

# Eternal Hell (1 of 2)

by Art Katz

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*The gospel is a message of hope and salvation for the Jewish people, and it is a fulfillment of their ancient prophecies and expectations, but it is also an offense to the world because it challenges the world's relativistic and tolerant views.*

**Duration:** 45:39

**Scripture:** Isaiah 13:6, Isaiah 13:8-9, Matthew 6:33

**Topics:** "Hell"

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## Description

In this sermon transcript, the speaker expresses his frustration with the lack of preaching on the judgment of God and the impending return of Jesus as a judge. He longs for the revival seen in the past and desires to see the power of God manifested in the present. The speaker shares a personal experience of facing rejection and opposition for preaching the gospel, but also recounts instances where his message had a profound impact on listeners. The sermon concludes with the speaker expressing his eagerness to share his message and the importance of not abbreviating it.

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## Transcript

Precious God, even now, Lord, even though we receive the honorary certificates of men, to you be all honor and praise and glory and acknowledgement. Thank you, gracious God, for this unspeakably rich presence. Thank you for these choice saints of God, Lord, that the love of you is written in their faces and in their utterance and their manner and in their being.

Thank you for this glorious fellowship that we have as believers in you. And Lord, we give this time to you. May you redeem every single moment of it, Lord.

May you speak so deeply and richly to our hearts and minds and lives that not a syllable shall fall to the ground and all that you intend by this hour shall be wholly transacted for your glory. In the name of Jesus, we ask these things. Amen.

The Lord has given me certain experiences as a Jewish believer, which is not available to you. Because you've grown up, I guess, in this part of the Bible Belt, or at least in a part of believing America, that takes for granted the great doctrines of God and the questions of faith and even the name Jesus. All of these things are alien and removed from my life, not only as a Jew, but as a modern man coming from a great urban center of New York City and it's just a wholly different style of life.

The things which you've all along accepted and which to you would make such innately good sense and which have been confirmed daily in your experience were to men like myself, the preposterous and foolish and not just harmless kinds of foolishness, but even dangerous obstacles to human progress. And so was I an enemy throughout all of my adult life from early manhood right until my 35th year when God saved me. Not one who just looked with some mild disdain and contempt upon religion and especially the Christian religion, which I saw as the single greatest oppressor of the Jewish people and persecutor and who had been bent upon our forced conversion for centuries and would not let us alone.

And in fact, which is still the mentality of the Jewish people, even as I speak. And not merely willing to entertain your existence, but looking upon you as dangerous obstacles to the progress of mankind because of your foolish beliefs. And I'll tell you that what I felt then has become more compacted and more intense and is growing like a great swelling thing underneath the surface of our life is going to break forth in great volume in our generation.

We are not merely going to be tolerated by the world. We're going to be looked upon as a very great offense and a dangerous obstacle to what seemed to enlightened men to be progress. And there shall come the hour and it should be far sooner than we think when men shall kill us and claim that they're doing God a service.

So I bring you a report from a frontier which you don't experience and because it pleased God to make of me a mouthpiece and to bring me to places of exceptional confrontation with the spirit of the world, especially as it is caught up and expressed by my own Jewish people in their unwitting place deep in the bosom of this world and its values and its rewards. We've had many fierce confrontations and I've seen men gnash teeth at me and be driven to great fury and anguish of soul because all that I represent in one fell swoop by the power of the spirit is a contradiction to which all they've given their lives and all to them that seems eminently reasonable and right and sane. And here I come with this foolish message, preaching the gospel of that one who had not a place to lay his head and controverting all that seems to them to be wisdom.

If they accept the things which I speak and claim to be the truth of God, it makes all their life to have been a vain excursion to this moment. Can you understand what I'm saying? And that's why men, when they come to a confrontation with Jesus Christ, even as I did myself ten years ago, were stunned and shaken to the very foundation and pit of their being. I remember in the course of my growing up years as a high school dropout, frenzied Jewish kid trying to understand the bewildering universe.

