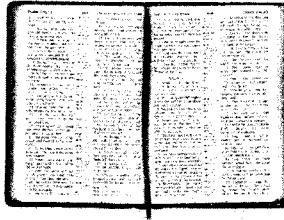


THE INSTRUCTOR



"All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." (2 Timothy 3:16)

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Number 8

THE HEART – SOME THINGS IT DOES

Many people confuse the physical heart within their chest cavities with the spiritual heart that is more frequently discussed in the Scriptures. Some of this misunderstanding may be cleared up if we consider what it does. Here are some things it does.

1. THINKS. Proverbs 23:7 says: "for as he thinketh in his heart, so is he." Esther 6:6 says: "Now Haman thought in his heart..." Mt. 9:4 says: "And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?" Jesus also said: "...for out of the heart proceed evil thoughts..." (Mt. 15:19). NOTE: Although the physical blood pump does not do so, *the heart thinks!*

2. UNDERSTANDS. Isaiah 32:4 says: "The heart also of the rash shall understand knowledge..." Also see Job 38:36.

3. KNOWS. Joshua 23:14 says: "...and ye know in all your hearts..." Prov. 14:10 says: "The heart knoweth his own bitterness..."

4. REASONS. Mark 2:6 says: "But there were certain of the scribes sitting there, and reasoning in their hearts". In verse 8 Jesus asked them: "Why reason ye these things in your hearts?" NOTE: They could and did *reason* in their hearts. It is obvious that this reasoning was not being done by the physical heart.

5. BELIEVES. Romans 10:10 says: "For with the heart man believeth unto righteousness..." Also see Acts 8:37. NOTE: One should certainly realize that he believes with his heart, but not with his physical blood pump.

6. DESIRES. Romans 10:1 says:

"Brethren, my heart's desire and prayer to God for Israel is, that they might be saved."

7. PURPOSES. Paul said: "Every man according as he purposeth in his heart, so let him give..." (2 Cor. 9:7).

8. DEVISES. "A man's heart deviseth his way..." (Prov. 16:9).

9. LOVES. Jesus said: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." (Mt. 22:37). NOTE: Loving God with all your heart does not mean loving Him with all thy blood pump.

10. PRESUMES. Esther 7:5 says: "...Who is he, and where is he, that durst presume in his heart to do so?"

11. DESPISES. 2 Samuel 6:16 says: "...And she despised him in her heart."

12. OBEY FROM THE HEART.

In Rom. 6:17-18 Paul said: "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness."

13. LIVES FOR EVER. Psalms 22:26 says: "...your heart shall live for ever."

NOTE: None of the above things that the heart does can be done by the physical heart (blood pump). We must not think of the heart as ordinarily used in the Scriptures as such.

Let each of us examine our hearts and search our souls daily and do our utmost to have "an honest and good heart" so that we will hear the word, keep it, & bring forth fruit with patience.

(CRS)

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Editorial...

HELL! IS THERE A PLACE OF ETERNAL TORMENT FOR THE WICKED? (No. 42)

[CORRECTION: Delete the first line on page 4, column 2, of The Instructor, July, 2005].

Let us continue to expose the *false teaching* that there is no hell of eternal torment for the wicked. The Scriptures clearly teach that eternal (endless) torment awaits the wicked in hell, including the devil and his angels.

Let us continue an examination of ARGUMENT XXV that we began last month.

ARGUMENT XXV – THE WORD "EVERLASTING" (or "ETERNAL") IS TRANSLATED FROM "AIONION" WHICH IS VARIABLE IN MEANING. SOMEIIMES IT MEANS ENDABLE AND SOMETIMES IT MEANS ENDLESS. THEREFORE WHEN IT IS APPLIED TO THE PUNISHMENT OF THE WICKED IN HELL IT DOES NOT PROVE THE PUNISHMENT TO BE ENDABLE OR ENDESS."

REPLY: (Continued)

14. When Lard's "reasoning" is applied to "fire" in Mt. 18:8; "fire" in Mt. 25:41; "fire" in Jude 7; "punishment" in Mt. 25:46; "damnation" in Mark 3:29; "destruction" in 2 Thess. 1:9; "judgment" in Heb. 6:2; "redemption" in Heb. 9:12; "salvation" in Heb. 5:9; "inheritance" in Heb. 9:15; "glory" in 1 Pet. 5:10 or "Spirit" in Heb. 9:14, "eternal" or "everlasting" ("aionion") may or may not mean endless. It may mean either endable or endless. NOTE:

Lard even contends that when "everlasting" or "eternal" ("aionion") is applied to "life" as in Mt. 25:46 and to God in Rom. 16:26 that it *does not impart the notion of endless* to either "God" or "life". He "reasons" that the notion of endless is imparted to "everlasting" or "eternal" ("aionion") by "God" and "life" if it has that notion (or meaning) when applied to "God" and "life". Believe it? Who can? I certainly cannot believe it.

