

# *HELL*

*The Frightening Reality  
Of Eternal Damnation*



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## INTRODUCTION

“Hell!” Ask the given person today whether they believe in hell, and you’re bound to receive any number of responses. In a B.C. comic strip, one character asks the other, “Do you believe in heaven and hell?” The other answers, “It depends on what I did the night before.” While we chuckle at his response, such *provisional* belief is typical of many today! People often make it up depending on how they feel about themselves at a given moment.

Sadly, as one looks for direction from the church, they can be met by a great deal of confusion if not outright denial of hell. Clark Pinnock, a leading evangelical theologian, wrote,

Whatever the image, the traditional understanding of hell is unspeakably horrible. How can one imagine for a moment that the God who gave his Son to die for sinners because of his great love for them would install a torture chamber somewhere in the new creation in order to subject those who reject him to everlasting pain?<sup>1</sup>

Wow! That’s a radical denial of hell. We must ask Mr. Pinnock, though, “If hell is not for real, then why would God have needed to send His Son to provide such a sacrifice for sinners?” To the contrary, it is deliverance from hell, that necessitated such a death from the Son of God!!

Even Billy Graham has been recorded as sending mixed messages on this subject. In an interview, Mr. Graham stated,

I believe that hell is essentially separation from God. . . so *we can have hell in this life* and hell in the life to come. . .

But to describe hell in vivid terms like I might have done 30 or 40 years ago, I'm not at liberty to do that because whether there is actually fire in hell or not, I do not know (*Italics mine*).<sup>2</sup>

“Hell in this life”?! Is Mr. Graham serious? Does this mean that those who persist in rejecting the good news of Christ have nothing worse to look forward to in the age to come than the worst they experienced in this life? Dear reader, what do you think? If such things are said by the man who has been Christianity's premier evangelist, it should be little wonder there is widespread confusion regarding hell, even among those who name the name of Christ.

However, shouldn't we ask, “What does the Bible teach regarding hell?” Is hell for real? If real, how long will it last—forever?! If real and forever, how can a finite human being, who sins in time, rightly deserve such an unending *eternal* kind of punishment? These are just a few of the questions that crop up in our thinking regarding hell.

Maybe you're even wondering why someone would write a booklet on something so dour as hell. “Is he some kind of sadist?” To begin, please know that writing on this theme is not at all easy for me. There is no twisted morbid interest here for this grave subject. The truth regarding hell shocks my sensitivities and causes my heart to be weighed down. Thinking and writing in-depth on hell prompts me to want to turn away and seek sunnier skies. And, I wholeheartedly agree with D.L. Moody who once said, “When we preach on hell, we might at least do it with tears in our eyes!”

The truth is, in and of itself, God *Himself* takes no delight in hell. He tells us in Ezekiel 18:32,

“For I have no pleasure in the death of anyone who dies,” declares the Lord God. “Therefore, repent and live.”

As that verse indicates, rather than a person’s destruction, it is their salvation that thrills the heart of God. Scripture attests throughout that it is salvation, not damnation that gives God *deep* joy! It is saving the lost that brings Him the greatest satisfaction and most magnifies His glory. Indeed, a party breaks out in heaven whenever a lost soul is saved! Jesus Himself said it:

I tell you, there is joy in the presence of the angels of God over one sinner who repents! (Luke 15:10)

That said, the Bible still tells us much about hell. In fact, Jesus *Himself* had more to say of hell than any other person in the Scriptures! And, while God certainly doesn’t take delight in hell in and of itself, the reality of hell does serve His purposes. Through hell, God’s glorious attributes of justice, righteousness, and power are put on display (Romans 9:22). In other words, God has His good and perfect reasons for hell. Therefore, *hell* is a subject worthy of our careful consideration. What, then, can we know of it?

## HELL IS FOR REAL & FOREVER

Yes, God most certainly is a God of love (1 John 4:8). No one loves sinful rebellious people in a deeper and

more generous way than the Lord Almighty (Matthew 5:45; Acts 14:17)! No one has ever demonstrated His love in a more sacrificial way than God (John 3:16). However, contrary to the opinion of many, God's love does not make Him incapable of angry, vengeful, wrathful behavior. In fact, it is the rejection of His grace and goodness offered in Christ that calls forth His most heated judgments (Hebrews 10:29). If we think God incapable of vengeful wrath, we must ask, "What about all those who drowned in the flood?" Genesis 7:23 tells us that, in response to the wickedness of man, "He (God) blotted out every living thing that was upon the face of the earth." Also, what about the inhabitants of Sodom and Gomorrah upon whom the Lord rained down burning sulfur ("brimstone"; Genesis 19:24)? That doesn't sound pleasant, does it? No thank you. I think I'll pass on "brimstone"! And, if we think God is too nice to bring terrible harsh things upon people, we need to tell that to the former dwellers of Egypt who had plague after plague brought upon them (water turned to blood; excruciating skin boils; hail with fire, etc., etc.). By who? By God Himself (see Exodus 7-11)! So no, such punitive wrathful behavior is not something of which God is incapable.

