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SPIRIT OF LIFE MINISTRIES INTERNATIONAL, INC.
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Seventh Day Adventist

The Seventh-day Adventist church is a controversial organization. With its founding prophetess, Ellen G. White, they teach that the proper day of worship is Saturday, Jesus is Michael the Archangel, ultimately Satan will bear all of our sins, when a person dies, he does not exist anymore, hell is not eternal, and more. They emphasize dietary laws and what many consider to be a legalism, especially since they teach you can lose your salvation. Some consider it a cult and others do not. Nevertheless, it is an organization that needs to be examined.

THE HISTORY OF THE SEVENTH DAY ADVENTISTS

Modern Seventh-day Adventism traces its origins back to the early 1800's to Mr. William Miller (1782-1849) of Low Hampton, New York. Mr. Miller had converted from deism to Christianity in 1816 and became a Baptist. He was an avid reader, dedicated to God's word, and sought to reconcile apparent biblical difficulties raised by deists. He relied heavily on the Cruden's Concordance in his studies and developed a focus on the imminent return of Jesus. He began preaching at the age of 50.

The time was right. America was hot with discussions on the return of Christ. As a result, many thousands (called Millerites) accepted his idea that Jesus would return in the year covering 1843-1844. He had arrived at this date based upon a study of Daniel 8:14 which says, "And he said to me, "For 2,300 evenings and mornings; then the holy place will be properly restored." He interpreted the 2300 evenings and mornings to be years and counted forward from 457 BC when the commandment to rebuild Jerusalem was given (Dan. 9:24-25).¹ When his initial predictions failed, he adjusted his findings to conclude that Jesus would return on March 21, 1844, and then later on October 22, 1844. After these too failed, Miller quit promoting his ideas on Jesus' return and the "Millerites" broke up.

On the morning following the "Great Disappointment" of October 22, 1844, a Mr. Hiram Edson claimed to have seen a vision. He said that he saw Jesus standing at the altar of heaven and concluded that Miller had been right about the time, but wrong about the place. In other words, Jesus' return was not to earth, but a move into the heavenly sanctuary as is referenced in Heb. 8:1-2.

Mr. Joseph Bates (1792-1872), a retired sea captain and a convert to "Millerism" then began to promote the idea of Jesus moving into the heavenly sanctuary. He published a pamphlet which

greatly influenced James (1821-1881) and Ellen White (1827-1915). It is these three who were the driving force behind the SDA movement.

Numerous reports state that Ellen G. White (1827-1915) saw visions from an early age. Such was the case shortly after the Great Disappointment. Mrs. White claimed to see in a vision of a narrow path where an angel was guiding Adventists. Subsequent visions resulted in interpretations of the three angels in [Rev. 14:6-11](#) as being 1843-1844 as the hour of God's judgment; the fall of Babylon signified by Adventists leaving various churches, and admonitions against Sunday worship.

- **1849** - First paper, the Present Truth, was printed in Middletown, Conn.
- **1850** - First issue of the Second Advent Review and Sabbath Herald, printed in Paris, Maine.
- **1860** - Name of Seventh-day Adventist adopted by the church.
- **1863** - First General Conference and formation of the SDA church on May 21, 1863.
- **1871** - First college opened which became Andrews University.
- **1871** - J. N. Andrews sent to Switzerland as a missionary.
- **1885** - Missionary work begun in Australia.
- **1915** - Ellen G. White dies on July 16, at St. Helena, CA.
- **1941** - Opening of Theological Seminary at Takoma Park.
- **1942** - Voice of Prophecy radio show begins broadcasting coast to coast.
- **1950** - Faith for Today TV show begins.
- **1955** - SDA membership hits 1 million.
- **1986** - SDA membership hits 5 million.

