

Worlds Apart in Life and Death

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[0 : 01] We're looking this evening with God's help at words in Luke chapter 16 and the passage we read from verse 19 through to the end of the chapter.

Now we mentioned last time how the matter of wealth features right through the chapter. And last time we tried to look at the early part of the chapter where you find the management of wealth as something that Jesus emphasizes for his disciples.

That how we actually handle wealth is itself an important feature along with many other things of course in our looking forward to spending eternity in heaven.

And that a person's attitude to wealth will itself be part of the way by which we can see where we stand in relation to eternal things as against the things of this world.

And now he comes to this account we have of these two very different men. This is a very solemn passage.

[1 : 12] Which we're actually brought by Jesus up to a window that enables us to see something of eternity and particularly the lot of those who are not saved.

In reading the passage we might feel in our human feelings as we look at this rich man and his disregard of this poor man Lazarus who was laid at his gate every day.

We might feel as we read through the passage and as we read of the torments in which he found himself in eternity that it served him right. We might feel even a sense that we're glad it ended up that way because that's really what he deserved.

Well yes, strictly speaking, I'm sure that's true. But we should read this passage sorrowfully. We should look into and peer into hell with tears in our eyes.

We shouldn't be able to read or try and preach from this kind of passage with anything other than sorrow as our primary feeling.

[2 : 32] It is very tragic that human beings end up in hell. That human beings spend and will spend eternity entirely separated from God and from life and from comfort and from peace.

And that's really what this passage sets out. The contrast between these two men. While the feature of wealth certainly follows into this part of the chapter and is very much an emphasis in the way in which Christ tells us about these two.

It is also giving us this window into the lot of the rich man especially in his torments in eternity. It's a bit like a child not being quite able to reach a window and wondering what's actually inside.

Well, Jesus just briefly here is as it were lifting us up to the window and just giving us a glimpse into these eternal things. And he's doing that so that you and I will really see that eternity is so important.

And that the things of this world are therefore important in how we use it towards that eternity. So here are these two very different people.

[4 : 00] And really our study is about that. It's about worlds apart and being worlds apart in life and in death or beyond death. And the difference is very striking even in this life.

Let's look at first of all how these two men are worlds apart in life in this world itself. There was a rich man who was clothed in purple and fine linen and who feasted sumptuously every day.

Now there's a lot packed into that sentence. Because the description that is given us there, the kind of language that's used, the words that are used in Greek there in the language of the New Testament, clothed in purple, fine linen, feasting sumptuously every day, that really tells us quite conclusively this man was very rich.

This man was amongst the elite of his day. This man was really someone who was right at the very top in terms of financial and material wealth.

He lived in a mansion. The mansion had a gate. And at that gate was placed this poor man called Lazarus.

[5 : 14] Now this rich man, we take it that Jesus here was actually giving the Pharisees something by which they would actually understand that they themselves were being represented by this rich man.

Notice there, as we saw last time, that the Pharisees who were lovers of money, in verse 14, heard all these things and they ridiculed him. And he said to them, you are those who justify yourselves before men, but God knows your hearts.

For what is exalted among men is an abomination in the sight of God. And this event, this incident, this may well have been a real story.

We're not told it was a parable, although people refer to it as the parable of the rich man and Lazarus. It's more likely to have been a situation that Jesus himself knew of.

And he knew about these two men. In any case, this is how he puts it for us. And it's aimed particularly at the Pharisees, but also at any who might of themselves think that they, as they see things, and there's plenty of that in our own day as we refer to time and again, and even this morning, who think that a human way of looking at things, and especially a human way of looking at things without bringing God into the reckoning, is the only way forward for human beings nowadays.

[6 : 41] The things which are, he said, exalted among men, is an abomination before God.

Here was a man who was exalted before men. A man who had everything you'd wish for in this life. A man who was super rich.

Who had everything that money could buy and all the money to buy more. And was exalted therefore among men, as is often the case, and is usually the case.

