



Saturday, September 22, 2018

Is there Immortality in Sin and Suffering? Sermon 2

"Ye shall not surely die." Genesis 3:4.

Our Saviour saith, the old serpent - "the devil, is a liar and the father of it." He commenced his attack on our race by saying they should "not surely die," if they did disobey God. He was successful in that game, and has played the same card, in some form, on men, ever since he first swept Paradise with it. He told Eve that the God of love could not give place to such feelings as to cut them off from life if they did disobey. He has never forgotten his success. True, he has turned his card since, but it is the same card still. It has still inscribed on it - "Ye shall not SURELY DIE." Now he makes use of it to insinuate that God does not love or pity man, seeing He has determined that man shall not DIE, but be kept alive in eternal and indescribable torments, for sins committed on earth, or hereafter to be committed in the theological hell, where it is impossible for the miserable ones to cease from sin!

As the doctrine, "Ye shall not surely die," had its origin with the old serpent, I cannot divest myself of the conviction that the notion that wicked men will be kept eternally alive in torments, and never die, had its origin from the same source, as it appears to be a perfect fac-simile; and that it was invented to inspire hard thoughts of God and keep men from turning to Him by repentance and faith, or confidence, and acknowledging their sins against the God of love. And I solemnly believe, this doctrine has kept more away from God, and driven them into infidelity, than any other doctrine that was ever promulgated. I am solemnly convinced that it has done more to destroy men than all other errors put together.

For, if some minds have been temporarily affected by it, they are seldom found to be uniform Christians, and hardly pretend to live in obedience to God, unless under some strong excitement; multitudes of others, without any proper reflection upon the claims of God's law, have rejected eternal punishment, because of the nature of that which the "orthodox" say is to be inflicted; whilst others have lived and died in real infidelity, or what has been called so, because they could not believe that a Being whose word declares that He "is love" could inflict such a punishment on even the worst and most bitter of His enemies.

But I will not detain you longer with an introduction. I shall attempt to show you, that the death God has threatened, as the wages of sin, is not immortality in misery, but an actual and total deprivation

of life. I say, then, in opposition to the old serpent, if men do not come to Christ, that they may have life, they SHALL surely die - past hope, past recovery.

Let me here briefly recall attention to the question at issue. **It is not whether man *can* be immortal, nor whether the righteous will be immortal, but will the conscious being of the wicked be eternal? Is the punishment of the wicked interminable being in sin and suffering? or an eternal cessation from life?**

I use the term immortal, in these discourses, in its commonly received meaning, i.e. according to Grimshaw, "exempt from death;" and according to Walker, "never to die - never ending, perpetual." Strictly speaking, immortality is the development of life through an indestructible organization, so far as it relates to created beings.

In my first sermon I had brought the subject down to the inquiry, **WHAT ARE THE TERMS EMPLOYED TO DENOTE THE PUNISHMENT OF THE WICKED.**

Are they such as can, by any fair construction of language, be made to mean that the wicked are destined to a state of eternal sin and suffering? Let us keep in mind, that words are not to be so explained as to mean *more* than their primary signification, without an obvious necessity; though they may, and often do, signify *less*.

The terms employed are: *Perish*: Utterly perish - Utterly consumed with terrors – *Destroy*: Destroyed - Destroyed forever – *Destruction*: - To be burned - Burned UP with unquenchable fire - Burn them up, that it shall leave them neither root nor branch – *Perdition*: Die - Death - Second Death, etc.

Let us now begin with the first of these terms, viz: "PERISH." Grimshaw, in his Etymology, says it signifies "to cease to have existence - to die - to decay."

Which of these definitions is suited to convey the idea of eternal sin and suffering? Can that which is never to cease, be said to be *decaying*? Can that which has *interminable life* be said "to die?" Can that which is always to continue in being, be said "to cease to have existence?" I need not pursue that inquiry; it is a self-evident truth, that however the term *perish* may be used, in an accommodated sense, to signify something less than actual ceasing to be, it is even then borrowed from its primary signification, and must be restored to it when there is not a known necessity for departing from it. **In the case under consideration, there can be no such necessity, unless it can first be proved that men are immortal.**

