

Hell Is Real

by B.H. Clendennen

The sermon emphasizes the reality of hell as a natural consequence of sin, and the importance of God's justice in separating the righteous from the wicked.

Duration: 47:27

Scripture: Deuteronomy 32:22, Proverbs 11:7, Proverbs 14:32, Matthew 10:28, Matthew 25:41, Matthew 25:46, Mark 9:43-48, Luke 16:19-31, 2 Thessalonians 1:8-9, Revelation 20:15

Topics: "Eternal Punishment", "Repentance"

Description

This sermon emphasizes the reality of hell as an everlasting punishment for those who reject God, highlighting the consequences of a life of continual sin and the importance of repentance. The speaker stresses the torment of hell, the memory of past sins, and the eternal separation from God, urging listeners to turn to Christ before it's too late.

Transcript

Matthew 25 and verse 46. A lot of years ago in the old church across the way behind the giant, I've been praying all week. My spirit was disturbed pretty much as it has been in the last few weeks.

As I was praying, there's a terrible sight brought to my spirit. Somehow in my spirit, I saw some people of this church then and it seemed like there was a well and they had fallen in and had caught ahold of a ledge that was just down below the surface. And I remember just like it was yesterday as I was reaching, trying to get ahold, I could see their fingers were slipping and there was no bottom to the pit of well that they'd fell into.

But I could not reach them and I watched them and I knew some of them. When the fingers turned to loose, they were gone. One lady said to me, was I one of those? I never saw her again.

Listen folks, men and women are making up their mind today whether going on with God or not. And a lot of the things that's went on in the church, the up and down, the in and out, the fervent in peril last week and the lakid, lackadaisical attitude toward God the next week. It's all got to come to an end.

There's 3,000 million people that never heard about him. They deserve a better chance and God spending all of his time dealing with people that know better. We're going to go on as the song said and we're going to go back.

If like Demas, we love the present world more than we love God, then go with it folks. Don't be cross-eyed trying to hang on to both of it. It isn't possible.

I said it isn't possible. Young people, it's either God or that world and not both of them. That must be brought into the spirit.

Matthew 25 verse 46, and the authority of this book spoke it himself, Jesus, and these shall go away into everlasting punishment. I don't want to talk this morning about the fate of the lost. It's a controversial subject and a lot, a lot of preachers have walked away from it.

One preacher said, God mentioned the word hell. I've got people in the audience who want to know what I was talking about. I heard Dr. Hughes, then was a general overseer of the Church of God preaching in Dallas, Texas.

That man of God preaching to that general assembly on the subject of hell and he made the statement that it's nothing but a curse word to a world and less than that to the church. Less than that to the church. When Satan with his malignant spirit, all elated with revenge, reported back to hell of the success of his venture into the Garden of Eden, how he had seduced our first parents and caused them to disobey and walk away from God.

There couldn't have been a greater shout in the dread corridors of that awful place than when he come back the second time and told them how that he, through cunning sophistry, had caused certain preachers of the earth to believe and to preach from the pulpit that there was no hell. There couldn't have been a greater shout in the regions of the damned than the time, that moment in the history of hell, when that sounded across. Listen, if the Bible doesn't preach us a hell, it don't teach anything.

And you must understand this morning that I'm here to proclaim the word of God, not the cunning, devised fables of a human, but to preach concerning the subject of the lost. I believe that it's more important that the church hear about hell than it is the sinner. The Bible said, Paul said rather, knowing the terror of the Lord, I persuade man, we have made hell a myth.

We talk about it as if we believe it, but yet we have no time to deal with the humans that's going there. In the Saul, when was stopped by a group of preachers, he came in to preach us atheistic message and was met at the train depot by the clergy. And they said to him, we forbid you to speak of your damnable doctrines in this place.

Why? He said, because we don't want our children to hear what you're preaching. He said, well, let me tell you the difference between what I preach and what you preach, preacher. I at least believe what I'm preaching.

And that cannot be said of you and most of the people that go to your church, because he said, if I really believe that there's a place called hell that men would be put in, dropped into for an eternity that knew not Christ and that their suffering would never end, I'd walk the streets of your city. I'd grab men, I'd compel them to come. I could not sleep at night if I believe there's a place called hell.

Hear me church, we hardly believe it. Our neighbors are going to hell and some of your children are going to hell and some of your wives and husbands are going to hell. And yet, and yet it moves us not a bit.