But he was an abomination before God. And as we'll see, the whole thing was reversed when they came to eternity. That was the rich man.

And then you have this poor man, Lazarus. He was laid at the rich man's gate. Every single day, he was carried. He was obviously crippled in some way, or had some deformity or other.

[7 : 44] He may have been a beggar. We're not told much about him in detail. But all we are told is that he was poor. So poor, that he was just longing for the crumbs. For the scraps that were chucked out of this man's house into his bin.

He was longing that he would even have some of that to feed him. And in fact, it doesn't appear from the language that's used there. He desired, he longed to be fed with what fell from the rich man's table.

What was put in the bin in the mansion, this poor man would have given his right hand. For, and yet, he had to go without. Not even that came his way.

And you can see the contrast in the covering. This man's clothes, the rich man's clothes, purple and fine linen.

Fine linen was the inner garment. The purple would be the outer garment. To wear a purple garment in those days, you had to be really filthy rich, super rich.

[8 : 53] There was an exceedingly expensive cloth. So too was the fine linen. That's what he was covered with. And he feasted sumptuously every day.

You can see the contrast, the worlds apart as it's brought out. He was covered with fine linen and purple cloth. And this poor man, Lazarus, who was laid at his gate, was covered with sores. Abscesses covered his body because he was so neglected. He didn't have access to the kind of medical care the rich man had. And while the rich man feasted sumptuously every day, that means he didn't just have an ordinary meal every day.

He had a massive banquet every day. And the poor man longed to be fed with what fell from his table. They're worlds apart.

There's a massive chasm between them in this life. The whole thing is about a contrast. And Jesus presents it so tellingly, so powerfully to us.

[10 : 03] Now, there are people like that in the world today. There are contrasts like that in the world today. There always will be contrasts like that in the world. And we should note that in passing. And yet noting it in passing doesn't mean it's unimportant.

There are places in the world today, even in our own nation, where the super rich live in the vicinity, or at least within viewing distance of the poor.

Of those who are destitute. Of those who are homeless, indeed. There are places in the world where people build their homes on massive slums, on the rubbish tips. Where the rich have all their stuff, their extras, their throwaway things dumped.

Contrast is there right up to the present day. That's why we have to support every agency that seeks to minister to the poor.

And that seeks to get through to those who have the means. And don't use them to the extent they do. To help those who are without. But let's look at what happens then in the way they're worlds apart after death.

[11 : 11] The poor man died and was carried by the angels to Abraham's side. The rich man also died and was buried. They are worlds apart in, first of all, their funeral processions.

They have a contrasting funeral procession. As you look at the description in that short description. I can just imagine the rich man's funeral. Think of all his rich friends. Think of the pomp and the ceremony.

And the display of all the riches. Or at least the display of clothes, of carriages. Whatever that would really just set out how rich they were.

How friendly they were with this man. What a great society they made together. As they feasted with him. What a grand procession this man would have had.

All were told is that he died and was buried. To God it meant nothing. The really grand procession was that of Lazarus.

[12 : 21] His funeral procession was not fancy carriages that the rich really gloated over. His funeral procession was not seen by human beings.

Like the rich man's as it passed along to the place of his burial. To God that was insignificant. God simply says he died and he was buried. But Lazarus when he died.

He was carried by the angels to Abraham's bosom. Which really is a Jewish way of speaking about heaven. What a procession. What a contrast between the funeral of the rich man.

The funeral procession of the rich man. Which counted for nothing before God. And the funeral procession of this poor man. Who had no less than a carriage of angels.

To carry him to heaven. Who is significant now? Who is important now? As you read of the contrast.

[13 : 20] Not the rich man. But Lazarus is. This is not just worlds apart. But worlds completely reversed.

Isn't it? What was really important in this life. In the thinking of human beings. Like this rich man. Really turns out after all.

