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Everlasting punishment Hell fire

WHEN the wicked have once received their punishment, how enduring will be its effect?

Matt. 25 :46 And these shall go away into everlasting punishment ; but the righteous into life eternal.

REF-ROMANS 2:7-8 To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:

2:8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,

NOTE-THE MEANING OF THE WORD HELL-THE PLACE OR STATE OF PUNISHMENT FOR THE WICKED AFTER DEATH-Matthew 10:28 And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

Ref-Luke 12:5 But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.

NOTE-THE GREAT CONTROVERSY,PP,536-What would be gained to God should we admit that He delights in witnessing unceasing tortures; that He is regaled with the groans and shrieks and imprecations of the suffering creatures whom He holds in the flames of hell? Can these horrid sounds be music in the ear of Infinite Love? It is urged that the infliction of endless misery upon the wicked would show God's hatred of sin as an evil which is ruinous to the peace and order of the universe. Oh, dreadful blasphemy! As if God's hatred of sin is the reason why it is perpetuated. For, according to the teachings of these theologians, continued torture without hope of mercy maddens its wretched victims, and as they pour out their rage in curses and blasphemy, they are forever augmenting their load of guilt. God's glory is not enhanced by thus perpetuating continually increasing sin through ceaseless ages. It is beyond the power of the human mind to estimate the evil which has been wrought by the heresy of eternal torment. The religion of the Bible, full of love and goodness, and abounding in compassion, is darkened by superstition and clothed with terror. When we consider in what false colors Satan has painted the character of God, can we wonder that our merciful Creator is feared, dreaded, and even hated? The appalling views of God which

have spread over the world from the teachings of the pulpit have made thousands, yes, millions, of skeptics and infidels. The theory of eternal torment is one of the false doctrines that constitute the wine of the abomination of Babylon, of which she makes all nations drink. Revelation 14:8; 17:2. That ministers of Christ should have accepted this heresy and proclaimed it from the sacred desk is indeed a mystery. They received it from Rome, as they received the false sabbath. True, it has been taught by great and good men; but the light on this subject had not come to them as it has come to us. They were responsible only for the light which shone in their time; we are accountable for that which shines in our day. If we turn from the testimony of God's word, and accept false doctrines because our fathers taught them, we fall under the condemnation pronounced upon Babylon; we are drinking of the wine of her abomination. A large class to whom the doctrine of eternal torment is revolting are driven to the opposite error. They see that the Scriptures represent God as a being of love and compassion, and they cannot believe that He will consign His creatures to the fires of an eternally burning hell. But holding that the soul is naturally immortal, they see no alternative but to conclude that all mankind will finally be saved. Many

regard the threatenings of the Bible as designed merely to frighten men into obedience, and not to be literally fulfilled. Thus the sinner can live in selfish pleasure, disregarding the requirements of God, and yet expect to be finally received into His favor. Such a doctrine, presuming upon God's mercy, but ignoring His justice, pleases the carnal heart and emboldens the wicked in their iniquity. To show how believers in universal salvation wrest the Scriptures to sustain their soul-destroying dogmas, it is needful only to cite their own utterances. At the funeral of an irreligious young man, who had been killed instantly by an accident, a Universalist minister selected as his text the Scripture statement concerning David: "He was comforted concerning Amnon, seeing he was dead." 2 Samuel 13:39. "I am frequently asked," said the speaker, "what will be the fate of those who leave the world in sin, die, perhaps, in a state of inebriation, die with the scarlet stains of crime unwashed from their robes, or die as this young man died, having never made a profession or enjoyed an experience of religion. We are content with the Scriptures; their answer shall solve the awful problem. Amnon was exceedingly sinful; he was unrepentant, he was made drunk, and while drunk was killed. David was a prophet of God; he must have known whether it would

be ill or well for Amnon in the world to come. What were the expressions of his heart?

PSALMS 18:5-9 The sorrows of hell compassed me about: the snares of death prevented me.

18:6 In my distress I called upon the LORD, and cried unto my God: he heard my voice out of his temple, and my cry came before him, [even] into his ears.

18:7 Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because he was wroth.

18:8 There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it.

18:9 He bowed the heavens also, and came down: and darkness [was] under his feet.

NOTE-THE GREAT CONTROVERSY,PP,310- It was needful that men should be awakened to their danger; that they should be roused to prepare for the solemn events connected with the close of probation. The prophet of God declares: "The day of the Lord is great and very terrible; and who can abide it?" Who shall stand when He appeareth who is "of purer eyes than to behold evil," and cannot "look on iniquity"? Joel 2:11; Habakkuk 1:13. To them that cry, "My God, we know Thee," yet have transgressed His covenant, and hastened after another god, hiding iniquity in their

hearts, and loving the paths of unrighteousness-- to these the day of the Lord is "darkness, and not light, even very dark, and no brightness in it." Hosea 8:2, 1; Psalm 16:4; Amos 5:20. "It shall come to pass at that time," saith the Lord, "that I will search Jerusalem with candles, and punish the men that are settled on their lees: that say in their heart, The Lord will not do good, neither will He do evil." Zephaniah 1:12. "I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible." Isaiah 13:11. "Neither their silver nor their gold shall be able to deliver them;" "their goods shall become a booty, and their houses a desolation." Zephaniah 1:18, 13. The prophet Jeremiah, looking forward to this fearful time, exclaimed: "I am pained at my very heart. . . . I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war. Destruction upon destruction is cried." Jeremiah 4:19, 20. "That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm." Zephaniah 1:15, 16. "Behold, the day of the Lord cometh, . . . to lay the land desolate: and He shall destroy the sinners thereof out of it." Isaiah 13:9.

