

# The Parables of Christ no. 28

The Rich man

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Prayer...

This morning we will examine the parable of the Rich man and Lazarus. I know we are all well aware of this parable because Brother Branham spoke often about it. So let's read from the Book of Luke chapter 16.

**LUKE 16:19 ¶** *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; 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. 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. 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.*

1. Investments: Believe it or not but this parable is about stewardship and Investing in the right future. So we must ask ourselves, what is an investment, and why do we invest?

First let me say that an investment has but one purpose and that is a future return. An investment is not a payment. It is not an I.O.U. an investment is not buying something or selling something. But an investment is something you do with a view to the future. It is the acquiring something that will return a future dividend or benefit. Therefore, to invest you must be willing to forego the now, in favor of the tomorrow. Let me repeat that. If you are going to invest, you must be willing to forego today in favor of tomorrow. So if you have to have your cake and eat it, you are not willing to lay up for tomorrow. And that is the essence of investing. Foregoing today's need in favor of tomorrow's benefit.

Now, there are five elements to any investment.

1. Opportunity: We need to know the opportunity and its worth to us and its future rewards and benefits.
  - a. ROR Rate of return. What percentage rate are you making on this Investment
  - b. ROI return on Investment. You need to know what the return will be on the investment.
2. Cost: We must know what the cost of the investment is so we can weigh it out with the benefits.
3. Time Frame involved: We must know the period of time it will take to see our investment come to fruition
4. Risk: What are the risks associated with the investment.
5. Opportunity costs. What else could we be doing if we were not investing in this opportunity.

Now, the parable we read for our text this morning shows the end of the life of two men. One appears to have become very wealthy in terms of material possessions, while the other was considered very poor in comparison to the other. But I want you to notice that when their time was up, that is when the cost of investment will be noticed. That is when the investments either pay off or they don't.

I want you to think about these 7 things as we study this parable this morning. As we study this parable this morning, I want you to see what investment opportunities these two men had to choose from, and how each went about choosing their investment.

In the following scene we see Jesus offer a rich young man an opportunity to invest in Eternal Life. **LUKE 18:15 ¶** *And they brought unto him also infants, that he would touch them: but when his disciples saw it, they rebuked them. 16 But Jesus called them unto him, and said, **Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.** 17 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein. 18 ¶ **And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?** Now, it is not as though this rich young man did not understand investing, because he approaches Jesus with an **investment question**, and when Jesus tells him what the upfront cost will be, he was not willing to pay that kind of price for the investment opportunity that Jesus Christ had offered him. Now, watch the dialogue and the offer and the refusal of the offer take place. This is the first point we must consider when deciding to enter into an investment or not. Can I afford this*

investment. The problem with just looking at the up front cost is that you must weigh that cost against the benefit of the investment. Then instead of asking can I afford this investment, we should also ask, can I afford not to invest in this opportunity. But as we see here this rich young ruler only looked at one side of the equation and all he could see is a heavy price for the investment of Eternal Life, and so he made the decision not to choose to invest in it.

**18 ¶ And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?** Now, notice, he approached Jesus. Jesus did not approach him. And in his approach to Jesus he asked the question, "what must I do, or what is the price that must be paid to inherit eternal life. Now, he does not approach Jesus in a wrong manner. In fact he is very complementary to Jesus and even calls him good master. **19 And Jesus said unto him, Why callest thou me good?** In other words, there is a reason you called me good. YOU see something in me that these others do not see, and therefore you have come to me to ask about this investment. Then Jesus says, **none is good, save one, that is, God.** **20** In other words, if you really meant what you said, then you will acknowledge that God is with me and even in me, and so with that in mind, I am going to tell you how much the investment will cost. **Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.** **21 And he said, All these have I kept from my youth up.** **22 Now when Jesus heard these things,** In the book of Mark we are told that Jesus loved him. In other words, he was pleased to hear this and could not help but to really like this young man. And so we find Jesus telling him of one more cost that is involved with this investment. **he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.**

Oh, how many young men we see today who have grown up living a good life. They might have grown up to fear God and obey the ten commandments, but one thing they still lack, and that is to put God first in all their life especially concerning their jobs, and their ability to earn an income. How many souls have been lost because the line of business they have chosen takes them further and further away from God. How many have turned away from honoring the Resurrection, and have worked on Sunday instead of coming to Worship their Father on this day that is called by God to be set aside for Worship. And yet it first begins by the ox being found in the ditch, and they say, well, the company needs me, and so I must go pull that old cow out of the ditch. And after a while they begin to push the cow into the ditch so they can make more money, and before you know it, they work on Sunday as though it is no different from any other day of the week. And thus they have turned away from the commandments of God for filthy lucre sake.

