

Hell

That Terrible Place

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I'm very grateful for the word of God we've already heard this week and today, and I've got much that I want to say to you so we want to get right into it. Please take your Bibles and turn with me to the Gospel of Matthew 23. I'm trying my best to be sensitive to the will of God, see the direction the Lord wants me to go each evening. I came with a general idea, an idea of the general direction that he would have me to go this week, and I did feel like God would have us to stand against sin, declare the exceeding sinfulness of sin. This evening, I want to say something to you about the eternal consequences of sin and so I'm going to preach a while about the wrath of God, about hell. Those of you who are lost, it's my sincere desire that God would take his word and penetrate your heart and quicken you and cause you to realize the terrible danger that you are in. Those of us who are saved, it's my desire that God would use his word and this great subject to disturb us again; to bring us back to a place to where we will weep and wail and mourn over people who are lost without God. Somebody needs to care about this dying generation. Somebody needs to shed tears over these pitiful sinners. Somebody needs to pray on into the night, through the night. Somebody needs to get so heavy, so concerned, that our physical appetites would fade from us as hell comes into clear focus. So I pray and we look to the Holy Ghost to do what it is impossible for any man to do, and that is drive the apostasy out of our hearts and the coldness and apathy from our hearts, and cause us to be concerned about sinners.

In Matthew 23, the Lord Jesus Christ gives one of the most stinging rebukes to organized religion that you'll find anywhere in the Bible or in any religious periodical or sermon of modern or ancient times. He called these religious leaders hypocrites, blind guides, fools, white-washed tombs full of dead men's bones, murderers of good men, serpents and vipers. Now, obviously the Lord Jesus Christ has very little patience with people who are leading others to hell and neither should we.

Now, I want us to hear carefully and fearfully the most severe and frightening warning that the Lord Jesus Christ declared to these people and all who read these words. Matthew 23:33, Jesus said,

33 Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

Now, I don't believe the Lord Jesus Christ is asking a question here, but rather he is making a sobering statement, and I believe the obvious answer to this statement that he has in mind is: you cannot, you cannot escape the damnation of hell, not in and of yourself. You have no place to hide from the wrath of God in and of yourself. There is not one thing that you can do in and of yourself. What you need is divine intervention. Only by God can you escape the damnation of hell.

I want to speak to you this evening on understating hell. Understating hell. I believe every time a preacher preaches on hell, he understates it. I don't believe anyone has ever accurately describe the horrors of the judgment and wrath of God. It is beyond our imagination. No artist could possibly paint the picture. No individual with the greatest of intelligence and oratory skills could possibly ever come up to par in the accurate description of what a horrible thing that the wrath of God is. You cannot overstate hell but you can certainly understate it. And again, I don't care who the preacher is, be he a Charles Spurgeon, a Jonathan Edwards, a George Whitefield, the Apostle Paul or whoever. I don't believe anyone can overstate hell but I do believe that when we preach it and try to warn sinners to flee the wrath to come, that we always without exception understate the horrors of hell.

Let me give you some statements. Listen to this. Jonathan Edwards in that classic, "Sinners in the Hands of an Angry God," I quote,

"That world of misery, that lake of burning brimstone, is extended abroad under you. There is the dreadful pit of the glowing flames of the wrath of God; there is hell's wide gaping mouth open; and you have nothing to stand upon, nor any thing to take hold of; there is nothing between you and hell but the air; it is only the power and mere pleasure of God that holds you up.

O sinner! Consider the fearful danger you are in: it is a great furnace of wrath, a wide and bottomless pit, full of the fire of wrath, that you are held over in the hand of that God, whose wrath is provoked and incensed as much against you, as against many of the damned in hell. You hang by a slender thread, with the flames of divine wrath flashing about it, and ready every moment to singe it, and burn it asunder; and you have no interest in any Mediator, and nothing to lay hold of to save yourself, nothing to keep off the flames of wrath, nothing of your own, nothing that you ever have done, nothing that you can do, to induce God to spare you one moment."

Understated.

