

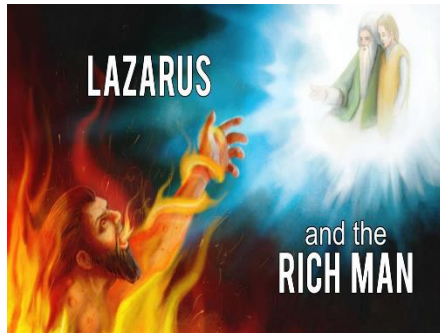
What Happens When I Die?

Luke 16:19-31

Online Sermon:

http://www.mckeefamily.com/?page_id=3567

While death is not a subject we like to talk about, its rushing guaranteed occurrence forces each of us to consider what will happen to me when I die? While it might be convenient to believe in total annihilation to justify one's carefree, pleasure-seeking living; all of creation, God's holy word, and the testimony of the saints' points to the truth that upon death one will be rightly judged whether or not one made Jesus the lord of one's life! Time is of the essence for many both young and old, ready, or unprepared will die this very year! Upon returning to the dust of the earth in which we came, one's soul will be judged and either placed in heaven or hell. The choice of either destination can only be made while one is alive on this earth. Today's sermon is based on one of Jesus' parables entitled "The Rich Man and Lazarus" taken from Luke 16:19-



31. A parable is an earthly story with a heavenly meaning that teaches us the truth concerning a topic.¹ It is a story about two men, one rich and one poor who have two diametrically opposing lifestyles, deaths, and eternal destinies. It is not only an indictment against the rich who ignore the needs of the poor but more importantly a warning that those who do not respond to God's gracious gift of salvation will spend an eternity in a lake of fire, where anguish, torture and desperation will be their only friends! As I will walk you through seven horrifying characteristics of hell my intent is not to just frighten you but also to invite you to deal with eternity now by answering the question where I am going upon my death? Like God my desire is that none of you perish so before I speak the words God has laid upon my heart let's pray.

Lord, may You open their eyes that they might see, their ears that they might hear, and their hearts that they might feel how urgent it truly is that each person listening make You the lord of their lives before it is too late. Lord, as the horrifying realities of hell are described in detail may this not crush their souls and leave them with sense of desperation, but instead may they rejoice for Your love, compassion, and mercy for each of Your lost sheep has no limits. May they know no one is beyond redemption and the angels will rejoice this very day for each one of them who in faith believes in your atoning sacrifice on the cross. Since this may be their last chance to say YES to You Lord, with a sense of urgency and with great

¹ Taken from a YouTube video series "The Mechanics of Expository Preaching by Dr. Steven J. Lawson.

humility give me Your wisdom, power, and love to tell them the truth that that by Your grace and faith in You they can choose their destiny to be heaven, not hell!

Two Men Before Death

“There was a rich man who was dressed in purple and fine linen and lived in luxury every day. At his gate was laid a beggar named Lazarus, covered with sores and longing to eat what fell from the rich man’s table. Even the dogs came and licked his sores.” (19-21)

Jesus begins His indictment against the Pharisees by telling a parable of two contrasting lifestyles.² To begin with there was a rich man who lived like a king.³ His everyday clothing⁴ consisted of a robe made of imported Phoenician

² R. Kent Hughes, [Luke: That You May Know the Truth](#), Preaching the Word (Wheaton, IL: Crossway Books, 1998), 156.

³ Craig A. Evans, [The Bible Knowledge Background Commentary: Matthew–Luke](#), ed. Craig A. Evans and Craig A. Bubeck, First Edition. (Colorado Springs, CO: David C Cook, 2003), 417.

⁴ James R. Edwards, [The Gospel according to Luke](#), ed. D. A. Carson, The Pillar New Testament Commentary (Grand Rapids, MI; Cambridge, U.K.; Nottingham, England: William B. Eerdmans Publishing Company; Apollos, 2015), 466–467.

