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DO NOT GO TO HELL!

There was a rich man who was dressed in purple and fine linen and lived in luxury every day. At his gate was laid a beggar named Lazarus, covered with sores and longing to eat what fell from the rich man's table. Even the dogs came and licked his sores.

The time came when the beggar died and the angels carried him to Abraham's side. The rich man also died and was buried. In hell, where he was in torment, he looked up and saw Abraham far away, with Lazarus by his side. So he called to him, "Father Abraham, have pity on me and send Lazarus to dip the tip of his finger in water and cool my tongue, because I am in agony in this fire."

But Abraham replied, "Son, remember that in your lifetime you received your good things, while Lazarus received bad things, but now he is comforted here and you are in agony. And besides all this, between us and you a great chasm has been fixed, so that those who want to go from here to you cannot, nor can anyone cross over from there to us."

He answered, "Then I beg you, father, send Lazarus to my father's house, for I have five brothers. Let him warn them, so that they will not also come to this place of torment."

Abraham replied, "They have Moses and the Prophets; let them listen to them."

"No, father Abraham," he said, "but if someone from the dead goes to them, they will repent."

He said to him, "If they do not listen to Moses and the Prophets, they will not be convinced even if someone rises from the dead."

– LUKE 16:19-31

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WE CALL THIS passage the parable of the rich man and Lazarus. Many insist that this is a true story, not just a parable.

For instance, John Wesley wrote about this passage:

But is the . . . account merely a parable, or a real history? It has been believed by many, and roundly asserted, to be a mere parable, because of one or two circumstances therein, which are not easy to be accounted for. In particular, it is hard to conceive, how a person in hell could hold conversation with one in paradise. But, admitting we cannot account for this, will it overbalance an express assertion of our Lord: “There was,” says our Lord, “a certain rich man.”—Was there not? Did such a man never exist? “And there was a certain beggar named Lazarus.”—Was there, or was there not? Is it not bold enough, positively to deny what our blessed Lord positively affirms? Therefore, we cannot reasonably doubt, but the whole narration, with all its circumstances, is exactly true. And Theophylact (one of the ancient commentators on the Scriptures) observes upon the text, that, “according to the tradition of the Jews, Lazarus lived at Jerusalem.”¹

The legend also says that the rich man’s name was either Nineve or Phinees.² Therefore, it is probable that the story was an actual event.

Even if it is only a figurative story, this does not present a problem for us, because Jesus was the One who told the story, and He knows about afterlife more than anyone else. Moreover, it can be an advantage for us if it turns out that the story did not actually occur, because a factual story only shows a partial aspect of afterlife, while a parable reveals a general truth.

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1. Death is not the end, but the beginning of eternity.

Many people believe that death is the end, so they live irresponsible lives, even committing suicide. However, death is not the end of existence. After we die, there will be judgment (see Hebrews 9:27), and we will be assigned eternally to heaven or hell. That is the basic truth revealed in this passage.

The Seventh-day Adventist church does not believe in the immortality of souls. They insist on the mortality of souls. Since they believe that upon death one's soul will be destroyed, they deny hell as the Jehovah's Witnesses do. They deny that the story of a rich man and Lazarus is an actual event, and they believe that it is one of the "Egyptian folk tales," which Jesus quoted.

Whether or not the passage is a real event or a parable, it is a fact. Besides this passage, all the scriptural passages about heaven and hell are real truth. This truth is found not only in Scripture, but it also has been proven in modern medical science.

Many years ago, Dr. Maurice Rawlings wrote several books on the topic of death. He had been a personal physician to General Dwight D. Eisenhower, and he is currently a specialist in cardiovascular disease and an international expert on CPR. He became the author of the best-seller *Beyond Death's Door* and is a wealthy owner of a personal jet and a lakefront house.

Maurice Rawlings has been a lifelong doctor who witnessed death almost every day. He never seriously thought about death, though. He believed that afterlife was either a dream or a fantasy.

