

# OpenTheo

## The Right View of Life

November 17, 2023



### Sermons of Dr. Martyn Lloyd-Jones - MLJ Trust

Luke 16:19-31 — The only two eternal destinations for humankind are heaven and hell. In this sermon on Luke 16:19–31 titled “The Right View of Life,” Dr. Martyn Lloyd-Jones shows the two very different destinies presented in Scripture that correspond to two different ways of living. There is the carnal life of sin and pleasure that is only concerned with what is temporal and physical. This life leads to eternal destruction and is the destiny of all who die in sin. The other way of life is one that is concerned with God and what is true, good, and eternal. This life leads to eternal life and communion with God. These two lives are either of unbelief or belief in the gospel of Jesus Christ. One’s attitude toward life, death, and the soul reflects the heart and mind. The story of the rich man and Lazarus show these two principals at work in these two lives. Jesus shows the folly of living for this world with its fleeting passions and desires. But those who seek the kingdom of God are blessed and righteous even though they may suffer in this life. Those who believe do so only because of the work of God upon their hearts. Even if unbelievers were to see a man rise from the dead, they would not believe in Jesus and His gospel.

### Transcript

I should like to call your attention this evening to the words which are to be found in the gospel according to Zint Luke. In chapter 16, from verse 19 to the end of the chapter, from verse 19 to verse 31, in other words, in the 16th chapter of the gospel according to Zint Luke, it is our Lord's statement, the well-known and familiar statement concerning the rich men and the people of God. And the beggar Lazarus.

Now you notice that we are not told that this is a parable. So one deduces that it is a true story, a true statement. Our Lord was not speaking a parable here.

He was making a statement of fact. This is perhaps the most solemn statement that our Lord ever made. The most solemn statement, even that our Lord himself ever made.

And I would ask you to bear in mind as we consider the statement, that it is his

statement. It isn't mine. It isn't even that of one of the apostles.

It is the statement of the Son of God himself. So what we are going to examine and look at together comes to us with no less an authority than that. There are things here that no human being could say, things which no human being has a right to say.

It is a statement by the one who is in. He would see me, have seen the Father. This is the statement of the incarnate God, the incarnation of the love of God.

And that of course adds a peculiar authority to it and a peculiar solemnity and seriousness. Now why did our Lord ever make this statement? The answer is of course that he made it in order to illustrate and to in particular to emphasize and to underline and to reiterate and to enforce what he had been saying as it is recorded in the first eighteen verses of the chapter. Our Lord always had a reason for saying a thing like this.

This is true of course of all his parables. He spoke them in order to illustrate a point or something in his message and he tells the story in exactly the same way. It is to bring home to people in the form of an illustration what he had already been laying down more in the form perhaps of direct teaching and propositions.

Here we shall find that all the essential characteristics of his teaching are held before us with very great clarity. Now let me first of all remind you of some of the general characteristics of his teaching. I am doing this my dear friends because there is so much confusion in this modern world of ours as to what his teaching is.

Of all the tragedies in the world the greatest is the confusion as to the Christian message, the truth as it is in Christ Jesus. Let's look at its general characteristics. What is it that characterizes his teaching as we have it in this story? Well the first thing is this.

It is a teaching which is entirely different from the teaching of everybody else. There is an authority, a power, an understanding which you will never find in any other speaker. That Roman soldier that was sent to arrest him said the simple truth when he said no men ever speak like this man.

Everybody noticed that this man speaks with authority and not as the scribes and Pharisees. It is unique teaching and therefore it is surprising teaching. He cuts across all our loads of thoughts.

He doesn't think as we think. He stands alone and his message is quite unique. The second thing that is always characteristic of his message is that it is a call for thought, a call for reason, a call for wisdom.

Now I am emphasizing this for this reason that the popular and the common thing to say about Christianity is that it is just feeble sentimentality, emotionalism. And the people who are Christians are Christians because they don't think, because they don't reason,

because they don't use their brains. They just abdicate from all thought, pull down the blinds and let themselves go in some kind of emotional riot.

There is nothing which is further removed from the truth than just that. Now that comes out very prominently here. You see it is this man, this rich man, Diaries, who is interested in phenomena and something exciting.

Don't you see him arguing with Moses? He says, look here. If you send somebody from the dead to speak to them, they will repent. Give them something exciting, some phenomenon.

No, no, it's Moses. People don't become Christians like that. It's Moses and the Prophet.

And you know our Lord that was, he spoke this parable of his about the rich men and his steward. In order to make this very point, you remember this man, he was the steward of the rich men and he done something wrong and he realized he was going to be dismissed. What does he do? Well, he says, I'm going to be in trouble so I better make some preparation.

