

The Blessedness Of The Hell Message

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[0 : 00] Thank you for choosing to listen to today's message by Reverend Dr. David Entry. We know you will be blessed as you seek and serve God. We believe that this message will stir up a desire for more of God even as you listen.

Be blessed. The week before last and last week, I spoke about the subject of hell. And I told us about how hell is in the scriptures. And I told us about some people do not believe hell should be preached, especially liberals.

So some people can be Christians. They can be preachers, let me put it that way, preaching the Bible. But they have alternative views or different views about hell, different from what Jesus taught. And then there are also some objections. I spoke about objections to hell.

[1 : 17] The reason why people say, I mean, there cannot be hell or if there is hell, it cannot be fair. I spoke about a few objections in a previous message.

And then last week, I actually, the objections I spoke about, the sentimental objections, people don't feel nice about it. So they actually don't want you to talk about it.

You know, nowadays, people, even in regions of debate or circles of debate, and sometimes when people are making their case in our national life or modern day social life, people make debates and make, run conclusions based on how they feel.

So they say, I feel people are not being fair. I feel. And once you talk like that, actually, you get the attention of the media. It looks like if you play the victim, you seem to be more powerful.

So minority of people in the victim, I mean, the minority of people who play victim must be listened to, must be given attention. So the feminist movement is riding on the back of that.

[2 : 45] Even you have in the West, UK particularly in America, but UK, we live in UK, we have Islamophobia. But it's interesting, we don't have Christophobia.

But if you say you are a Christian and you stand for political office, chances are that you won't win. But if you say you are a Muslim, it's likely you will win.

So there's more fear for Christianity than Islam. But you hardly hear about Christophobia. In fact, there's nothing. They have not even coined that word.

They don't have it. It's just I'm making it up. You know, and so you realize even people cannot address black communities or the problems in the black community or the issues with black community head on.

Because if you address it, they'll say you are being a racist or it's not fair. If you say, for instance, if you say there are too many immigrants that are coming to UK, you are likely to be branded a racist.

[3 : 57] You are likely to be branded a racist. Why? Because you can't say that. You know, so everybody is being intimidated. And there's a social facade which is not realistic.

And most of it is based on feelings. I feel, if you say that about me, I feel you don't like Africans. Let's talk about the facts instead of your feeling.

So people are not saying I think. They say I feel. So sentimental objections. And I spoke about the psychological objections.

People object based on psychological ground that it just induces fear into people when you talk about hell. And I spoke about the social objections about we punish people for deterrent reasons and reformatory reasons, none of which hell serves that purpose.

And then we also spoke about the sociological objections. And then I spoke about the moral objections. It's unfair to punish people for so long for the small sin they committed.

[5 : 12] And we also spoke about the philosophical objections that if you throw people, sin is in hell and it's permanent, that means God couldn't defeat evil, which is absurd or laughable to say that.

And then finally the theological objection that if God is love, which a lot of people speak about. And today I think I'll speak more about that. And last week I also went on to speak about the alternative use.

So if you say hell is not what the New Testament says it is. Alternative view of people is that hell, you make hell right where you are.

So if you are going through some whatever, that's hell. When you die, you are dead. You've been through hell enough. And then others also say that, well, annihilationism.

When people die, God destroys them permanently. So eternity of hell is not true because God will get rid of them.

[6 : 28] And then so the third alternative view is universalism. That one day everybody will be saved and hell will be obsolete. Or hell will not be necessary, redundant.

And then the fourth alternative view is selective inclusivism. Which is some people, because they didn't hear about Jesus, God will give them the chance to come, come.

All right, yes, come, come anyway, come. And last week I explained all these points. But I spoke mainly about the, how annihilationism is, is, is not biblical.

You know, that God, once you die, God will burn you away with the fire and then does it. So people say, well, if that's why, let me just live and then I die.

I just go there and I cease to exist. No. The soul was, listen to this very careful. The human soul was not made to cease to exist.

[7 : 43] So, soul, your soul will never cease to exist. Never. After the physical, after physical death, the soul continues.

And physical death is simply separation of your soul from your physical body. But it doesn't mean you have ceased to exist. That's why you say, oh, let's rush, let's rush him to the hospital.

They go to the hospital, so it's gone, it's gone. He's gone. What else? The friends go to the hospital. Doctors, how is he? Oh, he's gone. He's gone where? But he's lying there.

Oh, yeah, he's gone. No, I can't see him there. He's dead. But they say he's gone because he's moved on. Departed. They have departed.

They have been seized. I said last week, according to Hebrews, that he's appointed unto man once to die. End. That's it.

[8 : 52] No. After death. So there is always going to be after death. Some people try to block their minds to accept it. I don't want to discuss that.

Some people, when you discuss and they realize they don't have a way around it, they say, I'm not interested in knowing. The bank has been sending you letters. Because you don't have money to pay, you say, I'm not interested in knowing.

It doesn't take away the problem. You better get to know and do something about it. Find out what can I do about this situation.

Call some debt agencies. So they can consolidate, possibly consolidate all your different, different, different debts. Or call them and come up with a payment plan.

So God also makes sure that there will be a payment plan for your sins. There's a payment plan.

[9 : 56] So then you can blame God for sending you to hell. Actually, people send themselves to hell. Because you already knew it.

It's a choice. Oh, no, but God, you know. So what should God do? What should he do? He must give everybody a fresh start. That's what he's done in Christ. He's giving everybody a fresh start.

Start afresh so that your sins in the past will not be held against you. It's a fresh start in Christ.

That's what he's done. Oh, no, no, no, no. But he should forgive.

The people who go to hell never ask for forgiveness. I hope you are listening to it. Okay, so the third option is God should leave us alone.

That's what? When he leaves you alone, you end up there. So what should God do? What should he do? Give me a fresh start. He's going to tell you. Because after death, it's too late.

[10 : 55] So he gives you a fresh start on earth. Gives you start all over again. Because, you know, when you were growing up, the way you were trained, and the way your mother was so a wicked woman, or your father was so self-belanded, you grew up thinking that you have to kill people.

That's why you committed all these things. A fresh start. I'm afraid you've done a lot. But I said, in Christ, if any man be in Christ, he is a new creation.

The old is God. And behold, 2 Corinthians 5, 17, all things have become new. It's a fresh start. It's a fresh start. Oh, God, please forgive me.

You people don't ask for forgiveness. If you ask, you who? Forgiveness, repentance is not repentance unless there are certain elements in the genuine repentance.

One of the elements is forsaking of sin. You can't say, God, forgive me, when you haven't repented. So you all, that's why you are, I'm about to say one of my stuff.

[11 : 54] Listen to this. You are actually not a Christian until you have repented. If you haven't repented, you haven't been converted.

You have to repent. Christianity starts, even Jesus, his public teaching, the first thing, he said, repent, for the kingdom of God is at hand.

So it starts with repentance. It starts with repentance. If you haven't repented, you haven't come in. And you see, you can dodge the human borders, also British border control.

You can come through the van. But God, his border control is tight. You can only come in legally. And the legal means to receiving birth, it's like, how can you be a human being alive and no one give birth to you?

No. The only legal means to live on earth is through the birth canal. You must have a mother and a father. Even if you were a test tube child, you still have a father and a mother.

[13 : 11] So you can't be on earth without a human being on earth without parents. You must be born. In the same way, you can't be a Christian, you can't be in God's family without being born into it.

That is where the phrase born again comes from. And for your information, those of us, not you, you are not here, but people out there are so born against that they can't stand the word born again. Because they have branded or classified the word born or the phrase, sorry, the phrase born or term born again to happy, clappy Christians.

So a certain brand of Christianity or denominations have been branded those born again people. But Jesus said, unless you are born again, born again was introduced by Jesus.

He was the first person who said it. And after he said it, no one actually said it the way he said it. He said, a man is born again. So if you are, you can't be part of God's kingdom unless you have been born into it.