Paul, in 1 Corinthians 15:18, says - "Then," (if Christ be not raised,) "they also that are fallen asleep in Christ are *perished*." What! in a state of eternal sin and suffering! The supposition is so absurd that my opponents admit that the term *perish* here means "to cease to be." By what fair interpretation of language can they ever make it mean any thing else, when spoken of the final state of the lost? Though the term is sometimes used to denote something less than an actual ceasing to be, it does not therefore follow that it is used to mean something far greater and more horrible. **To apply this term to an eternal state of sin and misery, is to force a sense upon it which is most unwarrantable and unjustifiable, in my judgment.**

Let us keep constantly in mind that the whole family of man, by their natural birth, have no access to the tree of life, consequently were perishing, were destitute of immortality. Now look at the following texts:

"God so loved the world that He gave his only begotten Son, that whosoever believeth in him, might not *perish*, but have everlasting life." Here everlasting life is the opposite of perishing. I pray, is everlasting sin and misery the opposite of everlasting life? The wicked, upon that view, have as really everlasting life as the righteous, though under different circumstances.

"For we," saith an apostle, "are unto God a sweet savor of Christ in them that are saved, and in them that perish. To the one we are the savor of death unto death, and to the other of life unto life."

Here *perishing* and *life* are put in opposition, and the term *perish* is explained by the apostle himself, to mean *death*, and not life in misery.

I need not quote all the passage where this term is employed to express the final doom of the wicked, in which it is evident we are to receive it in its primary meaning, and no other. Before I leave this term, however, I must call your attention to one fact, and that is - in the Acts of the Apostles, the very place where we should expect to find, if any where in the Bible, the doctrine of eternal torments, because the apostles were addressing sinners, there is not a particle of evidence to support the common theory. On the contrary, the views I maintain are most clearly set forth by Paul, in the 13th chapter, in a discourse to the "blaspheming" Jews, telling them that they judged themselves "unworthy of everlasting life," and saying - "*Behold, ye despisers, and wonder, and perish.*" **What an excellent occasion had the apostle to have aroused the Jews by the common theory, had he believed it.**

Look at that chapter, and you will see, if there ever was a time in which the apostle was called to deal plainly, it was then. I ask if any preacher in these days, who believes in the immortality of all men, in preaching to such hardened sinners as the apostle addressed, contents himself with such language as the apostles here used? No. They first describe the misery of the sinner in hell, and then, with the strongest figures they can produce, go on to give an idea of its duration, which, after all, they cannot find language to describe. The apostle did no such thing. There is not a particle of evidence of it in all his preaching and writings.

"DIE" AND "DEATH."

These terms primarily signify, "To perish - to come to nothing - the extinction of life." Hence, when these terms are applied to man, in regard to the final result of a course of sin, we ought to have good evidence that they are *not* to be understood in their *primary* meaning, before we depart from that interpretation; especially, before we fix upon them a sense so contrary to their proper signification as that of endless sin and suffering.

The apostle, in Romans 1:32, speaking of certain wicked characters, says - "Who, knowing the judgment of God, that they that commit such things are worthy of death," etc. In the 2nd chapter, 5th verse and onwards, he speaks "of the righteous judgment of God," when "wrath" will be visited on the wicked; and the death spoken of is expressly called "perish"ing, as the result of the "indignation and wrath" with which the wicked will be visited "in the day when God shall judge the secrets of men by

Jesus Christ." **Death, then, as the apostle explains it, when applied to the punishment of wicked men, is to perish.**

"The soul that sinneth it shall die," refers to its final doom. This will appear if we consider, men will die, i.e., leave this world, or state of being, whether they sin or not. Nor can it refer to a violent leaving this world, as some suppose, for all sinners do not die a violent death. I conclude, then, that it relates to the sinner's final doom.

"As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked, turn from his way and live; turn ye, turn ye, for why will ye die?" *evidently looks to the same result, the final destiny of the wicked.* Life and death are put in opposition: not life and conscious being in misery, but life and death, without any qualifying terms to lead any one to suspect that they are to be understood any other way than in their most obvious sense; and I cannot but think, if you were to put the Bible into the hands of a person who had never heard a word of explanation, he would so understand it.

Lest I should, in the present discourse, take up too much time in the examination of these terms, I will pass over the remainder of them for the present.

