

## **02 | The Reality of Hell**

ETERNITY Series

Alright. Well, welcome to part two of this series. Now I'm going to ask you to do something on the forefront of this message, I'm going to ask you to buckle up a little bit, because this particular teaching is on a topic that you could probably imagine is not the most popular to talk about or to teach. This particular one we're going to talk about the reality of hell. You're not likely to hear this topic included in someone's graduation speech or a song they wrote. You probably won't even hear it too much in church. But, however, it's one of the most important things to talk about and for us to understand as believers, because the consequences of hell, obviously, are both severe and eternal.

Have you ever met somebody that doesn't like to acknowledge the truths around them, would rather just not acknowledge it? For instance, someone's in a difficult tax situation, and so instead of addressing it because it just feels overwhelming in the moment, they'd rather just not think about it and ignore it. Or someone who's got mold, a dangerous mold, growing in their house, but that kind of makes them feel uneasy and uncomfortable to even think about, so they just ignore it. We know this, that when people do that, the short-term pain

avoided by not addressing the problem pales in comparison to the long-term pain that comes because they didn't address it head on. And a lot of people treat that specifically or act that way specifically when it comes to the topic of eternity, and more specifically when it comes to the topic of hell. You know, hell or the topic of hell is like an oncoming train. You can close your eyes to make you feel more uncomfortable, but it's probably more beneficial for you to open your eyes and make sure you're not standing on the tracks or the path that the train is coming on.

I have four small children. My third child is a daughter of mine named Emma, who's two years old, and she'll still do this thing where I'll often pretend that I'm going to come get her, and her response to that is to cover her eyes, to close her eyes, to make sure that I don't get her and can't see her. Now, of course, that only works because I'm not actually trying to get her, right? At some point, she needs to learn as she grows up that if someone were actually trying to chase her or steal her purse or do something in that way, that the response cannot be to cover your eyes, to just stop and close your eyes; you have to do more than that because ignoring the problem is going to hurt more than opening your eyes and addressing the problem. And in the same way, it's the same way with hell that instead of ignoring it or pretending it doesn't exist, which, by the way, is tempting, because when you acknowledge hell exists and when you acknowledge the reality of eternity, then it compels you and causes you to have to live a

little bit differently than if there's no eternity or if you don't acknowledge it.

Before moving forward, let me square a couple of things away that are really important to understand. Number one, and I mentioned this in the last teaching, but every single person will end up in one of two places, heaven or hell. And heaven, which we'll talk about in the next teaching, so you can look forward to that a little bit, but every single person will end up in one of those two places. There is no other option. There is no middle ground and there are no second chances. This life is it. You have this life to make the right decisions to receive what the Lord Jesus did for you on the cross, to receive that gift of salvation. And then after that, once you've died, or once Jesus returns and once people end up in heaven or hell, that is it. There is no turning back from that. Matthew 25:46 says this: "And these will go away into everlasting punishment, but the righteous into eternal life." So, there's only those two options. It's eternal life or everlasting punishment. Everlasting punishment, by the way, is a really hard thing to grasp. Even when you think about this as human beings, we can't grasp it in a strong way, everlasting punishment or torment, because even no matter how much anguish someone is in here on earth, there's at least hope that death will come. Some people are in so much anguish. I know somebody that was in so much pain that they wanted in their soul to die because they were in so much pain. And on earth, there is that, that's kind of the final takeaway. And it's not the best

solution, but at least you have that, that it won't go on forever. In hell, it's different, you know that not only am I in torment and agony right now, but it will never, ever, ever let up for even a moment. That's hard to grasp, but it's so important that we try and see what the Word says. Because hell is eternal.

The second point I want to clear up or the second thing I want to get squared away is that God doesn't want anyone to go to hell. He didn't create hell for people. Matthew 25:41, says, "Then He will also say to those on the left hand, 'Depart from Me, you cursed into the everlasting' (here's that word everlasting again) "fire prepared for the devil and his angels.'" So, God prepared hell it says specifically for the devil and his angels, but sin entered the world, and all hope was lost for people. Because even if you commit one single sin, you are disqualified from entering into heaven, which means that you're going to hell.

This is why Jesus came and died for us. But some people, if you ask people just on the street, many of them will mistakenly say that they believe they're going to heaven because they're a good person, not understanding that even one sin disqualifies them from heaven. And there's only one other option, and that's hell.