To be worthless in the sight of God. That doesn't provide anything. As far as a carriage to heaven is concerned. All that happens is you die and you're buried.

End of story. End of importance. End of ceremony. End of self-esteem. But however poor you are in this life.

And you have God as your God. And you have Christ as your Savior. You take. A five star procession.

[14 : 23] Into glory. The angels carried him. To Abraham's bosom. Now. Abraham's bosom. As we said. Was.

The way Jews. Would refer to heaven. Abraham of course. For the Jews. Were. Was the father of the faith. And since they traced. All the way back to Abraham. The way God.

Entered into covenant with Abraham. Promised to Abraham. That this land would be his. And his descendants. After him. So. In that sense. All the way back into history. The old testament.

The Jews regarded Abraham. As father Abraham. In that sense. And of course. That meant. The Pharisees as well. And the contrast. Moves from the funerals.

Themselves. To the afterlife. To that which is. The portion of the rich man. And poor Lazarus. Who is now rich. In heaven. And you can just imagine.

[15 : 20] The difference. You can just imagine. That the Pharisees. Thinking of the difference. That Jesus specified. And the reaction. To him saying.

That this poor man. Lazarus. Was carried by the angels. To Abraham's bosom. Surely not.

Oh no. Surely it's the rich man. Surely it's the rich man. That had all of these things. In this life. That really enjoyed life. Surely the riches. That he had. Were a sign of the blessing.

Of God. Of the way that God. Had filled his life. With these. How could he not be. A blessed man. When God had given him. All of these things. In his providence. The Pharisees. Would think. In those terms. Of this being. Just another cause. To ridicule Christ. Just imagine. The reaction. That's where the.

[16:15] Poor man. Lazarus. Ended up. In Abraham's bosom. In the fellowship. Of his father. Abraham. In the fellowship.

Of the saved. In the fellowship. Of all who had gone before. To be in heaven. With the Lord. Lord. That's where he was taken to. By the angels. That's where the funeral procession.

Came to terminate. That's where they laid him. That's where they brought him. That's where they left him. And the rich man. What about him?

He lifted up his eyes. In Hades. Hades. Hades is the New Testament word. For life after death. It's also used in the Old Testament. A different word in Hebrew. The same equivalent word in Hebrew. Sheol. And in this translation of the Bible. That you have. In the ESV.

[17:13] They've left the words. Like that. The way they appear. In the original language. So. Sheol. In the Old Testament. When you read about it. In Psalms and so on. It's the equivalent. In the Old Testament.

To the New Testament word. Hades. But Hades. In the New Testament. Sometimes in the Bible. It doesn't really distinguish. Between the saved. And the lost.

When it talks about the afterlife. Depends on the context. In which you're dealing with. The words in the Bible. Sometimes they do. But it's.

Worthy of note. That the word Hades. In the New Testament. Is never. Ever. Used. For the place. The saved.

Go to. Beyond death. In other words. It's quite right. In that. Sense here. To translate the word Hades. With the word hell. We all know.

[18:09] That there is. What's called. The intermediate state. I'm not going to go into this detail. But. The intermediate state. Is. What is beyond.

Our leaving. This life. Between that. And the coming of Christ. And our resurrection. From the dead. In other words. Hades. Is really. That where.

The. Unsaved. Go in their spirits. Waiting for the resurrection. Of the body. At the return. Of Christ. Just as the resurrection.

Of God's people. Will also take place. They have gone to be. In the presence. Of God. In heaven. Hell. The final hell. Just like the final glory.

Is after the resurrection. Where the whole person. Then comes. Either into. The state. Of the lost. In hell. Which. The new testament. Uses the word.

[19:04] Gehenna. God. And. That's. The same. For the people. Of God. The final state. Of glory. Not that there's. Anything. It's hard to describe.

But really. There's nothing. Wrong with. There's nothing. Absent. From. Heaven. Prior to the resurrection. Except that the Bible. Says that. It's such an important.

