



## The Rich Man in Hell – Part One

It is important to understand God's view of "life after death." Man consistently affirms, without fail, that he cannot and will not die. He believes that life continues after death. In other words, he believes that he is made alive immediately upon dying. Every religion teaches some variant of this. When I say, life after death, I am speaking of life immediately after death, not life during another period of time, say, thousands of years from now. Read these verses with a view to understand that, when man dies, he is dead, he goes to the grave, and he does not have life in any fashion or form. He cannot worship God, he cannot partake with those in the land of the living, and he is resigned to wait until such a time that God



enlivens him again at some future date and for some future purpose. All teachings propounding that the dead are still alive in some other place have been crafted by satan and propounded by those who either do not know the Scriptures, or who refuse to believe what is written in them. The dead are simply not alive after they die. They await life and/or judgment, reserved for a future time. We need to see what the Bible says about death, the state of death, and productivity in this

state. These verses will lay a foundation for the teaching – the Rich Man in Hell.

(Psa 6:5) For in death there is no remembrance of thee: in the grave who shall give thee thanks?

(Psa 30:9) What profit is there in my blood, when I go down to the pit? Shall the dust praise thee? shall it declare thy truth?

(Psa 31:17) Let me not be ashamed, O LORD; for I have called upon thee: let the wicked be ashamed, and let them be silent in the grave.

(Psa 88:11) Shall thy lovingkindness be declared

# The Rich Man in Hell – Part One

in the grave? or thy faithfulness in destruction?

(Psa 115:17) The dead praise not the LORD, neither any that go down into silence.

(Psa 146:4) His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.

(Eccl 9:6) Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun.

(Eccl 9:10) Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.

(Eccl 12:7) Then shall the dust return to the earth as it was: and the spirit [soul breath] shall

return unto God who gave it.

(Isa 38:17-19) Behold, for peace I had great bitterness: but thou hast in love to my soul delivered it from the pit of corruption: for thou hast cast all my sins behind thy back. {18} For the grave cannot praise thee, death can not celebrate thee: they that go down into the pit cannot hope for thy truth. {19} The living, the living, he shall praise thee, as I do this day: the father to the children shall make known thy truth.

I ask you to keep an open mind, especially if you are of the school of thought that man really doesn't die as satan propounded in Genesis 3

(Gen 3:4) And the serpent said unto the woman, Ye shall not surely die:

Satan told Eve that she, and hence, all of mankind, would not have to face death. This was satan's greatest lie, something that is still being propounded today. But, what did God tell Adam?

(Gen 2:17) But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

God told Adam that he shall surely die if he ate of this tree. It was guaranteed and completely out of man's control (if he ate of this tree).

You must pause and give this deep thought. What do you really believe about life after death? Do you believe that you don't really die, rather, that you simply pass onto some other place and time? Do you believe that all who have died are alive somewhere else at

# The Rich Man in Hell – Part One

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this exact moment in time? If you have beliefs such as this, what Scripture do you use to support them? I am not trying to do battle with your wits; I am trying to expose a part of the Bible that is mostly, if not completely, obscure to mankind today. That a man's life continues in some other form and place after death is the greatest lie the devil has ever conjured.

## The Rich Man and Hell

Luke 16:19 and following, provides an example of a rich man in hell, proposing a scenario whereby man seems to end up in a place called hell. Why did Jesus use this example? Does man really go to hell if he is a bad person? Does man really go to Abraham's bosom if he is a poor, but goodly person? Are these the entry requirements for each different place? Does Abraham control the destiny of

man? More than a casual reading is necessary to uncover the truth. More than sitting at another's feet to learn the meaning is required. Man is responsible to rightly divide the Scriptures by studying them. Let's study them and see what we can learn.

Luke 16:19 commences the second part of the Lord's address to the Pharisees against their tradition of making void God's Word as to the dead. The first part preceded verse 19 and was about adultery and how the Pharisees handled it.

Satan is always against God, in every way, on every point of God's Word. This is no exception. Jesus taught these people because of the devilish teaching/doctrine of the Pharisees concerning life after death. The Pharisees were teaching man-made doctrine in place of God's Word. Jesus used one of their fables in Luke 16

regarding the rich man in "hell" when he confronted them on their devilish teaching.

