

A Threefold Repetition of This Worm

by Thomas Brooks

The sermon highlights the extremity and eternity of hellish torments, emphasizing the hopelessness of deliverance and the infinite majesty of God.

Scripture: Matthew 25:46, Mark 9:44-48, Luke 16:23, Revelation 20:10

Topics: "Consequences of Sin", "Eternal Judgment"

Description

Thomas Brooks emphasizes the eternal and unbearable nature of hell's torments, illustrated by the 'worm that never dies' as mentioned by Christ in Mark 9:44, 46, and 48. He stresses that the concept of eternity in hell is a source of despair for the damned, as there is no hope for relief or redemption. Brooks contrasts earthly suffering, which may offer some hope of alleviation, with the endless and remediless pain of hell. He argues that the infinite majesty of God necessitates a punishment that matches the gravity of sin, leading to eternal torment. The sermon serves as a stark reminder of the consequences of sin and the reality of hell.

Transcript

Certainly, hell-fire is neither tolerable nor terminable.

The extremity and eternity of hellish torments is set forth by the worm which never dies. Christ makes a threefold repetition of this worm in Mark 9:44, 46, and 48--

"Their worm does not die--and the fire is not quenched!"

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Certainly those punishments are beyond all conception and expression--which our Lord Jesus does so often inculcate within so small a space!

If after so many millions of years as there are drops in the ocean, there might be a deliverance out of hell, this would yield a little ease, a little comfort to the damned.

Oh but this word, "Eternity! Eternity! Eternity!" This word, "Everlasting! Everlasting! Everlasting!" will break the hearts of the damned in ten thousand pieces!

There is scarcely any pain or torment here on earth--but there is ever some hope of ease, mitigation, or intermission, there is some hope of relief or delivery. But in hell, the torments there are all easeless, remediless, and endless!

Here on earth, if one falls into the fire, he may like a brand be pulled out of it and be saved; but out of that fiery lake of hell-fire, there is no redemption. That majesty of God, which the sinner has offended and provoked--is an infinite majesty. Now, there must be some proportion between the sinner's sin--and his punishment and torment. Now the sinner being a finite creature, he is not capable of bearing the weight of that punishment or torment which is intensively infinite, because it would be his abolishing or annihilating; and therefore he must bear the weight of that punishment or torment, which is extensively infinite--that is, infinite in the continuance and endurance. What is lacking in torment, must be made up in time.

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