

Two Roads Two Destinies 09 Ireland st.chapel

by Worth Ellis

The sermon emphasizes the importance of balance in preaching, warning of the consequences of rejecting God's salvation, and teaching that the doctrine of hell is a Bible doctrine.

Duration: 43:24

Scripture: Genesis 7:22, Matthew 18:8, Mark 9:43

Topics: "Spiritual Discipline", "Eternal Destiny"

Description

In this sermon, the preacher emphasizes the importance of being active and engaged in the word of God. He criticizes those who are complacent and just going through the motions of religious activities. The preacher warns that being busy with worldly distractions and not focusing on salvation can lead to damnation. He highlights the prevalence of amusement and constant distractions in today's society, which hinder people from truly meditating on and keeping the word of God. The sermon urges listeners to prioritize their spiritual lives and not be deceived by the allure of worldly pursuits.

Transcript

In chapter 16, in the 19th verse, there was a certain rich man, who was a slave, and he worked for a fine woman, Mrs. Ann Thompson, the other day. There was a certain beggar named Ladness, who was made of a gate from the shores, and designed to be fed with the crumbs which fell from the rich man's table. One of his dogs came and licked his sores, and it came to pass that the beggar died, and was carried to the age of an old man's bosom.

The rich man also died, and was buried, and in hell he looked at the god's demon torment, and feared Abraham afar off, and Ladness in his bosom. And he cried and said, Father Abraham, have mercy on me and send Ladness that he may dip the tip of his finger in water, and fool my tongue that I am tormented in the snow. But Abraham said, Son, remember that thou in thy lifetime receivest thy good things, and likewise Ladness evil things.

But now he is crippled and bowed up to a man, and beside all this, between us and you, there is a great dark pit, so that they who will pass from hope to you cannot, neither can thou pass to us that will come from love. Then he said, I pray thee therefore, Father, that thou wouldst send him to my father's house, so that I have five brethren that he may testify unto them, and that they also come unto this place of torment. Abraham said unto him, If they have Moses and the prophets, let them near them.

And he said, Nay, Father Abraham, but if one will not have been from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded to run away from the dead. The doctrine of eternal punishment and retribution for evil deeds has always been most repulsive to the natural man.

It is one of the most intolerable things in the entire world of God. For anything that seeks to infringe upon the lives and the freedoms of unsaved people, the lives are pleased, while threatening punishment for gifted living would not possibly be palatable to such a person. And, whether man likes it or not, and whether man obeys it or not, the word of God makes it clear that the doctrine of eternal punishment and retribution for evil deeds is very distinctly and clearly taught in the entire word of God.

So, I'm sure that anyone who has been saved by the grace of God, and who has been permitted this wonderful ministry of reconciliation, has far rather preached on the love of God than on the judgment of God. And, how wonderful it is to know that we have a message of love that God shall love the world again. It's only begotten Son that whosoever believeth in him will not perish, but have everlasting life.

And, surely it is so much easier to preach on love. As you see, there is a great danger of imbalance in our God-given ministry, and it is preached entirely on the love of God, constantly offering men and women the salvation of God. And, that's what we have the right and the authority and the permission to do.

That human nature, being what it is, if you preach personally on the love of God without a proper balance of the prospect of the judgment of God, which is the prospect of the rejection of the love of God, the human heart is so betrayed that it's so loose-tied to the fact that God not only loves sinners, but that God hates sin, and that if God loves sinners enough to give his only begotten Son, they will only believe on him, and they will have everlasting life. But the rejection of this ultimate salvation is always followed by the judgment of God. So, in order to be faithful to our God-given ministry, and to maintain a proper balance when this word of reconciliation has been committed to us, it is not only the responsibility of the preacher to tell you how God loves you and how he's tried God for you, but also to warn you that, just as sure as the summer follows the spring, and the fall the summer, and the winter the fall, even so the judgment of God always, without a single exception, follows the rejection of the mercy of God.

Be that believeth on him, the Bible says, is not condemned, but he that believeth not is condemned already. Throughout the entire word of God, this blessed book of history inspired by the New Testament preachers warns us historically, giving an accurate account of this truth, that if you deliberately reject the salvation of God, you will reap the only thing that is left, and that is the judgment of God. As for example, in the flood, in Genesis chapter 7 and verse 22, we read these words, that refusing to enter into the ark, all in whose lusts there was a breath of life and a burn within the dry land, died.