[14 : 22] And the only way you can be born into God's kingdom according to 1 Peter, I like 1 Peter actually. 1 Peter chapter 1 verse 3, I like that one. It talks about that blessed God, the father of our Lord Jesus, which according to his abundance has now what?

Begotten us again. He has born us. He has begotten us again unto a lively hope. By the resurrection, you can't ignore Jesus and be a Christian.

So my, I don't want to be mentioning, but Jehovah's Witness friends, that Jesus' witnesses are more important than Jehovah's Witness.

For you, let's assume Jehovah is okay. Jehovah has only one witness. Who is Jesus? And we are the witnesses of Christ.

He says, you shall receive power after the Holy Spirit has come upon you. Acts 1.8, and ye shall be witnesses unto me. Ye shall be witnesses unto me.

[15 : 28] We are witnesses of Christ. What do we witness? That he is actually alive. He died, he was buried, he resurrected, and he is alive. That's what we are supposed to be witnessing.

Anyway, so we spoke about the fact that people say only God will give amnesty at some point in time and include some people who have not heard the gospel.

It's not biblical. And annihilationism is not biblical because I pointed to us in scripture, I think, I pointed to us in scriptures in Revelations chapter, yeah, Revelations, or Mark chapter 9, verse 48, verse 44, 46.

Mark 9, 48 says that where their worm dies not and the fire is not quenched. This is an unquenchable fire. It doesn't go out.

You know, so, hell is burning with unquenchable fire. Matthew chapter 18, verse 8, talks about, wherefore, if thy hand or thy foot, this is Jesus speaking, very interesting.

[16 : 44] If thy hand or thy foot offend thee, cut them off and cast them from thee, it is better for thee to enter into life, caught or maimed, rather than having two hands and two feet and be cast into what?

The fire is everlasting. Quenched. And your soul is not distractible. Undestructible. So, before I go further, I need to tell you some of the descriptions Bible gives for hell.

Descriptions. Bible, when you talk about hell, you are talking about, from scripture, you are talking about agony, you are talking about curse, you are talking about brimstone, you are talking about distress, darkness, banishment, you are talking about distraction, you are talking about deprivation, you are talking about fire, you are talking about teeth grinding.

You know, when you go to, when you think about labor world, you hear, oh, oh, when you talk about hell, teeth grinding, ow, gnashing, ow. You are talking about guilt, you are talking about hopelessness, loneliness, pain, suffering, pressure, prison, punishment, ruin, separation, shame, smoke, contempt, trouble, sulfur, torment, weeping.

These are some of the words the scriptures employ to depict hell. Outer darkness. I don't think any of us should take it lightly.

[18:28] You must have a healthy respect for hell. Yeah. Hallelujah. Hallelujah. Hallelujah. Hallelujah. Hallelujah. Hallelujah.

Hallelujah. Hallelujah. Affirmations of hell from other perspectives. Rational affirmations. Let me just mention this quickly and then I'll just wrap it up with.

If I wanted to, you know, every service, every message, you have to just title so you can separate these, distinguish it from previous one. I don't like hell part one, part two, part three. Yeah, it's the same. Last week, what did I talk about?

Hell is real. Hell is real. Today, I want to talk about a very strange title, but even though I'm just for the sake of what I want to focus on, the blessedness of hell. Hey! Hey!

The importance of understanding hell, the importance, what it can do for you. Yeah. So the blessing of understanding is better than hell is not a blessing.

[19:33] But for those of us who understand what it is, it turns out to be one of the greatest blessings. Yeah? Once you know, you give, you value hell, you are blessed.

Or you can put it the necessity of hell. Hell is necessary. But, rational perspective is that people, I told you, I will be answering some of the questions as I go, I just pick.

So you, if you listen to me attentively, you will find certain questions about hell answered in the message. In Matthew 25, verse 41, the Bible says, who is hell prepared for?

It's clear. Then, let's read it from the screen, please. So who is he prepared for?

The devil and his angel. What type of fire? What kind of fire is that? Everlasting. What is the meaning of everlasting? It lasts forever. Unquenchable. Unquenchable.

[20:54] Matthew chapter, I think, 320, talks about unquenchable fire. Unquenchable fire. So, everlasting fire prepared for, not for you, not for human beings.

It was prepared for the devil and his angels. However, when you talk about the devil and his angels, in other words, you are safe to say the devil and his cohorts or the devil and his team, his family.

Most people don't know the devil has family. Yeah. The devil has family. According to John chapter 8, according to John chapter 8, verse 44, Jesus said, this is Jesus.

When Jesus says something, take it serious. He said, you, talking about the Jews he was talking to, you are of your father, the devil. So, the devil is a father. That means that he has children.

Yeah. Listen, listen, listen, don't take what I'm saying serious. Just take the Bible serious. If what I'm saying is the Bible, then take it serious.

[22:18] Ask for me, who am I? That's what I told you. What's the usefulness of a pastor who is not pointing to the scriptures? What has he got to give? So, this is Jesus.

Jesus opened his mouth. No, no, listen. I know what you are thinking. Maybe it's a metaphor. It's a figure of speech. Tell us what it can mean.

of your father, the devil. Explain. Even if it's metaphoric, it must mean that an offspring, offshoot, the cohorts, the team members, the people who have become a product of the enemy, of the devil.

what makes us a product of the devil is rebellion. That's why I said your opportunity not to be rebellion or rebellious is on earth because on earth there's a lot of you can't be as wicked as you want to be.

If someone does something very evil against you like some of the ladies whose hearts have been broken before, sometimes you remember the man, you feel like if you're driving, you would drive into him.

[23 : 40] That's how you're actually realistic. That's how you feel. Feel like driving or going and buy a gun. But you know, there are consequences. There are so sheer consequences.

There are implications on your life. It's too many. You can't. So there's so much restriction that you can't be as wicked as you want to even if you intend to.

You can't. There are social implications and there are consequences. You know, so on earth there's kind of some level of restriction on us so long as our weakness is concerned.

And don't forget the Bible says in the book of Jeremiah that the heart is death, the heart of man is desperately wicked above all things.

Jeremiah, I think, 17, 9, or, um, yeah, 17, 9. The heart is deceitful above all things and desperately wicked.

[24 : 37] Who can know it? The human heart can conceive wickedness. You see, we will look at Hitler and think, how can a human being do this?

But given certain conditions, if you are also placed there, you are likely even to be more wicked than Hitler. Because it's the heart. It's the heart.

You are accusing someone who took someone's husband. It's wrong. But you know what? Maybe given the same conditions, you would have, you would have taken him and added other ones only. Because even with all these restrictions around you, look at what you are able to do. How much more if you don't have restrictions? If you don't have, some of us, it's financial conditions has restricted you so badly.

So a lot of things you can't do. You can't book a hotel somewhere because you can't afford it. Can you imagine your mother, your father, your neighbors, your brother, your sister, they hear that this is what you have done.

[25 : 54] It's bad, so you can't do some things. Because we are in a community, there's so much you can't do. I mean, it doesn't matter how much you feel like watching pornography, you can't do it on the bus.

I mean, it's hard to sit here on the train and then you open and then people are like, it's packed and then you, you know, you see where you are left, you see what you did. So, let's get serious.

Actually, I really, I really want to. So, the point I'm trying to make here, the rational perspective point I'm making here is that it's prepared for the devil and his angels.

But Revelation chapter 20 verse 10 also makes it clear that it says that and the devil that deceived them was cast into the lake of fire and brimstone where the beast and the false prophets, false prophets, they are human beings.

So, they shall also go there. But I thought it was prepared for devil and the angels. Yes, but he's called sons of the devil. Oh, so if you make yourself, Bible says, Satan is rebellious, sorry, he's rebellious.

[27 : 10] He's a rebel. Anyone who rebels against God, you are just like the devil. So, the devil instigates our hearts to rebel against God.

To say, I don't need you, God, I want to be my own. Frank Sinatra said, do my own thing. I'll do it my way. I'll do it my way.

So, we want to do it our way. That's why a little child can say, no, sit here, no. It is in us by nature. They said no before yes.