They will reason within themselves, "I really need this job", and so they begin to compromise their beliefs and that is exactly what satan wants them to do. But the question should be, "is this job worth my soul?" How many people have sold their souls to the devil for a mere handful of dollars.

But there was another rich young ruler that counted the cost and he decided that the cost of Eternal Life, no matter what the earthly cost was well worth the investment. And that rich young ruler was Moses.

**HEBREWS 11:24** *By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; 25 Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;* Notice Moses was a wise investor. He knew the timeframe of the investment and knew that it would be merely a season before his investment would reward him with great dividends. *Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;*

Now, in the next verse we find the key to Moses making the right decision. **26 Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward.**

You see Moses esteemed the reproach as greater than all the temporary riches that Egypt could offer. He had the right estimation. He made the correct calculation. Now, you might ask, how was it that he could make the right estimation when so many have not been able to do it. And the answer is found also in the same verse. **for he had respect unto the recompence of the reward.** Moses had more respect for the reward for God's investment than he had for the rewards of what Egypt had to offer. He had respect unto the recompence of the reward. That mean he had more respect for the payment from God than he had for the payments from Egypt.

Now, if you were to receive an offer to go to work for a company that would pay you 1 million U.S.dollars or another company would pay you 1 million Ugandan shilling.

Now, if you chose to work for the 1 million Uganda shillings, let me tell you, it is only worth \$521.51 cents compared to the U.S. Dollar. You can buy 1917 Uganda shillings for 1 USD. Therefore which one do you have more respect for? The one that will bring you the greatest value, right?

Now, notice that Jesus is telling this rich young ruler, that he knows that he has invested well on earth concerning his earthly investments, and now, he has an opportunity to cash in all that he has done so far for a place Eternally in Heaven. Now, this rich young ruler was offered a place with Jesus to become a disciple. Yet he turned it down. Jesus offered Him Treasure in Heaven, where moth can not rust and where the worm can

not destroy, and yet the man was so set back by the temporary loss of what he had thus far gained in his earthly treasure hunt, or his earthly investments, that he had forgotten that he is going to lose it all one day anyway, because you can't take it with you. And if you can't take it with you, then why do men strive so hard to store up so much that they are just going to leave it all to someone else who is undeserving.

Solomon, the wisest man in history said, **ECCLESIASTES 2:17** ¶ *Therefore I hated life; because the work that is wrought under the sun [is] grievous unto me: for all [is] vanity and vexation of spirit. 18 Yea, I hated all my labour which I had taken under the sun: because I should leave it unto the man that shall be after me. 19 And who knoweth whether he shall be a wise [man] or a fool? yet shall he have rule over all my labour wherein I have laboured, and wherein I have shewed myself wise under the sun. This [is] also vanity. 20 Therefore I went about to cause my heart to despair of all the labour which I took under the sun. 21 For there is a man whose labour [is] in wisdom, and in knowledge, and in equity; yet to a man that hath not laboured therein shall he leave it [for] his portion. This also [is] vanity and a great evil. 22 For what hath man of all his labour, and of the vexation of his heart, wherein he hath laboured under the sun? 23 For all his days [are] sorrows, and his travail grief; yea, his heart taketh not rest in the night. This is also vanity. 24 [There is] nothing better for a man, [than] that he should eat and drink, and [that] he should make his soul enjoy good in his labour. This also I saw, that it [was] from the hand of God. 25 For who can eat, or who else can hasten [hereunto], more than I? 26 For [God] giveth to a man that [is] good in his sight wisdom, and knowledge, and joy: but to the sinner he giveth travail, to gather and to heap up, that he may give to [him that is] good before God. This also [is] vanity and vexation of spirit.*

So there must be a balance to our labor, for if we are all labor and no rest and relaxation, what good is it to us?

