

Sunday 16<sup>th</sup> March 2025 10 am

The rich man and Lazarus - *Too late - for a great chasm is fixed*

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Welcome

Hymn CH 7 Give to our God immortal praise (skip v2)

Scripture Isaiah 40:21-31 (page 724)

Prayer

Children's talk Ex 30:13, 38:26b, Nu 7:2c, John 5:24,25

Chorus MP 135 Father in heaven how we love you

Notices: Host Thursdays, City Mission Training programme

Notices, sharing & prayer time

Reading Luke 16:19-31 (page 1050)

Hymn MP 997 Jesus lover of my soul

Sermon *Too late – for a great chasm is fixed*

Hymn MP 372 Jesus, lover of my soul (Caroline Bowles 2:50)

Prayer

Close

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### Prayer

The military disaster in the Cuban bay of pigs was due to wishful thinking and the ignoring of evidence. The high losses at Arnhem in 1944 when Allied soldiers suffered greatly happened because they gave little regard to the know presence of German artillery. Many have died because important warnings were ignored. Disregarding a warning is fatal.

The title this morning is: *Too late, too late - for a great chasm is fixed.*

This week we are to look at another of Jesus' parables. Yet is this a 'parable'? Jesus' parables used real life situations; the farmer and his seed, the lost coin or the lost sheep. Here, while the people are symbolic, the places are real. Here we see the state of the good and the bad in this world and their corresponding destiny in the world to come.

Here, as it were, the curtain is drawn back. Here we see what is 'the other side'. It lets us see 'the other world'. It shows us all what is ahead. This is so we may be prepared. So that you and I may know – and be prepared!

Isn't that what wise men and women do- look ahead?

**Here's a warning sign. Warning signs are designed to grab our attention**

In chapter 15 the parable of the prodigal son displays the wonderful grace of God and exposes the wrong attitude toward people. Chapter 16 opens by showing us the sinful use of material possessions. To this the Pharisees responded by sneering at Jesus. He now set before them a warning sign intended to make those mockers serious. Warnings of the *wrath of God* are designed to stir and awaken us before it is too late.

This parable found in verses 19-31 is a climax combining the two. It describes the terrible result of the selfish handling of both wealth and people. The "rich man" of this parable completely neglected to make right use of his wealth. Being wealthy he was "highly regarded" by men, - but his selfishness made him "**disgusting in God's sight**" 16:15. How opposite he was to the Samaritan who cared.

This parable is a warning. The gospel has two sides, an appeal – and a warning. To the humble hearted it is the gospel of God's grace, the appeal. But for the proud it is Gospel of God's wrath, a warning.

“19 "**There was a rich man who was dressed in purple and fine linen and lived in luxury every day.**

Purple signified great wealth and was worn by those who lived in constant luxury, such as Herod a man who never appeared except in great magnificence. Obtaining purple dye from the shellfish was an expensive process so a purple outer garment, such as worn by this rich man was often reserved for royalty. Beneath this was worn a fine linen undergarment.

This man **lived in luxury every day**, in dazzling splendour day in, day out. It means he was not just rich, but as we say 'filthy rich', a show-off, a strutting peacock. He wanted everybody to know that he was rich.

**He was in love ... with himself.** His table was always full of food, he fared deliciously and sumptuously every day. Little did he know that there are dangers in plenty and pleasure. It is easy to forget others, it is easy to forget God, and it is easy to forget the world to come.

➤ **This indulgence of his body would be the ruin of his soul.**

In some versions we read *Dives = Latin for a rich man*. But we don't know the rich man's name. For all his prosperity and position the Lord will make sure he won't be remembered, he'll be quickly forgotten.

Jesus speaks of another man <sup>20</sup> **At his gate was laid a beggar**. Here are two men, one wealthy and one poor. The inference is that the rich man saw the beggar there, perhaps passed him every day, even stepped over him, and yet would share nothing with him. How easily he could have helped, but he was blind, pitiless, unconcerned for the needs of another.

This man is **named Lazarus**. Eleazar or Lazarus means *the help of God*.

Lazarus is **covered with sores** <sup>21</sup> **and longed to eat what fell from the rich man's table**. But he couldn't, he just lay there infirm and hungry. It is a picture of destitution for **even the dogs came and licked his sores**, painful *bloodied sores* which dogs licked as if he was already dead. Lazarus had no strength himself to ward them off. Where these hounds or dogs kennelled by the rich man to please his fancy and fed to the full while poor Lazarus could not get enough to keep himself alive? Those who feed their dogs but neglect the poor will have a great deal to answer for at the judgment.