And Romans 6:23 says, "For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord." That's why Jesus was sent as a gift of eternal life. And that's why

He died, is so that we could receive the free gift of salvation, because we can't possibly earn it by living up to the standard, which is to not have any spot or wrinkle, to not have any sin on us whatsoever.

Every single person falls short of the glory of God is what the Bible says. So, John 3:16 says, "For God so loved the world that He gave His only begotten Son, that whoever believes in him should not perish but have everlasting life." God wants everybody to be saved, and He wants to give everybody the opportunity, which is why He sent His only begotten Son to die. 1 Timothy 2:3-4 says, "For this is good and acceptable in the sight of God our Savior who" (catch this) "desires all men to be saved and come to the knowledge of truth."

Do all people get saved? Do all people come to the knowledge of truth? No, but it is God's desire that they all do. God won't make them, but He will present them with the opportunity to be saved. This is why Jesus died a torturous death and then commissioned us to go into all the world and preach the gospel to every creature." (Mark 16:15) "And to go therefore and make disciples of all nations." Matthew 28:19

But what happens to those who aren't saved, the people who do not choose to receive the free gift of salvation? Matthew 13:47-50 says this "Again, the kingdom of heaven is like a dragnet that was cast into the sea and gathered some of every kind, which, when it was full, they drew to shore; and they sat down and

gathered the good into vessels, but threw the bad away. So it will be at the end of the age. The angels will come forth, separate the wicked from among the just, and cast them into the furnace of fire. There will be wailing and gnashing of teeth." Again, Matthew 25:41, says, Then He will also say to those on the left hand, "Depart from Me, you cursed, into the everlasting fire, prepared for the devil and his angels." And that's where it says, as we just read before, there will be wailing and gnashing of teeth. So, a constant screaming out in pain.

And, again, this is why I told you to buckle up. This is not the most popular topic, but a constant wailing and pain and gnashing of the teeth in such agony that just doesn't end. It is everlasting. 2 Thessalonians 1:9 says, "These shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power..." Notice one of the punishments in hell or one of the severe hardships in hell is that you're punished with everlasting destruction from the presence of the Lord, meaning you cannot enter or be in the presence of the Lord ever again. And that's a hopelessness that we don't experience here on this Earth; that no matter how far gone you are, no matter how much you've sinned, or walked away from the Lord. It's one of the most beautiful things about the Lord is that He is always willing to forgive you and restore you, and you have the ability to repent and make things right before the Lord. But the Lord's making it very clear that this is the one life that we have, this is the one shot

that we have. And He wanted us to go to heaven. It says He desired all men to be saved. He wanted us to go so bad that He watched His only begotten Son or sent His only begotten Son to die a brutal death for us.

We underestimate, I think, the hopelessness that comes from being separated from God. We don't know what that feels like. Even people that don't serve God now here on this earth, don't know what it's like to be fully separated from Him to where they don't even have the option or the ability to. There's a hopelessness that comes with that. Here on this earth, even in terrible circumstances, there is an underlying hope that things can get better. And in hell, there's none of that. It's agonizing forever. And every person in there knows it knows that this is it, this is my reality for all of eternity. Revelation 20:15 says, "And anyone not found written in the Book of Life was cast into the lake of fire. My heart, I can't even imagine what that's like to be in the lake of fire. You know, at 9/11, during that day after the planes hit the buildings, some people caught on fire during that. And they were in such agony that they threw themselves out the window and jumped out to get rid of the pain. They died from the fall because they were in such agony from the flame that they were willing to boldly just jump off. It's terrible, it's terrible to think about. Well, in hell, the eternal fire won't never let up. There's no cliff that you can jump off of to end it. There's nothing you can do to stop it. It just is. And it is. And it is forevermore.

So, who exactly is on their way to help? This is an important question that we should ask, and every single person, including you, should take eternity really, really seriously, not just for you, but for the people around you. Who is going to help? Who exactly are these people? Well, according to the Bible, Matthew 7:13-14 says, "Enter by the narrow gate; for wide and broad is the way that leads to destruction, and there are many who go in by it. Because narrow is the gate and difficult is the way which leads to life, and there are few who find it."