But what about hell? Well, the Bible makes it very clear that hell is for real and forever. At the end of Isaiah, immediately following some verses which describe the new heavens and new earth, we are told of . . .

the corpses of the men who have transgressed against Me (the Lord). For their worm will not die and their fire will not be quenched; and they will be an abhorrence to all mankind (66:24).

Now, what's similar between worms and fire is that both consume other materials. Fire consumes combustible things. Worms consume organic stuff. When such consumable things are eaten up, both worms and fire die out. For them not to die is an indication that the material they are consuming (guilty sinful humanity) is never fully destroyed. So, something far worse than physical death or annihilation is in view here! Interestingly, it is this statement of undying worms and fire that Jesus picks up on for His own description of hell in Mark 9:47-48!

If your eye causes you to stumble, throw it out; it is better for you to enter the kingdom of God with one eye, than having two eyes to be cast into hell, where *their worm does not die and the fire is not quenched* (Italics mine).

Do you get the picture? This is an “ever-lasting” kind of breakdown that Jesus has in view here. Always in the process of being consumed! Always burning! This is indeed frightening!!

Another Old Testament passage that points toward a real eternal hell is found in Daniel 12:2. The Archangel, Michael, revealed to Daniel the prophet,

Many of those who sleep in the dust of the ground will awake, these to everlasting life, but the others to disgrace and everlasting contempt.

“This is the first use of the phrase ‘everlasting life’ in the Old Testament. Its meaning is the same as in the



New Testament.”<sup>3</sup> “Contempt,” here, has the idea of “extreme repugnance” or “loathing.” God is undoubtedly the subject doing the loathing! What is significant about this verse, though, is that both “everlasting life” and “everlasting contempt” are brought together side by side. It’s the same kind of thing Jesus did in His parable of the sheep and the goats, where He said,

These (the goats; I.e., those who don’t obey Jesus) will go away into eternal punishment, but the righteous (the sheep; I.e., those who do what Jesus said) into eternal life (Matthew 25:46).

Do you see it? Do you see how the two eternal realities are brought together side by side? Many today would affirm eternal life, but deny eternal punishment. At the most, they would say God annihilates the wicked (I.e., wipes them out completely). Many would say the lost do not experience eternal ongoing suffering. Such people want the “upside” of the story, but not the “downside.” However, you see the flawed logic don’t you? If they affirm the one, they must also affirm the other. If they deny one, they must also deny the other (to be consistent). If there is an *eternal* heaven, there must also certainly be an *eternal* hell!

“Eternity,” though, is one of those things that is impossible to wrap our minds around. Eternity cannot be divided into “*early* eternity” and “*later* eternity”. There is no such thing as half of eternity or one third of eternity. As someone has said, “eternity is forever only beginning.” Therefore, who among us can imag-

ine the severity of *eternally* enduring God's terrible wrath? In our churches today, we rarely hear of such a somber reality. That, though, wasn't always the case. In Jonathan Edwards' famous sermon, *Sinners In The Hands Of An Angry God*, we find this description of those who find themselves in hell,

When you look forward, you shall see a long forever, a boundless duration before you, which will swallow up your thoughts, and amaze your soul: and you will absolutely despair of ever having any deliverance, any end, any mitigation, any rest at all; you will know certainly that you must wear out long ages, millions of millions of ages, in wrestling and conflicting with this almighty merciless vengeance; and then when you have so done, when so many ages have actually been spent by you in this manner, you will know that all is but a point to what remains. So that your punishment will indeed be infinite. Oh who can express what the state of a soul in such circumstances is! All that we can possibly say about it, gives but a very feeble, faint representation of it; tis inexpressible and inconceivable. For, who knows the power of God's anger?<sup>4</sup>

### THE SUFFERING IN HELL

One of the questions people often have regarding hell is whether or not *literal* fire will be there. How shall we answer this question? Well, the term Jesus Himself used, which we translate as "hell", is "*Gehenna*." "*Gehenna*" is from a Greek word that comes from the Hebrew "*Ge Hinnom*," meaning "Valley of Hinnom." It was this narrow deep valley just to the south of Jerusalem that the Jews turned into the city dump, where garbage and anything deemed unclean (including the bodies of executed criminals) were in-

cinerated. For that purpose, fires were kept continually burning. It was an eerie place of fire, smoke, and stench. It was the name of this place that Jesus used to refer to the eternal dumping place to come, hell.

