



A Testimony from Hell – The Rich Man and Lazarus Part 5

May 31, 2026 Luke 16:19-31

Well, I hope you have your Bibles, and I'd ask you to turn, if you would, to Luke chapter 16. I'm going to read from an article written by John Thomas entitled "*That Hideous Doctrine*", *Moody Magazine*, September 1985, pages 91 and 92.

Imagine the person who has just entered hell – a neighbor, relative, co-worker, friend. After a roar of physical pain blasts him, he spends his first moments wailing and gnashing his teeth. But after a season, he grows accustomed to the pain, not that it's become tolerable, but that his capacity for it has enlarged to comprehend it. Though he hurts, he is now able to think, and he instinctively looks about him. But as he looks he sees only blackness.

In his past life he learned that if he looked long enough, a glow of light somewhere would yield definition to his surroundings. So he blinks and strains to focus his eyes, but his efforts yield only blackness. He turns and strains his eyes in another direction. He waits. He sees nothing but unyielding black ink. It clings to him, smothering and oppressing him.

Realizing that the darkness is not going to give way, he nervously begins to feel for something solid to get his



bearings. He reaches for walls or rocks or trees or chairs; he stretches his legs to feel the ground and touches nothing.

Hell is a "bottomless pit" (Rev. 20:1,2 KJV); however, the new occupant is slow to learn. In growing panic, he kicks his feet and waves his arms. He stretches and he lunges. But he finds nothing. After more feverish tries, he pauses from exhaustion, suspended in black. Suddenly, with a scream he kicks, twists, and lunges until he is again too exhausted to move.

He hangs there, alone with his pain. Unable to touch a solid object or see a solitary thing, he begins to weep.

His sobs choke through the darkness. They become weak, then lost in hell's roar.

As time passes, he begins to do what the rich man did - he again starts to think. His first thoughts are of hope. You see, he still thinks as he did on earth, where he kept himself alive with hope. When things got bad, he always found a way out. If he felt pain, he took medicine. If he were hungry, he ate food.

The awful truth spreads before him like endless, overlapping slats: *When I put in ten thousand centuries of time here, I will not have accomplished one thing. I will not have one second less to spend here.*



He learns, though, that “the smoke of (his) torment goes up forever and ever; and (he has) no rest day and night” (Rev. 14:11 NASB).

Hell is a real place, and that's a realistic description of it, and much, much more. How do I know? Because the most compassionate, loving, kind person who ever walked the face of the Earth, the Lord Jesus Christ Himself, crafted a specific story, Luke 16:19 to 31, the parable of the rich man and Lazarus, to tell us of the reality of Hell and how men and women go there. And it is a loving and a compassionate Christian who shares that truth with the people who do not know Christ. Because that's what Jesus Christ, that's what we're doing today when we remember the Lord's table, that's why Christ came; to save, rescue you and me from that forever. So it's a wonderful thing you do when you share that truth, as difficult as it can be sometimes.

So we've been looking at this parable, and we have seen many questions that were raised in looking at the parable in Luke chapter 16, the rich man and Lazarus. One of the things was, hey, did race, did he go to Hell because of his race? No, he was a Jew. It wasn't like the Jews thought the Gentiles go to Hell, but Jews are okay. It has nothing to do with race. You know, Father Abraham, Abraham calls him “child” or “son”. He most definitely was a Jew, the right race. Well, maybe it was his substance? He was a rich guy. After all, Jesus said, hard for a rich man to enter the



kingdom of heaven. No, we learned and we've seen a couple of times now. Abraham, Job, so many people who are in glory were very fabulously wealthy. Solomon, a rich man, the richest man to ever live. Well, maybe he was secular? Maybe he wasn't a religious Jew. Oh, yes, he was. Remember, you had Moses and the prophets, a euphemism for the Word of God. You have the Word of God. Jesus has Abraham, in this conversation, tell him that. What's more, the man is so concerned about the salvation of his five brothers now, he says, oh, send Lazarus to them so that they will repent. He uses the word "repent". That's not a word that a secular person uses very often. And remember what we said, repent implies there's a sin to repent of. Sin implies that there's a law that established what was right and wrong and you broke it. The existence of a law means there's a lawgiver. That lawgiver is a holy, righteous God. So he's got his theology down pretty good. No, he wasn't irreligious. Well, maybe he was just such a wicked, heinous sinner? I remember the late Dr. John MacArthur on Larry King Live was being interviewed, and they had a rabbi there. And Larry King asked the rabbi, do you believe in hell? And the rabbi says, well, I believe in hell, but I don't believe anybody would go there. Well, when MacArthur got his chance, he turned to the rabbi. And I alluded to this last week. Well, do you think Hitler could go to hell? He says, well, maybe hell. Well, do you think Stalin who killed more Jews than Hitler could go to hell? Well, maybe Stalin, but only people like that. And that is the huge misnomer. You