I want to point this out. This is really important: cruise control mode in life, if you just live on default mode, just doing what comes and what feels right and all that, is the broad and easy way that leads to destruction. That's what most people do. They just live their life however they want to, whatever they want to do in the moment. They make decisions and do whatever they want to do, and that is the broad and easy gate. And catch this ... it's as difficult as the way and narrow is the way that leads to life, and there are few who find it. In other words, you must search for it. It's an active thing to find eternal life. You can't just passively [say], "Oh, look, I made it to heaven!" You can't do that. You can't passively just get there. "I think I'm a good person, so I think I'll make it." According to the Bible, that does not qualify. You must find it. You must search for it. You must search for what's true. And you must hear, when you hear the gospel, you've got to receive it. You've got to receive



what it is that the Lord is saying. You have to make a choice. It says that Jesus died on the cross for us, but it says whoever receives that inherits eternal life. We have a part, which is to receive the free gift of salvation that was given. And if we catch this reality of hell, if we really understand that it, should compel us to share the gospel with people, it should compel us to disciple people, to pour into people, to help them not only to be saved, but help them to help others be saved and discipled so they can help others be saved and discipled.

I remember one time driving in my car, and as I was driving I just asked the Lord, I said, "Lord, would You help me to see people the way that You see people, God?" And it's not something that's uncommon for me to ask. I would say that I ask that every once in awhile; I probably should ask it more. But I ask that every once in a while, and this particular time I said that and I said, "God help me to see people the way You see people." And I don't know what it was, but in that moment it's as if like never before, it's like a veil was lifted off of my eyes. And as I was driving, I just saw people walking around, [or] driving by, and my heart broke. And I started to cry because I felt like in that moment the Lord really helped my eyes to be open to see these people, how He sees them. That to me, I see them as a barrier between me and my destination ... the traffic is, just more cars. Are you going to Starbucks? And you just see, oh man, it's full of people, right? It's just full of a long line. It's just going to take a while.

But when God sees multitudes, when God sees individuals walking by, He sees more than that. Remember, the Bible says that when Jesus saw the multitude scattered and weary, it says He was moved with compassion for them. And in that moment, my heart was so touched because as I was looking at people, it's like through the Holy Spirit, because I'm not this great to feel this way about everyone. But through the Holy Spirit, it's like every single person I would go by, I was seeing that person has a story. That person has hurts and happiness and family, or a lack of family, and a whole trail that they've been on. And God has been reaching out to that person, wanting that person to find Him. And yet for many of them, most of them, they're on their way to hell according to the Bible. They're on the broad and easy gate, which leads to destruction or easy path, which leads to destruction. And many of them don't even know it. And my heart started to break because I realized, as I'm driving by so many people that so many of them I'll never get to talk to, I'll never get to interact with them. Who is going to speak to them? I know God has called me to speak to people and lead people, but I can't lead everybody. I'm not good enough, not strong enough, not smart enough to lead everybody to Christ. It needs the whole body of Christ. It needs believers to wake up that there is a reality not just of heaven, but of hell, too. And that's to say it is so important that we don't casually just live our life letting the people around us go there. So I ask God to open my eyes, and I feel like He did it. We need to see people with hearts, with a heart of compassion.

But catch this ... this next verse that I'm about to read, at least for me personally, I think this is the scariest verse in all of the Bible. Matthew 7:22-23 says this: "Many will say to Me in that day, 'Lord, Lord, have we not prophesied in Your name, cast out many demons in Your name, and done many wonders in Your name?' And then I will declare to them, 'I never knew you; depart from Me, you who practice lawlessness!'" You know what the scariest part about this scripture is to me, is that the tone of how they're talking in response to the Lord when they're saying, "Lord, Lord, didn't we do this, that and the other in Your name?" they sound surprised. And that's scary to think about. They sound like they're getting a response that they don't expect; they expect to be welcomed into the gates of heaven. And when Jesus says, "I never knew you; depart from Me, you practice lawlessness" they sound surprised. And that is a scary thought. And Jesus started out this passage by saying, "Many will say to me in that day, 'Lord, Lord, didn't we do this, that and the other.'" And I'll say 'I never knew you; depart Me you practice lawlessness.'" Here they are; they're surprised at the response that they're getting. Then catch this ... they're calling Jesus Lord. These are not people that had no reverence for God are didn't do anything for Him. These are people that they're calling and they're saying, "You're my Lord." And then they're also referring back to in this life, "Didn't we do things for You? Didn't we do things in Your name?" And Jesus is saying, "I don't know you; depart from me, you who practice lawlessness."

