burning sacrifices on the altar of vengeance. Fumes go  
up from these sufferers of fire, as of old from the sin-offering, and from the guilty cities of Sodom and  
Gomorrah. Gen. xix. 28. They continue to ascend  
as long as justice continues to be an attribute of the  
Lord.  
 After the resurrection, sleep belongs neither to the  
lost nor to the saved. The saved will not need it; for  
the body of weakness, the animal body, is shaken off.  
The lost may not enjoy it. How strange the sinner’s  
infatuation, that after all this solemn warning of the  
eternity of hell-torments he will still go on coolly provoking God to cut him down, and cast him into the fire!  
 In these verses the eternity of future punishment is  
clearly asserted. This is one of the passages which  
will ever resist the critical rack of those who teach  
annihilation of the wicked, or the cessation of their  
woe. For while the penalty is connected with a special  
class of guilt, belonging to one period of earth’s history  
alone, it yet applies in its principles to all the lost.  
One spot, “the lake of fire and brimstone,” is destined  
for all. xix. 20; xx. 10, 14, 15.  
 Their torment is inflicted “in the presence of holy  
angels.” Evil angels are cast into the lake, and suffer  
with the lost. Matt. xxv. 31.  
 (4) But probably there is a stronger meaning here.  
It may intend, that the angels will act as *executioners*  
of the wrath of the true Christ whom these denied and  
blasphemed.  
 Their torment goes on “in the presence of the Lamb.”  
His mercy is past. The False God and his worshippers  
are punished in the presence of the Son of God. “The  
Lamb” is Jesus’ *eternal* title: it is therefore no mere  
millennial punishment. Luke xix. 27.  
 Many expect the world’s conversion at the fall of  
Babylon. But the third angel shows us that evil then