As I traveled the length and breadth of this land looking for experience and understanding, I was coming back to New York from California and I was hitchhiking. And I found out that if I, when a car stopped and the man asked me if I could drive, if I admitted that I could not, I would not get a lift. And so I quickly learned that I had to tell people that I knew how to drive, though I did not.

And it was that year when the model changes were coming out, when they were putting the gear shift up on the wheels, you know, instead of the floorboard. And so if a man had a wheel gear shift, I said I only understood the floor gear shift and if he would shift for me, I would appreciate it. And if he had the floor, I told him I only understood the wheel.

And so by the time I got to New York, I knew how to drive. You see, there's something missing from the body of Christ and we Jews are not in our place in it. And in my experience, I was so green, I remember I was somewhere in the, maybe even in this part of the country, trying to overtake a very slow-moving car

up on a hill, and my judgment was so poor that I should not have done it.

And over the crest of the hill, coming down on the opposite lane where I was, was a car coming at a furious speed, and it was a sure collision. And it seemed like imminent death, there was no way to avoid it. And I just threw my foot on that brake with all the power that I had and gripped that wheel, my knuckles were white, and I could see the face of the man in the car approaching me in exactly the same condition.

And those two cars convulsively shuddered as we both tried to reverse. The enormous impetus and the direction in which we were traveling. And we succeeded sufficiently for one moment in that violent shaking and trembling of cars trying to reverse all of the power and the movement in which they were caught up, and just narrowly averted each other and averted death.

I'll never forget that experience because I see it time and time again, both in my own confrontation with a Jesus whose name was a bone in my throat, and as I represent him now, even to my own kinsmen and to modern men at the universities, a great shuddering and a shaking when we're confronted by that one and induced to change the whole course and sweep and direction of our lives. It's the very meaning of repentance. And I can't think of a more profound message for this high holiday season, the Days of Awe, Yom Kippur, Rosh Hashanah and Yom Kippur, for Jewish people right even as we sit this morning, and that men should be stopped in their way and be turned to the living God.

But the Lord even acknowledges that his gospel is a very foolish thing. Paul says, For the preaching of the cross is to them that perish foolishness, but unto us which are saved it is the power of God. And I see it time and time again when I speak at universities, that the moment I'm finished with my foolish presentation, men get up.

As, for example, at the University of California at one of the campuses, and it happened to be a Jewish man and an Israeli man and a professor of psychology, and he told how enormously embarrassed he was by my presentation. And had he known that I was going to try to induce men to return to the Middle Ages, he would never have come. And that what I had to say was an offense to his sensibilities and to his intellect.

And then he went on further to denigrate my personality and the way I speak, and everything that was about me was all wrong. And in my concluding remarks that night, I told the students that I had been instructed that I was not allowed to pray publicly at that campus, but for their convenience I would recite a prayer for salvation. And I did so, and then I concluded the meeting.

And when the meeting was over, some kids came up to me, and the first one, I took one look at that face, and I knew it was Jewish. Beautiful brown eyes, and the eyes were glowing with a certain kind of a light, and I knew that she had just been saved. And there was a trembling and a tearfulness, and her voice was broken.

And as she came to me, I spoke to her first. I said, Something has just happened to you, hasn't it? She said, Yes. Mr. Katz, she said, Even though you said that we couldn't pray, that it was illegal, she said, When you prayed, I prayed under my breath.

It's foolishness to them that perish, but unto us which are saved, it is the power of God. For after that, in the wisdom of God, the world by wisdom knew not God. It pleased God by the foolishness of preaching to save them that believe.

For the Jews require a sign, and the Greeks seek after wisdom, but we preach Christ crucified. Unto the Jews a stumbling block, and unto the Greeks foolishness. But unto them which are called both Jews and Gentiles, Christ.

How many people know the meaning of that word? Christ, Christos. What's the Hebrew equivalent? Moshiach, Messiah. There I was all those years, stumbling over the sidewalks of Brooklyn, and I never heard a name more alien and more removed from my Jewish consciousness than the name Jesus Christ.

