


STUDY NOTES ON THE PARABLE OF THE RICH MAN AND LAZARUS: -

Luke 16:19-31: - "There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. 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; And in hell [**Greek word ᾠδης - "hades"**] he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that *would come* from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: For I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

 This passage is traditionally interpreted as "*proving conclusively*" that the **supposedly** departed souls or spirits of the dead are conscious, and when we die, we all go to our eternal reward, which for the wicked is to be cast into Hell – the Greek word ᾠδης - "**hades**" is used [See Strong's Concordance, Greek Number 86] which is **supposedly** the place of **eternal** fiery punishment for the wicked; whereas the righteous go straight to heaven.

We shall establish from the Scriptures, that this traditional understanding of this passage is not consistent with the whole testimony of the Scriptures concerning the time **when** the eternal rewards are to be given to the righteous and to the wicked.

Before we come to examine the Parable itself, we shall first examine: -

Jesus' teaching concerning the State of Humanity in Death: -

- Firstly, we need to understand the Biblical truth that Jesus Christ is THE Life and THE Resurrection. Jesus is the LIFE-GIVER. There is NO ETERNAL LIFE or IMMORTALITY for any person apart from Jesus Christ and the Gospel.

John 1:1 - 4: - "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men."

John 3:36: - "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

John 11:25 & 26: - "Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this?"

John 14:6: - "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me."

1st John 1:1 & 2: - “That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (For the life was manifested, and we have seen *it*, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us;)”

1st John 5:11: - “And this is the record, that God hath given to us eternal life, and this life is in his Son.”

NOTE: - The traditional teaching that asserts that every person is inherently immortal APART from Christ and His Gospel does NOT place Christ front and center in the issue of immortality and eternal life. And the relevance that this Biblical truth has to the Parable we are examining, is that the traditional teaching has the Rich Man being inherently immortal in “hell” - ᾗδης - “hades”, without any need of Christ or the Gospel.

- Jesus plainly compared death to be a state of sleep. He stated this truth to His disciples, as He went to raise Lazarus from the dead.

John 11:11 – 14: - “These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. Then said his disciples, Lord, if he sleep, he shall do well. Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep. Then said Jesus unto them plainly, Lazarus is dead.”

- When Jesus raised Jairus’ daughter from the dead, Jesus stated that she was merely sleeping [although it was witnessed by many eye witnesses that she had actually died]. He then raised her up from the dead.

Luke 8:41 & 42, 49 - 56: - “And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house: For he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him. ... While he yet spake, there cometh one from the ruler of the synagogue's *house*, saying to him, Thy daughter is dead; trouble not the Master. But when Jesus heard *it*, he answered him, saying, Fear not: believe only, and she shall be made whole. And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden. And all wept, and bewailed her: but he said, Weep not; she is not dead, but sleepeth. And they laughed him to scorn, knowing that she was dead. And he put them all out, and took her by the hand, and called, saying, Maid, arise. And her spirit came again, and she arose straightway: and he commanded to give her meat. And her parents were astonished: but he charged them that they should tell no man what was done.”



A moment of thoughtful reflection concerning Jesus’ raising from the dead, certain individuals who are recorded for us in the gospels: - For example, Lazarus [John 11:43 & 44]; Jairus’ daughter [Luke 8:49 – 56]; and the widow’s son from Nain [Luke 7:11 – 17].

According to the traditional belief, that at the moment when these people breathed their last and died, they **supposedly** went to enjoy the bliss of heaven for all eternity. And then Jesus calls them back from heaven **supposedly**, to this world of suffering, stress and eventual death again. In the case of Lazarus, Jesus who knows the end from the beginning, knew that the Jewish religious leaders would want to murder Lazarus, because many of the Jews had come to believe in Jesus, because of His raising Lazarus from the dead [See John 12:10 & 11]. How in any way could Jesus be considered to be merciful and loving, to wrench these individuals away from the **supposed** bliss of heaven, to this world of suffering again? Think about it!

- Jesus did NOT separate having eternal life, from the resurrection of the Just at the Last Day – that is, raising to eternal life, those who believe in Him.

John 6:39 & 40: - “And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me,

that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.”

John 6:44: - “No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.”

John 6:54: - “Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.”

- Jesus taught that there are to be two resurrections from the dead. The first one – the resurrection unto life – unto eternal life; the second one – the resurrection unto damnation or condemnation.

John 5:28 & 29: - “Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.”