⁵ Grant R. Osborne, [Luke: Verse by Verse](#), ed. Jeffrey Reimer, Elliot Ritzema, and Danielle Thevenaz, Awa Sarah, Osborne New Testament Commentaries (Bellingham, WA: Lexham Press, 2018), 399.

⁶ R. Kent Hughes, [Luke: That You May Know the Truth](#), Preaching the Word (Wheaton, IL: Crossway Books, 1998), 156.

wool dyed by hundreds of small snails (murex)⁵ and even his undergarments were made of imported Egyptian fine linen⁶ that felt like silk next to his skin!⁷ He likely “lived in a grand house



with an ornamental portico to the front entrance, the kind that adorned temples and palaces!”⁸ Although he likely got his riches by immoral means we are told the only crime Jesus accuses him of is his treatment of a beggar⁹

that has been thrown at his gate.¹⁰ Although the rich man is not given a name likely to “invite any money-loving listeners to provide their own,”¹¹ He ironically calls the beggar by name, Lazarus which means “God helps.”¹² I say “ironically” because Jesus now proceeds to describe the “wretchedness of

⁷ Marvin Richardson Vincent, [Word Studies in the New Testament](#), vol. 1 (New York: Charles Scribner’s Sons, 1887), 397.

⁸ John G Mason, [Luke: An Unexpected God](#), ed. Paul Barnett, Second Edition., Reading the Bible Today Series (Sydney, South NSW: Aquila Press, 2019), 228.

⁹ Craig S. Keener, [The IVP Bible Background Commentary: New Testament](#) (Downers Grove, IL: InterVarsity Press, 1993), Lk 16:19.

¹⁰ James R. Edwards, [The Gospel according to Luke](#), ed. D. A. Carson, The Pillar New Testament Commentary (Grand Rapids, MI; Cambridge, U.K.; Nottingham, England: William B. Eerdmans Publishing Company; Apollos, 2015), 467.

¹¹ Joel B. Green, [The Gospel of Luke](#), The New International Commentary on the New Testament (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1997), 606.

¹² Clinton E. Arnold, [Zondervan Illustrated Bible Backgrounds Commentary: Matthew, Mark, Luke](#), vol. 1 (Grand Rapids, MI: Zondervan, 2002), 452.

the beggar as vividly as the opulence of the rich man.”¹³ As the rich man walked in his expensive robes and his perfumed aroma collided with the beggar’s stench”¹⁴ one can’t help but see from society’s perspective that the beggar had no life at all!¹⁵ Covered with ulcers that “would likely brand him an unclean leper at that time,”¹⁶ like the Prodigal Son who longed to eat the food reserved for pigs (15:16),¹⁷ how this beggar longed to receive a crumb from the rich man’s table or at very least the grease soaked bread that he used as a napkin at his luscious table.¹⁸ If this were not degrading enough, even the “pariahlike mongrels” the street dogs had so little regard for his life that they refused to be his friends but abused him further by licking his sores¹⁹ and intensifying his pain! As the rich man ate the most expensive food money could buy while he was literally starving to death,²⁰ how the beggar must have wondered how could one who likely heard the “late antiquity view that “luxurious living results in ruin”²¹ and a “son of

¹³ James R. Edwards, [The Gospel according to Luke](#), ed. D. A. Carson, The Pillar New Testament Commentary (Grand Rapids, MI; Cambridge, U.K.; Nottingham, England: William B. Eerdmans Publishing Company; Apollos, 2015), 467.

¹⁴ R. Kent Hughes, [Luke: That You May Know the Truth](#), Preaching the Word (Wheaton, IL: Crossway Books, 1998), 156.

¹⁵ Clinton E. Arnold, [Zondervan Illustrated Bible Backgrounds Commentary: Matthew, Mark, Luke](#), vol. 1 (Grand Rapids, MI: Zondervan, 2002), 453.

¹⁶ Grant R. Osborne, [Luke: Verse by Verse](#), ed. Jeffrey Reimer, Elliot Ritzema, and Danielle Thevenaz, Awa Sarah, Osborne New Testament Commentaries (Bellingham, WA: Lexham Press, 2018), 399.

