

The Red-Letter Words of Yeshua ~ Part 116

The Perean Ministry ~ Part 10

In our last post, we followed **Yeshua** as He left **Yerushalayim** to go to **Perea**. In this post, we continue to examine **His Perean Ministry** as **He Continues to Teach in Parables**.

The Rich Man and Lazarus

Obviously, this Lazarus is not the brother of Mary and Martha. We will come to him in a few more posts.

¹⁹ "Once there was a rich man who used to dress in the most expensive clothing and spent his days in magnificent luxury. ²⁰ At his gate had been laid a beggar named El'azar who was covered with sores. ²¹ He would have been glad to eat the scraps that fell from the rich man's table, but instead, even the dogs would come and lick his sores. ²² In time, the beggar died and was carried away by the angels to Avraham's side; the rich man also died and was buried.

Avraham's side. A rare phrase in early **Jewish** writing, but not unknown. The **talmid** whom **Yeshua** loved reclined at His side at the **Last Supper** (Yochanan 13:23–25). A **Jewish** work dating from around the time of **Yeshua** says, "After this suffering of ours, **Avraham**, **Yitzchak**, and **Ya'akov** will receive us, and all our ancestors will praise us" (4 Maccabees 13:17). Thus, being at **Avraham's side** suggests being in *Gan-Eden* (Paradise) and being present at the **Messianic** banquet (Mattityahu 8:11, Revelation 19:7–9).

*²³ "In **Sh'ol** (the realm of the dead [Hades]), where he was in torment, the rich man looked up and saw Avraham far away with El'azar at his side. ²⁴ He called out, 'Father Avraham, take pity on me, and send El'azar just to dip the tip of his finger in water to cool my tongue because I'm in agony in this fire!' ²⁵ However, Avraham said, 'Son, remember that when you were alive, you got the good things while he got the bad; but now he gets his consolation here, while you are the one in agony. ²⁶ Yet that isn't all: between you and us, a deep rift has been established so that those who would like to pass from here to you cannot, nor can anyone cross over from there to us.'*

A **deep rift** implies that no one can cross. **Yeshua**, like Daniel 12:2, teaches distinct fates after death for the wicked and the righteous. It indicates the permanence of the characters' eternal destinies.

*²⁷ "He answered, 'Then, father, I beg you to send him to my father's house, ²⁸ where I have five brothers, to warn them; so that they may be spared having to come to this place of torment too.' ²⁹ But Avraham said, 'They have Moshe and the Prophets; they should listen to them.' ³⁰ However, he said, 'No, father Avraham, they need more. If someone from the dead goes to them, they'll repent!' ³¹ But he replied, 'If they won't listen to Moshe and the Prophets, they won't be convinced even if someone rises from the dead!' "*¹

Moshe (the **Torah**) and the **Prophets**; the phrase means the entire **Tanakh**, which **Yeshua** says is sufficient to warn people to trust **God**. Later (Luke 24:25–27), Yeshua shows how the **Tanakh** points to Himself.

In our next post, **Yeshua Continues to Speak in Parables in Perea**.

¹ Luke 16:19–31.