So he called the debtors and he said, how much do you owe? Well, he said, a hundred measures of oil, rights of the steward. You just scratch that out and put down 50 instead. He ingratiates himself with his men, knowing this man will never help him.

The same with the other over a hundred measures of wheat. Reduce that to 80, he said. And this is what I'm told the Lord commended the unjust steward because he'd done wisely.

In other words, the men began to think. We are told that about him. Then the steward said within himself, what shall I do? He asks a question.

He faces his position. He begins to reason about it and he decides what to do. Our Lord commends that.

Now that's typical Christianity. He goes on to say, I say unto you, make to yourselves friend of the my friends of the men and of unrighteousness, that when you fail, when you come to die, they may receive you into everlasting habitation. In other words, the whole burden of his teaching in the whole chapter is to wear just a thing and to reason and to prepare and really to face the facts of our situation in this life and in this world.

He always does that. The gospel of Jesus Christ calls everybody to stop and to think and to ask certain questions. There's nothing under the sun that does that tonight but this.

Your newspapers are interesting you, entertaining you, your television, your wireless, your drink, your gambling. All of them are stopping your thinking. Here's the only thing that asks you to think.

Very well. The third characteristic is this. The teaching of the Lord Jesus Christ always makes the problem of life something which is essentially simple.

Didn't you feel that as you heard this great story again? It's where you make the complications, our palaces, our finery, our drink, our business and all these things. We make the complications. There's something strikingly, starkly simple about our Lord's view of it all.

He reduces all the complications concerning life to just one or two primary principles. That's why the gospel is simple. It gets at the heart of the matter.

It isn't lost in details. It's we who are guilty of that. We miss the wood because of the tree.

We miss the big things in life. We are interested in so many different things. We never pay attention to the really big and vital and lasting thing.

But our Lord as your always brings us back to the fundamentals to the essential simplicity. You know there are very few things that we really need to know about life. He always talks about them.

The fourth characteristic is that he always brings it to this. That there are only two ways, only two possibilities. You see in this picture there are two men.

One's right, one's wrong. He's already put it in words in verse 13. Now seven can serve two masters.

Either he will hate the one and love the other or else he will hold the one and despise the other. Either or he cannot serve God and Mammon and Mammon doesn't only mean money. He means the world.

All that money can buy. All the people are interested in. It's either or.

And there are only two ways. The Bible is full of this ultimate choice. And it brings it down to just these two things.

Then of course having said that, it always calls for a choice and for a decision. You've got to decide whether you serve God or Mammon. You've got to decide whether you live like Diaries, the rich man or whether you live like Lazarus.

You've got to decide. Indeed even Diaries sees this. Diaries himself, the rich man, helps to emphasize this point.

He says, look here. Father, I would that I would ascend Lazarus to my father's house when I find brethren that he may testify unto them, lest they also may come to this place of torment. And then he argues again.

He says, nay for the rebrand, if one went unto them from the dead, they will repent. Even he sees it now. He says these people need to think again.

They need to change their minds. They need to take the right choice. At the moment they're taking the wrong choice, as I took the wrong choice, send Lazarus to warn them that they may take the right choice and live accordingly.

He always calls for a choice and for a decision. Choose this day whom he will serve. That is the great statement running right through the Bible.

Who do you belong to? Who are you following? We are confronted by this either or God, or everything that is opposed to God. And lastly of course, and here in a supreme manner, our Lord always emphasizes the tragic folly of making the wrong choice. Very well, my friends, there are the general characteristics of his teaching, which he now illustrates by stating this dramatic story concerning these two men.

What does he want to teach? What's his message? I'll summarize it for you under three principles. Here's the first. The most important thing in life.

What is the most important thing in life? That's what the gospel is about. It's about life. And it brings us immediately to this question.

What's the most important thing in life in this world? That's the simplicity that he holds before us in this naked, stark manner. What is it? Well, now then let's see how he works it out. First of all, he tells us what is not important.

And of course, you'll notice that what he says is unimportant is what we regard as tremendously important. That's why I said that his message is always different from every other, and it's always surprising. He cuts across all our thinking.

What's unimportant? What is the thing that rarely we shouldn't put first? Well, first of all, he says, don't put circumstances first. What do you mean, says someone who will tell you? Look at this rich man diving. The man who was so wrong, the man who finds himself in misery and wretchedness.

What did he put first? He put first circumstances. What were they? Well, rich? He's a clothed in purple and fine linen. He felt sumptuously every day.

He's reminded by Abraham that he'd had his good things when he was in this world of time. What about the other men lesser as well? He's a beggar. He doesn't live in the palace.

He lives at the gate. He's even lying at the gate. The dogs are there, licking his womb.

What does he eat? Does he first amtuously know? He is desiring to be fed with the crumbs which fell from the rich man's table. This is our Lord's account. This is our Lord's

picture.