I said, it moves us not a bit. The Bible teaches there hell. And if we attempt to transcend the only authority that God gives us, that is the word of God, if we reject any portion of the revelation, it doesn't change a thing.

I said, we play havoc with the word of God. If we reject any portion of the revelation, simply because in the so-called enlightened age, men don't want to believe it. Amen.

I read a story of a student who listened to his professor with his pen knife in his hand. And every time the professor talking about the Bible said, this doesn't belong to the original or this passage seems to be an interpolation or something like that, he cut it out and said, after a year, he handed the preacher the backs of the Bible and said, that's all that's left. If we rejected any portion of this book, just because somebody didn't like it, the first thing that have to go is the creation.

Our whole educational system denies it today. The creation of God, the greatest censorship imposed on America is imposed in a public libraries. You can go to any public library in this country.

You can get all kinds of book on ghosts and witchcraft and demon possession and everything else, but they will not allow the story of creation. You're rejecting a portion. It's a thought out because somebody don't believe it.

First thing you'll have to go is a book of Genesis. Then you'll have to throw out the book of Exodus. Amen.

That quail story is hocus pocus, said the infidels. You throw out every miracle of the new Testament. The book of Job would be thrown out.

Then all the miracles, the epistle of Peter is not authentic. The book of Revelation is preposterous and some say, cut it out. Now, what will we do with what little's left? I'll throw it all away, somebody says.

For the most part, I don't believe any of it, but I'm telling you, I'm here this morning to preach the word of God and to tell you that except these shall go away into everlasting punishment. That man, that woman that dies without Christ is going to live forever in the eternal well of the damned. Whether the church wants to believe it or not.

I said, whether the church, I'm going to preach the word of God. You say you don't think there's a hell. Well, it doesn't make any difference what you think.

Man's ways are all right, but they don't weigh nothing when they're thrown in with the word of God. Amen. Your atheistic taste in this television audience who are sitting here this morning may be offended by the doctrine I preached this morning, but it doesn't alter the fact.

I hate the thought of hell, said a woman. I do too. I hate the devil and sin that made it have to be, but it doesn't alter anything.

Your hatred of hell and your hatred of the devil doesn't get them out of existence. They're there. It's a reality that must be faced.

And I'm going to ask and answer three questions about hell this morning. Why, what, how long? And may God help me to get ahold to the heart of the people sitting here this morning. We've come to play games with God.

I said to play games with God up and down in the 30 years as a pastor, I've watched people set on these fuels of flame during revival. Two weeks later, they don't know whether they're saved or not. Let me tell you something.

The days of your indifference is about over. The Bible said, he's coming for them that look for him. I said, he's coming for them that look for him.

That speaks of a diligent, not that half-hearted attitude toward God. Your spirit must be a flame. God must deal with us in this hour.

And I believe the way he'd like to talk to us is once more, bring you to remembrance that you're not playing games. You're going to spend eternity somewhere. If you're lost, it's going to be in the flames of hell.

If you're saved, it'll be forever in the presence of the almighty God, but somewhere sometime you'll go on to one or the other. I never preach a funeral. I never preach a funeral and look into that casket, lay him there, that body and realize that that once walk, amen, it's always been a mystery.

Wife and I come back from Budapest here the 1st of April. We had to spend a couple of hours in the airport in New York, waiting on a ride home. There in a little coffee shop where we were was a life-size picture of Babe Ruth, perhaps one of, one of baseball's greatest players.

Amen. Looking at that picture of Babe Ruth, my spirit in me, I looked at him and I said, it's hard. I said, it's hard to look at it.

Such a dynamic personality, but he isn't here anymore. I said, he isn't here. It's a cycle unending.

I never look into the casket of somebody there that's not reminded that somewhere, sometime, someplace, somebody is going to read your obituary. You also are going to depart this life. And once you're gone, there isn't no coming back to right things.

As a tree falls, so shall that tree lie. He that's unholy will be unholy for eternity. Hell.

Why do I believe in hell? I'll tell you why. I believe in first because hell is a natural, inedible consequence of sin. It can't be otherwise.

I said, it cannot be otherwise. I'm speaking hell now, not so much as a God-threatened penalty, but as a punishment of sin, which follows after just as naturally as certain as pain follows a wound inflicted in your body. Amen.

There has to be a hell because it's sin. Amen. I'm talking about a hell that follows a natural consequence of sin, just as surely as pain follows an infliction of a wound.