No, no, sorry, not they, you. You said no before. Isn't it interesting how whatever is forbidden, that's what we want to try. because by nature, human beings are rebels by nature, naturally.

So, if you leave us to ourselves, and sinners and fallen angels will suffer the same punishment because they commit the same crime and they share the same guilt.

[28 : 17] And what's their crime? Rebellion against God. Rebellion against God. So, it is, you see, crimes against the infinitely holy God and exalted God are infinitely, by the infinitely wicked are fit for infinite punishment.

So, when you die, now all restrictions are taken off so you become infinitely wicked as you, because it's only God becoming the center of your life that spares you out from that theologians call it depravity.

Utterly depraved, totally. At core, we are depraved. All right, we are rotten at core, human nature. It's when Christ becomes the center, when God becomes the center, that's when he saves us from ourselves.

So, Jesus died to save us also from yourself. Because at core, we are wicked at core. The heart of man is desperately wicked.

So, why is it that someone who has sinned a little on earth will go to heaven, oh, sorry, he can't go to heaven, will go to hell and suffer permanently, suffer for so long, for a small crime they do.

[29 : 42] Sinners who go to hell never repent. They continue to be rebels. That's very important to understand. So, you don't change in hell.

You are now left to be who you really have always been and actually fully, as I explained last week. Praise the Lord.

In hell, they continue to hate God. They continue to curse God. They continue to blaspheme against God. They continue to mock God. So, in hell, it's not like now I've learned since I've changed.

At core, you have never liked God. So, when we preach God to you, we preach Christ to you, you never want him. When you go to hell, you have actually never wanted him. Now you're on your own. And so, there's nothing that actually attracts you to God.

So, you continue in that state. You continue to rebel. You continue to hate. Sinners who go to hell continue to hate and mock God in that state. So, you can't say they sin for a short time.

[30 : 51] They actually, their judgment of God has to keep catching up with their sinning and their rebellion. Rebellion. Praise God.

These are hard things to understand, but it needs to be understood. sinners are more sinful in hell than they have been on earth.

That's what I'm trying to say. Because on earth, their sins are mitigated to a certain degree because you can't be as wicked as you choose to be because there are consequences.

There are expectations. Everybody is as evil as can be in hell. Once in hell, you are free. to be as evil as you can.

So, the point here is that when people say annihilationism or, sorry, when people talk about how God can continue punishing human beings who have sinned against him, human beings who go to hell.

[31 : 56] I said last week that there are many sins that send people to hell. So, you don't say, me, because I don't gossip. I won't go to hell. Pride is a sin that will send you to hell.

There are many things in our lives that make us candidate to hell. There is only one way. So, there are many ways to hell. There's only one way out of hell, and that is Christ.

So, when Christ comes in your heart and becomes the center of your life, it changes the game. So, it's not so much as to you are perfect, but it's so much as to he who is perfect has come into your life, and you live your life as him being the center.

That is important. Your life is centered around Jesus Christ. Somebody say amen. Amen. And so, the rational perspective means that it's necessary.

The theological perspective is the nature of God. This is so important. Hell is for those who hate God. Shall we say that together? I know some people will not say it.

[33 : 09] Let's say it together. I was listening to Bishop Doug preaching, and he said something which I find funny. He was teaching a group of pastors, and he was saying some hard things, teaching pastors, that if you're a pastor, and you don't love souls, your church will never do well.

You don't care about souls and stuff like that. And he said you're a pastor, you're only concerned about your four corners, how your church will be nice, but you don't think about souls, winning souls. And it's why he said, I know you are thinking about, no, but it's not every one of us who can win souls.

Or, I think he used an illustration about some churches like Witness Chapel in Africa, which sits 400,000 people, a church, and you sit 50 people.

And yet, you won't let it touch your heart that you must be more fruitful. You must, it doesn't, and people will normally say, oh, but that's Africa. You see, as soon as you begin to put conditions on it, you have denied yourself of being qualified to access that goodness of God.

So he was saying that, you are saying, I know you are thinking about, oh, but that's Africa, you can't see that here, it's not, it's not, it doesn't work here. He said, listen, preaching is not like ping pong, where I play, and then you also play back and play, and no, no, no, it's not that, but I say, and then you also throw your ideas, no, preaching is one way.

[34 : 41] We open the word and dish it out. Until you receive the word, the Bible says, receive with meekness, the engrafted word of God. So, sometimes people have ideas, but God, you know,

would you believe that there are people who have chosen that me and will never accept hell?

You see, sometimes I'm thinking about, who are you? Number two, what difference does it make? It doesn't change the reality.

And number three, when you get there, hell is for those who hate God.

God's, watch this, God's glory and honor is manifest, this is very important, those who say that God shouldn't punish people, before I even say that, let me tell you this story, I heard about an illustration of a story about somebody in their house, house, and a thief or a beggar broke into the house with guns and raped the gentleman's two sisters and mother, murdered the father and finished and murdered them, and he saw it, he recorded it, he saw it live.

the guy was arrested, he goes to court, and the judge said, you know, this guy is a good guy, what he did is wrong, but I'm a good, I have love, I'm thinking about this guy's family, his children and his school, you know, if I put him in jail, no one will be able to pay the, I'll take care of the children, so, you know what, even though what he has done is wrong, I think to show that I'm a judge of love, I think I'll let him go.

[36 : 37] You know, you cry out, you cry out, you cry foul, that is not right, if you are a righteous judge, you can't say that I'm love, I'm loving, so this one, what he has done, he should go free, how come you are saying, God is only loving, so he should just not punish, if God is loving, he is also a God of justice, he's a righteous judge, so a righteous judge, it is required of a righteous judge to punish sin, to execute judgment, now, what is the point, I think I said this some time ago, can you imagine, the illustration I gave is after church, you hear that the government has passed a law, that for the next five or six hours, between, let's say, 3 p.m., or 2 p.m., and 8 p.m., or 2 p.m.

and 8 p.m., all highway code has been suspended, so everybody should drive, drive any road, anywhere you want, you can drive on the pavement, you can speed as bad, what would you do, you take your children and keep them at home, you yourself, you park your car, and if I, you go and park your car somewhere, because where there is no law, life is not safe, yeah, you let the government just say no law, no red, red doesn't mean anything for the next one hour, red light, right about, you don't have to go, you know, you don't have to go clockwise, you can go anti-clockwise, it doesn't matter, just for this, zebra crossing doesn't mind, it doesn't matter, no speed cameras, just drive anywhere, anyhow, when you hit somebody's car, you don't have to stop, how many of us would like to live in a society like that, no, it can't be, so there must be, there must be some kind of law and rule, now, law and rule is useless, if there's no punishment for offenders, if people break the law and they won't be punished, it's just like we don't need law, that's what happens in some parts of the world, law, lawlessness, because the person who is driving without insurance and driving recklessly and has killed somebody, his uncle is the chief police officer, you arrest him and you receive a call from head office, let that guy go now, yes sir, he's gone, you can win elections and choose,

I'm not going, no, I'm not using, no, I'm changing the constitution to future, so, where there's no punishment or consequence for breaking law, that means we don't need a law, now, God must have, if God is a judge and he's a fair God, then that means he must have laws and if he has laws, he must punish those who break the law, other than that he's wimpy, so, then there's, because he's a righteous judge, he must punish lawlessness, so, now watch this, God's glory and honor is manifested in punishing the wicked, when God punishes the wicked, his glory, his honor is actually manifested, you can be driving and a cyclist in UK

London can really cross you with style and attitude, and they always, we, we, the cyclists always send a signal, you try and hit me and see, try to see and sometimes we'll look at you and you're coming across you and we swear at you or we saw you because I know my rights and truly, at least, so that, so the, the one who is no more powerful suffers, sometimes when he goes to court, you realize that the driver's driver, you should have at least used some judgment and stuff like that, which is, right, now can you imagine someone, you are riding a bicycle and someone just cross you and kicks you down, hits you down and goes away, you go to court, you are happy that the judge has actually done his job, you feel like this is a very good judge, even though the guy had a good lawyer, you are happy with the judge, you see the glory of the judge, the glory of