¹⁷ Joel B. Green, [The Gospel of Luke](#), The New International Commentary on the New Testament (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1997), 606.

¹⁸ Joel B. Green, [The Gospel of Luke](#), The New International Commentary on the New Testament (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1997), 606.

Abraham blessed by God be so heartless?”²² There could not be a greater disparity between the “wealthiest man and the poorest one in all of Palestine!”²³

Two Men at Death

“The time came when the beggar died, and the angels carried him to Abraham’s side. The rich man also died and was buried.” (22)

As radically different were their lifestyles²⁴ their deaths would also be profoundly different! Time passed and both men died, Lazarus first due to his deplorable condition while on

¹⁹ R. Kent Hughes, [Luke: That You May Know the Truth](#), Preaching the Word (Wheaton, IL: Crossway Books, 1998), 156.

²⁰ Grant R. Osborne, [Luke: Verse by Verse](#), ed. Jeffrey Reimer, Elliot Ritzema, and Danielle Thevenaz, Awa Sarah, Osborne New Testament Commentaries (Bellingham, WA: Lexham Press, 2018), 399.

²¹ Craig A. Evans, [The Bible Knowledge Background Commentary: Matthew–Luke](#), ed. Craig A. Evans and Craig A. Bubeck, First Edition. (Colorado Springs, CO: David C Cook, 2003), 417.

²² R. Kent Hughes, [Luke: That You May Know the Truth](#), Preaching the Word (Wheaton, IL: Crossway Books, 1998), 156.

²³ Grant R. Osborne, [Luke: Verse by Verse](#), ed. Jeffrey Reimer, Elliot Ritzema, and Danielle Thevenaz, Awa Sarah, Osborne New Testament Commentaries (Bellingham, WA: Lexham Press, 2018), 399–400.

²⁴ R. Kent Hughes, [Luke: That You May Know the Truth](#), Preaching the Word (Wheaton, IL: Crossway Books, 1998), 158.

earth.²⁵ Since his only companions in the parable are antagonizing wild dogs, which signified a lack of family or friends,²⁶ the beggar’s body upon death was likely “thrown upon the trash heap in the Valley of Hinnom, completely ignored by human beings.”²⁷ The rich man in contrast upon death would have had a funeral attended by his seven brothers and friends that would have been lavish and his body would have been placed in the best tomb money could buy.²⁸ And while not a single word was spoken upon the death of the beggar imagine the eloquent eulogies spoken on behalf of a



man of such stunning earthly success!²⁹ While it might appear that the “inequities and injustices related to the two men might not be made right,”³⁰ this is far from the end of the funeral procession of either man. Like Enoch who was “translated to heaven” and Elijah who ascended in a fiery chariot, the angels arrive, likely Gabriel and Michael,³¹ to carry away the soul³² of the beggar to Abraham’s side.³³ Instead of begging for mere crumbs Lazarus was transported to a great feast as an honored guest “into the arms of Abraham with the tender affection of a mother nursing a child.”³⁴ The rich man’s finale for his funeral procession could not be more radically different! “Corresponding to Jewish lore of the image of the wicked being carried away by demons”³⁵ we find his soul is transported to Hell where anguish, torture and desperation become his only friends. This would become known as the great eschatological reversal³⁶ for the man who was rich in this

²⁵ H. D. M. Spence-Jones, ed., *St Luke*, vol. 2, The Pulpit Commentary (London; New York: Funk & Wagnalls Company, 1909), 66.

²⁶ Craig S. Keener, *The IVP Bible Background Commentary: New Testament* (Downers Grove, IL: InterVarsity Press, 1993), Lk 16:22–23.

²⁷ R. Kent Hughes, *Luke: That You May Know the Truth*, Preaching the Word (Wheaton, IL: Crossway Books, 1998), 158.