Today, the SDA church is very evangelical with mission efforts worldwide, numerous publications, and many educational facilities. It claims over 8 million members worldwide and is growing rapidly with its educational, TV, Radio, and publication based outreaches.[3](#)

1. Each Church elects its own officers: elders, deacons, deaconesses, clerks, treasurers, and department leaders.
2. The minister of a local church is appointed by the local conference.
3. The local conference consists of local churches in a designated area.
4. Officers of the local conference are elected every three years.

5. Union conferences are comprised of local conference in a designated area.
6. Union conference officers are elected every five years.
7. The division is comprised of two or more union conference with officers elected every five years.
8. General conference encompasses all divisions with officers elected every five years.

WHAT DOES THE SEVENTH DAY ADVENTIST CHURCH TEACH?

AFFIRMATIONS:

1. The Bible is inspired and the word of God.
2. Trinitarian: The Father, Son, Holy Spirit are all one God in three persons.
3. Jesus is God and has always existed with the Father.
4. The Holy Spirit is a person.
5. Jesus' sacrifice was vicarious.
6. Salvation is by grace, not works.
7. Jesus rose from the dead physically in his glorified body.
8. Jesus ascended bodily into heaven.
9. Baptism is by immersion
10. The literal, visible return of Jesus.
11. Jesus will return to set up a millennial kingdom. They are Premillennial.
12. Literal six-day creation, not long periods.

DENIALS

1. Denies the doctrine of predestination
2. Denies baptism by sprinkling (Our ministry doesn't believe in sprinkling either)
3. Denies infant baptism. (Our ministry dedicates infants we do not baptize them)
4. Denies the immortality of the soul.
5. Denies the eternity of hell fire.
6. Denies any use of alcohol (as a drink) or tobacco.

ABERRANT (DEPARTING FROM THE NORM)

1. Our sins will ultimately be placed on Satan.[1](#)
2. Jesus is Michael the Archangel.
3. Worship must be done on Saturday (the Sabbath).
4. On October 22, 1844 Jesus entered the second and last phase of his atoning work.
5. Investigative Judgment - the fate of all people will be decided based upon this event in the future.
6. The dead do not exist anymore -- soul sleep.
7. The wicked are annihilated.
8. Ellen G. White, the "founder" of Seventh-day Adventism, was a messenger from God gifted with the spirit of prophecy.
9. There is a sanctuary in heaven where Jesus carries out his mediatorial work.

1. Martin, Walter, *Kingdom of the Cults*, Minneapolis: Bethany House Publishers, 1977.

2. Mayer, F.E., *Religious Bodies in America*, 4th ed., St. Louis: Concordia Publishing House, 1961, p. 439.

3. Jordan, Anne Devereaux, *The Seventh Day Adventists: A History*, New York: Hippocrene Books, 1988

DOES THE BIBLE ALLOW PEOPLE TO WORSHIP ON SUNDAY?

In the Old Testament, God stated, "Remember the Sabbath day to keep it holy. Six days you shall labor and do all your work, but the seventh day is a Sabbath of the Lord your God; in it you shall not do any work, you or your son or your daughter your male or your female servant or your cattle or your sojourner who stays with you," ([Exodus 20:8-10, NASB](#)). It was the custom of the Jews to come together on the Sabbath, (which is from sundown Friday to sundown Saturday) cease work, and worship God. Jesus went to the synagogue on Saturday to teach ([Matt. 12:2-9; John 18:20](#)) as did the apostle Paul ([Acts 17:2; 18:4](#)). So, if in the Old Testament we are commanded to keep the Sabbath and in the New Testament we see Jews, Jesus, and the apostles doing the same thing, then why do we worship on Sunday?

First of all, of the ten commandments listed in [Exodus 20:1-17](#), only 9 of them were restated in the New Testament. (Six in [Matt. 19:18](#), murder, adultery, stealing, false witness, honor parents, and worshiping God; [Rom. 13:9](#), coveting. Worshiping God properly covers the first three commandments) *The one that was not reaffirmed was the one about the Sabbath.* Instead, Jesus said that He is the Lord of the Sabbath ([Matt. 12:8](#)).