And not one person ever took the pain or the labor to explain to me why art, that's only the Greek rendering of the Hebrew Yeshua haMoshiach, the word Christ from the word Christos is the Hebrew word Moshiach, which means Messiah. Or that's a far more Hebrew word, far more positive and far more warm and redolent of Hebraic sound than the word Christos. Christ, the Messiah, the power of God, and the wisdom of God.

Because the foolishness of God is wiser than men, and the weakness of God is stronger than men. For you see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called, but God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty, and base things of the world, and things which are despised hath God chosen, yea, and things which are not to bring to naught things which are, that no flesh should glory in His presence. And I want to tell you out of my own experience that of all the foolishness of which God is, and of all of the foolishness which God chooses, that there's no point which more staggers modern men, and more makes them to gnash their teeth, and more makes them to be incredulous than the foolishness of that particular point of the gospel, than Jesus saying that I am the way, the life, and the truth, and that no man cometh to the Father but by me.

And I'll tell you people that upon my first reading of those words, aboard the deck of a tramp steamer, ten years ago, broken, desolate, modern man, a lifelong seeker after truth, with a contempt for Christianity, for the Bible, for religion, as the religion of cop-outs too weak to live in this world unaided, a book which I had long despised came into my hands, the New Testament, and as I described last night in the first reading from the first line, I was immediately impressed that this book was awesome and different from anything I'd ever previously read. I staggered as I read on and began to recognize that this is ultimately a Jewish book, and the characters are essentially Jewish, and none more Jewish than the great Jew of them all, Yeshua. But when he came to make these grandiose statements, these unspeakably dogmatic statements, something in me began to shake and to shudder like a car with the brake thrown on for the first time.

I was a relativist. And I'll just as a footnote and as an aside say that if it were not for us Jews, this modern world would not be in its present form nor condition, that the whole world, although they may not be Jewish by birth, are living in an essentially Jewish universe, that the three greatest architects of the modern world happen also to be Jewish, Karl Marx and Sigmund Freud and Albert Einstein. The impact of Marx we know, and the impact of Freud we have some understanding.

But you think, well, Einstein, you say, I understand that it's physics and the theory of relativity and it has something to do with the advent of the atom bomb, definitely, but I'll tell you that the explosive content of the work of Albert Einstein in the thinking of most men is far more significant perhaps than even the advent of the atomic bomb. The theory of relativity has percolated and found its way even to the ordinary thinking and feeling and experiencing of men and women all over the face of this earth. I didn't know a

cotton-picking thing about science.

I don't know anything about physics, but I was eminently a relativist. And do you know what that means? All things are relative. Who's to say what is truth? Who's to say what is right or what is wrong? It's all relative.

Maybe in one instance it is fornication, but in another it's love. It depends upon the circumstance. It's relative.

Who's to say that headhunting is murder? In certain conditions, among the primitive people, it's an aspect of their culture. No man can say something is right or wrong or true or false. I tell you that that is the most devastating thinking in the history of the human race and it's going to bring the modern world to its ultimate death.

And there's going to be unleashed upon this earth such a soul sickness and such a wave of anarchy and chaos and a breaking down of every institution that men's hearts shall fail them for fear because no man can say what's right or what's wrong. I was a relativist and I like to believe in my fancy as a modern man that there were many paths to truth. It was an offense to the sensibilities in which I was schooled for 35 years to insist that there's only a single path to truth.

And the reason that I shrink from turning to the Bible, although I was an omnivorous reader of the printed word in all my quest for truth in all those years, is that I resented so much as the implication that any one book could be the answer. Why, every intellectual worth his salt knows that truth is to be gleaned from many sources and it's a search into which we give over our entire lives and never have hope that we're going to come to the end of it. To insist that there's a way, a single way and that it's even a narrow way is an offense that God has planted deeply in the bosom of this world.

Jesus is an offense to the world for many reasons and I think none so great in that he insists upon himself, I am the way, the truth, and the life and no man cometh to the Father but by me. There's not a place in the time that I speak that men do not leap to their feet outraged that I dare insist upon that. And they attack me as if I am preaching the gospel of Arthur Katz.