And you see to him this is unimportant. This isn't what matters. But you see, to die, this, to the rich man, it mattered tremendously, and it matters to people today.

This is what the world is putting before God and Christ tonight. Riches, money. Look what it can buy.

That's why men and women by the thousand perhaps million tonight are working out football pools. Money, this fasts some money. Novelists, they want to be rich.

You can do so much when you've got riches. That's the way really to enjoy life in this world to appoint your money. Rich, clothed in purple and fine linen.

What a picture. There it is in all the society magazines. It comes into the daily newspaper.

Smart, clothed, figure. Wonderful. This is what makes life.

Purple and fine linen. Marvelous. It's the badge of greatness.

It's the talisman that gives you entry into the places that really the thought about all these things. And then the fairing, sumptuously the dinners and the menu and the wine and the marvellous and writing about it, articles about it. What's recommended this week.

You'll see it in the popular and even in the more learned weekly journals, the attention that is made to how you're fed, to your diet, to your food, to your feasting, heard, sumptuously. Good things is the supposed good time. Having a good time.

Going up to London to have a good time. Here it is with all the perfect description of which our Lord alone is capable. But you see, our Lord makes nothing of these things.

There's other men, he's a beggar, he's got nothing. No, this isn't the commend poverty or beggary of course not. That's not the point our Lord's making.

All he's saying is this, this is not the thing that matters primarily. This is not the thing you put first. This is not the thing you live for.

That's what's wrong. We need food. We need clothing.

We need all these things, but we don't live for them. This man lived for them. The other men regarded them as indifferent.

They really didn't matter. He was concerned about something else. Well, now there's one thing.

Another thing you see that our Lord shows to be so unimportant is the life of the Bobby. There's rich men. It was very healthy.

He lived a very healthy life. The other men at his gate we are told was full of sorrows. But you see in this story that's comparatively insignificant and unimportant.

Our Lord doesn't make a big point of this. This isn't why he spoke the story in order to talk about health and extension of our life in this world and the health of the body and the deliverance of the body from illness and diseases. No, no, he's not interested.

That's comparatively unimportant. Again, doesn't misunderstand. That doesn't mean to say that the Christian teaching is that health doesn't matter.

It does matter. But again, you don't put it first. Health of body is not the first thing.

And while we are concentrating on the health of the body and the extension of the little time we spend in this world, we are neglecting something more important. He's not interested very much in the life of the body. And the third thing I note negatively is this, that he doesn't seem to be very concerned as to the cause of death.

All our Lord tells us is that the two men died. Doesn't tell us what they died on? Why? Well, it doesn't matter, you know. What did matter what a man dies of? Matters to a doctor.

He's got to put it on the death certificate. Matters to the state and its records. Doesn't matter, you know.

In eternity, doesn't matter in the sight of God. Whether you die quietly in your bed or killed in a field of battle or exploded by a bomb, it doesn't matter. The cause of death to our Lord is insignificant.

It doesn't matter. But this is what the world concentrates on, isn't it? The world puts this on the front page. This is the big thing.

It doesn't ask how we exactly did a man face the end. It says now, was he killed by a bomb? Was he killed in war with a great excitement as to the cause of death? But according to our Lord's teaching, this is comparatively insignificant and unimportant. Well, what is important? What is it that really matters in life? What is the most important thing of all? Our Lord answers the question.

It is a man's outlook upon life. It is a man's attitude to life. What does our Lord say is really important? When I look at this story for yourself, analyze it, and you'll discover a most extraordinary thing.

The thing our Lord puts first is this, is the fact of death. Indeed, this whole story is really an expanded treatment of the whole question of the fact of death. Did you notice that?

Our Lord, you see, seems to dismiss the life of these two men in very brief compass.

There was a certain rich man which was clothed in purple and fine linen and fed sumptuously every day. And there was a certain beggar named Lazarus which was unstable, moreover the dogs came and licked his sword. That's all our Lord has got to say about the earthly life of those two men, just that and no more.

Then he goes on. Now he begins to deal with his need. And it came to pass.

What came to pass? Oh, what came to pass was that the two men died. It came to pass that the beggar died. The rich man also died.

This is the thing that our Lord is interested in. All that goes before, well, he just mentions it that we may have some idea of the two men, but he says the rarely important thing is this. The two men died.

And from there on, he begins to show the essential difference between the two. It came to pass and it always come to pass about everybody who's ever lived in this world before us. It came to pass that they died.

And it will come to pass my dear friends that he and I will die. This is what our Lord's interested in. All the antecedents, he summarizes very briefly, then he gives the rest of his time to say, now then this is the thing.