²⁸ Grant R. Osborne, *Luke: Verse by Verse*, ed. Jeffrey Reimer, Elliot Ritzema, and Danielle Thevenaz, Awa Sarah, Osborne New Testament Commentaries (Bellingham, WA: Lexham Press, 2018), 400.

²⁹ John G Mason, *Luke: An Unexpected God*, ed. Paul Barnett, Second Edition., Reading the Bible Today Series (Sydney, South NSW: Aquila Press, 2019), 228.

³⁰ James R. Edwards, *The Gospel according to Luke*, ed. D. A. Carson, The Pillar New Testament Commentary (Grand Rapids, MI; Cambridge, U.K.; Nottingham, England: William B. Eerdmans Publishing Company; Apollos, 2015), 468.

³¹ James R. Edwards, *The Gospel according to Luke*, ed. D. A. Carson, The Pillar New Testament Commentary (Grand Rapids, MI; Cambridge, U.K.; Nottingham, England: William B. Eerdmans Publishing Company; Apollos, 2015), 468.

³² A.T. Robertson, *Word Pictures in the New Testament* (Nashville, TN: Broadman Press, 1933), Lk 16:22.

³³ Grant R. Osborne, *Luke: Verse by Verse*, ed. Jeffrey Reimer, Elliot Ritzema, and Danielle Thevenaz, Awa Sarah, Osborne New Testament Commentaries (Bellingham, WA: Lexham Press, 2018), 400.

³⁴ James R. Edwards, *The Gospel according to Luke*, ed. D. A. Carson, The Pillar New Testament Commentary (Grand Rapids, MI; Cambridge, U.K.; Nottingham, England: William B. Eerdmans Publishing Company; Apollos, 2015), 469.

³⁵ Craig S. Keener, *The IVP Bible Background Commentary: New Testament* (Downers Grove, IL: InterVarsity Press, 1993), Lk 16:22–23.

³⁶ Darrell L. Bock, *Luke*, The IVP New Testament Commentary Series (Downers Grove, IL: InterVarsity Press, 1994), Lk 16:19–31.

world became poor and the beggar of this world became rich. Lazarus did not go to heaven because he was poor and the rich man to hell because he was rich, but each went to their assigned places based on their love towards God and one another. Even though a detailed account of either man's inner life is not given, since the Jews gave names based on character, we can safely assume Lazarus went to heaven because "he believed in God's word and trusted in Him"³⁷ and the rich man to hell because he represented the Pharisees who "valued what is highly detestable in God's sight" (16:15) money more than God!

Reflection: Did you catch the one similarity in this parable that both men died? Death as we painfully know has no partiality over young versus old, rich versus poor, healthy versus sick even, all will eventually die. Even if Christ returns in your lifetime since flesh and blood cannot enter the kingdom of God (1 Corinthians 15:50), everyone's physically bodies will one day perish! Even in this one-hour service about 6,400 people have died!³⁸ Upon your death despite what glorious eulogies that might be given on your behalf what will God have to say about your relationship with Him? Will the angels come and retrieve your soul?

³⁷ H. D. M. Spence-Jones, ed., *St Luke*, vol. 2, The Pulpit Commentary (London; New York: Funk & Wagnalls Company, 1909), 66.

³⁸ Taken from the following website: [World Death Clock \(medindia.net\)](http://medindia.net).

³⁹ Alan Carr, "A Horrible Place Called Hell (Luke 16:19-31)," in *The Sermon Notebook: New Testament* (Lenoir, NC: Alan Carr, 2015), 1412.

Two Men After Death

"In Hades, where he was in torment, he looked up and saw Abraham far away, with Lazarus at his side." (23)

Since the rest of the parable comes to us from the perspective of the rich man, I am going to give seven facts about his eternal home, hell.