But, will there be literal fire in hell? Numerous passages do speak of fire. In Matthew 18:9, Jesus referred to “the Gehenna *of fire*.” In Matthew 13:41-42, we read of the Lord sending His holy angels to gather up the tares and “throw them into the furnace of fire.” And of course, we read of “the lake of fire” in Revelation chapter 20. These are just a few of the many passages we can cite. Still, someone might object saying, “Yes, but might such references to fire simply be symbolic? And if so, we shouldn’t take them literally, right?”

Let’s suppose for a moment that such an objector is right. If “fire” is being used *symbolically*, but not *literally*, would that be good news for those who find themselves in hell? I think not. For if the Lord chose an earthly item that inflicts some of the very worst pain imaginable to symbolize the actual eternal suffering, might not the actual be all the more terrible? Comparatively, if “streets of gold” and “pearly gates” (Revelation 21:21) are symbolically used to describe the unimaginable beauty of heaven, but yet fall infinitely short as to heaven’s true essence, perhaps fire, if used symbolically for the suffering in hell, may similarly fall infinitely short in capturing the awfulness of that agony. Actually, and I say this in all seriousness, if fire is symbolic, those who find themselves in hell may well wish such flames were merely

literal! However, whether symbolic or literal, imagine for a moment, along with Jonathan Edwards, the suffering experienced in such a place. Edwards said,

We can conceive but little of the matter; but to help your conception, imagine yourself to be cast into a fiery oven, or a great furnace, where your pain would be as much greater than that occasioned by accidentally touching a coal of fire, as the heat is greater. Imagine also that your body were to lie there for a quarter of an hour, full of fire, and all the while full of quick sense; what horror would you feel at the entrance of such a furnace! And how long would that quarter of an hour seem to you! And after you had endured it for one minute, how overbearing would it be to you to think that you had it to endure the other fourteen!

But what would be the effect on your soul, if you knew you must lie there enduring that torment to the full for twenty-four hours! And how much greater would be the effect, if you knew you must endure it for a whole year; and how vastly greater still, if you knew you must endure it for a thousand years! O then, how would your hearts sink, if you knew, that you must bear it forever and ever! That there would be no end! That after millions of millions of ages, your torment would be no nearer to an end, and that you never, never should be delivered!<sup>5</sup>

What a terrifying thing to picture! However, while such eternal “fiery” suffering is unimaginable, that is probably only the half of it! In addition, another aspect of hell’s punishment appears to be that a person there is eternally reminded of how they had abused God’s good gifts and squandered the opportunities they had had in this life. In Jesus’ parable of “Lazarus and the rich man,” not only did the Lord describe the rich man after his death as being “in agony

in this flame (Luke 16:24; another allusion to fire),” but also as being reminded of the good and opportunities he had afforded to him during his earthly life:

*Child, remember that during your life you received your good things, and likewise Lazarus bad things; but now he is being comforted here, and you are in agony. And besides all this, between us and you there is a great chasm fixed, so that those who wish to come over from here to you will not be able, and that none may cross over from there to us (vv. 25-26; Italics mine).*

Thus, those who find themselves in hell will eternally be reminded that they only have themselves to blame for being there. They will continually be confronted with their missed opportunities: all the enjoyments they had of God’s creation, yet did not give Him thanks; all the mercies and goodness they had received from Him, but did not turn their attention heavenward; all the times they had heard the good news of Jesus Christ, but did not cry out to Him for mercy!! Hell will be the eternal “I told you so!!” Who can imagine the anguish of heart and soul found in such inescapable condemnation?! It will indeed compound their misery all the more.