Ralph Venning, and I quote,

"The punishment that sinners must undergo will be such a state of misery that all the miseries of this life are not to be compared with it. The gripings

and grindings of all the diseases and torments that men do or can suffer in this life are like flea-bites to it. To pluck out a right eye or to cut off a right hand would be a pleasure and recreation in comparison with being damned in Hell. A burning fever is nothing to burning in Hell. Indeed--to make a sweeping but true statement--if all the miseries which have been undergone by all men in the world were united and centered in one man, it would be nothing to Hell. Hell would be a kind of paradise if it were no worse than the worst of this world."

Understated.

Ralph Barnard, I quote,

"There is something terrible out yonder in eternity in hell for all the wicked. God help us! There is something terrible facing men and women who have broken God's holy law, and they are destined under the providence of God to exist consciously somewhere as long as God lives. I tremble in my soul when I face it. My! the awful sinful condition people are in and they don't seem to even have a serious thought about it."

Understated.

It is impossible to overstate hell but we finite, limited preachers understate it every time we attempt to preach it, to warn sinners of the severity and the eternity of it. We do not have the adjectives, the declarative sentences, poetic or oratory skills. We do not have the genius of vocabulary. We do not have what it takes to state the concept of the damnation of hell in such a way as to really do it justice. Hell is worse than the word "worse" can describe it. Hell's punishment is more punishing than the word "punish" can describe it. Hell's horrifying experience is more horrifying than the word "horror" can describe it. Hell's pain is more painful than the word "pain" can describe it. Hell's weeping, wailing and gnashing of teeth is more tearful, mournful, and snarling than any of these words can properly describe it. We can understate hell but we cannot overstate it. It is a horrible experience and I wonder what in the world could I stand here this evening and say to you that would even come anywhere close to an accurate picture of how horrible a thing that it is to wind up under the terrible wrath of God. This is the consequences of sin. This is the consequence of rejecting God's only remedy for sin, the Lord Jesus Christ.

Let me say something about the science of hell. What is its origination? Its substance? Its source of power? Well, I began by saying to you that perfect God created it. Perfect God created hell, therefore it stands to reason that hell is perfect punishment. Absolutely perfect punishment. No man in society can perfectly punish another individual. I don't care what kind of correctional institutes we have, what kind of punishments that we have, no man can give perfect punishment. But a perfect God can. He knows exactly how to fit the judgment to suit you. He knows exactly the kind of terrible suit to put on you, and it will fit you to a T. Whatever God has waiting for you out in eternity is going to perfectly fit you. It is going to pound upon you perfect judgment, perfect wrath, perfect pain.

Everything that comes from the perfect God is perfect itself and so hell was created by God, therefore hell itself is perfect. Perfect punishment. The loneliness felt there is perfect. The emptiness felt there is perfect. The wasted life that is felt there is perfect. The hopelessness. The sadness and sorrow and fear and distress and knowledge of what it really means to be lost is felt there and it is felt perfectly.

None of the divine wrath experienced there is mixed, diluted, toned down at all by even the smallest, minutest measure of divine mercy. There is not one single drop of mercy mixed with the wrath of God in eternity. Not one drop.

In Luke 16:23, the Bible says of the man in hell, "he lift up his eyes, being in t-o-r-m-e-n-t-s." Many people speed read their Bible and they miss out. This word "torments" is in the plural. Evidently there are several kinds of tormentings that the lost are experiencing in hell. Hell is made up of fire and brimstone and sulfur, all of which I saw and smelled on a visit a few years ago to Yellowstone National Park. You could smell the sulfur long before you came to it, and you could see the smoke rising, and it's a horrible stench. We were warned, signs posted all over the place that we were getting close to a dangerous situation. Do you know what's happening here this evening? God is setting up another sign and he is warning you by the preaching of the word of God that you are drawing near to a very dangerous place, a dangerous situation, a place so horrible that God calls it hell.

Now, I understand that there is an intermediate state, we may get to that in a moment, where when lost people die, they go at this time to suffer under the wrath of God, then they will be brought out and judged at the Great White Throne Judgment later, and then cast into the Lake of Fire where they shall be forever. But I'm saying from this point on, once you leave this world, you understand perfectly what is meant by the wrath of God and, again, it is a place so horrible that the Bible calls it hell.

Hell is not just a cuss word. Many people think it is. They think they just use that to tell their neighbor off; to tell this world where to go. But, friend, it's more than a cuss word, in reality it is a true, existing, genuine place. This book that I have open before me and you hold in your lap, this is not Mother Goose. This is not a fairy tale. These are not just made up horror stories but, beloved, this book that speaks to us about a place so wonderful that it's called heaven, this book also speaks about a place that is so horrible that it's called hell.

