

Hell

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[0 : 00] A somber topic.

Hell. Proverbs 15.24 says this, the way of life is above to the wise that he may depart from hell beneath.

I'll say that again, the way of the life is above to the wise that he may depart from hell beneath. After you die, you go to either heaven or hell. That's it. Are you wise? Wise. The wise thing to do is to choose the way of life.

Now, again, this is a bit of a somber, serious topic because there's nothing to joke about. Some would joke about hell as if it's some kind of joke.

[1 : 23] But friends, it's a serious doctrine, a forgotten doctrine of the Christian church and preachers scarcely mention it in some quarters. A poll by Barna indicated that 76% of Americans believed in heaven.

76%. And 71% believed in hell. Of those who believe in heaven, 50% believe you can get there without accepting Christ as saviour.

That's deadly wrong. Deadly wrong. To believe in heaven, but to not believe in the one who takes you to heaven. Proverbs 14.12 says, There is a way which seemeth right unto a man, but the end thereof are the ways of death.

Notice we started talking about the way of life. It's above to the wise. The way. One way. The way. But it says, There is a way which seemeth right unto a man.

There's lots of ways that seem right to men, but they all lead to death. The Bible speaks of eternal death. The second death is hell. It's hell.

[2 : 33] Heaven or hell. That's it. That's the choice. One preacher who preached on hell was none other than the Lord Jesus Christ. He preached on hell. And when the Son of God speaks, there's divine authority.

There's God's authority there. And what our Lord Jesus Christ says, we can trust. And we should take heed, I put to you. In Matthew 7.13-14, our Lord says this, Matthew 7.13, Enter ye in at the straight gate.

For wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat. Because straight is the gate, and narrow is the way which leadeth unto life, and few there be that find it.

And what our Lord Jesus is saying, a great deal of people will end up in hell. That's a gripping thought, isn't it?

And that will come from every religion and background, society and culture. And among the numbers of those included, the Bible describes as these.

[3 : 55] Those who do not know God, they'll be in hell. Sinners, hypocrites, they'll be in hell.

Those who practice lawlessness, the cowardly, the unbelieving, abominable, murderous, sorcerous, sexually immoral, idolatrous, and all liars. It's pretty wide, isn't it?

The scope. Homosexuals, adulterous, thinnest, covetous people, drunkards, extortionists. For instance, there's many ways to hell, and there's one way to heaven.

One way. The Bible says there's a highway to hell, really, there's multiple highways, multi-lane highways roads, to hell, there's the hell, the road to hell is wide, and the road to heaven is narrow. Which road are you travelling on is a critical question. You who follow the Lord Jesus, your place in heaven is assured. There's a sure road to heaven.

[4 : 58] There's a gripping statistic, and you can fact check this one, and it's absolutely true. One hundred percent of people will die.

It's obvious, isn't it? Because we know that there is a prospect that we might be taken before we die, in the sense that we can be lifted up, as the Bible speaks of.

But otherwise, one hundred percent of everybody in this room will die. You are going to die. You are going to die.

And one day you will draw your last breath. The question is, where is your soul going? It's very important to consider these things. I've seen people passing away.

And I've known numbers of people who have been with us who now have gone. Whether to heaven or hell.

[5 : 56] And all of you need to make plans for this time when you will leave this world. I'm not talking about making your will. Who cares about what you leave behind?

It's kind of irrelevant, isn't it? In a way, it's about where is your soul going? That's what counts. Make preparation. Some people are playing with fire. Hellfire. That's what it is.

That's what our Lord Jesus taught about. And let me quote this hellfire preacher, Jesus Christ, telling of the people who go to hell. And the fire of this place, he says this.

Mark 9, 44. Their worm dieth not, and the fire is not quenched. This concept of the worm, it comes from the burning rubbish dump called Gehenna in the Hinnom Valley outside Jerusalem.

They would burn the town refuse there. And as the fire burns around the clock, these worms crawled through the decaying refuse and seemed never to die. And the fire, we reflect that could be his intent when he speaks of this worm.