And I'll tell you if you'll receive it, I faced more vehement and bitter opposition at a Baptist liberal arts college than ever I experienced in any secular university on the face of this land. There's a way that seemeth right unto a man but the end thereof is death. And there's a great filthy spirit being poured out on this earth by that seducer of souls that beguiles men and assures them that their wisdom is true and enhancing and honorable and tolerant and liberal that such men will look upon those who insist upon a single narrow way as a deep offense.

Away with them! And they cast Jesus over the brow of the hill and they stoned Stephen to death. And when the apostle Saul, all his great outrage against that heretical Jewish sect on his way to Damascus to extirpate them was struck and brought to his face in the dirt by a blinding light, that Ananias, that simple believer whom God instructed to go lay hands upon him that he might receive his sight in the baptism of the Holy Spirit, said, Go tell him what great things he must suffer for my name's sake that he might bear my light to the Gentiles and to the people Israel. He's a chosen one unto me, God said.

And I'll tell you, people, we Jews have shrunk from the implications of the phrase, the chosen people. But praise God, everyone in this room is a chosen one to bear light unto the Gentiles and to the people Israel.

And God said, Go tell them what great things they must suffer for my name's sake.

I'll tell you of all of the offenses of the gospel. When we come down to the ultimate nitty-gritty, there's always someone who's going to stand to his feet as I experienced two days ago at the University of Massachusetts when a rabbi got up, bristling, and he said, Are you trying to imply that if I reject your Jesus that I'm going to hell, that I'm going to burn for an eternity in hell? Have you ever experienced that? Has that question come up in your witness? Or have you been shrinking from your witness in the fear that that question would come up? We had a little bite to eat last night after the service, and I'll tell you, there's not a detail that comes into my life from a word of conversation to being drawn to a single individual in a certain affinity of the spirit to a book that comes into my hand to being called to a meeting or an invitation that's not ordered of God. And that woman in the crowded dinner table in that restaurant happened to sit next to me with no accident.

And I said to her, she came from Little Rock, I said, Do you happen to know any of the Jewish community there? Why, yes, she said, as a matter of fact, quite well. And I said, Are they a rather withdrawn community or is there a really good fellowship between the Jewish people and the Christians there? Oh, she said, there's really quite a bit of, you know, socializing and fraternizing. And I myself, she said, have several Jewish friends.

I said, Have you witnessed to them? Well, gulp, no, I really haven't. She said, I really lack boldness. I have to admit that.

And I just couldn't bring myself to suggest to them that somehow that they were wrong or that they have to, and I'm just paraphrasing now, but this was the sum and substance of it, that they have to see things particularly my way and I didn't want to offend them. I didn't want to offend them. Praise God for that very lovely kindness.

And the world loves that degree of kindness and concern. But I'll tell you, there's a God who has called us to more than sentimentality. There's a God who has called us to love.

And it's not the love that makes nice, nice. It's the love which speaks the truth in love and is willing to pay the price of love, which is the painful forfeiture, the risk of the loss of friendships, the bringing of offense. People were so nice to me for 34 years in America that I never met so much as a single individual, and I knew many who spoke to me about the gospel of Jesus Christ or the Messiah of Israel.

I guess they didn't want to offend my feelings and were perfectly prepared, therefore, that when my life should come to its terminus and there were many narrow escapes, that I would be plunged into an eternal darkness and I would be one condemned to wailing and a gnashing of teeth. People, don't we believe the Scriptures? I didn't seek for any ministry. I didn't know what the word meant.

When it pleased the Lord to bring me into this university ministry, I obeyed, though I knew I was well over my head, and they invited me to the University of Illinois where there would be eight days of activity, four to six meetings a day from fraternity houses and student union buildings and all kinds of places, and I was taken by the hand from one meeting to another, just stunned, out of my head, exhausted. I couldn't think straight, and I just experienced the flow of God, the power coming into my body and over and beyond my own exhaustion and God giving me a choice word to speak on every occasion and souls being saved and a fantastic confrontation at a Jewish fraternity house that lasted six hours at the conclusion of that week when they had called me long distance before the meetings. Art, do you think you can handle this? The

only condition upon which they're willing to have you is if you'll debate the professor of comparative religion who's a notorious atheist who has subtitled his course Laughing Your Way Through the World's Religions and who speaks Hebrew and Aramaic and Greek and other Semitic languages.