Now, in getting back to the rich young ruler and the investment opportunity Jesus had to offer, we pick up at verse *23 And when he heard this, he was very sorrowful: for he was very rich. 24 And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God! 25 For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. 26 And they that heard [it] said, Who then can be saved? 27 And he said, The things which are impossible with men are possible with God.*

Now, I am told that there is a gate in Jerusalem called the eye of the needle, and it is possible for a camel to go through this gate, but in order to do so it must be entirely unpacked of all its goods and then it must go through on its knees.

*28 Then Peter said, Lo, we have left all, and followed thee.* Notice that Peter was looking for assurance from Jesus that they had made the right investment. And Jesus says, *29 And he said unto them, Verily I say unto you, **There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, 30 Who shall not receive manifold more in this present time, and in the world to come life everlasting.*** And in the Book of Matthew the rate of return is said to be 100 fold, or 100 times more in return. **MATTHEW 19:29** *And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life.*

So the rate of return is important and Jesus was offering to this rich young ruler a rate of return that was 100 times what he was willing to invest and not only that but also with Eternal Life. **MATTHEW 19:29** *And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an **hundredfold, and shall inherit everlasting life.***

So we see the return on investment is 100 times whatever you are willing to invest plus Eternal Life. Now, I thought it was quite good when Hillary Clinton invested \$1,000 and made \$100,000 a few years ago, but with Jesus investment, not only will your investment yield 100 times more than what you put into it, but it will also yield you Eternal Life. What more could a person ask for. And if you do not take him seriously then you are calling Him a liar. Then what reward have you? Just consider that. What reward have you if you turn down His investment? You have but whatever you can earn for yourself, and that is a pittance compared to what He has offered. That is why I could never figure out why these young boys think that getting \$6 dollars an hour or \$9 an hour is worth turning down eternal life. It shows they have a need to go back to Calvary and see what Jesus was willing to pay in His own investment with his Father for humanity.

**MATTHEW 16:24** ¶ *Then said Jesus unto his disciples, If any [man] will come after me, let him deny himself, and take up his cross, and follow me. 25 For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. 26 For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?*

**MARK 10:29** *And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, 30 But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.*

Brother Branham said, **"The poor man is too busy trying to make a living that he doesn't take time for God, and the rich man spends all his time trying to hold onto what he has, and therefore has no time for God, But the common people heard him gladly."**

And so you ask, what is the common man? Brother Branham said, **QUESTIONS AND ANSWERS 54-0103M 77-Q-10** *The Bible said, "The common people heard Him gladly." The aristocrats, then there was another class. But the common people, just the ordinary run of people like we are, people who love God, don't have much of this world, have their children and families; we love God and like to go to church, give the clothes off of our body for His Kingdom, anything like that. We love Him, we'll do anything; that's the common people that heard Him. And it's still the same way today: the common people heard Him gladly. Now, the rich man's got too much of the earth to think about. See? And--and the real fellow down there who you can't do nothing with him on skid row, he just won't pay no attention to it. But just the common people heard Him gladly.*

And the wisest man that ever lived said, **PROVERBS 10:14 ¶** *Wise men lay up knowledge: but the mouth of the foolish [is] near destruction. 15 ¶ The rich man's wealth [is] his strong city: the destruction of the poor [is] their poverty. 16 ¶ The labour of the righteous [tendeth] to life: the fruit of the wicked to sin.*

**LUKE 12:15** *And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. 16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: 17 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? 18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. 19 And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. 20 But God said unto him, [Thou] fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? 21 So [is] he that layeth up treasure for himself, and is not rich toward God. 22 ¶ And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. 23 The life is more than meat, and the body is more than raiment. 24 Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls? 25 And which of you with taking thought can add to his stature one cubit? 26 If ye then be not able to do that thing which is least, why take ye thought for the rest? 27 Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. 28 If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more [will he clothe] you, O ye of little faith? 29 And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. 30 For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things. 31 But rather seek ye the kingdom of God; and all these things shall be added unto you. 32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. 33 Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. 34 For where your treasure is, there will your heart be also.*

2. Now, there are good investments and there are bad bad investments, but we must make the right investment. Jesus offered an Eternal investment to this man, with a 100 fold rate of return and eternal Life on top of it, but he refused it. You know, that is the problem with investing today as well.

