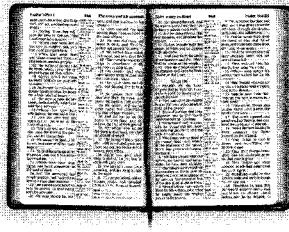


THE INSTRUCTOR



"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 7

"... CHRIST...SHALL APPEAR THE SECOND TIME..."

(Hebrews 9:28)

We are living between two primary appearances of Jesus Christ. The first one is a matter of history and the second one is yet in the future. For reliable information about either of these appearances we must appeal to the inspired record. The second appearance (or coming) of Jesus Christ is mentioned (or referred to) about 300 times in the New Testament. Although various false theories abound relative to the second coming of Christ, the Word of God reveals to us the truth. Let us consider the following.

I. THE COMING OF JESUS CHRIST IS CERTAIN! In Acts 1:11 we learn that two men in white apparel (understood by most to be angels) said: "...This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Peter mentions "the revelation of Jesus Christ" in 1 Peter 1:13 and in James 5:7 brethren are told to be patient unto "the coming of the Lord". John refers to the time "when he shall appear" (1 John 3:2) and Paul says: "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ" (Phil. 3:20). In John 14:3 Jesus declared: "...I will come again..." Also see 2 Peter 3:1-14. Yes, it is certain that *Jesus is coming again!*

II. SOME FACTS ABOUT THE SECOND COMING OF CHRIST.

A. PERSONALLY Acts 1:11 says: "...This same Jesus, which is taken up from you shall so come in like manner as ye have seen him go into heaven." It will not be "another Jesus". It will not be someone else. *Jesus is coming again!* John

said: "...but we know that when he shall appear, we shall be like him; for we shall see him as he is." (1 John 3:2). In John 14:3 Jesus declared: "...I will come again..." Yes, it is certain that *Jesus is personally coming again!* Also read 1 Thess. 4:13-17.

B. Visibly! Revelation 1:7 says: "Behold, he cometh with clouds; and every eye shall see him, and they that pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen." Also read 1 John 3:2.

C. Audibly! The voice of Jesus will be heard! He will speak! After mentioning the coming of Christ, the apostle Paul declared that the "Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." (1 Thess. 4:16-17). In John 5:28-29 Jesus said: "Marvel not at this: for the hour is coming in the which all that are in the graves shall hear his voice, And shall come forth..." Yes, *the voice of Jesus will be heard!*

D. In flaming fire! In 2 Thess. 1:7-9 Paul refers to the time "...When the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ..." This takes place "When he shall come to be glorified in his saints..." NOTE: When Jesus comes the Judgment will occur according to John 5:28-29; Mt. 25:31-46; etc. The saints will be rewarded, but the wicked will be punished! Yes, *Jesus is coming in flaming fire!*

Are you prepared to meet Him when He comes? (CRS)

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Editorial...

HELL! IS THERE A PLACE OF ETERNAL TORMENT FOR THE WICKED? (No. 28)

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.

14. Dickinson lists "*Die*" and gives John 5:24; 6:50; 8:24; Rom. 7:6, 10; 1 Cor. 15:22, 32; Eph. 2:1, 5; Phil. 2:27; 1 Peter 2:24 as passages in an effort to prove his false position.

John 5:24 says: (Jesus speaking) "**He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.**" NOTE: The word "*die*" does not appear in this verse, but the word "*death*" does. The word *death* cannot mean *annihilation* or a *state of nonexistence* because the believer has passed from *death* unto *life*. This could not have occurred if the believer did not exist.

The verse is speaking of *spiritual death* and *spiritual life* because the believer will die physically just like the unbeliever will. The believer shall not come into condemnation because he hears the word of Christ and believes on God. He will receive everlasting life.

John 6:50 says: "**This is the bread which cometh down from heaven, that a man may eat thereof, and not die.**" NOTE: Contextually, the *bread* in the verse is Jesus. In verse 51 He said: "**I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever.**" Without question, *spiritual death* and *spiritual life* are under consideration in these verses. The person eats of the bread of life will *die physically* like those who do not eat thereof. The word *die* as used in this passage certainly does not mean or even remotely suggest *annihilation* or *cessation of existence*. That meaning only exists in the fertile imagination of men like Dickinson, Fudge, Maxey, etc.

John 8:24 says: "**I said therefore unto you, that ye shall die in your sins: for if you believe not that I am he, ye shall die in your sins.**" NOTE: This verse is showing that unbelievers shall die in their sins. Of course they will because their sins have not been remitted. *Dying* in their sins does *not* mean being *annihilated* or *ceasing to exist* in their sins. We learn from Luke 16:22 "**that the beggar died, and was carried by the angels into Abraham's bosom...**" Although Lazarus *died* he was still in existence! No, the word *die* does *not* mean to *annihilate* or to *cease to exist*.

Romans 7:6 says: **"But now we are delivered from the law, that being dead wherein we were held: that we should serve in newness of spirit, and not in the oldness of the letter."** NOTE: Those under the OT law were delivered (or discharged) from it when they died to sin (being dead in sin) in obedience to the gospel of Christ. (See Romans 6:1-18). The fact that they were *dead* and still *in existence* certainly proves that *dying* or being *dead* does not mean *annihilation* or *cessation of existence*. The fact that Jesus *died* and thus was *dead* does not prove that He was *annihilated* or *ceased to exist*. The so-called proof *fails* to sustain the doctrines of Dickinson, Maxey, Fudge, etc.

Romans 7:10 says: **"And the commandment, which was ordained to life, I found it to be unto death."** NOTE: The OT law was intended toward life, but when Paul (or others) violated it, it resulted in death. Violating the law resulted in sin which resulted in separation from God — spiritual death. Sometimes the penalty was physical death. FURTHER NOTE: *Death* does not mean *annihilation* or *non-existence*!