[7 : 05] And the worm of this verse, it speaks of that internal torment of a guilt-ridden conscience and of evil desires that can never be satisfied.

While the fire speaks of eternal torment. Where their worm dieth not, and the fire is not quenched. In 1997, some Chinese firefighters succeeded in putting out a 400 year old fire.

They burnt that long. This fire in the Bianca coal field started in 1560. And the fire consumed over 127 million tonnes of coal before it was extinguished.

400 years is a long time for a fire. But it's nothing in view of eternity. The fire of hell is forever. It will never end or be put out.

Of course, we know that hell will be cast into the lake of fire. There's two aspects. But nevertheless, hell is eternal. And the Lord Jesus taught about hell.

[8 : 15] And hell as being a place. And of that first place of hell, we see it gives an account in Luke 16 of a man who went to hell.

And this is a real man. This is not some parable, some mere story. Our Lord named one of the men. In Luke 16, you might want to turn there. Luke 16 from verse 19, we see our Lord give this account of a man who went to hell. He says there was a certain rich man which was clothed in purple and fine linen and fed sumptuously every day.

This rich man had it all. All that money could afford, he had it all. Verse 20. And there was a certain beggar named Lazarus. So he's the man named.

He was a real man. His name was Lazarus. A beggar man. And this man, Lazarus, it says of him, he laid at the gate full of sores. And desiring to be fed with the crumbs which fell from the rich man's table, moreover the dogs came and licked his sores.

[9 : 25] Here was this man with scabs, with sores, the dogs coming and licking his sores, wanting just to have the crumbs from the rich man's table.

Verse 22. And it came to pass that the beggar died. And what happened? He was carried by the angels into Abraham's bosom. The rich man also died and was buried.

Notice here the rich man died and he was buried. In the ground, bang. Lazarus got an angelic motorcade to glory. The angels took Lazarus to glory.

To Abraham's bosom which speaks of where the faithful Abraham was in the presence of the Lord as in that place with God.

And Lazarus was taken to that very place with the man of faith, Abraham, lifted up by the angels. Friends, there's a certainty for you, you will die.

[10 : 27] Your days will come to an end. And the book, this book speaks with authority to us. There's authority from God here about what lies beyond the door of death.

And we read on verse 23. And in hell he lift up his eyes being in torment. And seeth Abraham afar off and Lazarus in his bosom. Here's the rich man.

He's lifting up his eyes. He's in torment. He sees Abraham and Lazarus there. Hell will be a terrible place.

We'll be separated from the presence of God. The worthy lamb of God. The holy angels of God. And the redeemed of God. This man lifted up his eyes and he saw Lazarus.

But he couldn't get there. It was too late. Hell is a place of misery. No joy.

[11:28] No life. No peace. No light. No righteousness. No salvation. No hope. But only darkness and torment of conscience. For those who have rejected and despised the grace of God.

A man called Dante wrote a comedy. A divine comedy. Where he described the journey of Dante through hell. And ultimately to heaven. And he describes a sign.

Now this is obviously just poetic. But there's a truth to what he wrote here. The sign above the entry to hell. Abandon hope. All ye who enter here.

Once you get through the portal. Through the gate as it were. And into hell. There's no getting out. There's no hope. Abandon hope. If you go to hell. There's no hope for you.

And this was the case for the rich man. As he was separated from Lazarus. It was a place of isolation. Some think of hell. Oh, you know. My friends are all going to be there.

[12:30] It's just going to be fun. There'll be fun times. Maybe your friends are there. But you will not see them. It's a place of darkness.

It's a place of separation. You might say, preacher. Why are you preaching on hell? We preach on hell because we must. We preach about hell because it's in the book.

And God tells us to be warned about the place called hell. Because the Bible is true. We preach about hell. Because God is holy. Because there's good news. We can be saved from hell.

Because we love sinners. We tell about hell. It motivates us to reach out in love. Not to brag on or be showing off.

But because people are going to that place. And we don't want them to go there. Hell is real. And the most unloving thing we can do is to ignore hell. To not tell others.