see, most people think that if there is a Hell, it's only for the most incredibly wicked of people, and certainly I'm not going to go there because they don't understand the nature of God. They think God's going to grade on the curve. They think my sin and your sin is OK. It's those big sins that are a problem. That was not the reason as well. Well, maybe it's because he was just a selfish and a stingy guy? Well, he was selfish and he was stingy. And those are sins because the word of God is replete with our stewardship obligation to the poor around us. And he certainly wasn't helping out Lazarus. But as we saw last time, do you mean to tell me if you'd have brought Lazarus in and bandaged his wounds and put clothes on him and gave him some food and did all those works of righteousness that, somehow, he was going to go to heaven? No, we're all stingy. We're all selfish. The definition of sin is self, living for self, violating, not living for God and His law, but violating everyone living for self. So the problem you've got there is that's only a half-truth because, yes, sin, selfishness, will send you to hell. But the people that go to heaven, they're sinners and they're selfish, too. So there's more to it. And Jesus has specifically crafted this story to let us know exactly what the "more" is, if you will.

Pick it up in verse 29. We know he's in Hell. He's lifted up his eyes. He's asked for Lazarus to come and dip his finger to give him a little relief from the pain. He knows he's locked in. He knows he's there forever. How did this rich man get there? Jesus is going to tell us. Let's pick it up. Verse 25, let's ramp up a little bit. **But Abraham**



said, "Child, remember that during your life you received your good things, and likewise Lazarus bad things; but now he is being comforted here, and you are in agony. And besides all this, between us and you, there's a great chasm fixed in order that those who wish to come over from here to you may not be able, and that none may cross over from there to us. This is not a description of how heaven and hell really work. This is a story crafted by Jesus to make a point about a real hell. Verse 27. **And he said, 'Then I beg you, father, that you send him to my father's house – for I have five brothers – in order that he may warn them, so that they will not also come to this place of torment.** Here we go, verse 29. This is what Jesus has been building to. **But Abraham said, 'they have Moses and the prophets; [let them hear them.]'** They have the scriptures. Remember, the Old Testament text canon is closed, been closed for 400 years before Christ's birth. The entire Old Testament, they got Moses and the prophets. They got the whole, they got the scriptures. And he says, **But he said, 'No, Father, Abraham, Verse 30, but if someone goes to them from the dead, they will repent!'** By the way, that's another reason why Jesus in this parable gave Lazarus a name, called him Lazarus, a proper name. Why? Because it won't do any good for his five brothers to see a guy show up one day and say, hey, I want you to know that I've risen from the dead. That isn't going to work. It's got to be somebody they knew. It's got to be somebody who they knew who had died and now has come back. And so by giving him the



proper name Lazarus, the brothers would know, wow, this is that Lazarus that used to be by our brother's gate who died, and here he is risen again. And so that's why the rich man says, send Lazarus, by name, to my brothers. Look at verse 31. ***'But he, Christ, all right, excuse me, Abraham, said to him, 'If they do not listen to Moses and the prophets, if they do not heed the Scriptures, neither will they be persuaded if someone rises from the dead.'***

There it is. What sends people to hell? Answer: How they respond to the Scriptures. How they respond to the Word of God. I used an example, a real life example. I talked about my father sitting at the end of a dining room table in Indianapolis, Indiana shortly after I became a Christian and sharing the gospel with him. I said he was smoking an unfiltered camel and so forth, and he made that comment about, "Well, John, if I really saw somebody rise from the dead, maybe then I would really believe." But I made a mistake, and I want to clarify. I didn't say my father. I said my father-in-law. My father-in-law was a born-again man, and he didn't smoke camels, and it was my dad that I was referring to. But I also wanted to share with you, be persevering in your prayer, because that conversation was in 1977, 78, and in 1983, two days before my dad died, God honored our prayers and worked that miracle salvation and led my father to a saving knowledge of Christ. And by the way, what did it, among other things? My wife, spending a month in MD Anderson Cancer Clinic with him, constantly sharing the truth of the Scriptures,



and then when he was laying in a comatose state, my sitting at his bedside reading the gospel of John over and over and over again and explaining the Word of God, the Word of God. So what sends people to hell is the way they respond to the Word of God. James 1:18, ***In the exercise of His will, He brought us forth by the Word of truth...*** it says. It's the Word of God.

