

# The Three Great Woes of Hell

by Steve Gallagher

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*The speaker discusses the three great woes of hell, emphasizing the importance of understanding the reality of hell and the consequences of rejecting God's love.*

**Duration:** 53:06

**Scripture:** Proverbs 11:4, Isaiah 40:8, Matthew 7:23, Matthew 25:12, Matthew 25:30, Matthew 25:41, 2 Corinthians 4:4

**Topics:** "Hell"

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## Description

In this sermon, the preacher emphasizes the power of sin, the deceitfulness of riches, and the perversity of the human heart. He warns that unsaved individuals should tremble at the thought of eternal punishment. The preacher explains that during judgment, people will see the reality of their lives played out on a screen, including their thoughts, words, and actions. He also mentions the mental anguish that will be experienced in hell and urges listeners to prioritize eternity over earthly life.

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## Transcript

The following message is provided by Eternal Weight of Glory. For other sermons, teachings, and articles, please visit [EternalWeight.com](http://EternalWeight.com). Good morning. Only half of you would say good morning.

So I have a sermon for the other half this morning. Oh, praise the Lord. God is so good.

Though every atheist alive mocks his goodness, mocks his authority, it doesn't change the reality. God is goodness personified, love personified, holiness personified. One of the leaders of the emergent church movement took it upon himself to write a book to dispute what Jesus says very plainly in Scripture.

I don't remember the name of the book, but I know the message of it. That message is that there is no hell. You know, of course, this argument has been around forever.

Universalist church of whenever, 100 years ago, 200 years ago, they had the same arguments. What's interesting to me is that no one ever disputes the existence of heaven. It's only hell that is brought into question.

I don't know this man. I don't know, you know, other than having read a few things he has said. I haven't read the book and so on.

But my guess is that this man has a long history of deceiving himself. My guess is that this man has never been to Calvary with his own sins, that he doesn't understand the blackness of his own heart, that he's never really humbled himself before this sovereign and mighty God, that that makes him high enough, if I can say it that way, to dispute the words of our Savior. My guess is that it is his own hardened, unbroken heart that has established the basis of all his teachings.

My guess is that he has a long history of flattering people and telling people what they want to hear and giving them a false rendition of the gospel that caters to their flesh and their love for the things of this world. My guess is that he has never taught the whole truth, that he has never known the whole truth for himself, let alone for others. And so he brings a skewed version of God and of eternity to the church.

And of course, what would we expect in the last days when the apostasy is thriving, when millions out there have deceived themselves into thinking they are part of the living body of Christ? Why would we be surprised when we have been warned time and time again that deception would be the great move in the end times? Why would we be surprised to hear this kind of teaching? Well, I want to say something, dear ones. The fear of the Lord is the beginning of wisdom. And you will not even get to first base until you understand what it means to very much be flat on your face, trembling in fear of this holy God.

That is the beginning of wisdom. And then, of course, once you have been put in that condition, then your eyes can be opened to really understand the love of God, the grace of God. When you have seen the blackness of your heart and you have come to comprehend how you have sinned against this holy God and against other people, then you can appreciate and love God for His grace, but not until then.

Now, this is Pure Life Ministries for you dear visitors, and we do things a little different here than you're probably accustomed to at home. We must preach the whole counsel of the Word of God in this place. And, you know, praise the Lord, we don't have a deacon board that are going to vote us out and send us packing if we bring hard messages.

In fact, all of our board loves our messages. And my calling is not to pastor a church. My calling is to preach as close as I possibly can the truth to an apostate church that has backslidden and fallen far from God.

That's my call. That's the call that God has put on my life. And He hasn't sent me to preach on street corners to people who make no bones about their lost condition.

He has anointed me or called me at least to preach to a church that has backslidden and to bring a message of truth to them, calling them to God, to a real life in God. Not a fake life, but a real life in God. Isaiah said, Woe to the wicked for it will go badly for him, for what he deserves will be done to him.

That's reality. That's reality. And, you know, I did a study on that word woe.

And almost every single occurrence where it's used, it was directed at religious people, people who claimed to be followers of Jehovah. Woe unto you, he says. Those are frightening words.

