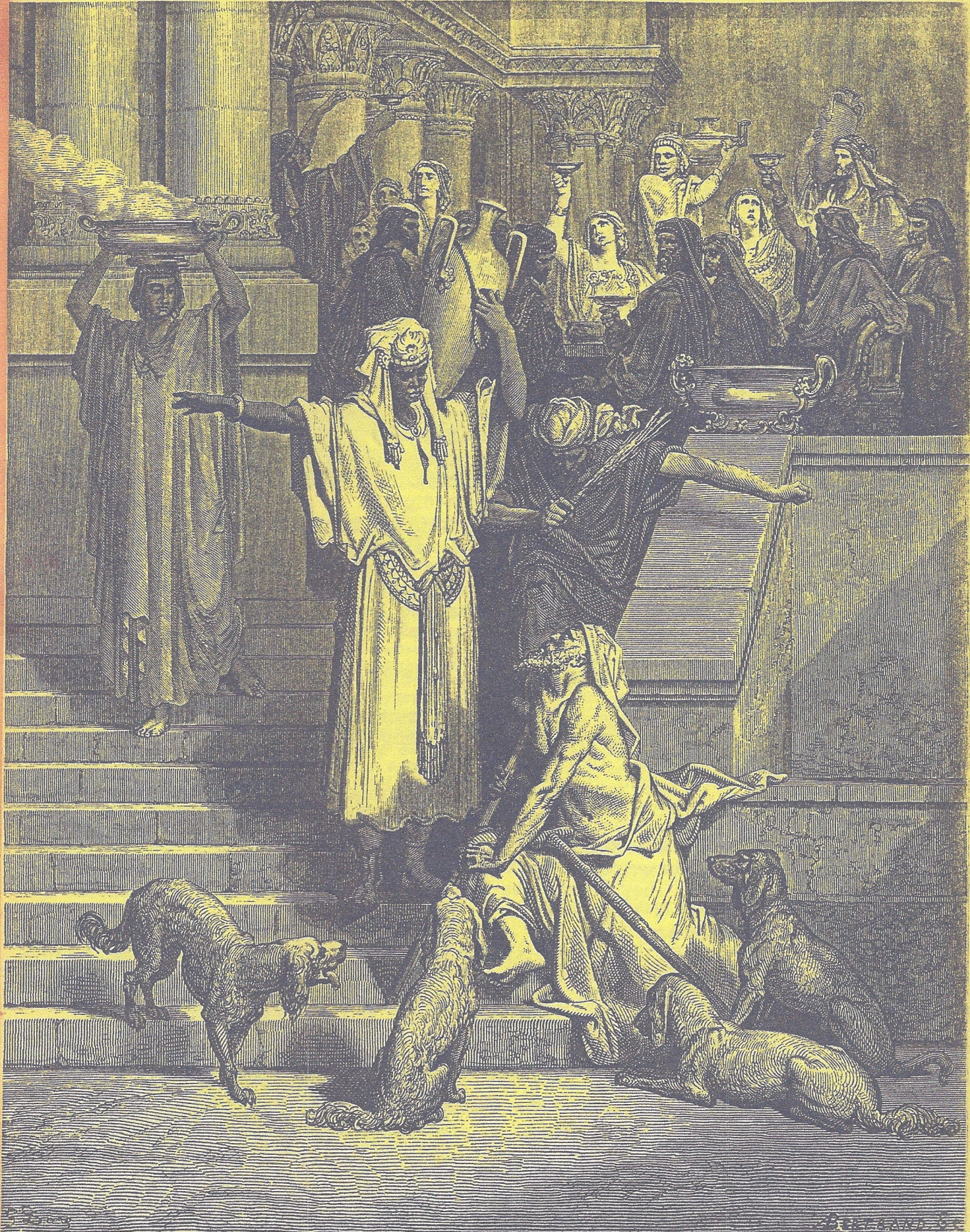


APOLOGETICS 39



LUKE 16

- 19 (A) certain MAN was rich, and he-was-dressing-himself-in purple and fine-linen, daily being-merry-himself brilliantly.
- 20 But (a) certain destitute-(one) was by-name Lazarus, who having-been-and-still-being-full-of-sores (was) having-been-being-cast toward his gate-way.
- 21 And desiring to-be-satisfied from the crumbs namely-the-(ones) falling from the table of-the-(one) rich; BUT also the dogs coming were-licking-off his sores.
- 22 But it-came-to-pass the destitute-(one) to-die-off, and he-to-be-brought-off by the angels into the bosom of-the Abraham. But the rich-(one) also died-off, and he-was-buried.
- 23 And having-elevated his eyes in the hades, existing in torments, he-is-seeing the Abraham from a-distance, and Lazarus in his bosoms.
- 24 And having-hollered he himself-said, Father Abraham, you-have-mercy-on me, and you-send Lazarus, in-order-that he-might-dip the tip of-his finger of-water, and he-might-cool-down my tongue; because I-am-being-pained in this flame.
- 25 But Abraham said, Child, you-be-made-mindful that you yourself-took-back your good-(things) in your life, and Lazarus likewise the bad-(things). But now this-one-here is-being-comforted, but you yourself-are-being-pained.
- 26 And upon all these-(things), between us and YOU (a) great chasm has-been-and-still-is-fixed-firmly, in-which-case the-(ones) willing to-cross hence to YOU might not be-being-able, nor might the-(ones) be-passing-over therefrom to us.
- 27 But he-said, I-am-interrogating you therefore, father, in-order-that you-might-send him into the home of-my father,
- 28 For I-am-having five brothers, in-which-case he-might-be-emphatically-testifying to-them, in-order-that they themselves-might not also come into this place of-the torment.
- 29 Abraham is-saying to-him, They-are-having Moses and the prophets, let-them-be-hearing of-them.
- 30 But he-said, NO, father Abraham, BUT if some-(one) might-proceed from dead-(ones) to them they-will-repent.
- 31 But he-said to-him, If they-are not hearing of-Moses and of-the prophets, neither will-they-be-persuaded if some-(one) might-stand-again out-of-dead-(ones).



A PARABLE

This parable is taken by many to be a true story of a real event rather than a parable. This record (Luke 16:19-31) is the major Bible reference used to teach the subject of "hell." The "true" New Testament, or covenant, begins at the cross. (See Apologetics 4) There is no mention of a fiery "hell" in the "true" New Testament. Paul, the apostle to the Gentiles, never once mentioned a warning concerning "hell." (See Apologetics 3) When Gentiles came



into the "church", they brought a great deal of mythology with them; among these myths was the story of Persephone.

The Abduction of Persephone
Larousse Encyclopedia of Mythology, Paul Hamlyn, 1959

Persephone. — The name of the wife of Hades occurs in several forms: Persephone, Persephoneia, Phersephone, Persephassa, Phersephatta. It is difficult to discover the etymology of all these variations. It is believed that the last half of the word Persephone comes from a word meaning 'to show' and evokes an idea of light. Whether the first half derives from a word meaning 'to destroy' — in which case Persephone would be 'she who destroys the light' — or from an adverbial root signifying 'dazzling brilliance' as in the name Perseus, it is difficult to decide. *

The dramatic circumstances of Kore's abduction will be recalled: how Hades surprised her while she was gathering flowers in a field, carried her away in his chariot and plunged with her into the depths of the earth; how Demeter, unable to regain full possession of her daughter, accepted the gods' proposal that Persephone should pass at least part of the year with her.

Hades. — It seems that the name of the ruler of the Underworld derives from the privative prefix 'a' and the verb 'to see', evoking an idea of mystery. He was the Invisible. He was also called Pluto, from the word for 'riches'. It was he who received buried treasure: he was then considered the god of agricultural wealth. From the centre of the earth he exerted his influence on cultivation and crops.

Hades was very little venerated, though as Pluto he received much more homage. This was because Hades was essentially a god of terror, mystery and the inexorable. Pluto, on the contrary, was regarded as a benevolent deity and his cult was sometimes associated with that of Demeter.

Thayer's Lexicon

Ἄδης, ἄδης - not to be seen.

Who's Who in Mythology, p.62
Alexander Murray, 1988

PERSEPHONE, OR PROSERPINA,

Or Persephoneia, also called Kora by the Greeks, and by the Romans Libera, was a daughter of Zeus and Demeter, and the wife of Aides, the marriage being childless.

In this myth of Persephone-Kora, daughter of Zeus, the god of the heavens, which by their warmth and rain produce fertility, and of Demeter, the maternal goddess of the fertile earth, we see that she was conceived as a divine personification of the process of vegetation—

↪ See Apologetics 30 for the beginning of the work of Satan, the fallen angel Zeus. Note Zeus' title, "the god of the heavens." See Satan's challenge in Isaiah 14. (p.10 Apologetics 30)

Consider the meaning of Persephone. (*) Hades, the god, rules "the unseen state," the ἄδης (hadees) of Scripture. (●)

↪ Pluto, Hades' other name, comes from the word "riches

2 You may wonder what all this mythology has to do with the parable of the rich man and Lazarus, but continue a little further. Constantine brought Gentiles with all of their mythology into the "church." (See Apologetics 22, 23, 33) Satan's throne was established in the Roman Catholic Church. (See "throne", θρόνος, thronos in the Teaching Dictionary.)