People look for a quick return and no one today invests for the long run, and yet that is how you make the best investments. And that is exactly what Jesus was offering to the rich young ruler, and he turned it down because his focus was not on an eternal investment, but on the here and now. We got to have it today mentality. And thus when his time was up, although he had invested in the world quite well, his long term portfolio was very bleak, and completely devoid of heavenly treasure. Therefore we need to know what makes a good investment and what makes for a bad investment. Just because you might make a quick return on your money does not mean that the investment is good in the long run. I know people who have made mega bucks in the stock market only to lose it all. But as the world goes, real estate is the best investment you can make, because God isn't making anymore of it, and the population continues to grow at a high rate. So with supply gowing down demand going up, you can't go wrong investing in raw land.

Now, how does that apply to the spiritual side of things? Well, there are only so many days you have been allotted to live upon earth, and that means there is only so much time you are given to begin to store up treasure in heaven. Jesus gave the offer to the riich young ruler, and because his focus was more on gaining earthly treasure, he did not think he had the time, to focus upon the heavenly. And it seemed for a long time that he had made the right decision, because his earthly treasure kept increasing and his barns got full and he

was rich and increased with goods, but did not know that spiritually, he was naked miserable and blind.

Blind because he could not recognize what God was doing in his hour. Miserable, because spiritually he was destitute having turned down the investment for Life, eternal Life. And Naked because, let's face it, no matter how many acres of wheat he had and no matter how many barns he could fill, and no matter how much property he had, and no matter how much popularity his wealth could buy him, when he died he lost it all. He lost his education, he lost his possessions, he lost his standing in the community, he lost his political stature, he lost it all, and he was left destitute, naked, miserable because he had been blind to the eternal investment that had been offered to him, by Jesus Christ. Oh, how many young men and women today have their whole focus on the wrong things, and have left off storing up treasure in heaven for what they could get in worldly possessions. And yet you can't take it with you. Never could and never will be able to take it with you. So what will you have when your number is called? Where will you be when it's your turn to cash in your chips in life. And that is the condition of the church today as well. And the Rich young ruler is a type of the individual church members in Laodicea today. Rich and increased with Goods, and yet don't know that they are miserable, blind and naked.

**Investments 62-1124B P:64** Oh, increased in goods. Certainly this man did. You know what? Jesus told him, if you notice here, He said, **"Go, sell what you have, and give it to the poor. And come follow Me. Take up your cross and follow Me, and you'll have riches in heaven."** See? **What an investment to make, but he chose not to do it.** Now, **so has the Laodicea church age chose the same thing: not to do it.** And remember, when he got so awful rich (as the church has today), the poor laid at his gate, and only got the crumbs that he swept off to the dogs: Lazarus, the poor in spirit. Jesus said in **Matthew 5, "Blessed are the poor in spirit for theirs in the Kingdom of heaven."** We don't want to take that place, **that rutted place, that way away place of being poor in the spirit.** We don't want that. **We want somebody to praise us and be big somebody.** As some brother said awhile ago, sure sealed it good, when he said, **"How can you have faith, when you have respect one to another, or desire the--the praises one of another?" Don't care what anybody says. You want the praises of God, the respect of God on you. He will only respect you as you keep His Word.** All right.

**Investments 63-0126 P:103** We find out that Moses, he had pallbearers that had to take him up. Man couldn't do it. But this rich man had probably the celebrity of the city for pallbearers. But in hell he lifted up his eyes. But why? **His investment** in the... Now, he was a church member. You say, "He wasn't." He was. The Bible said he was. He called Abraham father, see "Father Abraham (See?), send Lazarus." But he was a professed church member, but he did not want any investment in Jesus Christ. So you see where he lifted up his eyes? In hell. Then he seen this beggar far off in the bosoms of Abraham. Then he became the beggar.