➤ **Jesus is speaking to those who, like the pharisees, love money, those wealthy but unwilling to share anything with those in need.**

Lazarus was God's child. Yet he was poor, the poorest. Do not fall for thinking that being a Christian means being materially prosperous, no.

Then they both died. <sup>22</sup> **The time came when the beggar died**. The poor die first. **The rich man also died and was buried** no doubt quite a funeral.

As Job said one **his body well nourished, his bones rich with marrow while another dies in bitterness of soul, never having enjoyed anything good, side by side they lie in the dust, and worms cover them both**. Job 21:24-26.

**But that is where the similarity ends - on that day the tables were turned**

**and the angels carried the poor man to Abraham's side**. Abraham's bosom is one of the Jewish pictures of heaven.

When asked about being alone when you die Billy Graham said "the Bible indicates that when we die we will not be alone, but angels will accompany us on our journey to heaven (if that is your destiny). When wealth is lost, nothing is lost; when character is lost, all is lost" he said.

➤ **Now the poor man became rich - and the rich man became poor.**

What becomes of the rich man? <sup>23</sup> **In hell, in hell**, it is so direct, it is so immediate, it's chilling. **In hell, where he was in torment**, Oh the misery of hell. All those missed chances, An endlessness conscience suffering, full of pain, full of misery, full of regret with no end in sight.

The once rich man **looked up and saw Abraham far away**, x2 **with Lazarus by his side**. Now he sees Lazarus, x2 - that same Lazarus whom he had stepped over with so much scorn and contempt as not worthy of his notice, he now sees preferred, and to be envied. Did the sight of him bring to mind his own cruel and barbarous conduct towards him? Did the sight of him in that happy state make his own misery the more grievous?, certainly. Oh how different it could have been.

<sup>24</sup> **So he called to him, he cried to him**, in earnest he cried aloud as one in pain and misery, mixing shrieks with his petitions. He used to *command* aloud - he now *begs* aloud, - louder than ever Lazarus did at his gate.

**'Father Abraham, have pity on me and send Lazarus to dip the tip of his finger in water and cool my tongue, because I am in agony in this fire.'**

**'send Lazarus'** he calls to Abraham who in this description represents Christ - now he wants him. The day is coming when wicked men will clammer to those made righteous. To Jesus who has been long ignored.

**I am in agony in this fire.**' such the *wrath of God* is. Nothing is more painful and terrible to the body than to be tormented with fire; this is how the miseries and agonies of damned souls are represented.

**have pity on me, have mercy on me.** But the day of mercy is over. Offers of mercy are no more made. It is *too late* x2. Does he that had no mercy on Lazarus, expects Lazarus to now have mercy on him?

No. There will be no end to your torment, for the Lord is Just, sin will be found out, and sin punished. 25

**Abraham replied, 'Son, remember that in your lifetime you received your good things, while Lazarus received bad things, but now he is comforted here, and you are in agony.**

**Remember** x2. How is your memory? In old age it goes, but one day all will be come back, all will be remembered. We tend to forget the bad things and remember the good times, yet what will be brought to mind will be those forgotten overlooked sins; that failure to thank God for your life and strength, that refusal to have Christ as your Lord.

26 **"And besides all this, between us and you a great chasm has been fixed, so that those who want to go from here to you cannot, nor can anyone cross over from there to us."**

➤ **You cannot cross, it's too late, it's too late, It's not possible.**

Human ingenuity has done very much to bridge great gulfs. The world is full of bridges that span vast distances. Scarcely is there a river or gulf that man has not leaped over. Every gorge or chasm has a bridge connecting one side to another.

There is, however, one gulf which no human skill or engineering shall ever be able to bridge. There is one chasm, **a great chasm** which no wing shall ever be able to cross, no bridge span. It is the gulf which divides the world of eternal joy - with the world of eternal misery.

**a great chasm has been fixed** - No one can span heaven and hell, there is no passage from one to the other. Long enough were the righteous mingled with the wicked—sufficient was the evil time in which the wheat was choked with the tares. Quite long enough was the chaff laid upon the same floor side by side with the wheat. The patient farmer waited as they grew together. Finally the time for harvest came.

There is no chance to change after you have left this world. There is no second chance, no purgatory from which you can be released to heaven.

