



Luke 16:19-31
"The Truth About Hell"
By Mike Clark

Luke 16:19-31

19 "There was a rich man who was clothed in purple and fine linen and who feasted sumptuously every day. 20 And at his gate was laid a poor man named Lazarus, covered with sores, 21 who desired to be fed with what fell from the rich man's table. Moreover, even the dogs came and licked his sores. 22 The poor man died and was carried by the angels to Abraham's side. The rich man also died and was buried, 23 and in Hades, being in torment, he lifted up his eyes and saw Abraham far off and Lazarus at his side. 24 And he called out, 'Father Abraham, have mercy on me, and send Lazarus to dip the end of his finger in water and cool my tongue, for I am in anguish in this flame.' 25 But Abraham said, 'Child, remember that you in your lifetime received your good things, and Lazarus in like manner bad things; but now he is comforted here, and you are in anguish. 26 And besides all this, between us and you a great chasm has been fixed, in order that those who would pass from here to you may not be able, and none may cross from there to us.' 27 And he said, 'Then I beg you, father, to send him to my father's house— 28 for I have five brothers—so that he may warn them, lest they also come into this place of torment.' 29 But Abraham said, 'They have Moses and the Prophets; let them hear them.' 30 And he said, 'No, father Abraham, but if someone goes to them from the dead, they will repent.' 31 He said to him, 'If they do not hear Moses and the Prophets, neither will they be convinced if someone should rise from the dead.'"



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INTRODUCTION – We live in a day and age where hell is denied by many and preached about by few. Many people think that the idea of hell is cruel, unkind, and unfair. They say things like if God is all loving how can he send people to hell? But, God never defends himself regarding the truths he reveals in Scripture. The purpose of God revealing the horrors of hell is to warn sinners of its reality and the terrifying fate that awaits them if they do not repent and trust in Christ alone.

And the reality of hell should motivate believers to defend this truth of Scripture and evangelize the lost. We should have neither a careless attitude toward the lost nor a compassionate compromise when we evangelize. To preach the whole counsel of God, including that of hell, to the lost is one of the most loving, sympathetic, and compassionate things you can do.

The tragic reality is that most people will end up in hell. Just think about all the false religions out there. Islam has 1.9 billion people. Hinduism has 1.2 billion people. Buddhism has ½ billion people. Those who are not religious total 1.1 billion. And Christianity has 2.3 billion, but how many of those people are true believers?

Matthew 7:12-13 - ¹³“Enter by the narrow gate. For the gate is wide and the way is easy that leads to destruction, and those who enter by it are many. ¹⁴For the gate is narrow and the way is hard that leads to life, and those who find it are few.



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A little further in that chapter Jesus tells us that many people who end up in hell will be shocked to find themselves there.

Matthew 7:21-23 - ²¹ “Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven, but the one who does the will of my Father who is in heaven. ²² On that day many will say to me, ‘Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?’ ²³ And then will I declare to them, ‘I never knew you; depart from me, you workers of lawlessness.’

Jesus talked more about hell than he did heaven. Listen to some of the things Jesus said about hell.

Matthew 5:22 - But I say to you that everyone who is angry with his brother will be liable to judgment; whoever insults his brother will be liable to the council; and whoever says, ‘You fool!’ will be liable to the hell of fire.

Matthew 7:19 - Every tree that does not bear good fruit is cut down and thrown into the fire.

Matthew 8:11-12 - ¹¹ I tell you, many will come from east and west and recline at table with Abraham, Isaac, and Jacob in the kingdom of heaven, ¹² while the sons of the kingdom will be thrown into the outer darkness. In that place there will be weeping and gnashing of teeth.”



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Matthew 10:28 - ²⁸ And do not fear those who kill the body but cannot kill the soul. Rather fear him who can destroy both soul and body in hell.

Matthew 13:40-42 - ⁴⁰ Just as the weeds are gathered and burned with fire, so will it be at the end of the age. ⁴¹ The Son of Man will send his angels, and they will gather out of his kingdom all causes of sin and all law breakers, ⁴² and throw them into the fiery furnace. In that place there will be weeping and gnashing of teeth.

Matthew 23:33 - ³³ You serpents, you brood of vipers, how are you to escape being sentenced to hell?

