

A Few Sighs From Hell (Reading)

by John Bunyan

The sermon emphasizes the reality of hell and the torments that await those who do not turn to the Lord Jesus Christ.

Duration: 36:41

Scripture: Isaiah 28:16, Isaiah 53:1, Matthew 6:33, Luke 16:24, John 3:16, Romans 10:16, Hebrews 2:3

Topics: "Eternal Judgment", "Salvation Grace"

Description

In this sermon transcript, the preacher warns the listeners to consider the grace of our Lord Jesus Christ and not to delay in accepting it. He emphasizes the consequences of rejecting this grace, stating that those who do will eventually find themselves in hell, crying out in anguish. The preacher highlights the foolishness of choosing worldly pleasures and sin over the offer of salvation and eternal life. He compares the state of the ungodly to someone in a swoon, unaware of their surroundings until they wake up in hell. The sermon emphasizes the importance of recognizing one's spiritual state and accepting God's grace before it is too late.

Transcript

A few sighs from hell are the groans of the damned soul. An exposition of those words in the sixteenth of Luke, concerning the rich man and the beggar. By John Bunyan.

The wicked shall be turned into hell, and all the nations that forget God. Psalm 9, 17. And whosoever was not found written in the book of life, was cast into the lake of fire.

Revelations 20, verse 15. Luke 16, verse 23. And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

The former verse speaks only of the departure of the ungodly out of this life, together with the glorious conduct that the godly have into the kingdom of their father. Now our Lord does show in this verse partly what doth and shall befall to the reprobate, after this life is ended where he seeth. And in hell he lifted up his eyes.

That is, the ungodly, after they depart this life, do lift up their eyes in hell. For these words may be observed, these things. First, that there is a hell for souls to be tormented in, when this life is ended.

Mark, it was after he was dead and buried. In hell he lifted up his eyes. Second, that all that are ungodly and do live and die in their sins, so soon as ever they die, they go into hell.

He died and was buried, and in hell he lifted up his eyes. Third, that some are so fast asleep and secure in their sins, that they scarce know well where they are till they come into hell. And that I gather from these words, in hell he lifted up his eyes.

He was asleep before, but hell makes them lift up his eyes. First, as I said before, it is evident that there is a hell for souls, yea, and bodies too, to be tormented in after they depart this life, is as clear first. Because the Lord Jesus Christ, it cannot lie to say, that after the sinner was dead and buried in hell, he lifted up his eyes.

Now if it be objected that by hell is here meant the grave, that I plainly deny, number one, because there the body is not sensible of torment or ease, but in that hell into which the spirits of the damned depart they are sensible of torment, and would very willingly be freed from it to enjoy ease, which they are sensible of the want of. As is clearly discovered in this parable, sin Lazarus is that he may dip the tip of his finger in water and cool my tongue. Number two, it is not meant the grave, but some other place, because the bodies, so long as they lie there, are not capable of lifting up their eyes, to see the glorious condition of the children of God as the souls of the damned do.

In hell he lifted up his eyes. Number three, it cannot be the grave, for then it must follow that the soul was buried there with the body, which cannot stand with such a dead state as is here mentioned. For, he saith, the rich man died, that is, his soul was separated from his body, and in hell he lifted up his eyes.

If it be again objected that there is no hell but in this life, that I also do deny, as I said before, after he was dead and buried in hell he lifted up his eyes. And let me tell thee, O soul, whoever thou art, that if thou close not unsavily with the Lord Jesus Christ, and lay hold on what he hath done and is doing in his own person for sinners, thou wilt find such in hell, after this life is ended, that thou wilt not get out of it again for ever and ever. And thou that art wanton unto us, but make a mock of the servants of the Lord when they tell thee of the torments of hell, thou wilt find that when thou departest out of this life, that hell, even the hell which is after this life, will meet thee in thy journey thither, and will, with his hellish crew, give thee such a sad salutation, that thou wilt not forget it to all eternity, when that scripture comes to be fulfilled on thy soul in Isaiah 14, 9 and 10.