➤ **God in a great decree has forever shut the righteous in with holiness, with happiness, with God. All others are shut out. Like the foolish virgins who came and found the door closed – they were *too late*.**

"Then help my family, send a preacher!" 27 **'I beg you... send Lazarus to my father's house, 28 for I have five brothers.** He pleads for his family.

**Let him warn them,** Yes preachers are sent to warn **so that they will not also come to this place of torment'** for there is no rest in Hell. It is labour in the fire, no ease, no peace, no sleep, no calm, no quiet—it is one long everlasting storm, there is no pause in Hell's torments.

**Let him warn them** No. Abraham denies him this too. No request is granted in hell. Do not pray for those departed, it's *too late!*

29 **'They have Moses and the Prophets;** The word of God is before them. **let them listen to them.'** But they won't "it is not enough" they say. You have in front of you the word of God in all its fullness, do you too say in your heart "it's not enough" x2

30 **'No, father Abraham,' he said, 'but if someone from the dead goes to them, they will repent.'**

➤ **Foolish men are apt to think that any method is better than that which God has chosen and appointed.**

Yes we do have Moses - and the prophets, - and the whole counsel of God. But do you want something more?, more up-to-date, more visible, something *new*, something more impressive, more extraordinary, something of high drama? **Can you image a man appearing from the grave, say this was a large Anglican church surrounded by its graveyard, can you image someone lifting up his coffin-lid, coming out of his tomb and jumping to his feet. How exciting that would be, the news would travel far and wide, the social media would be full of it. Film crews and people would come rushing for all corners of the world to see and hear him! What place in this wide world would be large enough to hold the astonished crowd! What a spectacle! Your ears would attend to his every word.**

What if he then called out for you to repent of your sins? surely this would make you turn? A call to change from your ungodly habits?

➤ **Would anyone do it? Would it make a difference? No, it wouldn't.**

And why? That messenger from the dead could say no more than what is already said in the scriptures, nor say it with more authority.

If you do not know the road to hell and the road to heaven from the Bible itself, you would never know it at all. No book could be clearer, no revelation is more distinct, no testimony so plain. The Lord's way is the witness of Scripture, His word is what the Lord commands to be preached to this dead world.

**31 He said to him, 'If they do not listen to Moses and the Prophets, they will not be convinced even if someone rises from the dead.'**

If a man will not listen to Moses and the prophets, Christ and the apostles, they would not be persuaded, though a man rose from the dead. Did Mary and Martha run to their brother Lazarus to find out about life after death? (another Lazarus), there's no sign of it. In all the Bible there's no account that anyone who returned from the grave spoke one word of what they saw while they were dead!

When Eutychus was raised to life, the people that were present continued to hear Paul preach, did they turn to enquire of Eutychus? No. Ac 20:10-11. Do not look to visions or apparitions or the dead. Take note rather of *the law and to the testimony* (Isa 8:19-20).

➤ **This (hold up the Bible) is the sure word of God, if you do not respond to this, then you will not respond to anything.**

**If a churchyard full of people should stand up this would not be enough evidence, if every man and every woman in all the churchyards in the world were to come alive, this would not convince you. Unbelief still cries for something more, it is never satisfied!**

➤ **Oh the deadness of the human heart, how filled with unbelief.**

There are many who live in open sin, they are generally outside the church. But who in here this morning has - despite your pleasantness—no love for God. The truth is you have not been born again. You have never crossed over and passed from death unto life.

That was the detestableness of the pharisees, they thought they pleased God, but they didn't. They lived a double life, a sham, a life offensive to God for it gave the appearance of being Christ-like, but wasn't. They had never laid hold of Jesus, and why? For they loved their sin too much. Who here has that same independent spirit? Which sin is hindering you? Stop it, now, before it is too late. Failure to do so, to do nothing - will mean being surely cast into Hell.

Or is it pride blocking the way to Christ. You think yourselves good enough, and you think that Christ is not for such as you are, but only for those bad people. Throw your pride down, humble yourself, come as a sinner must come, and lay hold of Jesus Christ who can save your soul.

Tremble at his Holy law, be conscious that you deserve His wrath, Look to Jesus the Saviour who bled and died. Trust in Him and you will be saved. The moment you do - you will cross over from death to life.