- Jesus taught that the righteous shall go into eternal life, when He comes again in glory; while the wicked, shall be judged to go into everlasting punishment at that time. This does NOT take place at the time of the respective deaths of the righteous and the wicked.

Matthew 25:31 – 33 & 46: - “When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left. ... And these shall go away into everlasting punishment: but the righteous into life eternal.”

- Jesus taught His disciples to look for His return to this world, at His Second Coming, for that is the time when He shall take His disciples to be with Him in Heaven.

John 14:1 – 3: - “Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if *it were* not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also.”

☞ With this Biblical, Christ centered foundation laid, we can now consider -

EXAMINING THE TWO POSSIBLE WAYS TO VIEW THIS PARABLE: -

☞ There are two possible ways one can view this story, and either way it is viewed, it does NOT give support to the traditional understanding of this story: -

1.] It is a parable used by Jesus to teach certain spiritual truths, which again gives no support at all to the traditional belief that we all go to our eternal reward at death.

2.] If we view this as a literal story, it is teaching that the dead shall receive their eternal reward at either the Resurrection of the Just or of the Unjust. We shall clearly establish this point from many plain texts of the Bible, and thus, this passage gives no support at all for the traditional belief that we all go to our eternal reward at death.

VIEW NO. 1 – IT IS A PARABLE: -

📖 If this story is a parable, what are the spiritual truths that Jesus wished to convey?

- In Luke 16:19, we find the expression “*There was a certain rich man*” is used to introduce this story. This same expression “*a certain man*” is used a number of other times in Luke’s gospel to introduce

several acknowledged parables. Therefore it is consistent to understand this expression as used in Luke 16:19 to be an introduction to another parable as well. Here is some of the Biblical evidence on this point.

Luke 12:16: - “And he spake a parable unto them, saying, The ground **of a certain rich** man brought forth plentifully.”

Luke 15:11: - “And he said, **A certain man** had two sons.”

See Also: - Luke 13:6; 14:16; 16:1; 20:9.

- Earlier in this same chapter of Luke 16 Jesus warned that no person could serve God and mammon. The Pharisees who were covetous, on hearing this teaching of Jesus’, derided him. Jesus then rebuked them for justifying what God considered to be an abomination (that is, covetousness).

Luke 16:13 - 15: - “No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. And the Pharisees also, who were covetous, heard all these things: and they derided him. And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.”

Jesus then tells the Parable of the Rich Man and Lazarus, to illustrate the following truth found in the Book of Proverbs.

Proverbs 10:2: - “Treasures of wickedness profit nothing: but righteousness delivereth from death.”

Proverbs 11:4: - “Riches profit not in the day of wrath: but righteousness delivereth from death.”

Proverbs 11:28: - “He that trusteth in his riches shall fall: but the righteous shall flourish as a branch.”

- This parable also teaches the solemn truth, that there is **NO** second probation after death, and that when we die, our eternal destiny is fixed, this being the great gulf between the Rich Man and Lazarus found in Luke 16:26.

Hebrews 9:27: - “And as it is appointed unto men once to die, but after this the judgment.”

- Another point that needs to be considered, if we are to consider this Parable as being a Literal story: -

The rich man asks Abraham to send Lazarus to cool him down in the fires of hell, by Lazarus’ dipping his finger in water, and cooling down the rich man’s tongue, while being tormented –

Luke 16:24: - “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.”

A moment’s reflection will lead us to acknowledge the truth, that this action by Lazarus would not have any literal cooling effect on the Rich Man at all! Jesus was using hyperbole in this verse.

“Hyperbole’ is defined as: -

“HYPERBOLE, n. ... In rhetoric, a figure of speech which expresses much more or less than the truth, or which represents things much greater or less, better or worse than they really are. An object uncommon in size, either great or small, strikes us with surprise, and this emotion produces a momentary conviction that the object is greater or less than it is in reality. The same effect attends figurative grandeur or littleness; and hence the use of the hyperbole, which expresses this momentary conviction.” – Noah Webster’s 1828 Dictionary.

- A vital spiritual truth that Jesus wanted to convey in this parable, is the fact that if a person does not hear Moses and the prophets (that is, what we call today the Old Testament Scriptures), they

will not be persuaded to believe though one should rise from the dead. The witness for Jesus being the Messiah is truly found in the writings of the Law of Moses, just as Jesus stated.

John 5:45 - 47: - "Do not think that I will accuse you to the Father: there is *one* that accuseth you, *even* Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?"