I don't say the natural consequence of sin is all a hell there is, but this in itself, ladies and gentlemen, be enough to make the guilty sinner tremble with horror, if they could realize what it means before he's ushered into that awful experience. My God, what an awful thing. This would keep us awake at night.

Yes, or sin damns just as water drowns. The Bible said, though hand joined in hand, the wicked shall not go unpunished. I said, the wicked shall not go unpunished.

Ladies and gentlemen, it is a fact of life. Sin has brought hell and hell is a natural result of sin. Amen.

You can go on sneering at God, trampling before this law, but when you're done, you'll find that your sin has been on your track like a bloodhound from hell. Amen. You can laugh at the mercy of God.

You can reject the gospel. You can go on in your sin, sneer at the judgment of God, but all the time your sin is gathered above you like a threatening storm. And when you least expect it, it'll strike you down with the lightning of its own revenge.

As sure as God lives, the carelessness of the church must be addressed, must be addressed. Second, I believe in hell because God owes it to the righteous who've quit sin and obeyed the gospel. Let the wicked be separate from them.

I don't mind telling you there's not a human being, as long as there's a possibility of saving his soul, I wouldn't deal with him. But I can tell you that some people live in this city that under no circumstance would I let in my house except to try to save their soul. They are so rotten.

I wouldn't want them around my wife. Amen. I wouldn't want them to grace my home.

There's such evil. I said, there's such evil. I'm here to tell you, I believe God owes it to the righteous that walk up rightly to make sure there's a place where we're separated from the trash of this earth.

You listening to me? I said that God owes it. I believe in hell. Amen.

Wake up now. Amen. I'm talking to you this morning.

I'm talking to you in this television audience. It's midnight. You're troubled.

Amen. Your last shot's about to run out. You've had an affair with somebody else's wife.

You're caught in that awful homosexual demonic state and you're troubled. I can tell you there's an answer to your trouble, but if you don't accept that answer, hell will be the results of it. I don't say, listen, there are some men and women in this city that I said you wouldn't invite into your home.

No, sir. Third, I believe in hell because God owes it to his government to see that they're separated, that the wicked are punished for their crimes. God owes it to the government of this universe that the wicked be punished for their crimes.

It is just as much for the good of the moral government of the universe that men be punished for their sins. It is for the government now that men be punished for their crimes. And when men do not punish men for their crime, then hell breaks out in the streets.

I said hell breaks out in the streets. Let me tell you something. If the doors of those penal institutions and for the most part they have are opened up and that motley crowd is allowed to flood our streets, it won't be safe.

It isn't safe. Let me put it that way. It isn't safe for our wives, our daughters, and our children to be on the streets.

52 murders in this city alone last year of a hundred thousand people. The news said there were 52 murders. How many rapes? How much child abuse? How much evil? Amen.

God only knows. Let me tell you something, folks. Let me tell you something this morning.

Amen. God owes it to that universe and the government of his own that the lawbreakers, the lawless, and all of that trash be locked into eternal pit. There's going to come a time of whenever man is going to set under his own vine and nobody's going to make him afraid.

God is going to have a penitentiary that there'll be no pardon from, ladies and gentlemen. Amen. I believe in the fourth place because there's a hell needed to restrain men and women from their evil.

I know now I cut across the grain. I just heard CBS, they had a deal America hurts talking about the drug situation in this country. And they said the reason drugs were so bad in this country is because of psychiatrists and psychologists teaching in the early 70s.

They said it on CBS. I'm not saying anything hadn't been said. They said that coke was good for you two or three times a week.

It lifts you up that it wasn't addictive. It's the most addicted drug on the face of this earth. Amen.

But much of, they said marijuana did no harm. They proved it slows the brain down and America's losing out all over the world because they're young. The brain is being destroyed.

Listen, I know, I know what's being said. How all that come, I'll tell you something else. The terrible crime wave in this nation can be laid at the root of the same psychologist.

He said that punishment does not restrain a man or a woman from crime that, that you don't, that that's no, that that's no restraint. The threat of the electric chair, the said doesn't restrain it. Amen.

And it's cruel and unusual punishment had on the news where they give this devil life imprisonment that stopped a little three year old boy to death. What kind of punishment is that? And then you have the CLU and the psychiatry and all of that kind of nonsense hollering that it's cruel and unusual punishment. I can tell you, God, don't believe that snobbery.