And I don't care what you go through on planet earth, you're wrong when you call it hell. People say, "I'm in hell here." No, you're not. You don't know what hell is until you experience the horrible wrath of God. I'm preaching beyond myself. I don't understand it. It is above and beyond my ability to even imagine it, but I'm trying to stand on the side of the broad road that leadeth to destruction and warn you to repent; to turn; to get off of that road. Your only hope is the blessed Lord Jesus Christ and so when I say to you, "Flee the wrath to come!" I am saying to you, "Flee to the arms of the Lord Jesus Christ!" He alone can bring you to God and deliver you from sin and that terrible place called hell.

There is no water there. There is no light there. No relief there. No pain medications there. No physical nor mental forms of compassion for body or mind. Momma don't lift cool washcloths on your fever and brow down in hell. Nobody strokes you and holds you tight and kisses away the pain and tells you it will soon be over, daylight will soon be here and it will all be over. Nobody cares. Nobody embraces. It's every man for himself. It's not a place of party and recreation where buddies meet one another and throw a big keg party and enjoy themselves. It's not a place filled with country music and rock music and all this other worldly stuff. It's not a place where people are enjoying the lust of the flesh, the lust of the eyes, and the pride of life. It is a place of eternal pain and agony and the perfect God made it perfectly and it's just going to fit you when you get there.

Deuteronomy 32:22, "For a fire is kindled in mine anger, and shall burn unto the lowest hell," Sheol in the Hebrew, called in the Greek New Testament, Hades, which means the unseen and it refers to the realm of the dead; the place the souls go the moment they separate from the body. Let me quickly say this to you: you are not a body that has a soul, you are the soul, the soul spirit and you have a body. Genesis 2:7, "the LORD God formed man of the dust of the earth," and there is his body, "breathed into his nostrils the breath of life," there's his spirit, "man became a living soul." And so you are not a body with a soul, you are a soul with a body, and yet we take more pains to see to the needs and the comforts of the body than we ever do the soul. The body is going to die and it's going to disintegrate. It's going to turn back to dust. But the soul, the real you that looks through the windows of the eyes, you are going to continue and so your life does not end with a period, but just a quick comma because there's more to follow.

In the New Testament, the Lord Jesus Christ also spoke of that other place I mentioned a moment ago, into which all souls will be cast in the end after that Great White Throne Judgment, that Gehenna. In Matthew 5:22, now we're not going to take the time to turn to these places. If you want to flip to them, you can, but for sake of time and as much material as I'd like to cover this evening without wearing you out, but hopefully the Spirit of God energizing every one of us to be able to listen carefully, because there is nothing more important than what is coming across this pulpit this very moment. I don't care what's going on in Washington, DC or up in Canada in, what is it, Parliament there, whatever. I don't care what's going on in Moscow or anywhere in the world. There is nothing more important than what is coming across this pulpit this very moment.

In Matthew 5:22, Jesus said, "But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire." He's referring there to the Gehenna.

In Matthew 5:29-30, Jesus said, "And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." Into the Gehenna. "And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." Into the Gehenna.

Now, Jesus is saying here not only is there a place where your soul will go called Sheol or Hades when you die, but there is also a place that your soul and body are going to go after it has been resurrected from Sheol, Hades, and judged at the Great White Throne Judgment, and the place is called the Gehenna, the Lake of Fire, and the experience is called the second death, and you read that in Revelation 20 in the last few verses, Revelation 21 in verse 8. Again, that Gehenna is called the Lake of Fire, and the experience is called the second death.

In Matthew 10:28, Jesus said, "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." That is the Greek word, the Gehenna. And so the Gehenna is the place where both body and soul of sinners will be cast and must suffer torments throughout eternity.

The word "Gehenna" comes from the Hebrew word that refers to the Valley of Hinnom, a valley on the outskirts of the city of Jerusalem. It was there during Old Testament times babies were sacrificed on pagan altars to the heathen non-existent god, Molech. God's judgment was declared by the prophets and such a curse came upon that place that later in Josiah's day, he destroyed all those idols there and turned it into the city dump, and it was called then Tophet. Isaiah 30:33, "For Tophet is ordained of old; yea, for the king it is prepared; he hath made it deep and large: the pile thereof is fire and much wood; the breath of the LORD, like a stream of brimstone, doth kindle it."