In creation, God rested on the seventh day. But, since God is all-powerful, He doesn't get tired. He doesn't need to take a break and rest. So, why does it say that He rested? The reason is simple: [Mark 2:27](#) says, "***The Sabbath was made for man, and not man for the Sabbath.***" In other words, God established the Sabbath as a rest for His people, not because He needed a break, but because we are mortal and need a time of rest, of focus on God. In this, our spirits and bodies are both renewed.

The OT system of Law required keeping the Sabbath as part of the overall moral, legal, and sacrificial system by which the Jewish people satisfied God's requirements for behavior, government, and forgiveness of sins. The Sabbath was part of the Law in that sense. In order to "remain" in favor with God, you had to also keep the Sabbath. If it was not kept, then the person was in sin and would often be punished ([Ezek. 18:4; Rom. 6:23; Deut. 13:1-9; Num. 35:31; Lev. 20:2](#), etc.).

But with Jesus' atonement, we no longer are required to keep the Law as a means for our justification. The requirements of the Law were fulfilled in Christ. We now have rest from the Law. We now have "Sabbath," continually.

Are we free to worship on Sunday?

Within the New Testament is ample evidence that the seventh day Sabbath is no longer a requirement.

(Rom. 14:5-6) *"One man regards one day above another, another regards every day alike. Let each man be fully convinced in his own mind. 6 He who observes the day, observes it for the Lord, and he who eats, does so for the Lord, for he gives thanks to God; and he who eats not, for the Lord he does not eat, and gives thanks to God,"*

The entire section of **Rom. 14:1-12** is worth careful study. The instructions here are that individuals must be convinced in their own minds about which day they observe for the Lord. If the seventh day Sabbath were a requirement, then the choice would not be man's, but God's. To me, this verse is sufficient to answer the question beyond doubt. Furthermore, it says in **(Col. 2:16-17)**.

"Therefore let no one act as your judge in regard to food or drink or in respect to a festival or a new moon or a Sabbath day—¹⁷things which are a mere shadow of what is to come; but the substance belongs to Christ."

Notice the time sequence mentioned in **Col. 2:16-17** above. A festival is yearly. A new moon is monthly. A Sabbath is weekly. No one is to judge in regard to this. The Sabbath is defined as a shadow, the reality is Jesus. Jesus is our Sabbath. So, if someone is judging you because you worship on the Sabbath, they are wrong. Likewise, if you regard Sunday above Saturday you are wrong **(Rom. 14:5-6)**, all you need to do is be convinced in your own mind that that is alright.

Is there any evidence in the NT that Christians met on Sunday?

(Acts 20:7) *"And on the first day of the week, when we were gathered together to break bread, Paul began talking to them, intending to depart the next day, and he prolonged his message until midnight,"*

The first day of the week is Sunday, and this is the day the people in the early church gathered. This passage can easily be seen as the church meeting on Sunday, though it does not necessitate it. It has two important church functions within it: breaking bread (communion) and a message (preaching/teaching). Additionally, Luke included the Roman system as well as the Jewish system of counting days.

The Jewish system was sundown to sundown. But Luke also used the Roman system: midnight to midnight ([Luke 11:5](#); [Acts 16:25](#); [20:7](#); [27:27](#)). This is a subtle point that shows the Jewish Sabbath system was not exclusively used by Luke.

If the Sabbath was mandatory, why the use of the non-Jewish system?

[\(1 Cor. 16:1-2\)](#). *"Now concerning the collection for the saints, as I directed the churches of Galatia, so do you also. ²On the first day of every week let each one of you put aside and save, as he may prosper, that no collections be made when I come,"*

Notice here that Paul is directing the churches to meet on the first day of each week and put money aside. It would seem that this is tithing. So, the instructed time for the church to meet is Sunday, the first day of the week and it is that day the Galatians were to set money aside for collections. Is this an official worship day set up by the church? You decide. Does this verse apply to Christians today? It most certainly does.