Matthew 24:48-51 - ⁴⁸ But if that wicked servant says to himself, 'My master is delayed,' ⁴⁹ and begins to beat his fellow servants and eats and drinks with drunkards, ⁵⁰ the master of that servant will come on a day when he does not expect him and at an hour he does not know ⁵¹ and will cut him in pieces and put him with the hypocrites. In that place there will be weeping and gnashing of teeth.

Mark 9:43-49 - ⁴³ And if your hand causes you to sin, cut it off. It is better for you to enter life crippled than with two hands to go to hell, to the unquenchable fire. ⁴⁵ And if your foot causes you to sin, cut it off. It is better for you to enter life lame than with two feet to be thrown into hell.



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⁴⁷ And if your eye causes you to sin, tear it out. It is better for you to enter the kingdom of God with one eye than with two eyes to be thrown into hell, ⁴⁸ 'where their worm does not die and the fire is not quenched.' ⁴⁹ For everyone will be salted with fire.

John 15:6 - ⁶ If anyone does not abide in me, he is thrown away like a branch and withers; and the branches are gathered, thrown into the fire, and burned.

Do you think Jesus was serious about hell?

Now this story is about contrasts and reversals.

You have a poor man and a rich man – poor man becomes greatly rich and the rich man becomes horribly poor.

Poor man is on the outside and the rich man is on the inside – then there is a poor man on the inside and a rich man on the outside.

Poor man w/ no food and rich man w/ food – then poor man at a feast and a rich man who can't even find a drop of water.

Poor man who has immense needs and rich man who has no needs – then a poor man who has no needs and a rich man who has GREAT needs.



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Poor man who desires everything because he has nothing and a rich man who desires nothing because he has everything - then this is completely reversed.

Poor man suffers, rich man satisfied – then poor man satisfied and rich man suffers.

Poor man humiliated and rich honored – then reversed.

Poor man seeks help and rich gives none – then rich man seeks help and poor man who can't give anything.

Poor man is nobody, rich is somebody – reversed.

This story is not about Lazarus or heaven, but about the rich man's experience, it's about hell. The rich man is the main character.

And contrary to some people who claim to have gone to heaven or gone to hell and come back, Jesus gives us an account of what hell is actually like.

Now, who's the audience here? It's the Pharisees and scribes.

They were in grave danger of being thrown into hell. The Lord tells them a story here that will expose them because they are like the rich man.



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They are self-satisfied, self-indulgent, lovers of money, despisers of the outcast and rejecters of the truth of the Scriptures.

They, like the rich man, keep asking for signs while at the same time rejecting revealed truth. The story is an attack against the false system of Judaism and a warning that those who follow this religion will end up in a place called hell.

POINT 1 – Money doesn't determine Final Destinations.

Luke 16:19-22 - ¹⁹ "There was a rich man who was clothed in purple and fine linen and who feasted sumptuously every day. ²⁰ And at his gate was laid a poor man named Lazarus, covered with sores, ²¹ who desired to be fed with what fell from the rich man's table. Moreover, even the dogs came and licked his sores. ²² The poor man died and was carried by the angels to Abraham's side. The rich man also died and was buried."

V. 19 - Clothing is mentioned first. He didn't wear anything but the finest and most expensive garments. Purple, very often, came from shell-fish. This is a purple dye that is used to give a lavish color on garments and was very expensive. And linen would refer to Egyptian cotton.

This is to show us that the regular daily habit of this man was to dress to the max. To put himself on display.



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Food is mentioned second. Jesus stated in the parable that this was the daily practice for this rich man.

He lived life in a lavish way full of splendor. Every day was a party. Every day a feast. Whatever he wanted that day, he had the resources to make sure he received it. Not occasional lavishness, but daily! This is an extremely rich man.

Think about when you go to a really nice restaurant, most of the time on vacation or special occasions, and you are served really good food and given excellent service. Imagine doing that every day for every single meal! This is what the rich man experienced.

Now we need to understand that the Pharisees would be listening to this and think this man is blessed by God greatly. Because they were the original inventors of the prosperity gospel. They were lovers of money.

V. 20 - The rich man has a gate which indicates that he probably owns a large house or estate. However, there is no mention of Lazarus having a home, but has been laid at the rich man's gate.

The Greek word indicates this poor man had nothing. This was extreme poverty. In contrast with the wealthy man, there is no mention of Lazarus' clothes. We are just told that he was covered with sores.