They both died. This world is only a temporary world. The gospel of Jesus Christ primarily is not to prepare us for life in this world, is to prepare us for life in the next world, because as I'm going to show you, it's only the men who's prepared for the next who knows how to live in this.

So he puts this first, then you see what he also emphasizes is this. Is the state of a man's soul? Is condition as he dies? Not the cause of his death, not the state of the man's soul. And in other words, he's interested in a man's relationship to God and his eternal destiny.

That according to our Lord is the most important thing in life, not your wealth or your poverty, not your clothing and your decoration, not the amount of food you eat, not the state of your physical health. These things that absorb us and our time and attention about which we think and dream and plan so much, my dear friends, our Lord says, these are not the things. This is the thing that matters.

Now you die, the state of your soul, your relationship to God, your eternal destiny. Very well, let me come to my second proposition. Why is it that that is the most important thing of all? Our Lord lays that down as a proposition that that is the most important thing.



Now then, let's consider this. Why is this the most important thing of all? Well, he answers the question of burdensome. The first answer he gives is that this is the most important thing of all because this determines, as I say, the way in which we live and what we make of life in this world.

As a man thinks or thinks it, so he is and so he does. You see, every man of us is showing his philosophy of life by the way in which he's living. Our living practice, our conduct and behavior is nothing but the outworking and the expression of what we rarely believe and the people who are living the kind of life that this rich man lived tonight are doing so because that's their view of life, that's their philosophy of life.

What a man thinks, so he is, so he does. Diabetes lived one kind of life because that's the sort of life he believed in. That was his view of life.

Life to him was a place in which a man has a good time, has his good things, has his palace and his food and his purple and fine linen and all the rest of it. That's, he says the way to live. That's the way for a man to enjoy himself.

You see, it determined the way in which he lived. That is again, I say, why diabetes was so urgent that somebody should be said to one, his brothers. He said, you know, they've got the wrong view of life.

They are viewing it as I viewed it. I see my mistake now, go and tell them. Tell them to see it then.

You notice the word that he used, what an extraordinary thing, yes, a sermon from hell. He said, no, Father Abraham, but if one went unto them from the dead, they will repent. Repentance means not only that you think again, but that you turn round, that you start doing something you never did before and stop doing what you had been doing before.

Repentance is a change of mind, a change of outlook and a change of behavior. And that is why our blessed Lord himself says this to us. I say unto you, make to yourselves friends of the mammon of unrighteousness that when you fail, they may receive you into everlasting habitations.

What he means is this. He says, now look here. Get a right view of life.

Begin to look at your life in the light of eternity. Then realizing that you're destined for eternity, make a right use of your money while you're here. Don't live on for yourself.

Don't live and spend your money on your clothing and on your food and on your drink and on your pleasures. Make to yourselves friends. Use your money in a right way so that when you do die, you'll find that it will pay you to do so.

You see, your view of life determines the way that you live. It will determine your use of

your money and of all your talents and of all your faculties. There's no question about that.

We've all got the same faculties, the same talents in various measures. Well, what determines how a man lives in this world? Oh, what he says that is, a man's view, his total view of life. Now I could illustrate this to you at great length.

You look at the great men who were pictured in the Bible, the great patriarchs, the great saints. They were men who suffered and endured a lot. Why did they do so? Look at a man like Moses.

Moses, you know, if he'd played his cards properly, could have been a very great man. He'd been adopted by Pharaoh's daughter. He was regarded as her son.

He could have been a great general. He could have been a prince. He might have had anything, but he didn't you remember? He had a very troubled life.

Why? Well, you asked the author of the Epistle to the Hebrews, and he'll tell you that the whole secret was this. He chose, he preferred to suffer affliction with the people of God, rather than to endure the pleasures of sin for a season. A man took a long view.

He'd got a philosophy of life. He said, I'm only here for a while. eternity lies ahead of me.

And because he had that view, he decided to live like this. He preferred to suffer affliction with the people of God, rather than to enjoy the pleasures of sin for a season. He didn't just plunge into pleasures.

He said how long do they last? He began to ask questions. He thought he had a view of life, and his whole conduct was determined and governed by that. And that's exactly what our Lord is teaching right through this chapter.

This is the most important thing in life and in this world, because it determines the way in which we live. The greatest pain effect in this world is ever known. Have been the Christian saints.

Why? Well, you see, they realized the responsibility to God, and they didn't live a selfish life. They lived a life of service. They lived as Christ had lived.

They did the rash to follow him because of their view of what was coming. But let me give you another reason why this is the most important and cheapest thing. It not only determines how a man lives in this world, it affects the actual mode of death.

Now there's a difference between the cause of death and the manner of death. The cause of death, as I say, may be one of many things. It may be illness.

It may be accident. It may be a bomb. It may be war.

That's the cause of death. Our Lord's not interested in death. But he's very interested in the murder of death.