Can you imagine the deep, indescribable agony that gets in the pit of your stomach when you hear those words from Jesus? When many, many people (there's probably somebody, as you're watching this video, who is in a real scenario, hearing these words in a surprise way) ... can you imagine getting before the Lord, thinking that you're all good, and you have this conversation, and you realize in that moment it's over? I'm now going to hell and I'm going to be there in everlasting fire for all eternity. It will never, ever end. That's it. It's over. You get no chance to argue, to give a rebuttal. You get no chance to try to persuade Him. That's it. He said, "You're done, I don't know you; depart from Me, you who practice lawlessness." You live. You accepted Me. Or you call Me Lord. But you live as if there's nothing that comes with that; you're practicing lawlessness. And in that moment, the deep agony in the pit of their soul that comes in realizing that's it, it's over. There's nothing I can do. Those are real people experiencing this all the time.

Jesus said many. This is so scary. These are not people that didn't expect to encounter Jesus, that they're surprised that even the sight and then they get to depart. For me, these are people who are probably looking forward to seeing Jesus, that thought that they were going to have a great big mansion in heaven. They're calling Jesus Lord and trying to make their case, saying, "Look at all that we did for You." And He's saying, "Depart from me; I never knew you who practice lawlessness." This isn't that scary? Goodness!

Someone may say, "Well, wait a minute. These people called Jesus their Lord. How can that be?"

You know, I think oftentimes we misrepresent what it means to be saved or the gospel. I know this, I used to want to get people saved so badly. I've never, quite honestly, I've never been great at pushing myself out of my comfort zone in public places. It's not my bent. Some people are just natural evangelists, right? That everywhere they go, they're just always telling people, and I want to do better at that because it's not my natural bent. But I know I need to, I know I need to push myself to not be so concerned about bothering people and all that. But I remember there was a time when I was certainly as I was encountering people and giving them opportunity to accept the Lord. I remember when that I would prioritize them saying the salvation prayer like that's the big thing. If you'll just say the prayer, if you'll just receive Jesus right now as your Lord, then you're all good. You get to go to heaven, and that's that. However, I feel like in hindsight, like I actually misrepresented what it means to be a believer, because I was talking about accepting Jesus as if that was the end, not as if that was the beginning. And it's both; it's the end of your old life, but it's the beginning of a new one.

Picture somebody that was trying to convince someone else to get married. And so they said, "Hey, just say the vows and get married." Not explaining at all, but that that means you're

going to have to live differently, though, right? You don't get to get married and go right back to living the single life! If you get married and go right back to living the single life, you had no idea what you were doing when you got married or have no reverence for it at all. And many people treat the Lord like that, that they think all they have to say is essentially, "I do" or "I accept the free ticket to heaven." And then they get to go back and live as if they never did it or live as if they never gave their life to Lord. Or is it as if it wasn't an exchange? But it is an exchange. It's an exchange that Jesus is giving His life and death as payment for us, and in exchange we are giving our life to Him. That's the great exchange, like in marriage, how we're supposed to exchange our lives, that my life, my physical body, my life now belongs to you and vice versa, that we're now one. And in the same way, it's a spiritual marriage that we come into with the Lord. But we need to make sure we're communicating the right thing, that we're not just communicating, "Hey, if you're willing to get a free ticket to heaven, then say the quick prayer." But that we're communicating that there's more to it than that; you're beginning a relationship with the Lord that's going to last your entire life; at least, it should.

Look at this, Hebrews 10:26 says this, "For if we sin willfully after we received the knowledge of truth, there no longer a means a sacrifice for sins." Catch that, if we sin willfully after we receive the knowledge of truth, they're no longer a means a sacrifice

for sin. So, this is talking about somebody that's received the knowledge of truth, but yet is sinning willfully. And it says there's no sacrifice for those sins. What does that mean? Well, if there's no sacrifice for those sins, if they're not covered, then you're going to be in trouble when you have to go and make payment for your sin. Because the payment, if it's not already paid for by the sacrifice that Jesus made, the payment is death in everlasting fire. And so how does this work? Well, this says if we sin willfully; this isn't talking about somebody who's a believer or who's accepted Jesus and is struggling with sin, who's wanting to do right, but falling and missing it. They're falling and they're getting back up. This is talking about somebody who has received the truth, but they're now sinning willfully. What does that mean? It means their full will is backing it. It means they're sinning; they know it's wrong before the Lord and they don't care. It doesn't matter. It's not that they're struggling with something or they're falling into something they don't want to do. They are willfully walking out and what's wrong before the Lord, knowingly walking out in what's wrong before the Lord. You can't do it willfully if it's not knowingly.

