

A Special Message on Hell

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- [0 : 0 0] Welcome. Thank you for choosing to listen to another word-filled message by David Entry. Preaching is the means by which God manifests His Word and nourishes our spirits.
- May the life of God enter into you anew as you listen to this message. Be blessed. Most of us have been in church for a very long time. Some of you, Mom took you to church. Dad took you to church.
- But you never? You know about hell. Because your family has been through a lot of it already. Or your account has been through.
- Or your, you know, I mean, something about your life has been through something, so they say it's hell. But I think it's good to go to the Bible as Christians.
- Because there are many Christians who actually don't believe in hell. Many. They know better than Jesus. So they do not believe in hell.
- [1 : 1 2] What is hell? What is? When we say hell, what is hell? Hell is a place of eternal torment for the wicked.
- Eternal torment. So those of us who think you have been through hell, sorry. You don't know what you're talking about.
- It's nothing near hell. So hell is a place of eternal torment for the wicked.
- Or punishment for the wicked. Now, most of us are already familiar with the term hell.
- Or the word hell. Because, especially in the English language and in the West, it's always been part of vocabulary or terminologies of conversation.
- [2 : 3 2] So sometimes you hit the wrong nail. And then it's like a swear word. They use it as a swear word. Hitting the wrong nail or hitting your little toe at the side of the bed.
- You know. And so it's like it's used as a swear word. In a place in America, Texas in particular, there is a little town, oil town in Texas called hell.
- Yeah. So people usually sometimes in the past, I don't know if you're supposed to do it in the past, people will go for holiday there and take selfies or postcards and send them, look at us in hell having a good time.
- So in those places where you talk about hell, they know what you mean. In British Columbia, there is also a valley, a very dark valley.
- It's called hell. And people live there for the sake of it, the thrill of it. So, and then in the, about seven centuries ago, or about 700 years ago, in Europe, the word hell was known to be, it was a common word used to describe something.
- [3 : 5 8] Now, those days when a tailor was making clothes, the material that has gone bad or can't use, they always have a hole, dark hole under their table and they just throw it there.
- So it used to be called hell. And so in the society became known as, hell became known as a dark hiding place where usually lovers go away from sight of everybody and do their own thing.

Some of you have been to hell before in that sense. There's a particular corner at the park. Yeah. That's hell for you. You normally do in the boot of the car, in the park where there's no light.

Yeah. Yeah. So. I mean, it took me, I would be surprised if some people were conceived in hell. In that sense. In that sense.

So. Yeah. So when we talk about hell, and is it not interesting, preachers nowadays don't talk too much about hell.

[5 : 05] And actually, besides it being used as swear word, or marginalized, or used flippantly or frivolously, you notice that it's also used a lot by comedians.

Comedians use it just to, what are the feelings about hell down? So once you use it a lot in comedy, and a lot in all kinds of movies and stuff, you see it and it doesn't conjure fear, and warning in your heart.

It's just, anytime you hear it, you have become desensitized to its actual meaning, and actual impact. Now, one interesting thing I want you to notice about hell, is that it's not a completely, a New Testament idea.

It's always been biblical. But the Old Testament really didn't talk about hell. Didn't mention hell. The Old Testament spoke about shoel.

Shoel. It's like Hades. It's a place of the departed. It's not the final destiny of every man, but it's a kind of a place.

[6 : 19] So when people die, David said that, you will not leave my, you will not allow me to be in shoel. All right? Except when I go to shoel, I come preachers. It's like you die, and then you go to the disembodied, a place meant for the disembodied beings.

So that's the idea in the Old Testament. But actually, hell, the final resting place of everybody who doesn't have God.

The Old Testament really didn't speak about it. And in the New Testament, all the concentration about hell is within the Gospels. And even in the Gospels, Mark never mentioned anything about hell.

Luke didn't say too much about hell. I'll explain it later. And John mentioned it a few times, one or two times, but heavy concentration of the subject of hell is in Matthew.

And Paul didn't say much about hell. Peter didn't say much about hell. The other epistles didn't say much about hell. The one who spoke most about hell is Jesus Christ.

[7 : 29] As it were, it's like God is trying to make a statement that if you talk about hell, if Jeremiah talks about hell, he would say it's because Jeremiah is a man. He doesn't really, you know, he's full of anger.

And if Peter talks more about, if much of the description and the information about hell was given by Peter, you may think Peter is not an intemperate person.

He's always angry. That is why. So God said, okay, the one to talk about hell, I want to do it myself when I become a human being. Because there's nobody who demonstrated love to us more than Jesus.

And so he, the one who was the epitome of love, he's the one who spoke most about hell. Very interesting. Right? So, now, and besides, it's not just been, it's not been just a New Testament idea, even though the idea was kind of in the Old Testament.

It was also a normal human understanding. So, for instance, a lot of philosophers and a lot of traditions have their own understanding about hell.