The title of my message is The Three Great Woes of Hell. And this is not going to be one of those pleasant little messages where we can all come out of here laughing and having fun and so on. There's those times when we need to have lighthearted times in the presence of God.

And it's a good thing and it's joyous. Even the Lord enjoys to see His children have those times. But there are also times when there is a solemn message required.

Men, can I tell you that you are in great danger. Even if you don't take it seriously, I'm telling you that you are in great danger. There are visitors here this morning that are in great danger.

I want to address this subject of hell in the sense of the three components of the human being. The human being. The spirit.

The soul. Your soul is your consciousness. It's who you are as a person.

Your mind, however you want to say it. It's your individuality. And your body.

Those three components of the human being will go on for eternity. Either into a wonderful land of bliss where people who have shown that they truly love God are welcomed to His kingdom. And then there's a different place where people who have shown that they don't desire Him must go.

And that's what I want to talk about is what is hell going to be like for these three different components of the human being. And it loosely aligns itself with the great commandment to love the Lord your God with all your heart, mind, and strength. It's basically that.

And I'm not trying to push that too far. But the thing that comes to me, if you remember those of you who were here a few weeks ago when I preached on Jesus in a bad marriage. And at the end of that message I talked about how God's love has been outraged by people who have rejected it and disdained it.

And that's why there's a hell. And so you have this call from Scripture to love God with everything in you. Everything that's a part of your being.

There's a call on you to love Him with all your mind and with all your spirit being and with all your physical strength. And when you say no to that call, then there's got to be, there must be, because He's a holy God, because He's a just God, because He sits on a throne of righteousness, there must be punishment. There must be judgment on that rejection of Him.

Hell is simply a prison house of this universe for those who have rejected His authority and have refused to reciprocate His love. That's what hell is. It's a great prison house, a horrible place of woe.

All right, so let's start here. The first aspect is the spiritual woe of hell. The spiritual woe of hell.

We're told in Scripture of two deaths, the first death and the second death. The second death is separation from God's presence. That is the spiritual woe of hell is being forever separated, severed from His presence, His kingdom, His people, all the influences of His character, forever separated from that.

The first case we see of it in Scripture is Cain. And maybe you were here a few weeks ago when I preached a message, I preached a message the way of Cain. And the point of that message was that Cain tried to create a religion of his own where he could control it and he could decide how it was going to play out and so on.

And I talked about that being, you know, basically what the apostasy is all about. Well, Cain was cursed by God and banished from His presence. And he spent the rest of his life an aimless wanderer on this earth.

And when he heard the sentence that he was receiving, all he could say is, my punishment is too great to bear. Well, dear ones, can I tell you, it may sound like a hard message, but this is a message of great love. Because I want you to face this now, those who need to.

I want you to face this now because I don't want anyone in the sound of my voice to ever hear those words, depart from me, you accursed. Is it a lack of love that causes me to want to see you deal with it now? Is it because I don't like people or I'm angry at you or something? Do you think that that's what compels me to preach a message like this? To be honest with you, I'd rather preach about just about anything. But this is reality for most.

In fact, this is reality for most who claim the name of Christ. You know, now here's the problem. And this again, as I said, we are living in the great apostasy.

It is everywhere around us. It is everywhere around us. You have no idea how much you have been affected by the teachings of the apostasy.

You have no idea how your perceptions of God have been twisted and skewed by the teachings of leaders of the apostasy. There is a great deception going on. Well, part of what happens is this.

You have a mixture of wheat and tares together in churches. And there are churches, certainly this place, where the presence of God is stronger than other churches. And in this place, we have 35 staff members and some good number of those staff members are people who sincerely press into God.

And so because of that, and the same thing, there are good churches out there where God is there. And so you have some number of the core believers in a body like that who really sincerely want to know the Lord, who do love Him. And so because of them, God comes.

And He's there on Sundays. And so you have all these other people that come in and bask in His presence and here's the great danger of it, that you can come into God's presence once a week and think that it's yours. Think that it's yours when it's not.