You think you can handle him? Why, of course not. I can't handle him no more than I can handle any of those meetings. And it's either going to be that it's no longer I that live but Christ who liveth in me or I perish.

There's only one reason why a pipsqueak like me wet behind the ears, not yet ten years old is standing before an audience like this, many of you two and three times older in the Lord than I. But I've had experiences that would make your hair stand straight up and I've experienced the resurrection power of Christ again and again and again. And that very night they made a mistake by allowing me to speak first. And I'll tell you that the moment I opened my mouth a holy hush fell in that crowded Jewish fraternity house.

That place was jammed to the rafters with Jews who had come to see me get my comeuppance as a traitor in their side against the Jewish people. At that meeting at the University of Massachusetts the night before there were special posters put up by the Hillel Committee. A special meeting called at a certain hour what to do about the apostate.

I'm a traitor in their sight. My own mother had slammed the door in my face and called me mad. And the moment I opened my mouth in that crowded place that holy hush fell and mouths were stopped.

And I went on in the power of the unction of God to begin to relate this foolish gospel. About a half hour later some of the Jewish kids began to elbow and dig this professor who had not opened his mouth, he was stunned and silent and said, aren't you going to answer this man? And he got up and he made one or two lame apologetic remarks and he slipped out like a cur with his tail between his legs. That man has since invited me to address his classes on two subsequent occasions.

And he took a poll at the end of the year of all of the speakers that they had that the kids said that Art Katz was the most impressive. But you and I know what they were impressed by. When he left that meeting went on for six hours because I've never seen such rage, such anger, such bitterness.

Jewish kids got up out of their seats with disgust and anger and stormed out of that house. They couldn't hear another word. They wanted to stop their ears.

And three minutes later they came back in again. They hated it but they couldn't stay away. They were too Jewish.

Laurie! After four hours into that meeting and I saw guys come out of their seats. One kid came out of his seat with his fist knotted ready to bash me in my face and I just stood very quietly. He said, if you're God, he said, if you're Jesus can save me as you say.

Let me see him do it right this minute. I looked at that boy and I opened my mouth and I heard myself saying, Brother, your spirit stinks. Oh, you say, Art, where is that written in the manual of how to witness the Jews? What a question to come from people who believe in the Holy Spirit.

I want you to know that every utterance that came from the lips of Jesus was born of the Spirit of God and was bathed in love every single syllable even the cry to the Pharisees, hypocrite. I'll tell you, the loving

remark is not always nice, nice. The loving remark might be repent else you shall all likewise perish.

That kid was the first one to be saved that night and he was followed by 14 other Jewish kids in the first hearing of the gospel. They were falling like flies on their knees and on their faces. One kid came up to me trembling and weeping.

He said, Art, he said, even my rabbi is afraid to pray for me because my name is Katz. You see, my name is Katz also and I used to be embarrassed by it because, you know, the kinds of jokes to which that can lend itself. And I thought, boy, of all the names to have, where did we get that one? I thought, well, that's something that we Jews must have picked up in Germany somewhere in the course of our wanderings.

But when God saved me, he showed me in an instant what it means to be a man because I'd been seeking my manhood all my adult life. He showed me what it means to be a Jew. It's to have the spirit of the Holy One of Israel in you.

And he even told me what his name, Jesus Christ, means and then he told me what my name means. Katz is not even German. It's not even Jewish.

It's Hebrew. And it's a contraction of two Hebrew words, Kohan Tzadik. Ko and Tza makes Katz.

If you know a Jew by the name of Kohan or Kan or some derivation of that, that word means priest and Tzadik means righteous. And this boy said, my rabbi doesn't feel qualified to pray for me because I'm a Katz, I'm a Kohan Tzadik. I said, that's okay, brother.

I am one too and I'll pray for you. I put my hand on his head and I said, oh, gracious God of Israel, in the name of Jesus, make this Kohan a true priest of Israel. And that kid sagged and fell into his seat.