[8 : 41] Many traditions among human beings from times of antiquity have always believed that life does not end as death. So, if you try and do anthropology, study about human nature, you'll find out that human beings elsewhere have always believed that.

In fact, some of you, where you grew up from before Christianity got there, they believed in ghosts. And they believed the person is dead but he's still around or he's going to rest somewhere.

Why do we say rest in peace? It's gone somewhere. There, there, so, in fact, in my studies, I found out that I think Plato, great philosopher, pagan philosopher, spoke about heaven and hell.

Spoke about a place of bliss. Okay? A place of bliss. Reward, comfort for people who live good lives. And spoke about a place of doom for people who live bad life.

So, I think that doom place is something like Tartus. It's Greek, whatever, Greek or Latin. Tartus and then the place of bliss is Elysium.

[9 : 53] Something like that. So, now Jesus comes on the scene. Watch this, this is very important. And, it's already a mindset people had. And, Jesus spoke about her.

Let me, let's look at, let's go into the text and let me show you something. In Luke, chapter 16. Or, let's, let's go to the Mark and then we'll come to Luke.

Or, let's, let's start with Matthew. Alright, let's go to Matthew. We'll come to Mark and Luke. Matthew chapter 10. Thank you, Jesus.

Matthew chapter 10, verse 28, says that, and fear not them which kill the body but are not able to kill the soul. But rather fear him who is able to destroy both the soul and the body where?

Amen. Jesus said, there is somebody who can destroy both the body and the soul where?

[11 : 04] In hell. In Matthew chapter 5, verse 22, I say to you that whoever is angry with his brother without a cause shall be, shall be in danger of judgment and whosoever shall say to his brother raka shall be in danger of the council but whosoever shall say thou fool shall be in danger of what?

hell fire. What? Hell fire. Pastor, what does that mean? Raka. Fool. So if you tell somebody fool, you'll be in danger of hell fire. There are about 120 sins that people do which categorizes them and qualifies them for hell in the New Testament.

About 120. All right. So Jesus himself said, now I'm just trying to draw attention to what Jesus said so that you can have an understanding that Jesus referred to it.

Look at verse 29 at the Matthew chapter 5. I think it should be verse 29, 28 and 29. This is good for their brothers. Amen. All right. 28, you know what is there already.

All right. What does it say? Oh, okay. Let's leave that. Let's go to verse 29. If thy right hand offend thee, pluck it out and cast it from thee.

[12 : 26] For it is profitable for thee that one of thy members should perish and not thy whole body should be cast into hell. So sin is what will make you be cast.

Actually, in my studies, I realize that you don't see it in the New Testament talking about people go to hell. When we say go to hell, you don't go to hell. You are cast to hell. You are taken at hell.

So you see people, you know, flying in the sky and going down. You think life is about just earning money and having pleasure and just feeling joy in life, you will die.

How would you, this is what saved me from some stuff. When I go, why would you allow one woman to send you to hell? Because of a woman, you are going to hell.

Because of a boyfriend, you will go to hell. Ah! What you claim to be enjoying from hell?

[13 : 42] Ah! Ah! You are happily, you don't mind that, no problem, I'll go to hell, you are no wise. Ah! Ah! Ah! Ah! You are no wise.

Ah! Ah! Ah! Ah! It's real! Yeah. Hell, it's real. And when you die, there's no change.

Ah! The only thing that determines where you go is here. what you do now. So, you see, I really, sometimes we're the pastors.

We make people feel like, we may not say it, but we make people feel like as though we are politicians seeking for votes. We make people feel like we are industries looking for customers.

We make people feel like we are professional service providers looking for clients. And now there's so much proliferation of churches, all kinds of churches, all types of churches.

[14 : 43] Churches that are designed to make you enjoy a physical experience. Even if it's going to cost you your eternal destiny, no problem.

A lot of preachers won't mention hell because they don't want to threaten anybody. I'm going to go on that very soon. So, Jesus actually spoke a lot about hell.

He says, what we just read in Matthew chapter 5, that, and not your whole body. Let's all say whole body. Whole body. Don't forget that. All right?

Say whole body. Whole body. Say it again. Whole body. Say for the last time, please. Whole body. Whole body. You remember what we read earlier in Matthew chapter 10, verse 28, talking about, don't be afraid of the one who is able to destroy the body and not the soul.

But rather be afraid of the one who is able to do what? Destroy the soul. Both body and the soul. So, hell is not just a bodily state. I'll come to that.

[15 : 52] Your body is gone. Oh, man. The body will be there and the soul will also be there. Mark chapter 9, back to Mark chapter 9, verse 42.

And whosoever shall offend one of these little ones that believe in me, it is better for him that a milestone were hanged about his neck and he were cast into the sea.

Let's leave that. Verse 43. Now, if thy hand offend thee, cut it off. How much more your friend?