One day, a forty-eight-year-old postman named Charles McKaine was admitted to the hospital. While Dr. Pam Charlesward was conducting an ECG test on Charles, he suddenly experienced heart failure. To the two doctors'

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surprise, he did not realize that his heart had stopped, and he kept on talking. After four or five seconds, he looked confused—as though he wanted to ask a question—when his eyes rolled backward and he fell into unconsciousness. A nurse ran to conduct mouth-to-mouth CPR, called “a kiss of life,” while another nurse prepared an intravenous injection. Dr. Rawlings used a heart controller to make Charles’s heart beat regularly again.

Suddenly Charles screamed, “Don’t stop! I’m in hell! I’m in hell!”

Dr. Rawlings thought Charles was seeing an illusion, so he replied, “You wrestle with hell. I am busy trying to save your life!”

This was a very rare case. Most patients would complain to the doctor, “Stop jabbing my ribs! You are going to break my ribs!” The chest compressions cause very severe pain, even breaking the ribs of some patients, but the man wanted to come back desperately.

Thinking that his response was unusual, Dr. Rawlings knocked on Charles’s chest and asked, “Why don’t you want me to stop?”

Charles cried out, “I am in hell!”

Dr. Rawlings replied, “You mean, you are afraid to go to hell.”

Upon hearing the doctor’s words, Charles yelled, “No, I am in hell. Don’t let me go. Please, don’t let me go. Don’t you understand? I’m in hell. Whenever you stop the CPR, I am in hell again. Please, don’t let me go to hell again!”

Until then, Dr. Rawlings had disregarded the complaints of patients, but this patient was very serious. First of all, he was surprised at the look on his patient’s face. He had not seen such a terrified look on anyone’s face in the past twenty-

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five years. Charles's face was livid with fear, and it was clear that he was in the most frightening time of his life.

Dr. Rawlings continued to try to save his patient's life. Suddenly, Charles yelled with a panicked voice, "How can I escape from hell?"

Dr. Rawlings replied, "How about praying to God?"

Charles asked him to pray for him.

Startled, Dr. Rawlings grumbled, "I am not a pastor," but the sharp looks from the nurses prompted him to reluctantly come up with a prayer: "Follow after me, Jesus Son of God! Save me from hell. If I live again, I will live for you."

The patient repeated his prayer desperately, then a miracle took place. He became peaceful and soon returned to a normal state.

The next day, when Dr. Rawlings went to Charles's room, he was reading the Bible.³

This is a true story. It shocked Maurice Rawlings, and he became interested in death not as a doctor, but as a human being. It also caused him to study death with a whole-hearted devotion, using two methods.

First, he talked with people who had had near-death experiences, then he analyzed and compared their stories.

As a result, he discovered that these experiences had strong commonalities. He had generally believed that only a few people could have similar illusions. However, he came to conclude that it was impossible for so many patients to have essentially the same and continual illusions. Furthermore, these patients were normal, discerning people who could judge reality correctly and believed their experiences to be real and not fantasies.

Second, he began a comparative study of world religions. He compared and analyzed the religious theories from holy

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books including the laws and Talmud of Judaism, the Quran of Islam, Vedas of the Indian Upanishad, Brahman of Hinduism, the Zoroastrian holy book, the sayings and analects of Confucius, the Agama of Jainism, Buddhist holy books, the Japanese Shinto Kojiki, and Lao Tzu's Taoism. Subsequently, he realized that only one book most accurately described the near-death experiences of his patients: the Christian Bible.

Through his study, he became convinced that Christianity was the only true religion. He was not a believer before his study, but he became a faithful Christian afterward. Heaven and hell are not fiction, but reality.

I once read about a man who was an atheist and a gambler. After he died, the inscription on his gravestone was written as follows: "Here lies a dicer; long in doubt if death could kill the soul, or not: Here ends his doubtfulness; at last convinced;— but, ah! the die is cast!"⁴

Tryon Edwards said, "Hell is a reality seen too late—duty neglected in its season."⁵ It is a place where one regrets that one had disregarded what one ought to have done.