Feature. Of our redemption. That our bodies. Too. Will come. To. That final state. Of glory. And salvation. With Christ. That's just in passing. But.

What you find here. In terms of. Hades. Is. The state of. The condition. Of the place of. If you like. Those who. Who leave. Who leave this world.

And are not saved. And that's why it's right. In that sense. To call it. Hell. Let's just call it. Hell. Because that's what it is. He lifted up his eyes.

[20:04] In. Hades. In hell. Being. In. Torment. Jesus.

Believed in hell. Jesus. Taught hell. Jesus. Counseled people. To be aware. And to beware.

Of hell. Fear him. Not the one who kills the body. And has power to kill the body. But him who has power to cast both.

Into hell. And in fact. When you look at the New Testament. Nobody in the New Testament.

Mentioned hell. As frequently. As the Lord himself.

He knew about hell. He knew everything about hell. And when you find today. People telling you. That because this Bible was written so long ago.

[21:04] Hell is not really. What they understood then. We mustn't actually think that that is really true now. Of what happens. After you die. If you're not saved.

Why not. It is God's own word. As we saw this morning. And it's telling us here. Quite plainly. That when we leave this world.

And are not saved. Are not found in Christ. We go to hell. We go to spend eternity. In hell. And as we'll see.

There is no release from that. There is no relief. There is no mercy. There is nothing there. To actually give us. A way out. All the ways out of it. Or the way out of it.

I should say. Is in this life. In the Lord Jesus Christ. Of the gospel. Let's see what it says about him. He lifted up his eyes. Being in torment.

[22 : 02] He saw Abraham. He saw the. He saw the. Poor man Lazarus. A far off. And Lazarus. At his side. 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. Now it doesn't mean that.

We take absolutely. Every detail. In this account. Literally. Or rather. Press it too far. We have to. Be aware of. Of that.

Because. Jesus for example. Says that. A great chasm. Has been fixed. In order that. Those who would pass. From here. That's where. Lazarus is in heaven.

To you. In hades. May not do so. Now that doesn't mean. That anybody in heaven. Would have a desire. Of course not. To take. A passage. If there were one. From heaven. To hell.

[23 : 00] But it does. Actually. Mean that. There is great regret. On the part of those. Who are in hell. That they're not in heaven. What Jesus is doing. Is giving us a window.

And in through that window. We're seeing things. Which are given us. In order to teach us. The main principles. And the main ideas. Of what it means. Actually. To be lost forever.

And here is this. Rich man. In hate. As being in torment. He lifts up his eyes. And he sees Abraham. A far off. The first thing.

That belongs. To his torment. Is the fact. That he himself. Is not where the poor man is. That the rich man. Is now Lazarus. And the poor man.

Is now himself. Nobody would actually. Say now. Poor Lazarus. He's no longer poor. The worlds. Have been reversed. Their worlds apart now. But it's in a different way.

[23 : 56] To what they were. In this life. Lazarus. Is experiencing. Peace. And glory. And bliss. And happiness. In heaven. And the rich man. Is poor.

Because he has nothing. But torment. And the torment. Is something. That involves. His. Recognition. That. All that he sees. And knows.

Of Lazarus. Is far away from. He can't get to it. And he can't touch it. And he'll never get to it. And what he says.

Is interesting. Father Abraham. Have mercy. Have mercy on me. And send Lazarus. To dip the end. Of his finger in water. And cool my tongue. He showed no mercy. To Lazarus. When he had the opportunity.

He had many opportunities. To be merciful. To this poor man. Laid at his gate. Every day. The dogs. Licking his sores. Adding further disease. To his sores. These weren't household dogs.

[24 : 51] These were filthy. Dirty. Street dogs. This rich man. Knew that. This man. Was called Lazarus. He knew. That he'd been at his gate. Every day. He knew. That he had opportunities. To show mercy to him.