God is more revealed when he punishes the wicked, heart, you are so this is a question people ask, if I go to heaven, how would I feel, will I be able to enjoy heaven when I can see my loved ones in hell, some of you have thought about it, those of you at least who think about heaven, hell, that is a question people ask, how can I enjoy heaven what else I know, my loved ones, my child, my

mother, my brother, my sister, my husband, my wife, myself, very close, is suffering in hell, how can I enjoy heaven, oh, do you want to know the answer, you see when you go to heaven, God becomes, on earth God becomes your focus before you go to heaven, alright, that's what makes you, when God becomes the center of you, that's what qualifies you, Christ becomes the center, so when you get to heaven, God, you begin to see actually the glory of God, that our worship in heaven is provoked by his goodness, his glory, his majesty, his justice, and his glorious attributes, and when he's punishing sinners, you don't see your loved one suffering, you just see the righteousness and the glory of God, and that actually makes you want to kneel down and worship this beautiful justice of God, so you end up honoring and worshiping the justice of God more when you see it at display, so in heaven, we are more enlightened and we see in full,

[43 : 11] Bible says, for now, we see in parts, 1 Corinthians chapter 13, but then we shall see in full, so you begin to understand better, you begin to, wow, oh God, you are so overwhelmed by the majesty of God, overwhelmed by the goodness of God, that every aspect of God's majesty provokes worship, that's why in heaven, they sang songs about the lamb, they sang song of redemption, you worship God for how he has demonstrated such love in saving you from hell, you are so preoccupied with honoring the majesty of God that other things don't even matter anymore, your personal feelings, whims, caprices don't matter anymore, because God becomes the center of everything of your life, and his glory commands and provokes unreserved worship, does that make sense, and so, the glory of God is manifested, and the honor of God is manifested in the punishment of the wicked, when you understand the nature of God, it helps you to appreciate the necessity of hell, biblical perspective is hell is eternal, there is a place prepared for the punishment, it's by the Bible, now listen to this, hell is not a human idea, it's a divine reality, it's real, and I'm going to even attempt to suggest why nobody spoke about hell more than

Jesus, why? hell, if you combine hell, Old Testament didn't really talk much about hell, as I told you, and then the New Testament, Paul didn't really say much about hell, he said about heaven, but he didn't say much about hell, the New Testament writers didn't say too much about hell, hell was more said in Matthew, in the Gospels, more in Matthew, by Jesus, Jesus' teachings, on the mount, he spoke about hell, he was a hell preacher, hell fire preacher, Jesus preached on hell more than anybody else, and so, in fact, if you combine all those who spoke about hell in the Bible, the people God used to speak about hell, if you combine all of them, Jesus spoke about hell more times than all of them combined, our attempt to suggest why Jesus spoke more, it was Jesus who had to speak more about hell, because of what I'm about to say, now, this leads me into the key things, three things

I want to mention and then draw the curtain on this, about the necessity of hell, why is it necessary to, why is hell necessary, why is it necessary for us to know about hell, just tell me about the love of God, just tell me about where I'm going, I'm looking where to go in there, I'm looking for, how many of us are looking forward to being in heaven when you die, I'll be there, yeah, I'll be there, I'll be there, some of you are raising your hand but you know, you're not, you're not convinced, you're not convinced, you're raising your hand just to look like but in your heart you know that, pastor, I need help to be there, yeah, I told you God has a payment plan, so, heaven is real, sometimes, I'm looking forward to going to heaven, hell, no, I don't want to,

I want to, you have to know if you're a Christian, that's why I wanted the blessedness of the knowledge of hell, knowing about hell, it's actually more blessed to know about hell, three reasons why, of three benefits, of three necessities of hell, number one, it helps us understand, it helps you, let me know if it's us, you, me, it helps me, okay, it helps me to understand my heart, or helps you to understand your heart, I'm going to speak about some interesting points here, let's read Luke chapter 16, before I proceed further, verse 19, there was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day, and there was a certain beggar named Lazarus, please notice this, this is the only parable

Jesus told and mentioned a name, all the parables he said, he didn't mention, never mentioned any name, and this is the only parable Jesus said and mentioned a name, verse 20, and there was a certain beggar named Lazarus, which was laid at his gates 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, and it came to pass that the beggar died and was carried by the angels into Abraham's bosom, and the rich man also died and was buried, did you realize that there's only one name, but the one name, the subject's name, but the rich man, they didn't mention his name, Jesus, why didn't you mention

his name, I'll tell you why, he said they mention his name, only mention the beggar's name, now watch this, verse 23, no, no, it came to pass that day, okay, verse 23, and in hell he lifted up his eyes, being in torment, and seeing

[49 : 13] Abraham afar off and Lazarus in his bottom, okay, Father Abraham was like, we are all sons of Abraham, so beneficiaries of the grace of God must be connected to Abraham, now in the world there are two races, sorry, two, yeah, two groups of people, the, the, the, the, the two races, the created race, and the called out race, you're either in the created race or the called race, now the created race by Adam were all born as created, so we naturally are part of the created race, but creation, man fell, and God called out Abraham, and he said, through you all the families of the earth will be blessed, so anyone who has to be part of the called out people must be connected to Abraham, that's how Abraham is father, alright, so Abraham is father in the sense that Bible says those who are faith are blessed with father Abraham, alright, so it's not only the father of Jews, but it's the father of God's people, God's call out, he was the first one to be called out by

God, and he responded in faith, does that make sense, and so father Abraham was there, and Lazarus, and verse 23 again, and in how he lifted up his eyes, being in torments, it tells us how the place is like, torments, torments, being in torments, and seeing Abraham afar off, and Lazarus in his bosom, and he cried and said, father Abraham, have mercy on me, and send Lazarus, that he may, that he may dip his, he may dip the tip of his finger in water, and cool my tongue, for I am in torments in this flame, but Abraham said, son, what did Abraham say?

What? Not wicked man, son, so it's not that God is so wicked, and he's so upset, there's even some level of affection for the one in hell, there's some level of care, affection for the one in hell, and 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 are 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 those, can they pass to us, that, that will come from this.

27, then he said, I pray thee, father, I pray thee, therefore, father, that thou would 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.

Abraham said unto him, they have Moses and the prophet, let's all say that together, they have Moses and the prophet, one more time please, they have Moses and the prophet, for the last time, louder, they have Moses and the prophet, let them hear them, and he said, nay, father Abraham, but if one went from the dead, they will repent, and he said to him, if they hear not Moses and the prophet, neither will they be persuaded, though one rose from the dead.

[52 : 34] Very interesting. Now, hell, I said, he helps to understand your own heart.

Why was Lazarus named, or why wasn't the rich man named, if there was going to be some names? When you live your life on earth, one of the things that can distract you is your system of value.

In other ways, the highest thing in life for you, or the ultimate value, or the best thing in life for you, and most of the time, philosophers say, psychologists know, that whatever you hold dear most in life, for some reason, you tend to build your identity around it.

So some of you, your identity, your most valuable thing is your relationship with your family. Some of us is your career. Some of us is your money. Some of us is your image.

Some of us is your background. Some of us is your friends. You know, Clinton is my friend. Blair is my friend. You don't meet them and have a conversation with them without name dropping.

[54 : 09] They'll drop names for you to know how important they are, who they know, who they are. They are like that. You know, there was a time I met a setting guy, this about 10 years ago, and we were having a chat.

He said, pastor, he came to London, we were having a chat, and he was telling me about, you know, by God's grace, he's trying, and he started name dropping. This man of God is my friend. Actually, every now visits me, and in fact, I used to be in action, and Agbishop, you know, I've been to his house a few times, and Agbishop is my friend. And most people, he never knew I lived in Agbishop's house.

You are dropping names of someone me I've lived with him. I remember when we went for the conference recently in Ghana, Bishop Doug has done this amazing, fantastic, fantastic, museum, it's like Madame Tizot, but it's called the museum of the library of the anointing.

