

# The Damnation of Hell - Part 1 (Classic Audio Sermon Compilations)

by Compilations

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*The sermon emphasizes the severity and hopelessness of hell, where those who reject God will suffer eternally as a result of their rejection of Him and His offer of salvation.*

**Duration:** 29:13

**Scripture:** Ezekiel 18:30

**Topics:** "Eternal Judgment", "Hell And Punishment"

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## Description

This sermon delves into the terrifying reality of hell, emphasizing the eternal hopelessness and despair that awaits those who reject God. It paints a vivid picture of the unending torment, wrath, and contempt that sinners will face, highlighting the severity and longevity of their punishment. The sermon also explores the concept of varying degrees of punishment based on knowledge and actions, warning of the dreadful consequences for those who remain unbelieving. Ultimately, it conveys the chilling truth of eternal suffering and the irrevocable nature of God's judgment.

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## Transcript

Hell is no slap on the wrist, it is fearsome, the horrors are real, eternity, that's the thing, eternity, it is utter, utter hopelessness, Spurgeon says that about it, in hell there is no hope, they have not even the hope of dying, the hope of being annihilated, they are forever, forever, forever lost, on every chain in hell there is written forever, in the fires there blaze out the words forever, up above their heads they read forever, their eyes are galled and their hearts are pained with the thought that it is forever, oh if I could tell you tonight that hell would one day be burned out and that those who were lost might be saved, there would be such jubilee in hell, at the very thought of it, they are cast out into utter darkness forever, and we look at that, that's the severity, it's the longevity, burnings, yes, it talks about fiery furnace, it talks about the hell of fire, but more, who among us can dwell with everlasting burns, yes, it says we are tormented by that fire and by that sulfur, but it goes beyond that, tormented day, is there punishment, yes, God's word says He will repay you to your face if you die in your sin, He will, He will hate you, He will deal with you according to your sin, face to face, but more, it's called eternal punishment, the punishment of eternal destruction, is there wrath, is there fury, is there vengeance, yes, He says I will gather you and blow on you with the fire of my wrath, that's a text out of Ezekiel, again in Ezekiel, therefore I will act in wrath, my eye will not spare, nor will I have pity, and though they cry in my ears with a loud voice, I will not hear them, this is a, in

Daniel, it says everlasting contempt, do you know what contempt means?

It means you are everlastingly an object of God's contempt, of God's abhorrence, of God's hatred, when God says that He will punish you to your face and He will blow upon you with the wrath of His breath, it is, it is a picture of God's perfect hatred, God will hate you, God will not pity you, you are eternally an object of defiled wretchedness, and God looks at that with total disgust, that is the picture, forever, forever, that is the ultimate horror of hell, now, you guys know Jonathan Edwards, he, I think I quake more when I read him than anything, consider what it is to suffer extreme torment forever and ever, and I want you to, consider it, let your minds go wild here, I want you to be filled with a sense of this, and to suffer it day and night, from one year to another, from one age to another, and from one thousand ages to another, so adding age to age, and thousands to thousands in pain, in wailing, and lamenting, groaning, and shrieking, and gnashing your teeth, with your souls full of dreadful grief and horror, your bodies full of wracking torture, without any possibility of getting ease, without any possibility of moving God to pity you by your crimes, without any possibility of hiding yourselves from Him, without any possibility of diverting your thoughts from your pain, consider how dreadful despair will be in such torment, to know assuredly that you never, never, never, never shall be delivered from them, to have no hope, when you shall wish that you might be turned into nothing, but you have no hope of it, when you would rejoice if you might but have any relief, after you have endured these torments, millions of ages, but shall have no hope of it, after you shall have worn out the age of the sun, the moon, and the stars, without rest, day and night, or one minute's ease, yet you shall have no hope of ever being delivered, after you have worn a thousand more ages, you shall have no hope, but that still there are the same groans, the same shrieks, the same doleful cries, incessantly to be made, not just in your hearing, but made by you, and that the smoke of your torment shall still ascend up forever and ever, the more the damned in hell think of eternity, of their torments, the more amazing will it appear to them, and alas, they will not be able to keep it out of their minds, their tortures will not divert them from the thought of eternity, but will fix their attention to it, oh how dreadful will eternity appear to them, after they shall have been thinking on it for ages together, and shall have so long an experience of their torments, the damned in hell will have two infinities perpetually to terrify them and swallow them up, one is the infinite God, whose wrath they will bear, and in whom they will uphold their perfect and irreconcilable enemy, the other is the infinite duration of their torment.

There the sinner will clearly see what a God he has offended, what a savior he has neglected, what a heaven he has lost, and into what a hell he has plunged himself. All the sins which he has committed, with all their aggravations and consequences, all the sabbaths he enjoyed, the sermons which he heard, the warnings and invitations which he slighted, the opportunities which he misimproved, the serious impressions which he banished, will be set in order before him, and overwhelm him with mountains of conscious guilt, and oh, the keen, unutterable pangs of remorse, the bitter self-reproaches, the unavailing regrets, the fruitless wishes that he had pursued a different course, which will be thus excited in his breast.

The word remorse is derived from a Latin word which signifies to gnaw again, or to gnaw repeatedly, and surely no term can more properly describe the sufferings which are inflicted by an accusing conscience. Well then, may such a conscience, when its now sleeping energy shall be awakened by the light of eternity, be compared to a gnawing worm. The heathen made use of a similar figure to describe it.

They represented a wicked man as chained to a rock in hell, where an immortal vulture constantly preyed upon his vitals, which grew again as fast as they were devoured. Nor is this representation at all too strong. You just come with me, you just come with me.





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