The following is not usually considered a parable because it cites a notable example of the Pharisees traditions, which had been brought from Babylon. The example Jesus used wasn't meant to be doctrine from God. It was a citation of a fable commonly taught by the Pharisees about life after death.

(Luke 16:19-31) 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 [poor man] named Lazarus, which was laid at his gate, full of sores, {21} And desiring to be fed with the crumbs [the things] which fell from the rich man's table: moreover [but instead of finding food]

# The Rich Man in Hell – Part One

the dogs came and licked [clean] his sores [ulcers].

{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;

The Pharisees taught that there were three sets of angels for wicked men; and others for good men. These teachings were erroneous. They also taught that there were three places to go after death. These were also erroneous.

## Adultery

I'd like to take a step back now and refer back to verse 18 for a better understanding of what the Pharisees were teaching for their "adultery" doctrine, the reason for this section of Scripture in the first place (Jesus confrontation of the Pharisees).

Knowing this will help you see the bigger picture of the entire confrontation Jesus did against the Pharisees in Luke 16.

(Luke 16:18) Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery.

They had many frivolous laws, which contradicted the Mosaic Law, for divorce and death. According to Bullinger, verse 18 is not loosely connected to the surrounding context, as some believe. The Pharisees made void the law (as to divorce) and the prophets by their traditions, thus evading Deuteronomy 22:22.

(Deu 22:22) If a man be found lying with a woman married to an husband, then they shall both of them die, both the

man that lay with the woman, and the woman: so shalt thou put away evil from Israel.

Also:

(Deu 24:1) When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give it in her hand, and send her out of his house.

(Luke 16:17-18) And it is easier for heaven and earth to pass, than one tittle of the law to fail. {18} Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery.

The Pharisees didn't want to put people to death because of

# The Rich Man in Hell – Part One

adultery. These verses from Deuteronomy show the true context of adultery, what it was and how it transpires. You must compare Deut 22:22, and Deut 24:1, the actual doctrine and Law, to Luke 16: 17-18, the traditional teaching then taught by the Pharisees. This is far beyond the simplistic teaching and thought of modern man's view of adultery. It solely focuses on the Jewish life, the Jewish marriage, the Jewish Law, and the exceptional corruption against these considerations that the Pharisees brought in from Babylon. Jesus was directly confronting this enormous problem within Israel.

Not only did the Pharisees make void the divorce law by their traditions, they also made void the Prophets by their traditions.

(Luke 16:16-17) The law and the prophets were until John: since that time the

kingdom of God is preached, and every man presseth into it. {17} And it is easier for heaven and earth to pass, than one tittle of the law to fail.

The context of Jesus' teachings here was against the Pharisees, not against God's people. Jesus exposed the corruption of the Pharisees. Contained within these teachings and this time was the proclamation of the kingdom of God. These teachings were all about helping prepare folks for the kingdom of God, something that is now held in abeyance. The Pharisees were corrupt, and quite busy teaching tradition instead of Law. They had many frivolous reasons a man could divorce a woman. John Lightfoot, in his book Works (1658), documents these (see J.R. Pitman's edition of 1823, vol xi, pp 116-21. [http://www.preteristarchive.com/Books/pdf/1658\\_lightfoot\\_horae-hebraicae\\_02.pdf](http://www.preteristarchive.com/Books/pdf/1658_lightfoot_horae-hebraicae_02.pdf) (see

Volume 2, pages 118-123 for a list of various, non-Biblical reasons.) Jesus condemned the liberty in the Jewish Canons, which allowed divorce for any cause. (Looking on the little finger of a woman, on her belly, etc...

# The Rich Man in Hell – Part One

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*Whosoever looketh upon a woman to lust after her, &c.] “He<sup>h</sup> that looketh upon a woman’s heel, is as if he looked upon her belly: and he that looks upon her belly, is as if he lay with her.” And yet, זו דרכי של ר' ג' להסתכל בנשים* *It<sup>i</sup> was Rabban Gamaliel’s custom to look upon women. And in the other Talmud; “He<sup>j</sup> that looks upon the little finger of a woman, is as if he looked upon her privy parts.” And*

The above quote focused on the manner and form of doing it, not on the just cause of it. Again, Jesus was confronting the Pharisees tradition on adultery and blatant disregard for God’s Word. We’ll pick this up again next month in Part Two.

Much Love in Christ,

Jerry D. Brown