The rich man in the passage realized too late that heaven and hell really do exist and therefore could not avoid going to hell. Be careful that you also do not realize this truth too late. As you read this, believe in the existence of afterlife, of heaven and hell. I wish that you would avoid hell and receive heaven as your inheritance.

2. Please be anywhere but in hell!

The Bible speaks about hell much more than heaven. It is probably because more people will end up in hell than in heaven. In the Bible, the person who mentions the most about hell is Jesus. Obviously, Jesus knew about hell more than any other person.

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In 1747, John Wesley wrote the following words: “I desire to have both heaven and hell ever in my eye, while I stand on this isthmus of life, between these two boundless oceans; and I verily think the daily consideration of both highly becomes all men of reason and religion.”⁶

Nowadays many preachers commit the sin of being silent about hell. They do not preach about hell because people do not like to hear those sermons. Jonathan Edwards wrote of the necessity of preaching about hell.

Another thing that some ministers have been greatly blamed for, and I think unjustly, is speaking terror to them who are already under great terrors, instead of comforting them. Indeed if ministers in such a case go about to terrify persons with that which is not true, or to affright them by representing their case worse than it is, or in any respect otherwise than it is, they are to be condemned; but if they terrify them only by still holding forth more light to them, and giving them to understand more of the truth of their case, they are altogether to be justified. When consciences are greatly awakened by the Spirit of God, it is but light imparted, enabling men to see their case, in some measure, as it is; and, if more light be let in, it will terrify them still more. But ministers are not therefore to be blamed that they endeavor to hold forth more light to the conscience, and do not rather alleviate the pain they are under, by intercepting and obstructing the light that shines already. To say any thing to those who have never believed in the Lord Jesus Christ, to represent their case any otherwise than exceeding terrible, is not to preach the word of God to them; for

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the word of God reveals nothing but truth; but this is to delude them.⁷

I agree with this statement wholeheartedly. I also believe that preachers must not concern themselves with what people think; they should preach about hell more often. The first topic they must preach about is hell's real existence. The next topic should be "What kind of place is hell?" Well, what kind of place is hell?

Thomas á Kempis says this about hell: "One hour in this hellhole will produce more pain than a hundred years of penitential practice."⁸ The following two points help us to realize how painful the suffering of hell is.

First, hell is the lake that burns with fire and brimstone.

Father Abraham, have pity on me and send Lazarus to dip the tip of his finger in water and cool my tongue, because I am in agony in this fire.

—LUKE 16:24

... where "their worm does not die, and the fire is not quenched." Everyone will be salted with fire.

—MARK 9:48–49

What do you think will bring the most severe suffering in the world to a person? I believe it is fire. The most fearful injury is a burn. Its cure is most painful. Hell is a place full of fire. In Revelation, fire is described as "the lake of fire" (Rev. 20:15) or "the lake which burns with fire and brimstone" (Rev. 21:8, NKJV).

The following shocking testimony shows how frightening the fire of hell is. In 1948, George Godkin of Alberta, Canada, died after a prolonged illness. At that time, he experienced

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hell for a moment. He introduced his experience as follows:

I was guided to the place in the spirit world called hell. This was a place of punishment for all those who rejected Jesus Christ. I not only witnessed hell, but felt the torment of those who will go there. The darkness of hell was so intense that it seemed to have a pressure per square inch. Truly it was extremely black, dismal, desolate, heavy, and thick. It gave individuals a crushing, despondent feeling of loneliness.

There was heat of the most drying, dehydrating type. The eyeballs felt so dry that it seemed red, hot coals were in their sockets. The tongue and lips were parched and cracked with intense heat. The breath from the nostrils felt like the blast from a furnace. The exterior of the body felt as though it were encased within a white-hot stove. The interior of the body felt the tormenting sensation of scorching, hot air being forced through it. The agony and loneliness of hell which the human souls feel cannot be clearly expressed; it has to be experienced!"⁹

The fire of hell, described above, is a place of torturous suffering. The worst place in the universe is hell. We must avoid going to hell at all cost.