[13:31] To warn of hell. And this is the hell the Lord Jesus died for. Us to be saved from. To be saved from. Our Lord Jesus bore the pain and agony of the cross.

That we can be saved and spared from. The agony of hell. And so we read on. Verse 24. Verse 24. The rich man says.

And he cried. He said. Father Abraham have mercy on me. And send Lazarus. That he may dip the tip of his finger in water. You know.

Just wanted a drop. And cool my tongue. For I am tormented in this flame. Hell is a place. It's a place of pain or torment. It reads of hell. Of the lake of fire. It reads of this place of fire. Of brimstone. Hell is a place of fire.

tongue for I am tormented in this flame. Hell is a place, it's a place of pain or torment. It reads of hell, of the lake of fire, it reads of this place of fire, of brimstone. It's hell of a fire that cannot be quenched. There's no fire extinguisher, there's no fire brigade going to put this one out. It's a place of intense torment and weeping, a place of blackness and darkness.

[14:50] Friends, I know this is not a pet me up message tonight, it's a telling message, it's an important message because hell is a place, it's a place, a place where many will go, a place of weeping, of wailing, of gnashing at sea, of memories, a place of fire, of memories, of remorse.

The rich man says, son remember me, oh sorry rather, Abraham said to the rich man, son remember. The rich man thought, oh yeah, come to think of it. I know we were saying when we're witnessing yesterday to some, you know, the time will come when those are said, not interested, they'll be interested then. They'll be very interested then. They'll think, oh if only, if only, if only I'd heard the gospel, if only I'd given the five minutes that we offered to give them the plan of salvation. If only, if only, son remember, no, too late. It'll be a place of intense, unsatisfied thirst, of misery, of pain, of frustration, of anger, of eternal separation.

From what? Everything that's beautiful. And I've got scripture verses here if you want these notes later. It's a place of undiluted wrath. The rainbow after the flood gives us that picture of mercy.

This is the opposite, the place of wrath. And in hell God's fury will be unleashed. Verse 25, Abraham then addresses the rich man, but Abraham said, son, remember that thou in thy lifetime receivest thy good things and likewise Lazarus evil things, but now he is comforted and thou art tormented.

This tells us that in hell you will have feelings. Now some think you go into some limbo, some state of sleep that you know, that never wakes, you never wake from. But no, this is a very wakeful, very sensory thing. The rich man could hear, he could see, he could taste, he could talk, he could

walk, he could smell. He was conscious. And in hell you'll have feelings. And in hell you'll remember there's no God in hell as such in that, in that sense of that closeness to God. There's no hope in hell.

[17 : 40] There's no forgiveness in hell. And friends, it's eternal. Eternal means forever. It's a place of pain, of fear, of sadness. He is comforted and thou art tormented. Verse 26, and beside all this between us and you, there is a great gulf fixed so that they which would pass from hence to you cannot neither can they pass to us that would come from thence. Our Lord is telling us in this account that no one can cross us from heaven to hell or from hell to heaven. Our eternal destinies are fixed at that moment of our last breath. Your destiny is sealed. The rich man went to hell and he is still there. It's a one-way ticket to hell.

All those who do go in there do not come out of there. And there is a great gulf fixed, it says. It's this great chasm, this great expanse where there's no way you can cross. Abraham told those in hell cannot pass to heaven. Those in heaven, not that they would want to, they cannot pass to hell. Verse 27, then he, the rich man said, I pray thee therefore, father, that thou would have sent him, 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.