15. Lard ignores and sets aside the generally acceptable translations given to us by scholars who, no doubt, were qualified to translate the New Testament and states what he considers a much superior translation of his own of Mt. 25:46. It sets forth in his own words the position that he thinks is in keeping with what he calls "*a severe non-decision*". That position is that "*The Bible, however, enounces no decision on the duration of future.*" "A LECTURE: Do The Holy Scriptures Teach the Endlessness of Future Punishment?" (See page 45-46, 49).

16. Lard said: "But the Bible contains no decision on the duration of future punishment." (ibid., page 49). NOTE: Lard assumed and asserted this statement without Scriptural proof. He should have either said nothing or said, "*As far as I know 'the Bible contains no decision on the duration of future punishment, but I am limited in my understanding of what the Bible teaches because I often assume and assert things I cannot prove.'*"

In Mt. 25:46 Jesus our Lord declared of the wicked: "*And these shall go away into everlasting punishment: but the righteous into life eternal.*" Yes, the Bible contains a decision (in fact a clear one) on the duration of future punishment! It is *everlasting* or *eternal*! It is just as long in duration as is life for the righteous. *Both are eternal in duration!*

If the word "everlasting" ("aionion") when applied to "punishment" in Mt. 25:46 does not mean *endless* how can fairness and honesty with the Scriptures allow us to say (and/or contend) that "eternal" ("aionion") when applied to "life" means *endless*? NOTE: Surely this word *"aionion"* ("everlasting" or "eternal") does not mean *endless* (when applied to "life") and *endable* (when applied to "punishment") in the *same* verse in the *same* context on the *same* subject (destiny of people after the judgment) at the *same* time.

17. SOME INTERESTING QUESTIONS: (1) Why is the fire of hell spoken

of as "eternal" or "everlasting" if it is not *eternal* and thus will go out? (Mt. 18:8; Jude 7; Mt. 25:41). (2) Why did Jesus warn of being "cast into hell, into the fire that never shall be quenched" if the fire of hell can be, or will be *quenched* or will go out on its own (Mark 9:43-48)? (3) Why did Paul speak of God as "the everlasting God" and then say, "To God only wise, be glory through Jesus Christ for ever" if "everlasting" and "for ever" do not mean *everlasting* and *for ever*? (Rom. 16: 26-27) (4) Why did Jesus say "eternal life" in Mt. 25:46 if He did not mean that life is *eternal*? (5) Why did Jesus say "everlasting punishment" in Mt. 25:46 if he did not mean that punishment is *everlasting*? NOTE: To ask these questions is to imply the answers. Surely the so-called "intellectuals" can understand the simplicity of these passages and the words used in them. Or can they?

18. Lard made it clear that we must accept what the Bible teaches on this subject. He said: "*Our great question must be settled by what the Bible actually asserts or necessarily implies; and if not thus settled, it must be left open*" and "*But in an investigation, such as the present, we should deal frugally in assumptions. Facts and reality alone should guide us*" (*ibid.*, page 7, 13). We agree with him on these sentiments. How-ever, he did not always take "*what the Bible actually asserts or necessarily implies*." Neither did he always allow "*fact and reality alone*" to guide him. He made many unproven assumptions and assertions. We have shown this to be the case in this study.

He said "*I venture to assert...*" (page 9), "*possibly*" (page 43), "*may possibly*" (page 28), "*most probably*" (page 43), "*most likely it is not the fact*" (page 44), "*it appears*" (page 18), "*I conjecture*" (page 45), etc. NOTE: These statements do not sound like one who is simply taking what the Word of God actually says. To say the least, Lard did not always stay with "*what the Bible actually asserts or necessarily implies*."

19. Please keep in mind that in the second paragraph of his 50 page Lecture, Lard stated the following: "*That our common English Testament contains passages which, in the popular and modern sense of their terms, distinctly assert the doctrine (the endlessness of future torment - Ed) can not be candidly and intelligently denied. Whether these passages be few or many, whether they assert simply or variedly, is immaterial here. They certainly exist, and certainly assert the doctrine..*

."

(*ibid.*, page 3). NOTE: In the light of these statements, we must draw the conclusion that Lard placed himself above *all the translators* of "our common English Testament". I am *not* among those who are willing to place Lard that high or accept that conclusion! Are you?

20. A serious consideration of the meaning of "aionion" will be helpful in a study of these matters. Consider the following. "Aionion" (in different forms), which is the word translated "everlasting", "eternal" and "forever", is defined (and commented on) by the following scholars. (Also the English words *eternal* and *everlasting*).

(1) "*1. without beginning or end, that which always has been and always will be:...Rom. xvi. 26... Heb. ix.14. 2. without beginning: ... Rom. xvi.25... 3. without end, never to cease, everlasting...2 Cor. iv.18 ... Heb. v.9...Mt. xxv.46...Heb.vi.2...Mk. iii.29...2 Th. i.9...Mt. xxv.41...*" (*Thayer's Lexicon*, p. 20).

(2) "*(1) without beginning or end, eternal...(2) without beginning... (3) without end, everlasting...forever...*" (*A New GREEK-ENGLISH LEXICON to the NEW TESTAMENT* by George Ricker Berry. PH.D., page 4).