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The Greek word for sores is – elcumai, where we get the English word for ulcer. He has oozing lesions all over his body. He may have also suffered from a crippling disability because it says that he was laid at the gate. But the word Jesus uses here is not a delicate lying down. It has the meaning of throwing or dumping.

The Pharisees and scribes would have seen Lazarus as suffering from divine punishment for sin. This is similar to the theology of Job's friends as well as the Apostles when they asked Jesus who sinned in the case of the blind man in John 9. So, their theology said that if you're rich you're blessed, and if you're poor you're cursed.

V. 21 – Lazarus just wants the crumbs that fall from the rich man's table. Now just to give you a little bit of background, in NT times guests used to wipe their hands with bread when they would eat and then throw the pieces of bread under the table to be eaten by the dogs.

The rich man, however, wouldn't even consider giving the dirty bread on the floor to the poor man.

In contrast to the rich man, just as the prodigal son longed to fill himself with food reserved for pigs, Lazarus longed to eat what was scavenged by dogs from the food that fell from the rich man's table.



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Now let’s talk about these dogs for a moment. We can’t be dogmatic about the dogs. 😊 Whether they were friendly and coming to lick his wounds to ease his pain or if they were not friendly and their licking his wounds caused him more misery.

In our society we love our dogs and they are looked upon in a favorable light. Man’s best friend. Well, in the Bible, dogs almost always carry a negative light. And I would submit to you that these dogs that lick his sores would be pariah like mongrels that roamed the outskirts of town in search of refuse, garbage, trash, anything left over.

The dogs didn’t come to soothe his wounds, but to abuse him further and possibly to eat part of his wounds. It reminds us of Naboth and Ahab and Jezebel who all had dogs lick their blood. And Jezebel not only had the dogs lick her blood, but she was eaten almost entirely by dogs.

What is most interesting in this story is the fact that this poor, crippled man is named. This is Lazarus’ only claim to status. The rich man, however, has no name and we might wonder if Jesus did this so as to invite his money-loving listeners, the scribes and the Pharisees, to provide their own!

You know, sometimes its God’s will for His saints to be afflicted, while the wicked prosper and have good health.



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And as we go through difficult trials, we have to keep our eyes fixed on Christ and fixed on the things above, our heavenly home, where we will dwell with the Lord forever in perfect joy and peace.

V. 22 – Now an event happens that changes both of them – death. The poor man died. And the Pharisees would see this as God’s curse complete – he has died and gone to hell. But not so. This is the shocker, the bomb that explodes in their minds.

By the way – nothing is said of a burial. His body may have been taken by the garbage collectors and dumped in Gehenna, the ever-burning trash dump in Jerusalem which is the symbol of hell. He may have been burned like garbage, no funeral.

Now it says that angels carried him to Abraham’s side. We have to remember that this a parable. **What is a parable?** – A story intended to illustrate a spiritual truth. Now we know according to Hebrews 1 that angels are ministering spirits sent forth to minister to those who will inherit salvation, but we can’t be sure about whether or not angels carry believers to heaven at their death.

I think if it actually happens it is a wonderful thing, and it makes me think about Elijah’s experience as he is taken up into heaven by the chariots of fire, which are holy angels.



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Now, what does it mean to be taken to Abraham's side or bosom as some translations use? The phrase is only used here. Lazarus went where Abraham was, to be with Abraham. Where is Abraham? The pharisees knew one thing – Abraham is not in hell. They know he is the father of the faithful according to Gen. 15. He is the friend of God. They know where Abraham is and he is in heaven and not in hell.

When the Jews wanted to defend their uniqueness, their privilege, their place with God – they would say – “we are the children of Abraham.”

Lazarus becomes the guest of honor at the salvation banquet. It is just outrageous to the Pharisees and scribes. Lazarus is like John in the upper room at the final Passover reclining in the bosom of Jesus.

In contrast, the Rich man IS buried. He is honored, possibly surrounded by people who lift him up and give him due respect. For the Pharisees – this is an open and shut deal. To them, the poor man goes to hell and the rich man goes to heaven. But the shock is that angels carry the poor man to Abraham's bosom.

Now let me say a few things before we move on to our next point. The question might arise in our heads about whether or not this passage teaches that if you are rich you will go to hell and if you are poor you will go to heaven. Well to answer that question we have to use the analogy of faith – that is we interpret Scripture with Scripture.



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And we know for a fact that numerous other portions of Scripture teach that rich or poor, the only people who go to heaven are those who repent of their sins and put their trust in Christ's finish work on the cross on their behalf. And the only people who go to hell, rich or poor, are those who do not repent and who reject Christ.