A Catechism of Christian Doctrine, Baltimore Catechism.

44. What happened to the angels who did not remain faithful to God?

The angels who did not remain faithful to God were cast into hell, and these are called bad angels, or devils. *

↪ Note why "devils" (*) are associated with "hell," contrary to scripture. →

183. What are the rewards or punishments appointed for men after the particular judgment?

The rewards or punishments appointed for men after the particular judgment are heaven, purgatory, or hell.

185. Who are punished in hell?

Those are punished in hell who die in mortal sin; they are deprived of the vision of God and suffer dreadful torments, especially that of fire, for all eternity.

Vatican Empire, Satan began to add mythology to scripture. Satan also increased his use of misquotes and scripture out of context.

Instructions for non-catholics, by Parish Priests p.45,46

A. WHAT IS HELL?

Hell is a place of punishment in the next world; there the souls of those who die in mortal sin are condemned to suffer forever with the devils. Hell is different from purgatory: one will never get out of hell. Only those who die in mortal sin go there—but one mortal sin is enough to send you there. Your life on earth is a time of trial. After death there is no second chance; if at the moment of death you have chosen sin, your choice is final.

B. PROOF FROM THE BIBLE THAT HELL EXISTS

The Bible often speaks of the punishment of hell. Christ spoke of hell more than fifty times.

"And fear ye not them that kill the body and are not able to kill the soul: but rather fear him that can destroy both soul and body in hell." (Matthew 10:28)

"If any one abide not in me, he shall be cast forth as a branch and shall wither; and they shall gather him up and cast him into the fire; and he burneth." (John 15:6)

"And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with the angels of His power: in a flame of fire, giving vengeance to them who know not God and who obey not the gospel of our Lord Jesus Christ." (2 Thessalonians 1:7-8)

↪ See page 3 for John 15:6 and Thes.

→ Roman Catholic - This is not the word ᾅδης (hadees), "hell", but ταρταρόω (Tartarōō) which only occurs in 2 Pet. 2:4.

4 For if the God spared not of-angels having-sinned, BUT having-sent (them) to Tartarus he-gave-over in-pits of-gloom being-kept with-reference-to judgement,

↪ Their judgement is future.

← Consider these additional statements from the catechism.

181. What is the judgment which will be passed on each one of us immediately after death?

The judgment which will be passed on each one of us immediately after death is called the particular judgment.

Once Satan's throne was fixed in the 7th world power, the Vatican Empire, Satan began to add mythology to scripture. Satan also increased his use of misquotes and scripture out of context.

→ Most Protestants, having come out of Romanism, accept much of the catholic definition of "hell."

← Rev. 20:14 says that "hell" (ᾅδης, "hadees") does not exist forever, but is to be cast into the lake of fire.

↪ The word "hell" in Matt. 10:28 is γέεννα (gehenna) not ᾅδης; a different place.

Continued from page 2 -
Instructions for non-catholics

"And the unprofitable servant, cast ye out into the exterior darkness. There shall be weeping and gnashing of teeth . . . Then he shall say to them also that shall be on his left hand: Depart from me, you cursed, into everlasting fire, which was prepared for the devil and his angels . . . And these shall go into everlasting punishment: but the just, into life everlasting." (Matthew 25:30, 41, 46) *

"And he opened the bottomless pit: and the smoke of the pit arose, as the smoke of a great furnace. And the sun and the air were darkened with the smoke of the pit." (Apocalypse 9:2) *

"And whosoever was not found written in the book of life was cast into the pool of fire." (Apocalypse 20:15) *

C. PROOF FROM COMMON SENSE THAT THERE IS A PLACE OF PUNISHMENT IN THE NEXT WORLD

Common sense tells us that if God makes serious laws and binds us under pain of mortal sin, He must reward those who obey and punish those who disobey these serious laws. If there were no reward for obeying a law and no punishment for disobeying a law, people would pay no attention to that law. Many evil people in the world are never punished for their sins while they are alive. Therefore, they must be punished for their sins after death.

History shows that almost all races and peoples have believed in a place of punishment after death.

D. HELL IS REAL.

Today the evil world has persuaded many people to think of hell as a joke; some put hell and the devil in the same class as Hallowe'en ghosts. Hell is no joke, but a terrible reality for the souls suffering there now. Whether you like it or not, there is such a place as hell, just as there is cancer, tuberculosis, war and death—whether you like it or not. People don't like to believe in hell; they try to forget it, so that they can sin more easily. But God has told us that hell exists; a million denials cannot destroy hell.

Luke 16 KJ

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

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

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

22 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;

From this fact, the artists picture Lazarus as being bodily taken to heaven. →

Luke 16 KJ

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

↪ This is the word ᾅδης (hadees) "hell". Ask yourself a few questions: why was the rich man in "hell"? Because he was rich? Why was Lazarus in Abraham's bosom? Because he was destitute?

↪ The words 3
ᾅδης (hadees)
or γέεννα (gehenna)
do not occur in
any of these
scriptures. (*)

This applies also
to John 15:6 and
2 Thes. 1:7-8 p.2.

↪ Since there
is no Biblical
ground, an appeal
is made to "com-
mon sense"?

↪ Most "fun-
damental" preachers
would agree with
these statements.

↪ Those who take this
as an actual story, often
know the "rich man" as
Dives which comes from
the Latin word for "rich".
Note: it is not said that
the "beggar" was buried.



4 The word ᾍδης (hadees) "Hades" occurs 10 more times in the New Testament. In one case (1 Cor. 15:55) the Greek text is in question; omitting this we have 9 more uses. The KJ translates all 9 as "hell". While these things are detailed in Apologetic 3, I would like you to see all of these verses together in one place.

Matt. 11 KJ
23 And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.

Matt. 16 KJ
18 And I say also unto thee, That thou art ¹Peter, and upon this rock I will build my ²church; and the gates of hell shall not prevail against it.

Luke 10 KJ
15 And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell.

Acts 2 KJ
27 Because thou wilt not leave my soul in hell, neither wilt thou suffer thine ¹Holy One to see corruption.
31 He seeing this before spake of the resurrection of ¹Christ, that his soul was not left in hell, neither his flesh did see corruption.

Hell has keys and follows death around, while death rides a horse. Was hell full of people during that ride?

Was Capernaum in hell then?

Were hell's gates left behind when hell was following death?

Was Jesus' soul tormented in hell like the rich man? Don't you see that by translating ᾍδης (hadees) you cause all kinds of problems?

Rev. 1 KJ
18 I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

Rev. 6 KJ
8 And I looked, and behold a pale horse: and his name that sat on him was ¹Death, and Hell followed with him. And power was given unto ²them over the ³fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

Rev. 20 KJ
13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.
14 And death and hell were cast into the lake of fire. ¹This is the ²second death.

In the following chart, abbreviations are as follows: NKJ, New King James - NIV, New International Ver. - Jer., Jerusalem Bible - RSV, Revised Std. Ver. - Ber., Berkeley - N.E., New English Bible - ASV, American Std. Ver. 1901 - L B, Living Bible - NCV, New Century Ver. - Knox, New Testament - Conf., Confraternity NT - G.N., Good News for Modern Man.

Of the 120 uses in the chart, 59 are now "transliterated" - Hades.

	Ma. 11:23	Ma. 16:18	Lu. 10:15	Lu. 16:23	Ac. 2:27	Ac. 2:31	Rev. 1:18	Rev. 6:8	Rev. 20:13	Rev. 20:14
NKJ	Hades	Hades	Hades	Hades	Hades	Hades	Hades	Hades	Hades	Hades
NIV	depths	Hades	depths	Hell	grave	grave	Hades	Hades	Hades	Hades
Jer.	Hell	under-world	Hell	Hades	Hades	Hades	under-world	Hades	Hades	Hades
RSV	Hades	death	Hades	Hades	Hades	Hades	Hades	Hades	Hades	Hades
Ber.	Hades	hell	Hades	Hades	grave	realm of the dead	its realm	Hades	Hades	Hades
N.E.	depths	death	depths	Hades	Hades	Hades	Hades	Hades	Hades	Hades
ASV	Hades	Hades	Hades	Hades	Hades	Hades	Hades	Hades	Hades	Hades
L B	Hell	Hell	Hell	Hell	Hell	Hell	Hell	Hell	under-world	Hell
NCV	depths	death	depths	place of death	place of death	place of death	Hades	Hades	Hades	Hades
Knox	Hell	Hell	Hell	Hell	place of death	place of death	Hell	Hell	Hell	Hell
Conf.	Hell	Hell	Hell	Hell	Hell	Hell	Hell	Hell	Hell	Hell
G.N.	Hell	death	Hell	Hades	world of dead	world of dead	world of dead	Hades	world of dead	world of dead

Read pages 5 and 6 very carefully. Until you pass this point in history there is no eternal salvation. The terms "SAVED" and "LOST" begin after the cross.

1 Cor. 1 CT

18 For the word, namely-the (one) of-the cross on-the-one-hand is to-the (ones) perishing stupidity, on-the-other-hand to-us, to-the (ones) being-saved it-is (the) power of-God.