Do what Jesus says "**Make every effort to enter through the narrow door, because many, I tell you, will try to enter and will not be able to. Once the owner of the house gets up and closes the door, you will stand outside knocking and pleading, 'Sir, open the door for us.'**" **But he will answer, 'I don't know you or where you come from.'**" Luke 13:24,25

Preaching is the means of drawing people from one side to the other.

Jesus Christ has been preached to you, do not reject him. The way to Heaven has been set open before you, turn to Him now while you can. There still is a road from earth to Heaven for the sinner, whatever you have done, however bad it is – that way is at this moment still open to you. Has the Lord been appealing to you? You can today find mercy through the Divine Grace of Jesus. Now is the time to be brought across

But one day preaching will end. Once that last breath has come there can be no more pleading, it will be *too late* – **the great chasm is fixed.**

Jesus said "**This is how it will be with anyone who stores up things for himself but is not rich towards God.**" Lu 12:21  
Make sure you are heaven bound. Let us sing our final hymn as a prayer *Jesus, lover of my soul, let me to thy bosom fly, hide me O my Saviour, till the storm of life is past; safe into the haven guide, O receive my soul at last!*

Amen \_\_\_\_\_ **END**

## Cantonese

金斯諾頓浸信會教堂

2025 年 3 月 16 日星期日上午 10 點

財主和拉撒路 - 太遲了 - 因為一個巨大的鴻溝已經修復

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歡迎

聖詩第 7 章 向我們的上帝獻上永恆的讚美 (跳過 v2)

經文 以賽亞書 40:21-31 (頁724)

禱告

兒童談話 出 30:13, 38:26b, 民 7:2c, 約翰福音 5:24,25

合唱 MP 135 天父，我們多麼愛你

通知：主辦週四城市宣教訓練計劃

通知、分享及禱告時間

讀路加福音 16:19-31 (第 1050 頁)

聖詩 MP 997 耶穌我靈魂的愛人

講道太遲了——因為一個巨大的鴻溝已經固定

聖詩 MP 372 耶穌，我靈魂的愛人 (卡洛琳鮑爾斯 2:50)

禱告

關閉

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禱告

古巴豬灣事件的軍事災難是由於一廂情願的想法和對證據的忽視。1944 年在阿納姆戰役中，盟軍士兵損失慘重，就是因為他們沒有註意到德國砲兵的存在。由於忽視重要警告，許多人喪命。忽視警告是致命的。

今天早上的標題是：太晚了，太晚了——因為一個巨大的鴻溝已經被堵住了。

本週我們將討論耶穌的另一個寓言。但這是一個‘寓言’嗎？耶穌的寓言使用了現實生活中的情況；農夫和他的種子、遺失的硬幣或遺失的羊。在這裡，人是像徵性的，地方卻是真實的。在這裡，我們看到了這個世界上好與壞的狀態，以及它們在未來世界的相應命運。

在這裡，帷幕彷彿被拉開了。在這裡我們看到了什麼是『另一面』。它讓我們看到了『另一個世界』。它向我們展示了未來將發生的一切。這樣我們就可以做好準備。這樣你和我就能知道並做好準備！這不是聰明的男人和女人所做的事——向前看？

這是一個警訊。警告標誌旨在吸引我們的注意

第十五章的浪子的比喻顯示了上帝奇妙的恩典，並揭露了對待人的錯誤態度。第 16 章首先向我們展示了物質財富的罪惡使用。對此，法利賽人嘲笑耶穌。現在，他向他們發出了一個警告信號，意在讓那些嘲笑者嚴肅起來。上帝憤怒的警告是為了在為時已晚之前激勵和喚醒我們。

19-

31 節中的這個寓言是將兩者結合起來的高潮。它描述了自私地對待財富和人力所帶來的可怕後果。這個寓言中的「富人」完全忽視了正確使用他的財富。由於富有，他“被人們高度重視”，但他的自私使他“在上帝眼中令人厭惡” 16:15。他與那位關懷他人的撒瑪利亞人是多麼截然相反。



這個寓言是一個警告。福音有兩面，一是呼籲，二是警告。對於心地謙卑的人來說，這是上帝恩典的福音，是一種吸引力。但對驕傲的人來說，這是上帝憤怒的福音，是一個警告。

「19」有一個財主，穿著紫色袍和細麻布衣服，天天奢華度日。

紫色象徵著巨大的財富，只為那些生活奢侈的人所穿，例如希律王，他除了極其華麗之外從不露面。從貝類中提取紫色染料是一個昂貴的過程，因此這位富人所穿的紫色外衣通常只有皇室才穿。裡面穿的是一件精緻的亞麻內衣。