[\(Revelation 1:10-11\)](#). *"I was in the Spirit on the Lord's day, and I heard behind me a loud voice like the sound of a trumpet, ¹¹saying, "Write in a book what you see, and send it to the seven churches: to Ephesus and to Smyrna and to Pergamum and to Thyatira and to Sardis and to Philadelphia and to Laodicea,"*

The New Bible Dictionary says regarding the term, 'The Lord's Day' in [Rev. 1:10](#): "This is the first extant occurrence in Christian literature of "te kuriake hemera." The adjectival construction suggests that it was a formal designation of the church's worship day. As such it certainly appears early in the 2nd century" (Ignatius, Epistle to the Magnesians, 1. 67). In many churches today, the term "The Lord's Day" is used to designate Sunday, the same as it was in the second century.

I hope this is evidence enough to show you that the Bible does not require that we worship on Saturday. If anything, we have the freedom ([Rom. 14:1-12](#)) to worship on the day that we believe we should. No one should judge us in regard to the day we keep. We are free in Christ and not under law, ([Rom. 6:14](#)).

The Seventh-day Adventists have every right to worship on the Sabbath and they should if they are convinced that is the right thing to do. However, if any member of any church were to require a person to worship on the Sabbath as a sign of "true" Christianity or "true" redemption, then that is wrong. According to [Rom. 14:1-12](#), we are free.

Additionally, Sunday is the day that the Lord Jesus rose from the dead. The Jewish people who had rejected Jesus continued to worship on Saturday, the Sabbath. But it was the Christians who celebrated Jesus' resurrection, and this was most probably the driving force to gather on the first day of the week.

The Seventh-day Adventists do not believe that there is any scriptural support for worship on Sunday. Though there is no explicit NT statement authenticating Sunday worship, there are plenty of verses dealing with Sunday, the first day of the week, as being special, a day of breaking bread, and of gathering collections.

1. Jesus rose from the dead on the first day of the week ([Matt. 28:1-7](#); [Mark 16:2, 9](#); [Luke 24:1](#); [John 20:1](#)).
2. Jesus appeared to the disciples on the first day of the week ([John 20:19](#)).
3. Jesus appeared inside the room to the eleven disciples eight days after the first day of the week. The Jewish way of measuring days meant that it was again Sunday ([John 20:26](#)).
4. The Holy Spirit came on Pentecost, the first day of the week ([Lev. 23:16](#); [Acts 2:1](#)).
5. The first sermon was preached by Peter on the first day of the week ([Acts 2:14](#)).
6. Three thousand converts joined the church on the first day of the week ([Acts 2:41](#)).
7. The three thousand were baptized on the first day of the week ([Acts 2:41](#)).
8. The Christians assembled broke bread on the first day of the week.
9. The Christians also heard a message from Paul on the first day of the week ([Acts 20:7](#)). Note: the reference is until midnight which is not the Jewish method of measuring days, but the Roman system.
10. Paul instructed the churches to put aside contributions on the first day of the week ([1 Cor. 16:2](#)).
11. Jesus gave the apostle John the vision of Revelation on the first day of the week ([Rev. 1:10](#)).

What is soul sleep?

Soul sleep is the teaching that when a person dies that his soul "sleeps" until the time of the future resurrection. In this condition, the person is not aware or conscious. The Jehovah's Witnesses and the Seventh-day Adventists hold to this doctrine as do most conditionalists (those who say that the wicked are judged and don't exist anymore). But the Jehovah's Witnesses teach annihilation. This means that after death a person ceases to exist. At the future resurrection, they maintain that the soul is made again. Basically, it is a re-creation of the individual. The Seventh-day Adventists teach that the soul is simply inert and resides in the memory of God.

The primary verses used to support soul sleep are found in Ecclesiastes:

1. **Eccl. 9:5**, For the living know they will die; but the dead do not know anything, nor have they any longer a reward, for their memory is forgotten."
2. **Eccl. 12:7**, "then the dust will return to the earth as it was, and the spirit will return to God who gave it."