You're coming into what someone else is enjoying. God's presence is there and He wants it to be that way. You see, it's because He loves people.

He wants you to feel His loving nature. He wants you to see His beauty. He wants you to hear about His kingdom.

And so He freely dispenses His presence in churches all across the land. And people come in and they sit and feel that presence. They see God trying to work in their life and so on.

And so they take that to themselves as proof that they belong to Christ. The problem is they are in the Spirit, in the presence of God at least once a week anyway, but the presence of God is not in them. That's the problem.

Men, can I tell you, this is a great danger for you. You've been sitting in pure life ministries. By the time you leave here, you will have been in this atmosphere for 7, 8, 9 months.

And the danger is to think, oh man, I really feel God in this place. Something's happened for me. Call your wife and excitedly tell her, you know, man, what an awesome place this is.

But you don't go to the cross. The presence never gets in you. You go home the same person.

You've been in the presence for a few months, and then you leave. One day, reality will be thrust in our faces at judgment. The reality of if we knew Him or not, if He knew us or not, and those terrible words depart from me will be spoken to many.

The Lord said through Hosea to the Jewish people, woe to them for they have strayed from me. Destruction is theirs for they have rebelled against me. Yes, woe to them indeed when I depart from them.

And this same concept is all through the New Testament. If you think the prophets were hard, you wait till you hear the preaching of Jesus because His preaching was the hardest preaching that's ever been preached. No one preached with more fire than Jesus Christ.

In the parable of the talents in Matthew 25, Jesus said, throw out the worthless slave into the outer darkness. In that place there will be weeping and gnashing of teeth. In the parable of the sheep and goats, Jesus said, depart from me accursed ones into the eternal fire, which has been prepared for the devil and his angels.

In the parable of the 10 virgins, Jesus says that the unwise versions will be locked out of heaven. The door closed never to open again. And in Luke 13, Jesus describes some people who say, but Lord, you were right here in our midst.

It's the same thing of what I'm talking about, His presence being with them and them thinking that that's an argument that means that they should be able to go into His kingdom forever. But this is what He said to these people, depart from me all you evil doers. In that place there will be weeping and gnashing of teeth.

Now listen to this. When you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, but yourselves being thrown out. And He reinforces that with the parable or the story, whatever it is, of the rich man and Lazarus in Luke 16.

And you see the rich man is in hell in agony and he looks off. Somehow he can look off and see heaven. And he sees Lazarus in the bosom of Abraham.

And that's part of hell apparently is the awareness of what you have rejected, that you are shut out of that happy land. The spiritual woe of hell is that separation, that horrible severing once and for all from God's presence, from His character, from all the good influences of who He is. And secondly, the physical woe of hell.

When people think of hell, the first thing that comes to their mind is fire. And that's with good reason because that's the metaphor that's used over and over again. Matthew 13 says, The angels will gather out of His kingdom, out of His kingdom, all those who are lawless and will throw them into the furnace of fire.

What in the world is that? The furnace of fire. A furnace? If you've ever been in a place where it's just overwhelmingly hot, where you feel like you can't even get your breath, you know, I just can't comprehend how horrible that would be to have to actually live in that. Mark 9, Jesus said, If your eye causes you to stumble, throw it out.

Now, the eye is the eye gate for what you want. And of course, you guys, you know, you always, first of all, you think of sexual lust, but it's really lust for anything, lust for any kind of sin, lust for any kind of thing

that's displeasing to God, and so on. But anyway, if your eye causes you to stumble, throw it out, it is better for you to enter the kingdom of God with one hand than having two eyes to be cast into hell where their worm does not die and the fire is not quenched.

Somehow, you know, it's like the burning bush, somehow the fire feeds on people, but they never burn up. They're never annihilated. They go on like the man, the rich man in hell who saw Lazarus.

He wasn't burned up. He wasn't annihilated. He didn't just go away.

He's certainly not resting in peace. He's in torment in those flames. And in Revelation 14, John says that those who take the mark of the beast will be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb.

And the smoke of their torment goes up forever and ever. They have no rest day and night. No rest.

No peace for the wicked. It's just relentless. It's perpetual.