How much your friend? Your sister is making you backslide. Chop her off. Who is closer to you?

Your hand or your brother? Hey, my hand. It doesn't matter how part, so much part as something is to your life.

[16 : 55] This is so much part of your life. How can you live without using your hands? You've always using your hands to do things. And he said, no, this hand is causing me to sin. Chop it off. He's not talking about it in the literal sense.

He said, you must be willing to disconnect from elements that are going to cost you your eternal reward. Doesn't matter how much part it is to your life.

Disconnect. Now he says that, let me read it again. If thy hand offend the cartridge off, it is better for thee to enter into life made than having two hands to go into hell.

Into the fire that never shall be quenched. Take notice of that. He described hell of Adam. I'm going to talk about it. What's the description of hell? Fire that shall never be quenched.

Okay? And then let's go to the next verse. Verse 44. Where their worm dies not, their worm dies not, and the fire is not quenched.

[18 : 00] That's the description of hell. Verse 45. If thy foot offend thee, cut it off, it is better for thee to enter into life than having two feet to be cast into hell.

Into the fire that never shall be quenched. Where their worm dies not, and the fire is not quenched. Verse 47. If thine eye offend thee, pluck it out, bro.

It is better not to have a computer than to have a computer and go to hell. Hey! Hey!

Hallelujah! So you can tell clearly this is all Jesus talking. Isn't that interesting that Jesus said so much about hell?

But he that cometh after me is mightier than I, whose shoes I am not worthy to bear.
Whose shoes I am not worthy to bear.

But he will burn up the chaff with unquenchable fire. The nature of hell is fires that do not go out.

[20:23] Now, Jesus, did you notice that Jesus didn't take his time to explain for hell? When he was talking about the kingdom of God, he used to say the kingdom of heaven is like, the kingdom of heaven is like.

That's the Greek word Gehenna. That's what they are in their language. They are using Gehenna. So when Jesus said hell, Jesus said hell, he would say Gehenna. So it's better to go to enter into life with one arm than to enter into Gehenna, where the fire with two M's, where the fire does not go.

It was more a bit like in the southern parts of the eastern parts. So southeast. Southeast Jerusalem. So Gehenna was a bit kind of southeast of Jerusalem.

And it is like an insurador. Those days before the bin men came to collect bin, there's insurador. In other nations, they still have it. It's true rubbish there. There's always fire burning.

And that valley was called Gehenna. And they used to throw a few things there. Gehenna was a place where they used to throw like rubbish. Things that unwanted domestic stuff.

[22 : 36] Then there was actually a wall towards the east side. Sometimes they stand there and throw things into the valley. So when Jesus said that it's better to enter life with one and then be thrown into Gehenna, the people knew what he meant.

He knew that it's like in our modern days, the bean man coming to carry you to the bean lorry and takes you away. You better stay home without a computer than have a computer and be put in the bean lorry and take away the whole view.

You know that. So Fuset, they knew what he was talking about. And number two, when you talk about Gehenna, it was a place in the Old Testament where the Jews worshipped a false god called Malak.

So anytime... And the judgment of God came upon them severely. So anytime you tell those that you tell a Jew about Gehenna, they remember that story. And no one wanted to be associated with Gehenna.

Does that make sense? And so Gehenna connoted a place where the damned rubbish. In the Old Testament, it connoted a place where they worshipped Malak and the judgment of God came upon them.

[23 : 41] Number three, Gehenna was where Jesus would have been thrown if Joseph of Arimathea... When Jesus died, Joseph of Arimathea said, Can I have his body?

I'll put him in a tomb. All right. So somebody... Because when you are crucified on the cross, you are the worst criminal. So serial killers, hidden criminals, they were executed.

Or those who fight against the Roman rule authority, they were executed on the cross. They leave you to hang. And some of them can stay there three days, others seven days, and they die. So you saw...

It's the most excruciating form of pain or execution. Very, very vile. And so that's why they were surprised Jesus died so early. Because normally it kills you very slowly.

Takes a long time. You suffer for a very long time. And then... So if you are a criminal, that's the hardest, harshest punishment. Or if they stone you to death, they don't bury you. Your family members...

[24 : 46] It's like a curse and it's a disgrace for your family members. Watch this. To come and claim your dead body. Because you have brought shame on the family. So families don't want to associate with crucified or executed criminals.

So now how are you going... They don't bury them. They just take their body and then they go and dump it in Gehenna. Where the part where you rot and the worms don't go...

There's always worms there. Or you fall into the part where there's always fire. Who would like to go to Gehenna? Nobody. So you know what? If Joseph of Arimathea and the Codemus...

If they have not gone to claim the body of Jesus... The other thieves on the cross, that's where they put them. They just throw you in Gehenna. But you will not suffer your holy one to see corruption.

Gehenna was a sort of hell. Sort of like hell. It is... But Jesus died as a criminal. But he wasn't buried as a criminal.