So when he says, send Lazarus, it's both a complaint as well as a request. He said, you know, I'm in hell because I didn't have sufficient data. He has sufficient data. How do you know he has sufficient data? Because Jesus Christ himself, telling this story, using the mouth of Abraham to say it, tells him, all you need is the Word of God. The Jews and the leaders of Israel were always looking for a sign. Mark this down. Salvation is a miracle. No doubt about it, that God works in the human heart. But miracles never produce saving faith. Miracles never produce saving faith.

They have Moses and the prophets. Well, okay, that led to another question. Wait a minute, Moses and the prophets. That's 39 books, the way we slice and dice the Old Testament canon. Is there some part of it that's more essential? And you remember, what got us into this was, are you telling me that people in the Old Testament times get saved the same way people do in New Testament times? Well, let me tell you something. The answer to that is "yes", absolutely yes. And by the way, so that there's no mistake, what is the basis for an Old Testament saint



being a genuine believer dying and immediately going to heaven? They don't go into some compartment in Sheol that's not biblical. They go immediately, they went immediately to heaven on the basis of, are you ready, the shed blood of Jesus Christ. They go there the same way you and I in New Testament times go to heaven; by faith and belief in the atoning work of Christ at Calvary, the shed blood of Christ. That is the basis for all forgiveness of sin, Old Testament and New. Wait a minute, you can't say that, because if I'm Old Testament in 500 BC, if you will, and now Christ doesn't die until 30, 31, 32, 33 AD, He hasn't died yet. That's the key point we're trying to drive home. God is not in time. I'm going to show you this week and next from the pages of Scripture exactly how this works. Jesus Christ was the lamb slain before the foundation of the world. What does that mean? Let me put it to you. The atonement was accomplished, I wrote it out so I wouldn't get it wrong. The atonement was accomplished at a specific moment in history, but its saving efficacy is applied by God both backward and forward in time because Christ's sacrifice was, and is, the eternal basis for all forgiveness. That's why I say don't denigrate the nature of God. Remember I keep saying the last three or four weeks I've said this. He's just as close to the beginning of creation as He is to the end of the world. We are in time, He's not. Therefore, God is just as close to the moment Christ died on Calvary on that first Good Friday as He is to when Abram back in Genesis 15 believed in him and it was ***credited to him as righteousness***.



He's just as close as when John Politan on August 26, 1975 gave his life to Christ. God was immediately there, He's still at the cross, He's still when Abram believed, He's still when you believed, and He's still when all those Old Testament saints believed as well. And He applied the blood of Christ backwards to them, forwards to us, but it's all based on the cross. And it's just fabulous how the Word of God works this all out.

So what was it then? Did they know exactly all the details about the crucifixion? What is it that they had to know Old Testament time? What was it they were putting their faith in? Well, we saw last time, 1) the nature of God. They had to realize that God exists, He's the creator of everything, He's a holy God, He's a righteous God, He's the lawgiver, He's the judge. Second of all, and by the way, you knew that, they knew that from Genesis 3, from the flood and so forth. We talked about Genesis 5, and he died, and he died, and he died, and he died. Judgment, judgment, judgment on sin, destroying the whole world except for eight people in the flood. They got the message, He's a holy God and you violate His law, judgment comes. 2) So they needed to repent.

How did they know that they needed to repent? Well, first of all, Job, oldest book in the scriptures, Job 42:65, ***I had heard of you with a hearing of my ear;*** In other words, that's to say, I knew something about you. ***But now***, Job says, ***my eye sees***



you; Well, so what? **And I repent in dust and ashes.** Job had to repent for his improper conception of even who God was. So you got to know about the nature of God. You got to know something about repentance. Jonah, the entire book of Jonah is about going to Nineveh and preaching repentance, and they repent, and God saves them. Third thing, Joel 2, repent. Ezekiel 18, repentance, all through the Old Testament. The need to repent because you violated the law of a holy God is always there. 3) Salvation is by sovereign grace. That's the third thing an Old Testament believer had to know. You say, was there grace in the Old Testament? There's grace all over the Old Testament. As a matter of fact, there's so many I could give you, but Exodus ~~22:7~~ 20:6, he says point blank, I am gracious. Exodus 33:19, **I will be gracious to whom I will be gracious.** That lets you know it's his sovereign gracious choice. Let me give you another one, Psalm 86:15. It's a prayer of a penitent. What's he say? **Thou, O Lord, art a God,** (Now this is the psalmist, this is the Old Testament) You're a God, **merciful and gracious, slow to anger, abundant in loving kindness and truth. Turn to me, and be gracious to me;** That's a penitent's prayer. Psalm 86 says it point blank.