**Investments 63-0803B P:97** And the same night, the rich, old ruler now, he'd had **a great prosperous life**, and he died. Now, he paid off in dividends too. Some intellectual preacher come along, perhaps with his collar turned around, and maybe in all of his priestly garb, and he said... And they half-mast the flag, and the flowers couldn't be held in this ballroom here. And, oh, what a great to-do and they had, and all the business. Maybe the president of the bank association, and all of them come, and was pallbearers for him. And maybe the intellectual minister stood up and said, "Our precious brother, **how many times has he wrote checks for the widows**, and how many times has he paid in our great organization and **sponsored our program.**" And maybe **the businessmen might've got up and made a talk. He got his reward.** That's right. **His investment paid off like that.** But **from the world he was a great man. But because that he rejected the investment that Jesus gave him, the Bible said, "In hell he lifted up his eyes."** And he saw the man who had made the investment otherwise, safely in the bosoms of Abraham, comforted, walking around, fine. And he cried. Now, watch. You say, was he a Chri... Yeah. "Father Abraham," a Jew, right, "I pray thee, **send Lazarus, the poor in spirit, that made the investment. I turned it down. But send Lazarus** with just a little water; these flames are tormenting me." He said, **"Son, you had the opportunity." He did. Jesus presented it. "Sell what you got, and come, follow Me. Make your investment in This. Take up your cross."** But it was too great. He said, "Now, he is comforted, and thou art tormented. And besides all this, there's a great gulf fixed between you and he, that no man has ever crossed or ever will."

**Leadership follow me 65-1031A P:34** Well, you know, after while, **this rich man, when he thought he had money to buy all kinds of medicine if he got sick; he had all kinds of doctors.** But, you know, **sometimes doctors can't help us; medicine won't help us; nothing can help us; we're at the mercy of God.** And he come down to the end of his road; the doctors couldn't help him, and the nurses couldn't help him, the medicine couldn't help him, and he died. And then **when his soul left his body (See?), it left all of his money, all of his education, everything that he had, all of his popularity.** They give him a great big funeral, maybe a half-mast the flag, and the mayor of the city come, and they, and the preacher come and said, "Our brother now has gone to glory," and all like that. But the Bible said that, **"He lifted up his eyes in**

**hell**, in torment, and looked way across that great gulf there, and seen that beggar that had been laying there in his sore, over in heaven. And he cried, 'Send Lazarus down here with a little water. These flames are tormenting.' Said, 'Oh, no.'"

3. The church at Laodicea, appears to have invested well, in terms of the world, she is rich and increased with goods, and all these are blessings, but she does not realize she is naked, poor and miserable.

**Evidence of the resurrection 58-0406E P:11** You say unto me then, "Preacher, **is there remembrance in hell?**" Jesus said there was. He said the rich man that lifted up his eyes in hell and saw Abraham, and Lazarus in his bosom. And he said, "Remember in your lifetime..." There is a remembrance, and how the lost... What an awful thing that would be to know that the great meetings that they'd set in and had heard the mighty sermons of the anointed ministers of God, and not only that, but to see the anointed signs and wonders that God had performed among the people, and then **to remember all these warnings and yet be lost**, why, it would haunt them forever.

**Leadership 65-1207 P:76** He was a great success. **He was a great success here in this life.** Certainly. We find him where we notice... Then we find this fellow, that he went... We follow him a little bit, and we see he got a great successful. And we follow him through the Bible. We notice that he... We find him a rich man. He's got such great big places; he was entertaining the judge and the mayor of the city, or whatmore. He's up on top of his roof, and he has great banquets; and plenty of waitresses, and women, girls, and everything else, around him. And **there's a beggar laying at the gate named Lazarus. He sweeps the crumbs off to him.** We know the story. The next thing, **he goes on successful, just like the churches today are getting.** A businessman setting here, telling me right here in California, that the church has to tell the labor union what to do. See, it's coming church and state again. It's right on you. You see, you're right in there, and you take the mark of the beast not knowing it.