NOTE-TESTIMONIES FOR THE-VOL,2,PP,25-“Then shall He say also unto them on the left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungered, and ye gave Me no meat: I was thirsty, and ye gave Me no drink: I was a stranger, and ye took Me not in: naked, and ye clothed Me not: sick, and in prison, and ye visited Me not. Then shall they also answer Him, saying, Lord, when saw we Thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto Thee? Then shall He answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to Me. And these shall go away into everlasting punishment: but the righteous into life eternal.”
Matthew 25:41-46. Jesus here identifies Himself with His suffering people. It was I who was hungry and thirsty. It was I who was a stranger. It was I who was naked. It was I who was sick. It was I who was in prison. When you were enjoying the food from your bountifully spread tables, I was famishing in the hovel or street not far from you. When you closed your doors against Me, while your well-furnished rooms were unoccupied, I had not where to lay My head. Your wardrobes were filled with an abundant supply of changeable suits of apparel, upon which means had

been needlessly squandered, which you might have given to the needy. I was destitute of comfortable apparel. When you were enjoying health, I was sick. Misfortune cast Me into prison and bound Me with fetters, bowing down My spirit, depriving Me of freedom and hope, while you roamed free. What a oneness Jesus here expresses as existing between Himself and His suffering disciples! He makes their case His own. He identifies Himself as being in person the very sufferer. Mark, selfish Christian: every neglect of the needy poor, the orphan, the fatherless, is a neglect of Jesus in their person. I am acquainted with persons who make a high profession, whose hearts are so encased in self-love and selfishness that they cannot appreciate what I am writing. They have all their lives thought and lived only for self. To make a sacrifice to do others good, to disadvantage themselves to advantage others, is out of the question with them. They have not the least idea that God requires this of them. Self is their idol. Precious weeks, months, and years pass into eternity, but they have no record in heaven of kindly acts, of sacrificing for others' good, of feeding the hungry, clothing the naked, or taking in the stranger. This entertaining strangers at a venture is not agreeable. If they knew that all who sought to share their bounty were worthy,

then they might be induced to do something in this direction. But there is virtue in venturing something.

Perchance we may entertain angels

REF-MATTHEW 25:41-46 Then shall he say also unto them on the left hand, **Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:**

25:42 For I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink:

25:43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

25:44 Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

25:45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did [it] not to one of the least of these, ye did [it] not to me.

25:46 And these shall go away into everlasting punishment: but the righteous into life eternal.

REF-MARK 9:44 Where their worm dieth not, and the fire is not quenched.

9:45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched:

9:46 Where their worm dieth not, and the fire is not quenched.

9:47 And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire:

9:48 Where their worm dieth not, and the fire is not quenched.

REF-JOHN 5:29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation

NOTE-THE DESIRE OF AGES,211-But Christ's mission was not for judgment, but for salvation. "God sent not His Son into the world to condemn the world; but that the world through Him might be saved." John 3:17.

And before the Sanhedrin Jesus declared, "He that heareth My word, and believeth Him that sent Me, hath eternal life, and cometh not into judgment, but hath passed out of death into life." John 5:24, R. V.

Bidding His hearers marvel not, Christ opened before them, in still wider view, the mystery of the future.

"The hour cometh," He said, "in which all that are in the tombs shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done ill, unto the resurrection of judgment." John 5:28, 29, R. V. This assurance of the future life was that for which Israel had so long waited,

and which they had hoped to receive at the Messiah's advent. The only light that can lighten the gloom of the grave was shining upon them. But self-will is blind. Jesus had violated the traditions of the rabbis, and disregarded their authority, and they would not believe.

2. What is the punishment for sin ?

ROMANS 6:23 For the wages of sin is death ; but the gift of God is eternal life through Jesus Christ our Lord.

REF-ROMANS 5:12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

NOTE-This is the very opposite of eternal life.

Everlasting punishment, then, is everlasting death—a death that lasts forever.

NOTE-SDA-BIBLE COMMENTARY,VOL 6-A Voice Heard in Heaven.-

Transgression placed the whole world in jeopardy, under the death sentence. But in heaven there was heard a voice saying, "I have found a ransom" (Letter 22, 1900).

GENESIS 2:17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

GENESIS 3:19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou [art], and unto dust shalt thou return.

ISAIAH 3:11 Woe unto the wicked! [it shall be] ill [with him]: for the reward of his hands shall be given him.

NOTE- GREAT CONTROVERSY, PP, 540--The Lord declares by the prophet Isaiah: "Say ye to the righteous, that it shall be well with him." "Woe unto the wicked! it shall be ill with him: for the reward of his hands shall be given him." Isaiah 3:10, 11. "Though a sinner do evil an hundred times," says the wise man, "and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before Him: but it shall not be well with the wicked." Ecclesiastes 8:12, 13. And Paul testifies that the sinner is treasuring up unto himself "wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds;" "tribulation and anguish upon every soul of man that doeth evil." Romans 2:5, 6, 9. "No fornicator, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and God." Ephesians 5:5,

TO CONTINUE

