

The Mammon of Unrighteousness – and Everlasting Habitations

The Tale of the Two Rich Men of Luke 16 – (Or is it One Rich man?)

“And he said unto his disciples, There was a certain rich man...(Lk. 16:1-12)...There was a certain rich man (Lk. 16:19-31).”

David Brown: *“The Parable of the Rich Man and Lazarus (Lk. 16:19-31). This parable, being precisely the converse of the former, was evidently spoken immediately after it, and designed to complete the lesson of *The Right Use of Riches*. As the steward made himself *friends* out of the mammon of unrighteousness, so this rich man made himself, out of the same mammon, an *enemy* – in the person of Lazarus – of a kind to make the ears of every one that heareth it to tingle.*

“As, by acting for eternity, in the spirit of this steward for time, the friends we thus make will on our removal from this scene ‘receive us into everlasting habitations;’ so by acting, even while professing to be Christians, in the spirit of this rich man, the enemies we thus make will rise up to shut us out for ever from the mansions of the blest.

“Such is the striking connection between these two parables. This last one, however (Lk. 16:19-31) – is altogether of a higher order and deeper significance than the former (Lk. 16:1-12). The thin veil – of exclusion from one earthly home only to be followed by admission into others equally earthly – is thrown off; and the awful bearing of the use we now make of the mammon of unrighteousness upon our eternal state is presented before the eye in the light of the eternal flames, insomuch that the lurid glare of the scene abides with even the most cursory reader.”

But How Are These Friends To Receive Us Into Everlasting Habitations (Abode, Mansion)?

“By rising up as witnesses of what we did in their behalf for Jesus’ sake. Thus, the only difference between this view of the saints’ admission to heaven and that in our Lord’s grand description of the Last Judgment (Matt. 25:34-40) is, that there Christ Himself as Judge speaks for them, in the character of omniscient Spectator of their acts of beneficence to ‘His brethren;’ while here, these brethren of Jesus are supposed to be the speakers in their behalf. There, Christ says, ‘I was an hungered, and ye gave Me meat;’ for ‘inasmuch as ye did it unto the least of these my brethren, ye did it unto me.’ Here, these least of Christ’s brethren themselves come forward, one after another, saying, ‘I was hungry, and that dear saint gave me bread;’ ‘and I was naked, and that other saint clothed me;’ ‘and I was sick, and that saint there paid me such heavenly visits;’ ‘and I was in prison for Thy name’s sake, but that fearless one came unto me, and was not ashamed of my chain.’ ‘And they did it unto Thee, Lord!’

“Come, then,” will the King say unto them, “ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.”

“A Great gulf fixed.”

Lk. 16:25-26: *“But Abraham said, Son, remember that thou in thy lifetime received 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.”* Is there a contradiction with Rev. 14:10?

Rev. 14:10: *“The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb...and they have no rest day nor night.”*

QUESTION: If there is a great gulf fixed between Heaven and Hell, so that none can pass from Heaven to Hell, how can the saints and angels administer the torments of the damned upon them in their immediate presence?

ANSWER: The “Great Gulf Fixed” is not a natural gulf. It is the eternal, immutable, irreversible Decree of The Almighty God. That Decree has unalterably fixed the eternal state of the damned, and of the blessed.

John Gill: “It intends not the natural distance between heaven and hell; though there may be an allusion to the notions of the Jews concerning that, who on those words in Eccl. 7:14 – ‘God hath set the one over against the other,’ – say, ‘this is hell and paradise, what space is there between them, an hand’s breadth: R. Jochanan says a wall, but the Rabbans say, (two fingers’ breadth) they are both of them even, so that they may look out of one into another’...And elsewhere it is said, ‘know that hell and paradise are near to one another, and one house separates between them; and paradise is on the north-east side – and hell on the north-west.’”

“But not this natural space, be it what it will, but the immutable decree of God is intended here, which has unalterably fixed the state of the damned, and of the blessed; the sense is, that by this irrevocable decree of God, the saints in heaven are eternally happy, and the wicked in hell eternally miserable.”

In winding up the Sacred Canon – the Holy Bible – God appears to refer to His Great Gulf Fixed one last time; *i.e.*, the final eternal destinies of all mankind: *“He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.”* Rev. 22:11. Even so, come, Lord Jesus.

“They have Moses and the prophets.”

“If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead.” Lk. 16:29, 31.

A principle of awful magnitude and importance.

Lk. 16:29-31: “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.”