This is why Jesus said Matthew 5:30, "And if your right hand causes you to sin, cut it off and cast it from you; for it is more profitable for you that one of your members perish than for your whole body to be cast into hell." In other words, sin, if you leave that sin unaddressed, it is possible that it could drag

you all the way to hell. Now someone may ask, "But I thought we were saved by grace, right? Not of works." And that is absolutely true. We are saved by grace and grace alone. We cannot earn salvation. But you can fall back into the trap of thinking that just saying the prayer and then living like everyone else is how it's done. And it's not. Jesus is very clear. The Word is very clear that when we accept Jesus in our life, when we receive the grace of God, that we're supposed to live as if we did that.

And in the same way again, if we get married, we're supposed to no longer live like a single person, but we're supposed to live before the Lord. We cannot earn salvation. There's no amount of good works you can do to obtain salvation. It's by the grace and grace of God alone. However, if you're in that category where Hebrews 10:26 says, where you've received the knowledge of truth, but since then you've been sinning, not struggling with sin, not dealing with sin, not battling to be free, not battling to do better, but falling. But you've been sinning willfully, you've received the truth, and yet you're you're doing whatever you want, and it doesn't matter if it pleases God or not, you're doing it anyway. That is a scary place to be, because when Jesus says, "Many say to Me, Lord, Lord, didn't we do this, that and the other?" And he'll say, "Depart from Me." Those are real people.

Who are those people? They're people who call Jesus their Lord and think they've done stuff for Him. And who are those people? We probably



know some of those people. Hopefully not, but we probably do. Hopefully you're not one of those people. I don't want to be one of those people. But this is why Philippians 2:12 says this, "work out your own salvation with fear and trembling." In other words, when it comes to the topic of salvation, don't be light-hearted about it and say, "Well, I said the prayer, I'm all good, I'll make it to heaven. Doesn't matter what I do now. I said the prayer." Well, if that's true, then why is it that Jesus again said, if your right hand causes you to sin then cut it off because it's better for you to cut off one of your members and end up in heaven than to end up in hell with your whole body? Why is that Jesus said that then, if all you have to do is say the prayer and then do whatever you want? It's because that's not true; that's not what the Bible calls us to.

And remember, Paul lays out as well. He says if you sin, he says, if it is your will not to sin, then it's no longer you that sins but the sin within you. In other words, what really matters when we sin, what really matters in our life is, if we're sinning, are we sinning because we're struggling and it's our will not to sin? Or are we sinning because we actually are practicing lawlessness? We don't care what God says or what God expects. We want to do what we want to do. It makes a big difference.

So let me put it this way. You can have somebody that is sinning more and yet is wanting to do right before God and trying to do right for God and is justified versus

someone who is sinning less and does not have a heart that wants to do right before God. And yet, and they're not justified, even though they've sinned less. And that's why we're saved by grace and not of works. We can't do enough works to earn it. Remember, Jesus talked about how a tax collector and a Pharisee went up the mountain and the tax collector sinned so much he couldn't even look up to heaven. He was so ashamed. But he beat his chest and said, "Father, forgive me, I'm a sinner." And the Pharisee who sinned much less went about his prayer, and all his prayer was thanking God that I'm a good person, that I'm so good at this and that and the other. And it says that the one who said more and yet was humble and wanted to do right before God, that one, the tax collector, went down justified, and the Pharisee did not. Though both were praying to God, the Pharisee went down not justified. And there are certainly some people that, though they claim God as their Savior, though they claim Jesus is their Savior, and though they claim to live for Him that are not going to make it. This is the "Many will say to Me, Lord, Lord..." passage. And that's why Philippians 2:12 again says, "Work out your own salvation with fear and trembling."