[25 : 48] He was buried in honor and glory. That's a very important point I just made. He was buried... He had a rich man's tomb. A borrowed tomb.

But he didn't need it. He was just there to rest and go and preach. So he went into the place of the departed to preach. And then he came back into his body after his death.

And then he resurrected on the third day. So he said, you can take back your tomb. I never need a tomb. Yeah. Yeah. But they would have thrown him down as a criminal.

He died as a criminal. But he paid the price at his death. So as soon as he died, story changed. So the apostle's creed. He descended into hell.

The third day he rose again from the dead. Many theologians believe he was crucified, died, went into hell and was buried. So his burial happened after he's been to hell and came.

[26 : 47] So on the cross from 12 midday to 3 p.m. There was pitch darkness in the whole land. And Jesus cried.

He was actually, what he went through was almost like hell. Because God forsook him. God was not with him. There was darkness. And there was pain. And that was depiction of hell.

So theologians believe that he experienced hell on the cross. And afterwards, he started entering. Because Isaiah said that you made your tomb with the rich.

That's an honorable position. So he started entering into glory. Or he was glorified in his burial. Does that make sense? But anyway, I've gone through far. So Gehenna. So Gehenna, they threw rubbish there.

Gehenna, it reminded them of where the false worship of idols. Gehenna, it's people, crucified thieves who were never buried. Or crucified criminals were thrown there.

[27 : 48] And nobody wanted to go there. And for that matter, they knew about Gehenna. So Jesus mentioned it. And when he mentioned it, his reference was not talking about just this physical Gehenna.

But he was talking about the Gehenna afterlife. He says that God can destroy both your body and your spirit in Gehenna. Does that make sense? Now, having said that, I want to talk about three states of existence.

When your grandmother, who really used to like church and was born again, who died some years ago, where is she? Is she in heaven?

Osama Bin Laden, if he didn't confess Christ, where is he? Is he in hell? So when people died now, do they go to heaven or do they go to hell?

Now, where do they go? Luke chapter 16. Luke chapter 16 from verse 19. There was a certain rich man. Say rich man. Rich man. Which was clothed in purple and fine linen.

[28 : 58] You see, clothing is important for rich people. And fed, I like this King James, fed sumptuously every day. That's nice, isn't it?

May you fed sumptuously. This rich man fed. That's King James. In other words, he was prospering.

He was doing well. Life was good. Life was good. His good is no good. It's good. It's like belting. Life was good.

So there was, this is Jesus telling the story. All right. Jesus said, there was a certain rich man who fed sumptuously, who was clothed in purple and fine linen, and fed sumptuously every day.

And there was a certain beggar named Lazarus. They didn't mention the rich man's name. Interesting. A certain beggar named Lazarus, which was laid at his gates full of sores, and desired to be fed with the crumbs which fell from the rich man's table.

[30 : 07] Moreover, the dogs came and licked his sores. His sores. Very interesting situation. See, so your physical situation is not a depiction of your spiritual condition.

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

And, uh-oh. Let's read that phrase together. And the rich man was born. And Lazarus in the bosom.

And Lazarus in the bosom. So, where was the rich man? In Gehenna. The man's riches didn't matter.

He was in hell. This is Jesus talking. So, after death, there is continuity. He continued.

[31 : 08] So, Bible says, Jesus said that. And in hell. The man was buried. Then, and in hell. So, he was in hell. He lifted his eyes. Being in torment.

Torment. So, you see, hell. It's a place. I told you earlier on. Hell, number one. It's a place of what? On quenchable fire. Number two. It's a place of torment.

Torment. Being in torment. So, you note that down. Being in torment. And seeing Abraham afar off. That means he had consciousness.

He could recognize. Seeing Abraham afar off. And Lazarus in his bosom. So, he knew Lazarus. When you die, it's like you are not going into a state of unconsciousness.

You have cognition. You will see people. You recognize them. I know this. I know this person. That used to be my boss. Some of you are hoping that. The devil is a liar.

[32 : 12] All right. So. And he cried and said. Father Abraham. Have mercy on me. And St. Lazarus. Even there, he wants to still be the boss.

Be sent. See, poverty is no good. Lazarus, in even where he was. He said, send him. Can't send him. Because he was the beggar. Yeah. Send Lazarus. Just send him around. Send Lazarus.

That he may dip the tip of his finger in water and cool my tongue. For I am tormented in the flames. So, you could tell he was so thirsty that just a finger, drop of water, will mean a lot.

So, yeah. So, yeah. Man is very fragile. So, let him dip his finger in.

Because where I am, I'm thirsty. So, condition of hell, thirst. Unquenchable flame. Unquenchable thirst.

[33 : 15] Torment. For I am thirsty. But Abraham said, son, remember that thou in thy lifetime received thy good things.