He told me later that when I touched his forehead, something went right through his body by the power of God and he had to sit or he would have collapsed. That's what God was doing by the power of his spirit. Because a mile away on campus, there were 20 Christian kids on their faces before God for six hours while the meeting was in progress from every denomination forgetting their little doctrinal differences.

They knew that there was a war on and they were bombarding heaven for Jesus' sake. And when we picked those kids up at midnight, we hadn't yet had a word to say to them and their faces were just beaming with light and they were overjoyed. And they said, oh, brother Katz, didn't wonderful things happen from 10 o'clock on? I said, how did you know? They said, because from 6 to 10, we knew that there was a war on.

We can tell it now spirits. But from 10 to 12, God was doing glorious things. Precious people, I have not yet begun my message.

And I've got something to say and I don't want to have to abbreviate it. Okay. In that same university, series of university meetings, that first one began at the student union building at 1 o'clock.

Weeks before my coming, all kinds of publicity had gone forth and special stickers had been printed and were pasted all over the place. Katz is coming is one word. Katz is coming.

Katz is coming. And when I got there, I was so embarrassed to see that they played up my name. I said, why did you do that? Well, we prayed to God and we felt that if we just made an abstract gospel invitation, few people would come, let alone your own people.

But people are intrigued by personalities, so we used your name. I said, man, I said, I'm nothing. Katz is coming.

And coming for what? I'm not a Jewish Billy Graham. I'd like to be. So I remember that first meeting at that student union building, 1 o'clock every day, some radical comes to that microphone and sends out such fumes and such filth and such incitement to violence.

And from that same microphone, we were going to begin our eight days of gospel meetings. And we all got together in a huddle and we prayed and they hugged me and they embraced me and they said, go get him, tiger. And I got pushed out into the middle of that great crowded room, 300 people, and I was all alone.

Then to remember, it's no longer I that live, but Christ who liveth in me. Then to remember, it's not your battle, but mine, saith the Lord, but go you out before them. And I gave a message and I finished and I did the foolish thing.

I opened to questions and answers. From the moment that I began, for some reason, my eyes were fastened on a guy who was directly in front of me at the back of the room. I just couldn't take my eyes off his face.

He was so cynical, so wise, alicky. And sure enough, when the question and answer period came, he was the first one to raise his hand. And he went like this to his colleagues.

Okay, fellas, watch this. I'll take care of this guy right at the beginning. Hey, Mr. Katz.

Yes? Do you believe there's a hell? Watch this, fellas. I got him now. Ha, ha, ha.

I wasn't prepared for that question. As a matter of fact, I wasn't prepared in any technical way for any question. I didn't have a little book to which I could thumb what's the answer to the question on hell.

And, you know, I was believing God. I was coming out of a boat because the Holy One of Israel bid me come. And if his word could not sustain me, I was ready to perish.

I breathed in my breath. I said, Lord, you've got me into this. Now you answer.

And I opened my mouth and here's what I heard myself saying. I said, Brother, even as an atheist, if there was one thing that distinguished my life from earliest consciousness is that I've always had a high regard for the value of words. Now, I tell you, there's no figure in all Scripture who shares and expresses the significance and the profundity of words than the man Christ Jesus He himself warned us that we shall be held accountable for every idle word we speak.

And I tell you, brother, in the same breath that there's not a figure, again, in all Scripture who has spoken more consistently and more powerfully about hell, about a lake of fire that shall never be quenched, about an eternal darkness, about a wailing and gnashing of teeth than Jesus Christ himself. In one place in the Gospel of Mark, five times, he uses the phrase, a fire that shall not be quenched. And I tell you, brother, that it behooves you who have asked this question to embarrass God's messenger to be reminded of the things which Jesus spoke.

Lest you find yourself standing one day far sooner than you think before him, hearing again your vain question played back in God's answer which you ignored. Now too late to remedy the fire and the

judgment and the eternal trembling and anguish of soul which he described. Those weren't my exact words, but something to that effect.

And I tell you, they went forth by a very great unction. And I watched this guy, like an air being let out of a balloon, just go, he just folded up and collapsed. And that was the beginning of eight days of meetings.