David Brown: “Nowhere is the sufficiency of revealed truth in general, and of the *Old Testament* Scriptures in particular, for all the purposes of *salvation*, so emphatically stated as by our Lord in the closing verses of this chapter, who puts it in the mouth of Abraham from the unseen world. The Lord here shuts us absolutely up to THE REVEALED WORD, as *God’s ordained means of all saving effect upon the heart and life*. (See, 2 Pet. 1:19; John 5:39, 46, 47; and John 17:17.) And if this be true, need we add, that the *right* and the *duty* of all to “search the Scriptures,” and the apostasy from a Scripture foundation of any Church that would prohibit the general searching of them – as the Church of Rome does – follow by necessary consequence?”

How often has WBC insisted to the whole world, that every individual of mankind has the same duty to read the Bible and know the Bible and be thoroughly familiar with its contents – as Fred Phelps and Westboro Baptist Church. And remember the Jan. 28 editorial with this line: “You cannot sit down and seriously study the Bible and not come away with the same conclusions Shirley has come to, the same conclusions taught at Westboro Baptist.” This is a profoundly Bible-dumb nation and world.

John 5:39, 46, 47: “Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. 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?”

2 Pet. 1:19: “We have a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts.”

Check out these four silver bullets of truth tucked between the two rich men parables.

**To live for mammon spells doom.
Seeking esteem from men spells doom.
Not striving mightily for Heaven spells doom.
Divorce and remarriage spells doom.**

These four activities, – briefly described between Rich Man #1 (Lk. 16:1-12) and Rich Man #2 (Lk. 16:19-31) – are deadly. Each one is deadly. Their location is not coincidental – lodged like four sleepers between two horrific parables describing in the most graphic detail the certainty and horrors of eternal perdition and the fires of Hell. To-wit:

#1. **Lk. 16:13:** *“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.”* Translated: If you do not actively, intelligently use your money to make friends to receive you in everlasting habitations, you are going to Hell.

#2. **Lk. 16:15:** *“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.”* Translated: If you are living to please men, seeking favor and esteem in the sight of men, you are going to Hell.

#3. **Lk. 16:16, 17:** *“The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it. And it is easier for heaven and earth to pass, than one tittle of the law to fail.”* Translated: If you have not committed your life and all that you have to striving every day and night to make it to the kingdom of God, you are going to Hell.

#4. **Lk 16:18:** *“Whosoever putteth away his wife, and marrieth another, committeth adultery; and whosoever marrieth her that is put away from her husband committeth adultery.”* Translated: If you have put away your wife and married another – or by necessary implication, if you are the wife who cooperated in the scheme – or if you condoned or now condone such sin – you are going to Hell. If you have married a woman who was married to another and put away – or if you are the wife who cooperated in the scheme – or if you condoned or now condone such sin – you are going to Hell. You divorced and remarried people are living in adultery and are going to Hell. Marriage (one man, one woman – not formerly married to others – one lifetime) is honorable in all times and places, and that bed is undefiled; but every other sexual connection is defiled, and whoremongers and adulterers God will send to Hell. Heb. 13:4.

Placing these four condemned activities between these two parables – with the cries of the rich man in Hell warning of the direst of consequences for disobedience – (“**FOR I AM TORMENTED IN THIS FLAME!!!**”) – is highly significant.

More from John Trapp

Saturday, February 3, 2007

The thousand years of Rev. 20:4:

“And I saw thrones, and they sat upon them, and judgment was given unto them... and they lived and reigned with Christ a thousand years.”

John Trapp: “True it is, as Mr. Cotton well observeth, that there are many devices in the minds of some, to think that Jesus Christ shall come from heaven again, and reign here with his saints upon earth a thousand years. But they are, saith he, but the mistakes of some high expressions in Scripture, which describe the judgments poured out upon God’s enemies in making way to the Jews’ conversion, by the pattern of the last judgment...It is not said ‘with Christ upon earth;’ this is an addition to the text; or if the words did import a reigning upon earth, yet this would not infer an earthly reign for a thousand years, in great worldly delights, begetting many children, eating and drinking, and enjoying all lawful pleasures, as some dream now-a-days.” (Trapp says the next and final bodily return of Christ to Earth will be in power and glory for the Last Judgment and eternity. No prior Millennial Reign on Earth nonsense. See, *e.g.*, such passages as Mat. 25:31-46.)

Destruction by the Flood and at Sodom. Lk. 17:27, 28:

(27) *“They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.”*

(28) *“Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded.”*

John Trapp: “It is not said of Sodom in verse 28, as at the Flood in verse 27, that they married wives; they affected rather those odious *concubitus, qui non utrinque resolvant* (Ovid). The Turkish pashas have their catamites (little boys kept for old sodomites), which are their serious loves; for their wives are used but to dress their meat, to laundress, and for reputation, saith one that had been amongst them. Sodomy (saith he) in the Levant (countries bordering the eastern Mediterranean) is not held a vice. (Blount’s Voyage.)”