

The Parable of Lazarus... appears only once.	Statements Which cannot be taken literally	Interesting observations
Luke 16:19 There was a certain rich man , which was clothed in purple and fine linen , and fared sumptuously every day:	<i>[purple and fine linen] indicate the clothing of the priesthood or kings. They put purple on Jesus.</i>	A 'certain' man indicates a fictional story and is used frequently in parables. The prodigal son is another example.
20 And there was a certain beggar named Lazarus (not the same man Jesus raised from the dead), which was laid at his gate, full of sores,		Lazarus = "whom God helps" (a form of the Hebrew name Eleazar).
21 And desiring to be fed with the crumbs which fell from the rich man's table (to the Gentiles): moreover the dogs came and licked his sores.		The Gentiles also are referred to as those who eat the crumbs that fall from the table... they are also called dogs.
22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom (The Jews claimed that Abraham was their father. Yet, he has no power nor authority at judgment): the rich man also died, and was buried;	<i>There is no such event as being carried into Abraham's bosom. No one gets carried by the angels when they die... they sleep (hades... hell) till judgment.</i>	This is specifically at the time of death if the parable is to be taken literally. The rich man was buried and yet Lazarus is taken to heaven... this is an invention for the sake of the parable.
23 And in hell (hades... the place of the sleeping dead, not the place of judgment) he lift up his eyes, being in torments (sorrowful and rejected... see other uses), and seeth Abraham afar off, and Lazarus in his bosom .	<i>The word for hell here is 'hades'... a place where communication is impossible... the state of the dead, prior to judgment. Abraham has nothing to do with judgment.</i>	These words compare the spiritual outcome of being rich or poor... God's true judgment looks at neither... rather they compare spiritual values.
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 (again, this is a metaphor, spirits don't have a tongue... why ask for a drip and not a bucket full?); for I am tormented (grieved) in this flame .	<i>Abraham has no power nor authority to offer anything. 'Flame' is singular and is also used 3 times elsewhere to describe the eyes of judgment of Jesus himself... a metaphor.</i>	It would take much more than the tip of a finger to cool eternal hellfire if this were the message. He now wants the beggar to sooth his pain... He doesn't ask to be delivered from the flames.
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 (grieved... weeping, wailing, gnashing of teeth).	<i>Again, Abraham has no power at judgment (3rd time torment is used in this parable).</i>	The parable is between the rich and the poor and reveals that being rich is not the solution to God's blessing as the Pharisees believed.
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.	<i>Who would want to visit eternal literal hellfire? No one!</i>	The parable reveals the finality of judgment, where deals cannot be done and where wealth is of no value.
27 Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:		Another part of the parable is being revealed.
28 For I have five brethren ; that he may testify unto them, lest they also come into this place of torment (this must be before judgment or a visit would be impossible). Jesus is revealing that there was no other way than what was offered. There was no other authority to make changes: he is Lord of Lords: no one else. The past testified of the future.	<i>If the word 'torment' means eternal hellfire... and the final judgment is at the end of the millennium, then it would be impossible to go back as it is final. There is no scriptural ability to go backwards in time.</i>	Gen 35:23 The sons of Leah; Reuben , Jacob's firstborn, and Simeon , and Levi , and JUDAH , and Issachar , and Zebulun ; (Judah is the leading tribe of the kingdom of Judah, the royal line starting with King David all the way down through to the birth of Christ who is the King of Kings, had five full blooded brothers).
29 Abraham saith unto him, They have Moses and the prophets; let them hear them .		Moses and the prophets testified of Jesus Christ and his priesthood.
30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.	<i>This is also impossible for Abraham to have such a conversation.</i>	If they cannot identify Christ from the prophets, they will not identify him through signs and miracles.
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 (the same as they rejected Jesus).		This is the whole purpose of the parable. Even Jesus death and resurrection and Pentecost, did not convince the unbelieving Jews.
Note... rather than complicate things further, these notes reveal that the fire and torment of final judgment are not being literally discussed.		