Hell from beneath is moved for thee, to meet thee in thy coming. It stirreth up the dead for thee, even all the chief ones of the earth. It hath raised from their thrones all the kings of the nations.

All they, that is, that are in hell shall say, Art thou also become as weak as we? Art thou become like unto us? O sometimes when I have had but thoughts of going to hell, and considered the everlastingness of the ruin that falleth thither, it has stirred me up rather to seek to the Lord Jesus Christ, to deliver me from this, than aslide it, and make a mock at it. And in hell he lifted up his eyes. 2 The second thing I told you was this, That all the ungodly that live and die in their sins, so soon as ever they depart this life, do descend into hell.

This is also verified by the words in this parable, where Christ said, He died, and was buried, and in hell he lifted up his eyes. As a tree falls, so it shall lie, whether it be to heaven or hell. Ecclesiastes 11.3 And as Christ said to the thief on the cross, Today shalt thou be with me in paradise.

Even so the devil in the like manner may say unto thy soul, Tomorrow shalt thou be with me in hell. See then what a miserable case he that dies in an unregenerate state is in. He departs from a long sickness to a longer hell, From the gripings of death to the everlasting torments of hell.

And in hell he lifted up his eyes. Ah, friends, if you were but yourselves, you would have a care of your souls. If you did but regard, you would see how mad they are, that slight desalvation of their souls.

What will it profit thy soul to have pleasure in this life, and torments in hell? Mark 8.36 Thou hadst better part with all thy sins, and pleasures, and companions, or whatsoever thou delightest in, Than to have soul and body to be cast into hell. O then, do not now neglect our Lord Jesus Christ, lest thou drop down to hell. Hebrews 2.3 Consider, would it not wound thee to thy heart to come upon thy deathbed, And instead of having the comfort of a well-spent life, To have first the sight of an ill-spent life? Thy sins flying in thy face, thy conscience uttering of itself with thunderclaps against thee, The thoughts of God terrifying of thee, death with its merciless paws seizing upon thee, The devil standing ready to scramble forth thy soul, and hell enlarging herself, And ready to swallow thee up, and an eternity of misery and torment attending upon thee, From which there will be no release? For Mark, death does not come alone to an unconverted soul, But with such company as was thou but sensible of, it would make thee tremble.

I pray, consider that scripture in Revelation 6 verse 8. And I looked, and behold, a pale horse, and his name that sat on him was Death, and hell followed with him. Mark, death does not come alone to the ungodly, no, but hell goeth with him. O miserable comforters! O miserable society! Here comes death and hell unto thee.

Death goeth into thy body, and separates body and soul asunder. Hell stands without, as I may say, to embrace, or rather to crush thy soul between its everlasting grinders. Then thy mirth, thy joy, thy sinful delights will be ended when this comes to pass.

Lo, it will come. Blessed are all those that through Jesus Christ, merits by faith, do escape these soul-murdering companions. And in hell he lifted up his eyes.

Third. The third thing, you know, that we did observe from these words was this. That some are so fast asleep and secure in their sins that they scarce know where they are until they come into hell.

And that, I told you, I gather by these words, in hell he lifted up his eyes. Mark, it was in hell that he lifted up his eyes. Now some do understand by these words that he came to himself, or began to consider with himself, or to think with himself in what an estate he was, and what he was deprived of.

Which is still a confirmation of the thing laid down by me. There it is that they come to themselves. That is, there they are sensible where they are indeed.

Thus it fares with some men that they scarce know where they are till they lift up their eyes in hell. It is with those people as with those that fall down in a swoon. You know, if a man do fall down in a swoon in one room, though you take him up and carry him into another, yet he is not sensible where he is till he cometh unto himself and lifteth up his eyes.

Truly thus it is to be feared. It is with many poor souls. They are so senseless, so hard, so seared in their conscience, 1 Timothy 4.2, that they are very ignorant of their state.