And listen, just as a side note here, it is not a sin to be rich. Abraham was rich, King David and King Solomon were rich. But it is a sin to love money more than God and your neighbor.

POINT 2 – Your Final Destination is Permanent.

Luke 16:23-26 - ²³ And in Hades, being in torment, he lifted up his eyes and saw Abraham far off and Lazarus at his side. ²⁴ And he called out, 'Father Abraham, have mercy on me, and send Lazarus to dip the end of his finger in water and cool my tongue, for I am in anguish in this flame.' ²⁵ But Abraham said, 'Child, remember that you in your lifetime received your good things, and Lazarus in like manner bad things; but now he is comforted here, and you are in anguish. ²⁶ And besides all this, between us and you a great chasm has been fixed, in order that those who would pass from here to you may not be able, and none may cross from there to us.'

V. 23 – This introduces us to life after death. What happens to the rich man? He is in Hades. What?



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This is a stunner to the Pharisees and scribes. An absolute opposite of what they would have expected. This is the great reversal of everything.

The rich man lifts up his eyes in torment. The poor man is fully conscious of where he is and who he's with. This is not soul sleep, or some kind of slow awakening, but he's there and with Abraham. Same thing is true with the rich man.

Luke 13:24-28 – “Strive to enter through the narrow door. For many, I tell you, will seek to enter and will not be able. ²⁵ When once the master of the house has risen and shut the door, and you begin to stand outside and to knock at the door, saying, ‘Lord, open to us,’ then he will answer you, ‘I do not know where you come from.’ ²⁶ Then you will begin to say, ‘We ate and drank in your presence, and you taught in our streets.’ ²⁷ But he will say, ‘I tell you, I do not know where you come from. Depart from me, all you workers of evil!’ ²⁸ In that place there will be weeping and gnashing of teeth, when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God but you yourselves cast out.”

In the NT, Hades always refers to the abode of the damned, never of believers. The rich man is immediately in hell after death. There is no transition place, no waiting, no limbo, no purgatory, he's in hell.



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He lifted up his eyes – means immediate consciousness of hell. He was instantaneously aware of it. **What was his experience?** – being in torment. Literally torments - Not singular, torment, but plural, torments.

Not one, but many, coming at him from every conceivable angle, having a fully informed conscience now w/out restraint, w/out mitigation, accusing him of every evil ever committed, every act of rejection of the truth and that accusation would go at full force through the rest of eternity!

The believer who dies is immediately in the conscious fellowship and joys of the heavenly experience. The damned are immediately in the conscious experience of torment.

V. 24 – The rich man assumes Abraham to be his father and himself to be a child of Abraham. He says “have mercy on me” which is interesting because he was the merciless one who now wants mercy.

James 2:12 – “For judgment is without mercy to one who has shown no mercy.”

This man has ingrained into his head that he is so superior to Lazarus, that even though he’s in hell and Lazarus is in heaven, he thinks Lazarus is still his servant. He still thinks people like Lazarus are supposed to serve him, even in hell.



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Which means that hell is not remedial. It doesn't correct you, it doesn't fix you, it only punishes you. Lazarus once needed and wanted what the rich man had, now the rich man needs and wants what Lazarus had. The rich man wouldn't give and Lazarus can't give.

There's no repentance here, no remorse, no seeking forgiveness, no humility. Hell confirms you in your sinful state. It crystallizes into permanence the wretchedness of the sinner w/out relief or mitigation forever.

Revelation 22:11 - ¹¹ Let the evildoer still do evil, and the filthy still be filthy."

The rich man still sees himself as one to be served by the lowly. "Send him that he may dip the tip of his finger to cool my tongue." This is a very interesting statement. This is metaphoric – there is no water in hell.

And water couldn't relieve torment anyway because it's not a physical thirst. It's metaphoric, but is a good indication of the horrors of hell because he doesn't say "can you send Lazarus down with a bucket?" Or a hose? He says I just want a drip.

The souls of the damned suffer so profoundly that one tiny drop of relief would mean everything to him. But it never does. He that denied a crumb is denied a drop.



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Jonathan Edwards said this - "The damned in hell would give the world, everything, to have their sins be just one less."

"I am in agony in this flame." Literally to be in great pain. Once there were no crumbs for the poor man and now there are no drops for the rich man.