Jesus died but His death was *not annihilation* or *non-existence*.

Romans 8:13 is listed. See comments on Romans 8:13 above under number (13.).

1 Cor. 15:22 says: **"For as in Adam all die, even so in Christ shall all be made alive."** NOTE: This verse is teaching that both *death* and the *resurrection* are universal. In Adam *all die* and in Christ *all* are made *alive*. If *die* means to be *annihilated* or *to cease to exist*, then the righteous as well as the wicked will be *annihilated* or *cease to exist*. FURTHER NOTE: If all *cease to exist* at death then there can be no resurrection. There would be nothing to be raised. A creation would be needed before there could be a resurrection. The resurrection would be of the new created ones and not those who have died. The argument made by Dickinson, etc. proves more than they intend for it to

1 Cor. 15:32 says: **"If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to morrow we die."** NOTE: Instead of proving that the *dead* are in a *state of non-existence*, this passage proves that *the dead exist*. The dead could not rise if they did not exist. The fact that the dead will be raised certainly proves that they did not *cease to exist* at death like Dickinson, Fudge, Maxey, etc. claim.

If the dead rise not there is no profit to serving God as a Christian. This life is all we can hope for. We just as well to say let us eat and drink for to morrow we die, i.e., we cease living as physical beings here on earth and there is nothing more for us physically. But praise God, *we do not cease to exist at death* because there is a resurrection of the dead, both of the just and of the unjust. ((See Acts 24:14-15). The dead must exist if they are going to be raised.

The fact that Jesus died and arose from the dead proves that one is *not annihilated* and does *not cease to exist* when he dies. (See Rom. 5:8; 1 Cor. 15:3-4, etc.)

Eph. 2:1, 5 says: **"And you hath he quickened, who were dead in trespasses and sins...Even when we were dead in sins, hath quickened us together with Christ..."** NOTE: When they were dead in trespasses and sins they **"walked according to the course of this world, according to the prince of the power of the air..."** (Eph. 2:2). This unquestionably proves that they were in existence although they were dead. So *dead* does not mean *annihilation* or a *state of non-existence*. These verses prove the opposite of what Froom, Dickinson, etc. try to make them prove.

Phil. 2:27 says: **"For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow."** NOTE: There is absolutely nothing in this verse to give the slightest idea that the state of death is a state of annihilation or a state of non-existence. Such an idea would be born of fertile imagination to uphold a doctrine that is not taught in the inspired Scriptures. Listing a word and implying an imaginary meaning and listing a Scripture is not sufficient for those who are sincere seekers of truth.

1 Peter 2:24 says: **"Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed."** NOTE: The word *die* is not found in this verse. The idea of *dying* is implied in the expression, **"...bare ours sins in his own body on the tree..."** Although Christ died to bear our sins He was not annihilated and/or did not cease to exist. Therefore, *to die* does not mean nor does it even suggest the idea of annihilation, ceasing to exist or turning into nothingness. Sincere truth seekers will not be de-

(Continued on page 4)

(Continued from page 3)

ceived by such assumptions and mere allegations.

The expression **"that we, being dead to sins, should live unto righteousness"** can not possibly mean that Peter and others were out of existence because they were **"dead to sin"** that they **"should live unto righteousness"**. Neither does it mean they had been *annihilated* or would be. It simply means that they had become separated from sins. They were no longer **"dead in trespasses and in sins."** When a person is dead *in sin* he is separated from God. However, they were very much in existence and were to live unto righteousness. Very simple, isn't it?

15. Dickinson gives the expression **"Lose life"** and lists the following scriptures: Matt. 7: 13; Mk. 4:38; John 11:42; 17:12; Acts 8:20; Rom. 9:22; Phil. 3:19; 2 Thess. 2:3; 1 Tim. 6:9; 2 Peter 2:1, 2; 3:7, 16; Rev.17:8, 11 in an attempt to prove that the wicked will be brought to nothingness or non-existence. Matt. 7:13 says: **"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat."** NOTE: As before (in fact several times) Dickinson lists a verse from the list given by Froom that does

not even have the words he gives (lose life) in the verse. The word *destruction* is in this verse. Commenting on this verse Edward Fudge said: *"To be thrown into Gehenna (Matt. 5:29-30) is the 'destruction' of this passage. Or to say it in the other direction, those thrown into hell will be destroyed."*(The Fire That Consumes, p. 167). *Destruction* as used here does not mean *annihilation* or *non-existence* because those cast into hell, the lake that burneth with fire and brimstone, **"shall be tormented day and night for ever and ever."** (See Mt. 25:41, 46; Rev. 19:20; 20:10; 21:8).

Robert Young gives the *literal* and *primitive* meaning of the word translated *destruction* in Mt. 7:13 as *loss*. (Young's Analytical Concordance to the Bible, page 252). Thayer's Lexicon, page 71, defines it as **"the destruction which consists in the loss of eternal life, eternal misery, perdition..."**

No, Mt. 7:13 does not say or suggest that the wicked will be annihilated and cease to exist. (To be continued) (CRS)

GOSPEL MEETINGS at Northside, Lexington, AL July 18-23, 2004. Carrol R. Sutton, preacher.

GOSPEL MEETINGS at Woodbury, TN (High St.) August 1-6, 2004. Carrol R. Sutton, preacher.

SENTENCE SERMONS

Hypocrites claim to really be concerned and care while taking advantage of others.

Every minute of life that is lost is gone forever. Use your time wisely.

The man who gets too hot cooks his own goose.

If only atheists lived in this town it would be a very undesirable place for anyone to live..

One is not an example of the true believer unless he is a genuine Christian.

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