Hell is a real place. There are many false conceptions of hell. The atheists rationalize from their lack of belief in God that hell does not exist.³⁹ Some religious people do not believe



hell exists on the grounds that a loving God could not sentence anyone to eternal torment.⁴⁰ Still others such as the Jehovah's Witnesses believe, "The wicked will be annihilated," the Mormons, "All will

eventually be saved, and not suffer eternal punishment" and the Seventh-day Adventists, "God will someday blot out all sin and sinners, and establish a clean universe once again."⁴¹ If

⁴⁰ Alan Carr, "A Horrible Place Called Hell (Luke 16:19-31)," in *The Sermon Notebook: New Testament* (Lenoir, NC: Alan Carr, 2015), 1412.

⁴¹ Alan Carr, "A Horrible Place Called Hell (Luke 16:19-31)," in *The Sermon Notebook: New Testament* (Lenoir, NC: Alan Carr, 2015), 1412.

Hell is not real then there is no need for a Savior.⁴² “God and Jesus declare hell to be a very real place (Psalms 9:17). Of the 162 references to Hell in the New Testament, 70 come from Jesus Himself!⁴³ Hell is not annihilation⁴⁴ but being sent to a real place called Hades, Sheol;⁴⁵ the place Jesus linked to Gehenna, the place of fiery punishment (v. 24; see Matt 5:22, 29–30).⁴⁶ It is a real place where its recipients can see, feel and hear as they experience excruciating torment.⁴⁷ “Hell does not change the fact that God loves the person (John 3:16; Romans 5:8; 2 Peter 3:9)⁴⁸ but is the “abode of the wicked” awaiting final condemnation of those who rejected God all their earthly lives.⁴⁹ O how those who are eternally tormented in Hell wish annihilation had been their final destination!

Hell is Immediate. From this parable we learn that there is no pause between the end of our physical lives and our placement either in Abraham’s bosom or Hell. The rich man is pictured as closing his eyes of the luxury all around him and

⁴² Alan Carr, “[A Horrible Place Called Hell \(Luke 16:19–31\),](#)” in *The Sermon Notebook: New Testament* (Lenoir, NC: Alan Carr, 2015), 1412.

⁴³ Alan Carr, “[A Horrible Place Called Hell \(Luke 16:19–31\),](#)” in *The Sermon Notebook: New Testament* (Lenoir, NC: Alan Carr, 2015), 1412.

⁴⁴ Alan Carr, “[A Horrible Place Called Hell \(Luke 16:19–31\),](#)” in *The Sermon Notebook: New Testament* (Lenoir, NC: Alan Carr, 2015), 1417.

⁴⁵ Clinton E. Arnold, [Zondervan Illustrated Bible Backgrounds Commentary: Matthew, Mark, Luke](#), vol. 1 (Grand Rapids, MI: Zondervan, 2002), 453.

⁴⁶ Grant R. Osborne, [Luke: Verse by Verse](#), ed. Jeffrey Reimer, Elliot Ritzema, and Danielle Thevenaz, Awa Sarah, Osborne New Testament Commentaries (Bellingham, WA: Lexham Press, 2018), 400.

⁴⁷ Alan Carr, “[A Horrible Place Called Hell \(Luke 16:19–31\),](#)” in *The Sermon Notebook: New Testament* (Lenoir, NC: Alan Carr, 2015), 1413.

immediately opening them up in eternal torment!⁵⁰ Even before the family or friends knew he was dead the rich man was in hell.⁵¹ “There is no in-between, no purgatory, no do-overs or mulligans. God appoints a person to die once, and after that comes judgement (Hebrews 9:27).⁵² There is no time to repent and no time to say to God you are sorry for rejecting Him! How we live dictates how we die!

Hell is far Away from God. As both Lazarus and the rich man are experiencing a foretaste of the final judgement,⁵³



we learn that there is much distance between them. The rich man in his torment in Hell looks up and sees Abraham and Lazarus in his bosom

⁴⁸ Alan Carr, “[A Horrible Place Called Hell \(Luke 16:19–31\),](#)” in *The Sermon Notebook: New Testament* (Lenoir, NC: Alan Carr, 2015), 1417.