Let me close with this passage in Matthew 25:1-12. Jesus says this, He says, "Then the kingdom of heaven shall be likened to ten virgins who took their lamps and went out to meet the bridegroom." (the bridegroom representing Jesus here) "Now five of them were wise, and five were foolish. Those who were foolish took their lamps and took no oil with them, but the

wise took oil in their vessels with their lamps. But while the bridegroom was delayed, they all slumbered and slept. And at midnight a cry was heard, 'Behold, the bridegroom is coming; go out to meet him!' Then all the virgins arose and trimmed their lamps. And the foolish said to the wise, 'Give us some of your oil, for our lamps are going out.' But the wise answered, saying, 'No, lest there should not be enough for us and you; but rather go to those who sell, and buy for yourselves.' And while they went to buy, the bridegroom came, and those who are ready went in with him to the wedding; and the door was shut. Afterward, the other virgins came also saying, "Lord, Lord, open to us!" But he answered and said, 'Assuredly, I say to you, I do not know you.'

Notice here, all ten virgins in this example story, were all waiting for Jesus. They were all people that would be considered followers of the bridegroom in this scenario, they were waiting for the bridegroom. They knew the bridegroom was coming and they were waiting. But five of them were actually ready when the bridegroom came and five weren't, and the five that weren't, they tried to get ready at the last second, and it was too late. And so the door was shut on them. And then they pounded on the door saying, "Lord, Lord, Lord, us too, us too, we're your people too, we're part of the wedding party, we're part of the ten virgins that were waiting." And Jesus, in this case, the bridegroom representing Jesus, said, "I don't know you. I don't know who you are."

Now, could this be just some random ratios that were given? Maybe. But if I had to guess, my guess would be that this is trying to point out to us that when it comes to even believers, people that call themselves believers, people that would say that they're waiting for the bridegroom, that 50% of them ... I wonder if this is giving us some sort of ratio here ... that 50% of people, around half of the people that say they're waiting for Jesus, that would call Jesus their Lord, that would hit a homerun at a baseball game and point up to Jesus and kiss, kiss the cross. Maybe 50%, or about half of the people that claim that Jesus is their Lord, are actually going to be ready and going to be able to enter in with the bridegroom, and maybe half are not. And that's a scary thought to think about, because that means that when we're sitting in church, that means likely the scenario is there are many people, even in church, or even in a house church, or when we're at a gathering with believers, that think that they're ready and they're not. And hell is such an overwhelming reality to try to grasp, that it's hard to wrap our mind around, but we must recognize that it is a reality. It's such a reality that it's worth working out our own salvation with fear and trembling, working it out as if it's really important, because it is. And making sure that our entire life is spent not only seeking after God but seeking how we can help others not end up there. Because hell is a real place according to the Word. And many, in fact, most people according to the Word, will end up there. And it ought not be. So, we should be preaching

the gospel, spreading the gospel, living for Jesus, and reaching the people around us.

So, I want to take a moment to pray. I bet there's some of you maybe that as you're watching this video, you feel like you need to repent and that you need to ask the Lord for some forgiveness. Maybe there's areas of your life that you haven't just been falling into sin, but you realize, no, I've been sinning willfully. Like, I know it's wrong before God and I've been living as if I don't care that I'm just going to do it anyway because I want to. And that's a scary place to be. And I want to encourage you to take a moment to pray and repent before the Lord. And there's some of you that you know that your heart is to do right before God. You know that your will is not to sin but to please the Lord. And you're confident in your salvation, and you're able to enter boldly into the throne room of God. But yet, maybe there are people around you that God is tugging on your heart that you need to minister to, that you've been taking their eternity more lightly than you would want them to take your eternity. And God is tugging on your heart to start ministering to them and start reaching them because you never know when the end is going to be, not only when Jesus returns, but you also never know when that person's last day will be. Sometimes there's very unexpected deaths that happen, and we don't see them coming, and we wish we would have said something. And so, let's take a moment right now. And as I pray, you pray as well, if you're at a place that you can, and let's repent if we need to. But let's also ask

the Lord for some wisdom on how to reach the people around us.

So, Lord, first of all, forgive me, God, there are areas that I know that I've missed at, Lord, areas that I know I need to do right before You, God. And I want to, Lord, and forgive me for those areas, but also, Lord, help me, help us, Lord, to reach the people around us, to not casually allow people around us to ultimately go down the path of destruction and end up in hell, Lord, but help us God to help them to see the light, Lord, to see the reality of the Gospel and to know that their sins are forgiven if they simply allow themselves to receive the salvation that You've given to them. So help us and guide us, in Jesus' name, amen.

Thank you, guys. I told you to buckle up and then I'll see you guys next time as we talk about heaven, a little bit lighter. So, I'll see you then.