I made a comment last time, raised a few eyebrows. I said the New Covenant was in operation from eternity past to eternity future. The New Covenant in principle has always been in operation. What do I mean by New Covenant? Well, that's why I took you to Jeremiah 31:31 through 34, and he says in those days I will make a



New Covenant with them and I'll write my law in your heart and so on and so on. What I'm saying is this. Salvation from sin has always been based on the shed blood of Christ and was always a product of God's grace. And that's the way it's always been. Always, always, always been that way. So they had to know that it was a product of grace. The other thing is that Old Testament believers had to have a belief in, 4) is that God would forgive their sins. That if they turned to Him, He actually would forgive their sins. Take a look at Exodus chapter 34. Leave a finger here in Luke 16 and go over to Exodus 34. I just think it's always good to see it. Exodus 34. Moses wants God to show him Himself. This is not casual. This is important. So He's going to identify Himself to him. He wants Moses to see what He really is, what He's really like, and He hides him in the cleft of the rock. And listen to Exodus 34:6 and 7. ***Then the Lord passed by in front of him***, in front of him Moses, ***and proclaimed***, (this is what God is saying) ***"The LORD, the LORD God, compassionate and gracious*** (grace is all over the Old Testament), ***slow to anger, and abounding in lovingkindness and truth; who keeps lovingkindness for thousands***, look at this, ***who forgives iniquity, transgression and sin***; He's a God who forgives. But in the same breath, I'm still a just God. How so? Keep reading, ***yet He will by no means leave the guilty unpunished, visiting the iniquity of the fathers on the children, and on the grandchildren, to the third and fourth generations.***" and so forth. God is a compassionate God, a gracious God. I asked



Jason to read Psalm 103. This is really important. Every bit of this is important, but Psalm 103. Why? Psalm 103:9, this jumped out at me like a neon light. It's talking about the Lord God. And the psalmist says in verse 9 of Psalm 103, **He will not always strive with us, nor will He keep His anger forever. He has not dealt with us according to our sins, nor rewarded us according to our iniquities.** This is Old Testament. **For as high as the heavens are above the earth, so great is His lovingkindness towards those who fear Him.** Have a reverential awe. As far as the east is from the west. Get this. Here we go. **As far as the east is from the west, so far has...**, that's past tense, not He will someday, when Jesus comes in time, space, dimension, history, dies on a cross, He'll forgive me of my sins and impute Christ's righteousness to me then. No. He says Old Testament so far has, past tense, **...He removed our transgressions from us. Just as a father has compassion on his children, so the LORD has compassion on those who fear Him.** Drop down to verse 18. **To those who keep His covenant.** His covenant of what? His covenant of grace. His covenant, I'm a holy God. Repent, believe, strive to follow me. Repent of your sins. It's always been a question of the heart. It's always been a question of faith. It's always been a question of God's grace. And it's always been based upon the shed blood of Christ. He's out of time. He sees Christ in the immediate now. When that Old Testament saint gave his life to Christ. And that's why this Old Testament saint can repent of his personal sins



of the day and say as far as the east is from the west, so far has he removed our transgressions from us. That's a powerful truth. David, Psalm 51. Excuse me, Psalm 32. Listen to Psalm 32. Here's another one. In Psalm 32, David says this. ***How blessed is he whose transgression is forgiven.*** If your transgression is forgiven when you die, you don't go to Sheol. You go to heaven. Whose transgression is forgiven. ***How blessed is the man to whom,*** look at this, ***the LORD does not impute iniquity.*** Why not? How could David, Old Testament, say that the God of glory, the righteous holy God, whose law you and I have violated with our sins, and you David, murderer, adulterer that you are, how could you say that sin's not imputed to you? I'll tell you why. Because David believed in the scriptures, and we still haven't covered all of what you need to believe. And guess what? Christ's righteousness was accredited to him. The righteousness of God is accredited to him. Just like it was to Abraham in Genesis 15:6. Well, if his sins aren't imputed to him, that's a good Reformation word, where were they imputed? They were laid on Christ at Calvary. Well, how could they be? Christ hadn't died yet. From God's perspective, Christ is dead. He's paid the penalty. He was slain before He created the world, if you will. He's the lamb slain before the foundation of the world. So his shed blood from God's perspective is made applicable to David's sin at the point of David's belief, even though in time, space, dimension, history, it hasn't been fulfilled yet in historical fact by Christ coming to earth and growing up and dying