And when death comes, it strikes them, as it were, into a swoon, especially if they die suddenly. And so they are hurried away and scarce know where they are till in hell they lift up their eyes. This is he who dieth in his full strength, being holy at ease and quiet.

Job 21.23. Of this order they spoken of in Psalm 73, where he saith, There are no bands in their death, but their strength is firm. They are not in trouble as other men, neither are they plagued like other men. And again they spend their days in wealth, and in a moment, Mark, in a moment, before they are aware, they go down to the grave.

Job 21.13. Indeed, this is too much known by woeful and daily experience. Sometimes, when we go to visit them that are sick, in the towns and places where we live, O how senseless, how seared in their consciences are they! They are neither sensible of heaven nor of hell, of sin nor of a Saviour. Speak to them of their condition and the state of their souls, and ye shall find them as ignorant as if they had no souls to regard.

Others, O they lie ready to die, yet they are busy in themselves about their outward affairs, as though they should certainly live here, even to live and enjoy the same forever. Again, come to others, speak to them about the state of their souls, though they have no more experience of the new birth than a beast, yet they will speak as confidently of their eternal state and the welfare of their souls as if they had the most excellent experience of any man or woman in the world, saying, I shall have peace. Deuteronomy 29.19. When, as I said, even now the Lord knows they are as ignorant of the new birth, of the nature and operation of faith, of the witness of the Spirit, as if there were no new birth, no faith, no witness of the Spirit of Christ in any of the saints in the world, nay, thus many of them are even an hour or less before their departure.

O poor souls, O they may go away here like a lamb, as the world says, yet if you could but follow them a little to stand and listen soon after their departure, it is to be feared you should hear them roar like a lion at their first entrance into hell. Far worse than even did Korah and company when they went down quick into the ground. Numbers 16.31-35. Now by this one thing does the devil take great advantage on the hearts of the ignorant, suggesting unto them that because a party deceased departed so quietly, without all doubt they are gone to rest in joy.

When, alas, it is to be feared the reason why they went away so quietly was rather because they were so senseless and hardened in their consciences, yea, dead before in sins and trespasses. For had they but had some awakenings on their deathbeds, as some have had, they would have made all the town to ring of their doleful condition. But because they are seared and ignorant and so depart quietly, therefore the world takes heart at grace, as we used to say, and makes no great manner of living and dying, they cannot tell how.

Therefore pride compasseth them as a chain. Psalm 75.6. But let them look to themselves, for if they have not an interest in the Lord Jesus now, while they live in the world they will, whether they die raging or still, go unto the same place and lift up their eyes in hell. O my friends, did you but know what a miserable condition they are in that go out of this world without an interest in the Son of God.

It would make you smite upon your thigh, and in the bitterness of your souls cry out, Men and brethren, what shall we do to be saved? Acts 16.29-31 And not only so, but thou wouldst not be comforted until thou didst find the rest for thy soul in the Lord Jesus Christ. Verse 23 And in hell he lifted up his eyes, being in torment, and so seeth Abraham afar off, and Lazarus in his bosom. Something in brief I have observed

from the first part of this verse, namely, from these words, And in hell he lifted up his eyes.

And indeed I have observed but some things, for they are very full of manner, and many things might be taken notice of in them. There is one thing more that I might touch upon as touched in this saying, and that is this, Methinks the Lord Jesus Christ doth hereby signify that men are naturally unwilling to see or take notice of their sad state. I say by nature, But though now they are willingly ignorant, yet in hell they shall lift up their eyes.

That is, in hell they shall see and understand their miserable condition. And therefore, to these words, In hell he lifted up his eyes, he adds, being in torment. As if he had said, Though once they shut their eyes, though once they were willingly ignorant, 2 Peter 3.5 Yet when they depart into hell, they shall be so miserably handled and tormented that they shall be forced to lift up their eyes.