Having, as I judge, established the point that the wicked have not immortality, I might leave it to the believer in the opposite theory to prove his position from the Bible, and pursue the subject no further. I shall not, however, shrink from meeting the supposed objections to my view.

OBJECTIONS EXAMINED

The objections do not arise from any positive proof in the Bible that the wicked are immortal, but from circumstantial evidence, drawn from expressions used in reference to the punishment of the impenitent. The first objection I shall notice is founded on the language of our Lord, "Their worm dieth not, and the fire is not quenched." **It is said this proves the soul immortal.** I remark -

First. Whatever this punishment is, it is put in opposition to "life." "If thy hand" or "foot offend thee, cut it off; it is better for thee to enter halt" or "maimed into life, than having two hands" or "feet," etc., "where the worm dieth not and the fire is not quenched." **Who does not see that here is the opposite of life, and therefore is death, or utter extinction of being without possibility of escape?** In a parallel passage, our Saviour saith, "If thy right eye" or "hand offend thee, cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell."

Here the "worm that dieth not, and the fire" that "is not quenched," we see, is another form of expression for perishing.

Again, I remark, this expression of our Lord is a quotation from Isaiah 66:24, and is applied to the "carcasses" of men, which I presume my opponents will not pretend were immortal. But if the language in one place proves immortality, why not in the other? **Then we shall have immortal carcasses as well as immortal souls.** But the prophecy is describing evidently the kind of doom inflicted by the Eastern nations on the vilest offenders, who were not only slain, but their bodies deprived of the rights of burial, and either burned to ashes (which among them was regarded as a great indignity,) or left to

molder above ground and be devoured by worms. **If the fire were quenched, they would not be utterly consumed, but something would remain - there would not be an entire destruction.** It is manifest to every mind, if a fire is quenched or put out, the work of utter destruction is arrested, and something is left of the object upon which the fire kindled. The same may be said, if the worm die the carcass will not be consumed; but as the fire is not to be quenched, nor the worm die, therefore, they shall be utterly consumed, perish, cease to be found in the universe of God. *The objector says, the idea of an unquenchable fire is, that it is never to go out.* To show the fallacy of this, I will suppose my house is on fire. **When my neighbors arrive to my help, I say, effort is useless - the fire is unquenchable.** Pray, what do I mean? **That the fire will burn eternally?** Any school-boy knows I mean simply the house will be totally consumed. "Yes," says the objector, "that is true when the expression is applied to that which is consumable, but man has a soul that cannot be consumed." To this, I reply, That is the very point to be proved. The objector says he has, and I affirm he has not.

If it is still maintained that "unquenchable fire" means "never to go out," I refer those persons to an examination of a few passages of God's word on that question. 2 Chronicles 34:25, "Because they have forsaken me, and burned incense unto other gods, therefore my wrath shall be poured out upon this place, and shall not be quenched." Isaiah 34:9,10, "**And the land of Idumea shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up for ever.**" Jeremiah 7:20, "Behold, mine anger and my fury shall be poured out upon this place, upon man, and upon beast, and upon the trees of the field, and upon the fruit of the ground, and it shall burn, and shall not be quenched." Also Jeremiah 17:27, * "**Then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and shall not be quenched.**" Once more. See Ezekiel 20:47,48, "Say to the forests of the South, Hear the word of the Lord. Thus saith the Lord God, Behold I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree; the flaming flame shall not be quenched; and all flesh shall see that I, the Lord, have kindled it; **it SHALL NOT BE QUENCHED.**"

* Editor's Note: **Did the destruction of Jerusalem prophesied by Jeremiah take place? Yes.** It happened when the Babylonians came and destroyed Jerusalem, not long after he prophesied it. Jeremiah told King Zedekiah: "'But if you will not go out to the officers of the king of Babylon, then this city will be given over to the hand of the Chaldeans; and they will burn it with fire, and you yourself will not escape from their hand.'" Jeremiah 38:18 NASB. **Read now the account in 2 Chronicles to prove to you that the Babylonians did indeed burn Jerusalem with fire:** *Speaking now of the King of the Chaldees and what they did to Jerusalem it says: "And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia: **To fulfil the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her sabbaths:** for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years." 2 Chronicles 36:19-21 KJV. So God fulfilled His word and destroyed Jerusalem and burned it with the fire 'that shall not be quenched', as it said in Jeremiah 17:27 above. **Then why isn't Jerusalem still burning to this day?** You have probably seen numerous news casts of Jerusalem, and maybe the area where the former temple was, that is now an Islamic Mosque. **Have you seen pictures of this so called "eternal fire" still burning? No! That is silly you may say.** Then why do people say that when the Bible says someone is to perish, or to be burned up with unquenchable fire, or that the fire shall not be quenched, or talk about the eternal fire that it always means 'to burn forever'? **This view is inconsistent with the other passages in the Bible that employ this same or similar expression, and it can be proven beyond a shadow of a doubt that some of these places are still not burning in our day!***