Did you notice it? This is one of the most wonderful things in this story. 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.

That's what I mean by a difference in the murder of death. What a difference. What a contrast.

The rich man dies and all we can be told about him is that he was buried. But what we are told about the other man is that when he died, he was carried by the angels into Abraham's bosom. The way him goes out of this life and into the next is all together different according to the view which he holds on these methods.

The rich man died alone. He couldn't take his boon companions with him. He can't take his purple and his fine linen.

He can't take his grit, feast and his sideboard. He can take none of these things. He goes empty handed without a friend.

He goes alone, unattended, buried. But not so Lazarus. Here is one who is taken hold of by the angels and born on angels wings into the bosom of Abraham in heaven.

Oh is there anything more important than this than the mode of death? The way in which we die? You see it's not to come to every one of us. It came to pass I say. It will come to pass about you.

Something will say about you. It came to pass that at a given point he died. And then how do you die? This last great journey, this exit, this quietus.

How do you make it? Are you going out of it alone and just be buried like a dog? Or will you be carried on angels wings? There's nothing more wonderful about this Christian message than just this, that it affects all vitally the actual mode of death. Oh the Bible is full of this sort of thing. It talks about the Christians falling on sleep.

Listen to the Apostle Paul, oh he puts it. He says to the Philippians, I am in it straight between two things. It's better for you that I should remain but as for myself, I prefer he says to go on to be with Christ which is far better.

For me to live his Christ and to die is gain. That's how he views it but listen to him at the very end of his life. Here he is an old man.

Death is at the door and he looks into the face of death and he says I am now ready to be offered and the time of my departure is at hand. I have fought a good fight. I have finished my cause.

I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge shall give me at that day and not only unto me but unto all them also that love is appearing. That's the way to die.

Listen to Peter. Peter writing again as an old man at the end of his life in his second epistle chapter one says, I've got to put off this might appernacle. Not all it is this old body which the world makes so much in its food, its clothing, its health and all the rest of it.

My tapernacle is only a tense as Peter. It's only a temporary residence. I've got to put off this my earthly tapernacle.

I know it's coming soon but it's all right. He knows where he's going. He'll not be alone.

Born on the wings of angels into Abraham's bosom. My friend this is the thing our Lord's emphasizing. Not what causes your death but the way in which you die.

Are you ready to die? Are you ready to go out of this life? Day by day people are going out of it. They're going out in different ways. We've had great reminders of that during this last week.

Haven't we? There are many ways of going out of this life. I need saying or more, you know what I've got in my mind? It's in your mind. How are you going out? Can you look forward to the wings of angels bearing you? Do you know that when you cross that last river, when you make your final exit, that you'll not be alone? You'll be surrounded by the angels of God.

You'll see the brightness of their glory. They'll keep you from all harm, all pain, all wretchedness, all agony. They'll be with you and they'll support you.

They'll undertake for you. They'll carry you to the very bosom of God himself. All I say, this is the most important thing in life because it not only determines how we live, it determines how we die, but let me go on.

It also affects our state after death. And this is the thing which our Lord is emphasizing. Is there ever a bigger contrast found anywhere in all literature than what we find here? And here's the rich man in hell.

He lift up his eyes, being in tournaments, and see at Abraham afar off, and Lazarus in his bosom, the contrast. You see the way you view life determines your state after death as well as the murder of your death. And of course, the contrast is pointed once and forever by Abraham said, sung.

Remember that in thy lifetime receive its thy good thing, and likewise Lazarus, he will think. But now he is comforted. And there is no what tormented.

I say as I said at the beginning, no one has a right to speak like this, except the Son of God. I can't see beyond the veil. You can't.

Nobody can. Your great philosopher says he doesn't believe in it. He doesn't know.

He knows no more than you and I do. He's purely speculating. It's only his own idea.

Here is the only one who's the right to speak. He's come from the, he knows. I guess he says it.

And he says that there are only two destinies, heaven and hell. And it is the difference between the bliss and the peace and the joy of heaven, and the flame and the torment and the agony and the misery of hell. You see, hell means the place of eternal remorse.

Diaphy sees his error, sees his mistake, he's suffering in the flame. He wishes he could get out of it. He's suffering.

That's the thing that our Lord emphasizes. This view which we take of life in this world is going to determine our state after death. And it's going to be one of these two.

But let me add the final word. Yet not only affects our state after death, it affects that state unchangeably and eternally. Beside all this between us and you, there is a great golf fixed so that they which would pass from him to you cannot neither can they pass to us that would come from them.

I say again, I wouldn't dare say a thing like this. It's the Son of God who says it. It's the Lord Jesus Christ who says it.