這個人每日生活奢侈，日復一日，耀眼奪目。這意味著他不僅富有，而且正如我們所說，他‘超級富有’，他愛炫耀，他是個趾高氣揚的孔雀。他想讓每個人都知道他很有錢。

他愛上了……自己。他的餐桌上總是擺滿了食物，他每天都吃得美味可口。他根本不知道富足和快樂中也隱藏著危險。我們很容易忘記別人，我們很容易忘記上帝，我們很容易忘記來世。

- 對身體的放縱將會毀滅他的靈魂。

在某些版本中，我們讀到 Dives =

拉丁語，意思是「富人」。但我們不知道這位富人的名字。儘管他擁有巨大的成功和地位，但上帝不會讓他被記住，而是很快就會被遺忘。

耶穌談到另一個人 20

在他的門口有一個乞丐。這裡有兩個人，一個富人，一個窮人。推論就是，富人看見了那裡的乞丐，也許每天都和他擦肩而過，甚至從他身上踩過，卻不願意與他分享任何東西。他本來可以輕易地提供幫助，但他卻盲目、無情，不關心別人的需要。

這個人名叫拉撒路。以利亞撒（Eleazar）或拉撒路（Lazarus）的意思是上帝的幫助。

拉撒路全身瘡， 21

他吃財主桌上掉下來的東西。但他做不到，他只能虛弱又飢餓地躺在那裡。這是一幅極度貧困的畫面，甚至連狗都會來舔他的傷口，狗舔著疼痛且血淋淋的傷口，就好像他已經死了一樣。拉撒路自己沒有力氣抵擋他們。這些獵犬或狗被富人關在狗籠裡以滿足他的喜好並餵得飽飽的，而可憐的拉撒路卻無法吃飽飯來維持生命？那些只餵養自己的狗卻忽視窮人的人在審判時將承擔巨大的責任。

- 耶穌正在對那些像法利賽人一樣愛錢的人講話，他們很有錢，但不願意與有需要的人分享任何東西。拉撒路是上帝的兒女。但他很窮，最窮的一個。不要以為成為基督徒就意味著物質富裕，不是的。

然後他們雙雙死了。 22 乞丐的死期到了。窮人先死。這位富人也死了，而且埋葬方式無疑相當隆重。

正如約伯所說，一個人的身體得到充分的滋養，他的骨頭富含骨髓，而另一個人卻在靈魂的痛苦中死去，從未享受過任何美好的東西，他們並排躺在塵土中，蟲子覆蓋著他們。約伯記 21:24-26。

但相似之處僅止於此——那一天，情況發生了逆轉

天使們把這個可憐的人抬到亞伯拉罕身邊。亞伯拉罕的懷抱是猶太人的天堂圖畫之一。

當被問及死後孤獨的感受時，葛培理說：「聖經指出，我們死後不會孤單，天使會陪伴我們前往天堂（如果這是你的命運）。財富丟了，沒什麼丟；「一旦失去了品格，一切就都失去了。」他說。

- 現在窮人變成了富人，而富人變成了窮人。

富人後來怎麼樣了？ 23

在地獄裡，在地獄裡，它是如此直接，它如此迫在眉睫，它令人心寒。在地獄裡，他受著折磨，地獄多麼痛苦。所有那些錯過的機會，無盡的良心煎熬，充滿痛苦，充滿悲慘，充滿遺憾，看不到盡頭。

這位曾經的富人抬頭看見遠方的亞伯拉罕，身邊還有拉撒路。現在他看到了拉撒路，x2——

那個他曾經滿懷輕蔑和鄙視、認為不值得他注意的拉撒路，現在他看到了被偏愛和羨慕的。看到他，他是否想起了自己對他所採取的殘忍和野蠻的行為？看到他如此幸福，他的痛苦是否會因此而更加深重呢？哦，情況本來可能會有所不同。