People, I'm a believer almost ten years, I have yet to hear except out of my own mouth and that recently, any message on the judgment of God. Any message of a soon coming king who is coming to judge the earth. Any message that this world is condemned of God and that he's coming in fire to bring judgment upon a world that has long ignored and rejected him.

The consequences of which are written in the conduct of men and nations in their depravity, in their filth, in their brokenness, in their excess. We've had a heart to see the great revivals of God. And we read with great wistfulness the great exploits of men like Finney and Spurgeon, the great revivalist of times past.

They didn't just come and bring great times of enthusiasm and blessing to single congregations. They shook entire communities. Cities were changed.

Jails were emptied. Saloons were closed. Broken marriages were reconciled.

Men were permanently and deeply and profoundly converted by the ministries of men like a Charles Finney. How different from our own age in an easy believism and a groovy gospel and Jesus emblazoned on t-shirts and making men rich and the production of cheap jewelry and suction cup things that are to fit on dashboards and stickers to go on bumpers. Everybody's getting on the bandwagon and having a ball.

I can't understand his enormous popularity in the vogue for Jesus because I know in my Jewish heart that the Holy One of Israel has never been popular. And well it is that he spoke through Dave Wilkerson at a recent Lutheran Charismatic Congress when this brave man spoke the vision which God had given him of what shall soon befall this nation in the end times and of the fearful things which he spoke, a coming persecution upon the saints of God, governmental harassment of the ministries of God and the ministers of God, persecution of Catholic charismatics out of their own denomination. The honeymoon is going to be over and the Jesus movement which has had such great popularity in vogue is going to fold up its tent and silently creep away and those who are its loudest adherents and most boisterous guitar strumming adherents are going to be the very persecutors of those that shall remain to go on as disciples bearing their cross for Jesus Christ.

My Lord was never popular but we've been preaching another kind of gospel and trying to induce people to accept him that somehow their lives might be made more groovy and we're continually reminded of the benefits and indeed who can speak of the benefits more so than I? I'm as one whose life has been who has been brought from death unto life. There's not a thing that I want in God. I who was a teacher and labored as a high school dropout to make good whose whole life has been marked by frustration and defeat and failure came finally to a place with a master's degree from the University of California at Berkeley and eminent in my profession and well received and tenure and couldn't be fired and annual wage increments and retirement benefits and medical insurance and even a happy little congregation to which I belonged and even a little ministry on the side beside my teaching duties.

I had all this in heaven too and God said come, follow me and led me out of that security while my wife was pregnant for the third time to enter a full-time ministry with my Jewish people wondering how I would

fare standing on a soapbox in New York preaching the gospel and what if I failed? Where would my security be then? And how could I get by in a hundred bucks a week when I've been used to all of the advantages of wage increments year by year and having our own home and car and all that stuff? But now I don't even have a salary. Now I don't even belong to an organization and I found out I didn't even keep track of it that this past year God poured \$40,000 into my life and ministry gave us a television program and we've been everywhere in this past year and in recent months from Leningrad to Tokyo to Mexico and places in between by the providence and by the provision of God. This rabbi said are you trying to suggest that if I don't receive your Jesus that I'm going to hell and I'm going to burn eternally? What an embarrassment.

What a piece of foolishness God has implanted at the very heart of the gospel and how we have shrunk from relating the entire counsel of God to men. And if there's one quality which is missing in the body of Christ and in fact I have to sadly confess also in my own life and if I would ask it of God I would ask this thing Oh great God that we might know the fear of God the holy fear of God the awesomeness of a God of righteousness and truth and holiness and we could communicate this fear to men who are so cavalier so casual so indifferent so sophisticated so dying. Many of us are embarrassed by references in the Bible to the anger or wrath of God and almost feel constrained to defend God from such unloving allegations.

We're quick to explain how that might perhaps characterize the God of the Old Testament but never the God of the New. Oh foolish children who has deceived you? Don't you know the Shema Yisrael? Adonai Eloheinu Adonai Echad? Hear O Israel the Lord your God is one Lord. There's only one God one Lord one faith one way and if I would have any criticism be it far from me for this precious convention I would say it was in the name all faiths why my God there's only one apex on that fiction of the three great faiths.