Hell is a place of punishment, a place of lostness, of despair. And the rich man thinks, he then thinks of his five brothers, they're still alive. He wanted them to hear this message of warning. He wanted Abraham to send Lazarus, warn my brothers, I don't want them to come here. Abraham refused that request, saying they should read Moses and the prophets. The rich man, yet deeply concerned for his brothers, declared that they'll believe if someone comes to them from the dead. But still the answer is no, they won't. They won't believe what the prophets have written. They won't be convinced, even if someone rises from the dead. You know, of course our Lord has risen from the dead. They didn't believe him. They don't believe him. They will not believe. End of story. Once in heaven, always in heaven. Once in hell, always in hell. What do we learn from this passage about life after death and the situation of those who are in hell? We ought to take heed. Luke 16, you might want to read it again later. Luke 16, verse 29, Abraham saith unto him, Abraham to the rich man, they have Moses and the prophets, let them hear them. Verse 30, and he said, Nay, father Abraham, but if one went unto them from the dead, they will repent.

Verse 31, then he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead. If the rich man could speak to you today, he would plead with you.

[21 : 00] Someone has noted there is a few good things in hell. There's a few good things in hell. I've got a list of them here. Seven of them. Good things in hell. There are good people in hell. According to human standards, they look good. They look good on the outside. According to human standards, there's good people in hell. The rich man is possibly as moral and caring as the next guy. The rich man, maybe he was quite a good guy. We don't know. He might have been a good guy.

He might have been quite a popular fellow. The rich man. He let Lazarus sit at his gate and beg. He allowed it. It isn't as if he's better than me or not. But what he did with Jesus is what mattered. There's good people in hell. There's good vision in hell. Verse 23, and in hell he lift up his eyes, being in hell. He says, being in hell. He says, being in hell. He says, being in hell. He says, being in hell. He saw Abraham afar off and Lazarus in his bosom. It says that he could see things. The rich man in Luke 16, verse 23, he had eyes to see. He saw Lazarus in that holding place of paradise of heaven in foretaste.

And he was able to see what he was missing. Fancy that. That there's good vision in hell. There's good prayers in hell. Verse 24, the rich man cried and said, Father Abraham, have mercy on me. Send Lazarus that he may dip the tip of his finger in water and cool my tongue for I'm tormented in this flame. Have mercy on me.

That's a good prayer to pray, isn't it? It's a good prayer to pray to say, Lord, have mercy on me. If he prayed that sincerely in this life, he'd be saved. If he'd caught on God's mercy because of the cross, because of the work of Christ at the cross.

There's good prayers in hell, but it's too late. There's good memory in hell. Verse 25, and Abraham said, Son, rememberest thou in thy lifetime, receivest thy good things, and likewise Lazarus evil things, but now he is comforted, and thou art tormented.

[23 : 21] You'll remember in hell the missed opportunities to trust Christ. The missed opportunities to know him. To make heaven your home. You'll remember that. There'll be a consciousness. There'll be an awareness of that.

You'll remember the Sunday school times. You'll remember the songs you sang. You'll remember the sermons. You'll remember the people that tried to talk to you about Christ, tried to witness to you.

You'll remember the tracks, the literature, the leaflets, the messages of love, of imploring you to trust Christ. You'll remember in hell. There'll be good memory in hell. In the pit they cry out, but there is no hope.

You'll remember, but it will be too late. Another good thing in hell is there'll be some good theology in hell. There'll be some good theology in hell. You'll realize the truth when you're there, because this is what happened here.

For this man in hell, he realizes God exists. Everyone in hell believes the Bible. They know that Christ is the only way to heaven. All in hell will honor Philippians 2 verse 11, where it says that every tongue should confess that Jesus Christ is Lord to the glory of God the Father.

[24 : 35] There'll be some good theology in hell. You'll know the truth. But it's too late. There'll be some good priorities in hell. Verse 27, and he said, I pray to you therefore, Father, to Abraham, that they would ascend into my father's house.

For I, five brethren, that he may testify unto them, lest they also come into this place of torment. It's a good priority to care about those that are lost. It's a good priority for you to care, to tell them. It's a good priority for you to want others to tell them. To make evangelism a priority. To make, even if it's passing on a leaflet, you're doing something to tell others.

You're witnessing. Soul winning was a priority in hell. But it was too late. This should challenge us. People in hell are wishing someone would go tell their family.

Tell them about Christ before it's too late. Testify to them. Witness. Bless. Lest. They come here.