Hell is an eternal place. The fire of hell never dies, and there is no death in hell. Therefore, hell's torment is eternal.

One time, I heard through a radio about a man who, after separating from his wife and feeling despair, prayed that he might die by fire. Imagine a person who jumps into the fire wishing to die and yet does not die, but suffers agonizing torment in the unquenchable fire. How terrible that would be! Hell is such a place! The fire of hell never dies. Because of the deep pit, it is impossible to escape. A suicide is impossible,

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too. That is why the Bible records people who fell into hell as follows:

He will be tormented with burning sulfur in the presence of the holy angels and of the Lamb. And the smoke of their torment rises for ever and ever. There is no rest day or night....

—REVELATION 14:10–11

Richard Baxter, the famous Puritan preacher, wrote about the suffering of hell.

But the greatest aggravation of these torments will be their *eternity*. When a thousand millions of ages are past, they are as fresh to begin as the first day. If there were any hope of an end, it would ease the damned to foresee it; but *For ever* is an intolerable thought! They were never weary of sinning, nor will God be weary of punishing. They never heartily repented of sin, nor will God repent of their suffering. They broke the laws of the eternal God, and therefore shall suffer eternal punishment...As the joys of heaven are beyond our conception, so are the pains of hell. Everlasting torment is inconceivable torment.¹⁰

I have never read such a vivid testimony as that of a woman named Susan, about the unending suffering of hell. One night, Susan was sitting on the sofa in her living room. Suddenly, she felt the presence of God and was filled with the Holy Spirit. She heard the Lord's voice: "Look! Keep your eyes on hell!"

As soon as she heard the words, a burning wall appeared in front of her. A blue-hot flame like a column of fire rose

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fiercely from the bottom of a brown floor. A jelly-like figure stood in the middle of the fire. While she was gazing at it, it began to tremble with fear.

A loud cry broke out with a sob, "Oh, God, please help me. Please help me!" It kept weeping.

Then the Lord spoke, "My beloved daughter, the soul that you see in the fire is a man who has been in hell for the last one thousand eight hundred years. He still keeps crying out to me like this."

Why are you surprised? Do you think one thousand eight hundred years is long? No, it is not long. One thousand years is not even close to one second in hell. That is because hell is an eternal place. Samuel Davies once described eternity vividly as follows:

Eternity! It is a duration that excludes all number and computation; days, and months, and years, yea, and ages, are lost in it, like drops in the ocean. Millions of millions of years, as many years as there are sands on the seashore, or particles of dust in the globe of the earth, and these multiplied to the highest reach of number, all these are nothing to eternity. They do not bear the least imaginable proportion to it, for these will come to an end, as certain as day: But eternity will never, never come to an end. It is a line without end; it is an ocean without a shore... It is an infinite, unknown something, that neither human thought can grasp, nor human language describe... Suppose a bird were to pick up and carry away a grain of sand or dust from the globe of this earth once in a thousand years, till it should be at length wholly carried away; the duration which this would take up appears a kind of eternity to us.¹¹

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Several years ago, I saw a bonfire on the grounds of my grandfather's house. I threw a big log into the fire. The log burned all day, but only the surface of it was burned. Watching it reminded me of hell. The log looked like someone's thigh. I shuddered with fear as I thought about the souls being eternally tormented in hell.

We mistakenly believe that the world in which we live today will be eternal. There is an end to this world, but heaven and hell, which seemed not real to us, truly exist and are everlasting. Therefore, we must be careful not to go to hell.

3. Do not be assured because you are baptized and go to church. You must repent of your sins.

Why did the rich man fall into Hades? Why did he go to hell? "No, father Abraham . . . but if someone from the dead goes to them, they will repent" (Luke 16:30). As implied in the verse, the rich man went to hell because he did not repent. The reason he went to hell is the same reason his five brothers will go to hell. They would not repent.

Many Christians are convinced that they will go to heaven because they have faith in Jesus, but I want to ask them, "Have you repented of your sins?" Faith without repentance is false faith, which will not rescue us from hell.