24

於是他呼喚他，向他呼喊，他真誠地大聲呼喊，像一個痛苦和悲慘的人，他的懇求中夾雜著尖叫。他過去常常大聲命令——現在他大聲乞求——比拉撒路在他門口的聲音還要響亮。

「我祖亞伯拉罕啊，可憐我吧，派拉撒路來，用指頭尖蘸點水，涼涼我的舌頭，因為我在這火焰裡極其痛苦。」

“打發拉撒路來”，他向亞伯拉罕喊道，從這個描述來看，拉撒路代表基督——

現在他需要他。邪惡之人將向正義之人發出挑戰的那一天即將到來。向長期被忽視的耶穌致敬。

我在這場大火中痛苦不已。對身體來說，沒有什麼比被火折磨更痛苦、更可怕的了；這就是被詛咒的靈魂的痛苦和折磨的表現。

可憐我吧，可憐我吧。但仁慈的日子已經結束了。不再有人提供憐憫。太晚了 x2。

難道那個對拉撒路毫不憐憫的人，還指望拉撒路現在會憐憫他嗎？

不，你的折磨將永無止境，因為上帝是公正的，罪惡終將被發現，罪惡終將受到懲罰。 25

亞伯拉罕回答說：『兒啊，你該回想你生前享過福，拉撒路受過苦，如今他在這裡得安慰，你倒受痛苦。』

記住

x2。你的記憶力怎麼樣？隨著年齡的增長，一切都會消失，但有一天，一切都會重現，一切都會被記起。我們傾向於忘記不好的事情，記得美好的時光，然而，我們卻會想起那些被遺忘的、被忽視的罪惡；未能感謝上帝賜給你的生命和力量，拒絕接受基督為你的主。

26

“除此之外，我們和你們之間還有一道深淵，以致那些想從這邊過到你們那邊的人是不能的，想從那邊過到我們這邊的人也是不能的。”

- 你無法跨越，太晚了，太晚了，不可能了。

人類的聰明才智為彌合巨大的鴻溝發揮了巨大作用。世界上充滿了橫跨遙遠距離的橋樑。幾乎每一個河流或海灣都是人類未曾跨越的。每個峽谷或裂谷都有一座橋連接一側和另一側。

然而，存在著一道鴻溝，任何人類的技能或工程都無法跨越。那裡有一個鴻溝，一個巨大的鴻溝，沒有翅膀可以越過，也沒有橋樑可以跨越。它是永恆歡樂的世界與永恆痛苦的世界之間的鴻溝。

一個巨大的鴻溝已經填滿——

沒有人能夠跨越天堂與地獄，從一個地方到另一個地方沒有通道。義人和惡人混雜在一起的時間已經夠長了——麥子被稗子擠住的邪惡時代也已經夠長了。穀殼和麥子並排放在同一層地板上已經有很長一段時間了。耐心的農夫等待著它們一起成長。收穫的季節終於到了。

離開這個世界之後就沒有任何機會改變。不存在第二次機會，也不存在能讓你脫離煉獄進入天堂的命運。

上帝永遠以偉大的旨意將正義者與聖潔、幸福和上帝同在。其餘所有人都被拒於門外。就像那些愚蠢的處女來到時發現門關著一樣——她們來得太晚了。

「那就派一位傳教士來幫助我的家人吧！」 27 「我懇求你…打發拉撒路到我父親家去， 28 因為我有五個兄弟。他為他的家人懇求。

讓他警告他們，是的，傳教士被派來警告，以便他們不會也來到這個受折磨的地方，因為地獄裡沒有安息。這是火中的勞作，沒有輕鬆，沒有和平，沒有睡眠，沒有平靜，沒有安寧——這是一場永無止境的風暴，地獄的折磨沒有停息。

讓他警告他們不要。地獄裡沒有任何請求會被滿足。不要為那些逝去的人祈禱，已經太晚了！

29

「他們有摩西和先知；上帝的話就在他們面前。讓他們聽他們的。你面前有上帝豐滿的話語，你也在心裡說「這還不夠」x2

30 他說：“我祖亞伯拉罕哪，不是的。若有一個從死裡復活的，到他們那裡去，他們必要悔改。”

• 愚蠢的人容易認為任何方法都比上帝選擇和指定的方法更好。

是的，我們確實有摩西——和先知——

以及上帝的全部忠告。但是，您是否還想要更多的東西？你能想像一個人從墳墓中出現嗎，假設這是一座被墓地包圍的大型聖公會教堂，你能想像有人掀開他的棺材蓋，從墳墓中走出來並跳到他的腳邊。那將是多麼令人興奮，消息將廣為傳播，社交媒體將充斥著它。拍攝團隊和人們會從世界各地趕來觀看、聆聽他的表演！這廣闊的世界裡，什麼地方才足以容納如此驚訝的人群呢？多麼壯觀的景象！你會留心聽他說的每一個字。