God believes that the punishment will restrain man. There's a fear of hell born in the church. We'll have a lot holier people in the church.

We've done away now just for certain crimes. There's a time a man raped a woman. He found guilty, hung him, put him in an electric chair.

Amen. I believe you can handle the drug situation in this country. You don't treat them like they're misfits only.

Amen. I believe there ought to be a death penalty. Anybody in this country caught selling a joint of marijuana to a child.

Amen. I'm telling you, I believe anybody on that school ground peddling it, they ought to be there. Let me tell you something, folks.

There he is. My old dad never believed this mess. He told me, he said, boy, now look, I'm going to be working the field all day.

When I come in, I want wood in the house. I want the chickens fed. I want the hogs swapped.

I want the cows milked. I don't want to come in here, have to mess with that. I worked all day.

You have it done. I had it done on one occasion. I didn't have it done.

We had a basketball tournament. Amen. I can tell you one thing.

I never enjoyed the basketball. When we got in at one o'clock, I said to my friend, oh, I hope Papa milked and that Papa's asleep. But Papa hadn't milked and Papa wasn't asleep.

But I milked, standing up at 1.30 in the morning. I'm here to tell you, he put the fear in my heart. I made him because of that.

Today, we got folks telling us, if you make your kids' minds, you're going to lose them. You've got that psychiatrist's spots and everything telling you. Let me tell you something.

It isn't cruelty. The Bible said if you spare the rod, you spoil that child. We don't make them mine when they're little, then wonder why we can't do anything with them when they're older.

God doesn't do that. The church may omit the preaching of hell, but God's telling you that hell is necessary. Hell is necessary to restrain men from their evil.

You take away fear of punishment, and this already sin-cursed earth will be turned into a hotbed of crime and a cesspool of iniquity. You say that's not much of a compliment for human nature? I'm just telling you how it is. God said the heart is deceitful and desperately wicked, and the streets of Beaumont are not safe because we don't punish the criminal.

We let them strike in our prisons, make them like a holiday inn. God isn't so soft. The Bible said that God's heart was grieved over those antediluvians, but that never changed him.

He never becomes sentimental. He hated they were lost, but he never became sentimental. They had to be destroyed because of their sin.

I said because of their sin. Some of you may do what's right for right's sake. I'm not talking to you.

I'm talking to the other man. You take away the fear of the rope, the electric chair. No man's life would be and is not safe on the street out there.

Amen. They'll slap a man's hand for raping your wife. Amen.

In this society we live in, that's the reason it goes on all the time. Amen. Let a man commit rape without fear of punishment.

Your daughter and wife are not saved. The same thing is true of theft and everything in the category of crime. If the fear of punishment has a restraining influence on men here, what do you think it'll have in eternity? I can tell you here and now.

Amen. When I first got saved, I heard preachers preach on hell and couldn't sleep at night. I mean, I couldn't sleep at night.

Oh my God. These will go away in the everlasting punishment. Let me tell you something, folks.

If it said after a hundred years, we're going to call you up and maybe give you a parole after a thousand years, it may not be so bad, but it's not a hundred years. It's not a thousand years. It's an everlasting

punishment.

And it's the same word used when it talks about the everlasting God. I know there's a lot of preachers, slack-waisted preachers, amen, that have forgot to preach about hell simply because they're afraid they'll offend some clique in the church and explain it away that the word doesn't mean everlasting. But I submit to you when it talks about heaven, it says it's everlasting joy.

And the same word is used for hell. If heaven's everlasting, hell is everlasting. You're going to go to heaven forever.

If you don't go, you're going to go to hell forever. I said, you're going to go to hell forever. God help us.

If it's unreasonable to hold out the hope of heaven as a reward of well-doing, it's just, if it's reasonable, rather it's just as reasonable, hold out the fear of hell as a penalty for wrongdoing. And many a soul has been brought to reflection and turned to Christ simply because he is face to face with an eternity without God. My concern is, listen, my concern, not only with the lost man out there, but people who sit on these pews, amen, that never have time to pray, never have time to read, never have, up and down, in and out, you, he aren't long enough.

And soon the temper's gone. There's nothing left. I said, there's nothing left.

Oh, God help us to realize that sitting in the church, I doubt if the rapture took place this morning, that 10% of the saints would get out of here. The indifference, I said, the indifference that took a hold of them. There's a soft sentimentalism in the pulpit with the cries of preaching to hell.

You hear me? The cries of preaching to hell. Jesus didn't have it. He said, if your hand offends you, pluck it off.