Now, I understand that that word "Tophet" means "drum," because during the pagan religious ceremonies, the people would beat drums to drown out the cry of their babies who were being pitched into the fire being sacrificed to that heathen non-existent Molech. Once this place was turned into the city dump, there was a continual burning there of all the garbage of the city, the dead animals and even the dead bodies of criminals who were not entombed. Thus the Lake of Fire can be said to be God's garbage dump. God's garbage pile.

This is where all the refuse of humanity is finally going to be cast. In the end, God is going to gather up every soul who rejects the Lord Jesus Christ, who has refused to repent and continued in their rebellion against God. He's going to gather them up just like somebody who goes around on a campground with a big black bag picking up trash, putting it in the bag, and then taking it to the incinerator and dumping it in. This is the kind of experience that people are headed for.

Would to God the Holy Spirit would open their blinded eyes by regenerating grace and let them see the danger that they are in. That thing that you love so much that you cuddle and you're having a continual love affair with that God forbids and you refuse to repent of it, that thing is corrupting you and bringing you to this place of final eternal consequence.

The terrible wrath of God. The science of hell. Number 2, the severity of hell. Why the severity of the pain? Why the perpetuity, the continuation, the eternity of hell, of God's

indignation? Well, let me say you'll never be able to understand why hell, God's wrath, must be so severe against the offending sinner until you come to realize the severity of the exceeding sinfulness of sin and its great offense to a holy God. If we can't understand why God would deal so severely and so dramatically with a sinner, we don't understand the depths, the wickedness, the hideousness of sin. Anyone who is regenerated by the power of God and sees sin for what it is, that individual realizes immediately they deserve to go to hell.

That's right. One evidence that this generation is blind is that they cannot see that not only are they going to hell but they deserve to go to hell. Some people may even talk about, "I believe that there is a hell but I don't believe I am a hell-deserving sinner." They may say, "I am a sinner but I'm not a hell-deserving sinner." They have never seen the hideousness of sin and the great offense that it is to a holy God.

The Bible describes the hideousness of sin from God's point of view in the most glowing of terms. In the Bible – listen to me – in the Bible, sin is called and likened unto plagues, leprosy, rotting corpses, infectious sores, the bloody flux, the most filthy of rags, the regurgitations of dogs, pig mire, the works of the devil. All filthiness of the flesh and spirit, ooze and cankers and gangrenes, rot, rust. The loathsome bloody conditions in which infants are born. Dung and the stink of it. Poison. We could go on and on and on. This is the way God, this is what God sees when he looks at our sins. This is what God sees when he looks at our sins, when we examines our hearts.

Those things are repulsive to the holy God. I don't care how sweet and innocent it may appear to us. I don't care how sweet it smells to us. God hates it. It turns his stomach. As one of the old Puritans used to say, "There is nothing in me that turns God's heart to me but plenty in me that turns God's stomach." And that's true of us all. All these things and others which I shall not name, are loathsome things at which men pinch their noses and from which they hide their eyes, yet sin is more loathsome than all of them when we consider the fact that nothing, nothing, nothing but the blood of Jesus Christ, God's Son, can cleanse any of us from the filthiness thereof. All the soap and scrubs in the world cannot attack and overcome sin, getting out the stain of it. Only the blood of Jesus Christ.

That's it. That's our only hope. The scrub brush of religion will not remove the stain of sin. The lye soap of good works and great philanthropic acts will not scrub out that deep dark stain of sin in us. Only the blood of the Lamb of God can reach down into that dark deep stain and soak it and pull it all to the surface and cause every bit of it to disappear from the eyes of a thrice holy God and so God looks upon a sinner who has been cleansed by the blood and God says, "There is therefore now no condemnation to them who are in Christ." Hallelujah! "Who walk not after the flesh but after the Spirit." That's the evidence of it.

Sin is not only filthy but filthiness. Sin is not only corrupt but corruption in the very abstract. All the things to which sin is likened fall far short of the sin itself. They are only shadows which are very imperfect representations of the reality.