V. 25 – Abraham says Remember child, remember. This word cuts to his heart. The memories of the damned souls will be their tormentors and their conscience will be awakened to its fullest capacity.

Ecclesiastes 12:1 – "Remember also your Creator in the days of your youth, before the evil days come and the years draw near."

Listen if you haven't repented and trusted in Christ, don't disregard God's warnings to you. Remember how often the Lord has warned you through his Word to repent and avoid going to hell. Unless you repent, you will perish.

Abraham responds – "child." In the genealogy sense he was a child of Abraham. And there may be a note of compassion here. Which is the reason Jesus is telling the story to the Pharisees - to warn them.

Remember during your life you received your good things. **What's that?** - Common grace. The world is full of riches, loaded with wealth. **Where does this come from?** The creator put all the resources of the planet there.



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God allows people to live on the earth and eat food and have families and have jobs and enjoy God's blessings.

He gave us all things to richly enjoy. To give him honor and praise and glory. And these are a foretaste of heaven's splendor for the believer.

But this man having received these things, simply indulged himself like the man who built bigger barns and told himself to eat, drink, and be merry, **but God told him what that night?** - his soul was required of him.

And Lazarus received his bad things. Life can be like that right. The unregenerate can die filthy rich and the regenerate can die filthy poor. Jesus told us that in this world we will have trouble, affliction, persecution, but to take heart because he has overcome the world.

Lazarus received bad things and bore them patiently, he received them from the hand of God as Job did when he said to his wife "Shall we receive good at the hand of the Lord and shall we not also receive evil?"

Just as wicked people have good things in this life only and at death they are forever separated from all good, so godly people have evil things only in this life and at death they are forever put out of their reach.

So instead of going from blessing in material wealth to faith in God, the rich man went to self-indulgence.



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On the other hand, the poor man had nothing. Lazarus had his hard life, but now he is being comforted here and you are in agony.

He is comforted because the angels brought him here and he is in the fellowship of the father of the faithful and you are in agony.

What Lazarus was temporally, you are eternally – Miserable. What you did not provide for Lazarus that you could have, he cannot provide for you.

And it's never ever going to change – NEVER.

Matthew 25:41-46 - ⁴¹ "Then he will say to those on his left, 'Depart from me, you cursed, into the eternal fire prepared for the devil and his angels. ⁴² For I was hungry and you gave me no food, I was thirsty and you gave me no drink, ⁴³ I was a stranger and you did not welcome me, naked and you did not clothe me, sick and in prison and you did not visit me.' ⁴⁴ Then they also will answer, saying, 'Lord, when did we see you hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to you?' ⁴⁵ Then he will answer them, saying, 'Truly, I say to you, as you did not do it to one of the least of these, you did not do it to me.' ⁴⁶ And these will go away into eternal punishment, but the righteous into eternal life."



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V. 26 – There is a fixed chasm. In the Greek – steridzo. Fixed fast. And the tense that it's in – it has been fixed and it will stand forever permanently.

There is this chasm that is fixed and cannot be crossed. When you are in hell, you will never go to heaven and when you are in heaven you will never go to hell. It's forever. No relief, no hope. So that no one can go the other way.

Matthew Henry wrote "The kindest saint in heaven cannot make a visit to anyone in hell and the most daring sinner in hell cannot force his way out of that prison. The decree and counsel of God has fixed this chasm permanently and no one can alter it."

Many of us use elevators and some of us have a fear of being stuck in an elevator even for a few minutes, me included. It can be a terror to be stuck there not knowing when you will get out. Imagine never being able to get out of that elevator and that will give you a glimpse into what a person in hell feels, knowing they will never get out.

POINT 3 – The Bible is the only thing that influences your Final Destination.

Luke 16:27-31 - ²⁷ And he said, 'Then I beg you, father, to send him to my father's house— ²⁸ for I have five brothers—so that he may warn them, lest they also come into this place of torment.' ²⁹ But Abraham said, 'They



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have Moses and the Prophets; let them hear them.' ³⁰ And he said, 'No, father Abraham, but if someone goes to them from the dead, they will repent.' ³¹ He said to him, 'If they do not hear Moses and the Prophets, neither will they be convinced if someone should rise from the dead.'"

V. 27 – Well the rich man has general compassion for his family. He knows his fate is fixed – eternal agony. But he has one more request. He realizes this is where he'll be forever with no hope of getting out and asks Abraham to send Lazarus to his father's house.