What a colossal caricature when there's not an iota to be found in any of the conventional so-called three great faiths. A travesty against the deep calling and way of God for men who wanted only religions of convenience and are willing to accept the Jewish or Gentile equivalence that required nothing more than a few bucks in the collection plate or an Israel bond and allowed them to go on being Lords unto themselves. No power to save and to keep men from the eternal judgment of God or to bring them to a place of eternal joy.

Exchanging pulpits on Mother's Day and Thanksgiving and going through other honorific thing of exchanges of awards and making nice, nice while the world teeter-totters on the brink of eternal doom.

There's only one God and he's the same God that inspired the scriptures in the book of Isaiah in the 13th chapter very appropriate to be read in this season in the 6th verse How ye for the day of the Lord is at hand it shall come as a destruction from the Almighty therefore shall all hands be faint and every man's heart shall melt and they shall be afraid pangs and sorrow shall take hold of them they shall be in pain as a woman that travaileth they shall be amazed one at another their faces shall be as flames behold the day of the Lord cometh cruel both with wrath and fierce anger to lay the land desolate and he shall destroy the sinners thereof out of it for the stars of the heaven and the constellations thereof shall not give their light and the sun shall be darkened and is going forth

and the moon shall not cease cause her light to shine and I will punish the world for their evil and the wicked for their iniquity and I will cause the arrogancy of the proud to cease and will lay low the haughtiness of the terrible I spoke at an Assemblies of God church in Louisville, Kentucky and there was a prophetic cry about the two Judaism's the Judaism of God which by his grace he has called us both Jews

and Gentiles to the biblical messianic Judaism of God which centered in the coming of a Messiah the Holy One our atonement who was to be made unto us all the fullness of the Godhead bodily in whom we would move and live and have our being and the Judaism's of men which stand in distinction against it by whatever name either the Jewish or the Gentile kind the lesser religions of men

which flatter and applaud pump up and lift up the flesh celebrate men intone scriptures without meaning employ handsome liturgies and have hallowed tradition but it's a religion without the power and the presence of the Ruach HaKodesh the Holy Spirit of God and it cannot save and I gave such an impassioned cry that day to call men to the true Judaism of God even those sitting in the assemblies of God who were speaking the right words and had given mental assent to the right creeds but were effectually practicing that other kind of Judaism and some men got up in the middle of the message and cried out speak on prophet when I stood outside the door that day people walked by me with stricken faces oh a few dared venture those little words like oh I enjoyed your message lovely preaching and

my soul always curdles when I hear that kind of talk and a Jewish man had been brought to that meeting by his Gentile believing wife that day and he walked by me his face sad as flint he wouldn't even acknowledge my existence he was so rent and they took me out to eat that afternoon and lo and behold there he was sitting in the back of the room with his wife and so with typical Jewishchutzpah and aplomb that means brass I took my plate the knife and fork and cup and saucer and I went and I sat by his table he was a precious man and so typical of my people educated, cultured, well spoken a professional, a lawyer humane, altruistic and he went on to tell me Artie said I don't know very much about God he said but if there is a God surely he's not that impressed with what men believe it's an

easy thing to believe it's what you do that counts and he says as far as doing is concerned he said I'm sure I find approval in God's sight I go to bat for the underdog I take free cases for the underprivileged I do this and I do that and he went on to speak to me the conventional Judaism of the world when he finished I began to relate to him the foolish Judaism of God and about four o'clock his face had visibly changed a trembling had begun to sneak into his confidence and his visage was altered and grey and being the Jew if he couldn't win he would at least come out with a draw so he said to me as a final parting shot Artie said it's quite evident that you're a sincere man and I'll tell you what he said I'll tolerate and acknowledge what you believe to be true if you'll tolerate and

acknowledge what I believe to be true and he extended a hand in friendship and the stage was all set for me to be nice and I looked back at him with a face equally as flinty more and my eyes and face filled with the holy one of Israel who shall soon come in judgment and wrath and I said brother

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