It's ongoing. It's unending. And in Revelation 20, we're told about the lake of fire.

Now, some people try to say, well, this is figurative language, you know, and that's not really the reality. It's not. You shouldn't take these things literally.

Oh, really? Was Sodom and Gomorrah figurative? Was the flood figurative? Were the plagues that fell upon Egypt figurative? No, it's real. One time when I was a teenager in my wild years, a friend of mine dared me to the cigarette test. I hope that none of you have ever had the cigarette test.

The cigarette test was you put your arms together like that, kind of next to each other on a table or something. I can't remember. That was 40 years ago.

But we put our arms together, me and this other guy, and we got a cigarette going, and we dropped it between our arms. And the whole idea is to see which fool, you know, has the most pride and won't back out. Well, in this case, there were two fools, so we had to, you know, let the thing burn itself out.

You know, so I don't know how long that lasted. I can't remember, to be honest with you. Five minutes at the most maybe.

I don't know. I do remember for years I had like a crater on my arm right there. It just melted, bubbled up, melted the skin.

But, you know, I had so much pride, it wouldn't matter if there was nothing going to make me be the one who backed out. You know how that is. But anyway, that lasted about five minutes, which seemed like five years.

You know, isn't time a funny thing? Sometimes it flies by. Usually when you're having fun, it flies, right? But agony, you get to experience every excruciating moment, don't you? And they all seem to last an eternity in themselves. But what if it would have been my whole body thrown into a furnace for five minutes? You know, I think about some of the martyrs and what they did, the horrible things they did.

They put them on spits and roast them until they died, you know. They would just keep it hot enough to make them in horrible agony, but not hot enough to kill them quickly. You know, what would that be like for

five minutes? What if you were sentenced to an hour of that? And five minutes goes by and you're just like, five minutes, but you still have 55 minutes to go.

What would that feel like? What would it feel like if you had to endure that for a year, a hundred years? No, the reality of hell is that a thousand years from now, it'll still be going on. The horrible agony and torment and misery will still be going on. All right, the third thing, and this is the one I really wanted to focus more on, is the mental woe of hell because it is going to be a place of great internal anguish.

I know this isn't a feel-good message, but this is part of the full counsel of the Word of God, and we need to hear these things. Even if we can't get out of here fast enough, we need to hear these things. Seven times, Jesus described hell as a place of weeping and gnashing of teeth.

One can only imagine what it will be like for a person to be unable to do anything that would distract him from the agony. Not only does he retain his ability to think, but it seems as though his unencumbered mind will be able to think and feel much more clearly than while on earth. And I absolutely too believe that our mental abilities will be intensified, that we will be able to think so clearly, and emotionally anyway, feel so keenly everything.

Now, these terms, weeping and gnashing of teeth, it seems to me like these are intermittent experiences. It's like in my mind's eye, I'm thinking of a person in hell, and one moment he's weeping, just weeping at his plight. Just all he can do is weep out of grief and sorrow and sadness.

Then sometimes it just explodes into loud wailings, maybe even screaming, maybe shrieks are heard in hell. I don't doubt that if we could put our ear down to the belly of the earth, if that's where it's at, and hear what's going on right now, with many of the stories, the people in the stories we've read for years and years in the Bible, and have treated them almost as if they're nothing more than fables, those people, many of those people are down there crying and weeping and wailing and screaming right now. They've been there 2,000 years, 3,000 years, 4,000 years.

It just goes on and on and on. And then I think there's probably those times that it just turns into frustration and anger because they don't believe they should be there or whatever. I just want to touch on a few forms of this mental anguish.

We'll just kind of breeze through these fun topics. I hope, you know, I can do my best at trying to preach a sermon, trying to teach on this, but all I can do is ask the Holy Spirit to make it real to people. Guys, I just hope and pray that you never forget the realities of what we're talking about, that this earth life wouldn't be the enormous thing in your thinking, but that eternity, whatever that means, would be much, much greater than it has been in the past.

One of the first things that come to my mind when thinking about this mental anguish is the horrible reality about who you are as a person because, you know, the reality of at least pseudo-Christians, and that's mainly who I'm talking about today, people who have never really bent the knee to Jesus Christ. They've just kind of been in church and played the game and all that. They've never really surrendered and submitted.