[25 : 40] Warn them. This is dangerous. It's a dangerous thing. But some are in peril. Another good thing about hell.

There'll be some good intentions. There's some good intentions in hell. One can reject Christ through outright rebellion. But rejection of the Lord does not have to be active. And there'll be some good intentions.

Oh, as some would even say, you know, to us today, I'll get around to it. You know, I mean to. I mean to get serious about faith in Christ and what the Bible tells me to do and be.

To follow him. But neglect. Sense them to hell.

We deny and refuse Christ through apathy. Through carelessness, indifference, procrastination. Just put it off. Oh, when I'm a bit older, I'll think about such things.

[26 : 52] How old do you have to be to go to hell? Who knows how many more days you've got to make your decision? Some people fully intend to follow the Lord.

And one day they plan to. The road to hell is paved with good intentions. That's a familiar quote, isn't it? People say that.

The road to hell is paved with good intentions. Yeah. Oh, I'll get serious about trusting Christ and giving my heart and following him, to know him.

I'll do it one day. I've got every intention. But an intention is not going to get you to heaven. You must receive Christ. Receive him while you're alive.

While you're in your right mind. While the gospel is presented. While Christ is appealing to you. Hell is real. There's a future judgment. And it's not far away.

[27 : 48] There's an accountability. There is God Almighty that we have to deal with. And answer to. There's good news. That Jesus Christ died to save you from hell.

To keep you from hell. That's why the cross was so horrific. It had to be horrific. Because he had to pay the full penalty for you. What is hell like?

It's a place that the devil and demons inhabit. It's such an awful place that our Lord says, better to cut your hand off. Or gouge out your eyes and get to that place.

Whatever it is that's stopping you. Take it away. There's crying. There's total darkness there. It's described as a lake of fire and brimstone. Which cannot be put out.

And causes intense pain and agony. This is what the Bible says it is. We can say, oh I don't like hearing this. I don't like the sound of this.

[28 : 46] It's what it is. We cannot negate that. The Bible says hell is eternal. Matthew 25, verse 46. Hell is as eternal as life eternal is eternal.

Romans 6, verse 26 says God is said to be so eternal. Hell is as eternal as God is eternal. It's the same reference.

Hebrews 9, verse 14. It tells of the Holy Spirit as so described as eternal. The Word, God's book is eternal. Hell is everlasting. It is without end.

Never to cease. And so is hell. And the punishment there will last as long as God is. Forever. Hell is a place of darkness. Speaks of the blackness of darkness.

And of false teachers confined there. In contrast, God is light. He's the Father of lights. What would you rather be? Where would you rather be? With the one who is the light.

[29 : 47] Or in the blackness of darkness. Forever. I know I've recounted before. You go in a mine shaft. And it's just thick blackness.

Just nothing. You can't see anything in front of your eyes. That's hell. The blackest of darkness. Hell is described as the place furthest removed from God.

There will be no God there to listen to your pleas of mercy. No way of hope of release. Hell is a place of fire. It's a furnace of fire. It's everlasting fire.

A lake of fire. And so... A fire. What a picture that is. You don't want to be anywhere near it. You know, we see that...

The devastation of fire. What it does. We don't want to be near that. There's no relief from the fires of hell. There's no...

[30 : 47] There's no rain going to fall and put the fires out there. The smoke from the fire of eternal torment will ascend forever and ever. And there is no rest there, it says. Of Revelation 14.11.

It says the wicked have no rest from their torment, day or night. Now, I know some dear ones I know have got trouble sleeping. Friends, there's no rest there. You can take as many sleeping tablets as you...

You know, it's not going to help you in hell. There's no rest there. No rest. No. None. As there is no rest, there will be no relief. The rich man in Luke 16, even while awaiting the final judgment, wants just a drop, just a drop of water to cool his tormented tongue, but he gets nothing.

The saddest thing about hell is when you get there, it's too late. You might think, oh, preacher, I'm going to put it off. Yeah, okay, I hear what you're saying, but it's like the guy yesterday said, I've got a life to live.

