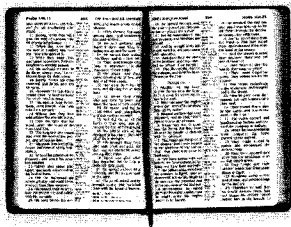


THE INSTRUCTOR



"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

HOW SHOULD WE NOT WALK?

In this life we are on a journey. We are traveling from time to eternity. We have access to the Scriptures in which we have directions given as to how we should walk that we may be saved eternally. (See 2 Timothy 3:16-17; James 1:25; 2 Cor. 5:7; Hebrews 11:6; Romans 10:17; 2 John 9-11; James 2:12).

WE SHOULD NOT WALK:

I. **IN DARKNESS!** John declared that "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth." (1 John 1:6) In 1 John 2:11 we read: "But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whether he goeth, because that darkness hath blinded his eyes." NOTE: Since the whole world lies in wickedness (evil, darkness) we are walking in darkness unless we are following Jesus who is the light of the world. (See 1 John 5:19; John 8:12; Matthew 4:12-16).

II. **DISORDERLY!** The apostle Paul wrote in 2 Thessalonians 3:11 saying: "For we hear that there are some which walk among you disorderly, working not at all, but are busybodies." NOTE: When an able bodied man will not work he is walking disorderly. He should not eat (see verse 10) and should be withdrawn from. (See verse 6).

III. **AFTER THE FLESH!** Evil men walk after the flesh according to Peter in 2 Peter 2:10 where he says: "But

chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, selfwilled, they are not afraid to speak evil of dignities." NOTE: They are spoken of as "*cursed children*" (verse 14) and "*servants of corruption*" (verse 19).

IV. **IN LASCIVIOUSNESS!** Prior to becoming Christians Peter said: "For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries." (1 Peter 4:3). According to Gal. 5:19-21 *lasciviousness* is a *work of the flesh* and they that are guilty of such cannot inherit the kingdom of God. NOTE: That which is lewd or lustful is lascivious. That which produces or tends to produce lewd or lustful thoughts or emotions is also lascivious. This would include indecent bodily movements. It would include the unchaste handling of males and females. It would certainly include indecent dress, filthy jokes, suggestive language and dancing.

V. **IN CRAFTINESS!** Paul declared that he and his companions had "*renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully...*" (2 Cor. 4:2). NOTE: We should renounce dishonesty in all forms. *We must not walk in craftiness or guile.* We should never be guilty of handling God's Word deceitfully. (CRS)

THE INSTRUCTOR

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Editorial...

HELL! IS THERE A PLACE OF ETERNAL TORMENT FOR THE WICKED? (No. 29)

In previous studies of *Hell*, we have been exposing those who teach the *false doctrine* that the wicked will *not* be tormented eternally, but that they will be annihilated and thus *cease to exist*. Most of these also contend that the dead are in a state of non-existence and unconsciousness. Most of them also teach the doctrines that *man is wholly mortal* and that he does not have an eternal soul or spirit within his physical body.

Let us resume our study of some arguments that are made in an effort to prove that there is not a place of eternal torment for the wicked. At this time we are going to continue our consideration of *Argument XII* as listed below.

XII. ARGUMENT: "THERE CAN BE NO ETERNAL TORMENT FOR THE WICKED BECAUSE WHEN THEY DIE, ARE CUT OFF, OR DESTROYED, THEY CEASE TO EXIST. THEY BECOME EXTINCT. THEY ARE ANNIHILATED."

REPLY:

As we continue our examination of words that appear in a list of 25 or so, that Curtis Dickinson gives in his booklet that he thinks proves that there will be a total bringing to nothing or non-existence of the wicked, we are learning that the desired conclusion is

not proven by the verses that Dickinson lists. (The list is found on pages 20-21 of *What the Bible Teaches About Immortality and Future Punishment* and is taken from Professor L.E. Froom's monumental work, "The Conditionalists' Faith of Our Fathers"). Let us continue a study of the words listed and the passages given.

15. Let us continue our study of the verses that Dickinson lists under the expression "*Lose life*". Most of the verses cited do not have "*Lose life*" in them.