If your eye offends you, pluck it out. If your hand offends you, cut it off. He said, it's better for you to go to heaven named than to hell with all of your members.

He had no sentimentalism at all. And these, he said, shall go away in the everlasting punishment. He didn't care whether Pharisee liked it or not.

He didn't matter to him whether a preacher liked it or not. It was a truth of God. Paul said, knowing therefore the terror of the Lord will persuade man.

A.C. Dixon once said, if we have more preaching of hell in the pulpit, we'd have less hell in the community. It's got to be sentimentalism. Fifth, I believe is a hell because God said it's a hell.

You can discard everything else, but you can't this. You may argue with what I said, but you can't argue with this. I believe it's a hell because God said it's a hell.

I believe it's everlasting because God said it's everlasting. Listen to it. God says in Deuteronomy 32, 22, for a fire is kindled in my anger and shall burn to the lowest hell.

A fire is kindled in my anger and shall burn to the lowest hell. Jesus said in Matthew 25, 41, then shall he say unto them on his left hand, apart from me, you are cursed into everlasting fire, prepared for the devil and his angel. Again in verse 46, and these shall go away into everlasting punishment.

Paul in second Thessalonians, the Lord Jesus shall be revealed from heaven with his mighty angels in flame and fire, taking vengeance on them that know not God and that they that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord and the glory of his power. John says in Revelation 20, whosoever was not found written in the book of life was cast into the lake of fire. I could go on and on this morning, quoting to you the word of God.

I know you can find a bunch of newfangled sentimental theologians and a lot of old dream enamored poet, poems, poets and writers and backsliders in the church who've given up on hell, but God hasn't given up on it. I said, God hasn't given up on hell. I know you can find a lot of preachers that refuse to preach on hell because they regard the thoughts of men more than God.

And they're afraid they'll offend somebody that's supporting it there. Amen. I know that a preacher said sometime ago that if he used the word hell in his pulpit, he'd have to stop and explain what he meant.

Yeah, there's a hell. I said, yes, there's a hell. Amen.

If other doubts, if other reasons given, make it sure this one's doubly. We have the word of God for it. That's the authority.

It's more certain that there's a hell than there is that you're going to wake up in the morning. I said, it's more certain that there's a hell than that you're going to wake up in the morning. There's no question about a hell, but I don't talk to you for a little while this morning on what is the nature of that place.

What is the nature of that place called hell? Amen. There's only one real hell and that's the hell of the Bible. Only one.

Every heathen religion has invented its own hell. I read from the Talmud, the old Jewish conception of hell and as you get it from the Talmud, it tells us that there are seven abodes in hell and each one of these abodes are 7,000 caverns and each of these caverns are 7,000 clefts and each cleft is 7,000 scorpion and each scorpion has 7,000 limbs and each limb has 7,000 barrels of gall and you can imagine how they use this wonderful machinery to torture the damned. I don't believe that kind of nonsense.

The only thing I can believe about hell is what this Bible says, but the Bible says there's a hell. When it comes to the hell of the Christian religion, then we must be governed by the conception and controlled by the word of God. Amen.

It doesn't matter. It doesn't matter how men describe it. It's what the Bible says.

Amen. There's those that do not believe the fire is literal. Amen.

But whatever you believe about it, it is a place of intense punishment and it's going to be forever. John Wesley used to preach, can you bear for a minute to put your finger in a candle? Can you stick your finger in a candle and bear it for a minute? Then think, he said, of what it is to forever be locked in to the lake of fire. Amen.

Then he speaks of waves of rolling fire into which lost sinners are thrown who lash its burning shores and gnaw their tongues for pain. Even Pius Kempis pictures a miser with melted gold being poured down his throat. As for Jonathan Edwards, no wonder the people when he preached his sermon on sinners in the hands of an angry God.

I don't know. I don't say they did. They may have pushed it beyond what the book says, but I'm going to tell you no matter what men says, hell is an awful place.

Number one, it's a place where God isn't. I said, it's a place where God isn't. It's a place where it's eternal night.

There's no light there because God isn't there. Amen. God isn't there.

It's a place of everlasting darkness. My God, can you believe it? You have any kind of a claustrophobia, Mr. Hell is going to be awful. My son, he has problems of being locked in a close place.

And while we were having the convention, the elevator stopped between floors. There's about four on it. He said to me, I just fixing to go through the roof.