Let me say something about the sufferings of hell: physical, mental, spiritual. All five sense that put a soul in contact with this world, sight, hearing, taste, touch and smell, come alive and ignite to drive the sinner out of his mind with anguish the very moment his being touches his own personal damnation. You can see them all listed in Luke 16. He lifted up his eyes being in torments. I don't think we need the body to see with. I don't think we need the body to hear with. I believe that individual who comes out of the body, I don't think you have to have a body to be emotional. The body shows the emotions that what has taken place on the inside. When we get to heaven, we'll see it all without the bodies, without these bodies, not have something else, but we'll see it all, hear it all, smell it all, taste it all, we will even joy in all.

But down in hell, of course, man has some senses that are touched by what's taken place. Down in the regions of the damned, that damnation has been designed by God for each individual lost soul, and in a certain real sense, he has had, that sinner has had a part of that designing process. I don't know if you'll have this or not but I believe the word of God teaches, Revelation 20, beginning with verse 11 and following, he tells us that at the Great White Throne Judgment that sinners are going to be rewarded according to their works. I believe you've got a little part in the designing of your own damnation. The old timers used to tell us concerning the consequences of living, they would say, "However a man makes his bed, he'll have to lie in it." And I think the same is true of every individual, the way you live upon this earth planet, the light you shone and refused to walk in that God in great mercy shines across your path, the opportunities, humanly speaking, that individual had, and the depths of sin that they plunge into, every bit of it is going to meet them there at the Great White Throne Judgment and God said in his inspired word that you will be rewarded, your eternity is going to be determined by the works that you have performed upon this earth planet.

So, in a sense, you are helping in the designing process and so when I say to you there is a specific place, I think, as Spurgeon pointed out in one of his sermons or many of them, there is a place in heaven that nobody can stand but me. Those of us who are saved, there is a crown that will fit nobody's head but mine. A robe that will fit nobody but me. A seat that no one can sit in but me. I think the same is also true of the lost. When Judas Iscariot went out and hung himself, he died and went to his own place. His own specific designated place hollowed out by God, a place that fit the man who would betray and sell out the Lord Jesus Christ for 30 pieces of silver, the price of a runaway slave, the price of a gored ox. That's how much he thought of the Son of God. So now he burns in that designated place.

You say, "Preacher, I just don't believe there is any fire down in hell. I believe all that's symbolism and such." Listen, I am a hell-fire and brimstone preacher. Jesus Christ was a hell-fire and brimstone preacher. That's right. And I've had a little bit of Greek and a little bit of Hebrew but I haven't had enough to start trying to change the word of God. I use it as a tool, not as some kind of corrective device.

The sufferings of hell. Let me say something about the stay in hell. Unending. I've heard it said that the doctrine of the eternal punishment of sinners is a myth. There are three

arguments and Dr. L., forgive me if I got this from you, I didn't steal it. I repeat a lot of things I've heard you say in class and in pulpits. As a matter of fact, I've repeated so much that people, when they ask me what I believe about a certain thing, I say, "Ask Dr. L. He'll tell you. I believe whatever he said about it." He's been my mentor for many years and I thank God for him. So, Doc, I may have borrowed this from you.

There are three arguments that men use in their attempt to disprove the eternity of hell. They argue from logic, from emotions, and from ethics. Now, their logical view. They say that nothing – I mean, let's be reasonable here, let's be logical – nothing can burn forever without burning up. I mean, anybody ought to have enough... If you're a dimwit you know that. You stick fire to something, sooner or later it's going to be ashes. It will burn up. Well, what about the sun? What about the stars? What about that great big ball of fire 93 million miles away, the closest star to our earth planet? It's been burning all these millennia. Do you think it's burning up any?

I've talked to some of my family down in Georgia a while ago and they told me it's blistering hot down here, way up in the 90's here, and I told them how nice and pleasant it is here and they said, "I don't want to hear it." I'll tell you, that sun has not diminished temperature one iota and nobody ever has to carry a truckload of coal to the sun. Nobody ever has to stoke it. That perfect God put that great big ball of fire in the heavens for it to give light, for it to give a heat source to this earth planet. God put it there. He said, "Burn!" and it started burning and it's been burning ever since. So, friends, the fact is that when God sticks a match to the soul and says, "Burn forever," that soul is going to obey the Creator of it and logic has got nothing to do with it.