Now, in closing there is but one last point I wish to make. And that is that Jesus pointed out that there is a gulf between them. And that means that when you go to your reward, there is no way you can change your mind then. It's over. He that is filthy will be filthy still.

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. 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. 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.

4. A great gulf between: what does that mean?

**Pride 55-0807A P:68** What does Simon the Pharisee think today in hell where he's at? I imagine he'd like to call that little party over again. I imagine it would be different. Simon would be weeping, "O Jesus, I'd wash Your feet." A year from today, there's people setting here today that if they won't accept Christ, a year from today, you'll wish you had. You say, O Jesus, if I could go back to that little campground again. O Jesus, if I could hear that preacher call again, Jesus, I'd raise up, oh I'd raise up. "Too late, sin separated you. "Lord, I remember that day it was raining so hard; tears was pouring down out of people's eyes. Preacher was telling us about how You loved us and how indifferent we had been towards You. And I was different, Lord." The rich man had that kind of a plea one time, after Lazarus had preached to him.

**QA Hebrews part 1 COD 57-0925 P:97** I... You say, "Will it be just like regular brimstone?" I believe it'll be a million times worse than that. I believe you couldn't be--describe it by fire, by a literal fire. The only reason it's put by fire: that fire is the most consuming thing that we had. It absolutely consumes and destroys everything: fire does. Well, then, it'll be in there, but you'll have a soul that'll have to be punished through some kind... Now, you have to watch the word "fire," because the Holy Ghost is used, "Holy Ghost and fire"; 'cause Holy Ghost fire burns sin out (See?), and makes clean. But this fire, it comes from hell; it said a "lake of fire." And ever what it is, it's a punishment with torment. The rich man lifted up his eyes, being in hell, and said, "Send Lazarus with a little water on his fingers to put on my lips, for this flames are tormenting me." **Don't think there isn't a burning hell, and a literal hell; there is.** If there's a literal Devil, there's a literal hell. But, you see, everything that's perverted has an end to it, because it finally must come back to that purity and holiness of God. And God is eternal; and if we have Eternal Life, God is in us, and we can no more die than God can die. There you are.

**QA Hebrews part 2 COD 57-1002 P:43** *The way the tree leans, that's the way it falls. And the state you die... That's the reason I differ with praying for the dead (See?), the intercession of prayers or communion of saints and so forth. It cannot be according to God's Word. It does no good to pray for anybody after they're gone. They're finished. They're--they've... They've passed the line between mercy and judgment. They either went to mercy, or went away from mercy.* Jesus said so. In 16th chapter of St. Matthew He taught it; 16th chapter of Mark, I believe it is: the rich man and Lazarus. No man can cross over this gulf, and never will cross over it. There you are. See? So it settles it.

**Remembering the Lord 62-1209 P:40** *A man said to me once, "I believe that's the Truth. But if I preached that, I'd be begging there in the street."Do you remember the rich man and Lazarus, what their last and their eternal stage stood at? Though one had--was a beggar, and the other was a rich man, but the picture changed one day and both of them could remember. So people tonight holler about Judas that sold Him for personal gain, and so many do the same thing today, sell Him for personal gain.The priest of them days will also remember they sold their chance of Him, their chance to become His servant, to become His disciple, to become a convert to Him. They sold it for green poisoned jealousy. They were jealous of His doctrine.. Why, when He was yet twelve years old, He could stump them any way; and not recognize it, that that was Messiah. They could not do the things that He did. And they were afraid that they'd lose their prestige before the higher up-and-up people, and they sold their opportunity. And they're just as guilty as Herod was.*

**Voice of the sign 64-0321E P:9** *You remember the rich man and Lazarus. There's a great gulf betwixt you and he that no man has ever crossed or ever will cross. See, when you die, that settles it. I know people claim that they pray you back out of those places. But don't you never believe it. That's contrary to the Word of God. See? The way the tree leans, that's the way it falls.Jesus said, Himself, that there was a gulf, that when a man died and went to hell, he could never come to heaven. No man ever crossed it, and never would. That settles it as far as I'm concerned. When Jesus said that was it, that's all of it. So, just remember, now is your chance. And tonight might be your last opportunity.*