So when you go there, it's like you, just like, I've actually haven't been to Madame Tizot, so please, but I know it's almost like that. It's celebrities of the kingdom of God. People who have lived, so it has missionary section, people who have missionaries, different, different, different missionaries, their names, I took pictures with a lot of them, I took pictures with John Wesley, I like John Wesley, he was on his horse, I stood near him.

[55 : 28] I'll show you the pictures, me and John Wesley. I took pictures with John Calvin, he was behind his desk, I went and stood there, I gave my phone to the pastor friend, and then, yeah, we took for William Samu, the revivalist of that street, the black guy, I took pictures with him because it's important, I believe I'm a revivalist, so let me take pictures, so I took a few pictures, so you know, it's like you go to Ikea, you go, you keep going, and then you see this, and then the talk guard will be telling you and telling you, and then there are sounds, and I took pictures with William Booth and Catherine Booth, they're nice people, they're all there, all are there, all there, you don't know William Booth and God, it's salvation army, the fondness, they're all there, amazing, only people who God has used mightily, and I took Bishop Edebio is there, because what God has used Bishop Edebio for is phenomenal, Adebio was there, Paul Longue was there, is there,

I mean, Ora Roberts, Kenneth Hagin, all these great, great guys, they are there, the one who was the long, Elijah, the one who says Elijah, what's it name? Dawi, Alexander Dawi, Alexander Dawi, I saw Catherine Coleman, I saw Mother Eta, I mean, they're all there, I took a few pictures with them, you know, now why am I saying, and guess what, as we are going, we are about 30 head pastors from around the world, and they were taking us through the tour and telling us this, this, this, we are taking pictures, and guess what, we go to a place and Archbishop Duncan Williams, standing there, people were taking pictures, and then one guy said, oh, you know, I've met him before, and instead of me remaining humble, I felt like, you know what, let me show this,

I pull out my phone to try, wait, wait, wait, I pull out my phone to try and show a picture of myself with Pastor and the children with Archbishop, I mean, just a few weeks ago, just to, the pastor are from all over the world, so, but as God will have it, my phone will no wait, and I knew that it wasn't necessary, you know, but people would say, someone was just bragging about how he's met Archbishop before, and he shook his hands, and I was thinking, now, Archbishop is my father, we talk on the phone regularly, you know, so, sometimes people will drop names to make them feel very important, sometimes, your value in life is about who you are connected to, so, most of us have built value system, the big things in your life is your designer ways you have, some of us, it's your job, your career is so, it makes you feel so good about yourself, that I'm a medical doctor, I am a, I'm a chief judge, I'm chief justice, I'm the special advisor to the prime minister on African affairs, how many of you are, I'm told, I'm told, this is not a very, verified fact, but I'm told that, in Europe, the Merdick capital, where people, sorry, suicide capital, in Europe, where people come in, is Switzerland, Switzerland, people come in, and Switzerland is made up of top, top, career people, in London, central London, people keep killing themselves, because their city life, some people build their life around their career, and so when they say that you are, you know when the northern rock thing happened, there's a man in the north, very wealthy man, he shot himself, killed his horses, killed his children, and set his stars on fire, because he's lost everything, why?

Because his value system was around his staff, and now, watch this, that is the problem of humanity, that is the problem of humanity, building your body, it's just like an addiction, it's just like an addiction, addiction, sets your life on fire, three things that experts believe happen to people who are addicted, who have an addiction, disintegration, isolation, and denial, the more you are on the staff, the more you need to keep you high, and the more you are going for to keep you high, the less you are getting high on the more, am I right?

[60 : 21] And so, you begin to disintegrate, you are destroying your life, and addiction destroys, because it's always not enough, the next time you need more to keep you high, but even when you are going for more, it's not about to even keep you as high as, it's keeping you lower, so you need more and more, once it keeps you lower and low, and more and more, disintegration, and then suddenly, you begin to isolate yourself, you are hiding, people don't know what you are doing, people live with you, but you are hiding, you live a lie, you are chasing so many women, you are always lying to your wife, you are addicted to following women, women, women, women, women, women, you were online, watching pornography, her wife came, she said, what are you doing, he said, oh, I'm just trying to sort out family holidays, but she said, what is that, he said, oh, that's research, one of the holidays,

I don't want us to go to holidays, that, all this, you see, once you begin to enter into addiction, you begin to live a lie, you begin to live a lie, you begin to isolate yourself, you begin to feel like people really don't understand me, and then it moves on to denial, that thing is killing you, oh, no, I'm in control, I can't, I, so people tell me that me, the pornographer, I want to stop, I'll stop, I'll tell you, just stop it then, you said it's sleeping around, you'll stop, but it's you, no, stop it, then you realize that, but most of the time, addiction puts you in denial, it sets, it sets your life on fire from within, and most of us, your identity is built, I can be a pastor, and my identity is built around the church, a successful church, some pastors commit suicide, because their identity is built around their relationship they have with their members, and now when you build your identity around anything natural, anything physical, when their thing is taken away, you feel there's no hope for living again, that means that your, that is the funny, why is it that the guy left you you want to commit suicide, who is he, who is he, who is he, move on with your life, girl, you lost your job, and you have become so bitter, you want to kill people, you want to commit crime, you see, you see, you say, there's racism, there's racism against me, so you have taken a gun, taken a knife, you want to attack other people, no, because your life, you have built your life around your self-worth based on your race, that's why when you see people who accept you, it means the whole world to you, because your life is based, your identity is depicted, or is buried, or the core of your foundation, your core, the core, the core of your existence is hinged on that identity, on material things, and that is not far from addiction.

Pastor, what has that got to do with hell? I just described hell in the beginning, in the making, the beginnings of hell is what you are going through, through that addiction.

It sets you on an unquenchable fire. Something is burning which is not satiable. Something is burning, it's not stoppable, it's not quenchable, it's gradual, it's in their soul, it cannot be obvious. Your biggest desire is for your child to become a prime minister, or to pass, to be good at mass. So, your entire life, your identity is on that child's academic performance.

[64 : 33] Watch it. Watch it. I don't know what has become the core of your existence. I don't know.

We all have to, every now and then, examine ourselves. It can be relationships. That relationship means the world to you. It's important, but if that is what you derive your identity from, it's an addiction.

You're in trouble. Your parents, some of you are friends, some of us are wealthy. Some of most wealthy people, their whole world is their wealth. You take out their wealth, there's no point in living their stuff. The justification of your life, the root of your existence, or your identity has become things.

You have said the fire has started. The fire has started. When people go, when people get to hell, it's disintegration.

[65 : 39] Hell is disintegration. They are messed up. Nothing is okay. When people get to hell, they are isolated. Isolated from the life of God.

Did you notice that, watch this, that proud man, that's why Jesus didn't mention his name, because his life is built around his riches. Outside of the riches, he's nothing. Outside of the riches, he was nothing.

Lazarus' name was mentioned because his life was not built around him. His life was built on God. That's why. Because the man must have had, because Jews have a sense of godliness. So he must have a sense of God.

That's why he said they have Moses and the prophets. He knew about Moses and the prophets. But the core of his life, the foundation of his life, the fundamental grounds for his life was built around his stuff, his riches.

So when it was taken, he was nobody. That's why he's a certain rich man. He's a certain. guess what?

[66 : 47] When people are addicted, C.S. Lewis said, the door of hell is locked from the inside.

You know when people are addicted, they don't let you come in. They lock it. They try and protect themselves. They isolate themselves. Did you realize that this guy was in hell and he didn't say, can I come and get?

He wasn't thinking of living. He was thinking of someone coming in. He wasn't thinking about God. Father Abraham, can you say, can I just come and tell?

No. When people are in a certain state that, they are not thinking of living because they live in denial. let him come to her. I'm fine here.

I'm not living here. You let him come. I refuse to make God the center. Anything that has the center of your life.

[67 : 52] If you derive your identity from anything outside of what you are in Christ, girl, you are in trouble. Boy, you are in trouble.

