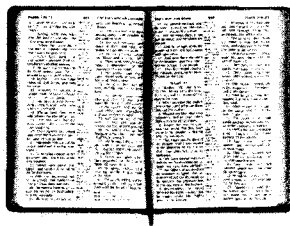


THE INSTRUCTOR



"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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IS TRINE IMMERSION SCRIPTURAL BAPTISM?

By *"trine immersion"* I mean *"the practice of a forward dipping in water of the candidate to be baptized three times; once 'in the name of the Father', once 'in the name of the Son' and once 'in the name of the Holy Ghost'."*

It is argued by some that *"In the great commission, as recorded in Matt. 28:19, Jesus outlines the mode, saying, 'baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.' It is further stated that 'this teaches a three-fold action in recognition of each person of the Godhead...' and 'As the three Persons constitute one God, and faith in each of them constitutes one faith, so three dippings constitute one baptism.'"*

It is also argued that *"Since salvation is made a reality through the merits of Christ's atonement on the cross, baptism is administered with a forward action in compliance with the Scripture, '...He bowed His head, and gave up the ghost.'"* NOTE: There is absolutely no reference here whatsoever to baptism! Was Jesus buried face forward? We do not know. There is no reference to or relevance to the action in baptism!

There is nothing in Matthew 28:19 (which says: *"...baptizing them in the name of the Father, and of the Son, and of the Holy Ghost"*) that would make it obligatory or even suggest that we have the right to practice three dippings or immersions.

It is an assumption without proof to say that *"As the three Persons constitute one God and faith in each of them*

constitutes one faith, so three dippings constitute one baptism". NOTE: We learn from the Scriptures that the three Persons constitute one God but *there is no Scripture that teaches three forward dippings constitute one baptism!*

The word *baptism* (anglicized) as used in the New Testament means *"immersion, submersion"* according to Thayer's Lexicon, page 94. It does not mean three immersions or even two immersions!

If the expression *"in the name of the Father, and of the Son, and of the Holy Ghost"* means *"by the authority of the Father, the Son and the Holy Ghost"*, it is saying that the Father, the Son and the Holy Ghost authorized the *one act* (not three acts) of baptism.

If the expression *"in (or into as it is in the ASV) the name of the Father, and of the Son, and of the Holy Ghost"* means *"into a relationship with"* the Father, the Son and the Holy Ghost, it is saying that the one act (not three acts) of baptism puts one into that relationship.

We read in Romans 6:4 & Col. 2:12 that *baptism is a burial and a rising*. Not three burials and three risings!

In Eph. 4:5 Paul tells us there is *"one baptism."* Since the word *baptism* means *immersion* or *submersion* there is *only one immersion* or *dipping*, not three immersions or dippings. There is no basis that *the one immersion (baptism) must be a face forward action!*

One act puts one into a relationship with all three—Father, Son & Holy Ghost. (CRS)

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Editorial...

HELL! IS THERE A PLACE OF ETERNAL TORMENT FOR THE WICKED? (No. 32)

In previous studies of **Hell**, we have been exposing the false teaching that there is no hell of eternal torment for the wicked and those who teach it.

Most, if not all, who teach that there will be no eternal punishing of the wicked, but annihilation (or a ceasing to exist), also deny that man has or possesses a soul. They contend that man is wholly mortal and does not have an eternal soul (or spirit) within the physical body.

Let us resume our consideration of some additional arguments that are made *against* the doctrine of eternal torment of the wicked.

XIV. IT IS UNREASONABLE AND UNJUST FOR GOD TO PUNISH THE WICKED ETERNALLY. THE JUSTICE AND LOVE OF GOD WOULD NOT ALLOW SUCH.

NOTE the following statements:

(A) "...it would detract from the attribute of love as seen in the character of God..." (*Seventh-day Adventists Answers QUESTIONS ON DOCTRINE*, page 543)

(B) "No, not a twisted, cruel God who tortures the wicked..." (F. LaGard Smith in *After Life, A Glimpse of Eternity...* page 183).

(C) "The doctrine of eternal torment is devoid of the attribute of love...no loving parent would for a moment think of torturing his or her child...Only a wicked fiend would want to torment anybody, such a one as loves dark and wicked things..." (J. F. Rutherford in *The Harp of God*, page 49).

(D) "The doctrine of a burning hell where the wicked are tortured eternally after death cannot be true...(2) it is unreasonable; (3) it is contrary to God's love, and (4) it is repugnant to justice." (*Watch Tower Bible & Tract Society*, page 99).

(E) "...this is a doctrine of the devil himself devised to throw disrepute on the character of God...Only the distorted mind of Satan himself could conceive such an atrocity...no intelligent person could believe One Who is the personification of love could cause His children to be tormented eternally in the fires of hell...That is not justice! That is satanic cruelty..." Roy B. Thurmon in *Truth for Today Bible Lectures*, pages 1, 4, & 5)

(F) Curtis Dickinson teaches that God cannot be seen as *just, loving and merciful* if His word teaches that sinners will be tormented eternally. (*See WHAT THE BIBLE TEACHES ABOUT IMMORTALITY AND FUTURE PUNISHMENT*, pages 35).