⁴⁹ I. Howard Marshall, [The Gospel of Luke: A Commentary on the Greek Text](#), New International Greek Testament Commentary (Exeter: Paternoster Press, 1978), 636.

⁵⁰ H. D. M. Spence-Jones, ed., [St Luke](#), vol. 2, The Pulpit Commentary (London; New York: Funk & Wagnalls Company, 1909), 66.

⁵¹ Taken from a YouTube video series “The Mechanics of Expository Preaching by Dr. Steven J. Lawson.

⁵² Thabiti Anyabwile, [Exalting Jesus in Luke](#), Christ-Centered Exposition Commentary (Nashville, TN: Holman Reference, 2018), Lk 16:22–23.

⁵³ James R. Edwards, [The Gospel according to Luke](#), ed. D. A. Carson, The Pillar New Testament Commentary (Grand Rapids, MI; Cambridge, U.K.; Nottingham, England: William B. Eerdmans Publishing Company; Apollos, 2015), 469.

far, far away! Though the damned might be permitted to see a far off a glimpse of the glory of heaven they cannot cross over for Abraham tells us there is an impassable gulf or chasm between the two that makes such a venture, no matter how desirable, impossible (verse 26)! Those in Hell are “far removed from the smile of God, far removed from the grace of Christ, far removed from the blessings of the Spirit”⁵⁴ and forever left with the truth that they have rightly received the wages of their sin!

“So he called him, ‘Father Abraham, have pity on me and send Lazarus to dip the tip of his finger in water and cool my tongue, because I am in agony in this fire.’ (24)

Hell is an Agonizing Place. The rich man **who** likely never gave his sinful condition any thought in futility calls Abraham “father” in the hope that he might send the beggar as he knew him, Lazarus, to help relieve his agony.⁵⁵ “What irony, the rich man who had been totally self-sufficient throughout his life on earth” now sought Lazarus’ help!⁵⁶ This is truly an eschatological reversal! Hell is a real place of punishment (Matthew 25:41), a real place of fire, a real place of unquenchable thirst, a real place of pain (16:24, 25,28), a

⁵⁴ Taken from a YouTube video series “The Mechanics of Expository Preaching by Dr. Steven J. Lawson.

⁵⁵ Alan Carr, “[A Horrible Place Called Hell \(Luke 16:19–31\)](#),” in *The Sermon Notebook: New Testament* (Lenoir, NC: Alan Carr, 2015), 1416.

⁵⁶ John G Mason, *Luke: An Unexpected God*, ed. Paul Barnett, Second Edition., Reading the Bible Today Series (Sydney, South NSW: Aquila Press, 2019), 231.

real place of frustration and anger (Matthew 13:42), and a real place where one eternally experiences God’s wrath (Revelation



14:10-11)!⁵⁷ It is a real place where the worms shall eat **you** but not die (Mark 9:48) and where the recipients will for the first time come to fear the One who destroys both the body and soul in hell (Matthew 10:28). Not in

six years, 600 years, or even 6,000,000⁵⁸ years will the unquenchable fire go out nor will end the wailing of gnashing of teeth it produces in all those in its presence! Hell is a real place, with real fire, inflicting real, unspeakable, eternal pain like nothing one has ever experienced before!

“But Abraham replied, ‘Son remember that in your lifetime you received your good things, while Lazarus received bad things, but now he is comforted here and you are in agony.’”

Hell is a Place of Eternal Regrets. “Abraham interprets the rich man’s plight from the standpoint of the

⁵⁷ Alan Carr, “[A Horrible Place Called Hell \(Luke 16:19–31\)](#),” in *The Sermon Notebook: New Testament* (Lenoir, NC: Alan Carr, 2015), 1413–1414.

