

## Studies on Hell – Part 7 – The Rich Man and Lazarus

Hi everyone and welcome to “Grain of Wheat Publishing” and “Studies in Scripture.” My name is Jack Marshall and thank you for joining me today.

This is Part Seven of my series, “Studies on Hell” and the second part on “The Rich Man and Lazarus” As we learned in the first video on this subject, the story of the rich man and Lazarus is a parable, confirmed by the other teachings of the Lord about a “certain rich man” in Luke, Chapter Twelve, and Luke, Chapter Sixteen. It’s my opinion that all of these parables connect to one another as well as to the “angel” and “church” of Laodicea in Revelation, Chapter Three.

Let’s get started.

The Parable of the Rich Man and Lazarus is found in Luke, Chapter Sixteen, verses nineteen through thirty-one, which is the only place in scripture where this parable is found. In our previous study, we compared the following passages in Luke Sixteen, verses nineteen through twenty-one, with the passages from Revelation Three, verses fourteen through seventeen.

“There was a **certain rich man** who was clothed in purple and fine linen and fared sumptuously every day. But there was a **certain beggar named Lazarus**, full of sores, who was laid at his gate, desiring to be fed with the crumbs which fell from the rich man's table. Moreover the dogs came and licked his sores.

"And to the angel of the church of the Laodiceans write, 'These things says the Amen, the Faithful and True Witness, the Beginning of the creation of God: I know your works, that you are neither cold nor hot. I could wish you were cold or hot. So then, because you are lukewarm, and neither cold nor hot, I will vomit you out of My mouth. Because you say, '**I am rich, have become wealthy, and have need of nothing**'--and **do not know that you are wretched, miserable, poor, blind, and naked**...

As we see in our passages concerning Laodicea, the “certain rich man” is defined by the statement, “I am rich, have become wealthy, and have need of nothing,” while our “certain beggar named Lazarus” is defined by, “You are wretched, miserable, poor, blind, and naked.” We could just as easily say that the “cold” in Laodicea is represented by the “certain rich man” while the “hot” by our “certain beggar named Lazarus.” With both present, we have a mixture of “hot” and “cold” which produces “lukewarm.” In agreement with this, see the Lord’s teaching on the Parable of the Tares in Matthew, Chapter Thirteen, verses twenty-four through thirty, and thirty-six through forty-three. As you might guess, our “hot” and “cold” is not literal by any means, but speaks of the overall spirit and mindset WITHIN the church that prevails at the end of the age. I say this because Laodicea is the seventh and final church of the seven churches in Revelation. Seven denotes “fullness” or “completion.” Seven days completes a Sabbath cycle. In Revelation Ten seven, the mystery of God is finished when the seventh angel blows his trumpet. In Revelation Sixteen seven, “it is done” when the seventh angel pours out the seventh bowl into the air. In First Corinthians Fifteen, Paul wrote, “Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed—in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed.” Beloved, the *seventh* trumpet is the *last* trumpet and I believe aligns with the *seventh* prophecy to the church of Laodicea. When brought to the story of Jesus raising Lazarus from the dead in John, Chapter Eleven, we have even further confirmation. Let’s read from John, Chapter Eleven, verses one through four.

Now a certain *man* was sick, Lazarus of Bethany, the town of Mary and her sister Martha. It was *that* Mary who anointed the Lord with fragrant oil and wiped His feet with her hair, whose brother Lazarus was sick. Therefore the sisters sent to Him, saying, "Lord, behold, he whom You love is sick." When Jesus heard *that*, He said, "**This sickness is not unto death, but for the glory of God, that the Son of God may be glorified through it.**"

In the Parable of the Rich Man and Lazarus, we find Lazarus at the gate of the rich man, “full of sores” and “desiring to be fed with the crumbs which fell from the rich man’s table.” There should be no doubt that he was “sick,” which agrees with our story of Lazarus in John, Chapter Eleven. Despite this, we find the Lord telling his sisters, “This sickness is not unto death, but for the glory of God, that the Son of God may be glorified through it.” Do you see the spiritual implications here? Let’s continue in John Eleven.

**So, when He heard that he was sick, He stayed two more days in the place where He was.** Then after this He said to *the* disciples, "Let us go to Judea again." *The* disciples said to Him, "Rabbi, lately the Jews sought to stone You, and are You going there again?" Jesus answered, "**Are there not twelve hours in the day? If anyone walks in the day, he does not stumble, because he sees the light of this world.**"<sup>10</sup> But if one walks in the night, he stumbles, because the light is not in him."