What about their emotional view? Well, they say God's too loving to put people in hell and have them suffer in fire forever and forever. He's just too loving. Now, the love of God does not make void the holiness and justice of God. Some people act like God is a one-dimensional being. All you've got to do is look at all of us and you can see that God is a God of variety, right? The love of God does not make void the holiness and justice of God. God is not like us who allow our emotions and sentiment to rule and to sway us. God is moved by his holy character. God is moved by truth and right. When it comes to any of his activities, any of his responses, God's holy character and truth is what moves God and he'll never deviate from that fact.

What about the ethical view? Some people say, "Well, it's just not ethical. It's not fair. It's not right for God to punish someone eternally for sins he committed for just a short period of time while he was here on this earth." And Doc, if I got this from you, I got this statement from you as well, I suppose. What does time have to do with justice? Time is not the issue, crime is the issue. According to the State of Georgia and maybe Pennsylvania, if a man commits armed robbery, he must spend at least 10 years in the penitentiary and that may have only taken him 5 minutes to commit the crime, but they're not going to just lock him up for 5 minutes, right? I mean, using the so-called ethical logic, that's exactly what people would do. No, the punishment must fit the crime. "What are you saying, Brother Tommy?" I'm saying in hell the punishment fits the crime.

What about the sentence to hell? I won't get into that. We've already covered some of it in the intermediate state where sinners are presently, those who die without Christ. They go to hell immediately. I heard a preacher years ago, he said a man dies lost, he said that man's soul, spirit, body, stays right there together. They put him in the casket and all of it is right there. They carry him out to the cemetery, place him there, give the final words over the body, soul, spirit, and then they lower the casket down into the grave and the moment that casket touches the bottom of that grave, as it were, the bottom falls out unseen to man, and man's soul, spirit, plunges down into hell. I don't know where he got that. He didn't get it in the Bible. That's what he said. He didn't get that in the Bible. I believe if you die without the Lord Jesus Christ, before any one of us could ever get to where you are at this moment, you would lift your eyes in hell. And the Bible does not teach soul sleep. No, sir. You would lift your eyes in hell where you'd be in torment and then at the Great White Throne Judgment, you'd be brought out, judged according to your works, and placed then, cast into the Lake of Fire.

Listen to this. I appreciate your patience with me this evening while I try to share my burden with you. Why preach on hell? In our day and time when a lot of people don't care, why even go to the trouble? Why preach on hell? Why get so concerned about the wrath of God and the lost?

1. Jesus preached it. That's a good enough reason for me to preach it.
2. It's a Bible truth. We ought to preach the whole counsel of God.
3. The vast majority of people are going there so I want to preach on hell.
4. There are many people already there.
5. Sinners ought to be told the whole truth.

Why preach on hell? 6. It's the Christian's responsibility to warn the lost of their impending doom.

7. Because it's the final consequences to a life of sin and the sinners ought to know that.

Why preach on hell? 8. Because the Lord Jesus Christ is coming again. There is a sign that God has already hung out in this world and only the sanctified eye can see it: going out of business. It's just a matter of time.

Why preach on hell? 9. Because people are dying every day and we don't know who will be next.

10. Because the Holy Spirit burdens me to preach on hell.

11. Preach on hell because we should sincerely long for sinners to be saved from sin and from the horrible wrath to come.

12. We should love our neighbor as ourselves. That's why we ought to preach on hell.

13. There is an ongoing battle for souls taking place in the spiritual and physical realms and so we must preach on hell.

14. Because the good news of the Gospel is not appreciated by sinners who have not heard the bad news of their sin and their impending doom.

15. We ought to preach on hell because Jesus suffered paying the ultimate price that sinners could escape their sins and the terrible consequences of it.

16. Because the devil and demons hate and attack the doctrine of hell through the liberals and false teachers and preachers many of who deny its existence or at least its continuance, and so it must be a vital necessary subject of which people should know the truth. If the devil hates it so much, I ought to preach on it.

Why preach on hell? 17. Once sinners are in hell, preaching on hell will not benefit them, will not gain their release, therefore they should be warned before they are taken away from this existence.

Why preach on hell? 18. It pleased God by the foolishness of preaching to save them who believe.