(G) "The idea of conscious everlasting torment was a grievous mistake, a horrible error, a gross slander against the heavenly Father, whose character we truly see in the life of Jesus of Nazareth." (Edward Fudge in *Two Views of Hell*, page 20).

REPLY:

1. Without question, we can see there is ample evidence that many believe that justice and the love of God would not allow Him to punish the wicked eternally as taught in the Scriptures. They say it is unjust for God to so act and it is unreasonable for them to believe that He will.

2. The above argument (and all the quotations given to show that some really do make that argument) are assumptions and assertions. An *assumption* is "*the supposition that some thing is true*". (Webster) A *supposition* can be an *assumption*, an *imagination* or an *opinion*. To *assert* "*implies stating confidently without*

need for proof or regard for evidence".
(Webster).

In the above argument the desired conclusion of those making the statements is assumed but it is not proven by the Scriptures.

Let us keep in mind that assuming and asserting some thing to be true does not prove that it is true.

3. The above argument is not *proven!* It is not based on a Scriptural foundation. It makes no appeal to the Scriptures.

4. The above argument is based in mere *human reasoning*. It is not based on *Divine* revelation.

5. The above argument is an appeal to human emotions. It is not an appeal to the Word of God. Human emotions do not determine nor reveal the will of God.

What we consider as just, kind, benevolent, loving, merciful, etc. is not the standard by which God operates in His vast "universe" and with His creation – creatures (human beings) and other things.

6. It is often argued by those who make the above argument that even a father here on earth would not cast his child into a lake of fire and brimstone to be tormented eternally. They then say if God will do that to one of His disobedient children that man in more just, more merciful and shows more love for his children that God does for His.

NOTES:

(A) Again we see an appeal to our emotions and to mere human reasoning. The appeal should be to the word of God! The above emotionally charged language does not *prove any thing* about the eternal destiny and punishment of the wicked.

(B) Most of those who make the above argument will admit that God will torment (or cause to suffer) the wicked in proportion to their sin and then annihilate them.

(C) Would a father here on earth cast his child into a lake of fire and brimstone to be tormented for even a little while? Of course not! Would he cast his child into a lake of fire to be annihilated? Of course not! Yet many of those who make the above argument claim that God will do that to the wicked? Does this mean that earthly fathers are more just, kind, benevolent, loving, merciful, etc. than God is? The "reasoning" of those who make the above argument would say that they are? That which proves too much actually proves nothing! We cannot rely on nor trust the teachings of those who so reason.

7. Our concept and understanding of God's wrath and justice as well as of His love and mercy must be based on what we can read in His Word. Note the following:

(A) Those who make the above argument should read 1 Cor. 2:16 which says: **"For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ."** The inspired writers revealed the truth as set forth by the Holy Spirit. How do you know what is in the mind of the Lord? By what is written.

(B) Paul said: **"...Is God unrighteous who taketh vengeance? (I speak as a man) God forbid: for then how shall God judge the world?"** (Romans 3:5-6). Regardless of how and to what extent God punishes the wicked we should never entertain the idea that God is unrighteous.

(C) A long time ago Isaiah said: **"Woe to him who strives with his Maker! Let the potsherd strive with the potsherds of the earth! Shall the clay say to him who forms it, What are you making? Or shall your handiwork say, 'He has no hands' "? (45:9 NKJV).** It is the potter and not the clay that determines what is done with the clay.

(D) Romans 9:20-22 says: **"Nay but, O man, who art thou that repliest against God? Shall the thing formed**

say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay..." We are in no position to be replying against what God has said in the Scriptures.

(E) Was God *cruel* when the destroyed the cities of Sodom & Gomorrah in Gen. 19? When He killed the firstborn in Egypt in Exodus 12? When He had the Israelites to *utterly destroy* "the men, and the women, and the little one, of every city" in Deut. 2:34?

8. Read what Jesus said in Mt. 5:22, 29-30; 23:33 and Mark 9:43-48, believe it receive the warning and take heed!

9. Mt. 25:41 **"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels."** Verse 46 says: **And these shall go away into everlasting punishment: but the righteous into life eternal."** Punishment for the wicked will last as long as life does for the righteous.

We learn from Rev. 19:20 that those who are represented by "the beast" and "the false prophet" **"were cast alive into a lake of fire burning with brimstone."**

Rev. 20:10 says: **"And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever."** NOTE: Mt. 25:41 shows that *the wicked are cast into everlasting fire that was prepared for the devil and his angels. It necessarily follows that the wicked will "be tormented day and night for ever and ever" since they are in the everlasting fire with the devil and he will be tormented for ever and ever. It is clearly stated that the wicked will go away into everlasting punishment.* (the act of punishing).

Let us not be guilty of saying "... The way of the Lord is not fair..." as some of the Israelites did when they did not want to accept God's Way. In reality, it was their ways which were not fair! (See Ezek. 18:19-32 NKJV). Let us not create God in our "image" or after our "likeness".

No, God is not unfair and cruel because the wicked will not repent, but will be eternally tormented! (CRS)

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