Ecclesiastes must be understood in the context of its own commentary, which says at the opening of the book, **"1 The words of the Preacher, the son of David, king in Jerusalem. 2 "Vanity of vanities," says the Preacher, "Vanity of vanities! All is vanity." 3 What advantage does man have in all his work which he does under the sun?" (Eccl. 1:1-3)**. The writer is telling us how things are from the human perspective, from "under the sun." He is not telling us doctrinal statements about whether or not the soul continues after death. Besides, it's a mistake to use the Old Testament to interpret the New Testament. It is the New Testament that sheds light on the Old Testament.

In the New Testament we see Paul say in **2 Cor. 5:8**, **"we are of good courage, I say, and prefer rather to be absent from the body and to be at home with the Lord."** Paul is clearly telling us that when he dies, he will go and be with the Lord. Furthermore, at the Transfiguration of Jesus (**Matt. 17:1-8**) we see Moses and Elijah who were alive. There was no soul sleep with them.

Luke 23:42-43 is the account of where Jesus was being crucified. Jesus speaks to the criminal on his right and says, **"Truly I say to you, today you will be with me in Paradise."** Jesus was saying that he and the criminal would be together in paradise. Some Respond to this and say that Jesus was emphasizing that he was speaking right then and there, "today."

But that position can only be held by those who presuppose a form of soul sleep. Of course, it was obvious that Jesus was speaking to him. But Jesus is saying to the criminal that he will be with Jesus in paradise today.

In addition when we look at the account of *The Rich Man and Lazarus* in **Luke 16:19-31**, we clearly see Jesus using the imagery of consciousness after death. If soul sleep is true, what was Jesus doing relating the account of two individuals who were both conscious after their death?

In **Revelation 6:10** we see the account of people being conscious after death and asking God, **"How long, O Lord, holy and true, will You refrain from judging and avenging our blood on those who dwell on the earth?"** This is before the resurrection. Here again we have another account of consciousness after physical death.

Therefore, the doctrine of soul sleep is incorrect. The soul continues on after death in a conscious state. The wicked face the judgment of God, and the Christians will dwell in His presence.

Is Michael the Archangel really Jesus?

No, Michael the Archangel is not really **Jesus**. The non-Christian cult known as the Jehovah's Witnesses teach that they are the same. The Seventh Day Adventists teach the same; but Michael the Archangel is just that--an Archangel, and Jesus is not a created angel.

There are three archangels named in the Bible: Michael (the warrior Angel), Gabriel (the messenger Angel), and Lucifer (who became the devil).

Michael the Archangel is mentioned in different passages.

1. **Daniel 10:13**, *"But the prince of the kingdom of Persia was withstanding me for twenty-one days; then behold, Michael, one of the chief princes, came to help me, for I had been left there with the kings of Persia."*
2. **Daniel 10:21**, *"However, I will tell you what is inscribed in the writing of truth. Yet there is no one who stands firmly with me against these forces except Michael your prince."*
3. **Daniel 12:1**, *"Now at that time Michael, the great prince who stands guard over the sons of your people, will arise. And there will be a time of distress such as never occurred since there was a nation until that time; and at that time your people, everyone who is found written in the book, will be rescued."*
4. **Jude 9**, *"But Michael the archangel, when he disputed with the devil and argued about the body of Moses, did not dare pronounce against him a railing judgment, but said, "The Lord rebuke you."*
5. **Rev. 12:7**, *"And there was war in heaven, Michael and his angels waging war with the dragon. And the dragon and his angels waged war."*

Perhaps the best proof text to demonstrate that Michael the Archangel and Jesus are not the same person is found in **Jude 9**. The Lord Jesus would not have to call on the name of anyone else in order to rebuke the devil because the Lord Jesus is God in flesh. However, we see that Michael the Archangel said, "The Lord rebuke you," thereby demonstrating that he is not the Lord.

Is Hell Eternal?