When men live in this world and are in a natural state, they will have a good conceit of themselves and of their condition. They will conclude that they are Christians, that Abraham is their father, and that their state to be as good as the best, Matthew 3.7-9. They will conclude they have faith, the spirit, a good hope, and an interest in the Lord Jesus Christ. But then, when they drop into hell and lift up their eyes there, and behold first, their soul to be in extreme torment, their dwelling to be the bottomless pit, their company thousands of damned souls, also the innumerable company of devils, and the hot scalding vengeance of God, not only to drop, but to fall very violently upon them, then they will begin to be awakened who all their lifetime were in a dead sleep.

I say, when this comes to pass, lo it will, then in hell they shall lift up their eyes, in the midst of torments they shall lift up their eyes. Again, you may observe in these words, and in hell he lifted up his eyes being in torment, that the time of the ungodly men smarting for their sins will be in the torments of hell. Now here I am put to stand, when I consider the torments of hell into which the damned do fall.

O unspeakable torments! O endless torments! Now that thy soul might be made to flee from those intolerable torments into which the damned do go, I shall show you briefly what are the torments of hell. First, by the names of it. Second, by the sad state thou wilt be in if thou comest there.

First, the names. It is called a never-dying worm, Mark 9. It is called an oven fire-hot, Malachi 4.1. It is called a furnace, a fiery furnace, Matthew 13. It is called the bottomless pit, the unquenchable fire, fire in brimstone, hell fire, the lake of fire, devouring fire, everlasting fire, eternal fire, a stream of fire, Revelation 21.

Second, by the sad state thou wilt be in if thou comest there. Number one. When part of thy torments will be this, thou shalt have a full sight of all thy ill-spent life from first to last.

Though here thou can sin today and forget it by tomorrow, yet there thou shalt be made to remember how thou didst sin against God at such a time and such a place, for such a thing and with such an one, which will be a hell unto thee. God will set them in order before thine eyes. Psalm 51.21. Number two.

Thou shalt have the guilt of them all lie heavy on thy soul, not only the guilt of one or two, but the guilt of them all together, and there they shall lie in thy soul, as if thy belly were full of pitch and set on a light fire. Here men can sometimes think on their sins with delight, but there with unspeakable torment. For that I understand to be the fire that Christ speaketh of, which shall never be quenched.

Mark 9.43-49. While men live here, O how doth the guilt of one's sins sometimes crush the soul! It makes a man in such a plight that he is weary of his life, so that he can neither rest at home nor abroad, neither up nor in bed. Nay, I do know that they have been so tormented with the guilt of one's sinful thoughts that they have been even at their wit's end. And hang themselves.

But now when thou comest into hell, and hast not only one or two or a hundred sins, with the guilt of them all on thy soul and body, but all the sins that ever thou didst commit, since thou camest into the world, altogether clapped on thy conscience at one time, as one should clap a red hot iron to thy breasts, and there to continue to all eternity, this is miserable. Mark 9.43-49. Again, then, thou shalt have brought into thy remembrance the sliding of the gospel of Christ. Here thou shalt consider how willing Christ was to come into the world to save sinners, and for what a trifle thou didst reject Him.

This is plainly held forth in Isaiah 28, where, speaking of the Lord Jesus Christ, the foundation of salvation, verse 16, he saith of them that reject the gospel, that when the overflowing scourge doth pass through the earth, which I understand to be at the end of the world, then, saith he, it shall take you morning by morning, by day and by night shall it pass over you, that is, continually, without any intermission. And it shall be a vexation only to understand the report, a vexation, that is, a torment, or a great part of hell, only to understand the report, to understand the good tidings that came into the world by Christ's death for poor sinners. And you will find this verily to be the mind of the Spirit, if you compare it with Isaiah 53, 1, where he speaks of men's turning their backs upon the tenders of God's grace in the gospel.