Do you want to go to heaven? Then you must repent. (See 2 Peter 3:8–9.) What sins should you repent of? There is no one particular sin of which you must repent. You must repent of *all* your sins. If you ask, "God, what sin must I turn away from?" then God will definitely say, "From all sins!" In Ezekiel 18:30–32, God commanded:

Therefore, O house of Israel, I will judge you, each one according to his ways, declares the Sovereign Lord. Repent! Turn away from all your offenses; then sin will

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not be your downfall. Rid yourselves of all the offenses you have committed, and get a new heart and a new spirit. Why will you die, O house of Israel? For I take no pleasure in the death of anyone, declares the Sovereign Lord. Repent and live!

Repentance is not merely regretting and confessing your sins, but cutting off your sins. At the same time, repentance is cutting off “all your offenses” (Ezek. 18:30). Thomas Watson said, “They are but half-turned who turn from many sins but are unturned from some special sin.”¹² However, many are ignorant of this crucially important point about repentance. I want to introduce to you some of the most well-known sayings regarding repentance.

Yet be it evermore remembered, no sinner can find a welcome before the face of God unless he returns most deeply penitent. Ah! You do not know God at all if you suppose He can receive you without the most thorough penitence and the most ample restitution.¹³

—CHARLES FINNEY

O sirs, In God’s name let me tell you, it is not the giving up of one sin, nor fifty sins, which is true repentance; it is the solemn renunciation of every sin. If thou dost harbour one of those accursed vipers in thy heart, thy repentance is but a sham. If thou dost indulge in but one lust, and dost give up every other, that one lust, like one leak in a ship, will sink thy soul. Think it not sufficient to give up thy outward vices; fancy it not enough to cut off the more corrupt sins of thy life; it is all or none which God demands.¹⁴

—CHARLES SPURGEON

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More importantly, this is what our Lord Jesus Christ said:

If your hand causes you to sin, cut it off. It is better for you to enter life maimed than with two hands to go into hell, where the fire never goes out. And if your foot causes you to sin, cut it off. It is better for you to enter life crippled than to have two feet and be thrown into hell... where “their worm does not die, and the fire is not quenched.” Everyone will be salted with fire.

—MARK 9:43–49

Some people might question how this passage is relevant to what I was talking about. It is relevant because Jesus is saying that it does not take hand, foot, and eye—in other words, many different sins—to go to hell; if there is even one sin that we have not gotten rid of, we will be thrown into hell along with that sin. In a parable that teaches about repentance, Jesus also said:

I tell you that in the same way there will be more rejoicing in heaven over one sinner who repents than over ninety-nine righteous persons who do not need to repent.

—LUKE 15:7

Previously I used to think that because of the words “in heaven,” the “ninety-nine righteous persons” referred to saints in heaven. I must have thought so because they were described as “persons who do not need to repent,” but the “ninety-nine righteous persons who do not need to repent” refer to those on earth who have truly repented. This fact is clear, because it is written in Luke 15:4:

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Suppose one of you has a hundred sheep and loses one of them. Does he not leave the ninety-nine in the open country and go after the lost sheep until he finds it?

Now please pay attention to what I am about to say! There are two kinds of people. One kind consists of those in Christ who have repented; while the second kind consists of those outside His fold who have not repented. In other words, one group of people will go to heaven; the other group will go to hell.

What does the Bible say about people who have repented? It says they are "righteous persons who do not need to repent." Therefore, those who want to go to heaven must have no need to repent. They must not have even one sin remaining in them. All sins must be repented. Only truly repentant persons deserve to go to heaven.

Some people may have great difficulty digesting this truth, because they may confuse repentance with confession. Repentance and confession are different. The object of repentance is habitual sin, and the object of confession is accidental sin. In principle, non-believers repent, and believers confess. Therefore, it does not mean that a person who has sins to confess is not repentant and will go to hell. It means that a person who has habitual sin—in other words, sin that needs to be thrown away—is not repentant and will go to hell.