Mark 4:38 says that when a great storm arose that the disciples said unto Jesus: "...Master, carest thou not that we perish?"

The English words "*lose life*" do not appear in this verse, but the word "*perish*" does. I am well aware of the fact that both come from the same basic Greek word. However, neither "*lose life*" nor "*perish*" necessarily means *annihilation* or a *ceasing to exist*. Those who make such an assertion do so without proof. Today's English Version says "*about to die*" and The Contemporary English Version says "*about to drown*." The NIV says "drown".

The verse is speaking of *physical death* because a person (unbeliever & believer alike) dies physically when he drowns. He does not go out of existence and he certainly is not annihilated.

The word translated "*perish*" in Mark 4:38 is the same word translated "*perish*" in Mt. 9:17 that says "**the bottles** (*skins- ASV*) **perish** (*burst-ASV*)". If a man puts new wine in old wine-skins (bottles) they *perish*. They are *destroyed*. In other words, they are *ruined*. No, they do not cease to exist. Neither are they annihilated. NOTE: The idea that the words *perish*, *destroyed*, *lost*, *die*, *etc.* as used in the Scriptures must mean *cessation of existence* or *annihilation* only exist in the fertile imagination of men like Dickinson, Fudge, Maxey, Russell, etc.

The word is defined in Vine's Expository of New Testament Words as signifying "*to destroy utterly: ... to perish*. The idea is not extinction but ruin, loss, not of being, but of well being. This is clear from its use, as, e.g., of the marring of wine skins, Luke 5:37; of lost sheep, i.e., lost to the shepherd, metaphorical of spiritual destitution, Luke 15:4, 6, etc.; the lost son, 15:24; of the loss of well-being in the case of the unsaved hereafter, Matt. 10:28..."

NOTE: When a sheep, (Continued on page 3)

(Continued from page 2)

a coin or a person was lost, that animal, thing or person did not cease to exist. Neither was it annihilated.

John 11:42 says: "And I knew that thou hearest me always: but because of the people which stand by I said, that they may believe that thou hast sent me." NOTE: Again we find a verse that does not even use the word (or words) "*lose life*" or any word that could be defined to mean anything like it is alleged to prove.

John 17:12 says: "While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled." NOTE: Since the passage is listed under "*lose life*" in Froom's list as given in Dickinson's book, I assume the word "*lost*" is the word that is supposed to prove that the wicked will not suffer eternally in hell, but will be *annihilated* and *cease to exist*. However, that conclusion is assumed and asserted without any proof whatsoever. Consider the following.

Judas Iscariot, the one that was lost, the son of perdition, was not annihilated when he hanged himself. Neither did he cease to exist. In Matthew 27:5 we are plainly told that Judas "hanged himself." We learn from Acts 1:25 that "Judas by transgression fell, that he might go to his own place." After the death of Judas he was going somewhere. Although death ended his life on earth, it did not annihilate him. Neither did he cease to exist.

The same word in John 17:12 is also found in these verses. (1) In Matthew 10:6 Jesus told the twelve to "...go...to the lost sheep of the house of Israel" and "preach..." QUESTION: Were the twelve to preach to the *annihilated* ones (those who had gone out of existence) of the house of Israel? Of course not! (2) We learn from Luke 15:3-7 that a man went after a sheep that was *lost* and found it and asked his neighbors to "'Rejoice with me; for I have found my sheep which was lost.'" QUESTIONS: Did a man go after a sheep that he knew *did not exist*? One that had been *annihilated*? Did a man actually find a sheep that had been *annihilated* and *did not exist* and asked his neighbors to rejoice with him? (3) In Luke 15:24 when the prodigal son returned to his father's house and the "Father" said: "For this my son was dead, and is alive again; he was lost, and is found", did the father believe that his son has been

annihilated and *did not exist*? If so, how could he think that his son had been found? Can a person who does not exist be found? The "reasoning" of the Seventh Day Adventists, "Jehovah's Witnesses", Fudge, Maxey, Dickinson, etc. would say "yes" to such questions?

Acts 8:20 says: "But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money." NOTE: Relative to the word translated "*perish*", Vine's Expository Dictionary of N. T. Words says: "*indicating loss of well-being, not of being*.". The same word is translated "*waste*" in Matthew 26:8 & Mark 14:4 with reference to the "*waste*" of the ointment that was used by the woman who "poured it on his head" (*the head of Jesus*). The ointment was *not annihilated*! It did *not cease to exist*!