Friends, he doesn't know what life is. He's not got life. He's one of the living dead. He's a zombie. He's got nothing. He's the walking dead man.

[32 : 00] And I'm not meaning to trivialise that. It's real. It's real. It's real. That man is dead. He's got the sentence of death. And what life he wants to live now is going to be short-lived compared to eternal hell.

The saddest thing about hell is you'll get there and it'll be too late. So we need to know this truth. What does the Bible teach us about the subject? That's what matters, not what we think about it or feel about it.

The doctrine of hell, the reality of hell, the truth of hell. Hell is eternal punishment. That's what it is. Punishment that never ends. And it says, we can ask the question, who will go there?

Satan and his angels will be there, Matthew 25. But more so, it says the cowardly, the unbelieving, the abominable, murderers, the sexually immoral, the sorcerers, the idolaters.

All liars will be there. The good news is we can be saved from hell. We'll get to that. It says, those who do not know God, those who do not obey the gospel of Christ, they will be punished, it says, with everlasting destruction.

[33 : 13] That's what God says. That's it. It doesn't matter what you think. It's what the book says. That's what the truth is. And in short, all sinners who choose to stay outside of Christ are going to hell.

Why do people go to hell? God desires that all will be saved. That's his desire. That's his will. His perfect will.

And this gospel, it is the power of God unto salvation to whosoever will believe. And this salvation that he offers, it says that he will save to the uttermost.

To the uttermost. So to be saved is to be saved to the uttermost. It is to be saved, eternally saved. Eternally saved. People will not be in hell because God will not save them.

It is because they refuse. His salvation. He extends his salvation to all who will believe.

[34 : 22] All who will come to him. Whosoever will. That's wow, wow, wide open, isn't it? I don't know how to put that in English. It's wow. Wow, wide open.

Whosoever will. Come unto me, he says. If only we can but trust him. One who is in hell is there, lost by their own free choice.

And they have no one to blame but themselves. Many see no interest in spiritual things. They're indifferent to the pleas of the gospel. They refuse to believe, to receive.

Some would love sin more than righteousness such that they will not bow their knee, their will, their heart. And many put off getting right with God till it's just too late.

I've got a life to live. Sure. God is holy and just. Some further thoughts.

[35 : 27] The dead are still alive. Both Lazarus and the rich man survived their own funerals. Luke 16 tells us they're still conscious, the both of them.

They're still alive. We might think they're down in the ground. That's just their body. But everyone who dies is alive somewhere. They're conscious somewhere.

That's what the Bible teaches us. There's life after death. We're not talking about reincarnation.

We're talking about the life that we will continue to live. Our soul lives on.

And the dead retain their personalities and their essential character. Lazarus is still Lazarus. And the rich man is still the rich man. And even in hell, the rich man could hear, feel, recognise, remember.

He could speak, reflect, plead, suffer and think ahead. There's only one thing he couldn't do. He couldn't get out of hell. That's the problem.

[36 : 27] There's no exit door in hell. There's no fire exit. There just isn't one. It's a one-way trip. It's a one-way ticket. Death marks that final separation between the saved and the lost.

As I said, once in heaven, always in heaven. Once in hell, always in hell. Hell is a place of personal suffering. That's what it says.

There's suffering there. Three times Jesus mentioned the torment, the suffering, the agony of the rich man. Three times the Lord Jesus Christ says there is suffering there.

And the damned cry for help, that does not come. None of the rich man's prayers were answered, nor could they be. Friends, if you want to pray, pray now. Pray now.

Pray this side of your grave. Is hell for real? That's what Jesus says. Then that's good enough for me. That's what he says. He takes it at face value, what he says.

[37 : 26] Is hell eternal? The only source of our information about hell that's reliable is the word of God. And the Bible uses these phrases to describe hell.

Smoke, fire, burning, torment, bottomless pit, everlasting prison, wrath, weeping, wailing, gnashing of teeth, unquenchable fire.