What did Jesus do when He heard that Lazarus was sick? “He stayed two more days in the place where He was.” Think about this in light of most people’s reaction. Instead of leaving immediately due to the condition of His good friend, the Lord “stayed two more days.” Ah, but let me say at this point that the Lord never did anything without a divine purpose, for He told His disciples, “I always do those things that please Him,” that is, our heavenly Father. So, despite the fact that His friend was very sick, Jesus was obedient to God, waiting “two days” before going to see Lazarus.

Once Jesus knew to go to Judea again and told His disciples, we see that they worried about Him being “stoned” by the Jews. When they asked Him, “Are You going there again,” how did Jesus reply? “Are there not twelve hours in the day? If anyone walks in the day, he does not stumble, because he sees the light of this world.” So let me ask you; am I the only one who finds this answer unusual? What does “twelve hours in the day” have to do with Lazarus being sick? Well, first of all, know that “twelve” is the number which represents “governmental perfection and divine authority,” while “Day” or “light” represents the outward evidence and manifestation of this authority. When brought together, our “twelve hours” in a “day” connects to what Jesus said in Matthew Twenty-five, verse thirteen about the “day” and “hour” in which the “Son of man” comes. And, if I am correct in my understanding, this too points to the “end of the age” agreeing with our *seventh* prophecy to Laodicea. Let’s continue with our passages from John Eleven.

These things He said, and after that He said to them, "Our friend Lazarus sleeps, but I go that I may wake him up." Then His disciples said, "Lord, if he sleeps he will get well." However, Jesus spoke of his death, but they thought that He was speaking about taking rest in sleep. Then Jesus said to them plainly, "**Lazarus is dead. And I am glad for your sakes that I was not there, that you may believe.** Nevertheless let us go to him."

In keeping with these passages, here’s what we read in the Parable of the Rich Man and Lazarus:

**So it was that the beggar died, and was carried by the angels to Abraham's bosom.** The rich man also died and was buried.

First, the beggar dies and is “carried by the angels to Abraham’s bosom.” Then the rich man dies and is buried. Each one dies, but with two different results. So what is meant by “Abraham’s bosom”? Let’s first go to Genesis Sixteen five for understanding, where we see Sarai or “Sarah,” speaking to Abram or “Abraham,” concerning their servant, Hagar.

And Sarai said unto Abram, My wrong *be* upon thee: I have given my maid **into thy bosom**...

Now, look at Deuteronomy Thirteen six:

If thy brother, the son of thy mother, or thy son, or thy daughter, or **the wife of thy bosom**...

Finally, look at Job Thirty-one, thirty-three:

If I covered my transgressions as Adam, **by hiding mine iniquity in my bosom...**

In these three passages, the reference to “bosom” is a reference to a man’s wife. For Abram, it was Hagar and for Adam, it was Eve. Vine’s Expository Dictionary defines “bosom” as “the front of the body between the arms... figuratively, it is used of a place of blessedness with another.” In Job Thirty-one, thirty-three, our word “bosom” is defined as, “A *cherisher*,” agreeing with our definition from Vine’s and with Paul’s statement in Ephesians Five twenty-nine. So, what is my point? Let’s bring this to Galatians, Chapter Four, verses twenty-one through twenty-six.

Tell me, you who desire to be under the law, do you not hear the law? For it is written that Abraham had two sons: **the one by a bondwoman, the other by a freewoman**. But he *who was* of the bondwoman was born according to the flesh, and he of the freewoman through promise, **which things are symbolic**. **For these are the two covenants: the one from Mount Sinai which gives birth to bondage, which is Hagar-- for this Hagar is Mount Sinai in Arabia, and corresponds to Jerusalem which now is, and is in bondage with her children-- but the Jerusalem above is free, which is the mother of us all.**

Do you see it my friends? Do you see that “Abraham’s bosom” refers to the TWO COVENANTS as symbolized by his wives, Sarah and Hagar? Do you see that when the beggar died, that this was where he was carried by the angels? Do you also see that Lazarus’ death, as typified by our story in John Eleven, was a good thing and part of the reason why Jesus waited two more days? By the way, it’s also good to know that “two” in this case, is the number of “witness.”

As for the rich man? He “was buried.” Is this literal? I don’t think so. Consider what Jesus said to the scribes and Pharisees, the religious leaders of His day in Matthew Twenty-three.

Woe to you, scribes and Pharisees, hypocrites! **For you are like whitewashed tombs** which indeed appear beautiful outwardly, **but inside are full of dead men’s bones and all uncleanness**. Even so you also outwardly appear righteous to men, but inside, INSIDE MY FRIENDS, **you are full of hypocrisy and lawlessness**.