Move along a little further, and you come to the beginning of the action in chapter 12, and you read, "...as a result of the failure to fill the matter of the land, and apply blood to the fruit, oats, and the lentil of the houses, we read that Pharaoh rose up in the night, he and all his servants, and all the Egyptians, and there was a great fire in Egypt, where there was not a house, where there was not one day. That was a direct consequence of the failure to accept the provision that God had given him in order to live out his faith in the judgment of God." Remember, chapter 21 in the Old Testament is that familiar passage of God's work with the people of Israel who murmured against God's provision and God's care, also against the government of God. We read that God sent fire and serpents out of the bushes and out of the grass, and many of the people were bitten, and many of them died.

"...as a result of their crying out to God, God raised up through the hand of Moses a serpent of grass, and wound it around the pole, and set the pole up in the ground. And we read that he came to pass, and whosoever had to have been bitten, looked upon the serpent and he lived." And, of course, Moses refused to accept this provision that God had resolved of the poison of the snowflakes. This is a picture to us of sin, and of the fact that sin is forced into these very bodies of ours.

It is not a superficial thing. It is something that is in the blood, and is in the condition of heart, and an attitude toward God. We must never look lightly upon sin, because sin is that which precipitates the death of the only sinless man who ever lived, and of Jesus Christ, God's beloved son.

And so, let us remember that those who refuse to accept the pardon of God will be raped for their sin. It is rather strange for me that some people, and people who are in some manner familiar with their Bible, accuse preachers of being mortals, prophets of good and of good if they preach on the doctrine of hell. I'd like to mention just one fact to you.

Perhaps you have not discovered this yet, but the subject of hell is touched upon fourteen times in the full gospel. At one time, do you ever find the fiery apostle Peter preaching upon it? Not once do you find the sons of thunder preaching upon the subject of hell, but the only one who ever preached on the doctrine of hell in the full gospel was the Lord Jesus Christ himself. The very same one who, on one occasion, stretched his arms out and said, He is the one who took the little children up in his arms and said, He is the one who, when looking down upon the city of Jerusalem, who wept unashamedly over the city, knowing that the judgment of God was about to be fallen.

And, not only that, but he lifted up his heart and his pride. He spoke these words, Jerusalem, Jerusalem, all Jerusalem. How often would I have gathered thee for me at the end of the desert of cities, I know well that you would not.

And, knowing that the judgment of God was about to fall upon Jerusalem in A.D. 70, according to the text of the eighth grade, when Titus the Roman emperor, with the hordes of his armies, set the city and laid the temple down, and not one stone was left upon another. That was only a coming shadow, or a shadow of that which is yet to come, when once again in the great tribulation period the city of Jerusalem shall be set, and there will be a judgment of God much more upon the Jewish nation like they have never known before. And, I want you to just remember this, my friends, that the Lord Jesus, a tender, compassionate friend of sinners, thought the sin of him that abused his needy would leave him great.

It often takes sometimes a fishing pole to duck up to a car and run over by car after car, and get a little touched instead, and it's worth it. And, the Bible says he was so tender and compassionate that if he abused his need, he would not even break a slipping flag in the next ten. This is the person who preached on the subject of hell.

I like to believe because he was the only unqualified to preach upon it, because he himself, shortly upon the cross, was to endure the judgment of God against us as sinners. And, as the Son of the living God hung upon the cross, and there opened its door unto the peasants of God, we read in 2 Corinthians 5.21, that God made him to be sin for us, he who knew no sin, that it might be made the righteousness of God in him. And, he bore his own body, our sins, on the tree, and the eternal punishment of hell and on the level of fire rolled over the soul of Jesus Christ.

And, he, having suffered in our place, bearing the rejectment that it would be yours in hell if you reject or regret the salvation of God, he had been that way, and he knew what it would be like, and therefore he was qualified to preach upon this subject. Now, I remember you, and I remember this, that the doctrine of hell is a Bible doctrine. And, just because we love people, we warn you.

We warn you, my friends, to flee from the wrath to come. Now, we are aware that there are people in the world today who deny the doctrine of hell, and there are also those who deny not only the reality of hell, but the eternal character of it, that we turn our looks out towards it and accept it as worth, as to its lasting. But, simply let the word of God speak to you if you accept the Bible. Listen to just a few of the witnesses, and we'll call first upon Moses.

In Deuteronomy, chapter 32, verse 22, Moses says, Now, this is Moses who is called in the Bible the meekest man upon the face of the whole earth. And here it says, Now, this is Moses who is called in the Bible the meekest man upon the face of the whole earth. Now, this is Moses who is called in the Bible the meekest man upon the face of the whole earth.

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