### **WILL HELL BE WORSE FOR SOME THAN IT IS FOR OTHERS?**

With the suffering in hell being so dreadful, it really is difficult to imagine how it could possibly be worse for some than it is for others. Yet, our sense of justice prompts us to think that it should, right? After all, shouldn’t Adolf Hitler suffer more than Uncle Fred who drank his “six-pack” a night to numb himself to life? Well, not only does our sense of justice

incline us in this direction, the Bible itself tells us it will be so. For example, when Jesus was denouncing some of the towns that witnessed some of His greatest miracles but had rejected Him as Messiah, He said,

Woe to you, Chorazin! Woe to you, Bethsaida! For if the miracles had occurred in Tyre and Sidon which occurred in you, they would have repented long ago in sackcloth and ashes. Nevertheless I say to you, it will be more tolerable for Tyre and Sidon in the day of judgment than for you (Matthew 11:21-22).

Now don't get Jesus wrong. The cities of Tyre and Sidon surely deserved the condemnation they had received (see Ezekiel 26, 27). Jesus point is that, if those towns had been exposed to the same miraculous works as Chorazin and Bethsaida had been, Tyre and Sidon would have repented long ago. But, because Chorazin and Bethsaida saw such Messianic evidence from Jesus and didn't believe in Him, the judgment against them would be all the greater than that which Tyre and Sidon received. In other words, in some way, hell will be worse for the people of Chorazin and Bethsaida than for the others!

The principle we see here can be put as follows: "Exposure to greater light (irrefutable evidence) carries with it greater responsibility to respond to that light. Greater light rejected brings upon a person greater condemnation." Thus, what we do with God's light (truth) could not be more serious. The person who rejects what God communicates of Himself is without excuse. And, unless their crime is forgiven through trusting Christ, they will be held responsible for every time they hardened their heart

to the truth.

Besides this, the Bible elsewhere pictures hell being worse for some than for others. In Romans 2:5, the Apostle Paul pointedly says,

But because of your stubbornness and unrepentant heart you are storing up wrath for yourself in the day of wrath and revelation of the righteous judgment of God.

That's a sobering picture indeed! The person who persists in rejecting the truth is "storing up wrath" for themselves. It is as though they are traipsing through this life picking up kindling and other scraps of combustible material to add to their own eternal flame.

Therefore, the reality of varying degrees of suffering in hell should be a most sober warning for people to beware of rejecting the truth of God. Again, Jonathan Edwards warned the people to whom he preached of the dire consequences of not responding to God's truth,

You will curse the day that you were born. Better were it for you if you met with nothing but sorrow and vexation in your ways. It would be better for you if your breath was taken from your nostrils, this day, and that you were nailed up in your coffin and that your soul should be amongst the damned this night. . . .The damned in hell would be ready to give the world if they could to have the number of their sins to have been one less.<sup>6</sup>

### **WHO IS IT THAT MAKES HELL *HELL*?**

Let me ask you, how many cartoons have you seen that picture Satan or a fellow demon holding a pitchfork, overseeing those suffering in hell? Too many to

count, right? However, please know this. There is *absolutely* no biblical basis for such a scene—at all! Rather, there is every indication that Satan and the other demons will be cast into hell to suffer there themselves, having none of the privileges and freedoms they have had during this age (see Matthew 8:28-29; Revelation 20:10).

Also, let me ask, how many times have you heard it said that God will be absent from hell—as many say, “Yes, God creates hell, but then steps away and lets it run on its own for all eternity?” If you’re like me, you’ve heard such an idea quite a few times. But what shall we say to this? Is God indeed going to be absent from hell?

Some verses in Scripture might incline us to think this. In His parable of the sheep and the goats, Jesus describes what He will say to the goats (those who disobey Him) at their judgment,

Then He will also say to those on His left, ‘*Depart from Me, accursed ones, into the eternal fire which has been prepared for the devil and his angels* (Matthew 25:41; Italics mine).

In Matthew 22:13, we also hear this pronouncement of condemnation upon the person who is barred from Christ’s kingdom,

Then the king said to the servants, ‘Bind him hand and foot, and throw him *into the outer darkness*; in that place there will be weeping and gnashing of teeth (Italics mine).

Of such verses, 2 Thessalonians 1:9 is most weighty in potentially inclining us to think that God will not be present in hell. Paul declares,



These will pay the penalty of eternal destruction, *away from the presence of the Lord* and from the glory of His power (Italics mine).

Sounds pretty clear, doesn't it? Hell will apparently be a place of suffering away from the Lord's presence. But wait just a minute! If we say that God is absent from hell, what would that do to the biblical truth that asserts there is no place where God is not, in other words, that He is omnipresent?! In Psalm 139:7-8, David writes,

Where can I go from Your Spirit? Or where can I flee from Your presence? If I ascend to heaven, You are there; If I make my bed in Sheol, behold, You are there.