on a cross, et cetera. But from God's perspective, which is the only perspective, I might add, that counts, it's applicable now. By faith, by faith. Okay, that's why he can say, ***Wash me thoroughly from my iniquity, cleanse me from my sin. For I know my transgressions, and my sin is ever before me. Against thee and thee only have I sinned.*** There's another example of it in Psalm 51. You gotta know there's a God, a holy God who's laid down a law. You gotta know that you're a sinner and you've broken that law. You have to repent of it. You have to seek forgiveness and you have to know that he's a God who's gracious and grants forgiveness to those who seek him. Listen to these fabulous words, and this is a key one to stow in your brain because we're not gonna get there today. You keep this, I'll remind you next week, but Micah 7:18 and 19. He, talking about a forgiving God, Micah, Old Testament, ***Who is a God like you, who pardons iniquity,*** here it comes, ***and passes over the rebellious act of the remnant.*** Who's the remnant? Genuine believers. Simeon and Anna in the temple, looking for the consolation of Israel. And, you know, Nathan the prophet, David. So he passes over the sins of that remnant, those believers who are looking forward to the consolation of Israel, looking forward to that coming Messiah. He passes over their rebellious acts.

As the men come forward to serve us the elements, I'm gonna give you a little taste of this now. Flip over to Romans chapter 3. Romans chapter 3. John, you can sort of line this argument up, John, but, boy, I'd sure like to see somewhere in the New



Testament where it tells me that those Old Testament saints were saved by the shed blood of Christ, and they get Christ's righteousness, and there's no such place as a good side of Sheol that they go to until Christ died some day. No. Take a look at Romans 3, and listen, follow along as I read verse 21, and then I'll ask the men to serve us the elements. Verse 21. ***But now, this is so fantastic, apart from the law, the righteousness of God has been manifested...*** In other words, you can't get right with God by keeping the requirements of the Old Testament law, including the Mosaic law. Don't lie, don't cheat, don't steal, don't covet, don't whatever. You can't get right with God by trying to keep that law because the law was given to show us we're sinners, and you can't keep it. The righteousness of God has been manifested, ***...being witnessed by the law and the prophets.*** In other words, they have Moses, rich man in hell, your brothers have Moses and the prophets. They have the scriptures, and the righteousness of God is revealed in those Old Testament scriptures, the only scriptures that existed when Paul was writing this. Listen, ***apart from the law, the righteousness of God has been manifested;*** it's been witnessed to you in the Old Testament writings, my paraphrase. Verse 22. And, not just that, ***even the righteousness of God through faith in Jesus Christ for all those who believe, for there is no distinction;*** Stop right there. Don't miss it. Put those thoughts together. Apart from the law, apart from the Old Testament rituals and all of that, the righteousness of God has been



manifested. It was told to all of them in the scriptures, the Moses, the law, and the prophets. They got the scriptures. They were given the oracles of God. They know that the righteousness of God is manifested in there, and not just generically in general, but even the righteousness of God that is made applicable to you by faith, even faith in the coming Messiah, Jesus the Christ. It's right there in black and white. Now, I told you about that phrase in Micah about passing over. Keep reading, ***for all have sinned and fall short of the glory of God, being justified as a gift through His grace***, and so forth. Verse 25. Christ Jesus, verse 25, ***whom God displayed publicly on a cross, as a*** what? As a ***propitiation***, satisfying He made atonement, ***in His blood through faith***. Guess what? ***This was to demonstrate His righteousness because***, here you go, ***in the forbearance of God He***, there's that phrase from Micah, ***passed over the sins previously committed;...*** as surely as they shed the blood of the lamb on the doorpost at the Exodus, and the angel of death saw the blood and passed over, so God, honoring the faith of the Old Testament saints in what was prophesied in the scriptures about the coming Christ (and we still haven't covered the eight or nine or ten elements of faith that they believed in that was visible in the scripture.), but God saw that faith and, just like Micah said, passed over. Didn't judge them immediately. Didn't say, "Whoa, David, you sinned with Bathsheba, you're dead, go to hell." No. Passed over because they repented asked for forgiveness. He's a gracious God. He passed over knowing that