He saith, Who hath believed our report, or the gospel declared by us? No, this will be a mighty torment to the ungodly, when they shall understand the goodness of God, that it was so great that He even sent His Son out of His bosom to die for sinners, and yet that they should be so foolish as to put Him off from one time to another, that they should be so foolish as to lose Heaven and Christ and eternal life and glory for the society of a company of drunkards, that they should lose their souls for a little sport, for this world, for a strumpet, for that which is lighter than vanity and nothing. I say, this will be a very great torment unto thee. 4. Another part of thy torment will be this, Thou shalt see thy friends, thy acquaintance, thy neighbors, nay, it may be, thy father, thy mother, thy wife, thy husband, thy children, thy brother, thy sister, with others in the kingdom of heaven, and thyself thrust out.

Luke 13.28 There shall be weeping and gnashing of teeth, when they shall see Abraham, your father, and Isaac and Jacob, together with your brethren, and all the prophets in the kingdom of heaven, and you yourself thrust out. 5. Nay, saith he, they shall come from the east and from the west, that is, those thou didst never see in all thy life before. 6. And they shall sit down with thy friends and thy neighbors, thy wife and thy children, in the kingdom of heaven, and thou, for thy sins and disobedience, shalt be shut, nay, thrust out.

Oh, terrible torment! Again thou shalt have none but a company of damned souls, with an innumerable company of devils, to keep company with thee. 7. While thou art in this world, the very thoughts of the devils appearing to thee makes thy flesh to tremble, and thine hair ready to stand upright on thy head. 8. But, oh, what wilt thou do when not only the supposition of the devils appearing, but the real society of all the devils in hell, will be with thee, howling and roaring, screeching and roaring in such a hideous manner, that thou wilt be, even if thy wits end, and be ready to run stark mad again, for anguish and torment? 6. Again, since thou mightest be tormented, the purpose of mighty God of heaven will lay his great wrath and vengeance upon thee as ever he can, by the might of his glorious power.

As I said before, thou shalt have his wrath, not by dross, but by whole a shower shall it come, thunder upon thy body and soul, so fast and so thick, that thou shalt be tormented out of measure. 7. And so saith the Scripture, 2 Thessalonians 1.9, speaking of the wicked, 8. Who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power, when the saints shall be admiring his goodness and glory. 9. Again, thou shalt have, as I said before, without any intermission, thou shalt not have any ease, so long as well a man may turn himself round.

Thou shalt have it every hour, day and night, for their worm never dies, but always gnaws, and their fire is never quenched, as it is written in Mark 9. 7. Again, in this condition, thou must be forever, and that is as sad as all the rest. For if a man were to have all the sins laid to his charge in communion with the devils, and as much wrath as the great God of heaven can inflict upon him, I say, if it were but for a time, even ten thousand years, and so end, there would be ground of comfort and hope of deliverance. But here is thy misery, this is thy state forever.

Here thou must be forever. 8. When thou lookest about thee, and seest what an innumerable company of howling devils thou art amongst, thou shalt think this again, This is my portion forever. 9. When thou hast been in hell so many thousand years, as there are stars in the firmament, or drops in the sea, or sands on the seashore, yet thou hast to lie there forever.

O this one word ever, how will it torment thy soul! Friends, I have only given a very short touch of the torments of hell. O I am set, I am set, and am not able to utter what my mind conceives of the torments of hell. Yet this let me say to thee, Accept of God's mercy through our Lord Jesus Christ, lest thou feel that with thy conscience which I cannot express with my tongue, and say, I am sorely tormented in this flame.

And seest Abraham afar off, and Lazarus in his bosom. When the damned are in this pitiful state, surrounded with fears, with terrors, with torment and vengeance, one thing they shall have, which is this, they shall see the happy and blessed state of God's children. He seeth Abraham afar off, and Lazarus in his bosom, which, as I said before, is the happy state of the saints when this life is ended.

This now shall be so far from being an ease unto them, that it shall most wonderfully aggravate or heighten their torment, as I said before. There shall be weeping, or cause of lamentation, when they shall see Abraham and Isaac and Jacob in the kingdom of heaven, and themselves thrust out. 1. Observe.

Those that die in their sins are far from going to heaven. He seeth Abraham afar off, and Lazarus in his bosom. And, indeed, it is just with God to deal with them that die in their sins according to what they have done, and to make them who are far from righteousness now to stand far from heaven to all eternity.