INSIDE, you are “full of dead men’s bones and all uncleanness,” Jesus said, indicative of “hypocrisy and lawlessness.” And in Luke, we find Jesus also telling the Pharisees, “Woe to you, scribes and Pharisees, hypocrites! For YOU ARE LIKE GRAVES WHICH ARE NOT SEEN, and the men who walk over them are not aware of them.” Would this not be “buried” in a symbolic sense? Of course it would! And, what an apt description of many of our religious gatherings today where we go through our various rituals and routines while the world simply passes us by, completely unaware and not at all enticed by our religious posturing’s.

So, the beggar Lazarus was carried to Abraham’s bosom while the rich man was buried. Here’s what we read next concerning our rich man:

And being in **torments** in **Hades**, he lifted up his eyes and saw Abraham afar off, and Lazarus in his bosom. Then 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.**'

It is here that our word “Hades” appears in the parable, which we considered in a previous video in this series. The word means, “Unseen.” In John, Chapter Three, verse three, Jesus told Nicodemus, a ruler of the Jews, “Most assuredly, I say to you, unless one is born again, he CANNOT SEE the kingdom of God.” Beloved, if we cannot “see” the kingdom of God, then wouldn’t the kingdom of God be “unseen” to us? And of course we are not talking about literal observation here, but of an inward condition of the heart which prevents us from perceiving the wisdom, knowledge, and understanding of His divine Spirit and Word.

Now, look at our word “torments.” Strong’s defines this word as, “A *touch-stone*.” Google defines “touchstone” as, “A piece of fine-grained dark schist or jasper formerly used for testing alloys of gold by observing the color of the mark that they made on it.” For this reason, the Merriam-Webster Dictionary online defines “touchstone” as, “A test or criterion for determining the quality or genuineness of a thing.” With all of this in mind, consider what Jesus said next to the church of Laodicea.

**I counsel you to buy from Me gold refined in the fire, that you may be rich; and white garments, that you may be clothed, that the shame of your nakedness may not be revealed; and anoint your eyes with eye salve, that you may see. As many as I love, I rebuke and chasten.** Therefore be zealous and repent.

If I’m not mistaken, there are three things in these passages which coincide with the remarks, “I am rich, have become wealthy, and have need of nothing.” In comparison, we first find, “gold refined in the fire, that you may be rich.” Would the “fire” of this statement correspond with the “torments” in Hades in our parable? I believe it would. And, as this statement suggests, “gold” is “refined” in the fire; it is what makes the gold PURE. In keeping with this, Peter wrote in his first letter, “Beloved, do not be surprised at the FIERY TRIAL when it comes upon you to TEST YOU,” as in TOUCHSTONE, “as though something strange were happening to you.” He also wrote, “In this you rejoice, though now for a little while, if necessary, you have been grieved by various trials, so that the tested genuineness,” as in TOUCHSTONE, “of your faith—more precious than GOLD that perishes THOUGH IT IS TESTED BY FIRE—may be found to result in praise and glory and honor at the revelation of Jesus Christ.” Considering that “torments” means “touchstone” and these “torments” are in “Hades,” and the rich man goes on to state that he is “tormented in this flame,” would this not support the idea that the FIRE OF GOD connected to “torment” actually speaks of the necessary FIERY TRAILS which we must sometimes endure?

Jesus goes on to say, “And white garments, that you may be clothed.” Our “white garments” correlate with the “fine linen” that is first seen on our “rich man,” indicative of the “righteous acts of the saints.” See Revelation, Nineteen eight. Finally, Jesus said, “Anoint your eyes with eye salve, that you may see.” Wouldn’t this align with our idea of “Hades,” to the inability of the rich man to “see” or perceive His kingdom? Finally, what did Jesus say within the scope of His rebuke? “AS MANY AS I LOVE, I REBUKE AND CHASTEN. Therefore be zealous and repent.” Can we see then that despite the prevailing spirit and attitude of many of the Laodicean believers, that the Lord indeed gives space to repent, that the Lord’s love is actually evidenced by His rebuke and His chastisement? Now, let’s take a moment to see why it is that when we reach Laodicea, we have a “lukewarm” situation. Let’s go to the very first church of Ephesus in Revelation, Chapter 2.

“To the angel of the church of Ephesus write, These things says He who holds the seven stars in His right hand, who walks in the midst of the seven golden lampstands: I know your works, your labor, your patience, and that you cannot bear those who are evil. **And you have tested those who say they are apostles and are not, and have found them liars;** and you have persevered and have patience, and have labored for My name's sake and have not become weary. **Nevertheless I have this against you, that you have left your first love. Remember therefore from where you have fallen; repent and do the first works,** or else I will come to you quickly and remove your lampstand from its place--unless you repent.