I know you value your marriage. I know you value your relationships. I know you value your children. But the core of Christianity means that God is actually the center of your life. You can take away everything from me. That's what Christianity is. Take away everything from me and I still have a reason to live because I'm God. Yeah? I still have a reason to live.

And so when we teach people, we help people to understand. See, hell, helps you to understand where your heart is. People don't want to go to hell not because, not because they love God, but because they are afraid of the tormenting fire.

So when we preach, oh, I change, I don't want to go to hell. Even that thing, that desire for God not to send you to hell, it's a selfish desire. And so it's still self-centered. It's not God-centered.

[69 : 00] I will explain. That is why he said, tell someone to go and tell them. Because when someone comes out from the grave, they will be so scared. Can you imagine that rich man goes back?

He said, guys, guys, guys, listen, listen. This is a quick one. Hell is so real. So please change. They will be so scared, they will be scared out of going to hell, but not because God became the center of their lives.

God being the center of your life is what Christianity is about.

Most people call themselves Christians, but really, in reality, other things are more important. That's why when we talk about souls, you say, oh, to hell. That's why when the pastor preaches on sin, it doesn't bother you.

It doesn't bother you. You continue to live your life. All these ones, they are bigoted. That's why you don't feel guilty or you don't feel convicted when you are not reading your Bible.

[69 : 59] Because it's actually not God you are looking for. You are using him to get what you want. Like a certain lady I know, a certain person I know. Every time, when people tell you that I don't understand why many Christians are poor and unbelievers are becoming rich, that person's heart is not after God.

100%. Who told you Christianity is a bailout strategy from poverty? No. It's not a bailout.

That guy who died was a poor man. The reason why you don't want to do missions is because other things are more important for you. You don't value souls because you don't understand hell. when the one time comes to tell me, pray for God to bless me and I'll do this for church. I know you are a liar.

Anyone who tells you my vision in life is to become very rich so I can support the church, he's lying. Or she's lying. Now, it may not be an active life.

[71 : 07] It may not be active intentional life. But the heart is deceived. because if, listen, if you give me, that's why my birthday, a friend of mine doing well in America, I mean a tremendous blessing to him.

He called from America. He said that, David, what do you want me to do? I want to buy or do something for you. What can I buy for you? I said, oh, I need a microphone. And he said, no, no, I mean for you, for you.

He didn't know that when you do it for the church, it blesses me so much. Some of you, some people want to get close to me, but you are attacking others who are working in the church. You want pastors' friendship.

Excuse me, I'm not looking for friendship, you know. I'm not looking for friendship. I want the house of God to be built. I've buried all my life for that.

My life is to build the God. So, I don't, listen, I don't look for, to feel special to people or special people in my life. I don't crave special, actually crave relationships based on your spirituality.

[72 : 16] The way you are concerned about the things of God. Some of us don't care how we affect the church. That's why you can't be upset.

You can't care how much it affects the church. But some people, Papa, Papa, why don't you stop this, Papa? Stop it and act it. Stop saying it.

Pastor, Jesus said not all, when I calm down, things change. Jesus said not all those who say, Lord, Lord, shall enter into the kingdom. Matthew chapter 7 verse 21 22.

Not all those who say it, because saying is one thing and acting is another thing. Acting is another thing. How can you say, I've believed in what God is doing in charis, and yet your private life doesn't push charis?

Nothing your private life pushes charis. Pushes that, okay, no, charis, no, maybe it's not charis, I will just, which church do you believe in so much that your personal resources, not only manual, not only, some of us are always on social media, you never share one thing of church.

[73 : 29] people are excited, annoying charis because of some people who have taken it upon themselves. You have a platform, we have never seen you promoting the things of God.

We have never seen you promote, and yet you say I'm a believer, I am a believer, I am a believer. Some of you, you share more things from Michael Jackson or other celebrities, more on your social media platform, Dan you share in church.

No, no, I'm not against it, no, no, that's fine, but I'm just trying to help you to see who you are. So that you put your mouth where your, your money where your mouth is.

I said put your mouth where your mouth is. I'm going to realize that don't just believe people for what they say. When they say don't doubt them but watch them.

give them time. When he said, master, did we not sow good seeds? How come Matthew chapter 23, sorry, chapter 13 verse 26, how come the test said an enemy has done it?

[74 : 40] He said, master, should we go ahead put it? He said, no, give them time, let them grow. As they grow, you can be able to tell the difference who is. What offends you in church tells me where your heart is.

who becomes your closest ally in church tells me what you are looking for. Am I talking at all? Hell helps us to know where our hearts are. When God is the center of your life, the reason why the poor man went to Abraham is not because he was poor, for goodness sake, please.

God is not against poverty because 1 Timothy chapter 6, he said, God gives us all, he said, tell rich people that they shouldn't be, 1 Timothy chapter 6, verse 16 and 17, he said, tell rich people that they shouldn't, 1 Timothy chapter 6, yeah, verse 17, verse 17, verse 17, verse 17.

Charge them that are rich in this world that they be not high-minded nor trust in uncertain riches. Riches are uncertain. If you trust in riches, you are in trouble. you are in trouble.

[75 : 57] Your tithing tells us where your trust is. You are giving. When you come to church, you give small, small, small, small, small, small, but you talk big, big, and you look big. Look at the kind of car you are driving, and look at your offering.

I'm just trying to, I'm just trying to, if you are going to meet the queen, you want to give her a gift, your estimation of the queen will determine what kind of gift you.

You come to church and you give an offering of one pound or five pounds and afterwards go and sit in Nando's and spend 50 pounds with your friends. It's just because God is not the center of your life.

Your life is built around but you haven't realized no one has awoken your conscience. You haven't realized it. Trust in uncertain riches but in the living God who gives us, what did you see that?

Tell the rich people that it's God who gives us richly all things to enjoy. So God can give riches. God, the man didn't go to hell because he was rich.

[77 : 01] Don't believe in that kind of doctrine. It's embedded in the text. Why he didn't? Because his life was built around his riches. So when the riches was taken, he was nobody.

Lazarus' life was not built around material things. That's why he had a place in God. Are you learning something? The quietness is getting...

many people who call them Christians, happy, clapping, shouting, jumping, rolling, will never sacrifice some things for the kingdom.

You won't. Not your pride. Someone talks to you in a way you're upset. You don't care what you do in the church. I'm not doing it anymore. I can't flow well.

I can't function well when I understand you. He's telling us a lot about you. He's telling us a lot about you. Or not us.

[78 : 01] He should tell you a lot about you. You must always ask yourself, what are you doing? Some of you, some of us, your life is built around a relationship.

Your relationship. Your relationship. Your wife. Your husband. You know there are things to do. Your wife says I have to go home. Then you leave it. Yeah. My husband wants me.

You leave it. You can't even tell your husband. You know because of this, you take the leader. No, no. Sunday afternoon it's just me and my husband. We are so bad. Listen, it's not true.

It's not true. It's not true. It's not true. And if God has an assignment for you and loves you, you actually invite him to take away that thing. Did you hear what I said?

If God has an answer, that's me. If I make Pastor my all or my children, everything is but my I'm preaching here. My baby is crying. I risk my children's life and future.

[79 : 12] Because God can. He can. If I'm the servant and there's a big assignment of my life, He can. excuse me from that. Because it looks like this thing is distracting.

How many of you have children and the child is supposed to be eating and doing assignments but it's on the phone. It looks like I bought the phone for you but it's distracting. You collect it for a while. That's why in church I did that.

Pastor Charles doesn't sit near his wife. Rest to your feet please. That's Pastor Frank's wife. Look at where they are sitting. No, no, no, this is not a romantic environment.

It's our function. Sometimes, thank you, sometimes your function will not allow you to enjoy.

Because when you are in church and when you are with God it's working time. Some of us when we come to church it's working time.

Someone like Mr. will leave the house constantly for the past three years. 5 a.m. To be here to set up. One of the guys this morning asked him what time did you get here?