19 For it-has-been-and-is-still-written: I-shall-destroy the wisdom of-the wise (ones) and I-shall-disregard the intelligence of-the intelligent (ones).

20 Where (is) (a) wise-man? Where (is) (a) scribe? Where (is) (a) debater of this age? Did NOT the God make-stupid the wisdom of-the world?

21 For since-indeed in the wisdom of-the God the world through the wisdom came not to-know the God, the God thought-well through the stupidity of-the preaching to-save the (ones) trusting.

22 Since-indeed also Jews (are) requesting signs and Greeks (are) seeking wisdom,

23 But we ourselves-are-preaching Messiah having-been-and-still-crucified, to Jews on-the-one-hand (an) entrapment, on-the-other-hand to nations (a) stupidity,

24 But to-them the (ones) called, both to-Jews and to-Greeks, Messiah (the) power of-God and (the) wisdom of-God.

25 Because the stupid-thing of-the God is wiser (than) of-the MEN, and the weak-thing of-the God stronger (than) of-the MEN.

26 For YOU-be-looking-at YOUR calling, brothers, that not many (are) wise according-to flesh, not many powerful, not many well-born;

27 BUT the God chose-for-himself the stupid-things of-the world in-order-that he-might-be-disgracing the wise (ones), and the God chose-for-himself the weak-things of-the world in-order-that he-might-be-disgracing the strong-things,

Matt. 26 CT

26 But (as) they (were) eating, the Jesus having-taken the bread, and having-blessed, he-broke-in-pieces and he-was-giving to-the disciples, and he-said, YOU-take, YOU-eat; this is my body.

27 And having-taken the cup, and having-given-thanks, he-gave to-them, saying, YOU all drink out-of it

28 For this is my blood, namely-the (blood) of-the new-quality covenant, namely-the (blood) being-poured-out concerning many with-reference-to forgiveness of-sins.

29 But I-am-saying to-YOU, that by-no-means might-I-drink from just-now out-of this product of-the vine, till that day at-the-time-that I-might-be-drinking it with YOU (a) new-quality in the kingdom of-my Father.

Eph. 2 CT

11 On-this-account YOU-be-having-in-memory that at-one-time YOU the Gentiles in flesh, the (ones) being-said (to be) uncircumcision by the (one) being-said (to be) circumcision in flesh made-by-hand,

12 That YOU-were in that season separate-from Messiah, having-been-and-still-alienated of-the citizenship of-the Israeli and strangers of-the covenants of-the promise, not having hope and (ones) without God in the world.

13 But at-this-instant in Messiah Jesus YOU, the (ones) at-one-time being far (away), YOU-became near in the blood of-the Messiah.

Eph. 2 CT

14 For he himself is our peace, the (one) having-made the both (places) one even having-broken-down the midst-wall of-the fencing-in, the enmity, in his flesh

15 Having-rendered-inactive the law of-the commandments in decrees, in-order-that he-might-create the two in himself with-reference-to one new (quality) MAN making peace,

16 And he-might-reconcile-in-full the both (Jews and Gentiles) in one body to-the God through the cross, having-killed the enmity in it;

17 And having-come he-himself-brought-good-news, peace to-YOU to-the (ones) far and peace to-the (ones) near;

18 Because through him we-are-having the leading-near, the both in one Spirit to the Father.

19 So therefore YOU-are no-more strangers and dwellers-abroad, BUT YOU-are fellow-citizens of-the holy-places and of-(the)-household of-the God,

20 Having-been-built-up on the foundation of-the apostles and prophets, Messiah Jesus being chief-corner of-it,

21 In whom all building-up being-fitted-together is-growing into (a) holy sanctuary in Jehovah,

22 In whom YOU yourselves also are-being-built-together into (a) residence of-the God in spirit.

Heb. 8 CT

10 Because this (is) the covenant which I-shall-myself-covenant to-the household of-Israel after those days, Jehovah is-saying, giving my laws into their intellect, and I-shall-inscribe them on their hearts, and I-shall-be to-them with-reference-to God and they themselves will-be to-me with-reference-to (a) people.

11 And they-might not teach each (one) his citizen and each (one) his brother, saying: You-come-to-know the Lord, because they-will all know me absolutely from little till great of-them.

12 Because I-shall-be propitious to their unrighteousnesses, and of their sins I (by no means) might-be still mindful.

13 In saying new-quality he-has-made the first (covenant) old-and-it-is-still-old; but the (thing) being-made-old and growing-aged (is) near of-vanishing.

Heb. 9 CT

1 On-the-one-hand therefore the first (covenant) was-having both the worldly holy-place and just-acts of-service.

2 For (a) booth was-constructed, the first, in which (were) both the lampstand and the table and the plan of-the loaves, one-(booth)-which is-being-said, Holy-place;

3 But after the second veil (a) booth, the (one) being-said Holies of-Holies,

4 Having (a) censer made-of-gold and the ark of-the covenant having-been-covered-and-still-covered-around on-all-sides with-gold-objects in which (was) (a) jar made-of-gold having the manna and Aaron's rod, namely-the (one) having-sprouted and the flat-tablets of-the covenant,

5 But over-above it cherubim of-glory shadowing-down-on the propitiatory; concerning of-which (things) it-is not, according-to (each) part, to-be-saying (things) now.

6 But of-these (things) thus having-been-and-still-constructed on-the-one-hand with-reference-to the first tabernacle the priests are-entering through all (time) accomplishing the services,

Heb. 9 CT

7 But into the second (booth) the chief-priest alone, once of-the year, not separate-from blood, which he-is-offering in-behalf-of himself and of the faults-of-ignorance-of-the people,

8 The Holy Spirit making-evident this, the way of-the holy (ones) not-yet-to-have-been-manifested (while) of-the first tabernacle still [having] standing,

9 One-which (is a) parable with-reference-to the season namely-the (one) having-stood-in-and-still-standing-in, according-to which both gifts and sacrifices are-being-offered not being-able, according-to conscience to-make the (one) serving perfect,

10 Only on foods and drinks and diverse baptisms-of-things, just-acts of-flesh lying (on them) as-far-as (a) season thoroughly-straight.

11 But Messiah having-come-to-be-alongside chief-priest of-the future good-things, through the greater and more-perfect tabernacle not made-by-hand, this is not of-this creation,

12 Nor through blood of-he-goats and of-calves, but through (his) own blood he-went-in all-at-once into the holy-places, having-found eternal redemption.

13 For if the blood of-he-goats and of-bulls and ashes of-a-heifer sprinkling the (ones) having-been-and-still-defiled is-making-holy to the cleanness-of-the flesh,

14 By-how-much more will the blood of-the Messiah, who through (the) eternal Spirit offered Himself unblemished to-the God, cleanse your conscience from dead works with-reference-to-be-serving (the) living God?

15 And because-of this he-is mediator of-a-new-quality covenant, in-which-case a-death (is) having-come-to-pass with-reference-to redemption-back of-the transgressions on the first covenant, -the (ones) having-been-and-still-being-called might take the promise of-the eternal inheritance.

16 For where-in-which (there-is-a) covenant, (it-is) (a) necessity (a) death to-be-being-brought from-the (one) having-himself-covenanted;

17 For (a) covenant on deads (is) firm, since it-is (not) at-any-time being-strong when the (one) having-himself-covenanted is-living.

18 Whence neither has the first (covenant) been-and-still-is-dedicated separate-from blood.

19 For of-every commandment having-been-spoken according-to the law by Moses to-all the people, having-taken the blood of-the calves and of-the he-goats with water and scarlet wool and hyssop, he-sprinkled both the little-book itself and all the people,

20 Saying: This (is) the blood of-the covenant which the God commanded to YOU.

21 He also sprinkled the tabernacle but even all the vessels of-the public-ministry likewise with-the blood.

22 And according-to the law nearly all-things (are) being-cleansed in blood, and separate-from shedding-of-blood forgiveness is not coming-to-pass.

23 On-the-one-hand therefore (a) necessity the copies-of-the (things) in the heavens to-be-being-cleansed with-these, on-the-other-hand the (things) themselves in-(the)-heavenlies with-better sacrifices beside these.

24 For the Messiah went not in into holy (places) made-by-hands, patterns-in-turn of-the authentic (things), BUT into the heaven itself, now to-be-revealed to-the face-of-the God in-behalf-of us;

25 But-not in-order-that he-might-be-offering himself often, as-altogether the chief-priest is-going-in into the holy (places) according-to (each) year in blood belonging-to-another,

26 Since it-was-essential he suffer often from casting-down of (the) world; but at-this-instant, once he-has-been-and-still-is-manifested upon complete-finish of-the ages with-reference-to (a) dis-

Heb. 9 CT

regarding of-the sin through his sacrifice.

27 And according-to as-much-as it-is-being-laid-away for-the MEN once to-die-off but after this, (a) judgement,

28 Thus also the Messiah, once having-been-offered with-reference-to bring(ing)-up sins of-many, out-of (a) second (time) he-will-be-seen separate-from sin by-the (ones) waiting-anxiously (for) him with-reference-to salvation.