⁵⁸ Taken from a YouTube video series “The Mechanics of Expository Preaching by Dr. Steven J. Lawson.

principles of reciprocity and reversal.”⁵⁹ He tells him to remember that in his lifetime he received good things and Lazarus had received bad things. Even though the rich man had the means to help he ignored the beggar’s excruciating agony. In remembering every witness that ever came to his



gate and every cry of the beggar for a mere scrap,⁶⁰ the **poor rich** man had no choice but to conclude his plight was that of his own choice!⁶¹ “Hell is aloneness. It is longing for love and relationship but knowing in despair that it will never be found. It is the agony of the lost.”⁶² Jesus is not saying that there “will be an automatic reversal of roles in Heaven”⁶³ but merely that a person sows what they reap. Part of the torment and anguish of those in Hell will be remembering every sin, and every presentation of the Gospel message that one said maybe later or defiantly said no to God, I will live my life as I choose! Even

⁵⁹ Grant R. Osborne, *Luke: Verse by Verse*, ed. Jeffrey Reimer, Elliot Ritzema, and Danielle Thevenaz, Awa Sarah, Osborne New Testament Commentaries (Bellingham, WA: Lexham Press, 2018), 401.

⁶⁰ Alan Carr, “[A Horrible Place Called Hell \(Luke 16:19–31\)](#),” in *The Sermon Notebook: New Testament* (Lenoir, NC: Alan Carr, 2015), 1415.

⁶¹ Joel B. Green, *The Gospel of Luke*, The New International Commentary on the New Testament (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1997), 608.

⁶² John G. Mason, *Luke: An Unexpected God*, ed. Paul Barnett, Second Edition., Reading the Bible Today Series (Sydney, South NSW: Aquila Press, 2019), 231–232.

this sermon will eternally haunt you and fill you with regrets that can never be reversed!⁶⁴

“And besides all this, between us and you a great chasm has been set in place, so that those who want to go from here to you cannot, nor can anyone cross over from there to us.” (26)

Hell is an Inescapable Place. Hell is not purgatory but a real place that once entered one cannot leave!⁶⁵ There will be no more opportunities to repent and change one’s circumstances. Rejecting the revelation, one received on earth of God in creation (Psalms 19:1-4), His holy word,⁶⁶ and the testimonies of countless saints’ is choosing a path that will lead to eternal judgement in the flames of Hell. According to intertestamental Jewish literature the great chasm Abraham mentions between heaven and hell is thought to be

⁶³ R. Kent Hughes, *Luke: That You May Know the Truth*, Preaching the Word (Wheaton, IL: Crossway Books, 1998), 159.

⁶⁴ Taken from a YouTube video series “The Mechanics of Expository Preaching by Dr. Steven J. Lawson.

⁶⁵ Alan Carr, “[A Horrible Place Called Hell \(Luke 16:19–31\)](#),” in *The Sermon Notebook: New Testament* (Lenoir, NC: Alan Carr, 2015), 1417.

⁶⁶ Alan Carr, “[A Horrible Place Called Hell \(Luke 16:19–31\)](#),” in *The Sermon Notebook: New Testament* (Lenoir, NC: Alan Carr, 2015), 1417.

“mountainous caverns or deep pits (1 Enoch 22:2-13),”⁶⁷ or a wall⁶⁸ that is guarded by angels (4 Ezra 7:85) that cannot be



breached because God’s judgement and reward are final.⁶⁹ There will be no parole, no appeal to a higher court, no one to rescue you, no purgatory, no reincarnation and no escape. Your expectations and hope

have died, never to be realized again (Proverbs 10:28, 11:7)!⁷⁰ And no matter how much you may wish when one of your family or friends goes to hell you cannot reach or save them, the opportunity to be redeemed expired with their last breath!