[80 : 21] I said do you have a child? Do you have children? No. Do you have a wife? No. I told him that let me tell you plainly. We are trying to help you to be able to by chance own a business.

Because most of the way we have been raised in certain areas of London. We have the discipline to do well in life has been taken on but we don't know. We don't know.

And church is trying to help. You are constantly consistently laid. That's why business is not working your hands. Because their work ethics, you don't have it. So God is trying to use their back door to get it for you.

But your convenience is your God. Can you allow God's work to inconvenience you a little bit? Why won't you embrace it?

Look for opportunity to be inconvenienced. Look for opportunity to be inconvenienced by God's work. Then we are talking about you are a Christian who is living for God. He said they gave him the talent, he buried it. When he came he said you are a wicked and unfaithful servant.

[81 : 30] God he buried the talent. I gave you an opportunity to do something. Listen, the biggest focus of God is his house. It's his house. the day he comes is going to be interesting.

It's going to be interesting. Some of us even when you are doing it, some of the ladies will come to set up because he's trying to trap a guy. Your children are your goddesses and your gods.

Your children. It doesn't matter. Your children God has given you. Hey, ask for me and my children.

One day you answer to God. I'm not saying we shouldn't love our children.

It is ungodly not to love. But I'm trying to draw your attention to your addiction, which you haven't realized. Something else is defining your identity.

Is it your job? Is it your money? Is it your fame? Is it your self-esteem among certain elites or class? Please, change it and make God the center of your life.

[82 : 39] Amen. You know, I told you I was looking forward to preaching. I made a statement some time ago that sometimes when God wants to punish a person, he'll give him a bad pastor.

I have a feeling God wants to bless you. That's why I made you to come here. Hallelujah. Let me just quickly move on and finish.

So, it helps you to understand your heart. Number two, hell is necessary to live in peace on earth. earth. When you understand hell, it helps you to live in peace on earth. Pastor, what do you mean by that? What do you mean by that?

What do you mean by that? What do you mean by that?

[83 : 52] God? I, before I move, I wrote this down, but I need you to hear that.

There are two kinds of people. Those who say to God, thy will be done, and those to whom God will say at the end, thy will be done.

God will be done. There are two kinds of people, so long as God is concerned. Those who say to God, thy will be done, or those to whom God will say at the end, thy will be done.

Because you've always chosen that life. You've always chosen something as your identity. Well, have it. That's where it leads you. Logical conclusion of your choice is taking you a certain way.

So, God didn't send you. You chose it. you chose that route. God will tell you that will be done. That's what you wanted. Your life is around your job. That will be done.

[84 : 59] Building your identity on anything but God, that's how C.S. Lewis defined as sin.

He said, sin is building your identity on anything but God. That's sin. And that's what will send people to hell. Somebody say, thank you, Jesus.

Wow, it's very low. Somebody say, thank you, Jesus. What do I mean by living in peace? You know, there must be justice.

A human heart cries for justice. Let me point a scenario. Pastor used to have a work colleague at one of the boroughs.

She used to work in the council. And this young man is one young African man who worked there. But where she used to work, there was always tension between the blacks, the Caribbean Africans, the Caribbean blacks and African blacks.

[86 : 15] And his boss was a Caribbean black and I think they changed him to somebody else.

But they were trying to frame him, something like that. And can you imagine they sent an email to the other person, I did this by no, let's see him who did it.

And I mistakenly sent it to him. One day the boss came to work, he said, why are you late? Leave. Sacked him from work. And I think it wasn't right for her to have a man.

So they didn't allow him to come to work and then they said they fired him. So he took it to court and blah, blah, blah. In fact, when you got to court, he printed all those lies, everything.

But you versus a huge company, organization, he lost the court case. His problem was he didn't go for a lawyer because he couldn't afford it anyway. And he saw, he saw his case, he had a case, but the case was judged against him.

[87 : 16] And a certain man came to him, I want to help you, I'm a lawyer, I want to help you. And later on, somebody sent him an email or something that, you know what, you won't win the case.

Because the case, the one final hearing, it turned out that the person knew, but I can't reveal the identity. The judge is on that side, he's already receiving his back, you know.

And the judge turned against this boy, said, you're a criminal, you're a liar, take a hand, he said, I don't want to see it. See, see, see the level of injustice.

Now, if your judge is unjust, who will speak for you? Can you imagine if this landed him, let's say if it was a murder issue, and landed him in, he'll be in prison, there are people who have been to prison and died in pain.

There must be justice. Or, somebody has murdered his brother, and the person has been put in prison. Sometimes, you know, somebody will go to court with a gun.

[88 : 23] I'm ready to go to prison instead of you killing my brother and go, I will kill you back. In places like Rwanda where there was genocide, there will always be tension because people feel, you killed my brother or you killed my, I want to kill you.

And so, you can't solve that problem. But when people know that there is higher justice one day, it helps people to be able to say, I trust the justice of God and I leave it to God.

If there's no higher justice, there's no way you will really be able to be free to say, I leave it to God.

That's why Christians are murdered and killed and they leave it to God because they know that finally, one day, God will bring people to justice.

Hell will defend them. So, when we know about hell, it helps us to live the final justice. I will leave you with you in peace and I leave everything to God's hands.

The way my mother, my stepmother treated me, my stepmother, what you have done to me and stripped me of all my heritage, I will say anything in case pays me but I leave it in the hands of God.

[89 : 26] But if there's no God to live in hands, you have to take the law into your hands. You'll be so bitter, one day you'll also do something. So, the notion of hell can help, it helps us to live in peace.

Hey, the blessedness of the teaching and understanding of hell. Finally, and a very important one. Are you learning something?

Yes. Finally, and a very important one. So, first of all, hell is necessary to understand the heart or understand your heart.

Hell is necessary for us to live, it's necessary for living in peace on earth. That is believing in God as, believing in a God of judgment helps us to live.

then, finally, help is necessary to know the love of God. This is a big one. To know the love of God because the question is that if God is loving, he's a God of love, why would he allow people to perish in hell?

[90 : 40] In what way does that depict the love of God? In what way does hell depict the love of God?

Let's look at the text again. You know, I said something in the text when we were reading it. In Luke chapter 16, verse 27, then he said, I pray thee, therefore, father, that thou will send him to my father's house.

For I have five brethren, that they may testify unto them, lest they also come into this place of torment. 29 is a very worrying one, a very powerful one. But Abraham said to him, let's read 29 together from the screen.

Let's go. Please do me a favor, let's read it out loud. Let's go. What's the meaning of that?

They have Moses and the prophet. And watch this, he said to Abraham, no, but if somebody comes from the dead, they will believe him.

[91 : 49] as though Jesus didn't come from the dead. Jesus came from the dead and it hasn't changed them.

Oh, they'll be scared. No, but that's still selfishness. Miracles don't really change people. what changes people?

When you see the love of God. Oh, you know, and people have presented the love of God this way, that because God is a God of love, he can't be doing that.

No, no, no, no, don't present it like this. All right, let's give him that God is God of love. He loves all of us, isn't he? How do you know? How do you know?

What makes you think he's a God of love? How do you know he is? Is there anything he's done to show how much, the extent to which he loves us? Oh, oh, I'm going somewhere, you get it?

[93 : 02] Romans chapter five, verse eight says that God demonstrated his love towards us this way. You want to know he loves us? And God commended, give me a different translation, please.

God demonstrates his own love towards us in the world we were still sinners. Christ died for us. Sinners are supposed to go to hell, but someone came and took hell. If you see, all right, somebody put it this way, if you are out of town and your friend is just staying by you, maybe a day or soon, but you went to town and your friend calls, he said, oh, I received some, somebody came here for some something, some delivery or some, and I made a payment on your behalf.

How would you be able to say thank you if you don't know what payment they've made? You may say, thank you because you thought it was postage and they were supposed to pay five pounds and the parent who posted it paid four pounds, so your friend just gave the pound.