Heb. 10 CT

1 For the law having (a) shadow of-the future good-(things), not itself the image of-the things, according-to (each) year by the same sacrifices which they-are-offering with-reference-to the perpetuity it-is never being-able to-make-perfect the (ones) coming-near;

2 Since would-they not have-ceased being offered? because the (ones) serving, once having-been-cleansed-and-still-cleansed, (would) still be-having not-one conscience of-sins.

3 But in them (a) remembrance of-sins according-to (each) year;

4 For (it-is) impossible (for) blood of-bulls and he-goats to-be-removing sins.

5 On-this-account coming-in into the world he-is-saying: You-willed not sacrifice and offering, but you-yourself-rendered (a) body thoroughly-fit for-me;

6 You-thought not well (of) total-burnt-offerings even concerning sin.

7 Then I-said: Behold I-am-present, in (the) heading of-(a)-little-book it-has-been-written-and-is-still-written concerning me, to-do, the God, your will.

8 More-above saying that sacrifice and offering and total-burnt-offerings even concerning sin you-willed not, nor you-thought-well (of), they-which are-being-offered according-to the law,

9 Then he-has-said-and-is-still-saying: Behold I-am-present to-do, the God, your will. He-is-carrying-off the first in-order-that the second might-stand;

10 In which will we-are having-been-made-holy-and-are-still-holy through the offering all-at-once of-the body of-the Messiah Jesus.

11 And on-the-one-hand every priest has-stood-and-still-stands publically-ministering according-to (each) day and often offering the same sacrifices, they-which are never being-able to-lift sins from-around (them);

12 He, on-the-other-hand having-offered one sacrifice in-behalf-of sins with-reference-to the perpetuity (was) seated in right (hand) of-the God,

13 Henceforth waiting-long till his enemies might-be-placed (a) footstool of his feet.

14 For by-one offering he-has-made-perfect-and-still-makes-perfect with-reference-to the perpetuity the (ones) being-made-holy.

15 But the Holy Spirit also is-witnessing to-us; for after to-have-said-before-and-still-saying;

16 This (is) the covenant which I-myself-shall-covenant with them after those days, Jehovah is saying: Giving my laws on their hearts, and on their intellects I-shall-inscribe them,

17 And of-their sins and their lawlessnesses I-shall by-no-means still be-mindful.

18 But where-in-which forgiveness-of-these, (there is) not-still (an) offering in-behalf-of sins.

19 Having therefore brothers, boldness-of-speech with-reference-to the entering-in of-the holy-ones in the blood of-Jesus,

20 Which (entering-in) he-dedicated for-us (a) way recently-slain and living, through the veil, this is his flesh,

21 And (having) (a) great priest upon the household-of-the God,

22 Let-us-be-going-to (God) with (an) authentic heart in certainty of-trust,

Let pages 5 and 6 represent *THE CROSS (1 Cor. 1:18) 7
(Eph. 2:16) page 5 *THE BLOOD OF THE MESSIAH (Matt. 26:28)
(Eph. 2:13) page 5, (Heb. 9:12, 14) page 6 *THE FORGIVENESS
OF SINS (Matt. 26:28) (Heb. 8:12) page 5, (Heb. 9:22, 26) page 6 -
*THE NEW-QUALITY COVENANT (Matt. 26:28) page 5 *ETERNAL
REDEMPTION (Heb. 9:12) page 6 *THE VEIL (Heb. 10:20) page 6.

We are on this side of the cross. ←←

LUKE 16 KJ

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

24 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.

25 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.

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.

Again, let me ask, why was the rich man in "hell"? Let me give you the very common answer as explained in The Scofield Reference Bible, p. 1099.

The lost were separated from the saved by a "great gulf fixed" (Lk. 16, 26). The representative man of the lost who are now in hades is the rich man of Lk. 16, 19-31. He was alive, conscious, in the full exercise of his faculties, memory, etc., and in torment.

↳ This is not an acceptable answer, it only raises more questions. How was Lazarus "saved"? Why was the rich man "lost"? These men were both Jews who didn't know pages 5+6.

This confusion is caused by several things.

1. Translating ᾅδης (hadees) as "hell" instead of transliterating to Hades.
2. Mixing mythology with scripture.
 - a. The god Hades is Pluto derived as follows:
ᾅδης (hadees) = Hades [not seen - Invisible] p. 1
πλοῦτος (ploutos) = Pluto (πλούτων - ploutōn) - "riches"
Latin "dives" (rich), hence Dives, the rich man, p. 3.
Note: Persephone, daughter of Zeus, "she who destroys the light", p. 1. Libera, to the Romans, p. 1 - from liber, free - hence, once Satan can destroy "the light", we get the words "liberal", "liberalism", "liberation", "liberty", etc. This is just one of Satan's methods.
3. Trying to make a "parable" into a real event.
4. Trying to make the "story" work this side of the cross - more or less making the characters into Gentiles.
5. An underlying hatred of Israel - hated by Satan.
"And YOU (Israel) - will be being-hated by all because-of my name." See Apologetics 14, pp. 14, 15, Matt. 24:9, Mark 13:13a, Luke 21:17.

8 There is a word in the NT which may seem unimportant, but is a very important "key" if you believe the Bible is word-for-word given by God. This word is ὄχλος (ochlos), which the Consistent Translation always renders as "crowd." It is used 175 times in the NT and KJ translates this word: "company" 7x, "multitude" 79x, "number" 1x, "number of people" 1x, "people" 82x, "press" 5x.

Matt. 13 CT

34 The Jesus spoke all these-(things) in parables to-the crowds, and separate-from parable he-was not speaking to-them;

35 In-which-case the-(thing) having-been-said through the prophet might-be-fulfilled, saying, I-shall-open my mouth in parables: I-shall-blurt-out (things)-having-been-and-still-hidden from casting-down of-(a)-world.

Luke 14 CT

25 But many crowds were-proceeding-together with-him; and having-been-turned he-said to them,

26 If someone is-coming to me, and is not hating the father of-himself and the mother and the wife and the children and the brothers and the sisters, but still also the soul of-himself, he-is not being-able to-be my disciple;

27 And one-who is not bearing his cross, and is-coming behind me, he-is not being-able to-be my disciple.

Consider this very important statement. If you keep this fact in mind, it will help you to understand some very "hard" scriptures as, for example, Luke 14:26, 27.

The series of parables from Luke 15:3 runs continuously to Luke 17:10 even though the word "parable" occurs only in Luke 15:3. The crowds are present even when certain groups come to have the immediate attention of Jesus.

These groups are the "tax-collectors" and "the sinners" (Luke 15:1), the "Pharisees" and the "scribes" (Luke 15:2), his "disciples" (Luke 16:1), the "Pharisees" again (Luke 16:14), the "disciples" again (Luke 17:1), the "apostles" (Luke 17:5).

The parables are referred to as the parables of The Lost Sheep, The Lost Coin, The Lost Son, The Unjust Steward, The Rich Man and Lazarus, and The Unprofitable Servants. For confirmation of these things, see A Harmony of the Gospels, by A.T. Robertson, 1922 (Professor at Southern Baptist Theological Seminary) and A Harmony of the Four Gospels in Greek, by Edward Robinson, 1865 (Professor at Union Theological Seminary, New York).

Any attempt to make the parable of the rich man and Lazarus into a "true" story will not be possible. Let us proceed with the explanation of this "story" as a parable. The entire parable is on the inside of the front cover from the Consistent New Testament, R. H. Mount. The cover is a picture by Gustave Doré (1833-1883) in The Doré Bible Illustrations, Dover Publications, Inc., N. Y. As we consider each verse, I will put the KJ translation alongside the Consistent Translation (CT).

First, remember this parable is told before the cross. 9
Next, Jesus is talking to Jews NOT Gentiles. Third, all
parables are given to Jews not Gentiles. Fourth, it is

Matt. 13 CT

9 The (one) having ears to-be-hearing let-him-be-hearing.

10 And the disciples having-come-near said to-him, Because-of-what are-you-speaking to-them in parables?

11 But the (one) having-answered said to-them, Because to-YOU it-has-been-and-is-still-given to-come-to-know the mysteries of-the kingdom of-the heavens, but to those it-has not been-given-and-is-still (not) given.

12 For one-who is-having, to-him it-will-be-given, and he-will-be-made-to-have advantage; but one-who is not having, even what he-is-having will-be-removed from him.

13 Because-of this I-am-speaking to-them in parables, because looking they-are not looking, and hearing they-are not hearing, neither are-they-perceiving.

14 And upon them is-being-filled-up the prophecy of-Isaiah, namely-the-(one) saying, In-hearing YOU-will-hear, and by-no-means might-YOU-perceive; and looking YOU-will-look, and by-no-means might-YOU-see.

15 For the heart of-this people was-grown-fat, and with-the ears they-heard weightily, and they-closed their eyes; lest-at-any-time they-might-see with-the eyes, and they-might-hear with-the ears, and they-might-perceive in-the heart, and they-might-turn-around and I-myself-might-cure them.