When they got the thing going, there's all kinds of phobias that grip people. I'm going to tell you, there's no phobia ever gripped me than to be in a place. My God, where I could see nothing.

Well, there's no light, no God, nothing good, nothing good. I believe, listen, says the unbelieving shall have their part in the lake of fire was burning with fire and brimstone. No way to interpret that except intense bodily punishment.

I'm going to tell you, I'm going to have a body like you're wearing there. It's going to be a different body. It's going to be a body fit for the unholy soul.

A body that can endure whatever hell is forever. Amen. Not going to be the same body that you're wearing.

The Bible said flesh and blood cannot inherit the kingdom of heaven. It can't inherit the kingdom of hell. Don't get an idea for a single moment.

You're going to be a disembodied spirit. I said, don't get an idea for a moment that you're going to be a disembodied spirit in hell. You'll have a body fit for the unholy soul.

That's going to inhabit it forever. Amen. You say the words, fire and brimstone are figurative.

Well, I don't know. I don't believe I believe their reality, believe whatever you want to, but it doesn't take away the terror. Nevermind back to the fact there's a hell and not held at damn shall suffer in a resurrected body forever.

And I think one of the most frightening things about it, listen, one of the most frightening, it says in this book that the worm dieth not the worm dieth not. Does that mean some horny burning eyes centipede with a thousand tentacles to sting a man? No, I don't think so. I believe it means one thing, your memory.

You'll have it in hell. Yes, sir. You'll have it in hell.

I don't think anything. I'll make hell any worse. And the fact that you'll remember Abraham said to the man in hell, son, remember, remember, you'll remember everything.

You'll remember your Christ rejection. You'll remember your indifference. You'll remember your anger at the word of God.

You'll remember when you laid it aside, you remember, you didn't pray. You'll remember you was lost. Not because somebody talked about you.

You'll remember that you went under not because of somebody else, but because of yourself. Listen, I hope you don't go to hell, but if you do, your memory will be the most torturous thing in that eternal world. The drunkard will remember the wretched home, the pale faced, agonizing wife and the starving children.

The gambler will recall the ruined victims of his vice, the murder, the ghastly face, and the oozing blood, the seducer, the innocent spoil of his ungodly passion, the blasphemer, the dishonored use of God's holy name, the Christ rejecter, the fresh red blood of the sacrifice, and all this memory like a fanged hound of hell will haunt you forever. Not a hundred years, not a hundred years, but forever. Then conscience will add its fuel to the flame.

I believe there's folks in Beaumont this morning that'd stick their hand in a furnace and burn it off if they could just forget. I believe that. I believe there's people who walk the streets of this city and toss on deads at night, that if they could just erase that memory, they'd gladly stick that hand into a furnace, into a furnace.

There are persons on this earth who are suffering from a guilty conscience. Think then what it must be in hell. Let the unholy man, the seducer, the lying hypocrite enter hell and torment.

I went to visit with a lady. She took drugs in an effort. She was depressed.

Her whole being, her life had fell apart. She swallowed a handful of drugs. They called me and I went to Port Arthur.

Went in, they pumped her out. She's very weak and sick but gonna live. And I said to her, if you would have succeeded, you would have solidified your torment forever, my God.

Your depression, your depression would have went to hell with you. And what you feel now, you would have ensured yourself that you'll have that forever. Forever.

Not tomorrow, not the next day, but forever. The cheap flair in this world that suggests to children that suicide's an answer. A little girl right here in Beaumont committed suicide at 12 years old.

Let me tell you something, kids. Whatever drove you to that is what you'll have forever, if hell could ever induce you to pull that trick. Forever.

This craving, lust, denying, torn from loved ones, banished from the presence of God, memory quickened, life damning, mistakes recalled, while conscience like a torment and demon strikes terror to the soul. If that's not hell, mister, there can't be any hell. I said, if that's not hell, there can't be any hell.

Like death's demoness, destroy, you cry, whip me, you devils. Blow me about in the winds. Wash me in the steep down gulfs of liquid fire.

Such old man is hell. May God save us from it. Now you want to know something in closing here in the next few minutes.

How long hell lasts. You listen to me, it's midnight as you listen on this television. It's a time when troubles come home to men.

I meet people up and down, you think we're not watched at 12, one o'clock in the morning. Robert preached here while I was gone, three o'clock, he's up talking to people. Troubled lesbians, drunkards, troubled alcoholics.