You just said, thank you, I'll give back to all. He added 50p. That's okay. Is it the same as it tells you that inland revenue came and you've been, apparently you've been owing for the past 15 years.

[94 : 31] You've been owing for the past 15 years of about 38,000 pounds, but I paid for you. You come home and say, oh, you did this for me.

My friend, you see, you can't compare until you know that the debt that was paid, you won't be grateful enough. You won't be grateful enough.

You won't be grateful enough. That is why the message of the church can never cease to be the cross. You want to know, understand, you can never understand the love of God outside of the cross.

He said, if someone rises up from the dead, listen, listen, listen, if someone rises from the dead and goes, they'll believe. He said, no, they have Moses and the prophets.

What have Moses and the prophets got to do? Moses and the prophets were the only people, the prophets. Moses means the Old Testament. The prophets and the prophets were the prophets and the Old Testament was the only way, is the only way you can understand the meaning of the cross.

[95 : 43] So, it's about time. People not just say, he died for us and get to understand the meaning of the cross. Why he died? He died because you and I are supposed to actually burn in hell.

So, he took hell on the cross. When you understand the Old Testament, you can see the fury of God, the wrath of God, the justice of God, you can't take it. And somebody came.

That is why he said, God forsook him for the first time because the wrath of God was turned from you onto him.

Now, if you don't understand hell, you think he hasn't done much. That's why you are making so much noise. You don't have a job and you are complaining against God meanwhile, you are saved. Is your job more important than your salvation? That's why I said some time ago that the way you get offended in church is because you don't understand the cross.

[96 : 52] The porousness, porous nature, weak, weak, or the watery, watery, wishy-washy nature of worship is due to lack of understanding of the cross.

Get to Moses and the prophet, they will explain what the cross means. So we can go and tell everybody about the miracles God can do, but if they don't understand the cross, they can't be pure Christians.

it takes the cross to be a Christian. Why did they have to die? Most Christians have not appreciated why he had to die.

That's why your Christianity is wishy-washy. It's wishy-washy. When a crisis hits you, you say, can you imagine, I heard a songwriter or somebody said, I'm now really confused about my faith because of the doctrine of hell.

You see, the doctrine of hell should make you even appreciate the love of God more. When you look at the nature of the cross, and why the cross, and the justice, and the judgment of God, and what man stood in your place, and for a time, Bible says, Apostles I believe in God and in Jesus Christ his son and Lord, who was conceived of the Holy Christ, born of the Virgin Mary, suffered under Pontius was crucified, died, and was buried.

[98 : 18] He descended into hell, so you don't go to hell. I said something some time ago, that if a Christian wants to, that's why you see, the church pastors must start teaching people about hell.

It will help people to know the challenge they are going through is insignificant as compared to the hell you have been saved from. You're saved from hell.

You're making so much noise. Listen, I said this something ago, two things that will make people be able to go through challenges as Christians, two, is it two or three?

I remember two at the moment. Number one is that others have even died for the cross and gone through worse things. the missionary to, is it Burma or China?

Is it Adoniram Justin? The one who's Burma, his child died. No, that was India, that's William Carey. William Carey. You see, Adoniram Justin is China, is it China?

[99 : 22] Who is China? Taylor, Taylor went to China. It's interesting, when we went to the museum, we found something. You know, what's the name, the China guy, Taylor.

Taylor is not much known, apart from the Christian world. He suffered so much and they didn't honor him. Whilst the other one who went to India, Carey, William Carey, they honored him so much.

So, now in India, there's a lot more churches and the fruit of his work has spread as compared to the one who went to China and they didn't honor him. After a while, the fruits all died out.

Because honor is an important aspect of making the grace on a man work for a people. Very interesting. You do a bit of research. You find out interesting.

There are people who when we get to heaven, angels will always be saluting because of their sacrifices for the church, just the building of the church. And some of us, your sacrifice is for your children, is for your house.

[100 : 25] You have sacrificed anything to build a house. I think I sacrifice. When we talk about a year of sacrifice, please, please, please. We are talking about sacrificing for the building of the church.

I told some people last week that God, Solomon, David, David, one of the wisest men, great men who lived, great men. David told his son Solomon in 1 Chronicles chapter 22 verse 11, his last statements to his son, he said, as for you now, my son, the Lord be with you and prosper now and build the house of the Lord thy God.

And he has, as he has said to thee, he was there, he told his son, listen, build God's house. David's final thing he left with his son, build, he didn't say even rule well, he said build God's house.

Solomon's one sole aim was to build God's house. No wonder there's nobody as wealthy and wise like Solomon in all history, apart from Jesus. In all history.

Why? Because this is someone who is building God's house upon himself. You know, you have not been taught the true gospel. It's one of two things.

[101:42] Either you haven't been taught the true gospel, and that's why you don't take something, things about God and the church serious, or you have been taught but you are not interested.

Hearts will be revealed at the end. Hearts will be revealed. Hey, what a Sunday message.

I'm done. Let me just read a few things I've written here. in. Fear of hell will never change the fundamental structure of the heart.

So if someone comes from hell, you're with fear. It doesn't change the fundamental structure of your heart. Fear of hell will never change that. That means fear of hell will never keep you out of hell. because the fundamental structure of your life is built on some things. You are just afraid of hell but it doesn't take you out of hell. Fear of hell will never keep you out of hell.

[102:54] You have to know why Jesus died and rose to understand the love of God. It takes Moses and the prophet to understand why Jesus died.

Do you see that? So it says, let them go. Go. Tell your brothers who are in your father's house. They should read Moses and the prophets. They will understand them. That's why Jesus always kept making that it might be written.

That it might be fulfilled of what was said by Moses or what was said by that. Jesus everything was going through. He said that it might be fulfilled. He came to fulfill what was said.

And so once you understand his death it will generate a certain love in you for God and respect in you for God. nothing can rival it. It takes the understanding of the nature of the suffering of Christ to appreciate the love or the value of his death.

Sometimes you don't know the nature of the suffering. You don't appreciate it. So once you see that what he practically went through was almost his hell and that's how dangerous and it was supposed to be for you.

[104:01] It helps you to love him more and then it helps you to make him the center. When it becomes the center you appreciate him more. So that's why you got to know about hell. Hell is real.

Amen. Amen. Amen. Amen.

Just in case the message of hell put fear in you. Don't worry that wasn't my objective but your fear of hell will not keep you out of it.

It's Christ becoming the center of your life. The core of your foundation for living is Christ. Don't say me I'm not a pastor so I can't live like no.

I'm talking about Christ being the center of your life. One day we shall all stand before the judgment seat of Christ. How prepared are you for that day?

[105:10] That's the day coming. There's a day coming. When you read the Bible it's always there. 2 Timothy chapter 1 verse 12 he said I know in whom I have believed and I'm persuaded that he's able to keep that which I've committed to him against that day.

There is a day coming. Philippians chapter 1 verse 6 being confident in this thing that he who has begun a good work will perform it until the day of Jesus Christ.

There is a day coming. If you appreciate what God has done for you through Christ and you can now see the love of God. You don't struggle to give.

You don't struggle to humble yourself. Bishop Doug made a statement that the kingdom of God, all the doors in the kingdom of God are just about three feet high.

three feet is about this. The height of the door. That means to move in the kingdom of God from one blessing to the other, you must humble yourself.

[106:20] You are stuck. You can't move around in the things of God and the blessings of God until you learn how to humble yourself and sit down. I think, brother, you are too important.

Brother, I think you are too big. Sister, you are too pretty for yourself. So we can't even preach the cross to you. My friend, you know too much.

You have read so much. You are so knowledgeable so you can't even understand the cross.

Unless you receive the kingdom of heaven like a child, Jesus said, you cannot end it.

Hallelujah. We thank God for using his servant, Reverend Dr. David Entry, to share this awesome word. If this message has blessed you in any way, please spread the word by sharing it and send us an email to amen at charis.org.

Remember to stay connected with us on Facebook, Instagram, YouTube, and Twitter for regular updates on what God is doing here at Charis Ministries. Stay blessed.