This of course is exactly what happened to the Pharisees in the days of Christ. Because they did not understand or truly obey from the heart the Old Testament writings, they could not accept Jesus as being the Christ, or believe that he rose from the dead. Thus they will be lost, and share the same eternal reward as the Rich Man in the parable.

- The rich man in this story is identified as being a Jew, because he calls Abraham – "Father Abraham" in VS. 24. Abraham replies by calling him "Son" in VS. 25. Therefore, the Rich Man is indeed a fleshly descendant or child of Abraham. The use of the title "Father Abraham" by the Jews in the days of Christ, was their common boast - "They answered and said unto him, Abraham is our father." – John 8:39.

Lazarus is seen to represent a Gentile, who desired to be fed from the crumbs which fell from the rich man's table – VS. 21. [In other words, the crumbs that fell from the children's table.] We have a Biblical incident in Jesus' ministry, that directly relates to this point. In Jesus' dealing with the Canaanite woman who begged the Lord to heal her demon possessed daughter, we find a definite connection. This woman was a Gentile, but expressed the thought in answer to Jesus' initial rebuff of her request, "And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table." – Matthew 15:27.

Lazarus' only comfort in this life is in the dogs coming and licking his sores – VS. 21.

This Parable also gives a message of the Gentiles being accepted into Abraham's bosom, while the self-righteous proud Jews, would be damned and shut out of Paradise, because of their unbelief in Jesus as the Messiah.

Matthew 8:11 & 12: - "And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth."

VIEW NO. 2 – A LITERAL STORY: -

- The Biblical writers teach that there shall be the Resurrection of the Just and of the Unjust, when the dead shall be awakened from "*the sleep of death*" - Psalms 13:3 to receive their eternal rewards.

Acts 24:15: - "And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust."

John 5:28 & 29: - "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

Daniel 12:2: - "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame *and* everlasting contempt."

NOTE: - There are going to be two resurrections from the dead – the Just first, and then the Unjust. This is exactly the order we have found as outlined in the above three passages of Scripture. And comparing the story of the Rich Man and Lazarus, Lazarus is rewarded first, and then the Rich Man.

LAZARUS' ETERNAL REWARD: -

- In Luke 16:22, we find that Lazarus after his death, is carried by the angels into Abraham's bosom. When do the angels gather the righteous into Christ's Kingdom? Answer: - At the end of the world when Jesus Christ comes again.

Matthew 13:39 - 43: - "The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear."

Matthew 24:30 & 31: - "And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."

When will the righteous sit down with Abraham? In the eternal Kingdom of God.

Luke 13:28 & 29: - "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you *yourselves* thrust out. And they shall come from the east, and *from* the west, and from the north, and *from* the south, and shall sit down in the kingdom of God."

When do the righteous inherit God's Kingdom? At the 2nd Coming of Jesus Christ, when He shall sit upon the throne of His glory.

Matthew 25:31 & 34: - "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: ... Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Luke 21:25 - 31: - "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. And he spake to them a parable; Behold the fig tree, and all the trees; When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand."

2nd Timothy 4:1: - "I charge *thee* therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom."

Is it any wonder that Jesus said that the righteous would be rewarded at the Resurrection of the Just?

Luke 14:13 & 14: - "But when thou makest a feast, call the poor, the maimed, the lame, the blind: And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just."

THE RICH MAN'S REWARD: -

- In Luke 16:22 & 23 we find that the Rich Man dies and is buried, and then he finds himself in Hell [**Greek word ᾠδης - "hades"**], in fire and torments.

The only time Hell [**Greek word ᾠδης - "hades"**] will be a place of fire and torment, is when it (that is, **ᾠδης - "hades"**) is cast into the Lake of Fire at the Day of Final Judgment for the wicked, when the wicked dead have been resurrected to receive their eternal reward, at which time the dead shall stand before God's Great White Throne to be judged. And then Hell [**Greek word ᾠδης - "hades"**] shall be cast into the Lake of Fire, with all those whose names are not found written in the Book of Life.

Revelation 20:11 - 15: - “And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is *the book of life*: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell [**Greek word ᾗδης - “hades”**] delivered up the dead which were in them: and they were judged every man according to their works. And death and hell [**Greek word ᾗδης - “hades”**] were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.”

- The above proposition has to be the truth, because Jesus himself plainly stated that the whole body is to be cast into Hell - the Greek word **γέεννα** - “**geenna**” is used [See Strong’s Greek Number 1067.] This Greek word is the one used by the New Testament writers, when referring to the place of fiery punishment for the wicked.