“He answered, ‘Then I beg you, father, send Lazarus to my family, for I have five brothers. Let him warn them, so that they will not also come to this place of torment.’ ‘Abraham

replied, ‘They have Moses and the Prophets; let them listen to them.’ ‘‘No, father Abraham,’ he said, ‘but if someone from the dead goes to them, they will repent.’ He said to him, ‘If they do not listen to Moses and the Prophets, they will not be convinced even if someone rises from the dead.’ ”

Hell is a Desperate Place. Though the rich man had likely never “given eternity a single thought while he was alive, living in his mansion and enjoying his wealth,”⁷¹ now it is all he can think about! In the guise of concern for the salvation of his Pharisaic brothers,⁷² the rich man pleads with Abraham to send Lazarus to warn them of their impending fate. To this request Abraham stated God’s word was enough⁷³ light to either accept or reject His gracious plan of salvation. Ironically, another Lazarus had been raised from the dead and the Lord’s miraculous act had no affect upon the Pharisees attitude towards God.⁷⁴ Had the rich man heeded the word of God he would have provided for the beggar’s needs because He knew by doing it unto the least, he was doing unto the Lord

⁶⁷ James R. Edwards, *The Gospel according to Luke*, ed. D. A. Carson, The Pillar New Testament Commentary (Grand Rapids, MI; Cambridge, U.K.; Nottingham, England: William B. Eerdmans Publishing Company; Apollos, 2015), 471.

⁶⁸ H. D. M. Spence-Jones, ed., *St Luke*, vol. 2, The Pulpit Commentary (London; New York: Funk & Wagnalls Company, 1909), 68.

⁶⁹ Clinton E. Arnold, *Zondervan Illustrated Bible Backgrounds Commentary: Matthew, Mark, Luke*, vol. 1 (Grand Rapids, MI: Zondervan, 2002), 453.

⁷⁰ Taken from a YouTube video series “The Mechanics of Expository Preaching by Dr. Steven J. Lawson.

⁷¹ Alan Carr, “*A Horrible Place Called Hell (Luke 16:19–31)*,” in *The Sermon Notebook: New Testament* (Lenoir, NC: Alan Carr, 2015), 1415.

⁷² John G. Mason, *Luke: An Unexpected God*, ed. Paul Barnett, Second Edition., Reading the Bible Today Series (Sydney, South NSW: Aquila Press, 2019), 232.

⁷³ R. Kent Hughes, *Luke: That You May Know the Truth*, Preaching the Word (Wheaton, IL: Crossway Books, 1998), 160.

⁷⁴ Marvin Richardson Vincent, *Word Studies in the New Testament*, vol. 1 (New York: Charles Scribner’s Sons, 1887), 400.

(Matthew 25:40). Hell is a desperate place where even the statement “if I just seen one more miracle I would have believed” is shown to be what it is, an excuse for unbelief in the face of rightful judgement by the Lord! William Booth, the founder of salvation army once said, “I would that my workers could spend a weekend in hell and hear the shouts and groans, smell the burning flesh. They would come back preaching with greater urgency!”⁷⁵

Conclusion

While death is not a subject we like to talk about its rushing, guaranteed occurrence forces us to consider what will happen to me when I die? When God created us out of the dust



of the earth His intent was for each of us to know, love, and obey Him. While many of this world give little thought to how they live their lives this is to their own peril for the testimony of creation, God’s word, and the

saints is clear: God will eternally reject those who reject Him while alive on this earth! They will be sent to hell, which is a real place, far from heaven, filled with agony, regrets, and the desperation of knowing there is no escape. While the pains of

the eternal fire lick upon its recipients flesh the torment will be unbearable, leaving one forever wishing that annihilation, purgatory, or reincarnation had been true! To the believers I implore you to spread the word concerning the Good News to your unsaved friends and family before it is too late, and they find themselves in hell where there is a great chasm between you and them and worse yet between them and God! To those who have rejected or are waiting for the right time to make Jesus their lord, I beseech you to see Christ with His arms open wide on the cross as your invitation to choose today heaven over the hell in which you are now going. Don’t let this sermon and every other Gospel invitation haunt you for eternity! Do not do this just out of fear but also with the realization that God truly loves and wishes that when you die you might go home and be with Him in paradise!

⁷⁵ Taken from a YouTube video series “The Mechanics of Expository Preaching by Dr. Steven J. Lawson.