When speaking to Ephesus, the Lord tells them, “You have tested those who say they are apostles and are not, and have found them liars.” He then praises them for their perseverance and patience, but follows with, “Nevertheless I have this against you, THAT YOU HAVE LEFT YOUR FIRST LOVE. Remember therefore from where you have FALLEN; repent and do the first works.” It should be evident to us that the main problem in Ephesus was “false apostles,” and even though they were “tested” and found to be “liars,” they managed to gain enough momentum to cause the Ephesians to leave their “first love,” to “fall” if you will, from their previous spiritual position in Christ. Would our idea of “fallen” coincide with the rich man’s descent into “Hades”? I certainly think so. And, wouldn’t the Lord’s rebuke to Ephesus pretty much correlate with what He also told Laodicea? Did He not call both of them to repentance? Let’s return to our parable in Luke Sixteen.

And **being in torments in Hades**, he lifted up his eyes and saw Abraham afar off, and Lazarus in his bosom. Then 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.' But Abraham said, '**Son, remember that in your lifetime you received your good things, and likewise Lazarus evil things; but now he is comforted and you are tormented.**

Notice what the rich man said when he saw "Abraham afar off, and Lazarus in his bosom." He cried, "**Father Abraham.**" Father Abraham? Would this not suggest that the rich man of our parable was indeed connected TO ABRAHAM, and to the covenants which his wives signified? Notice how Abraham responds. "**Son**, remember that in YOUR LIFETIME you received YOUR GOOD THINGS, and likewise Lazarus EVIL THINGS; but now he is comforted and you are tormented." Let's compare Abraham's reply to the rich man with Luke, Chapter Twelve, verses sixteen through twenty-one.

Then He spoke a parable to them, saying: "The ground of a **certain rich man** yielded plentifully. And he thought within himself, saying, 'What shall I do, since I have no room to store my crops?' So he said, 'I will do this: I will pull down my barns and build greater, and there I will store all my crops and my goods. And I will say to my soul, "Soul, you have many goods laid up for many years; take your ease; eat, drink, *and* be merry." 'But God said to him, 'Fool! This night your soul will be required of you; then whose will those things be which you have provided?' **So is he who lays up treasure for himself, and is not rich toward God.**"

First of all, we again find a "certain rich man" in this parable which I believe connects to all that we are considering. In our message to Laodicea we read, "I am rich, have become wealthy, and have need of nothing," and, in our parable here our rich man had so much that he wanted to tear down his barns and build greater. Ah, but what happened? "God said to him, 'Fool! This night your SOUL will be required of you; then whose will those things be which you have provided?' **SO IS HE WHO LAYS UP TREASURE FOR HIMSELF, AND IS NOT RICH TOWARD GOD.**" When I read "SOUL," I think of the following.

Then Jesus said to His disciples, "If anyone desires to come after Me, let him deny himself, and take up his cross, and follow Me. For whoever desires to save his life will lose it, but whoever loses his life for My sake will find it. **For what profit is it to a man if he gains the whole world, and loses his own soul? Or what will a man give in exchange for his soul?** For the Son of Man will come in the glory of His Father with His angels, and then He will reward each according to his works. Assuredly, I say to you, **there are some standing here who shall not taste death till they see the Son of Man coming in His kingdom.**"

Jesus said, "For what profit is it to a man if he gains the whole world and loses his own soul?" Wouldn't this agree with the idea that Jesus told some in Laodicea that He would vomit them out of His mouth? Now, look at our last statement. "There are some standing here who shall not taste death till they see the Son of Man coming in His kingdom." Here He was referring to His disciples, however, know that the same thing applies to the end of the age, for as Paul stated, "We shall not all sleep, but we shall all be changed." When? At the "last trumpet," which is not at all literal, but speaks of the unfolding of the prophecy to Laodicea, and again, to THE END OF THE AGE. Allow me to end with the following from Luke, Chapter Twenty.

And Jesus answered and said to them, "**The sons of this age** marry and are given in marriage. **But those who are counted worthy to attain that age, and the resurrection from the dead,** neither marry nor are given in marriage; nor can they die anymore, **for they are equal to the angels and are sons of God, being sons of the resurrection.**

Brothers and sisters, just as other ages have come and gone, so too will this one end and another one begin. The end of this age and the beginning of "that age" is marked by "the resurrection from the dead," so it should come as no surprise that in John, Chapter Eleven, and in perfect obedience to the Father, that Jesus raised Lazarus from the dead. Coincidence? I don't think so.

That's it for today's study, but in my next video, we will finish our Parable of the Rich Man and Lazarus. I sincerely hope you've been enlightened by this presentation and encourage you to leave your comments and questions below. If you like what you hear, be sure to subscribe to my channel and also, feel free to visit my Facebook page at Grain of Wheat Publishing or my website at [www.grainofwheatpublishing.org](http://www.grainofwheatpublishing.org). Thank you so much for joining me today and may God bless you in your walk with Christ.