In order to facilitate your decision, I will tell an important story. One day, Rev. T. L. Osborne, an international evangelist, was waiting for his ship to leave the harbor. He had enough time to walk around the streets. Then an interesting scene took place right in front of him. A herd of pigs was following its herder in a row without going astray.

As many of you know, pigs are very hard to control. When you beat them with a stick to the left, they will go to the

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right. When you beat them with a stick to the right, they will go left. No matter how much you try, they will go wherever they please.

Rev. Osborne had often seen herders using both hands to grab pigs' tails in order to control them, and the pigs would kick their legs to run away from them, but he had never seen a row of pigs following their herder so obediently. Puzzled, he followed them, and to his surprise, they arrived at a slaughterhouse. The pigs entered the large iron barred gate without hesitation! Rev. Osborne, watching such a humorous and pitiful sight of pigs, waited for the herder to come out. Upon meeting him, the reverend asked the secret of the herder's amazing ability.

"It is simple. Pigs like beans. When I walk, I drop a handful of beans on the road, and they follow the beans, not me. They are so intent on eating the beans that they do not realize they are walking toward their death."¹⁵ He was shocked by these words! He realized that the people who are busy indulging themselves with pleasure and self-interest are just like these pigs.

My beloved friend, pigs like beans the most. What sin do you like the most? That sin is Satan's bean, the bait that he uses to drag you to hell. When you sin, do not say that "I cannot stop this sin because I like it too much." Just as pigs that follow the beans were actually following the herder who led them to the slaughterhouse, we who follow our favorite sin are in reality following Satan who steals, kills, and destroys. Our destination is hell, which Jesus described as "everlasting fire prepared for the devil and his angels" (Matt. 25:41, NKJV). Therefore, I wish that you would open your eyes to this reality and cut off your sin right now.

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4. We must boldly spread the gospel with compassion for the lost souls.

The rich man in hell requested two things from Abraham. First, he begged for a drop of water for himself, and then he asked for Lazarus to be sent to his brothers on Earth. The best-written book on hell is by Pastor Mary Baxter, titled *A Divine Revelation of Hell*. Recording a thirty-day eyewitness testimony of hell, the content of the book is very similar to the following passage.

Next we came to the fire pot. The size of this fire pot was the same as the first, and skeletal figures were in it. The voice spoke, “Lord, have mercy on me!” Only when he spoke did I realize whether it was a man or a woman.

He spoke with a sob. “Lord...I have been wrong. Please forgive me...Please take me out of here. I have been in this misery...for so many years. Please let me out!” While he was begging, his skeletal figure trembled violently.

I looked at Jesus and saw Him crying, too. He looked above and said, “My Father, My Father, have mercy!”

“Lord Jesus, haven’t I suffered long enough for the sins I committed?” the voice cried out from the fire. “I have been here for forty years.”

Jesus spoke, “It is written, the righteous will live by faith. It is not by paying the penalty for your sins that you are saved, but it is by having faith in Me, Jesus Christ, while you were on earth that you are saved. You did not believe in the truth. Even when My people were sent to you to show you the way, you did not listen to them. You scorned them and rejected the gospel. Even though I died for you, you mocked Me and did not repent from

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your sins. My Father gave you many opportunities to receive salvation. If only you had listened then..." Jesus shed His tears.

"I know, Lord. I know!" the man wailed. "But I am repenting now."

"It is too late," said Jesus. "The judgment is ended."

The man continued to weep. "Lord, even now the unrepentant people still come here. Please allow me to tell them that they must repent from their sins while on earth. I do not want them to come here."¹⁶

Like this man, people in hell are ready to share the gospel if only they are given the opportunity.

Those who have seen hell are fired up for evangelism. Pastor Jung Pyeo Lee, the director of Hansin Ministry Development, shared his testimony one day.¹⁷ While he was in middle school, his close friend gave him a book, *A Calendar of Wisdom* by Tolstoy. The book contained many famous sayings of Buddha, Confucius, Lao Tzu, Jung-tzu, Socrates, and others, but what touched his heart were the words of Jesus. He asked his friend if there was a book with only the sayings of Jesus, and his friend handed him the New Testament. While he was reading it, he felt shocked at the story of the rich man and Lazarus in Luke 16. He determined that he must believe in Jesus just so he would avoid going to hell!