It's the one that's all of the world that he gave himself upon that cross. It's the incarnation of God's love who says it. He says that our state is eternally fixed everlastingly, unchangeably.

Though you may see you wrong, then you can't get out of it. It's fixed. The bump is unbridgeable.

Very well, my friends. It's just my simple duty to tell you this and to remind you of it. Men and women will tell you there's a second chance.

How do they know? Oh, they say, but the love of God makes the other impossible. Does it? Do you know more about the love of God than the Lord Jesus Christ? Stop a moment and think what you're saying. Stop your theorizing.

Stop being clever. He says and he is God in college that there is an unbridgeable golf in that our eternal fate and destiny is decided in this life and in this world by what we believe. Very well, that brings me to my third and my last proposition.

How can I then get the right view of life? What am I to believe? What must happen to me? What must I do in order to make sure on this matter and avoid the fate of the rich men diving? The answer is perfectly simple. It's not a question of being frightened. That's why I've tried to control myself as I'm preaching tonight.

I'm not here to frighten you. Nobody can ever be frightened into salvation. It's not a matter of being frightened.

It's not a matter of some startling phenomenon that'll awaken us and shake us. It's not the question of having a visible proof. These are the things which men make so much of? Are they not? The arguing like this rich men dive is, if only I knew, if only I had absolute proof, if only someone from the dead as if I could come, then I'd believe, no, no, she's here from you wouldn't.

And it's our lord who's saying the same thing. And of course, this is quite right. You would have thought the two world wars in this present century would have shaken the whole world, would have called everybody to repentance.

You would have thought that people who passed through the bombing in the last war would never sin again. It'd have that effect, of course, it didn't. It drove them worse than they were before.

Troubles and wars and problems very rarely make us better than we were before. We are better for a while and then we forget it and all reverts to where it was before. Indeed, our lord himself is very clear on this point.

Abraham says, if the year not mercies and the prophets neither will they be persuaded though one rose from the dead. What our lord means is this, you see. He says, look here, you people are arguing that if only you had some tangible proof, he says you're getting it.

Look at me. They saw him, they heard him, they saw his miracles. Did that make them believe? No, no.

He could heal the sick, cure the lame and the blind. He could raise the dead. You'd have thought that would have convinced everybody.

The effect it had upon them was to make them crucify him. They say, if an victorily rose from the dead, we believe. He did rise from the dead and still they don't believe.

No, no, that's not the way. There's only one way. If they hear not mercies and the prophets neither will they be persuaded though one rose from the dead.

You notice how this is repeated here. Abraham said unto him, they have mercies on the prophet. Look here, as is the rich men in hell.

I pray thee, Father Abraham, that thou would ascend Lazarus 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 said unto him, they have Moses and the prophets.

Let them hear them. But he says that isn't enough. There must be something more, something more, something more, something striking, marvellous.

No, no. If they don't hear Moses and the prophets, nothing else will persuade them. That's why my friends, I'm not trying to frighten him.

That's why I never bring pressure to bear at the end of a service. I don't want to make people decide I can't. It's Moses and the prophets.

That's why I don't tell affecting stories and play on your feelings. It won't do it. It'll produce something temporary.

It won't last. No, no. There's only one way.

The truth, Moses and the prophets receiving understanding this. Our Lord has already said it himself. The law and the prophets were until John since that time the kingdom of God is preached and every man who's got any sense presses into it.

What's he talking about? Well, it comes to this. There's only one way to get the right view of life. It is to hear and to pay heed and to listen and to follow the teaching of nurses and the prophets.

What's this? Well, here it is. You see, it's the whole Bible. Moses and the prophets.

That's the whole of your Old Testament. Moses and the law. What does he teach us? What does Moses got to tell me? He won't like listen to Moses.

What is it? Well, it's all here. Right in the Old Testament, the five books of Moses. What is it? Oh, it's about God.

In the beginning, God created the heaven and the earth and all that in the mills. God making men in his own image. God revealing himself the holiness of God, the men.

Moses goes on to tell us why we are as we are. Men's form, men's sin, men's misery consequent upon it. But he doesn't leave it at that.

The law of God. God's demands. The Ten Commandments.

You must worship God and serve him only. You must not bow down to a grieving image. You must not take God's name in vain.

You must observe his day. No, it should not kill. No, it should not steal.

No, it should not commit adultery. No, it should not bear false witness. No, it should not cut it.

Thy neighbor's wife or ox or ass. Here it is. God's demand.

Righteousness, holiness, purity of living. Why? Well, because God is going to judge us all. That's what Moses teaches.

God's utter holiness. God's righteousness. God's the judge of the in terms of that.

The judgment of God. And let's remember this as our Lord puts it here. Here they which justify yourselves before men.