Now, I wish to know if any man in his senses will pretend that all these fires that shall not be quenched are, "never to go out," in the strict sense of the term *eternal*? Does not any one see that so

long as the things upon which the fire kindles are not proved to be immortal, the most extreme sense that can be fixed upon is, that there will be a total and irrecoverable destruction of them?

But as much stress is laid on the text under consideration, and on others where our Lord speaks of "hell fire" - *-puros gehenna-* - the fire of hell - we shall examine the subject more fully. Especially as by our Lord's using the expression "where their worm dieth not, and the fire is not quenched," it is concluded that he teaches the immortality of all men, and the endless torment of the wicked. But, before we settle down on such a conclusion, it is better to examine the premises. I am disposed to think the conclusion is purely assumed. Let it be remembered the word in question "never occurs in the Septuagint Greek, nor in any classic author in the world." So says Dr. George Campbell, one of the most learned divines of the orthodox school of the last century. I remark, that it was never used by our Lord nor his apostles, when addressing Gentiles, whether by word or epistle. This fact speaks in thunder tones, as to its Jewish origin, and hence we are to look alone to Jews for an explanation of the term and its use.

The word is derived from "Ge," which signifies a "valley," and "Hinnom," a man's name. "The Valley of Hinnom," south of Jerusalem, *"once celebrated for the horrid worship of Moloch, and afterwards polluted with every species of filth, as well as the carcasses of animals, and dead bodies of malefactors, to consume which, in order to avert the pestilence which such a mass of corruption would occasion, constant fires were kept burning."* - Greek Lexicon

In the time of our Lord's personal ministry, a portion of the Jews used the phrase figuratively to denote the punishment of the wicked. As our Saviour adopted a figure of their own and used it only with Jews, it must be evident that he used it in harmony with facts. **Now what were the facts in the case? They are these -** Whatever was cast into the fire of gehenna, was cast there to be destroyed. If any flesh should fall outside of the fire, the worms devoured it, so that nothing there escaped utter destruction. No Jew was so stupid as ever to have conceived the thought that anything was thrown there to be preserved. The only idea that could have attached itself to this form of expression must have been that of a total and utter consumption, or destruction, without remedy, recovery, or escape. A Jew could understand it in no other sense; in any other sense the figure would have been both without meaning and without force.

This being the case, it is one of the strongest expressions in the Bible to disprove the common theory of the eternal preservation of the wicked in sin and suffering. *The impenitent and incorrigible sinner,* like the filth about Jerusalem, and the dead bodies of animals and men, if not utterly consumed and destroyed, would keep alive the plague in the universe; hence, they shall be "cast into the fire of Gehenna - hell fire;" or be utterly and totally destroyed, **therefore "fear Him who is able to destroy both soul and body in Gehenna - hell."** Matthew 10:28. Just so certain as the filth about Jerusalem, and dead carcasses were utterly consumed in the burning fire of the Valley of Hinnom, so certainly will God destroy both soul and body – that is, the entire being of the incorrigible sinner, so that the universe shall be clear of these plague spots; then shall be fulfilled that which is written Revelation 5:13, "And every creature which is in heaven, and on the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

Not a creature shall be left in conscious existence but what shall join in ascriptions of praise to God and the Lamb. Glorious time - happy hour. May you and I be of that happy number. If we would be, let us

seek holiness of heart and life. In Christ alone is life; *know him - love him - obey him*, and then we shall join the blessed company John heard praising in the strains just described, which may the Lord grant us through Jesus Christ our Saviour.