And likewise, Lazarus evil things. But now he is comforted and thou art tormented. And besides 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 will come from thence. Then he said, I pray thee therefore, Father, that thou would ascend him to my father's house.

This guy believed Lazarus is someone that needs to be sent. Aaron boy. Aaron boy, yeah. Send him 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. Is it possible that somebody is trying to send a message to you?

[34 : 20] Because they can't come. The person has already taken the lead. And he said, listen, my friend, after I was shot, I realized hell is real. He wants to tell these gang people, please, please, tell the gang there's a messenger from hell.

He can't come. But he wishes you would know that this place is terrible. Worse than prison. And I have five brothers that they testify unto them, lest they come into this place.

They also live in that same lifetime. Abraham said to him, they have Moses and the prophet. That means the word of God. Let them hear. You're not here preaching.

You want special miracles. Listen, miracles don't change people necessarily. One of the things that is going to be in hell is people are going to be stubborn still.

People are in hell not because they just want to be held. They are in hell because they are stubborn towards God. And when you are stubborn on earth towards God, when you go to hell, you can't change.

[35 : 29] You even, because for that one, you won't have God at all. So you will even be worse to them. So people will say, oh, what? Some of the arguments against hell. I think I will just mention that in about five minutes and then we go back.

So you see, now we have found out a few things about hell. Intense physical. So one, five things hell will be like to experience.

Number one, intense physical discomfort. There will be, that means there will be total darkness. There will be extreme heat. There will be thirst. The place will smell.

Yeah. Number two. So number one, intense physical discomfort. Number two, there will be mental depression. God just said there will be weeping and gnashing of teeth.

Weeping and gnashing of teeth seems like they shouldn't go together. Gnashing of teeth connotes anger. Yeah. Weeping connotes sadness. So when you are angry with somebody, that's when you gnash your teeth against someone.

[36 : 33] By setting hell, you'll be so sad and yet you are gnashing of teeth. That means that sadness and regret. Oh, I should have listened to that pastor. I should have listened to that pastor.

I hear the preacher saying this years ago. He said, when we die and you go to heaven, the first five seconds, what you say is, what? I should have done more.

I should have gone for the outreach. They said we are going. I should have gone. I got myself too busy for nothing. I'm working for Pharaoh. I'm just working to build a system.

I'm working to earn. I think I'm earning money, but I'm building a system. I will die and live all these things. Oh, look at the nice high rise buildings that are springing up every day.

Especially in the city. Everywhere. Nice. Businesses. Everything. And you are working to build cities for Pharaoh. And then you will die.

[37 : 33] And there are people who work and work and work. They don't even have life. That's why our worldly system has created a system of hedonism. Pleasure.

So you work and work and work and now go and have fun. Some of us, your company will organize a do. And that do, only God knows what happens there. Swinging do.

Some companies. Oh, yeah. You know what I'm talking about. Some of you know what I'm talking about. They will organize things so you can just let your head down. Let your head just relax and enjoy life.

Then you go back into the emptiness. After that, you realize that you are still empty. It's a nice feeling, but it really doesn't mean squat. Because it doesn't add to you. It just leaves you empty.

Some of you know what I'm talking about. You've tried so many things and you are so empty. Emptier than empty bottom. Empty. Empty. Empty. You feel empty. You are walking, but you are a dead man walking.

[38 : 31] There's no cause. You don't have any sense of peace in your life. It's like some people live and you see them. They drive wonderful cars in town, but they keep asking, what am I?

I met this tough professional, tough, very wealthy guy. He told me that before he was born, he didn't know what existed. He doesn't want to know what to exist after he dies.

And yet, he would pay thousands of pounds to go for yoga holidays. Intense yoga training. So I asked him, how was the holiday?

He said, it wasn't a holiday. It was supposed to be, but now that I've come back, it's even more relaxing. Because it's rigorous. It's like boot camp. Because you see, when you run away from God, you have to find something else to replace what God can give you.

And more often than not, what we get, we try to go for to replace what only God can give. Ends are punishing us. Bible says that light has come into the world.

[39 : 34] But because men's works are darkness, they don't want the light. John chapter 3 verse 19. Light has come, but we don't want light. So let us suffer and find different ways of coping in the suffering.

But the more we try to use different ways, we push ourselves more into the hands of the enemy. More into distraction. More into emptiness. More into nothingness.

More into frustration. And so too many people are frustrated. This thing is a reality. Why? Think about it. Why has mental health plummeted?

Sorry, rocketed. Why has it gone up suddenly? Why? It should be mitigated because there are so many things that we have. There are too many things we have to make life more comfortable.

Now there are different types of pleasure. Different types. Sometimes you can be at home and enjoy. You don't have to go to cinema. You can watch anything. Have cinematic effect at home.

[40 : 31] You can do everything. You can order everything. Uber drive. Everything. Come in. Uber eat. Not drive. Uber eat. You don't have to go to St. Louis to shop.