But God's seeeth your hearts. That's how God is going to judge us, not by the outward job. Not by your morality, which is so much better than that of some sinner in a gutter.

God's yet the heart. You may never have committed adultery. You may never have got drunk, but what about your heart? Now often have you committed adultery in your heart.

God knows your hearts. God sees us as we are. The judgment is a real one.

He knows all about us. He knows the secret things and all will be laid open before him. That's the teaching of Moses.

Listen to it. And the teaching of the prophets is the same. But listen, we are told this about the law.

It is easier for him and earth to pass than one kittle of the law to fail. That's our law summing up of this matter. That's Moses's teaching.

The law of our righteous and the holy God, making its demands and will be judged by it. And it will never fail. It will stem.

Nothing can remove it. The prophets, what they are teaching, exactly the same. They call the nation to repentance.

They call the nation back to obedience to God. They warn it of judgment. They say that there is no hope for people in this, they repent.

It's the universal teaching of all the prophets. Let me then summarize for you the teaching of the law and the prophets. Moses and the prophets.

It's this. That by the law is the knowledge of sin, which means this that no men can ever justify himself before God. We think we can, of course.

That's why our Lord says, are they the justify yourselves before men? You say, look at the lifetime, baby, look at that man. What a wonderful life. There's a man who doesn't



believe in Christ.

He doesn't believe in God. But look at the good he's doing. Look at the sacrifice he has made, justifying himself.

And the world praises him. What are we told about it? God, knoweth your hearts and that which is highly esteemed amongst men. A carded in your newspapers, praised in the obituary notices.

Marvelous men. Wonderful life. Abomination in the sight of God.

Vileness, foulness, utter unworthiness. This is the verdict. There it is.

No men can stand before God. No men can ever justify himself. No men can ever work up a righteousness that will satisfy God.

That's what Moses and the prophet teach us. They condemn us. We're all sinned.

We've all come short of the glory of God. There is none righteous. No, not one.

They say, you need salvation. You're lost. You're hopeless.

Moses and the prophets. Have you heard them preaching? But thank God, Moses and the prophets didn't stop at that. That's how they begin, but they don't end like that.

Moses and the prophet says, yes, you're lost. You're damned. You're helpless.

You're hopeless. But there is a hope. And it's a hope that comes from God.

Moses, Genesis 3.15, in seed of the woman shall bruise the serpent's head. Moses tells you that you're without excuse. If you're nothing but your old testament, you've no right to go to hell.

Moses tells you the seed of the woman. There's a man coming born of a woman who's going to redeem. And then go on and read the books of Exodus and the vittakers and numbers.

Do you ever read them? You ought to. You may find yourself in hell because you haven't read these. Don't listen to these fools who derive them.

Read about the burnt offerings and the sacrifices. Read about the pascal lamb that was slain and the blood painted upon the doorpost as the children of Israel came out of Egypt. What's it all about? Oh, this is but a promise and a prophecy of a lamb of God that is going to come that shall save and take away the sin of the world.

Moses tells you that all the types, all the blood of bulls and goats, the ashes of an heifer, offerings and sacrifices, they're all saying there's a delivery coming. Bob is going to

provide a lamb and a sire. Moses tells you that.

Listen to him. It's the way to save you from the torment and from the flame and the prophets. Join him in saying the same thing.

Comforty, comforty, my people. Seth, my God. Yes, there is one who's going to be led as a lamb to the slaughter.

I see him says Isaiah. I see him with his visit mark such that no men should desire him. I see him blue.

I see him smitten of Bob. Who's this? This is the messiah. This is the son of God that's going to come that the one who's going to bear her punishment in order that we may be reconciled to God and spared the torment of hell, repent and believe.

Moses and the prophets are all preaching this great message to us. But you know we're not left with it. The law and the prophets were until John since that time the kingdom of God is preached.

He says, look here. I'm the fulfillment of the prophecies of Moses and the prophets and I have come. I am the son of God.

I have come to set up the kingdom of God. I'm here to open the gate. I'm going to have my body broken so that through me you can pass from hell to heaven as it were and from earth to heaven and from men to God and from judgment into life.

The kingdom of Bob is preached. And so you see Moses and the prophets and the son of God and the apostles to whom he gave his message concerning himself. They come to us and they say this, realize the facts.

You've got to die. It will come to pass that you die and you stand before God. And as you are, you can't.

You're lost. You're a sinner. You're damned.

You're vile. You can't stand in his presence. But listen.

There is a way for men to be saved. We can't justify ourselves before God. We can before men, but not before God.

And the great question is how can a man be just with God? How can a man stand righteous and just and free in the presence of God? Listen to the Apostle Paul answering it once and forever in Romans 3. He says, therefore by the deeds of the law there shall no flesh be justified in his sight. For by the law is the knowledge of sin. But now the righteousness of God without the law, apart from the law is manifested.