The advocates of the common theory of endless sin and misery bring forward our Lord's words -

"These shall go away into everlasting punishment, but the righteous into life eternal." Matthew 25:46.

This text is supposed by many to sustain the theory of the immortality of the human soul, and the endless misery of the wicked.

It is said - "If the everlasting *misery* of the wicked may come to an end, so may the everlasting *bliss* of the righteous, as the self same word is employed to express the *duration* of the *misery* of the one class as the *happiness* of the other."

I answer - The text saith not a word of the happiness of the one nor of the misery of the other. But if it did, it would avail nothing to the advocate of the common theory, unless he could prove the two classes equally undying, and immortal.

The term *aionion* - translated *eternal* and *everlasting*, in this text - does not, of itself, prove either the righteous or wicked would have a perpetual and unending existence, because it does not necessarily mean without end. This can easily be shown by its use, and the use of its corresponding word - *oulom* - in Hebrew; which latter word occurs, in some of its forms, more than three hundred times in the Old Testament, and in a large majority of cases will be found to express a period, longer or shorter, that will have an end. Thus the Aaronical ministry is called an *everlasting* priesthood;" the hills are called "everlasting hills."

Those who think, because the same term expressing duration is applied to both classes, in the text under consideration, it is made certain that the wicked will exist as long as the righteous may be taught that they reason both inconclusively and dangerously. Take the following text, "The *everlasting* God." Isaiah 40:25; and compare it with Habakkuk 3:6, "The everlasting mountains." **Shall the mountains continue as long as God? How will the advocates of unending misery evade the conclusion on their premises, that the mountains will continue as long as God? Will they say, "We know the mountains will melt in the final conflagration?" True; and we know the wicked will be "burned up, and be left neither root nor branch," because, "Thus saith the Lord of Hosts;" Malachi 4:1. But the Bible declares that God is "the King immortal:" not subject to be dissolved: while the everlasting mountains will be scattered and melted.**

What is the argument, then, that the righteous are to continue in life while the wicked perish from life?

It is not alone in the expression everlasting or eternal, in the text; but in the fact that other texts assure us the righteous "put on immortality, incorruption," at the resurrection; 1 Corinthians 15 and, saith Jesus, "**Neither can they die any more:**" Luke 20. Thus their perpetuity in life is settled by language that can have no other sense than that of unending life and being: while no such language occurs in relation to the wicked. On the contrary, they are to be "consumed, devoured, burned up, be destroyed, utterly

destroyed, soul and body," etc. Such expressions, in the absence of any text affirming the immortality of wicked men, must settle the question, if testimony can settle any point.

The stumbling stone of our opposers is, in their assumption that protracted *pain* and *punishment* are necessarily identical. But this assumption is false in fact. What is the highest crime known in human law? It is murder. What is the punishment for that crime? Is it the most protracted pain? Or, is it the *deprivation of life*? It is the latter: and that is called the "*capital punishment*;" not because the criminal endures more pain, or as much as he might by some other; but because he is cut off from life.

If it be attempted to evade this point by saying - "The criminal feels horribly, while awaiting the day of execution," - I ask, if his feelings are any part of the *penalty* of the law? Certainly not. They may be a *consequence* of the crime; but the law does not say he shall feel bad, but that *he shall die*. But, say the advocates of the common idea of *pain*, as essential to punishment, "there is the dreadful hereafter to the criminal." I reply, whatever may be hereafter to him, that is no part of the *penalty of the law under which he dies*. So the Judge understands it, who pronounces the death sentence; for he concludes by saying, "May God have mercy on your soul:" i.e.,

"May you not be hurt hereafter." Thus, turn which way our opposers may, they meet a two edged sword that hews in pieces their notion of protracted pain and punishment being necessarily identical.

In the text under consideration, the Saviour expresses the idea of punishment, without any necessary idea of protracted pain. The word here translated punishment is *kolasin*: and it is never used, on any other occasion, in any of our Lord's discourses, as recorded in the Bible. When he speaks of torment, as he often does in the Gospels and in Revelation, he most uniformly uses the word *basanois*, but never, *kolasin*. *Kolasin* properly expresses punishment; and, strictly, the *kind of punishment*; as one meaning of the term is "*cut off*." The righteous enter into life eternal: the wicked are eternally cut off from life.