19. Because it's not God's will that any should perish but that all should come to repentance.

20. Preach on hell because God has used messages about hell many times in past history to stir up concern within the lost for their own eternal destiny.

21. Because hell is a horrible experience, far beyond our ability to even begin to comprehend.

Why preach on hell? 22. There is not even a moment's rest, peace, or slightest break in the sufferings that souls experience there.

Why preach on hell? 23. Because God has said that he has no pleasure in the death of the wicked but that the wicked turn from his ways and live.

24. Because there are many religionists, cultists, and members of churches who are in reality lost. You don't have to go to the barrooms, hellholes and honky-tonks to preach on hell to find lost people, they're sitting in our church pews and their names are on our church rolls. They have never truly hungered and thirsted after righteousness. They don't have a genuine desire for God, for sanctification, and holiness that towers over their earthly ties, and they can be content to walk in the lust of the flesh without the manifested presence of God in their life, and they can live consistent lives void of genuine worship

of the Holy Trinity. There are some people I've pastored 26 years and I don't think I've ever really seen them worship God.

Why preach on hell? 25. Former preachers who gave evidence that the power of God was upon them and their ministries in days of old saw the need and carried the burden to preach on hell. If Whitefield did it, I'll do it. If Edwards did it, I'll do it. If Spurgeon preached it, I'll preach it.

26. Because I have personally watched people die with Christ and others die without Christ and I have seen the dramatic difference in the way the two faced what they finally began to realize lie before them. It drives me to preach on hell.

27. We ought to preach on hell because the wicked shall be turned into hell and all nations that forget God.

28. Because God is angry with the wicked every day.

29. Because the sinner's foot stands on the slippery banks of earth and they shall slide in due time.

30. Ought to preach on hell because death and hell is an inevitable appointment that no sinner can avoid.

31. Many cannot endure the difficulties they experience on planet earth, how can they possibly expect to endure the perpetual severity of God's perfect judgment?

Why preach on hell? 32. Time is short and eternity is immeasurable.

33. Because sinners should know that the pleasures of sin are but for a season and the consequences of them are not worth even the greatest and intense satisfaction derived from those momentary pleasures. In other words, as I said the other night, nothing is worth going to hell for.

34. Ought to preach on hell because hell is more than a cuss word.

35. Ought to preach on hell because hell's fury far exceeds its reputation. It has been appropriately named.

36. Souls in hell soon lose their identity. Families, friends and acquaintances will finally ultimately forget them.

37. Though many souls are in hell, each soul suffers loneliness being shut up to themselves without a friend, without a cherished companion. We ought to warn them of that.

38. The lust of sinners stays with them after they are cast into hell without the ability or the opportunity to satisfy that lust. He who is filthy, let him be filthy still.

39. At least two of the most horrifying cries – please listen to this – here is why we ought to preach on hell, 39, at least two of the most horrifying cries that Jesus made from the cross testifies to the agonies that sinners experience in hell. 1. "My God, my God, why hast thou forsaken me?" 2. "I thirst."

40. Three of those cries will never apply to souls in hell. 1. "Father, forgive them." 2. "Today shalt thou be with me in paradise." 3. "It is finished."

41. As far as that final cry from the cross, Jesus said, "Father, into thy hands I commend my spirit." Jonathan Edwards couldn't have said it better than he did in his sermon titled, "Sinners in the Hands of an Angry God."

42. Ought to preach on hell because God in his providence has arranged for you to be here today to hear this truth. You didn't plan this, God did.

43. Because no one can do away with hell. Not by ignoring it. Not by wishing it away. Not by not believing in it.

44. We ought to preach on hell because blind entertainers and comedians and lost preachers are making jokes about it and sinners need to realize the seriousness of the truth of it.

45. Because we all have lost loved ones and we know that God may use the message on hell to sober them.

46. Because Jesus said that going to hell is the losing of the soul and he magnifies the extent of the tragedy of that by adding, "and what shall it profit a man if he should gain the whole world and lose his own soul?"