But anyway, the one common denominator with all of them is self-deception, as we've already talked about, and unwillingness to come into the reality of themselves, who they are as a person. Because if you claim Jesus Christ to be your Savior, I guarantee you that the Holy Spirit is going to be all over you,

convicting, exposing, trying to root out of you all the things that are inside that fallen nature that are keeping you from God and keeping you from God-likeness. You know, the Holy Spirit, that's what He does, is He brings conviction.

But the one thing that is a common characteristic for all pseudo-Christians is they refuse to let God deal with them. They refuse! They will not look at themselves. Moral cowards.

They will not look at themselves and let the Holy Spirit search out their heart and man up to who they really are as a person. It's always that way, always. That's why they never make it to Calvary, because they won't humble themselves.

They will not humble themselves. But I want to tell you something, a judgment. They will see it, whether they like it or not.

They will see the reality of their lives because it's going to be played up on a screen for all to see. And somehow, in some inexplicable way that we can't comprehend in our temporal, finite thinking, somehow people will be able to see their entire life played out, their thinking, their words, their actions. They'll see the Lord dealing with them.

They'll see people involved in their lives around them, trying to speak the truth to them and then shutting them off or ignoring them or disdainning them or being defensive with them or whatever it is that you do to keep the truth away from your heart. I'm saying you figuratively. You will see it when you stand before God.

You won't be able to escape it then. You've spent a lifetime avoiding the truth, but you won't be able to avoid it then. And not only that, you will take that with you.

You will take the reality of what you are with you into the eternity. You know, in that movie, Fellowship of the Rings, there's a part in there where Gandalf says to Frodo, he said, the ring wants to be found. I think that's how he says it.

Meaning the ring wants to go back to Sauron. Well, this is what I want to say to you. Your heart wants to be deceived.

Your heart wants to be deceived. I'm going to read just a paragraph out of my book, Standing Firm Through the Great Apostasy. The reason that unconverted churchgoers can sidestep the truth about themselves is that the human heart is an inveterate liar.

It truly is deceitful above all things. If a person were to catch an acquaintance in an outright lie once or twice, he would never again trust anything the person might tell him. How amazing then is the level of trust people have for their own hearts, in spite of the fact that they have repeatedly caught the wretch fabricating the truth.

Nevertheless, those who want to be flattered will return to this polluted well for facts about themselves time and again. They return because they are told what they want to hear. Nothing hinders an honest self-evaluation like self-flattery.

All right. That is going to be one of the horrible things, is just the anguish of realizing the truth about oneself. Another one is the overwhelming sense of guilt and shame that goes with that.

Abraham said something to the rich man that I found very interesting. He said, remember, and I just have it in my mind, I can't prove that this is the case, it's just a thought, but when the Lord says those terrible words, depart from me, it's like as they're leaving, it's almost like the Lord says to them, and when the Lord speaks, you understand there's creative power, it is going to happen, anything He says. But I can just see the last thing the Lord says as the person is being drug away, off to his eternal doom, remember, you know, your personal history is who you are.

You have a history that's different than my history. We all are individuals, but it's the personal history leading up to this point that differentiates one person from another, right? And that personal history, you take with you into the hereafter. Now for myself, when I think about my personal past, all I can think about is God's grace and His mercy, how good He has been to me, and I stood here a week ago in tears, if you remember, just recalling how good God has been to me, even in all His disciplines, how He has always lovingly disciplined me, and that's what it's going to be like for people in heaven.

God will take the sting out of the bad memories. You'll remember them just to the point of loving Him and thanking Him for His grace, but they won't hurt. There will be no bad memories in that sense in heaven, but those in hell will be completely different.

You know, on earth, there's much in our lives that can crowd out bad memories. One illustration or picture of it would be like an ocean, and there's these islands out there in the ocean that are basically mountains, undersea mountains that come up above the sea level, and that's kind of like memories of obvious things. We all remember where we were when we heard about 9-11, for instance.