In other words, there was no place David could imagine going where God was not present. Why? Because God is Spirit! Thus, in a very real sense He is present everywhere. So, how could He be absent from hell?

Besides the fact God is omnipresent, there are other texts that seem very much to indicate that God will be present in hell. First, consider those texts that tell us that God *Himself* is the source of His fiery wrath. In Hebrew 10:30-31 we are warned,

For we know Him Who said, 'vengeance is Mine, I will repay.' And again, 'The Lord will judge His people.' It is a terrifying thing to fall *into the hands of the living God* (Italics mine).

Also, Revelation 19:15 clearly tells us of Christ's direct involvement in the future wrath of God,

And from His (Christ's) mouth comes a sharp sword, so that with it He may smite the nations; *and He treads the*

*the wine press of the fierce wrath of God, the Almighty* (Italics mine).

However, the text of Scripture that seems to indicate more clearly than any other that God will be present in hell is found in Revelation 14:9-11. There, as the doom of Antichrist and those who follow him is described, we are told,

He (Antichrist, or, “the Beast”) also will drink of the wine of the wrath of God, which is mixed in full strength in the cup of His anger; and he will be tormented with fire and brimstone (a very clear connection with hell) in the presence of the holy angels and *in the presence of the Lamb* (the Lamb, in the Book of Revelation, is Christ Jesus; v. 10; Italics mine).

Thus, while we are told that those sentenced to hell are sent away from the Lord’s presence, we are also told that the Lord is very much present in hell. How shall we reconcile this seeming contradiction? It seems the only reasonable resolution is to say that, yes, on one hand, those who find themselves in hell will be removed from God’s glorious *joyous* presence of celebration and blessing (that’s what those in heaven get to enjoy). But, on the other hand, God will very much be present in hell for conviction, condemnation, and the cause of suffering.

Pause and let this sink in! This is indeed disturbing, is it not?!! Because God is perfectly holy, He will forever be the accusing Judge, confronting the consciences of the damned with those wrongs they had committed in this life. Because God’s passions never cool or diminish, His fiery wrath will never tire or wear out. As the Psalmist declares,

Who knoweth the power of Thine anger?! Even according to Thy fear, so is Thy wrath (Psalm 90:11).

And, because God is omnipresent, there will be no place in hell to which the condemned may flee for safety or cover. This, then, is the most frightening prospect of hell—that God Himself will be its warden!! He is the one who makes hell *hell* for those who find themselves there. Think of it!!! It would be terrible to suffer the fierceness of God's wrath for one moment, but to suffer it for all eternity?! Who can imagine such an awful existence?! Those in hell will only wish that God was not there!

### THE JUSTIFICATION FOR HELL

The biblical picture of an eternal hell is indeed terrifying, almost too horrendous to contemplate! Not just a few people have questioned the justification for such an eternal place of suffering and rejected the reality of hell altogether. Oh sure, they might admit the rightness of it for such people as Hitler and Marcus Wesson (Wesson executed nine of his children, a number of them being children he himself had sired with his own daughters). But, what about Aunt Betty who, even though she didn't trust Christ Jesus, was the epitome of sweetness? How could God justly send someone like her to hell forever and ever? Perhaps John Stott (recognized as a statesman of evangelical Christianity) states the objection most pointedly:

Would there not, then, be a serious disproportion between sins consciously committed in time and torment consciously experienced throughout eternity? . . . I question whether 'eternal conscious torment' is compatible

with the biblical revelation of divine justice, unless perhaps (as has been argued) the impenitence of the lost also continues throughout eternity.<sup>7</sup>

Do you see it? Do you see the problem Mr. Stott poses? In other words, he is asking how a person could possibly sin during a finite period of time (such as a lifetime of 70-80 years) as to deserve an unending eternal degree of punishment? In other words, the crime doesn't seem to fit the time!! Or does it?