But we have an inspired Commentator on this declaration of our Lord; i.e., Paul, the apostle. Whatever scene is described Matthew 25, and whatever time is spoken of, the same, in both respects, Paul speaks of 2 Thessalonians 1. They are both laid in one scene. Compare them together. "When the Son of Man shall come in his glory and all the holy angels with him." Matthew 25:31. "When the Lord Jesus shall be revealed from heaven with his mighty angels." 2 Thessalonians 1:7. Is here any mistake? Is not the scene the same in both texts? Is it possible to separate them? Again, "These shall go away into everlasting punishment." Matthew 25:46. "**Who shall be punished with everlasting destruction.**" 2 Thessalonians 1:9.

Here is no room to doubt but what Paul is speaking of the same punishment as Jesus; and the apostle declares the punishment is "*destruction*" not *preservation* under any circumstances; and the apostle tells us this destruction is "**from the presence of the Lord, and from the glory of his power.**" This last expression may have the sense of "out of his presence," but I am inclined to believe it has reference to the consuming fire that sometimes came out from the presence of the Lord, under the law given by Moses. As for example, in Leviticus 10:1,2. - "Nadab and Abihu, sons of Aaron, took either of them his censor, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not: and there went out fire from the Lord, and devoured them, and they died before the Lord." Or, take the case of those who, in the rebellion of Korah (Numbers 16:25,) had taken their censors to appear before the Lord, "**And there came out a fire from the Lord, and consumed the two hundred and fifty men that offered incense.**" Here was no preservation, but a being consumed,

devoured; so that they "died." **To this, most likely, Paul refers.** The presence of Christ in his glory, with his only angels, will so overpower and fill with terror the wicked, who behold him, that they will die - be destroyed - by the sight. *If Daniel, Daniel 10th, and John, the beloved disciple, Revelation 1, both "fell as dead" at the sight of the glory manifested to them, and recovered not till a hand was laid on them, with a voice saying, fear not, how then shall Christ's enemies live when he shall appear in glory? They cannot: they have cultivated such a disregard for Christ, and contempt of him, in his absence, that when he appears in his glory his presence will fill them with such fear as to destroy them forever.* No hand is to be laid on them, nor voice heard, to soothe their fears; and they are "utterly consumed with terror." Their punishment is "death - the wages of sin:" and it is irrevocable - it is eternal. *Thus Paul gives us a sure interpretation of Jesus' words, and enables us to speak with certainty as to the kind of punishment that is to be the portion of wicked men.*

How death, from which there is no recovery, can be an eternal punishment, we will further illustrate. The highest punishment known in the law of God or man is *loss of life, or death*. The privation of life may be attended with pain or it may not. *If it is, it is not the punishment, it is merely an accident attending the punishment.* This truth is self-evident to the reflecting mind; because, however much the murderer might suffer in *dying*, that would not meet the claim of the law, or answer its penalty, **unless his life is extinguished: he must "be hung by the neck until he is dead," saith the law.**

If this man, when dead, could be restored to life in one year after, with the right to live, his punishment would be of only one year's duration. *If a thousand years after, then it would have been of a thousand years duration: not of pain, but loss of life.* **If he is never to be restored, but to remain eternally dead, then how long is his punishment? Is it not eternal, in the strictest sense? It is an eternal deprivation of life.** *Such is the Bible teaching on the punishment of wicked men.* And if we would live eternally we must come to Christ for that life. **God has given to us eternal life, but that life is in His Son, and not in ourselves:** See 1 John 5:11,12. *It is the life-giving Spirit of God, bestowed on those, and those only, who come to Christ for it. This is that Spirit which raised up Christ from the dead, and by which, only, can any man be quickened to immortality and incorruptibility,* Romans 8:11, with 1 Corinthians 15:45,54; **without it men perish - are destroyed - die, and "shall be no more."** Psalm 104:35. *"Be as though they had not been," Obadiah 16: "for the wages of sin is death;" Romans 6:23; and, "all the wicked will God destroy;" Psalms 145:20; yea, "They shall be as the fat of lambs; they shall consume; into smoke shall they consume away." Psalms 37:20.*