如果他接著要你懺悔你的罪孽，那該怎麼辦？這肯定會讓你轉身吧？呼籲你改變不良習慣？

• 有人會做嗎？這樣會有什麼不同嗎？不，不會。



為什麼？那位來自死者的使者所能說的話，不會超過經文中已經說過的內容，也不會更有權威地說出來。

如果您不從《聖經》本身了解通往地獄之路和通往天堂之路，您就永遠不會知道。沒有哪本書能比它更清晰，沒有哪份啟示能比它更明確，沒有哪份證言能比它更清楚。主的道路是聖經的見證，祂的話語是主命令向這個死去的世界所傳講的。

31 耶穌回答說：『如果他們不聽從摩西和先知的話，即使有一個人從死裡復活，他們也是不聽勸告。

如果一個人不聽從摩西和先知、基督和使徒的話，即使一個人從死裡復活，他們也不會被說服。瑪麗和瑪莎是否跑去向她們的兄弟拉撒路詢問死後的生活？

（另一個拉撒路），沒有任何跡象。在整本聖經中，沒有任何記載說任何從墳墓中復活的人說過一句話他們死時所看到的東西！

當猶推古復活後，在場的人繼續聽保羅講道，他們有沒有轉過身去詢問猶推古呢？沒有。

不要看幻象、幽靈或死者。要小心律法和法度（賽 8:19-20）。

- 這是神確實的話語，如果你不回應這句話，那麼你就不會對任何事情做出回應。

如果一座教堂墓地裡站滿了人，這還不足以作為證據，如果世界上所有教堂墓地裡的每個男人和每個女人都活了過來，這也不能說服你。不信仍渴求更多的東西，它永遠不會滿足！

- 噢，人類的心是多麼的死寂，充滿了不信。

許多人公開地生活在罪惡中，他們一般都在教會之外。但是，今天早上在座的各位，儘管你們很和藹可親，卻沒有誰對上帝有愛。事實是你還沒有重生。你從來沒有跨越過死亡而走向生命。

這就是法利賽人的可憎之處，他們以為自己能取悅上帝，但事實並非如此。他們過著雙重生活，一種虛偽、冒犯上帝的生活，因為他們的生活看起來很像基督徒，但實際上卻不是。他們從來沒有抓到耶穌，為什麼？因為他們太愛自己的罪了。這裡誰有同樣的獨立精神？哪種罪惡阻礙了你？趕快停止，以免為時已晚。如果不這樣做，或不採取任何行動——就必定會被打入地獄。

或者是驕傲阻礙了通往基督的道路。你們以為自己已經夠好了，你們認為基督不屬於你們這樣的人，而只屬於那些壞人。放下你的驕傲，謙卑自己，像罪人一樣來抓住可以拯救你靈魂的耶穌基督。

在祂的神聖律法面前顫抖，意識到你應得祂的憤怒，仰望流血而死的救世主耶穌。信靠他，你就會得救。當你這麼做的那一刻，你就從死亡走向生命。

按照耶穌說的去做「你們要竭力進窄門，因為我告訴你們，將來有許多人想要進去，卻是不能。等到家主起來關了門，你們就站在外面叩門，說：『主啊，給我們開門！』」他卻回答說：『我不認識你們，也不認識你們是哪裡來的。

講道是吸引人們從一端走向另一端的手段。

耶穌基督已經向你們傳講，不要拒絕祂。通往天堂的道路已經在你面前展開，趁你還能的時候，現在就轉向祂。對罪人來說，從地球到天堂的道路依然存在，無論你做過什麼，也不管有多壞——

那條路此刻仍然向你敞開。主對你有吸引力嗎？今天，您可以透過耶穌的神聖恩典找到憐憫。現在是時候被帶入

但有一天，傳道會結束。一旦最後一口氣到來，就無法再懇求，已經太晚了——巨大的鴻溝已經被填平了。

耶穌說：“凡為自己積蓄財物，在神面前卻不富足的，也是這樣。”路 12:21 確保自己能進入天堂。讓我們唱出我們最後的他作為祈禱耶穌，我靈魂的愛人，讓我飛入你的懷抱，我的救世主隱藏我，直到生命的風暴過去；安全進入天堂指南，哦，最終接收我的靈魂！阿門 \_\_\_\_ 結束