What we need to understand is *Whom* the crime has been committed against! It isn't against just another man, but against Almighty God, Who is infinitely worthy of our perfect adoration and obedience. And, because any sin is a crime against an infinitely perfect God, the penalty must similarly be infinite in degree, that is, if true justice is to be served. Jonathan Edwards forcefully argues this logic in his discourse, *The Justice of God in the Damnation of Sinners*. In that discourse, Edwards writes,

Every crime or fault deserves a greater or less punishment, in proportion as the crime itself is greater or less. If any fault deserves punishment, then so much the greater the fault, so much the greater is the punishment deserved. . . . Our obligation to love, honor, and obey any being, is in proportion to his loveliness, honorableness, and authority. . . . But God is a being *infinitely* lovely, because he hath infinite excellency and beauty. . . . So that sin against God, being a violation of infinite obligations, must be a crime infinitely heinous, and so deserving infinite punishment. . . . The *eternity* of the punishment of ungodly men renders it infinite: and it renders it no more than infinite; and therefore renders no more than proportionable to the heinousness of what they are guilty of.<sup>8</sup>

In other words, no one in hell will get what he or she doesn't deserve. Divine justice will be served. God will go to bat for Himself! He will uphold the worth of His own Person by pouring out His wrath upon those who have besmirched His worth through their disobedience to Him. If we have a problem with this, may I suggest that the problem is not with God or the Bible, but with our understanding of God's worth! For as God Himself tells us in Isaiah 48:11,

For My own sake, for My own sake, I will act; For how can My name be profaned? And My glory I will not give to another.

## CONCLUSION

Is hell for real? If the Bible is indeed God's Word (and we trust that it is), we can know for certain that hell is for real and forever! The suffering that will be experienced there will be worse than anything we can imagine in this life. And, depending on their continued rejection of and disobedience to God, people are currently storing up wrath for themselves in the age to come. Hell will definitely be worse for some than it is for others! Most sobering of all, rather than being absent from hell, God Himself is the One Who will make hell *hell*. True justice will be served!

The only sane response to all this is to flee from hell while there is still time, right?!! Any person who wakes up and realizes they are in a burning building will look for the way to safety, won't they?! How much more ought the person who realizes they are in danger of hell's torments!!!! It will be no consolation that one's friends and companions will similarly be

in hell. The party of this life will soon be over and forgotten. Those in hell will only have an intolerable and unendurable eternity to look forward to. But, the good news is that God Himself has provided a way of escape, a way to be saved into an eternally joyous forgiven relationship with Him.

You ask, "How is this so?" Well, sin calls for a penalty of punishment from God (Exodus 34:7). We can attempt to pay it ourselves, or accept the payment God Himself has made. You see, Jesus Christ, God's Son, came and paid the penalty for every sin of every person who would ever believe in Him (Hebrews 9:26-28). Jesus did this by, first, living the perfect Godward life (Hebrews 4:15), and second, by taking the due penalty of their sin upon Himself on the cross and rising from the dead (Hebrews 10:10-14). Jesus didn't die to save good people (of which there are none but Him). He died to save sinners (1 Timothy 1:15). Therefore, through trusting in Him, their sin is credited to Him, and His perfect life is credited to them (2 Corinthians 5:21), so that, in God's eyes, it isn't only just as though they had never sinned, but it is also just as though they had lived the perfect Godward life. Sound too good to be true? It isn't! This promise of life is available to all who will repent of (turn from) their sins and trust in Jesus Christ (Mark 1:15; Romans 10:9). This is the only way God has made available to avoid being sent to hell (Acts 4:12)!! There is no other way.

I ask you therefore, is your hope found solely in Jesus Christ? Do you have peace with God and an assurance that you would go to heaven if you were to die

today? If not, dear person, flee from the wrath to come!!! Flee into the safety of Christ's embrace!! You will forever be glad that you did!

## NOTES

1. Clark Pinnock, "Fire, Then Nothing," *Christianity Today*, 20 March 1987, p. 40
2. Billy Graham quote found in "Hell In Purgatory: Evangelists dump fire & brimstone in favor of sunnier religious pitch," *Record Searchlight*, July 6, 2002 (article originally ran in *Los Angeles Times*)
3. Leon Wood, *A Commentary On Daniel*, Zondervan Pub., p. 318
4. *The Works of Jonathan Edwards*, Vol. 2. Banner of Truth Trust Pub., p. 11
5. From Edwards' sermon, "The Future Punishment Of The Wicked Unavoidable And Intolerable", *Ibid*, p. 81
6. These quotes are found in John Gerstner, *The Rationale Biblical Theology of Jonathan Edwards*, Vol. 3, Berea Pub., p. 512 (which J. Gerstner found in some unpublished sermons of Edwards)
7. David L Edwards and John Stott, *Evangelical Essentials: A Liberal-Evangelical Dialogue*, InterVarsity Pub., pp. 318-19
8. *The Works of Jonathan Edwards*, Vol. 1, Banner of Truth Trust Pub., p. 669