That is an island that stands out. You don't have to dig deep to try to recall what was going on then, but buried down in that ocean floor, you have millions of memories, everything you ever did, said, or thought. It's there.

It's like the computer banks. It didn't just go away. It is still there.

And if you are one of those unfortunate ones who end up in hell, that ocean is going to be drained, and you are going to spend eternity with a full, vivid recollection of everything. The only difference is you will see the whole picture from God's perspective in the sense that you will see what was going on around you. You'll not only remember life as you experienced it, but you will also remember and you'll see in those past memories a God, a loving God reaching out to you, a loving God pleading with you.

You'll see people who came and tried to speak into your life, and all those different kinds of things. You will live through that. We try to bury memories of past things.

I can think of things I did, horrid things in my years of sin, things I'm terribly ashamed of. And I just still, to this day, all these many years later, I still wince thinking about some of the things I've done. But how many of those we just try to stifle them, and it's too painful to remember them.

But you know what it's like. It's like an old house where a terrible murder was committed, and they go in and they scrub off all the blood out of the place and stuff and paint it and whitewash it, but that blood just keeps seeping up through the paint. You just can never really get the stain out of there.

Only the blood of Jesus Christ can purge us of those stains and memories. But hell will be a place where memories are relived over and over and over again with perfect clarity. Another agony, mental agony, would be frustrated desire.

You know, in the Greek, the word for desire and will is the same word. I don't know if you knew that, dilemma. And when we're talking about God's will, you're talking about God's desire.

When we're talking about man, man's desires, you're talking about expressions of his will. It's like he's got a will, and out of that will comes desires for different things. And people spend their whole lifetimes trying to satisfy those desires, most of them carnal, most of them worldly.

And they'll spend, they'll throw themselves into a life trying to satisfy those desires. And I don't mean just sexual sin. You know, don't get hung up on that.

I'm talking about all kinds of desires. Hell, it would be like having a horrible, chronic case of poison ivy with no ability to scratch it. You know, no ability to alleviate that intense misery that you feel with that.

There would be no possibility of satisfying it. You know, on earth life, you can still get somewhat, a little bit of satisfaction with those driving lusts and passions and so on. You get a tiny bit of satisfaction.

Now, you guys know full well that it doesn't really satisfy. But in hell, there will be nothing. You will just have that driving passion to fulfill those desires, but the unrelenting grief and frustration of not being able to satisfy them.

A lifetime spent indulging the flesh. Now, nothing. An eternity locked up in a coffin, if you will.

All right, another aspect of this mental anguish will be growing hatred. You know, this term, phrase, whatever you want to call it, gnashing of teeth, is used eight times in the New Testament. Seven times Jesus uses it to describe hell.

The only other time it's used is to describe what the Pharisees were in when Stephen confronted them and exposed them for their hypocrisy. I think it's Acts 7 or 8. But it says that the Pharisees were gnashing their teeth. They were so enraged that they were gnashing their teeth.

And that is, at least some degree of that, it is frustration that crosses into the realm of rage against God. And of course, it's all centered around you and your perspective, you know. You said you were a God of love.

How could you do this? You deceived me. You let me think that I was saved, and on and on, and they will go raging against God forever. Another form of this mental anguish is a growing inner corruption.

Revelation 22.11 with the Goodspeed translation says, Let the evildoer do worse and worse. Let the base grow baser and baser. The Living Bible says, The vile will become more vile.

The New English Bible says, The filthy-minded will wallow in his filth. Those are just different translations of what's expressed in the Greek. You know, another picture, Out of the Lord of the Rings, can you tell that's a movie I did like? Because the imagery in there is so powerful.

And Smeagol is one of those powerful images of the spiritual life. And you see him in that enormous cavern for 500 years with his beloved, precious ring. And he comes out after 500 years, this deformed, hideous creature.

And that really is the reality of what happens to a person in hell. That's only a movie, but we're talking about reality, what really happens. Another is the overwhelming hopelessness.

Once a person hears, Depart from me, accursed one, their doom is sealed, and the door is slammed shut forever. Matthew 25, 41, we read of eternal fire. And in verse 46, eternal punishment.

