

Nightclub Disasters: A Parable of Hell

by Art Katz

The sermon presents a parable of hell, where a sudden and terrifying transformation from pleasure to chaos serves as a warning to a mindless generation to consider prayer and repentance.

Scripture: Proverbs 14:12, Isaiah 5:14, Matthew 7:13-14, Luke 13:24, John 3:36, Romans 10:13, Hebrews 3:15, James 4:14, 2 Peter 3:9, Revelation 20:15

Topics: "Urgency of Salvation", "Hell"

Description

Art Katz presents a vivid and alarming parable of hell through the metaphor of a nightclub disaster, where a moment of excitement transforms into chaos and despair. He emphasizes the fleeting nature of worldly pleasures, likening them to synthetic joy that can quickly turn into a nightmare, illustrating the urgency of recognizing the reality of hell. Katz challenges the complacency of those who dismiss the seriousness of salvation, urging listeners to consider their choices before it's too late. He calls for a genuine response to the invitation of salvation, reminding us that the opportunity to seek God may not always be available. The sermon serves as a stark warning against the dangers of indifference to spiritual matters.

Transcript

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A Tract for the Dubious and Unbelieving

In a moment, suddenly, the very plastic and synthetic trappings that encouraged a false gaiety, a pseudo excitement, are turned by a pyrotechnic spark into an inferno of relentless and devastating flames. In that instant, the happy crowd of bonhomie, whose density added to the pleasure of shared anticipation, became a trap and glut of crushing bodies, of violent and fierce competitors for space and air.

In that terrifying swift movement when every expectation of a 'good time' is turned into a horror of inconceivable, irrevocable chaos with no way out, how shall we who believe not see in this a very parable of hell? Is not this whole generation rushing mindlessly to such a doom? Whatever its forms of noisy pleasure and enjoyment, is it not all 'plastic' and pyrotechnic display, which, in the suddenness of the

moment, turns the gasp of novel excitement into a shriek of unimagined terror? The never-before smelled stench of burning flesh, of seared lungs, of melting plastic excruciatingly dripping upon trapped bodies in anguished, terror-stricken cries of a kind never before heard; is that not a hell? Only the flames illuminating the ghastly darkness into which everything has suddenly been plunged, converts the humanly ordered arrangement of tables and stage into a whirlwind of crush and crunch of compacted bodies and debris that bar every exit!

Who can call then upon the name of the Lord when one's mind is a frenzy, and one's lungs a bellow of unbearable and devastating heat? What would one give now to take back those spurned occasions when one contemptuously dismissed some Christian's pleading invitation to pray, deriding and dismissing the appeal given? How contemptible and simplistic this fundamentalist notion of heaven and hell, of salvation and eternal life. It was scorned with a shrug of that same mentality that is quick, even now, to condemn these thoughts as an irresponsible and distasteful exploitation of the recent tragedy, and prefers instead suitable and comforting sentiments for the grieving.

This is the expression of another wisdom. And the eternity of its proponents will be all the more anguished and compounded, for, not willing themselves to enter, dissuade others, and by so doing, pave a path to hell with their well-meaning intentions! Dear skeptical, and perhaps offended reader, while you yet have breath and calm, consider that "whosoever shall call upon the name of the Lord shall be delivered." The great preacher Spurgeon enjoined his hearers to consider their ways: "Don't weary God--come try Him at once, confess, believe and turn from your evil way, and you shall be saved." It is a luxury of choice that a sudden, unexpected, and final moment might not afford. Do take it.

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