One morning, during his second year of high school, he coughed up blood. From the X-ray taken at the hospital, it was discovered that his right lung had a hole that caused the bleeding. The medication prescribed for him did not work at all. With great despair, he went to the pharmacy and bought a large dose of sleeping pills. Before taking the pills to cause his death, he closed his eyes for a moment, and suddenly hell

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appeared. He saw tormented skeletons screaming with pain. The vision caused his eyes to open wide in shock, but the memory of it did not immediately disappear. When he closed his eyes again, the scene reappeared. Out of fear, he gave up his plan to commit suicide. Instead, he desperately held on to God, was healed, and became a pastor. He described the effect the vision of hell had on him.

I could not help but spread the gospel because I have seen the vision of hell. In whatever church or community that I went to, I earnestly evangelized with a cry, "Believe in Jesus!"

While in An-yang, I served as an army chaplain. While sharing the gospel there, I habitually told the soldiers, "If it weren't for hell, I would not be preaching the gospel like this. But hell is real."

We must spread the gospel. That is because hell really exists. If we do not share the gospel, people around us will go to hell.

Now this is my conclusion.

The time came when the beggar died and the angels carried him to Abraham's side. The rich man also died and was buried.

—LUKE 16:22

In later Judaic thought, it is believed that when a righteous man dies, his soul is carried away by good angels, but when an evil man dies, his soul is carried by dark angels. In old Korean myths, there are dark spirits in black garb, but no angels. That is because without Jesus, there is no salvation. This means that before the gospel reached Korea, the nation's

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main religions of Buddhism and Confucianism were not able to save one soul, but sent all people to hell.

Charles Finney, the great evangelist, said:

In all ages it has been common for some dying saints to hear music which they supposed to be of heaven and to see angels near and around them. With eyes that see what others cannot see, they recognize their attending angels as already come, "Don't you hear that music?" say they. "Don't you see those shining ones? They come, they come!" But attending friends are yet too carnal to see such objects and to hear such sounds; for it is the mind and not the body that has eyes. It is the mind that sees, and not the body. No doubt in such cases, they do really see angelic forms and hear angelic voices. The Bible says, "Precious in the sight of the Lord is the death of his saints." How gloriously do these closing scenes illustrate this truth.

If this be true of saints, then doubtless wicked spirits are allowed to drag the wicked down from their dying beds to hell. Nor is it unreasonable to suppose that they too really see awful shapes and hear dreadful sounds. "Who is that weeping and wailing? Did I not hear a groan? Is there not some one weeping as if in awful agony? O, that awful thing; take him away, take him away! He will seize me and drag me down; take him away, away!"¹⁸

This is true, and there are too many real-life cases like this. Due to time limitations, I will introduce only two short cases.

In the book *People Who Met Angels* written by Joan Wester Anderson, the following story appears. An 11-year-old Christian boy was dying of peritonitis. He suddenly told those

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around him, “Look, Mom! There are angels around us. One angel is prettier than the other angels.”

Mom replied, “I cannot see anything.” Thinking that he was seeing an illusion, she tried to console him.

Nevertheless, the son kept saying, “Look. The angels are here. They are so close I can touch them.” At last, the parents realized that their boy was seeing a reality and felt greatly comforted.¹⁹

In another case, Rev. Dr. David Nelson recorded the near-death experiences of people. He observed the incidents as a doctor while he was still an unbeliever. He wrote that the unbelievers scream, “Ah, the frightful figure! Please take him out of this room. Why don’t you take him out?”²⁰

When the repentant die, angels come to escort them, but when the unrepentant die, evil spirits come to take them away. If you were to die, who do you think will come to escort you? Who would you like to escort you? Of course, you would like the angels to come. Then I wish that you would at once rely upon the blood of Jesus, confess all your sins, and cut off all your sins.