Mark 6, 21, eternal damnation. And 2 Thessalonians 1, 9, eternal destruction. It's forever and ever and ever and ever.

No end. No end. And the last one is the terrible word, if.

Here again, the memory plays its part. If I only would have listened. If I only would have humbled myself.

If I only would have repented. All those opportunities you will see played out and they will just torment you forever and ever. All those times when God came to you lovingly, in humility, condescend to your level, and reached out to you in love, only to be treated with disdain.

All of that will be your reality. Praise God the door is still open. Praise God the door is still open.

The door is open today. God has provided a way out through Jesus Christ. And I just want to say, please flee from the wrath to come.

Please flee from the wrath to come. Whatever that means for you individually, flee from the wrath to come, because it is coming. It is headed our way.

Whether it's through death or the end of time, wrath is coming. I'm going to close by reading this excerpt from A.W. Pink. He wrote a little booklet called Eternal Punishment.

And I just want to read this to wrap up this message. Pastor Jeff, I'm going to ask you to come up and pray. Oh, the blinding power of sin.

Oh, the deceitfulness of riches. Oh, the perversity of the human heart. Nothing so reveals these things as the incredible sight of men and women enjoying themselves and being at rest while they are suspended over the eternal burning by the frail thread of mortality, which may be snapped at any moment.

These things that we've been considering, ought to make every unsaved person tremble. These things are no mere abstractions, but dread realities, as countless millions have already discovered. They may not seem real to you now, but in a short time at most, should you continue to reject God, they will be your portion.

You too shall lift up your eyes in hell and behold the saints in heaven. You too shall crave a drop of water to alleviate your fearful agony. You too shall cry for mercy.

Except you repent, you shall all likewise perish. This, this is the hell over which you now hang and into which you are ready to drop this very moment. It is vain for you to flatter yourself with hopes that you shall avoid it or to say in your heart, perhaps it isn't true or perhaps it's exaggerated.

These things are according to the word of truth. Every professing Christian, diligently examine yourself. Weigh carefully the tremendously solemn issues which turn on whether or not you have really passed from death unto life.

You cannot afford to be uncertain. There is far too much at stake. Remember that you are prejudiced in your own favor.

Remember that you have a treacherous heart. Remember that the devil is the great deceiver of souls. Remember that there is a way that seemeth right unto a man, but the end thereof is death.

Remember it is written that many shall say to me that day, Lord, Lord. Lord, you told that man in hell that even if he came back from the dead and spoke to his family, they would not repent. Lord, we're not looking for the heavens to open or hell to open up underneath us.

Your truth is going forth, Lord. Your wisdom cries aloud from every corner. You've already given us your light and your word, Lord.

And you know the hearts of men. Only you know the thoughts of the heart and the mind. And only by your spirit, Lord, can men be drawn to you.

And God, I am beseeching you. By your spirit, Lord, that you would draw, that you would awaken, that you would remove the blinders that the God of this age has veiled hearts in this room, blinded them to the realities of what you have spoken in your word, your truth, which will stand for all eternity, not one word that you have spoken will fade away, Lord, but it will be established forever. Only your word will be established forever.

All other things, this world, our thinking, our vain imaginations, our perceptions will fade away, Lord, but your truth, what you have said in your word, clearly, will go on for all eternity. It will not fade away, Lord, because you spoke it. And your words are spirit and they're life, but death to those who hearken not unto them, Lord.

Oh, God, I pray that word would pierce hearts in this place. I pray it will pierce hearts out in the highways, in the byways, Lord. Oh, God, in your mercy, I pray that voice that is crying in the wilderness will awaken hearts to the true reality of where they are headed.

Without you, without what you did on Calvary, without the blood being applied, without coming into the reality of what you have spoken, God, have mercy on souls, I pray. Have mercy on souls, Lord, I pray. And I leave it to you, Lord, who knows all things, God, to do the utmost, Lord, I know that's your heart, the utmost, Lord, to rescue them because of your great love and mercy.

And I thank you, God. I thank you, God, for your light and your truth and your word. In Jesus' name I pray.

Amen. Amen.

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