(3) "...describes duration, either defined but not endless, as in Rom. 16:25; 2 Tim. 1:9; Tit. 1:2; or undefined because endless as in Rom. 16:26, and the other sixty-six places in the N.T...." (*Expository Dictionary of New Testament Words* by W. E. Vine, Vol. 11, p. 43).

(4) "*eternal, everlasting...*" (*Greek-English Dictionary or Glossary* by James Gall, p. 1).

(5) "*eternal (of quality rather than of time); unending, everlasting, for all time.*" (*Greek-English DICTIONARY of the New Testament* by Barclay M. Newman, Jr., page 6).

(6) "...means either without beginning or without end or both. It comes as near to the idea of eternal as the Greek can put it in one word..." (*Word Pictures in the New Testament* by A. T. Robertson, Vol. I, page 202).

(7) "The word 'eternal' may denote 'age-lasting,' that is, so long as an age endures, whether of man, a dispensation, or time. When it pertains to the age beyond the judgment and the passing of this present order of time, it has the literal meaning of eternal or never-ending...The duration for both is the same; while one group serves God day and night, the other group is tormented with the devil day and night (*HAILEY'S COMMENTS*, by Homer Hailey, Published 1985, Vol. Two, page 710-711). NOTE: A book by Hailey entitled: "*God's Judgements & Punishments – Individuals & Nations*" was published in 2003 in which he teaches that the wicked will not be tormented eternally. Of course, many of his conclusions are based on assumptions.

(8) "The words eternal, everlasting, for ever, are sometimes taken for a long time, and are not to be understood strictly..." (*Cruden's dictionary of BIBLE TERMS*", by Alexander

Cruden , page 84). NOTE: This implies that the *strict* meaning (when used) is not limited.

(9) "...perpetual (also used of past time, or past, and future as well): --eternal, for ever, everlasting, world (began)." (Strong's GREEK DICTIONARY OF THE NEW TESTAMENT, page 3, (word # 166).

OBSERVATION: (a) Although the word "aionion" has variable meanings as used in different contexts, the evidence seems to be overwhelming that the primary meaning is *eternal, everlasting, for ever, etc.* (b) Words should be used in their ordinary meaning unless there is some compelling reason not to do so. (c) There are other words that carry the meaning of eternal, for ever, everlasting, etc. that can not be ruled out from consideration. (d) For an in depth study of the Hebrew and Greek words that are translated "everlasting", "for ever", "eternal", etc., please read "EXEGETICAL ESSAYS ON several words Relating To FUTURE PUNISHMENT" by MOSES STUART, (Oct., 1830) and Reproduced by THE OLD PATHS BOOK CLUB, Set., 1954).

(10) "everlasting...1 : lasting or enduring through all time: ETERNAL..." (Webster's Seventh New Collegiate Dictionary, p. 288).

(11) "eternal...1 a: having infinite duration: EVERLASTING b : of or relating to eternity..." (Ibid. page 284)

NOTE: The English words are simple and easily understood. Where is the problem?

21. The fact that "aionion" is variable in its meaning does not prove that future punishment of the wicked will not be endless!

ARGUMENT XXVI – "IF THE PUNISHMENT OF THE UNSAVED NEVER

CEASES, THE JUSTICE OF GOD CAN NEVER BE SATISFIED. THUS SIN CAN NEVER BE ADEQUATELY PUNISHED."

--Lard said: "Whenever punishment becomes adequate, it must end. Therefore, if future punishment be endless, it is so, because God can not adequately punish sin...if he punishes sin endlessly, it is because he has no other escape. He can not punish sin adequately. It is awful to affirm this of God. I am afraid even to think it, much more to say it." (Ibid., p. 32) Also cf. Jimmy Allen's statements on pp. 222-223 of "Fire in my Bones".

REPLY:

1. Without question, the above argument is simply *assumed* and *asserted*, but it is not *proven* by the Scriptures! It is only *human reasoning*. It is *not* based on what the *Scriptures* say.

2. This argument by Lard proves that he believed in either Annihilation or Universalism. *Think about it!*

3. Since Jesus said: "And these shall go away into everlasting punishment..." (Mt. 25:46) this proves that for punishment to be adequate it must be "everlasting." God's justice is satisfied when the wicked are sentenced to "everlasting punishment" in the "everlasting fire." Only God has the right to decide what (& when) punishment is adequate.

4. Eternal punishment is adequate and thus "satisfies" God's justice like eternal life is adequate and "satisfies" God grace. Both are adequate since this is God's will as revealed in the Scriptures. We better believe it! (CRS)

GOSPEL MEETINGS @ East Albertville
Sept.18-23, 2005 @ 7:00pm. Please come!

SENTENCE SERMONS

We should ask God to bless our work, but not ask Him to do it.

* * * * *

Life without true purpose will never provide genuine happiness here nor eternal bliss.

* * * * *

Carefully guard your thoughts because they may become words at any time.

* * * * *

We must keep our hearts pure in order to guard the purity of our lives.

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