47. Ought to preach on hell because in hell sinners suffer in the presence of and along with the most despicable, immoral, base, flagrant or both angelic and human beings, abhorrent, detestable, obscene, repugnant, repulsive rejects, cold-blooded murderers, pedophiles, sodomites, rapists, hardened reprobates, former agnostics, atheists and infidels. I said former because nobody in hell has any doubt that there is a God. God-hating criminals, ever so bold in their outlawed stance against holy God and his holy word. And above all, they will be in hell with Satan himself, the very pinnacle of evil. Just to hear his cries, weeping, wailing, sounding and echoing throughout the belly of hell will be more tormenting than any of us could possibly begin to imagine.

Why preach on hell? 48. Because hell is God's trash pile, the Gehenna.

49. Because no one in hell will ever know how wonderful that it is to know fellowship and communion with Jesus Christ, the beauty of his holiness, and the splendor and grandeur of his glorious heaven.

And finally 50. I ought to preach on hell because I see poor sinners around me stumbling on the brink of woe. Death is coming, hell is moving, and I just can't bear to let them go.

Everything you've heard here today about hell-fire and the wrath of God has been understated. I tried but it's been understated. It's worse than anybody could ever begin to imagine or attempt to tell.

I close with this. Listen,

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

His name shall be called Jesus for he shall save his people from their sins.

Come unto me, all ye that labor and are heavy-laden [he said], and I will give you rest.

Take my yoke upon you and learn of me for I am meek and lowly in heart, and ye shall find rest for your souls.

It's a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners. He has come to seek and to save that which was lost.

In light of these verses and many many other statements in the word of God, I say this to you: if you go to hell, you have nobody to blame but yourself. Salvation is of the Lord, damnation is of yourself. You have nobody to blame but yourself.

A friend of mine, he's an evangelist, when he goes to areas, he's fascinated with old cemeteries. He likes to go out into the old cemeteries. You know, years ago when they put a grave marker there, a headstone, they might embellish a little; they may even write some things negative about the individual. You know, why he died and the wickedness of his heart, and all this sin is involved. I've seen some of it but this dear brother, he said that he went into a cemetery and there were two brothers buried side-by-side. One of those boys loved the Lord Jesus Christ. He had lived a godly life and left a good glowing testimony behind that he loved the Lord. The other brother lived in sin, wickedness. He refused to repent. He continued his rebellion right on up until where the Lord Jesus said, "Ye shall die in your sins." That's the worst possible place to die. I'd rather die in a ditch like a dog than to die in my sins. But the other brother died in his sins. On the tombstones were no words, just the names, and then a picture, a different picture on each. The young

man who died loving the Lord Jesus Christ, a finger pointing up. The one who died without Christ, a finger pointing down.

It's heaven or hell. That's all. No purgatory. No halfway house. When we leave here, and we will, all of our addresses are going to be changed. It'll either be heaven or hell. It all depends on are you in Christ? Are you safe in him?

Let's stand together with our heads bowed.

Do you know this evening that you are saved? I didn't ask you if you were a church member, if you've been baptized, or any religious thing has gone on in your life. Somebody said religion without Christ is nothing but a beautiful suit to go to hell in. Have you been, I mean, really and truly been saved from your sins? If you have, do you know what I believe? I don't believe, I don't think there's anything wrong with giving invitational hymns, if you want to come and pray, you ought to come ahead. You want to fall down between the pews, if you want to go out crying to one of these trees, cry out to God, whatever, but I beg you today don't stay where you are because you're on the broad road that leads to destruction and you'll go to hell, church membership and all, religion and all if you haven't been delivered from your sin. Come to the Lord Jesus Christ in your heart. Believe upon the Lord Jesus Christ. Turn from your sins. He is your only hope.

Heavenly Father, O Lord, all around us souls perish, dying without Christ, dying in their sins, the things that they love the most is killing them. We plead with you, holy Father, to take the word of God and sober us here this evening. Father, please, those of us who know you have been so affected by the apostasy of this island, the horrible, thick, antichrist spirit of this age has brought us to such apathy, such coldness and unconcern. Break our hearts, Lord. May genuine tears for others begin to flow from our hearts. Father, may we preach on hell not like we are glad that people are going there, but because our hearts are broken over that fact. May we long to see our own loved ones saved, but may it not stop there. Bring them to thyself. The fear of the Lord is just the beginning of wisdom. How wise an individual is when they begin to realize you are worthy to be revered, to be honored, to be bowed to, to be respected. Use your word the way that you would in our individual lives according to our need. In the name of our Lord Jesus and for his sake we pray. Amen.