16 But YOUR eyes (are) happy, because they-are-looking; and YOUR ears because they-are-hearing.

extremely important that you always keep in mind why Jesus used the parables.

The Jews, are in this respect, divided into two groups: (See Apologetics 7, page 13) those who would hear their Messiah and those who, at that time, would not hear.

One group to form the NT "church" and bring the salvation message to the Gentiles.

The other group to fulfill prophecies, proving the truth of Scripture, and finally be regathered.

Luke 16 KJ

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

☞ We must consider first the MAN (ἄνθρωπος-anthrōpos) who was rich and some things Jesus taught in regards to ones rich. The use of the word ἄνθρωπος (anthrōpos) for MAN indicating a "human being" rather than a "male" individual, shows we are hearing a parable.

Matt. 19 CT

23 But the Jesus said to-his disciples, Amen I-am-saying to-YOU, that (one)-rich will-go-in with-difficulty into the kingdom of-the heavens.

24 But again I-am-saying to-YOU, it-is easier (for) (a) camel to-go-through through (a) bored-hole of-a-needle, than (for) (one)-rich to-go-in into the kingdom of-the God.

25 But his disciples having-heard they-were extremely surprised, saying, So who is-being-able to-be-saved?

26 But the Jesus having-looked-upon (them) he-said to-them, Beside MEN this is impossible, but beside God all-(things) (are) possible.

19 (A) certain MAN was rich, and he-was-dressing-himself-in purple and fine-linen, daily being-merry-himself brilliantly.

Luke 16 CT

Jews had scripture to know of a millennial Kingdom; and when they use the word "saved" they hope to enter the world Kingdom of the Messiah. (v.25) Verse 26 looks forward to the cross which will make

this possible. There are ones "rich" in worldly goods and those "rich" toward God.

Luke 6 CT

24 Further, woe to-YOU the-(ones) rich, because YOU-are-having-back YOUR comfort.

25 Woe to-YOU the-(ones) having-been-and-still-filled-full-within, because YOU-will-be-hungry. Woe to-YOU the-(ones) laughing now, because YOU-will-mourn and YOU-will weep.

Matt. 27 CT

57 But (as) evening (was) having-come-to-pass (a) rich MAN from Arimathaea, the-name Joseph, who also himself discipled to-the Jesus;

58 This (one) having-gone-near to-the Pilate requested the body-of-the Jesus. Then the Pilate gave-verbal-order to-give-back the body.

59 And the Joseph having-taken the body he-enfolded it in-clean muslin,

60 And he-placed it in his new-quality tomb which he-quarried in the rock, and having-rolled-to (a)-great stone to-the door-of-the tomb he-went-away.

Here is another "parable" of a "certain rich MAN" as in the "parable" of Luke 16. ➔
(ἄνθρωπος - anthrōpos)

Luke 19 CT

1 And having-gone-in he-was-going-through the Jericho.

2 And behold, (a) man by-name being-called Zacchaeus, and he himself-was chief-tax-collector, and this-(one) was rich.

3 And he-was-seeking-to-see the Jesus, who he-is: and from the crowd he-was not being-able, because in-the stature he-was little.

4 And having-run-before in-front he-ascended upon (a) sycamore-tree, in-order-that he-might-see him, because through that (way) he-was-being-about to-be-going-through.

5 And as he-came upon the place, the Jesus having-looked-up he-saw him, and he-said to him, Zacchaeus, having-hurried you-descend, for today it-is-essential (for) me to-remain in your home.

6 And having-hurried he-descended and he-received him as-a-guest rejoicing.

7 And (ones) having-seen were quite-all murmuring-among-themselves, saying, that he-went-in-to-be-a-guest beside (a) sinful man.

8 But having-stood Zacchaeus said to the Lord, Behold, the halves-of-my goods, Lord, I-am-giving to-the destitute, and if I-calumniated something of-someone, I-am-giving-back fourfold.

9 But the Jesus said to him, that today salvation came-to-be in-this home, in as much-as he himself also is (a) son-of-Abraham:

10 For the son-of-the MAN came to-see and to-save the-(thing) having-been-and-still-perishing.

☞ Jesus warned about "world riches" many times. Remember, Jesus is still talking to Jews. Some "rich" Jews were "rich" toward God.

☞ Joseph from Arimathaea was one of these.

Luke 12 CT

16 But he-said (a) parable to them, saying, The cultivated-field of-(a)-certain rich MAN became-fertile.

17 And he-was-deliberating within himself, saying, What shall-I-do, because I-am not having where I-shall-gather-together my fruits?

18 And he-said, This I-shall-do: I-shall-lower my granaries, and I-shall-build-up greater, and there I-shall-gather-together all of-my products and my good-(things),

19 And I-shall-say to my soul, Soul, you-are-having many good-(things) lying with-reference-to many years; you-be-resting-again-for-yourself, you-eat, you-drink, you-be-being-merry.

20 But the God said to-him, Foolish-(one), this night they-are-requesting-back your soul from you; but what-(things) you-prepared to-whom will-it-be?

21 Thus (is) the-(one) storing for-himself, and not being-rich with-reference-to God.

☞ Zacchaeus is another "rich" man. (ἄνθρωπος - aner) (A "man" as opposed to "woman")
Zacchaeus was obedient to various statutes of God. (vs. 8)
Verse 9 - "Salvation", embodied in the cross, still future, was present in the home of this Jew.

1 Tim 6 CT

17 You-be-delivering-a-message to-the (ones) rich in the now age not to-be-having-a-high-opinion, nor to-have-set-and-still-set-hope on uncertainty of- riches, BUT on God the (one) holding-beside all-things for-us richly with-reference-to enjoyment,

18 To-be-working-good, to-be-being-rich in fine works, to-be-generous, sociable (ones),

19 Storing-back for-themselves (a) fine foundation with-reference-to the future, in-order-that they-might-take-hold-for-themselves of-the certainly life.

From 1 Tim. 6:17-19 I believe these principles in regards to wealth are also for the "now age".

I conclude that the "MAN (ἄνθρωπος - anthrōpos) rich", in Luke 16:19 p. 9 represents the Jews who, though by race Jews, are so involved with the world that they neglect to hear Moses and the prophets.

Let us examine the facts given in regards to Lazarus. //

Luke 16 KJ

20 And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,
21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

Some beginning comments
maybe helpful. Lazarus was "destitute". (πτωχός-ptōchos, NT 34x, he had nothing at all, hence "beggar" - see Trench p.121) Alford says, "cast down, i.e. was placed there on purpose to get what he could of alms."

Page #2

Mark 7 CT

24 And therefrom having stood-up he went away into the boundaries of Tyre and of Sidon; and having gone-in into the house, he was willing no one to come-to-know, and he was not able to escape notice.

25 For (a) woman having heard concerning him, of whom her little-daughter was having (an) unclean spirit, having come she fell before toward his feet,

26 But the woman was (a) Greek, Syrophenician by the kindred, and she was interrogating him in order that he might be casting-out the little-demon out-of her daughter.

27 But the Jesus said to her, You first let the children to-be-satisfied; for it is not fine to take the bread of the children, and cast to the little-dogs.

28 But the (one) having answered and she is saying to him, Yea, Lord; for even the little-dogs underneath the table (are) eating from the crumbs of the (pre-teen)-children.

29 And he said to her, Because of this word you be withdrawing; the little-demon has gone-out-and-is-still-out out-of your daughter.

30 And having gone-away into her home she found the little-demon having-gone-and-still-gone-out, and the daughter having-been-cast-and-still-cast on the bed.

to understand if this "parable" is taken as a true fact of history, is the word "bosom". (κόλπος, kolpos).

Luke 16 KJ

22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom:

As a "parable" we have no trouble with angels "bringing" Lazarus' soul to Abraham's "bosom". (See Luke 12:20, p.10) The question is, of course, what is meant by Abraham's "bosom"? (κόλπος - kolpos, see The Teaching Dictionary). "Bosom" can mean the physical chest or breast. It can also mean "the fold formed by a loose garment" (L+S) in which things were sometimes carried, or "any bosom-like hollow". (L+S)

Luke 16 CT

20 But (a) certain destitute-(one) was by-name Lazarus, who having-been-and-still-being-full-of-sores (was) having-been-being-cast toward his gateway.

21 And desiring to-be-satisfied from the crumbs namely-the-(ones) falling from the table of-the-(one) rich; BUT also the dogs coming were-licking-off his sores.

The word "alms" (ἐλεημοσύνη-eleēmosunee)

comes from ἐλεήμων-(eleēmōn)-"merciful," hence, "mercy, pity, charity". (See Thayer's Lexicon)

← This miracle performed by Jesus shows clearly how "crumbs for the dogs" is figurative for a merciful deed; in the case of Lazarus small donations to keep him alive.

We have another indication of a parable - not literal "crumbs". (See also Matt. 6:1-4, Acts 3:2-10 etc.)

Another word difficult

Luke 16 CT

22 But it-came-to-pass the destitute-(one) to-die-off, and he-to-be-brought-off by the angels into the bosom of-the Abraham.

12 Let us verify these meanings, other than the literal, from scripture. The arrow in the picture points to the loose fold of cloth that can be made larger by pulling up more material from under the belt.