Every single day. Of his life. He never did it. He didn't give him a scrap. Even to feed him. In his hunger. Now he's looking for mercy. You just can't describe.

The pain. That is in this man's mind. And conscience. As in eternity. He realizes. That he should have shown. Mercy to this poor man. In this life.

And now that he's calling. For mercy. There is no mercy. For himself. The mercy is gone. The opportunities. To give mercy. Are gone. And the opportunity. To receive mercy.

Is gone. There is no mercy. Where he is. There is no opening. From his torment. There is no release. From it. There is no way out of it. There is nothing. To be shown him. But further torment.

[25 : 50] There is nothing. Waiting for him. For all eternity. But more. Of the same. Have mercy on me.

Even if it was just. His little finger. To tip it in water. And cool my tongue. For I am in anguish. In this flame. But Abraham said. Child or son.

Remember. That you. In your lifetime. Received your good things. And Lazarus. In like manner. Had his bad things. But now. He is comforted here. And you are in anguish. Your worlds. Have been turned upside down. He is saying. What human beings. Exalted. God. Finds abominable.

God deals with it accordingly. And God deals with it accordingly. And there is this word. Remember. It is one of the.

[26 : 53] Most painful aspects of his experience. That he is able to remember. And that he is able to remember. Back into this life.

Here before he died. And that as he remembers. Back into this life. Before he died. He remembers things. That he ought to have done. But didn't do. And the fact that he didn't do them. And he is now remembering. In hell. That he ought to have done them. Is really filling his mind. And his whole soul. With more pain. Son.

Remember. That in your lifetime. You received your good things. This man is going to have to go through. All eternity. Without end. Never ending. In this condition.

And it will always be for him. A remembering. That adds to his torment. A remembering. That is a feature. Of his everlasting agony. Everyone in hell remembers.

[27 : 57] It is not a good memory. It is not a good memory. Or a good conscience to have. If any of us.

And I pray. We never do. Find ourselves in hell. One of the worst aspects of it. Will be. That you will remember. The opportunities you had.

In the gospel. That you will remember. Back to the days of mercy. When mercy was open to you. That you remember.

The number of times. The call of the gospel. Touched your heart. That you will remember. The opportunities. God gave you. To repent.

And to turn to him. To give your life to Christ. To follow him. To believe in him. You will remember.

[28 : 57] The many others who did so. And walked with you. Through this life. Whose lives you saw. Whose witness. Testified to you. Of the need of your own soul.

And you will remember. And you will remember. And you will go on remembering. And it will be a torment. Of remembering. An everlasting pain.

Of memory. Pain that can't be extinguished. Because you can't go back. You can't redo things.

You can't live life again. You can't go back. And do it better this time. Son. Remember. That in your lifetime.

You received the good things. And Lazarus. The bad things. And besides all this. Between us and you.

[29 : 58] There is a great chasm. Fixed. In order that those. Who would pass from here to you. May not do so. And none may cross. From there to us. There is no purgatory.

There is no in between state. There is nothing of what some believe. In some other traditions.

That there is a state. Between heaven and hell. Into which people go. And from that. They can be transferred. To one or the other. Depending on how things go with them. Depending on prayers.

Of some people in this life. Depending on the prayers. Of saints above. Depending on relatives.

Paying so much. To a priest. In order to make prayers. For them. There is no in between.

That's a lie of Satan. That's a word. From the pit. That deceives. Millions of people. So that they actually.

[31 : 02] End up in hell. Where they expect. Something less than that. Here is a passage. That tells us. Quite dramatically. And quite clearly. There is.

There is. A place called Hades. There is a place called. Abraham's bosom. And between them.

There is a great chasm. There is a great void. There is something. Far greater even.

Than. The grand canyon. In America. You can't jump across it. You can't go from one. To the other. It is. Fixed. It isn't just. That there is a great chasm.