You can do it on your computer. They will deliver. Everything. So life should be a bit more income. You don't have to get up to open the window. You just press a button and the curtains start going. There's so much.

There's so much. When you sit in your car, there's so much. You can talk to anybody anywhere in the world when you are driving anytime. Life is... But why? Why? Why is mental health on the ascendance?

Why are people more empty? Why are people not happy? Meanwhile, in the past, most of the time, now when people are walking on the street, they are more afraid than previously. More afraid than previously.

Why don't we are now developed more? Civilized more? Because when you take away God, God will give you up to appropriate thinking. Great thinking. You think?

[41 : 32] No. See? I... Our generation must know God is not desperate for us. We were created for him. And the more you move away from him, the more you change the natural course of other nature.

If you change nature, you'll be frustrated. You change nature. You are not sane. If you change nature, I'm telling you. You decide that, no, I'm going to do...

I'm going to the hospital for them to give me injection so I don't sleep again. And maybe they can have something for you to take care of. But you'll die very fast.

Because you're trying to work against nature. Right. Quickly, let me give you objections of hell. Why people say... Why people object? Why people say, no, why do we need hell?

Because the objections, there are different objections. Now, in our generation, there are even preachers. There are churches that don't believe in hell. Yeah, I'm telling you.

[42 : 33] There are churches that don't believe. And let's look at some of the objections. Objection number one is a sentimental objection. Objection. Feelings. They say, no, no, I don't... When you talk about hell, I don't feel it's necessary.

I don't feel... So, it's not necessary. We don't have to be thinking about all these things. So, it's sentimental objections. Let's leave it. It's not necessary. Let's just leave it. Let's leave it. I don't like those things. It doesn't make me feel well.

Hello? Let's leave it. So, it's a sentimental objections. Now, if we only preach or we only let our beliefs be subject to sentiments, there will be nothing to believe.

You can't leave your life based on sentiments. Sentiments are not necessary. You have to leave your life based on facts and objectiveness. There's an objective purpose for your living.

So, sentimental objection is, oh, we don't feel nice about all these things. I said, no, I don't know. Let's leave it. Number two is psychological objection. Psychological objection.

[43 : 37] They are trying to say that when you preach about hell, it just puts fear in people. Why are you trying to put fear in people? And so, when I got born again, my...

Those days, the times we got born again, they used to preach a lot about... We have hellfire preachers. For your information, Jesus was a hellfire preacher. I speak.

He preached more about hellfire. But there are hellfire preachers. And then, you're going to hell. You have to run to Jesus. The fire is burning. To the extent that I have colleagues who became born again because they had a dream they were burning in fire.

It was a good dream. Yeah. Hellfire preachers. And so, after a while, there came the rise of this new theological ideology that don't fear.

People don't have to come to Christ because of fear. They have to come to Christ because of love. But it's subjective. What do you mean by fear? Fear. Some fear is good fear.

[44 : 36] Now, watch this. Didn't Jesus say, don't fear the ones who can destroy the body? But they fear God who can throw you into hell. Because when you fear God, you don't fear man.

Some of us are cowards. You know what is right. But you can't say it because you're afraid of men. But if you fear God, and if you fear the repercussion or consequences of what can happen to you, you begin to disregard the fear of man.

The big fear. The big fear can prevent the, make the small, small, tiny, tiny fears useless because there's no point.

Hallelujah. All right. So, I've spoken about what? The sentimental objection, the psychological objection because fear is healthy.

Now, the third point is the social objection. The social objection is a very interesting point because people believe that in the past, okay, in the past, people were punished when somebody is a criminal or does something wrong.

[45 : 53] They punish you for the sake of punishing you so that at least you have paid for what you have done. But in our modern days, punishing people or putting people in prison and stuff like that is for reformatory or deterrent reasons.

So, we put you in prison to deter others from doing it or you yourself from doing it again or to reform you. So, it's not just for the sake of punishing.

Now, in what way society has moved on so much that now we only punish people for deterrent reasons or reformatory reasons.

In what way does hell serve that purpose? Hell, going to hell, when God sends people to hell, is not deterring others, because they have not even been there yet. And it's not for reformatory purposes because when you go to hell, you can't change.

So, why is God going to punish people for the sake of punishment? That's the argument, the social argument there. On sociological grounds, we...

[47 : 04] So, they say we don't... Nowadays, we don't punish people just for the sake of... Because society has developed and advanced. God should know better. So, why are you going to punish somebody?

And you see, it is necessary. It is in the nature of God. A time is coming. Where everybody will come before the justice of God. Because God is a God of justice.

So, he has to bring every... The actor I was telling you that... Can you imagine if... When we're after church, we hear the news that... In London, the highway code has been suspended. Everybody can drive in and no law.

You are better off staying indoors than going out. Because you're working on the pavement. Someone will drive there and come and kill you. And say, he hasn't broken any law because he can drive anywhere. You know, so you are better off...