The teaching that there is an eternal hell in which hordes of mankind will suffer eternal punishment can be a difficult doctrine to accept. We hear so much about God's infinite love and how He desires that all men be saved ([1 Tim. 2:4](#)). However, those who develop their theologies based upon the "gentle" side of God do so with an incomplete picture. Not only is God loving ([1 John 4:8-10](#)), gracious ([Exo. 33:19; 1 Pet. 2:3](#)), and merciful ([Exodus 34:6; Psalm 67:1; James 5:11](#)), but He is also holy ([Isaiah 6:3; Rev. 4:8](#)), just ([Neh. 9:32-33; 2 Thess. 1:6](#)), and hates sin ([Psalm 5:5-6; Hab. 1:13](#)). God punishes the sinner ([Jer. 50:31; Ezk. 44:12; Matt. 25:46; 2 Thess. 1:9; 2 Pet. 2:9; Heb. 10:29](#)).

The Bible teaches that there is a fiery hell, a place that Jesus warned people about.

([Matt. 18:8](#)): "And if your hand or your foot causes you to stumble, cut it off and throw it from you; it is better for you to enter life crippled or lame, than having two hands or two feet, to be cast into the eternal fire," [1](#)

Eternal fire is real. Jesus said it was. In fact, Jesus spoke a great deal about hell. It is what Jesus came here to save us from.

There will be a Day of Judgment when all people will face God. Those who are not covered by the sacrifice of Jesus on the Cross will be cast out into hell where they will undergo eternal punishment. **"And these will go away into eternal punishment, but the righteous into eternal life" ([Matt. 25:46](#))**. In this verse, the same word "eternal" is used to describe the punishment of the wicked as well as the eternal life of the believer. The punishment is endless as is the eternal life of the believer. That is why the gospel is so important, because it saves people from eternal damnation:

1. **([1 Cor. 15:1-4](#)) "Now I make known to you, brethren, the gospel which I preached to you, which also you received, in which also you stand, ² by which also you are saved, if you hold fast the word which I preached to you, unless you believed in vain. ³ For I delivered to you as of first importance what I also received, that Christ died for our sins according to the Scriptures, ⁴ and that He was buried, and that He was raised on the third day according to the Scriptures,"**
2. **"Truly, truly, I say to you, he who hears My word, and believes Him who sent Me, has eternal life, and does not come into judgment, but has passed out of death into life," ([John 5:24](#)).**

Following are a few verses that show the eternity of the hell and punishment. God uses different phrases to describe the same thing.

1. *"And these will pay the penalty of eternal destruction, away from the presence of the Lord and from the glory of His power," (2 Thess. 1:9).*
2. *"Just as Sodom and Gomorrah and the cities around them, since they in the same way as these indulged in gross immorality and went after strange flesh, are exhibited as an example, in undergoing the punishment of eternal fire" (Jude 7).*
3. *These men are those who are hidden reefs in your love feasts when they feast with you without fear, caring for themselves; clouds without water, carried along by winds; autumn trees without fruit, doubly dead, uprooted; ¹³ wild waves of the sea, casting up their own shame like foam; wandering stars, for whom the black darkness has been reserved forever," (Jude12-13).*

Is "forever and ever" without end?

The phrase "forever and ever" is used both of describing God's eternal worth and the duration of eternal damnation. The exact same Greek phrase is used in each of the verses in the table below.

<p>forever and ever αἰῶνας τῶν αἰῶνων aionas ton aionon "ages of the ages"</p>	
<p>Eternal - without end <i>"Now to the King eternal, immortal, invisible, the only God, be honor and glory forever and ever. Amen," (1 Tim. 1:17).</i></p> <p><i>"...To Him who sits on the throne, and to the Lamb, be blessing and honor and glory and dominion forever and ever," (Rev. 5:13).</i></p>	<p>Eternal Damnation <i>"And a second time they said, "Hallelujah! Her smoke rises up forever and ever," (Rev. 19:3).</i></p> <p><i>"And the devil who deceived them was thrown into the lake of fire and brimstone, where the beast and the false prophet are also; and they will be tormented day and night forever and ever," (Rev. 20:10).</i></p>

The Greek phrase *aionas ton aionon*, which is translated "forever and ever," occurs 18 times in the Greek New Testament. In 17 of them, the phrase means without end, extending into infinity. In [Rev. 19:3](#), the phrase is used to describe the destruction of the great whore of Babylon ([Rev. 17:1,4](#)) whose smoke ascends forever and ever. It too is eternal, and it signifies the beginning of the eternal judgment that comes upon her.