Hearken to this, ye stout-hearted, that are far from righteousness, that are resolved to go on in your sins. When ye die, ye will be far from heaven. Ye will see Lazarus, but it will be afar off.

Again, he seeth Abraham afar off, and Lazarus in his bosom. These are some of the things that damn do behold, so soon as they come into torment. Mark, and he seeth Lazarus in Abraham's bosom.

Lazarus, who is he? Why, even he that was so slight, is so disregarded, is so undervalued by this ungodly one, while he was in the world. He seeth Lazarus in Abraham's bosom. From whence observed those who live and die, the enemies of the saints of God? Let them be never so great or stout.

Let them bear never so much sway while they are in the world. Let them brag and boast never so much while they are here. They shall, in spite of their teeth, see the saints, yea, the poor saints, even that

Lazarus is, are the ragged ones that belong to Jesus, to be in a better condition than themselves.

Oh, who do you think was in the best condition? Who do you think saw themselves in the best condition? He that was in hell, or he that was in heaven? He that was in darkness, or he that was in light? He that was in everlasting joy, or he that was in everlasting torments? The one with God, Christ, saints, angels, the other in tormenting flames under the curse of God's eternal hatred, with the devils and their angels, together with an innumerable company of howling, roaring, cursing, ever-burning reprobates. Certainly this observation will be easily proved to be true here in this world by him that looks upon it with an understanding heart, and will clear itself to be true in the world to come, by such as shall go either to heaven or to hell. Number 2 The second observation from these words, And seeth Abraham afar off, and Lazarus in his bosom is this, They that are the persecutors of the saints of the Lord now in this world shall see the Lord's persecuted ones to be they that are so highly esteemed by the Lord as to sit or to be in Abraham's bosom in everlasting glory, though they the enemies to the children of God did so lightly esteem them that they scorned to let them gather up the dog's meat that falls under their table.

This is also verified and held forth plainly by this parable. And therefore be not grieved, O you that are tempted, persecuted, afflicted, sighing, praying saints of the Lord. Though your adversaries look upon you now with a disdainful, surly, rugged, proud, and haughty countenance, yet the time shall come when they shall spy you in Abraham's bosom.

I might enlarge upon thee things, but shall leave them to the Spirit of the Lord, which can better by ten thousand degrees enlarge them on thy heart and conscience than I can upon a piece of paper. Therefore leave them these to the blessings of the Lord. I shall come to the next verse, and shall be brief in speaking to that also, and so pass to the rest.

Verse 24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue, for I am tormented in this flame. You know, I told you the verse 22 is the discovery of the departure of the godly and the ungodly out of this life, where he saith the beggar died, and the rich man also died. The 23rd verse is the discovery of the proper places both of the godly and the ungodly after death, one being in Abraham's bosom, or in glory, the other in hell.

Now this 24th verse is the discovery of part of the too late repentance of the ungodly when they are dropped down into hell. And he cried and said, Father Abraham, have mercy on me. From these words, and he cried, we may observe first what a change the ungodly will have when they come into hell.

He cried. It is like he was laughing, jesting, cheering, drinking, mocking, swearing, cursing, praying, persecuting of the godly, and his prosperity among his filthy companions. But now the case is otherwise.

Now he is in another frame. Now his proud, stout carriage come down. And he cried.

The laughter of the ungodly will not last always, but will be sure to end in a cry. The triumphing of the wicked is short. Job 21st 5 Considerer, you must have a change either here or in hell.

If you be not new creatures, regenerate persons, newborn babes in this world, before you go hence, your note will be changed, your conditions will be changed. For if you come into hell, you must cry. Oh, did but the singing drunkards, when they were making merry on the alehouse binge, think on this.

It would make them change their note and cry. What shall I do? Whither shall I go when I die? But as I said before, the devil, as he labors to get poor souls to follow their sins, so he labors also to keep the thoughts

of eternal damnation out of their minds. And indeed, these two things are so nearly linked together, that the devil cannot well get the soul to go on in sin with delight, unless he can keep the thoughts of that terrible after-clap out of their minds, to let them know that it shall not always be thoughts with them.

