

# Bryan Station Baptist Church

INDEPENDENT

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# THE PIONEER BAPTIST

*"Preaching The Same Truth We Preached Before Kentucky Was A State"*

Vol. 1

Lexington, Kentucky

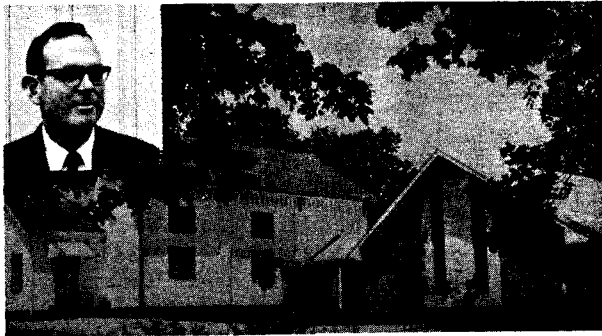
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## THE SINNER AFTER DEATH

BY: C. D. COLE

"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 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.



Location: 3.3 miles out Bryan Station Road. Right on Briar Hill Road.

- Sunday School . . . . . 9:45 a.m.
- Worship Service . . . . . 11:00 a.m.
- Evening Service . . . . . 7:00 p.m.
- Wednesday Night Prayer Meeting . . . . . 7:30 p.m.

Air-Conditioned Nursery Provided

Pastor . . . . Alfred M. Gormley  
 Ph. 299-1430 347 Sierra Drive  
 Lexington, Ky. 40505

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" (Luke 16:19-31).

One of the best evidences that the Bible is the Word of God is that it makes

no effort to minister to the depraved taste of fallen humanity. The Bible reveals divine pity without petting and pampering. It shows much mercy, grace and love for sinners, but it also warns against abusing these needed and lovely attributes. The grace of God calls for gratitude and consecration on our part. It is not enough to enjoy grace; we must use grace to God's glory and human good. He who loves to hear grace and never uses grace is apt to be graceless. Paul said he was saved by grace and worked by grace so that he labored more abundantly than others. Grace is not only a comfortable truth; it is also an impelling truth. And where there is grace, there will be labor as well as rest--labor of love.

The doctrines of the Bible are illustrated in actual examples. Salvation by grace is illustrated in the salvation of the dying thief. The doctrine of chastisement is illustrated in David. Justification by faith is illustrated in the case of the publican. The doctrine of eternal punishment is illustrated in this story of the rich man, hopeless in hell. We also have here the exemplification of the truth about being our brother's keeper.

In the story before us we hear the groans of a soul that would not learn save in the school of experience. It opens the door to the lower regions and shows us the frightful condition of one who in this life had no fear of God before his eyes. We see one repenting when it was too late; we hear one crying when there was no hope; we look upon the poverty-stricken state of one who in this life fared sumptuously every day. Here is a striking example of the modern adage: too little too late.

What is the condition of the sinner after death? What are his experiences immediately after the spirit takes its flight? We can't tell by looking at his body. It may be clothed with a silken shroud; it may repose in a metallic casket; it may lie in an actual flower garden; it may look peaceful and restful. But where is the real person? That body is only a tent of clay; the spirit that animated the body has left it; the soul that moved the hands, feet and eyes is not there. Where is that soul, and what are its experiences? This story gives the solemn and true answer. That soul is in torments. As a physical being the man is at rest, but as a moral being the same person is restless in the flame. He is not in hell, the lake of fire, but is only tormented in a flame of fire. It is not final and eternal punishment, but temporary punishment for the soul until the body is raised and with the soul is cast into the lake of fire. "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" (Matt. 10:28).

## THE SINNER AFTER DEATH

1. He is in a place of conscious suffering. He is in hades, the unseen realm, where the lost begin their suffering. He is not in hell yet--nobody is there yet. Hell proper will be populated when the lost have their bodies raised. Hades and hell might be distinguished by comparing the two places to the penal farm and to the electric chair. The criminal does not get full justice while working at forced labor. Justice is meted out when he is electrocuted.

2. He is in a place of hopeless isolation. Hades is a place of quarantine, an island of despair. The rich man looked up for once and saw Lazarus in Abraham's bosom. He hoped that Lazarus would not return evil for evil. Father Abraham,

send Lazarus to help me out. Send him here with some water, I am tormented in this flame. But Abraham's reply froze him into hopelessness.

1. You have had your good things in the other world. Remember that purple and fine linen; remember how you fared sumptuously every day? But no more of that. Those days are forever gone.
2. And besides, there is a gulf fixed that cannot be bridged; no passing from one place to the other. No way for a lost soul in hades to escape; no way for help to reach it from the outside. No second chance for those there. At the resurrection, hades will be emptied into the lake of fire.

What was the sin of this rich man? Somebody says there was no charge against him. But let us look closely and see. What is the charge? Drunkenness? No! Adultery? No! Murder? No!

1. He had broken the law of God which requires us to love our neighbor as ourselves. He had done nothing when he had the opportunity to do much.

2. He had not believed Moses and the prophets. He was an unbeliever.

3. He had not repented.

4. Verse 31 shows us he would have rejected the fuller revelation of God even in the resurrection of Christ. Even in torment he makes no confession of sin. Even in torment he is still an idolator--he prays to Abraham, but does not call upon the name of Jesus Christ. He manifests no broken heart over sin; he only wishes to escape punishment, first for himself...then for his brothers.

5. He suggests that something else be used for conversion besides the Word of God. Get a preacher out of the graveyard and they will listen to him.

In a word, this man's sin was selfishness. He had no place for anybody but himself while he dwelt here. Selfishness is the very essence of sin. It is sin boiled down to its very essence. Self before God; self before others.

Now selfishness belongs to all of us by nature; and the remnants of it adheres to us who are children of God. Regeneration broke the back of selfishness, but it is not yet dead.

By nature the skin of the soul is hard and calloused. No scriptural appeal can get under the skin. In converting grace, this is softened so that there is response to scriptural appeals for God's glory and human need.

I know we see men by nature who seem to have the milk of human kindness; they seem to show pity toward the needy and respond to appeals for help. But boil that milk down and it will be seen to be only self-love. The motive is wrong. The help is done for human reward or as a payment on salvation. It is done in self-righteousness.

The singing of a hymn should be a great experience for us--it can be a prayer, a testimony, a praise, an invitation to others.

Someone has written some interesting comparisons on the hymns we sing:

1. We sing SWEET HOUR OF PRAYER and content ourselves with 10-15 minutes.
2. We sing ONWARD CHRISTIAN SOLDIERS and wait to be drafted in His service.
3. We sing OH FOR A THOUSAND TONGUES and don't use the one we have.
4. We sing THERE SHALL BE SHOWERS OF BLESSINGS but do not come when it's raining.
5. We sing BLEST BE THE TIE THAT BINDS and let the least little offence sever it.
6. We sing SERVE THE LORD WITH GLADNESS and gripe about what we do.
7. We sing I LOVE TO TELL THE STORY and never mention it all year.
8. We sing CAST THY BURDEN ON THE LORD, and worry ourselves into nervous breakdown.
9. We sing WE'RE MARCHING TO ZION but fail to march to Sunday School and church.
10. We sing THE WHOLE WIDE WORLD FOR JESUS, and never invite our next door neighbor to church.
11. We sing OH DAY OF REST AND GLADNESS and wear ourselves out traveling, cutting the grass, or playing golf.
12. We sing THROW OUT THE LIFE LINE and content ourselves with throwing out a fishing line.

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