* Editor's Note: Jesus is the Resurrection and the life. If you want to live forever and have abundant life you must get it from Jesus. **"Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:"** John 11:25 KJV. Do you believe this? **Why would Jesus need to resurrect the dead and give them eternal life if they already had it?** If the dead do not have to believe in Jesus to have eternal life, that would make what Jesus said here a lie. **Jesus said that believing in Him was a requirement for eternal life.** We think this is quite clear. He that believeth in Jesus, shall live, really live forever, not the unrepentant sinner! The unrepentant sinner will not have life abundantly either, **these gifts are only given to those who believe in Jesus, not to the wicked, which are those with unbelief.** John 3:16-17. Those who do not believe are the wicked. *And the wicked will most certainly not live forever, but will perish after they have received all of the punishment for their wicked deeds and faithless life that they deserve.* **Unbelief in what? Unbelief in the word of God.** They do not believe the clearest, plainest testimony of the Bible. Therefore brethren let us not be like them

in departing from the faith in the Living God, and be shut out of the eternal bliss of Heaven because of unbelief. Hebrews 3:12.

Another text, on which much reliance is placed, to support the common theory, is Jude 7th. "Sodom and Gomorrah and the cities about them, in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, *suffering the vengeance of eternal fire.*" Let us compare Scripture with Scripture. Peter, in his second epistle, gives us an account of this same matter. - He says, "**If God spared not the angels that sinned, but cast them down to hell - to be reserved unto the judgment; and spared not the old world, but saved Noah - a preacher of righteousness, bringing in the flood upon the ungodly; and turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an example to those who after should LIVE ungodly," etc.**

Thus Peter throws light on Jude. Both together show most clearly what displeasures God has manifested against sinners. It is concerning what has been done in *this* world, **we are here told, that God has made an example to those who should *after* live ungodly.**

Those judgments inflicted on the old world, Sodom and Gomorrah, are a standing, and perpetual, or "eternal" admonition, warning, or "example" to all men to the end of the world, that *live* ungodly.

Those judgments prove the utter destruction of the wicked, when God shall visit them for their iniquities. For, if Sodom and Gomorrah are an "*example,*" as Peter expressly affirms - then the wicked are to be "*turned to ashes:*" hence, are consumed, perish from being, and are no longer living conscious beings. Such, I am satisfied, is the scripture doctrine of the punishment of the wicked.

CONCLUDING REMARKS

In my own mind the conclusion is irresistible, that the final doom of all the impenitent and unbelieving, is that they shall utterly perish - shall be "destroyed forever" - their "end" is to be "burned up, root and branch," with "fire unquenchable" - they shall not have everlasting life, or being, but be "punished with everlasting destruction from the presence of the Lord," the universe of God will be purified not only from sin, but sinners - and "the works of the devil" will be destroyed, exterminated; but "blessed and holy is he who hath part in the first resurrection; on such the second death hath no power." Then there will be a "new heaven and a new earth, for the first heaven and the first earth are passed away." "And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying; neither shall there be any more pain; for the former things have passed away."****

The day when these tremendous scenes will transpire, I conceive, "is nigh, even at the doors." Yes, the time is at hand, when the wrath of God will be revealed from heaven - a day, described by the apostle, of "indignation and wrath; tribulation and anguish upon every soul of man that doeth evil." Then they that have "sinned without law shall also perish without law;" and a not less fearful doom awaits those that have sinned in the light of the law and gospel both.

That awful day will soon overtake us; and who may abide the day of his coming? Behold, that day "shall burn as an oven; and all the proud, and all that do wickedly will be stubble;" as incapable of resisting the judgment that shall come upon them, as stubble is to resist the devouring flame.

Let us be wise now, therefore, and prepare to meet God. "Kiss the Son, lest he be angry, and ye perish from the way when his wrath is kindled but a little." "But blessed are all they that put their trust in him."

This Sermon 2 Taken From: P. 46-64 of:

"Six Sermons on the Inquiry Is There Immortality in Sin and Suffering?"

"ALSO, A SERMON ON CHRIST THE LIFE-GIVER: OR, THE FAITH OF THE GOSPEL."

BY GEORGE STORRS, OFFICE OF THE BIBLE EXAMINER, 1855

Blog Edited by [John Foll](#).

White Raiment Evangelism:

Our Website: www.WhiteRaimentEvangelism.org **Email:** WhiteRaimentEvangelism@gmail.com

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