For if, whence they depart, they drop down into eternal destruction, they shall have such a sense of their sins, and a punishment due to the same, that it shall make them to cry. And he cried, O what an alteration will there be among the ungodly when they go out of this world! It may be a fortnight or a month before their departure they were light, stout, surly, drinking themselves drunk, sliding God's people, mocking at goodness and delighting in sin, following the world, seeking after riches, faring deliciously, keeping company with the bravest. But now they are dropped down into hell.

They cry. A little while ago they were painting their faces, feeding their lusts, following their whores, robbing their neighbors, telling of lies, following of plays and sports, to pass away the time. But now they are in hell.

They do cry. It may be last year they heard some good sermons, were invited to receive heaven, were told their sins should be pardoned if they closed in with Jesus. But refusing his prophets and slighting the grace that was tendered, they are now in hell and do cry.

Before they had so much time they thought they could not tell how to spend it unless it were in hunting and whoring and dancing and playing, and spending whole hours, yea days, nay weeks, in the lusts of the flesh. But when they depart into another place and begin to lift up their eyes in hell, and consider their miserable and irrecoverable conditions, they will cry. Oh, what a condition wilt thou fall into when thou dost depart this world, if thou depart unconverted and not born again.

Thou hast better have been smothered the first hour thou wast born. Thou hast better have been plucked one limb from another. Thou hast better have been made a dog, a toad, a serpent, nay any other creature in the visible world, than to die unconverted.

And this thou wilt find to be true when in hell thou dost lift up thine eyes and dost cry. Hear then, before we go any further, ye may see that it is not without good ground that these words are here spoken by our Lord, that when any of the ungodly do depart into hell, they will cry. Cry? Why so? Number one, they will cry to think that they should be cut off from the land of the living, never more to have any footing therein.

Number two, they will cry to think that the gospel of Christ should be so often proffered them, and yet they are not profited by it. Number three, they will cry to think that now, though they would never so willingly repent and be saved, yet they are past all recovery. Number four, they will cry to think that they should be so foolish as to follow their pleasures, when others were following of Christ.

Luke 13, 28. Number five, they will cry to think that they must be separated from God, Christ, and the kingdom of heaven, and that forever. Number six, they will cry to think that their crying will now do them no good.

Number seven, to think that at the day of judgment they must stand at the left hand of Christ among an innumerable company of the damned ones. Number eight, they will cry to think that Lazarus, whom once they slighted, must be of them that must sit down with Christ to judge, or together with Christ to pass the sentence of condemnation on their souls forever and ever. 1 Corinthians 6, 2 and 3. Number nine, cry to think that when the judgment is over and others are taken into the everlasting kingdom of glory, then they

must depart back into that dungeon of darkness from whence they came out to appear before the terrible tribunal, there they shall be tormented so long as eternity lasts, without the least intermission or ease.

How sayest thou, O thou wanton, proud, swearing, lying, ungodly wretch, whether this be to be slighted and made a mock at? And again tell me now if it be not better to leave sin and to close in with Jesus Christ, notwithstanding that reproach thou shall meet with for so doing, than to live a little while in this world in pleasures and feeding thy lusts, and neglecting the welfare of thy soul, and refusing to be justified by Jesus, and in a moment to drop down to hell and to cry, O consider, I say, consider be times, and put not off the tenders of the grace of our Lord Jesus Christ, lest you lift up your eyes in hell and cry for anguish of spirit. That was a reading from the book A Few Sighs From Hell by John Bunyan. If you want more of the book that is narrated, contact Chapel Library.

Information is at www.mountzion.org. I narrated about four 90-minute cassettes of the book for them.

Audio: <https://sermonindex1.b-cdn.net/3/SID3446.mp3>

Source: <https://sermonindex.net/speakers/john-bunyan/a-few-sighs-from-hell-reading/>

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