Being witnessed by the law and the prophets. Moses and the prophets are witnesses to this great thing. They said it was coming.

It's come. But now the righteousness of God without the law is manifested. It's revealed even the righteousness of God which is by faith in Jesus Christ and to all and upon all them that believe for there is no difference.

For all have sinned and come short of the glory of God, being justified freely by his grace through the redemption that is in Christ Jesus, whom God has set forth to be a propitiation through faith in his blood to declare his righteousness for the remission of sins that are passed through the forbearance of God. To declare I say at this time his righteousness that he might be the just and the justifier of him that believeth in Jesus. There it is my friend.

The preaching of the Son of God witnessed unto by Moses and the prophets. It's happened, it's revealed. Though you and I are sinners, vile and hopeless and can never put ourselves right, he the Son of God has come, taken our place, born our punishment to put us right with God.

God was in Christ reconciling the world unto himself. Be justified by faith. You'll never make yourself right.

He'll put you right. Not he who works his righteousness. It's all by faith.

It all simply means believing that is why our Lord puts it like this. The Lord the prophets were until John since that time the kingdom of God is preached and every man presses into it. He's seen the condemnation.

Moses and the law have condemned him. They say the Messiah is coming. He's come and they're pressing into it.

They're running into it. Have you done that? Are you pressing or have you pressed into the kingdom of God? Have you believed the message of the law, Moses and the prophets? Have you listened to the preaching of Diaries from hell? Have you repented? If one went into them from the dead they'll repent. Have you done it? Have you seen the folly of your view of life and your way of life? Have you realized you got to stand before God in judgment? Have you realized that there is an eternal misery ahead of you if you die as you are? Have you listened? Have you thought again? Have you repented? Have you changed your mind? Have you changed your life? Have you believed the message of free justification in Christ who hasn't been made the sin offering for us? And have you given proof that you've done it seriously, soberly, genuinely by turning from the world, renouncing its life and giving yourself unreservedly and holy unto our blessed Lord and Savior? That's the way.

If they are not nurses and the prophets neither will they be persuaded, though one rose

from the dead? Have you been persuaded by Moses and the prophets? Have you been persuaded by the Son of God? He tells you. He came into the world to seek and to save that which was lost. He came because all had failed and none could ever succeed.

He's in the world. He came to it. He died because it's the only way.

Have you heard him? Has he persuaded you? Has time is persuaded you? Have you pressed into the kingdom as the result of hearing and receiving and believing and acting on the message, my dear friend, if you do so? When your time comes to die, you will likewise be carried by the angels on their blessed wings into the presence of the Lord Jesus Christ to be with him which is far better. You won't die in darkness. You won't die in despair and in hopelessness whatever your gifts and your brilliance.

Now now you know in whom you have believed and you know that he will keep that which you have committed unto him against that day. You'll die as the saints have died. You'll be carried and wafted on angels wings into the presence of the turn of God.

And you will hear him saying unto you, well done, though good and faithful servant, enter thou in into the joy of the Lord. Yes, you will have so lived in this world that as our Lord puts it that when you come to die, you will be received into everlasting habitations, make to yourselves friends with the mammon of unrighteousness, that when you fail, that when your life your health has failed and you die, they may receive you into everlasting habitation. You'll die knowing that you're going into one of those mentions which your blessed Lord and God has told you he's gone before you to prepare for you and which is furnished for you and in which you'll spend the glorious eternity.

Oh, if you pay heed to Moses and the prophets and the son of God, you know, when you come to die, you verify Peter's words, you'll have an abundant entry ministered unto you into the everlasting kingdom of our Lord and Savior Jesus Christ. That's the way to die and to look forward to an eternity of bliss. Very well, let's leave it like to go.

Teach me to live, that I may dread the grave as little as my bed. Teach me to die, that so I may rise glorious at the awful day. Make that your prayer and then join John Sennick, the saint of two hundred years ago.

So he says, when air in death, ice lumber, let me rise with the wine counted. In their number, are you among the wine? The wise others who listen to Moses and the prophets, to dive in from hell to the son of God, our blessed Lord and Savior, are you among them? Have you been persuaded? Have you pressed into the kingdom of God? If you haven't, do so now. Make no telling and be saved.

We do hope that you've been helped by the preaching of Dr. Martin Lloyd Jones. All of the sermons contained within the MLJ Trust audio library are now available for free download. You may share the sermons or broadcast them.

However, because of international copyright, please be advised that we are asking first that these sermons never be offered for sale by a third party. And second, that these sermons will not be edited in any way for length or to use as audio clips. You can find our contact information on our website at [mljtrust.org](http://mljtrust.org). That's [mljtrust.org](http://mljtrust.org).