That cannot. Actually at the moment. Be crossed. It will never be crossed. Because it is fixed. It is eternal. It is. Absolutely set. By God.

Unchangeably. In other words. The way you leave. This life. Is the way you spend. Eternity. If we leave.

[31 : 57] This life. In Christ. We're carried. In a procession. To Abraham's bosom. To heaven. To be with Christ. Which is far better. And that will never change. You will never be taken.

Out of that. You will not be taken. From that. Into a lesser state. Nothing will come in. From anywhere else. To interfere. With your bliss. And with your glory. And with your eternity. In that. If you leave this world. Without Christ. Without salvation. You go to hell. You go straight to hell. And you stay in hell. And you stay in hell.

For eternity. And hell will always be hell. And there will be no crossing. Out of it. And no coming. In any way. Less. Than what it is. For all eternity. For everyone who occupies it.

Friends. God is lifting us up to the window. So that as you and I see into this window. You and I will say tonight. Whatever we have been up to this night.

[32 : 51] Whatever we have had in our experience. Up to this night. Wherever we are in relation to God this night. Christ is lifting us up to this window. So that you and I will say.

That. Is one place. I never want to be. Or on the other hand. As you look into Abraham's bosom. And see the bliss of Lazarus. You will say. I will do everything possible in this life. So that when I die. That's where I will be. And that's what the passage really sets out for us.

Clearly. The very great difference in these two worlds. The contrast. And the way that there's this gulf fixed between them. You know some people think that.

If they die doing something good. Or if they die when they're quite young. There's no possibility that they'll go to hell. If people die in the line of duty.

[33 : 59] Serving their country for example. There's no possibility that they will go to die if they're killed in war. If people die in their young days.

There's no possibility that they as young people surely. Would go to hell. It's not like that.

Young people die. And go to hell. Old people die. Who have had all their lives to think about it.

And go to hell. It's a reality. Christ is telling us about it. The only people who will not be in hell.

Are those who are saved. The only people who will not be saved. Are those who are in hell. The two are worlds apart.

[35 : 01] It's not a matter of age. It's not a matter of experience. It's not a matter of experience. Of background. It's not a matter of what we've been in this life.

Rich or poor. It's a matter of having God as her friend. Or not. Of having our trust in Jesus.

Or not. Of having repented of sin. Or not. We can leave all the questions that are difficult to answer. About people dying in infancy.

And all the kind of things that we have no answer to in this life. We can leave them with God. He knows the answer to that. Don't bother yourself. And think that you must have an answer to all these things in this life.

But. The answer to this is clear. Who will be in heaven and who will be in hell? The saved. And the lost.

[35 : 59] And how do we come tonight as. People who can think for ourselves. How do we come. To heaven or to avoid hell. By trusting in Christ.

By giving our lives to him. By making him our king. And you see. He is saying send Lazarus. So that he will dip his finger in this.

Water and cool my tongue. And besides this he says there is a great chasm fixed. And then he. The rich man says to Abraham. Then I beg you father.

Send him to my father's house. For I have five brothers. That they may warn them. Lest they come into this place of torment. Isn't it amazing? The rich man now realizes the truth.

But it's too late. But it hasn't changed him. He still thinks of Lazarus. Someone entirely beneath him. Somebody that can be sent on a message.

[37 : 01] Something of a slave perhaps. Send him back to my brothers. For I have five brothers. And they are actually on the way. To follow me into this place. Send Lazarus to them.

To warn them. To tell them. In case they also follow me into this place. This man hasn't changed a bit. Just because he knows the truth. As he never knew it in this life. It hasn't changed him.

Nobody has changed in hell. He is not a better man. In any sense. He is just as bad as he always was.

And all he is thinking of is himself. Because he knows that if his brothers follow him into this place. It will only make his eternity worse. And he is still thinking selfishly of himself.

It is all about himself. That is what hell is. Hell does not improve us. Hell does not give us any change in our attitude to God.