in time, space, dimension, history, the salvation, the sacrifice of the Son, which in God's mind was already accomplished, was going to be demonstrated publicly for the whole world to finally see in the person of Christ sacrificed on that Roman cross. He passed over the sins previously committed, verse 26, **...for the demonstration, I say, of His righteousness**, so the world could really see it, **at the present time that He might be just**, He always punishes sin, but also at the same time, **and the justifier of the one who has faith in Jesus**; faith in the Savior, faith in the Messiah, faith in the Anointed One to come, faith in Jesus, faith in the Messiah, faith in the Anointed One who has come, Old Testament and New. It's always, that's why I've heard this phrase ever since I've been a Christian. I never appreciated it until the last few weeks. The cross of Christ is central to everything because the covenant of grace on God's fallen man has been in operation since day one. And that grace will keep you and I in eternity forever and ever and ever.

There is so much more I hope I have the privilege of sharing with you next week. But now, the men are going to distribute the elements. And our thought process needs to be, do I know this Christ? Have I exercised that kind of faith? We take nothing for granted, a holy God. Did I come to Christ for a better life? Or did I come to Christ because I was a sinner on my way to hell and desperate for a Savior? If that's the way you came to Christ, I want you to confess any known sin you have and willfully participate in this ordinance. If you haven't come to Christ in that way,



then why don't you do it now as these elements are being passed out? Tell Him that you're sorry. Ask for forgiveness for the wrongs over and over again you've committed against His holy law. Ask Him to forgive you, come into your life, and make you His child. I've had people been going to churches forever, and the light finally clicked on, maybe this is the day for you. Men, distribute the elements.

We were talking to some dear friends the other night. In Isaiah 55, there's that passage that says, ***for your thoughts are not my thoughts***. God says, My ways are not your ways. Higher than the highest heavens are above the earth, so far are My ways above yours. I went back after that conversation and checked something I wanted to check into. If you could travel 186,000 miles in a second, that's the speed of light, you'd go around the world faster than that snap of a finger. You'd go around the world in 0.13 seconds, the blink of an eye, 0.13 seconds. I just winked at you again, you just went around the world again, that fast. If you could travel that fast to go from the surface of the earth to where the Hubble 2 telescope thinks space ends, you would have to travel at that speed for 225, are you ready, trillion years. That's how fast, at 186,000 miles a second. The vastness of that is incomprehensible. I don't believe you're ever going to see any UFOs. There are no aliens from other planets. There's cherubim and seraphim. There's demonic angels, good angels, there's all sorts of realms of heavenly being, and Satan and his demons who could masquerade as angels of light. I think the vastness of that



creation is designed to let you and I know how unbelievably great, beyond finite comprehension, Almighty God is. And it's that God who the night before He suffered the most vulgar, vile, painful death imagined. That God says, this is My body, this piece of bread I'm now breaking. Take and eat, and often as you do so, do so in remembrance of Me. Let's remember the body of the Christ. The scriptures say as well that on that same night, that God who condescended to become one of His creatures, 100% God, but 100% man, that God, the scriptures say, also took the cup and said, this is a cup of a new and everlasting covenant. Now, remember what I said. That covenant of grace was always in operation. It's always been by grace, based on faith, based upon what He was going to do in a few hours. But this is a new covenant that I'm instructing you in. Not new to me, Jesus, but perhaps new to you men. And what's He say? I won't drink of this fruit of the vine again until I drink it with you anew in my Father's kingdom. You're going to make it. You're going to persevere. I'm going to secure that. As often as you do this, do this in remembrance of, do this in gratitude of, do this in awesome, fearful worship of the God that I am, the love that I demonstrate, the salvation by grace I bestow. Let's remember the shed blood of the Christ.

Father, by the sweetness of the grape juice, we're reminded of the sweetness and the joy of our salvation. But the juice also reminds us that something had to be crushed for us to enjoy that flavor. Father, the sweet aroma of Christ that you have



graciously allowed to permeate our soul and life was based upon the fact that You crushed Him on our behalf. We thank You, Father, for that truth. We pray that You, by Your grace and mercy, would continue to keep us walking humbly before You for Your glorious purposes until You return or call us home. We ask it in the matchless name of Jesus the Christ. Amen and amen.