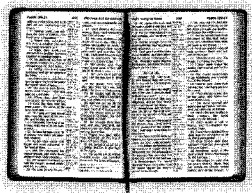


THE INSTRUCTOR



"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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"THEM THAT ARE WITHOUT"

The expression "*Them that are without*" is found several times in the New Testament (KJV). Let us consider some facts about *those who are without*.

1. Those who are without are not brothers in Christ, but they are of the world. A close reading of 1 Cor. 5:9-13 indicates that they are of the world. (Also see Eph. 2:12).

2. Those who are without are not "*in Christ*". All spiritual blessings are "*in Christ*" (See Eph. 1:3). Those who are accepted of God are "*in the beloved*". (See Eph. 1:6). *In Christ* "we have redemption through his blood, the forgiveness of sins" and *in Him* "we have obtained an inheritance." (See Eph. 1:7, 11). Only those who are "*in Christ*" will receive the above mentioned blessings.

3. Those who are without are *without Christ, having no hope, and without Christ is the world*. Referring to the time prior to their "*salvation by grace through faith*" Paul told the saints at Ephesus: "That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." (Ephesians 2:12).

OUR RESPONSIBILITIES TOWARD THEM

As Christians we have a number of responsibilities toward those who are without. Let us consider some of them.

1. *We are to walk honestly toward them*. In 1 Thessalonians 4:12 the apostle Paul said: "That ye may walk honestly toward them that are

without, and that ye may have lack of nothing." If we walk honestly, we will walk sincerely. Our walk will be without hypocrisy! We will work to provide for our families. We will not lie to others. "Our word will be our bond". We will be honest in paying our debts. Our lives will be morally pure. (Read Romans 12:17; 2 Cor. 8:21; Heb. 13:18; 12:14; 1 Peter 2:12; 1:15-16; 1 Timothy 5:22; 4:12).

2. *We are to walk in wisdom toward them that are without*. In Colossians 4:5 Paul said: "Walk in wisdom toward them that are without, redeeming the time." We must use wisdom in our associations with those who are without. We must be considerate, kind, humble, compassionate and fair. We must never take advantage of them in any way. We should guide our "*affairs with discretion*" (See Psalms 112:5). As we have opportunity, we must do good to those who are without (as well those who are within). (See Gal. 6:10).

3. *We are to teach those who are without, the gospel*. Since the gospel is the power of God to salvation, Jesus told the apostles to go into all the world and preach the gospel to every creature (Rom. 1:16; Mt. 28:19 & Mark 16:15-16). Later Paul told Timothy to commit the things that he had heard from Paul to faithful men who would be able to teach others also. (See 2 Tim. 2:2; also Heb. 5:12; Romans 10:12-18; etc.)

Our conduct should be such that we will have a good report of those without. (See 1 Tim. 3:7). (CRS)

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Editorial...

HELL! IS THERE A PLACE OF ETERNAL TORMENT FOR THE WICKED? (NO. 23)

In our prior studies of *Hell*, we have been dealing with the *false doctrine* that *the wicked will not be tormented eternally*, but that *they will be annihilated and thus will cease to exist*. It is also contended by some that the dead are in a state of non-existence and unconsciousness. Those who teach this doctrine also teach that *man is wholly mortal* and thus *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 study 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 ARE 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.

6. The word *death* is used in an effort to prove that the wicked will *not* be eternally tormented in hell but *will be brought to state of non-existence*. In other words, it is alleged that the wicked will be annihilated and thus will cease to exist. The verses given to "prove" this are Romans 5:20; 6:21, 23; 7:5; Revelation 21:8.

Romans 5:20 says: "**Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound.**" NOTE: The word *death* does not even appear in this verse. In view of the fact that Dickinson took the list that includes this passage from the book as mentioned in the first paragraph above in this column, I wonder if he even read the list before including it. If he did, it is very strange that he would have included this verse since it doesn't even mention *death*.

Romans 6:21 says: "**What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.**" NOTE: This cannot refer to physical death (separation of the spirit or soul from the body) because the righteous will experience physical death as well as the wicked. NOTE: The word *death* in this passage refers to spiritual death (separation from God; a lack of fellowship with God) in this life and "the second death" (being cast into hell fire) and being eternally separated from God in the world to come.

Romans 6:23 says: "**For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.**" NOTE: The word *death* in this passage does not refer to physical death (separation of the spirit or soul from the body) because the righteous as well as the wicked will suffer physical death, but only the

sinner (the wicked) will receive *death* as their wages.

Romans 7:5 says: "For when we were in the flesh, the motions of sin, which were by the law, did work in our members to bring forth fruit unto death." NOTE: The word *death* in this passage cannot refer to physical death because the righteous as well as the wicked will experience physical death. Obviously, only the wicked will experience the death mentioned in our text because "the motions of sin...did work...to bring forth fruit unto death" as mentioned here. In the world to come the wicked "shall have their part in the lake which burneth with fire and brimstone: which is the second death." (Rev. 21:8).