I've had that old phone to ring. I've been asleep for an hour and a half. Preacher, I just heard you.

Oh God, I'm in trouble. I'm an alcoholic. I'm a lesbian.

I'm a homosexual. Is there any hope? Yes, there's hope. Thank God there's hope.

Oh God, there's hope. But let me tell you, such was some of you, Paul said, but it must be said that of you. How long's it last? Listen to it.

Cause a level, sedition, go away into everlasting torment. Why? Why will it be forever? First, because that's a logical end, a life of continual sin. That's a logical end.

We all know the longer a man goes in sin, the deeper down he gets. Like a man who said when he killed his first victim, he couldn't sleep. He said, I lay down, I saw the blood and the hurt and got to hear the scream.

Now he said, I can kill them and laugh while they die. You listen to me. That's a makeup of a human.

I just taught in the Bible class, fearfully and wonderfully made, fearfully made because man has a spirit and man, woman will become whatever possesses them. He's fearfully made because he can become like the devil himself. You, you, the further down in sin you go, the less you feel of it.

Tell a lie and your conscience hurt. Tell it the second time you can laugh while you tell it. Every act of vice makes you more vicious.

Every act of virtue makes you more virtuous. Life of continual sin demands eternity of hell. Preacher, a great friend of mine said, when I was a youth, a man gave me a glass of liquor and he said, it hadn't been for the grace of God.

I'd be like some of you staggering and spewing into the presence of your family. Yes. One drink is what I say.

Won't hurt you to say one pull on a marijuana. One beer is a start to a hell to which there ain't no end. I said to a hell to which there is no end.

That's the reason it's forever. Listen, say you can go on in sin expecting someday to repent and quit. But the day will come where you don't care to quit when you won't have the power to quit.

If you want it to they'll come. There's no sin that God can't forgive, but somehow there's a sin he won't forgive because the Bible talks about human beings, sinning a sin under death. I believe that sin is a rejection of God, a rejection of God.

When Jesus spoke to those Pharisees, when he spoke to them about the unpardonable sin, he said to them, if you say odd against the father, it'll be forgiven you. If you say odd against the son, it'll be forgiven you. But if you say odd against the Holy ghost, it'll not be forgiven you in this world or the world to come.

You know what he's talking to a people that have watched Jesus work miracle after miracle. They've watched him raise Lazarus from the dead. They've watched him heal Bartimaeus on the road.

They've watched him when he healed a blind man. And now in this instance, there's a boy before him, a lad that's blind and dumb and insane. And in a word of Christ, he's made whole and they don't want to receive it.

You know what he's saying to him? He's saying to him, you've rejected the greatest light. You've refused to believe. I said to you that if you don't believe me because of me, you believe me because of works and before you, the greatest miracles, this world has known anything about it.

This boy was blind, dumb, and insane. And now he's made whole with a word from me. And you're going to seek how to kill me.

What he's saying to him is you reject the Holy spirit in any form you reject him. Listen, he deals with your heart tonight in this audience, this morning in this church, you listen to me, you Christians, you know, you've been and the Holy ghost saying to you, you better dig in. You reject that.

He may never pass your way. He may not come back. See hell, hell, you can laugh and stare at God now.

By and by your sin will cut a tail tail mark in your face. It'll rot your heart, petrify your conscience, the inner chamber of your soul, come a habitation of bats. Nothing can deal with it.

And that, that life, that kind of life demands eternity in hell. Demands eternity. Go on in sin.

Remember the long you go, the deeper down you get until your disposition to repent is gone. And what's left, but an everlasting hell. Jesus said we could go away and everlasting, everlasting.

You don't have to repent. You don't have to do nothing, but go to hell. That's all you can reject them.

You can reject and hold it. Hold it. You can reject him.

You can walk away from him. You can refuse a tug of that spirit on your heart, but there may never be another moment when he comes. And if you send away your disposition to repent, there can be nothing left.

But an everlasting banishment from the presence of God. Bow your heads. No one move the stairs.

Listen, I'm talking to you in this television audience. Some of you look at me and hearing me tonight. You're in trouble and I've come to you tonight.

God sent me to that hotel, that home, that hospital to tell you to flee from the wrath to come. Some of you listen to me. There isn't going to be any tomorrows.

You're going to make it right now. But there isn't going to be any tomorrow. Jesus, touch everyone in this audience, every human in this audience, save them, help them to call on the name of the Lord.

Good night.

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