In other words, it can't be put out. Eternal fire, the second death, damnation, furnace of fire, blackness and darkness and burning sulfur. Matthew 25, 46 it says, our Lord says, and these shall go away into everlasting punishment, but the righteous into life eternal.

It's two choices. Everlasting punishment, life eternal. It's one or the other. And eternal means unending. There was a young man converted during some outreach meetings in a mining village.

And he wanted to do something for God. He bought some tracts, got some literature and started spreading them, telling others. And he met some former companions. And they decided to derive him for his faith in Christ.

[38 : 38] Hey, can you tell me where hell is? Yes. And after a moment's hesitation, the new converted man replied, yes. At the end of a Christless life.

That's where hell is. And I know the actual physical location, as some would consider it, might be within the earth. Because it speaks of it being below.

And the lake of fire, that's another matter. But the point is that hell is at the end of a Christless life. Where do you want to spend eternity?

Now these are telling words, solemn, somber, serious words. I urge you tonight, if you are not sure of heaven, then you're going to hell.

That's a serious matter for your soul. I urge you tonight. As the rich man cried, somebody go and tell these people before it's too late. As he was worried about his five brothers.

[39 : 47] Our Lord didn't tell us these things so that we can just discount it, or argue about it, or deny it, or defy it, or try to redefine it as something other than what he said it is.

It is what it is. I urge you tonight. Friends, the good news, if I can leave you with that, is that Christ died for our sins. He died so that we don't have to go to hell.

He died so that our sin is paid for in full. Absolutely, completely, fully paid for. That's why he underwent the agony of the cross.

If there'd been some other way, surely God would have found something more convenient or comfortable. But he had to die the agony of the cross to save us from the wrath against our sin. And to give us freedom and forgiveness. A heart cleansed. Assure us of a home in heaven. These are truths that you can know today.

[40 : 52] And it's everlasting wrath or everlasting life. God's anger against your sin. Or it's the payment made for your sin. That you can know that way to heaven.

The way of life is above to the wise. The way of life. That he may depart from hell. The need. And there's the ways of death.

Or there's the way of life. Friends, I urge you tonight. As we just close this time. Prayerfully. That you would consider your soul. That you would consider these truths.

And if your back's wooden tonight. Then draw to God. Draw near to him.

And he will draw near to you. If you've yet to trust Christ. Simply believe. Simply believe. Jesus died for me.

[41 : 56] He went through that agony. The bruising. The pain. The very penalty of my sin. He took it. Completely took it.

He did not hold back. His love held him there. To the cross for me. And he paid that price of my sin. In full. For me.

And if you can but trust that. That payment made. If you can but trust the one. Who extends that gift of eternal life to you. You can be assured of heaven.

You need have no fear of hell. Because. He has given you that gift. Of eternal life. And you that refuse this gift.

Every day that you delay. Is. One step closer to. Your eternal. Damnation. I urge you. Do not.

[42 : 54] Dilly dally. Do not. Do not toy with these truths. Do not. Play on the precipice. Of your destruction. Do not. Linger.

In that. Holding back. You are. In great peril. God. I urge you.

To trust Christ. And Lord. We thank you. For these things. That you are. The great. God. And saviour. Jesus Christ. That you have done everything.

Possible. To save. Our souls. Lord. If only. We can trust you. And Lord. We pray. Each one might have that. Heart. Assurance. Not. Not. Some.

Pretense. Of it. But the reality. Of it. To know. Yes. Jesus. My Lord. You did. That for me. I love you. I believe.

[43 : 53] In you. I follow you. I know you. And you know me. And you can. You that believe that. And trust him. Can know that today.

That assurance. Of eternal life. Lord. We thank you for all these things. We just pray these words. Would. Be something we.

Take to heart. And not. Disregard. And Lord. To act upon these truths. And Lord. As we know. That. This message. We have. Loved ones. That we are concerned. For their soul. Lord. Help us to be. A voice to them.

While we can. This side of heaven. That at least. We can tell them. We pray. Give us courage to. In Jesus name. Amen.

[44 : 51] Thank you.