Isa. 40 ASV

10 Behold, the Lord Jehovah will come as a mighty one, and his arm will rule for him: behold, his reward is with him, and his recompense before him. 11 He will feed his flock like a shepherd, he will gather the lambs in his arm, and carry them in his bosom, and will gently lead those that have their young.

Here are two figurative cases, probably referring to the folded garment.

Jesus Moses

Num. 11 ASV

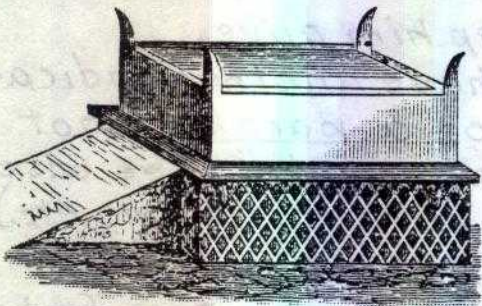
10 And Moses heard the people weeping throughout their families, every man at the door of his tent: and the anger of Jehovah was kindled greatly; and Moses was displeased. 11 And Moses said unto Jehovah, Wherefore hast thou dealt ill with thy servant? and wherefore have I not found favor in thy sight, that thou layest the burden of all this people upon me? 12 Have I conceived all this people? have I brought them forth, that thou shouldest say unto me, Carry them in thy bosom, as a nursing-father carrieth the sucking child, unto the land which thou swarest unto their fathers? 13 Whence should I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh, that we may eat. 14 I am not able to bear all this people alone, because it is too heavy for me.

In the case of Abraham the use of "bosom" might be similar, but it does not seem to fit the "parable". This use does not really give us a location of Abraham.

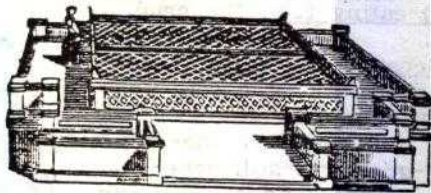
I cannot discuss the various altars of sacrifice in this Apologetics.

If the altar in the temple, yet to be built, Ezk. 40-48, is patterned after the altar in heaven, Rev. 6:9, I offer some interesting observations.

Biblical Antiquities, Edwin Cone Bissell, 1893, p.286



Supposed form of the Altar of Burnt Offering in the Tabernacle.



Supposed form of the Altar of Burnt Offering in the Temple. (From Surenius's Mishna.)

Ezk. 40 ASV

13 And these are the measures of the altar by cubits: (the cubit is a cubit and a handbreadth:) the bottom shall be a cubit, and the breadth a cubit, and the border thereof by the edge thereof round about a span; and this shall be the base of the altar. 14 And from the bottom upon the ground to the lower ledge shall be two cubits, and the breadth one cubit; and from the lesser ledge to the greater ledge shall be four cubits, and the breadth a cubit. 15 And the upper altar shall be four cubits; and from the altar hearth and upward there shall be four horns. 16 And the altar hearth shall be twelve cubits long by twelve broad, square in the four sides thereof. 17 And the ledge shall be fourteen cubits long by fourteen broad in the four sides thereof; and the border about it shall be half a cubit; and the bottom thereof shall be a cubit round about; and the steps thereof shall look toward the east.

* Or, hollow Heb. bosom

Rev. 6 CT

9 And when he opened the fifth seal, I saw underneath of the altar the souls of the (ones) having-been-and-still-slain because of the word of the God and because of the witness which they were having.

10 And they cried with-(a)-great voice saying: Till at-what-time, the despot namely-the holy and authentic, are-you not judging and avenging our blood out-of the (ones) residing on the earth?

11 And (a) white stolee' was-given-to-them each (one), and it was said-to-them in-order-that they-themselves-might-rest-again yet (a) little time, till also their fellow-slaves and their brothers namely-the future (ones) to-be-being-killed also as they, might fulfill (their lives?).

The Hebrew word translated "bottom" is actually "bosom" 3x. (underlined)

Note ASV margin.

See Revelation Translation and Commentary, Vol. II, pp. 62-65, R.H. Mount.

Unless you believe that the Bible was given "word-for-word" by the Holy Spirit, these kinds of details will never become known by you. The Consistent Translation, (of the NT) The Teaching Dictionary and the Apologetics combine to establish and prove the fact of a "word-for-word" inspiration of scripture. The course Chronology II developed considerable proof that the "souls" under the altar of sacrifice in the heavens are primarily Israelis who have been God's chosen people even before they left Egypt. I can only give a short proof here.

Webster's New World Dictionary, 1980

hol-o-caust (hāl'ə kōst', hō'lə-) n. [ME. < OFr. holocauste < LL. (Ec.) holocaustum, a whole burnt offering < Gr. holokauston (neut. of holokaustos), burnt whole < holos, whole + kaustos, burnt; see CAUSTIC] 1. an offering the whole of which is burned; burnt offering 2. great or total destruction of life, esp. by fire — **the Holocaust** [also h-] the systematic destruction of over six million European Jews by the Nazis before and during World War II

→ The Greek word ὁλοκαύτωμα - holokaustōma occurs 3X in the NT. (Mk. 12:33, Heb. 10:6, 8) - "Total-burnt-offering."

Matt. 15 CT

24 But the-(one) having-answered said, I-was not dispatched unless with-reference-to the sheep, namely-the-(ones) having-been-and-still-being-destroyed of-(the)-household of-Israel.

→ Jesus was very clear in stating his purpose in his 1st. coming.

Rom. 8 CT

33 Who will-indict against chosen (ones) of-God? The (one) justifying (is) God;

34 Who (is) the (one) condemning? Messiah Jesus (is) the (one) having-died-off, but rather having-been-raised, who is in right (hand) of-the God, who also is-interceding in-behalf-of us.*

35 Who will-separate*us from the charity of-the Messiah? Tribulation or anguish or persecution or famine or nakedness or peril or dagger?

36 According-as it-has-been-and-is-still-written that On-account-of you*we-are-being-put-to-death the total day*We-were-figured as sheep of-slaughter.

← See the "us" and "we" (*), that is, the Jews. This is often applied to the "Christians." In the writing of Psalms 44:22, there were no "Christians" and all history proves it to be Jews.

Ps. 44 ASY
(i.e. God's sake.) → ²² Yea, for thy sake are we killed all the day long; We are accounted as sheep for the slaughter.

The Jews under the altar want "revenge" (Rev. 6:10 p.12). This has never been the cry of "Christians." The "souls" do not yet have their "spiritual" bodies. They, as "souls", are given "white stoles" - priest's garments. (Rev. 6:11 p.12) These "stoles" are not "washed--- white in the blood of the lamb" as those in Rev. 7:14. (See στολή - stolee in the Teaching Dictionary.)

One thing sure the Hebrew word for "bosom" occurs 3X in connection with the altar in Ezk. 40, p.12. I have never found a translation that translates it correctly. My conclusion is that Lazarus went to Abraham's "bosom" somehow connected with the altar Rev. 6.

Continue with Luke 16.

Luke 16 KJ

the rich man also died, and was

buried;

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

Luke 16 CT

But the rich-(one) also died-off, and he-was-buried.
23 And having-elevated his eyes in the hades, existing in torments, he-is-seeing the Abraham from a-distance, and Lazarus in his bosoms.

Why do the translators of KJ bury the rich man in "hell", when "sheol" (Lxx ᾅδης - hades) in the OT is translated 3x "grave"? Hades is simply the unseen state. Consider the phrase "existing in torments."

The word being translated "torments" is Basanos - (basanos). (See the Teach. Dict.) This noun only occurs in Luke 16:23, 28 and in Matt. 4:24. → CT

2 Pet. 2 CT

7 And he-delivered just Lot being-exhausted by the conduct of-the unruly in wantonness;

8 For by-glance and by-hearing the just (man) residing among them day by day was-tormenting (his) just soul with-(their)-lawless works;

↪ The verb Basanidzō - (basanidzō) - "to-torment";

in this passage gives an idea how I believe the rich MAN was tormented. I believe he was tormented by remembering his lawless wasted life. Lazarus was at peace.

Luke 16 KJ

24 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.

↪ This is NOT the word "tormented" but ὀδυνάω (odunaō), the verb "to-be-pained." (Again, see the Teaching Dictionary.)

This verb occurs only 4x, twice here in Luke 16, and in Luke 2:48 and Acts 20:38. In the Luke 16 uses KJ uses "torment" to further press for "hell." In the other two places KJ uses "sorrowing."

Jesus, as a boy, was lost to his parents for 3 days. →

Remember, Mary and Joseph knew that they had been trusted by God to care for the Son of God. Why were they pained? I believe they realized that they had been very negligent. They were human parents.

23 The Jesus was-leading-around the total Galilee, teaching in their synagogues, and preaching the good-news of-the kingdom, and healing every disease and every infirmity among the people.

24 And the report of-him went-away into the total Syria. And they-brought-near to-him all the (ones) having badly by-various diseases, and (ones) being-held-together by-torments, and (ones) being-possessed-by-demons, and (ones) being-epileptics, and (ones) paralytics; and he-healed them.