Revelation 21: 8 says: "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." NOTE: *Death* as used here is *not* physical death because only the wicked will experience this death. Both righteous and wicked experience *physical death*. "The *second death*" is defined as having "part in the lake which burneth with fire and brimstone." Other passages such as Matthew 18:8-9; Mark 9:43-48; Matthew 25:41-46; Revelation 14:10-11; 19:20; 20:10 and 21:8 teach that the *second death* involves the wicked being cast into hell or hell fire, "where their worm dieth not, and the fire is not quenched," being where the devil and his angels are, being tormented day and night forever and ever, etc.

The Seventh Day Adventists, "Jehovah's Witnesses" Dickinson, Fudge, Maxey, etc. believe and teach that the word *death* means annihilation or a state of non-existence. They assume it and assert it but they do not give Scriptural proof to substantiate their claim. If assumptions can be "proven" by repetitions, their claim should be well "proven" because of their many repetitions. It has been said that if a person hears a thing many times he is more likely to begin believing

although it may not be so. It looks as if they are trying to "brain wash" their readers. This approach will not deceive those who are honestly searching for truth.

Dickinson says "In fundamentalist preaching and writing it is common practice to declare that the wages of sin is '*spiritual death*', meaning '*separation from God*.' The Bible does not say so. The word '*spiritual*' has been added to evade the reality of death as the wages of sin." (What the Bible Teaches About Immortality and Future Punishment, page 19).

NOTE: Since the wages of sin is *death*, we need to understand what (or what kind of) *death* is under consideration. It is neither fair nor honest to say "it is death" and "we all understand what death means. *Death means death*" then assert without Scriptural proof that "*death is annihilation or non-existence*." Surely Dickinson, Fudge and others do not expect anyone but the gullible to accept their unproven assumptions and unfounded assertions.

Neither is it honest nor fair to say that "*The word 'spiritual' has been added to evade the reality of death as the wages of sin*." Since Dickinson, Fudge, and others substitute *annihilation, non-existence, extinction, etc.* for (in place of) *death*, it comes with poor grace to say that someone is trying "to evade the reality of death as the wages of sin" by showing that this passage is not referring to *physical death*, but *spiritual* and then show why.

Let us now be honest and fair in dealing with *death* as it appears in Romans 6:23. Is it *physical* (or *temporal*) or is it *spiritual* (or *eternal*)? Since the *death* (wages of sin) in Romans 6:23 is in contrast with the gift of God which is *eternal life* through Jesus Christ our Lord which is *spiritual life*, it is easy for one to see from the text that the *death* under consideration here (which is the wages of sin) is *spiritual* (or *eternal*) *death*! Do Dickinson and Fudge really believe it is not *spiritual death*? Do they really believe that it is only *physical death* that Paul had in mind here? Surely not! If so, would that mean (Continued on page 4)

(Continued from page 3)

that *eternal life* in Romans 6:23 is physical (or temporal life) instead of spiritual (or eternal) life? To be consistent it looks like they should.

Fudge sees a difference in eternal death and temporal death. He said: "*Eternal 'death' involves more than temporal 'death'...*" (The Fire That Consumes, page 179). Fudge also recognizes that "*Death means lack of relationship with God.*" (ibid., page 80). NOTE: This sounds like '*spiritual death*', doesn't it? Being separated from God. In this life we can be spiritually dead while we are physically alive. In fact, prior to our becoming Christians, we were "*dead in trespasses and sins*". (Eph. 2:1-10). Also carefully read and study Luke 9:60 & 1 Timothy 5:6. Being cast into the lake of fire and brimstone is the second death. (Rev. 21:8). There the wicked will be eternally separated from God.

Such passages as Heb. 2:9; 9:15; Romans 5:8-10; Acts 13:28-31; 1 Cor. 15:3,

etc. teach us that Jesus Christ died. If the word *death* means a *total bringing to nought*, i.e., *nothing, nothingness, non-existence or ultimate excision or annihilation of the wicked*, it is certainly in order to raise a question about Jesus Christ. Since the Scriptures teach us that Christ *died* (i.e., he experienced *death*), *did Christ come to total nought, i.e., to nothing, to nothingness, to non-existence when He died? Was He annihilated when He died? If not, death does not mean annihilation! Was there a total bringing of Christ to ultimate excision or non-existence?* Although Jesus Christ was not wicked, if the word *death* means *annihilation or non-existence*, why doesn't it prove that Jesus Christ *went out of existence, was annihilated when He died on the cross?* Do Dickinson and Fudge believe the Christ went out of existence when He died? If not, then they should in order to be consistent. *No, death does not mean annihilation!* (To be continued)

Gospel Meetings: Brummett, Corbin, KY, March 7-12, 2004. Carol R. Sutton, preaching. Come!

SENTENCE SERMONS

Compassion and kindness will result in true joy.

What is in the well of our hearts, will come up in the bucket of our words and deeds.

There is more safety with Christ in a tempest, than without Christ in the calm waters.

It is easy to condemn in others what we allow in ourselves. (Read Romans 14:22)

A blessing that is shared is not halved, but is doubled.

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