Also worth examining is [Rev. 14:11](#), ***"And the smoke of their torment goes up forever and ever; and they have no rest day and night, those who worship the beast and his image, and whoever receives the mark of his name."***

The Greek in [Rev. 14:11](#) is only slightly different. In the table above, "forever and ever" is translated from the Greek, *aionas ton aionon*, which is literally "ages of the of ages." In the latter, the single Greek word "of the" is missing. But it is not necessary and does not change the meaning of the text. Therefore, the scripture teaches the smoke of their torment goes up forever, without end.

Unquenchable Fire

Some believe that the fires of hell are symbolic and/or temporal. But the following verses show that they are not.

1. [Matt. 3:12](#) says, ***"And His winnowing fork is in His hand, and He will thoroughly clear His threshing floor; and He will gather His wheat into the barn, but He will burn up the chaff with unquenchable fire."*** (See also [Luke 3:17](#).)
2. [Mark 9:43](#) says, ***"And if your hand causes you to stumble, cut it off; it is better for you to enter life crippled, than having your two hands, to go into hell, into the unquenchable fire." The word "unquenchable" is asbestos in the Greek. According to the Enhanced Strong's lexicon, it means "unquenchable, the eternal hell fire to punish the damned."***

The following citations are from Greek Dictionaries and Lexicons. They show that the word "unquenchable," which is *asbestos* in the Greek, (which occurs only in [Matt. 3:12](#), [Luke 3:17](#), and [Mark 9:43](#)) means unquenchable, without end.

- "unquenchable, inextinguishable"[2](#)
- "not quenched"[3](#)
- "pertaining to a fire that cannot be put out" - "unquenchable."[4](#)
- "unquenched, unquenchable"[5](#)
- "that cannot be put out"[6](#)
- "inextinguishable"[7](#)

Is hell eternal? Yes, it is. Are its fires without end? Yes, they are. Is it a pleasant doctrine to discuss? Not really. But hell is real. This is all the more reason to preach the gospel. Jesus said,

(Matthew 18:8), "And if your hand or your foot causes you to stumble, cut it off and throw it from you; it is better for you to enter life crippled or lame, than having two hands or two feet, to be cast into the eternal fire,"

Because of the error in doctrine our ministry cannot personally accept their teachings as being scriptural. We advise if you are part of this organization to prayerfully consider coming out of it and finding a church that has sound biblical doctrine.

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- [1.](#) All scripture quotes are from the NASB.
 - [2.](#) Liddell, H. G., and Scott, *Abridged Greek-English Lexicon*, Oxford: Oxford University Press, 1992. Available Online: Logos Library System.
 - [3.](#) Vine, W. E., *Vine's Expository Dictionary of Old and New Testament Words*, Grand Rapids, MI: Fleming H. Revell, 1981. Available: Logos Library System.
 - [4.](#) Louw, J. P. and Eugene A. Nida, *Greek-English Lexicon of the New Testament: Based on Semantic Domains*, New York: United Bible Societies, 1989.
 - [5.](#) *Enhanced Strong's Lexicon*, Oak Harbor, WA: Logos Research Systems, 1995. Available: Logos Library System.
 - [6.](#) Wigram-Green, *The New Englishman's Greek Concordance and Lexicon*, Peabody MA: Hendrikson Publishers, 1982, p. 771.
 - [7.](#) Arndt, W. A., F. Wilbur Gingrich, *Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 2nd ed., Chicago: University of Chicago Press, 1979, p.