When there is no other law and order, then that means that there is going to be anarchy. However, what is the point in certain laws where people will not be punished for breaking the law?

[48 : 06] If you go through red lights and it doesn't mean anything. And you go through red lights and police was just driving. You say, okay, it doesn't matter. What makes you think you'll stop the next one?

So, then if you won't be punished, what's the purpose of the law? So, if there is a lawgiver, then there must be some punishment that makes the law worth it.

So, God has to bring people to account for what they have done. Am I talking to somebody? Yes. So, you ignore your stepmother. God will take care of that.

One day. The fourth point is moral objection. It's unfair to punish eternally for a wrong that someone has done in his short time of life.

So, somebody has just done some wrong in his 20 years of existence. And you are going to punish the person for over 20,000 years and more.

[49 : 08] It's not right. It's not fair. It's not corresponding. And God should know better. Why would you punish somebody? Okay. Why would you punish somebody with intense hellfire for fornication?

Karibaji. Well, this small thing. Yeah. That's a very interesting objection, isn't it? Yeah. It's a moral objection.

That God, you can't be punishing people so severely for something they did quite shortly. And so, yeah. So, the answer to the moral objections, I said it earlier on.

When you are in hell, it's not like you have changed. Because when you are defiant to God and you die, you remain in that state permanently.

And even that, you are worse defiant. Because, yeah. The rich man did not repent. The rich man did not repent. And then, six points.

[50 : 13] No, fifth point. Philosophical. Philosophical objection. Philosophy.

That means that the point here is that the philosophical objection, if there is hell and evil people are going to be there permanently and the devil and the team regularly, that means that God has failed.

He couldn't defeat evil. Because evil has been immortalized. Evil has been made permanent. So, that means God has failed. If he can't just get rid once and for all, get rid of people or evil once and for all, and evil is going to be there regularly.

That means that philosophically, God couldn't succeed in dealing with evil. Oh, not that. He has banished evil. I will explain that in a minute when we go to. Not in a minute, but I'm supposed to be ending now.

And then, last objection here is theological objection. Theological objection. That's the objection a lot of people are even, a lot of churches talk about.

[51 : 22] And a lot of people. That if God is love, if God is love, how can he watch human beings he has created suffer like that?

So, they focus on the attribute of God. That God is love. And a loving God cannot watch people suffer, screaming for life.

Ow! Eh! No. No. That doesn't depict love. Listen, please. If you want to know the gospel the church must preach, look at the gospel they preached in the book of Acts when the Holy Ghost came.

They preached repentance. None of the preaching had the love of God. Well, preaching the love of God is not a church message for the world. But for God so loved the world, we have to talk about what kind of love you are talking about.

God so loved the world that he gave you. No. We don't preach the love of God. We preach the judgment of God. Yeah. Yeah. The justice of God. Human beings deserve hell.

[52 : 29] That's why Jesus came to die to save us. Save us. Save us from the punishment of hell. Save us from the power of sin. Save us from the judgment of God.

When he says you need salvation, salvation from what? Jesus means God our Savior. He came to save us.

Please, we need to let the people know, let sinners know what we are being saved from. So when they come to church, they repent. They don't come just as they are.

No, you have to repent and you come. Don't come just as you are and stay inside like that. No. Read the Bible. Jesus says repent for the kingdom of God is at hand. So when they are making noise about if God, it is that kind of message that has given the world the right to say, if God is really love, then how can he pass?

No. No. What they forget about God is God has attributes. God is love. God is righteous. God is holy. So all these attributes must be unified in one.

[53 : 39] So if God is love, it is holy love. It is not just love. So you are running on the fact that God is love. How about righteousness?

Yeah. Yeah. Yeah. For I am not ashamed of the gospel of Christ. Romans chapter 1 verse 16. For I am not ashamed of the gospel of Christ. for it is the power of God unto salvation.

Watch this, unto what? Salvation. And then he goes to verse 17, he said, for in it the righteousness, it is not the love of God. Excuse me. We preach the righteousness of God because man have sinned.

That is what has made the church lose grounds because our message has been diluted. We are trying to preach a social gospel. Yeah, a gospel that makes people feel comfortable.

Why do we make somebody feel comfortable when we are on the elevator into distraction? You have to scream, jump out, jump out, jump out, jump out, jump out, jump out.

[54 : 42] When there is fire, there's an emergency. You have to, please, come out quick, quick, everybody. When there's emergency, they tell you don't go into the lift. Yes, you have to go. But you don't know.

Then you are with a child, and the child is going into fire. And you say, oh, you don't want to be, so you have to, oh. Johnny, Johnny, come on. Johnny. Johnny, Johnny, take it easy.

Johnny, take it easy. Johnny, you know I love you so. No, no, you don't have time for that. And then number two, I'll talk about the love of God. When we talk about the love of God in the Bible, you know, it wasn't the message of the church to the world.