[38 : 03] Or to anyone else. We remain. The very same people we were. Without any change.

As this man shows us. And the answer he was given is very important for us. They have Moses and the prophets.

Abraham says. Let them hear them. And he said. No father Abraham. But if someone goes to them from the dead. They will repent. He said to them. If they do not hear Moses and the prophets. Neither will they be convinced. If someone should rise from the dead. What is the point that that is making? What point is that making? For you and for me tonight? What does he mean by Moses and the prophets?

Well he meant that at that time of course. The only scriptures were the Old Testament scriptures. In other words. You could say what he meant was the Bible. What had been given of the Bible. Up to that point.

[39 : 00] What we now know is the Old Testament. Put it into the language. That you and I can now use. Now that we have the New Testament. And what this man was told in hell is. They have the Bible.

They have God's word. And this man. This rich man replies. In his lostness. No father Abraham. But if somebody should rise from the dead.

They will be convinced by that. Surely. If Lazarus for example. Would go back to them. And tell them about this place. They will be convinced. They will repent. They will change their view of things.

They will change their lives. That will prevent them coming to this place. And he is told. No. If they don't believe the Bible. Neither will they be convinced.

If one should rise from the dead. And that is quite remarkable. Because it is telling us. For one thing.

[40 : 01] That you have in your Bible. Everything you need to convince you. About what is required of you. In order to be saved.

Or not to be lost. And in fact. If somebody should come in that back door. Just now. That had been in this church.

Fifty years ago. And died then. Jesus is saying. If we don't believe his word. Even that sort of event. It is not going to convince us. Remember. That there was one who rose from the dead. Jesus himself.

Not only that. But he actually took Lazarus. Another Lazarus. Not this Lazarus. This is a different Lazarus. To the one in John's Gospel. But there is a man there. Called Lazarus as well. Who died. The brother of Mary and Martha.

[41 : 05] And Jesus took him back. From the dead. He spoke. Into his grave. And said. Lazarus come out. And he did. And yet.

In the next chapter. In chapter 12. Of John. You read about. The Pharisees. The religious authorities. The Jews. And this is what it says. They tried.

Or they sought. To put Lazarus. Also. To death. Imagine that. They knew he had been dead.

For four days. They knew Jesus had taken him back. From the dead. And they wanted to kill him. Why? Because it was a testimony. To Christ. And to the power of Christ.

Over the dead. And when Jesus rose from the dead. As he did. Has that left the world. Believing in him?

[42 : 03] Is the world tonight. Not convinced. Of the resurrection of Christ. Just because it happened. No. Why not?

Because they don't believe this Bible. That's all we need. And if we don't believe the Bible. Nothing. Else.

Is going to convince us. So there you have it. You've been lifted up to the window. And I have been lifted up with you. We've had the privilege.

And the opportunity. That Jesus has given us. Of looking into eternity. We've seen something. Of the contrast. Between these two men.

We've seen that they were worlds apart. In this life. That they were worlds apart. After death. That their worlds were reversed. After they left this world. We've seen all of these things.

[43 : 04] We're going to see them again. When we leave this world. Which of these. Will we see it from?

From Abraham's bosom. Or from hell. Let's pray. Let's pray. Lord our God.

We confess that. There are things in your word. That are so solemn for us. That we can hardly speak. They bring us to realities.
That are. Too great. And too terrifying. For us. Yet we thank you. That they are revealed. As being real. Lord we thank you. Tonight.
That you have shown to us. Not only the existence. Of heaven. And of hell. But you have shown. To us also. The great contrast. That which distinguishes.
[44 : 05] The one from the other. That which is filled. With life. And with light. That which is filled. With darkness. And despair. Oh Lord of God.
Save us. We pray. And grant that us. We have the opportunities. Of the gospel. That we may. Make every advantage. Of the opportunities. We have.
Hear our prayer. And accept us. For Christ's sake. Amen.