Luke 16 CT

24 And having-hollered he himself-said, Father Abraham, you-have-mercy-on me, and you-send Lazarus, in-order-that he-might-dip the tip of-his finger of-water, and he-might-cool-down my tongue; because I-am-being-pained in this flame.

Luke 2:43-46, 48 CT

43 And having-made-perfect the days, in them to-be-returning, the child-(infant-youth) Jesus remained behind in Jerusalem, and Joseph came not to-know, also his mother;

44 But having-supposed him to-be in the company-of-travelers they-went (the) way of-a-day, and they-were-seeking him again among the relatives and among the-(ones) known:

45 And not having-found him they-retained into Jerusalem, seeking him.

46 And it-came-to-pass after three days they-found him in the temple, sitting-down in midst of-the teachers, and hearing of-them and questioning them.

48 And having-seen him they-were-surprised: and his mother said to him, Child, why did-you thus to-us? Behold, your father and-I being-pained were-seeking you.

The KJ is gradually destroying the "parable". Luke 15 has two different Greek words in the "parable".

Luke 16:23 βασανος (basanos) - KJ "torments".

Luke 16:24 ὀδυνάω (odunaō) - KJ "I am tormented".

You say, "Is this so serious"? The point is, that Jesus used two different words with two different meanings. We will come back to this.

Consider the word "flame", φλόξ (phloksi) (See Teach. Dict.) In the NT this word occurs 7x, 6 of which are connected with "fire" and are figurative. Rev. 1:14; 2:18; 19:12 - "his eyes as (a) flame of fire". "Flame of fire" indicates "judgement"; if you study all 6 uses you will see this figurative use.

* Rev. 2:23 CT

23 And her children I-shall-kill in death; and all the assemblies will-come-to-know that I myself-am the (one) searching kidneys and hearts, and I-shall-give to-YOU to-each (one) according-to YOUR works.

Just one example:

The 7th use is in Luke 16:24 page 14, and the word "fire"

is not used. Why? Why does the "rich man" want Abraham to send Lazarus to put water on his tongue? If he was tormented in literal flame, as assumed from KJ, how would a drop of water on his tongue help? The noun "flame" is, as above, φλόξ (phloksi).

The verb "to-set-aflame" is φλογίζω (phlogidzō), occurs 2x in James "to the 12 tribes" (Jews), (James 1:1). Now compare the following KJ and CT.

James 3 KJ

5 Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!

6 And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. *

7 For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind:

8 But the tongue can no man tame; it is an unruly evil, full of deadly poison.

James 3 CT

5 Thus also the tongue is (a) little member and is-bragging great-(things). Behold of-what-size fire is-kindling of-what-size forest;

6 And the tongue (is a) fire, the world-of-the unrighteousness, the tongue is-being-established among our members, namely-the (one) spotting the total body and setting-aflame the course-of-the genesis and being-set-aflame by the gehenna. *

7 For every nature of both beasts and flying-things, and of both reptiles and marine (creatures) is-being-subdued and has-been-subdued-and-is-still-subdued by-the nature, namely-the human,

8 But the tongue not-one of MEN can subdue; (an) unstable bad, replete of-death-bringing poison.

↳ "To-set-aflame" (•), not "set on fire", "gehenna" not "hell" (*). (Apologetics 3 and Teaching Dictionary.) The only other references to "gehenna" in the NT are those 11 times "gehenna" is used by Jesus in speaking to the Jews. All of these are figurative. Better to chop off a foot or hand, or cast out an eye and enter the kingdom of God, rather than continue and be cast into Gehenna.

16 "Gehenna" is nowhere connected with "Hades". (Apologetics 3)
Before commenting further on Luke 16:24 (p. 14), let us add two more verses to our study.

Luke 16 KJ

25 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.

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.

Luke 16 CT

25 But Abraham said, Child, you-be-made-mindful that you yourself-took-back your good-(things) in your life, and Lazarus likewise the bad-(things). But now this-one-here is-being-comforted, but you yourself-are-being-pained.

26 And upon all these-(things), between us and YOU (a) great chasm has-been-and-still-is-fixed-firmly, in-which-case the-(ones) willing to-cross hence to YOU might not be-being-able, nor might the-(ones) be-passing-over therefrom to us.

↪ There are some very serious differences between the KJ and the CT. Abraham calls the rich man "child", not "son". The "gulf" of KJ is the "chasm" of the CT. (χάσμα-chasma) What is the "chasm"? An answer to this question depends upon where Abraham is. John Lightfoot wrote a Schaff's Religious Encyclopedia, 1891 ← commentary on the gospels in 1658-1664, in which he did a great deal of research into Jewish writings. ↪

LIGHTFOOT, John, one of the greatest Hebrew scholars in history: b. at Stoke-upon-Trent, Staffordshire, March 19 (29), 1602; d. at Ely, Dec. 6, 1675.

I have been able to include only a small passage from Luke 16:22. Here is further evidence of Jewish understanding concerning the altar of sacrifice.

This passage further supports the presence of Abraham under the altar, the one in the heavens.

From Abraham and Lazarus in heaven to the "rich man" in Hades, the chasm becomes the space between. This is a "parable," and "chasm," is more than just space.

I believe the space indicates the reason for their separation, which is the "trust" or "faith" of Abraham. Abraham's "trust" was exhibited or shown before "Moses and the prophets." (Luke 16:29)

Commentary on the New Testament from the Talmud and Hebraica. Vol. 3 Luke pp. 167, 168.

II. תחת כסא הכבוד Under the throne of glory. We have a long story in Avoth R. Nathan's of the angel of death being sent by God to take away the soul of Moses; which when he could not do, "God taketh hold of him himself, ונזרה תחת הכבוד and treasureth him up under the throne of glory." And a little after; "Nor is Moses's soul only placed under the throne of glory; but the souls of other just persons also are repositd under the throne of glory."

Moses, in the words quoted before, is in Paradise; in these words, he is under the throne of glory. In another place, "he is in heaven ministering before God." So that under different phrases is the same thing expressed; and this, however, is made evident, that there גן עדן the garden of Eden was not to be understood of an earthly, but a heavenly paradise. That in Rev. vi. 9, of 'souls crying under the altar,' comes pretty near this phrase, of being placed under the throne of glory. For the Jews conceived of the altar as the throne of the Divine Majesty; and for that reason the court of the Sanhedrim was placed so near the altar, that they might be filled with the reverence of the Divine Majesty so near them, while they were giving judgment. Only, whereas there is mention of the souls of the martyrs that had poured out their blood for God, it is an allusion to the blood of the sacrifices that were wont to be poured out at the foot of the altar.

Now two things are very important to the understanding of this parable. First - do not mix in mythology. Secondly - pay close attention to the tenses of the verbs. 17

Luke 16 KJ

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

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

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

↪ These verses are proof that wherever the rich man was, he was able to think and remember his home and family. It would appear that he did not want his brothers to be "tormented" with the memories and regrets he now had.

Verse 29, consider the action in the verbs. "They-are-having Moses and the prophets" - continuously. "Let-them-be-hearing of-them" - continuously.

Luke 16 KJ

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

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

↪ These verses conclude the parable and really give us the main point of the parable. Parables are prophetic. It is time to put the pieces of the parable into a clear interpretation. The most important person in this parable is Abraham, mentioned by name 6 times.

Gen. 15 ASV

2 And Abram said, O Lord Jehovah, what wilt thou give me, seeing I "go childless, and he that shall be possessor of my house is Eliezer of Damascus?" 3 And Abram said, Behold, to me thou hast given no seed: and, lo, one "born in my house is mine heir. 4 And, behold, the word of Jehovah came unto him, saying, This man shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. 5 And he brought him forth abroad, and said, Look now toward heaven, and "number the stars, if thou be able to number them; and he said unto him, "So shall thy seed be." 6 "And he believed in Jehovah; and he reckoned it to him for righteousness.

➔ Abram trusted God and this, in effect, made a "chasm" between Abraham and others in the world.

Rom. 4 CT

- 1 What therefore shall-we-say Abraham our fore-father according-to flesh to-have-found?
- 2 For if Abraham was-justified out-of works, he-is-having (a) boast; BUT not toward God.
- 3 For what is the scripture saying? Abraham trusted in-the God, and it-was-figured to-him with-reference-to righteousness. (or "justice")

➔ Abraham's trust was soon put to a very severe test-God's command to offer his son Isaac as a sacrifice.

Heb. 11 CT

17 By-trust Abraham, being-tried, has-offered-and-is-still-offering the Isaac; also the (one) having-himself-undertaken the promises was-offering the only-begotten,

18 To whom it-was-spoken that in Isaac seed will-be-called-to-you,

19 Having-figured that the God (is) powerful to-be-raising even out-of dead(s); whence he also obtained him for-himself in (a) parable.

Luke 24 CT

25 And he-said-to-them: O thoughtless and slow with-the heart to-be-trusting on all which the prophets spoke:

26 Was-it NOT essential the Messiah to-suffer these-(things) and to-go-in into his glory?

27 And having-begun from Moses and from all the prophets he-was-interpreting to them in all the scriptures the-(things) concerning himself.

lifetime. The "MAN (ἄνθρωπος - anthrōpos) was rich," (Lk. 16:19) (See the 1st conclusion, bottom of page 10.) (See also James 5.)