It wasn't the message of the church to the world. The message of the church to the world is Christ and him crucified for repentance. That's the message of the church to the world. Things have changed significantly.

So a whole lot of diversions have come in, subtle diversions, and it has diluted the message of the church, and the church is becoming very weak, very weak, and very weak, because the strength of the church is in its message.

[55 : 42] That's right. The gospel. It is the power of God unto salvation. When somebody tells you, but God is love, God loves everybody unconditionally, ask them, where did you get that idea from?

Loves everybody unconditionally. No, no, no, no, no. And when the Old Testament didn't speak a lot about the love of God. No, no, no. No, no, no. No, no, no, no. No, no, no. No, no, no. No, no.

No, no. In fact, the love of God is mentioned, I think, I forgot, I think 380 times in the Bible also, and there are 3,800 verses in the Bible.

It's like every 1,000 verse, I forgot, every 1,000 verse, you have one lap. Every 1,000 verse. 1,000 is to one. So the love of God is not the central message of the church, of the Bible.

It's not the central message of the Bible. The fear of God, repentance. Well, so they tell you if God is loved. It's because you have made them feel that God loves you so much.

[56 : 48] You know what? He's so important. You're the most important person in the universe. Come on. If you die right now, the universe will stop to exist. God loves you. God wants to do anything for you. Don't worry.

Just come, come, come. Please come. God loves you. Please come. And then they go, come on. I don't need all this. I don't need. Oh, you know. Please go. Come, come. Meanwhile, they know. They can't even sleep. His life is in a mess.

He can't sleep. But you are preaching the gospel that he can't identify with. Then he will ask you, if God loves me, why did he allow me to have cancer? Why did he allow me to have lung problems?

As though he put the cigar in your mouth. It's true. And it's actually for you. Sacking in the cigarettes. Are you getting what I'm saying?

Why did my father die? Why did my, if God loves me, why did my father die when I was, I was eight? Why did you remember your father was a thief? And they killed him. He killed him. God didn't tell him to steal.

[57 : 45] When God told him to steal, he went to steal. Sometimes we excuse human beings and blame God for the use of humanity. Now, the argument here is this. When everything was okay, did they even ask God, we thank you.

Where are you? They didn't say anything. They completely blank and disregarded God. Now, when Christ is coming, so where is God? Where is God? Where is God? So, what I'm saying is that theological objection.

If God is love, he shouldn't send people to hell. No, God is justice. He's a God of justice. He's just. He's holy. He can't entertain.

And then one of the arguments is that, the same theological argument. How can my uncle, who used to just change figures at work and was a bad man, but died, how can he go and suffer with Hitler?

Who killed so many people? It's not proportionate. Why should they both go to hell? It's not proportionate. That's not right. Justice is justice. God is a God of justice.

[58 : 53] Please remember that everything you do, you give an account. You give an account. Whatever you are doing. We may not know. We may not see you.

You may get away with it many times. But there's a day of reckoning coming. There's a day of accountability. The Bible says, in fact, it says that knowing the terror of God with persuadement.

2 Corinthians 5, verse 10 and 11. 10 says that, for we shall all appear. Before that, that's talking about Christians now. This one is Christians. I'll come to that next week. For we must all appear before the judgment seat of Christ, that every man may receive the things done in his body, according to what he has done, whether good or bad.

We are all good. It's a judgment seat, not a mercy seat. Now, mercy is available. But afterwards, judgment is appointed unto man once to die after death judgment.

Every living human being has two appointments. First one is the appointment. You will die. One day, you will die. One day. I don't care about the nature of your hair, your job, your income, your house.

[60 : 03] You will die. One day, you will die. So it's an appointment. And then when you die, it's not the end. There is judgment coming. So you don't cease to exist after death. You continue. Because judgment is going to determine where you are going, whether you are going that way.

And there are only two places you can go. So eternal bliss or eternal damnation. That is what we might also appear before the judgment seat of Christ. And then everyone give an account. Look at verse 11.

That's a very strong one. I don't know how you didn't see this charismatic move. Knowing, therefore, the terror of the Lord, we persuade man. We are bent. Please. Persuade man.

Please. Knowing, therefore, the terror of God, we persuade man. We are persuading you. Because there is something terrible ahead. The terror of God is cold.

We must know it reaches. And now the church has become silent. So God's word. Most Christians who go out witnessing don't even believe in hell. No wonder outsiders don't even care.

[61 : 01] Because, oh, I can't be bothered about hell. We don't have respect for hell. A lot of church folks don't have. That is why you say, I'm in church, but I can't stop this gossip line. I can't stop.

It's my temper. Oh, pastor, you know what? It's my temper. You don't fear hell. That's why. If you respect hell, you won't let your temper make you do that. Thank you for listening to this message by David Entry.

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