Romans 9:22 says: "...God...endured with much longsuffering the vessels of wrath fitted to destruction." NOTE: YOUNG'S Analytical Concordance to the Bible gives the word "*loss*" as the *literal* and primitive meaning of the word translated "*destruction*" in this passage. Also in Matthew 7:13; Phil. 3:19; 2 Peter 2:1 & 3:16. (These are other passages cited by Dickinson from Froom's list.)

Thayer's Lexicon, page 71, says: "b. in particular, *the destruction, which consists in the loss of eternal life, eternal misery, perdition*, the lot of those excluded from the kingdom of God." Under this definition (& comment) he lists Rev. 17:8, 11 and discusses a number of other passages.

Phil. 3:19 says: "...Whose end is destruction..." 1 Tim. 6:9 says: "...which drown men in destruction and perdition." NOTE: Dickinson gives the definition of the word translated "*destruction*" in these verses from Froom's list as meaning "*death, especially by violence, loss of things, ruin, waste* (Phil. 3:19; 1 Tim. 6:9)." (What the Bible Teaches About Immortality and Future Punishment, page 21). There is nothing in the definition above that demands the idea of the cessation of existence or annihilation.

2 Thessalonians 2:3 mentions "*the son of perdition*." NOTE: The word *perdition* is translated from the same word that is translated *destruction*. It is the same word that is translated *waste* in Mt. 26:8 and in Mark 14:4 with reference to the ointment. *Annihilation* is not inherent in any of these words. 2 Peter 2:1-2 mentions "*swift destruction*" and "*pernicious ways*".

(Cont'd on page 4)

NOTE: Some translations say "destructive ways", "shameful ways", "immoral ways", "lascivious doings", etc. We have already shown above (and over and over) that *extinction*, *annihilation*, *ceasing to exist*, etc. is not inherent in the word translated *destruction* or in the English word itself. Those who contend otherwise do so without sufficient proof.

2 Peter 3:7 says: "But the heavens and the earth, which are now, by the same word, are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." NOTE: In defining the word translated "*perdition*" Thayer's Lexicon, page 71, says: "b. in particular, the destruction which consists in the loss of eternal life, eternal misery, *perdition*, the lot of those excluded from the kingdom of God." There is no proof here of *annihilation* or *cessation of being*.

2 Peter 3:16 mentions the fact the unlearned and unstable wrest "the scriptures, unto their own destruction." NOTE: It is not unto their own *annihilation*, but unto their own *loss*, *ruin* or *misery*. Their well-being, not being, will be lost.

Revelation 17:8 says: "The beast ... shall ascend out of the bottomless pit, and go into perdition ..." Verse 11 says: "And the beast ... goeth into perdition." NOTE: We have discussed above over and over the meaning of the basic word that is translated *destruction* and *perdition*. *Annihilation* or cessation of being or existence is not inherent in the meaning of the word. FURTHER NOTE; We read in Revelation 19:20 that the beast and false prophet were taken and "cast alive into a lake of fire burning with brimstone."

We read in Revelation 20:10 that "the devil that deceived them was cast into the lake of fire and brimstone, where the beast and false prophet are, and shall be tormented day and night for ever and ever."

No, none of the verses listed under "*lose life*" say or prove that the wicked will be annihilated and cease to exist.

(To be continued) (CRS)

GOSPEL MEETINGS at East Albertville - Sept. 19-24, 2004 @ 7:pm - Thomas Hickey, preacher.

GOSPEL MEETINGS at Moundville, AL October 7-9, 2004. Carrol R. Sutton, preacher.

SENTENCE SERMONS

We should treasure our friendships because the hand of an old friend always feels good.

* * * * *

"The eyes of the Lord are in every place, beholding the evil and the good." (Proverbs 15:3)

* * * * *

We should be careful with our speech because many blunt words have sharp edges.

* * * * *

Use today wisely because today will be yesterday tomorrow.

* * * * *

If all people would speak as kindly of the living as they do the dead, most gossip would cease.

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