V. 28 - I guess you could say if the guy had any redeeming value that was it. He cared about his brothers. It's good that he did. And he knew that his brothers were like him. He was in hell and they were headed there.

But request is really a kind of complaint. He still has a condescending attitude toward Lazarus **because he says what again?** Send Lazarus. If you won't send him to me to bring me water, then send him to my brothers. He knew his brothers were in the same path he was in.

So what he says is – my brothers don't have enough information about hell. If I knew what I now know, I wouldn't come here. So can you please send Lazarus to tell them what's here so they won't come?



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V. 29 – Abraham answers him. **You know what their problem was? They didn't listen to what?** Scripture. They didn't listen to the word of God. Greek word for listen – *acuo*, from where we get the word acoustics – heed, understand, which is exactly what they would not do. Jesus said that again and again – Matthew 13 – 17 – “You hear, but you do not understand.” They had Moses and the Prophets – that was enough. That simply refers to the OT.

What could they have learned from the OT? Everything they needed to know about the nature of the all holy creator and law giver and judge. The eternal and true God. They would have had enough information about their own sinfulness and their need for repentance. They would have had the truth about salvation by grace alone through faith alone and justification comes by grace through faith. They would have known that God offers complete forgiveness of sin and escape from judgment and wrath, and condemnation.

They would have understood the alien righteousness imputed to those who put their trust in him. They would have understood that substitution is the way God deals with sin. And they would have believed that there was coming a sacrifice, coming a savior, coming a Messiah who would crush the head of Satan, who would provide redemption for his people, who would be the suffering substitute and who would establish his throne forever.



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Finally, they would have understood that they had to repent and believe. They would have understood the need for abandonment, forsaking all other hopes, all other rights, all other gods, all sin and self-reliance and come to the true and living God. And if they would have truly believed Moses and the Prophets, they would have understood that Jesus was the promised Messiah. So he says, let them hear the Scripture. If they do not hear the Scripture, there is no hope. Salvation comes by hearing the word.

2 Timothy 3:14-15 - ¹⁴ But as for you, continue in what you have learned and have firmly believed, knowing from whom you learned it ¹⁵ and how from childhood you have been acquainted with the sacred writings, which are able to make you wise for salvation through faith in Christ Jesus.

V. 30 - It's get a little argumentative at this point and the rich man says "No father Abraham, but if someone goes to them from the dead, they will repent! **Really?** Father Abraham you're wrong. They don't have what they need – Scripture is not enough, Scripture is not sufficient. They have Moses and the Prophets. I had Moses and the Prophets and I'm in hell. The Pharisees had Moses and the Prophets and they were headed for hell and that was the point of Jesus telling this story.

V. 31 – **Did someone rise from the dead? Is that true? Who rose from the dead?** Jesus. **Did they believe?** No. In fact in divine providence, **Jesus raised a man from the dead by the name of?** - Lazarus. **And did the Pharisees believe?** No. In fact they wanted to kill Jesus and Lazarus.



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We are like both of these two characters in this story. On the one had we are like the rich man – we are sinful and justly deserve God’s wrath in hell forever.

There is a lot of talk about justice today. Listen, we don’t want justice, because if God gave us all justice we all would be in hell. We want mercy, because God is going to execute final justice one day and if you haven’t placed faith in Christ and repented of your sins, you will receive ultimate justice from God’s hand. God is a God of justice, holiness, and righteousness and he will punish sin.

On the other hand, we are like Lazarus, completely helpless. We are destitute and needy with oozing sores. We can do nothing to earn God’s favor. But with God we have a name and an identity and a name no one knows, a special name that will be given to us. We may not have anything in this world, but we’ll have everything in the world to come. And so God is also a God of grace and mercy and kindness and love.

Christ died so that sinners would not have to go to this awful place called hell. He suffered for us so that we would not have to suffer for all eternity. Thanks be to God for His inexpressible gift Amen?



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Father, we thank you that we are able to sit at the feet of Jesus and hear him tell us about heaven and hell. Jesus you are our beloved teacher. Father, give us passion in our hearts to rescue the perishing, to care for the dying, to snatch them in pity from the grave and hell, like brands from the burning. Give us an evangelistic passion for our families, friends, and co-workers. Use us as humble instruments to gather your own. We rejoice in this privilege which we are unworthy. In Jesus name, Amen.