If we understand Hades, not as a place, but from the standpoint of "not to be seen" (Thayer's), we have another prophecy of Israel's dispersion among the nations. Note the article "the" in the CT but omitted by KJ. (p. 14) The "MAN rich" died as a nation and was buried in "the not to be seen." (The diaspora.) There, Israel is in "torment" in God's punishing flame of judgment. ➡

In the diaspora they remember their glory under David and Solomon. More than that, they are "pained" as they remember what they promised God with their "tongue" and yet did not do. ➡ Yet, Abraham calls the one "rich", "child."

Lazarus, on the other hand, represents those of Israel who followed in the "trust" of Abraham and are indicated by the souls under the altar. (pp. 12, 16) After the Lord Jesus "stood-again" from the grave, a great number of Jews believed in Jesus as their Messiah. Many others

Acts 21 CT

20 But the (ones) having-heard were-glorifying the God, and-additionally they-said-to-him: You-are-observing, brother, how many myriads there-are among the Jews of-the (ones) having-trusted-and-still-trusting, and they-are all existing zealots of-the law;

21 But they-were-instructed concerning you that you-are-teaching all the Jews apostasy from Moses, according-to the Gentiles saying they (are) not to-be-circumcising the children nor to-be-walking-around in-the customs.

➡ Abraham's willingness to sacrifice Isaac was a "parable" pointing to the sacrifice of God's "only-begotten." The events in Abraham's life were recorded by Moses.

➡ The scripture makes it very clear that Moses and the prophets reveal things concerning Jesus. The "rich man" had the time to study Moses and the prophets in his

¹ Heb. judgment. Jer. 30 ASV.

11 For "I am with thee, saith Jehovah, to save thee: for I will make a full end of all the nations whither I have scattered thee, but I will not make a full end of thee: but I will correct thee in measure, and will in no wise leave thee unpunished."

Ex. 24 ASV

3 And Moses came and told the people all the words of Jehovah, and all the ordinances: and all the people answered with one voice, and said, "All the words which Jehovah hath spoken will we do."
4 And Moses wrote all the words of Jehovah, and rose up early in the morning, and builded an altar under the mount, and twelve pillars, according to the twelve tribes of Israel.

7 And he took the book of the covenant, and read in the audience of the people: and they said, "All that Jehovah hath spoken will we do, and be obedient."

kept the laws and statutes of God but did not yet recognize Jesus as the Messiah. Verse 31, truth depends on "scripture" and not a miracle, even a resurrection.

Summary:

Luke 16:19-31 has most usually been taught as a parable.
The Life and Times of Jesus the Messiah, Alfred Edersheim, 1899, Vol. II, page 278. The Greek Testament, Henry Alford, 1849, Vol. I, page 601. A Harmony of the Gospels, A. T. Robertson, 1922, page 293. A Harmony of the Four Gospels in Greek, Edward Robinson, 1865, page 105. Notes on the Parables of Our Lord, Richard Trench, 1841, page 343. Finally, I quote a passage from John Lightfoot, (650?) A Commentary on the New Testament from the Talmud and Hebraica

Ver. 19^s: "Ἀνθρώπος δὲ τις ἦν πλούσιος: There was a certain rich man.] Whoever believes this not to be a parable, but a true story, let him believe also those little friars [fratricellis], whose trade it is to shew the monuments at Jerusalem to pilgrims, and point exactly to the place where the house of the 'rich glutton' stood. Most accurate keepers of antiquity indeed! who, after so many hundreds of years, such overthrows of Jerusalem, such devastations and changes, can rake out of the rubbish the place of so private a house, and such a one too as never had any being, but merely in parable. And that it was a parable, not only the consent of all expositors may assure us, but the thing itself speaks it.

The main scope and design of it seems this, to hint the destruction of the unbelieving Jews, who, though they had Moses and the Prophets, did not believe them, nay, would not believe, though one (even Jesus) arose from the dead. For that conclusion of the parable^h abundantly evidenceth what it aimed at: "If they hear not Moses and the Prophets, neither will they be persuaded though one rose from the dead."

The idea of this being a true story comes from the Roman Catholic Church, the "little friars." (See also pages 2, 3)

This parable is to Jews before the cross. (Pages 5 and 6)

It can have no reference to "saved" and "lost". (p.7 SRB)

The interpretation of this parable has been greatly confused through mythology. Hades - ruler of the underworld. He was "invisible." His queen was Persephone, "she who destroys light." Hades = Pluto.

Pluto from the word "riches" (πλοῦτος - ploutos), p.1. "Dives" - from latin for "rich". (p.3) Note the table, p.4, showing ᾠδης - (hadees) now being "transliterated" Hades.

Proof from scripture that Luke 16:19-31 is a parable, p.8, 9.

* The parable itself beginning on page 9. *

Luke 16 ASV

14 And the Pharisees, who were "lovers of money, heard all these things; and they "scoffed at him. 15 And he said unto them, Ye are they that "justify yourselves in the sight of men; but "God knoweth your hearts: for that which is exalted among men is an abomination in the sight of God. 16 "The law and the prophets were until John: from that time "the "gospel of the kingdom of God is preached, and every man entereth violently into it. 17 "But it is easier for heaven and earth to pass away, than for one tittle of the law to fall.

18 "Every one that putteth away his wife, and marrieth another, committeth adultery: and he that marrieth one that is put away from a husband committeth adultery.

These verses come just before Jesus starts the parable. I believe that the "MAN (who) was rich" represented the Pharisees, the principal rulers of Israel. Together, with his "5 brothers" who are not hearing Moses and the prophets (vs.31), he represents the most of the Israelis.

Now compare Israel's idolatry. (Especially note Gehenna.)

Jer. 3 ASV

8 And I saw, when, for this very cause that backsliding Israel had committed adultery, I had put her away and "given her a bill of divorcement, yet "treacherous Judah her sister feared not; but she also went and played the harlot.

20 The rich man (p.14) died-off and was buried - normally in a grave. In the "hades", "the unseen place" among the nations in the diaspora.

Ezk. 37 ASV

Behold, I will open your graves, and cause you to come up out of your graves, O my people; and I will bring you into the land of Israel. 13 And ye shall know that I am Jehovah, when I have opened your graves, and caused you to come up out of your graves, O my people. 14 And I will put my Spirit in you, and ye shall live, and I will place you in your own land; and ye shall know that I, Jehovah, have spoken it and performed it, saith Jehovah.

Remember, Abraham called him "child." p.16. While Israel is in "the unseen place", Israel is "tormented" as they recall their former glory and their neglect of God's law. Israel is "pained" as they remember what they promised God with their "tongue" but not their hearts. (Pages 14, 18) Israel is already being regathered.

The "destitute" Lazarus represents another smaller group of Israelis who followed the "trust" of Abraham. The "great chasm" is figurative of that "trust"; a "trust" in Jehovah and his word. The "chasm" separates those in "hades" from those in "Abraham's bosom". (The altar and heaven.) (pp. 11, 12, 13, 16) In Luke 16:23 (p. 14) - "Lazarus in his bosoms" - plural? These Israelis dying in the "trust" of Jehovah, as did Abraham, are, after the cross, in 2 groups, both important. One group under the altar, "safe" but not "saved" as yet. The other group "in-sight of-the throne and in-sight of-the lamb". (Rev. 7: 9-17 CT) This last group had not only believed Moses and the prophets, but they believed Jesus, "having stood again" after death, was, indeed, the Messiah the Savior of God's people Israel. To this group have been added thousands of Gentile believers from among the nations. (Rev. 7: 9)

Gentiles will continue to be added. The Jews of the diaspora and those under the altar will "stand-again" on the earth, believe, and be "saved". (1 Thes. 4:16) Those "in-sight" of the throne will come with Jesus. (1 Thes. 4:14) Then, God's Kingdom will be established on earth. (Matt. 6:10)

Rom. 11 CT

15 For if the casting-off of-them (is) reconciliation of-(a)-world, what the taking-near if not life out-of dead (ones)?

16 But if the firstfruit (is) holy, also the lump; and if the root (is) holy, also the branches.

17 But if some of the branches were-broken-out, but you being (a) wild-olive-tree yourself-were-grafted-in among them and you-became (a) fellow-partner of-the root (and?) of-the fatness of-the olive-tree,

18 You-be not boasting-against the branches; but if you-are-boasting-against (them), you yourself-are not bearing the root BUT the root you.

Rom. 11 CT

25 For I-am not willing (for) YOU to-be-being-ignorant brothers, (of) this mystery, in-order that YOU-might not be prudent in yourselves, that petrification has-come-to-pass-and-still-is from part to-the Israeli, until of-which (time) the fullness of-the Gentiles might-come-in,

26 And thus all Israel will-be-saved, according-as it-has-been-and-still-is-written: The (one) delivering will-be-present out-of Sion, he-will-turn-back impiety from Jacob.

27 And this (is) the covenant from me to-them, at-the-time-that I-might-remove-for-myself their sins.