Matthew 5:29 & 30: - “And if thy right eye offend thee, pluck it out, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell [**γέεννα** - “**geenna**”]. And if thy right hand offend thee, cut it off, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell [**γέεννα** - “**geenna**”].”

NOTE: - Jesus said that the whole body would be cast into Hell [**γέεννα** - “**geenna**”] for punishment, and that is why various body parts are mentioned in this passage concerning the Rich Man in Luke 16:23 & 24. This then points us to the time of the Resurrection of the Unjust in Revelation 20:12 & 13 when the wicked receive their eternal reward at the Day of Final Judgment.

The righteous man Job looked forward with faith to seeing his Redeemer in his flesh, that is in his body, and **NOT** in a **supposedly** disembodied spirit after His death. Job had the hope of the Resurrection of the Just.

Job 19:25 & 26: - “For I know *that* my redeemer liveth, and *that* he shall stand at the latter *day* upon the earth: And *though* after my skin *worms* destroy this *body*, yet in my flesh shall I see God.”

Jesus again taught that the body [as well as the soul], is able to be **destroyed** by God in hell [**γέεννα** - “**geenna**”].

Matthew 10:28: - “And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell [**γέεννα** - “**geenna**”].”

- This truth is further reinforced by the fact, that the wicked are **reserved** to the Day of Judgment to be punished. And thus, they are **NOT** punished immediately when they die.

Job 21:30: - “That the wicked is reserved to the day of destruction? they shall be brought forth to the day of wrath.”

Proverbs 16:4: - “The LORD hath made all *things* for himself: yea, even the wicked for the day of evil.”

2nd Peter 2:9: - “The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished.”

2nd Peter 3:7: - “But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.”

- We also note that Jesus said that the wicked would be cast into the furnace of fire, **at** the end of the world, and **NOT** at the time of their deaths.

Matthew 13:40 - 42: - “As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.”

Matthew 13:49 & 50: - “So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.”

- Concerning the common misconception based upon this passage that the patriarch Abraham’s soul **supposedly** departed to heaven when he died, the following Biblical facts are relevant on this point.

Abraham when he died was gathered unto his people.

Genesis 25:8: - “Then Abraham gave up the ghost, and died in a good old age, an old man, and full *of years*; and was gathered to his people.”

Comparing the above statement concerning the time when Abraham actually died, with an earlier statement made by the Lord himself to Abram in the Book of Genesis, we find that the expression “*and was gathered to his people*” means “*thou shalt go to thy fathers in peace*”. Abraham at his death was to be gathered to his forefathers who had died previously before him.

Genesis 15:15: - “And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.”

The above two common Hebrew expressions referring to one’s death, are also described in another common Hebrew expression in the following statement concerning the death of King David, who was “*to sleep with thy fathers*”.

2nd Samuel 7:12: - “And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.”

On the Day of Pentecost, the Apostle Peter who was filled with the Holy Spirit, stated clearly, that righteous King David, **AT THAT TIME** when he was speaking approximately 1, 000 years after David’s death, was still dead and buried, and had yet **NOT** ascended to heaven.

Acts 2:29 - 35: - “Men *and* brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool.”

☞ These are all common Hebrew colloquial expressions meaning simply “*to die and be at rest as your forefathers have died and are resting*”.

Abraham’s father and forefathers were idolaters.

Joshua 24:2: - “And Joshua said unto all the people, Thus saith the LORD God of Israel, Your fathers dwelt on the other side of the flood in old time, *even* Terah, the father of Abraham, and the father of Nachor: and they served other gods.”

The New Testament Scriptures make it clear that unrepentant idolaters cannot inherit the Kingdom of God, but shall have their part in the Lake of Fire and Brimstone – the Hell of the Bible of fiery punishment.

1st Corinthians 6:9 & 10: - “Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.”

Revelation 21:8: - “But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.”

☞ Therefore, Abraham's **supposed** immortal soul could not have gone to heaven when he died, otherwise, we are forced to draw the absurd conclusion that the **supposed** immortal souls of Abraham's idolatrous forefathers would also be in heaven, because wherever Abraham was gathered to when he died, it was to be the same place as his forefathers were gathered to at the time of their deaths. Abraham and his forefathers were gathered to the grave when they died. The popular theory that leads to such an absurd conclusion must be abandoned.

📖 Clearly then, if this is a literal story, it is pointing forward to the time of the two resurrections of the dead – of the Just and the Unjust, at the time when people are to be given their eternal reward, within their bodies.